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**UR « Mondes Anciens »**

**Regional variation in the *Coffin Texts*,**

A study of sentence structure, verbal structure and graphical forms

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# Table of Contents

Table of Contents.....	II
Acknowledgements.....	XLVIII
List of abbreviations, terminology and other technical information.....	L
1. Introduction .....	1
1.1. Regional conditioned variation .....	1
1.2. Aims of the study.....	3
1.3. Corpus.....	4
1.4. Data set.....	7
1.5. History of scholarship.....	8
1.6. Structure of the Research.....	10
1.7. Approach.....	10
2. Database and encoding.....	17
2.1. Database encoding.....	17
2.1.1. Main encoding table .....	18
2.1.2. Lemma table .....	22
2.1.3. Sentences table.....	23
2.1.4. Spellings table .....	24
2.1.5. Coffins and spells tables.....	25
2.1.6. The encoding process .....	25
2.2. Encoding in practice .....	27
3. Visualising regional variation using sentence structure .....	33
3.1. Introduction.....	33
3.2. Method.....	33
3.2.1. Analysis .....	33
3.2.2. Spells as proteins .....	37
3.3. Spell 1.....	43
3.3.1. Introduction .....	43
3.3.2. Results and discussion .....	45

3.3.3.	Conclusions .....	47
3.4.	Spell 2.....	47
3.4.1.	Introduction .....	48
3.4.2.	Results and discussion .....	49
3.4.3.	Conclusions .....	50
3.5.	Spell 3.....	50
3.5.1.	Introduction .....	50
3.5.2.	Results and discussion .....	51
3.5.3.	Conclusions .....	53
3.6.	Spell 4.....	53
3.6.1.	Introduction .....	53
3.6.2.	Results and discussion .....	54
3.6.3.	Conclusions .....	56
3.7.	Spell 5.....	57
3.7.1.	Introduction .....	57
3.7.2.	Results and Discussion .....	58
3.7.3.	Conclusion.....	59
3.8.	Spell 6.....	59
3.8.1.	Introduction .....	60
3.8.2.	Results and discussion .....	61
3.8.3.	Conclusions .....	62
3.9.	Spell 7.....	62
3.9.1.	Introduction .....	62
3.9.2.	Results and discussion .....	63
3.9.3.	Conclusions .....	65
3.10.	Spell 8.....	65
3.10.1.	Introduction .....	65
3.10.2.	Results and discussion .....	66
3.10.3.	Conclusions .....	68
3.11.	Spell 9.....	68
3.11.1.	Introduction .....	68
3.11.2.	Results and discussion .....	69
3.11.3.	Conclusions .....	70

3.12.	Spell 10.....	71
3.12.1.	Introduction .....	71
3.12.2.	Results and discussion .....	72
3.12.3.	Conclusions .....	74
3.13.	Spell 11.....	74
3.13.1.	Introduction .....	74
3.13.2.	Results and discussion .....	75
3.13.3.	Conclusions .....	76
3.14.	Spell 12.....	77
3.14.1.	Introduction .....	77
3.14.2.	Results and discussion .....	78
3.14.3.	Conclusions .....	80
3.15.	Spell 13.....	80
3.15.1.	Introduction .....	80
3.15.2.	Results and discussion .....	81
3.15.3.	Conclusions .....	82
3.16.	Spell 14.....	82
3.16.1.	Introduction .....	83
3.16.2.	Results and discussion .....	84
3.16.3.	Conclusions .....	85
3.17.	Spell 15.....	85
3.17.1.	Introduction .....	85
3.17.2.	Results and discussion .....	86
3.17.3.	Conclusions .....	87
3.18.	Spell 16-17.....	88
3.18.1.	Introduction .....	88
3.18.2.	Results and discussion .....	89
3.18.3.	Conclusions .....	91
3.19.	Spell 18.....	91
3.19.1.	Introduction .....	91
3.19.2.	Results and discussion .....	92
3.19.3.	Conclusions .....	92
3.20.	Spell 19.....	93

3.20.1.	Introduction .....	93
3.20.2.	Results and discussion .....	93
3.20.3.	Conclusions .....	94
3.21.	Spell 20.....	95
3.21.1.	Introduction .....	95
3.21.2.	Results and discussion .....	96
3.21.3.	Conclusions .....	97
3.22.	Spell 21.....	97
3.22.1.	Introduction .....	97
3.22.2.	Results and discussion .....	99
3.22.3.	Conclusions .....	100
3.23.	Spell 22.....	100
3.23.1.	Introduction .....	100
3.23.2.	Results and discussion .....	101
3.23.3.	Conclusions .....	102
3.24.	Spell 23.....	103
3.24.1.	Introduction .....	103
3.24.2.	Results and discussion .....	104
3.24.3.	Conclusions .....	105
3.25.	Spell 24.....	105
3.25.1.	Introduction .....	105
3.25.2.	Results and discussion .....	106
3.25.3.	Conclusions .....	107
3.26.	Spell 25.....	108
3.26.1.	Introduction .....	108
3.26.2.	Results and discussion .....	109
3.26.3.	Conclusions .....	110
3.27.	Spell 26.....	110
3.27.1.	Introduction .....	110
3.27.2.	Results and discussion .....	111
3.27.3.	Conclusions .....	111
3.28.	Spell 27.....	112
3.28.1.	Introduction .....	112

3.28.2.	Results and discussion .....	113
3.28.3.	Conclusions .....	114
3.29.	Spell group 1-27 .....	114
3.29.1.	Results and discussion .....	116
3.29.2.	Conclusions .....	118
3.30.	Spell 30.....	118
3.30.1.	Introduction .....	118
3.30.2.	Results and discussion .....	120
3.30.3.	Conclusions .....	123
3.31.	Spell 31.....	123
3.31.1.	Introduction .....	123
3.31.2.	Results and discussion .....	125
3.31.3.	Conclusions .....	126
3.32.	Spell 32.....	127
3.32.1.	Introduction .....	127
3.32.2.	Results and discussion .....	128
3.32.3.	Conclusions .....	131
3.33.	Spell group 30-32 .....	131
3.33.1.	Results and discussion .....	131
3.33.2.	Conclusions .....	133
3.34.	Spell 33.....	133
3.34.1.	Introduction .....	133
3.34.2.	Results and discussion .....	134
3.34.3.	Conclusions .....	137
3.35.	Spell 36.....	137
3.35.1.	Introduction .....	137
3.35.2.	Results and discussion .....	138
3.35.3.	Conclusions .....	140
3.36.	Spell 75.....	140
3.36.1.	Introduction .....	141
3.36.2.	Results and discussion .....	143
3.36.3.	Conclusions .....	148
3.37.	Spell 89.....	149

3.37.1.	Introduction .....	149
3.37.2.	Results and discussion .....	150
3.37.3.	Conclusions .....	151
3.38.	Spell 94.....	151
3.38.1.	Introduction .....	152
3.38.2.	Results and discussion .....	153
3.38.3.	Conclusions .....	155
3.39.	Spell 95.....	155
3.39.1.	Introduction .....	155
3.39.2.	Results and discussion .....	156
3.39.3.	Conclusions .....	158
3.40.	Spell 96.....	158
3.40.1.	Introduction .....	158
3.40.2.	Results and discussion .....	159
3.40.3.	Conclusions .....	161
3.41.	Spell group 94-96 .....	161
3.41.1.	Results and discussion .....	161
3.41.2.	Conclusions .....	162
3.42.	Spell 97.....	163
3.42.1.	Introduction .....	163
3.42.2.	Results and discussion .....	164
3.42.3.	Conclusions .....	165
3.43.	Spell 151.....	166
3.43.1.	Introduction .....	166
3.43.2.	Results and discussion .....	167
3.43.3.	Conclusions .....	168
3.44.	Spell 154.....	169
3.44.1.	Introduction .....	169
3.44.2.	Results and discussion .....	170
3.44.3.	Conclusions .....	172
3.45.	Spell 162.....	172
3.45.1.	Introduction .....	173
3.45.2.	Results and discussion .....	174

3.45.3. Conclusions .....	176
3.46. Spell 165.....	176
3.46.1. Introduction .....	177
3.46.2. Results and discussion .....	178
3.46.3. Conclusions .....	180
3.47. Spell 166.....	180
3.47.1. Introduction .....	180
3.47.2. Results and discussion .....	181
3.47.3. Conclusions .....	182
3.48. Spell 167.....	183
3.48.1. Introduction .....	183
3.48.2. Results and discussion .....	184
3.48.3. Conclusions .....	186
3.49. Spell group 165-167 .....	187
3.49.1. Results and discussion .....	187
3.49.2. Conclusions .....	188
3.50. Spell 215.....	188
3.50.1. Introduction .....	189
3.50.2. Results and discussion .....	190
3.50.3. Conclusions .....	191
3.51. Spell 225.....	192
3.51.1. Introduction .....	192
3.51.2. Results and discussion .....	193
3.51.3. Conclusions .....	196
3.52. Spell 335.....	196
3.52.1. Introduction .....	197
3.52.2. Results and discussion .....	200
3.52.3. Conclusions .....	205
3.53. Spell 355.....	205
3.53.1. Introduction .....	206
3.53.2. Results and discussion .....	207
3.53.3. Conclusions .....	208
3.54. Spell 398.....	208

3.54.1.	Introduction .....	209
3.54.2.	Results and discussion .....	210
3.54.3.	Conclusions .....	212
3.55.	Conclusion and final remarks .....	212
4.	Visualising regional variation using the verbal structure.....	215
4.1.	Introduction.....	215
4.2.	Method.....	215
4.3.	Spell 1.....	218
4.4.	Spell 2.....	219
4.5.	Spell 3.....	220
4.6.	Spell 4.....	220
4.7.	Spell 5.....	221
4.8.	Spell 6.....	222
4.9.	Spell 7.....	224
4.10.	Spell 8.....	225
4.11.	Spell 9.....	227
4.12.	Spell 10.....	228
4.13.	Spell 11.....	229
4.14.	Spell 12.....	230
4.15.	Spell 13.....	231
4.16.	Spell 14.....	233
4.17.	Spell 15.....	234
4.18.	Spell 16-17 .....	235
4.19.	Spell 18.....	236
4.20.	Spell 19.....	237
4.21.	Spell 20.....	237
4.22.	Spell 21.....	238
4.23.	Spell 22.....	240
4.24.	Spell 23.....	241
4.25.	Spell 24.....	242
4.26.	Spell 25.....	244
4.27.	Spell 26.....	245
4.28.	Spell 27.....	245

4.29.	Spell group 1-27 .....	246
4.30.	Spell 30.....	248
4.31.	Spell 31.....	251
4.32.	Spell 32.....	252
4.33.	Spell group 30-32 .....	254
4.34.	Spell 33.....	257
4.35.	Spell 36.....	259
4.36.	Spell 75.....	260
4.37.	Spell 89.....	263
4.38.	Spell 94.....	264
4.39.	Spell 95.....	265
4.40.	Spell 96.....	266
4.41.	Spell group 94-96 .....	268
4.42.	Spell 97.....	269
4.43.	Spell 151.....	270
4.44.	Spell 154.....	272
4.45.	Spell 162.....	274
4.46.	Spell 165.....	276
4.47.	Spell 166.....	278
4.48.	Spell 167.....	279
4.49.	Spell group 165-167 .....	281
4.50.	Spell 215.....	283
4.51.	Spell 225.....	285
4.52.	Spell 335.....	288
4.53.	Spell 355.....	291
4.54.	Spell 398.....	293
4.55.	Conclusion and final remarks .....	294
5.	Regional variation in the graphical form of the verbal lemmas of the <i>Coffin Texts</i> .....	296
5.1.	Introduction.....	296
5.2.	Method.....	297
5.3.	Graphical forms of the lemmas of verbal forms .....	301
5.3.1.	ꜣwꜥ (to extend) .....	301
5.3.2.	ꜣwh (to serve).....	302

5.3.3.	<i>ʒfi</i> (to gorge).....	303
5.3.4.	<i>ʒmm</i> (to seize, to grasp) .....	304
5.3.5.	<i>ʒr</i> (to drive away) .....	305
5.3.6.	<i>ʒh</i> (to be/become a spirit, to be potent, to be well).....	306
5.3.7.	<i>ʒl</i> (to nurse, to bring up) .....	307
5.3.8.	<i>i</i> (to say, to speak).....	308
5.3.9.	<i>iʒ</i> (to stride).....	309
5.3.10.	<i>iʒwi</i> (to be aged).....	310
5.3.11.	<i>iʒl</i> (to injure, to be injured, to be missing).....	311
5.3.12.	<i>iʕi</i> (to wash).....	312
5.3.13.	<i>iʕb</i> (to unite, to be united, to hand over).....	312
5.3.14.	<i>iwʕ</i> (to inherit) .....	314
5.3.15.	<i>ibi</i> (to be thirsty) .....	315
5.3.16.	<i>ini</i> (to bring, to bring away, to buy) .....	315
5.3.17.	<i>ini</i> (to sever) .....	317
5.3.18.	<i>inl</i> (to fetter) .....	317
5.3.19.	<i>iri</i> (to do, to make, to perform) .....	318
5.3.20.	<i>ith</i> (to drag, to pull off).....	320
5.3.21.	<i>iti</i> (to take).....	321
5.3.22.	<i>idi</i> (to be censed) .....	322
5.3.23.	<i>ʕpr</i> (to acquire, to provide, to equip) .....	323
5.3.24.	<i>ʕm</i> (to swallow, to devour, to absorb).....	324
5.3.25.	<i>ʕnh</i> (to live) .....	325
5.3.26.	<i>ʕhʒ</i> (to fight).....	326
5.3.27.	<i>ʕhʕ</i> (to stand, to rise up) .....	328
5.3.28.	<i>ʕhm</i> (to extinguish, to quench) .....	329
5.3.29.	<i>ʕhi</i> (to fly, to fly away) .....	330
5.3.30.	<i>ʕʒʒ</i> (to be numerous, to be many).....	331
5.3.31.	<i>ʕk</i> (to enter) .....	331
5.3.32.	<i>wʒh</i> (to lay down, to offer, to endure).....	333
5.3.33.	<i>wʒd</i> (to be green, to be fresh, to cause to flourish) .....	333
5.3.34.	<i>wʕi</i> (to be alone, to be unique) .....	334
5.3.35.	<i>wbʒ</i> (to drill, to open).....	335

5.3.36.	<i>wps̄</i> (to scatter light, to illuminate) .....	336
5.3.37.	<i>wn</i> (to open) .....	337
5.3.38.	<i>wnm</i> (to eat) .....	338
5.3.39.	<i>wrr</i> (to be great).....	339
5.3.40.	<i>whn</i> (to overturn, to overthrow).....	340
5.3.41.	<i>whm</i> (to repeat).....	340
5.3.42.	<i>whz</i> (to throw off, to shake out) .....	341
5.3.43.	<i>wšb</i> (to answer, to answer for) .....	342
5.3.44.	<i>wts</i> (to raise up, to lift up, to carry).....	343
5.3.45.	<i>wđi</i> (to put, to place).....	343
5.3.46.	<i>wđn</i> (to be heavy, to weigh upon) .....	345
5.3.47.	<i>wđi</i> (to send, to depart) .....	346
5.3.48.	<i>wđ<sup>c</sup></i> (to separate, to judge, to appoint).....	347
5.3.49.	<i>wđb</i> (to turn, to turn back).....	348
5.3.50.	<i>bnn</i> (to beget).....	350
5.3.51.	<i>bhni</i> (to cut up, to cut off, to punish).....	350
5.3.52.	<i>bs</i> (to introduce, to initiate) .....	351
5.3.53.	<i>pz</i> (auxiliary verb, to have done in the past).....	352
5.3.54.	<i>pħr</i> (to turn, to go around, to envelop) .....	353
5.3.55.	<i>psh</i> (to bite) .....	355
5.3.56.	<i>pšn</i> (to split).....	356
5.3.57.	<i>pgz</i> (to unfold, to open up) .....	357
5.3.58.	<i>ptr</i> (to see, to behold) .....	357
5.3.59.	<i>pđ</i> (to stretch out, to spread out) .....	358
5.3.60.	<i>fzi</i> (to lift, to carry, to raise) .....	359
5.3.61.	<i>fđi</i> (to pluck, to uproot).....	361
5.3.62.	<i>mz</i> (to see) .....	361
5.3.63.	<i>mz<sup>c</sup></i> (to be true) .....	364
5.3.64.	<i>mz<sup>c</sup>-ħrw</i> (to be justified).....	365
5.3.65.	<i>mzt</i> (to acclaim) .....	368
5.3.66.	<i>mr</i> (to be ill, to suffer, to have pain) .....	368
5.3.67.	<i>mr</i> (to bind) .....	369
5.3.68.	<i>mri</i> (to love, to wish).....	370

5.3.69.	<i>msi</i> (to bear, to give birth, to bring forth).....	371
5.3.70.	<i>mki</i> (to guard, to protect).....	374
5.3.71.	<i>mtn</i> (to assign).....	375
5.3.72.	<i>mdw</i> (to speak).....	375
5.3.73.	<i>nbi</i> (to swim).....	377
5.3.74.	<i>nbs</i> (to burn).....	379
5.3.75.	<i>nfz</i> (to exhale, to blow).....	379
5.3.76.	<i>nmi</i> (to traverse, to travel).....	381
5.3.77.	<i>nhm</i> (to rejoice, to shout, to tremble, to quake).....	382
5.3.78.	<i>nhm</i> (to take away, to rescue).....	383
5.3.79.	<i>nhn</i> (to be young, to be a child).....	384
5.3.80.	<i>ns(i)</i> (to burn).....	385
5.3.81.	<i>nsb</i> (to lick, to devour).....	386
5.3.82.	<i>nš</i> (to drive away, to expel).....	386
5.3.83.	<i>nšni</i> (to rage, to be furious).....	387
5.3.84.	<i>nk</i> (to copulate).....	388
5.3.85.	<i>ngg</i> (to cackle, to screech).....	388
5.3.86.	<i>nd</i> (to consult, to inquire about, to ask).....	389
5.3.87.	<i>nd</i> (to protect, to save).....	391
5.3.88.	<i>ndm</i> (to be sweet, to be pleasant).....	393
5.3.89.	<i>ndri</i> (to hold fast, to seize, to grasp).....	394
5.3.90.	<i>rnn</i> (to rejoice, to praise).....	395
5.3.91.	<i>rh</i> (to know, to learn).....	396
5.3.92.	<i>rs</i> (to wake, to watch).....	397
5.3.93.	<i>rd</i> (to grow).....	397
5.3.94.	<i>hzi</i> (to come down, to descend, to go aboard).....	398
5.3.95.	<i>hzb</i> (to send).....	399
5.3.96.	<i>hrw</i> (to be pleased, to be satisfied).....	400
5.3.97.	<i>hk</i> (to break).....	401
5.3.98.	<i>h'i</i> (to rejoice).....	401
5.3.99.	<i>hpt</i> (to embrace).....	402
5.3.100.	<i>hmsi</i> (to sit).....	403
5.3.101.	<i>hnk</i> (to present, to offer).....	406

5.3.102.	<i>hri</i> (to be far).....	406
5.3.103.	<i>hkr</i> (to be hungry) .....	407
5.3.104.	<i>hṭp</i> (to be content, to be at rest).....	408
5.3.105.	<i>hṭm</i> (to perish, to quench, to be destroyed) .....	408
5.3.106.	<i>hḍi</i> (to destroy).....	412
5.3.107.	<i>h<sup>̣</sup>i</i> (to appear, to rise) .....	412
5.3.108.	<i>hwi</i> (to protect, to prevent) .....	413
5.3.109.	<i>hbi</i> (to reduce, to deduct, to hush) .....	414
5.3.110.	<i>hbs</i> (to hack up, to plough, to be hacked up) .....	415
5.3.111.	<i>hpi</i> (to travel, to depart, to encounter) .....	416
5.3.112.	<i>hpr</i> (to come to be, to become).....	416
5.3.113.	<i>hn</i> (to direct) .....	419
5.3.114.	<i>hni</i> (to play music).....	419
5.3.115.	<i>hnp</i> (to snatch, to steal) .....	420
5.3.116.	<i>hnr</i> (to restrain).....	421
5.3.117.	<i>hns</i> (to travel, to traverse) .....	421
5.3.118.	<i>hnti</i> (to be in front of) .....	422
5.3.119.	<i>hsfi</i> (to travel upstream) .....	423
5.3.120.	<i>hsr</i> (to drive away, to dispel) .....	423
5.3.121.	<i>hti</i> (to retire, to retreat, to turn back).....	424
5.3.122.	<i>htm</i> (to seal).....	425
5.3.123.	<i>hni</i> (to row, to convey by boat).....	426
5.3.124.	<i>hnm</i> (to join, to enfold) .....	427
5.3.125.	<i>hks</i> (to be injured) .....	428
5.3.126.	<i>sɔwi</i> (to lengthen).....	430
5.3.127.	<i>sɔm</i> (to burn up) .....	430
5.3.128.	<i>sizɪ</i> (to damage, to cheat, to mutilate) .....	431
5.3.129.	<i>s<sup>̣</sup>m</i> (to swallow, to wash down) .....	432
5.3.130.	<i>s(i)<sup>̣</sup>r</i> (to cause to come near, to cause to ascend) .....	433
5.3.131.	<i>s<sup>̣</sup>h</i> (to ennoble, to be noble) .....	434
5.3.132.	<i>s<sup>̣</sup>h<sup>̣</sup></i> (to erect, to set up) .....	435
5.3.133.	<i>s<sup>̣</sup>k</i> (to cause to enter) .....	436
5.3.134.	<i>swɔi</i> (to pass).....	437

5.3.135.	<i>swzḏ</i> (to make green, to make fresh).....	437
5.3.136.	<i>sw<sup>c</sup>b</i> (to cleanse, to purify).....	439
5.3.137.	<i>swr</i> (to drink).....	440
5.3.138.	<i>spd</i> (to be sharp, to make sharp) .....	441
5.3.139.	<i>sfg</i> (to be unseen, to be invisible) .....	442
5.3.140.	<i>smz</i> (to unite, to join, to partake) .....	443
5.3.141.	<i>smz</i> (to slay, to destroy) .....	444
5.3.142.	<i>smz<sup>c</sup></i> (to put to order, to correct, to cause to be true).....	445
5.3.143.	<i>smn</i> (to make firm, to establish, to cause to endure) .....	446
5.3.144.	<i>smḥi</i> (to cause to forget) .....	446
5.3.145.	<i>sn</i> (to open) .....	447
5.3.146.	<i>sn<sup>c</sup></i> (to rejoice) .....	447
5.3.147.	<i>snwr</i> (to cause to tremble).....	448
5.3.148.	<i>snsn</i> (to be brotherly, to be friendly) .....	450
5.3.149.	<i>snš/sšn</i> (to unstop) .....	451
5.3.150.	<i>snḵ</i> (to suckle).....	451
5.3.151.	<i>snkn</i> (to injure, to damage) .....	452
5.3.152.	<i>snd</i> (to fear, to be afraid) .....	453
5.3.153.	<i>sr</i> (to foretell, to make known) .....	454
5.3.154.	<i>sri</i> (to rule, to command).....	456
5.3.155.	<i>srd</i> (to plant, to make grow) .....	457
5.3.156.	<i>sh<sup>c</sup>i</i> (to acclaim).....	457
5.3.157.	<i>shri</i> (to remove, to drive away, to cause to escape).....	458
5.3.158.	<i>shṭp</i> (to pacify, to satisfy, to cause to be plentiful).....	460
5.3.159.	<i>shì</i> (to hit, to chop off, to grasp) .....	461
5.3.160.	<i>shm</i> (to have power) .....	461
5.3.161.	<i>shn</i> (to embrace, to enclose).....	463
5.3.162.	<i>shr</i> (to overthrow, to cast down) .....	464
5.3.163.	<i>ss(w)n</i> (to destroy) .....	465
5.3.164.	<i>sšp</i> (to be bright, to make bright) .....	466
5.3.165.	<i>skzi</i> (to make high, to exalt) .....	467
5.3.166.	<i>skbb</i> (to cool, to calm, to extinguish) .....	468
5.3.167.	<i>skdi</i> (to sail, to travel).....	469

5.3.168.	<i>sgr</i> (to silence).....	471
5.3.169.	<i>stī</i> (to shoot, to pour, to thrust).....	472
5.3.170.	<i>stī</i> (to burn, to kindle) .....	473
5.3.171.	<i>stz</i> (to inflame) .....	474
5.3.172.	<i>stī</i> (to impregnate, to beget, to ejaculate).....	474
5.3.173.	<i>sdz</i> (to tremble).....	477
5.3.174.	<i>sdm</i> (to hear, to listen) .....	478
5.3.175.	<i>šw</i> (to be empty, to lack).....	479
5.3.176.	<i>šw</i> (to ascend, to be raised up) .....	480
5.3.177.	<i>špt</i> (to be angry) .....	481
5.3.178.	<i>šnt</i> (to revile, to oppose, to punish) .....	481
5.3.179.	<i>kzi</i> (to be tall, to be high) .....	482
5.3.180.	<i>kd</i> (to build).....	483
5.3.181.	<i>gmī</i> (to find, to discover).....	484
5.3.182.	<i>gr</i> (to be silent, to be quiet) .....	484
5.3.183.	<i>twr</i> (to show respect to).....	485
5.3.184.	<i>ts</i> (to tie, to knot, to knit together) .....	486
5.3.185.	<i>dbn</i> (to go round, to encircle) .....	487
5.3.186.	<i>dbḥ</i> (to ask for, to beg, to demand) .....	488
5.3.187.	<i>dmd</i> (to unite, to assemble) .....	489
5.3.188.	<i>dn</i> (to kill, to cut off).....	490
5.3.189.	<i>dr</i> (to expel, to subdue, to drive out).....	491
5.3.190.	<i>dzi</i> (to extend, to stretch out, to turn to, to oppose) .....	492
5.3.191.	<i>dzi</i> (to cross, to ferry).....	493
5.3.192.	<i>dʿr</i> (to search out, to seek) .....	494
5.3.193.	<i>dnd</i> (to rage, to be angry) .....	495
5.3.194.	Conclusions .....	496
5.4.	First person stative .....	498
5.5.	Conclusion and discussion.....	505
6.	Summary and recommendations.....	507
	Bibliography .....	511
Appendix 1.	<i>Coffin Texts</i> supports.....	537
Appendix 2.	Overview of spells, witnesses, regions and witnesses per region in de Buck.....	554

Appendix 3. Transliteration and translation of encoded <i>Coffin Texts</i> spells .....	618
Appendix 3.1. Spell 1.....	619
Appendix 3.1.1. B3Bo.....	619
Appendix 3.1.2. B2Bo.....	619
Appendix 3.1.3. B4Bo.....	620
Appendix 3.1.4. B1P.....	620
Appendix 3.1.5. B15C.....	621
Appendix 3.1.6. B6C.....	621
Appendix 3.1.7. B4C.....	622
Appendix 3.1.8. MC105,a.....	623
Appendix 3.1.9. Y1C.....	623
Appendix 3.1.10. S10C.....	624
Appendix 3.1.11. TT319.....	624
Appendix 3.1.12. MC105,b.....	625
Appendix 3.1.13. T9C.....	625
Appendix 3.1.14. T1L.....	626
Appendix 3.1.15. BH5C.....	627
Appendix 3.2. Spell 2.....	628
Appendix 3.2.1. B3Bo.....	628
Appendix 3.2.2. B2Bo.....	628
Appendix 3.2.3. B4Bo.....	628
Appendix 3.2.4. B1P.....	629
Appendix 3.2.5. B15C.....	629
Appendix 3.2.6. B6C.....	629
Appendix 3.2.7. B4C.....	630
Appendix 3.2.8. MC105.....	630
Appendix 3.2.9. Y1C.....	631
Appendix 3.2.10. S10C.....	631
Appendix 3.2.11. TT319.....	631
Appendix 3.3. Spell 3.....	633
Appendix 3.3.1. B3Bo.....	633
Appendix 3.3.2. B2Bo.....	633
Appendix 3.3.3. B4Bo.....	633

Appendix 3.3.4.	B1P.....	634
Appendix 3.3.5.	B15C.....	634
Appendix 3.3.6.	B6C.....	634
Appendix 3.3.7.	MC105.....	635
Appendix 3.4.	Spell 4.....	636
Appendix 3.4.1.	B3Bo.....	636
Appendix 3.4.2.	B2Bo.....	636
Appendix 3.4.3.	B4Bo.....	637
Appendix 3.4.4.	B1P.....	638
Appendix 3.4.5.	B15C.....	638
Appendix 3.4.6.	B6C.....	639
Appendix 3.4.7.	B4C.....	639
Appendix 3.4.8.	MC105.....	640
Appendix 3.4.9.	Y1C.....	641
Appendix 3.4.10.	S10C.....	641
Appendix 3.4.11.	T9C.....	642
Appendix 3.4.12.	TT319.....	642
Appendix 3.5.	Spell 5.....	644
Appendix 3.5.1.	B3Bo.....	644
Appendix 3.5.2.	B2Bo.....	644
Appendix 3.5.3.	B4Bo.....	644
Appendix 3.5.4.	B1P.....	645
Appendix 3.5.5.	B15C.....	645
Appendix 3.5.6.	B6C.....	645
Appendix 3.5.7.	B4C.....	645
Appendix 3.5.8.	MC105.....	646
Appendix 3.5.9.	S10C.....	646
Appendix 3.6.	Spell 6.....	647
Appendix 3.6.1.	B3Bo.....	647
Appendix 3.6.2.	B2Bo.....	647
Appendix 3.6.3.	B4Bo.....	648
Appendix 3.6.4.	B1P.....	648
Appendix 3.6.5.	B15C.....	649

Appendix 3.6.6.	B6C.....	649
Appendix 3.6.7.	B4C.....	650
Appendix 3.6.8.	MC105.....	650
Appendix 3.6.9.	S10C.....	651
Appendix 3.7.	Spell 7.....	652
Appendix 3.7.1.	B3Bo.....	652
Appendix 3.7.2.	B2Bo.....	652
Appendix 3.7.3.	B4Bo.....	653
Appendix 3.7.4.	B1P.....	654
Appendix 3.7.5.	B6C.....	654
Appendix 3.7.6.	B4C.....	655
Appendix 3.7.7.	MC105.....	656
Appendix 3.7.8.	S10C.....	656
Appendix 3.7.9.	T9C.....	657
Appendix 3.7.10.	T1NY.....	658
Appendix 3.7.11.	T1L.....	659
Appendix 3.8.	Spell 8.....	660
Appendix 3.8.1.	B3Bo.....	660
Appendix 3.8.2.	B2Bo.....	660
Appendix 3.8.3.	B4Bo.....	661
Appendix 3.8.4.	B1P.....	661
Appendix 3.8.5.	B6C.....	661
Appendix 3.8.6.	B4C.....	662
Appendix 3.8.7.	MC105.....	662
Appendix 3.8.8.	S10C.....	663
Appendix 3.8.9.	T9C.....	663
Appendix 3.8.10.	T1L.....	664
Appendix 3.9.	Spell 9.....	665
Appendix 3.9.1.	B3Bo.....	665
Appendix 3.9.2.	B2Bo.....	665
Appendix 3.9.3.	B4Bo.....	666
Appendix 3.9.4.	B1P.....	667
Appendix 3.9.5.	B6C.....	668

Appendix 3.9.6.	B4C.....	668
Appendix 3.9.7.	MC105.....	669
Appendix 3.9.8.	S10C.....	670
Appendix 3.9.9.	T9C.....	671
Appendix 3.9.10.	T1L.....	671
Appendix 3.10.	Spell 10.....	673
Appendix 3.10.1.	B3Bo.....	673
Appendix 3.10.2.	B2Bo.....	673
Appendix 3.10.3.	B4Bo.....	674
Appendix 3.10.4.	B1P.....	674
Appendix 3.10.5.	B6C.....	674
Appendix 3.10.6.	B4C.....	675
Appendix 3.10.7.	MC105.....	675
Appendix 3.10.8.	S10C.....	676
Appendix 3.10.9.	T9C.....	676
Appendix 3.11.	Spell 11.....	677
Appendix 3.11.1.	B3Bo.....	677
Appendix 3.11.2.	B2Bo.....	677
Appendix 3.11.3.	B4Bo.....	678
Appendix 3.11.4.	B1P.....	678
Appendix 3.11.5.	B6C.....	679
Appendix 3.11.6.	B4C.....	679
Appendix 3.11.7.	MC105.....	679
Appendix 3.11.8.	T9C.....	680
Appendix 3.12.	Spell 12.....	681
Appendix 3.12.1.	B3Bo.....	681
Appendix 3.12.2.	B2Bo.....	681
Appendix 3.12.3.	B4Bo.....	681
Appendix 3.12.4.	B1P.....	682
Appendix 3.12.5.	B15C.....	682
Appendix 3.12.6.	B6C.....	682
Appendix 3.12.7.	B4C.....	683
Appendix 3.12.8.	MC105.....	683

Appendix 3.12.9.	S10C .....	683
Appendix 3.12.10.	T9C .....	684
Appendix 3.12.11.	T2C .....	684
Appendix 3.13.	Spell 13 .....	686
Appendix 3.13.1.	B3Bo .....	686
Appendix 3.13.2.	B2Bo .....	686
Appendix 3.13.3.	B4Bo .....	686
Appendix 3.13.4.	B1P .....	687
Appendix 3.13.5.	B15C .....	687
Appendix 3.13.6.	B6C .....	688
Appendix 3.13.7.	B4C .....	688
Appendix 3.13.8.	MC105 .....	688
Appendix 3.13.9.	S10C .....	689
Appendix 3.13.10.	T2C .....	689
Appendix 3.14.	Spell 14 .....	690
Appendix 3.14.1.	B3Bo .....	690
Appendix 3.14.2.	B2Bo .....	690
Appendix 3.14.3.	B4Bo .....	690
Appendix 3.14.4.	B1P .....	691
Appendix 3.14.5.	B15C .....	691
Appendix 3.14.6.	B6C .....	691
Appendix 3.14.7.	B4C .....	692
Appendix 3.14.8.	MC105 .....	692
Appendix 3.14.9.	S10C .....	692
Appendix 3.14.10.	T9C .....	693
Appendix 3.14.11.	T2C .....	693
Appendix 3.15.	Spell 15 .....	694
Appendix 3.15.1.	B3Bo .....	694
Appendix 3.15.2.	B2Bo .....	694
Appendix 3.15.3.	B4Bo .....	694
Appendix 3.15.4.	B1P .....	695
Appendix 3.15.5.	B15C .....	695
Appendix 3.15.6.	B6C .....	695

Appendix 3.15.7.	B4C.....	696
Appendix 3.15.8.	MC105.....	696
Appendix 3.15.9.	S10C .....	696
Appendix 3.15.10.	T9C.....	697
Appendix 3.15.11.	T2C.....	697
Appendix 3.16.	Spell 16-17 .....	698
Appendix 3.16.1.	B3Bo.....	698
Appendix 3.16.2.	B2Bo.....	698
Appendix 3.16.3.	B4Bo.....	699
Appendix 3.16.4.	B1P.....	700
Appendix 3.16.5.	B15C.....	701
Appendix 3.16.6.	B6C.....	702
Appendix 3.16.7.	MC105.....	702
Appendix 3.16.8.	S10C .....	703
Appendix 3.16.9.	T2C.....	704
Appendix 3.16.10.	BH5C .....	705
Appendix 3.17.	Spell 18 .....	706
Appendix 3.17.1.	B3Bo.....	706
Appendix 3.17.2.	B1P.....	706
Appendix 3.17.3.	B15C.....	707
Appendix 3.17.4.	B6C.....	707
Appendix 3.18.	Spell 19 .....	709
Appendix 3.18.1.	B3Bo.....	709
Appendix 3.18.2.	B1P.....	709
Appendix 3.18.3.	B15C.....	709
Appendix 3.18.4.	B6C.....	710
Appendix 3.18.5.	B4C.....	710
Appendix 3.19.	Spell 20 .....	711
Appendix 3.19.1.	B3Bo.....	711
Appendix 3.19.2.	B1P.....	711
Appendix 3.19.3.	B6C.....	712
Appendix 3.19.4.	B4C.....	712
Appendix 3.19.5.	MC105.....	713

Appendix 3.19.6.	T9C .....	713
Appendix 3.19.7.	T1L.....	714
Appendix 3.19.8.	BH5C .....	714
Appendix 3.20.	Spell 21 .....	715
Appendix 3.20.1.	B3Bo.....	715
Appendix 3.20.2.	B1P.....	715
Appendix 3.20.3.	B6C.....	716
Appendix 3.20.4.	B4C.....	717
Appendix 3.20.5.	MC105.....	718
Appendix 3.20.6.	T9C.....	718
Appendix 3.20.7.	T1L.....	719
Appendix 3.20.8.	BH5C .....	720
Appendix 3.21.	Spell 22 .....	721
Appendix 3.21.1.	B3Bo.....	721
Appendix 3.21.2.	B1P .....	721
Appendix 3.21.3.	B6C.....	722
Appendix 3.21.4.	B4C.....	723
Appendix 3.21.5.	MC105.....	724
Appendix 3.21.6.	T9C .....	724
Appendix 3.21.7.	T1L.....	725
Appendix 3.21.8.	BH5C .....	725
Appendix 3.22.	Spell 23 .....	727
Appendix 3.22.1.	B3Bo.....	727
Appendix 3.22.2.	B1P.....	727
Appendix 3.22.3.	B6C.....	728
Appendix 3.22.4.	B4C.....	728
Appendix 3.22.5.	T9C .....	729
Appendix 3.22.6.	T1L.....	730
Appendix 3.22.7.	BH5C .....	730
Appendix 3.23.	Spell 24 .....	732
Appendix 3.23.1.	B3Bo.....	732
Appendix 3.23.2.	B1P .....	732
Appendix 3.23.3.	B6C.....	733

Appendix 3.23.4.	B4C.....	733
Appendix 3.23.5.	T9C.....	734
Appendix 3.23.6.	T1L.....	735
Appendix 3.23.7.	BH5C .....	735
Appendix 3.24.	Spell 25 .....	736
Appendix 3.24.1.	B1P.....	736
Appendix 3.24.2.	B6C.....	736
Appendix 3.24.3.	B4C.....	737
Appendix 3.24.4.	T9C.....	737
Appendix 3.24.5.	T1L.....	737
Appendix 3.24.6.	BH5C .....	738
Appendix 3.25.	Spell 21-25 (T1C).....	739
Appendix 3.26.	Spell 26 .....	740
Appendix 3.26.1.	B1P.....	740
Appendix 3.26.2.	B15C.....	740
Appendix 3.26.3.	B6C.....	741
Appendix 3.26.4.	B4C.....	741
Appendix 3.27.	Spell 27 .....	743
Appendix 3.27.1.	B4C.....	743
Appendix 3.27.2.	MC105.....	743
Appendix 3.27.3.	S10C.....	744
Appendix 3.27.4.	T9C.....	744
Appendix 3.28.	Spell 30 .....	746
Appendix 3.28.1.	B1P.....	746
Appendix 3.28.2.	T1L,a.....	746
Appendix 3.28.3.	T1L,b .....	747
Appendix 3.28.4.	S1C .....	748
Appendix 3.28.5.	S2C .....	749
Appendix 3.28.6.	M25C.....	750
Appendix 3.28.7.	M24C.....	750
Appendix 3.28.8.	B3Bo.....	751
Appendix 3.28.9.	B2Bo.....	752
Appendix 3.28.10.	S6C.....	753

Appendix 3.28.11.	S5C .....	753
Appendix 3.28.12.	S10C .....	754
Appendix 3.28.13.	S11C .....	754
Appendix 3.28.14.	S12C .....	755
Appendix 3.28.15.	B1L .....	755
Appendix 3.28.16.	B3L .....	756
Appendix 3.28.17.	B4L .....	757
Appendix 3.28.18.	B12C,a .....	758
Appendix 3.28.19.	B12C,b .....	758
Appendix 3.28.20.	B13C .....	759
Appendix 3.28.21.	L2Li .....	760
Appendix 3.29.	Spell 31 .....	761
Appendix 3.29.1.	B1P .....	761
Appendix 3.29.2.	T1L,a .....	761
Appendix 3.29.3.	T1L,b .....	761
Appendix 3.29.4.	B3Bo .....	762
Appendix 3.29.5.	B2Bo .....	762
Appendix 3.29.6.	S5C .....	762
Appendix 3.29.7.	S10C .....	763
Appendix 3.29.8.	S11C .....	763
Appendix 3.29.9.	S12C .....	763
Appendix 3.29.10.	B1L .....	764
Appendix 3.29.11.	B3L .....	764
Appendix 3.29.12.	B4L .....	764
Appendix 3.29.13.	B12C,b .....	765
Appendix 3.29.14.	B12C,a .....	765
Appendix 3.29.15.	B13C .....	765
Appendix 3.29.16.	L2Li .....	766
Appendix 3.30.	Spell 32 .....	767
Appendix 3.30.1.	B1P .....	767
Appendix 3.30.2.	T1L,a .....	767
Appendix 3.30.3.	T1L,b .....	768
Appendix 3.30.4.	S1C .....	769

Appendix 3.30.5.	S2C .....	769
Appendix 3.30.6.	M25C.....	769
Appendix 3.30.7.	B3Bo.....	770
Appendix 3.30.8.	B2Bo.....	771
Appendix 3.30.9.	S5C .....	771
Appendix 3.30.10.	S10C.....	772
Appendix 3.30.11.	S11C.....	772
Appendix 3.30.12.	S12C.....	772
Appendix 3.30.13.	B1L .....	773
Appendix 3.30.14.	B3L .....	774
Appendix 3.30.15.	B4L .....	774
Appendix 3.30.16.	B12C,b.....	775
Appendix 3.30.17.	B12C,a.....	776
Appendix 3.30.18.	B13C.....	777
Appendix 3.30.19.	B16C.....	778
Appendix 3.30.20.	L2Li.....	778
Appendix 3.31.	Spell 33 .....	780
Appendix 3.31.1.	B1P.....	780
Appendix 3.31.2.	T1L,a.....	781
Appendix 3.31.3.	T1L,b .....	781
Appendix 3.31.4.	S1C .....	782
Appendix 3.31.5.	S2C .....	782
Appendix 3.31.6.	M25C.....	783
Appendix 3.31.7.	B3Bo.....	783
Appendix 3.31.8.	B2Bo.....	784
Appendix 3.31.9.	B1L .....	785
Appendix 3.31.10.	B3L .....	786
Appendix 3.31.11.	B4L .....	788
Appendix 3.31.12.	B12C,b.....	789
Appendix 3.31.13.	B12C,a.....	790
Appendix 3.31.14.	B13C.....	790
Appendix 3.31.15.	B16C.....	792
Appendix 3.31.16.	L2Li.....	793

Appendix 3.32. Spell 36 .....	795
Appendix 3.32.1. B1P.....	795
Appendix 3.32.2. B3Bo.....	795
Appendix 3.32.3. B1L .....	797
Appendix 3.32.4. B3L .....	797
Appendix 3.32.5. B4L .....	798
Appendix 3.32.6. B12C.....	800
Appendix 3.32.7. B13C,a.....	801
Appendix 3.32.8. B13C,b.....	803
Appendix 3.32.9. B16C.....	805
Appendix 3.32.10. L2Li.....	806
Appendix 3.33. Spell 75 .....	809
Appendix 3.33.1. S1C .....	809
Appendix 3.33.2. S2C .....	814
Appendix 3.33.3. S14C .....	818
Appendix 3.33.4. T3C .....	820
Appendix 3.33.5. B3C.....	825
Appendix 3.33.6. B1Bo.....	831
Appendix 3.33.7. B1C.....	838
Appendix 3.33.8. B2L .....	844
Appendix 3.33.9. B1P.....	850
Appendix 3.33.10. B6C.....	856
Appendix 3.33.11. B7C.....	859
Appendix 3.33.12. M3C.....	863
Appendix 3.33.13. M20C.....	866
Appendix 3.33.14. B4C.....	870
Appendix 3.33.15. M4C.....	870
Appendix 3.33.16. M5C.....	872
Appendix 3.33.17. M6C.....	877
Appendix 3.33.18. M23C.....	880
Appendix 3.33.19. M28C.....	885
Appendix 3.33.20. M-Ann .....	890
Appendix 3.33.21. Sq5C.....	892

Appendix 3.33.22.	G1T.....	894
Appendix 3.33.23.	A1C.....	898
Appendix 3.33.24.	BH2C .....	900
Appendix 3.33.25.	M1Be.....	902
Appendix 3.34.	Spell 89 .....	904
Appendix 3.34.1.	S1C.....	904
Appendix 3.34.2.	G2T.....	904
Appendix 3.34.3.	S2C .....	905
Appendix 3.34.4.	Pap.Berl.....	905
Appendix 3.34.5.	B1Bo.....	906
Appendix 3.34.6.	B2Bo.....	906
Appendix 3.34.7.	T1L.....	907
Appendix 3.34.8.	B4C.....	907
Appendix 3.35.	Spell 94 .....	909
Appendix 3.35.1.	B3L .....	909
Appendix 3.35.2.	B1C.....	909
Appendix 3.35.3.	B1L .....	910
Appendix 3.35.4.	M3C.....	911
Appendix 3.35.5.	M28C.....	912
Appendix 3.35.6.	M31C.....	912
Appendix 3.35.7.	S2C,a .....	913
Appendix 3.35.8.	S2C,b .....	914
Appendix 3.35.9.	S1C,b .....	914
Appendix 3.35.10.	S1C,a .....	915
Appendix 3.36.	Spell 95 .....	916
Appendix 3.36.1.	B3L .....	916
Appendix 3.36.2.	B1C,a .....	916
Appendix 3.36.3.	B1C,b.....	916
Appendix 3.36.4.	B1L .....	917
Appendix 3.36.5.	M3C.....	917
Appendix 3.36.6.	M28C.....	917
Appendix 3.36.7.	S2C,a .....	918
Appendix 3.36.8.	S2C,b .....	918

Appendix 3.37. Spell 96 .....	919
Appendix 3.37.1. B3L .....	919
Appendix 3.37.2. B1C,a .....	920
Appendix 3.37.3. B1C,b .....	922
Appendix 3.37.4. B1L .....	923
Appendix 3.37.5. M3C.....	925
Appendix 3.37.6. M28C.....	927
Appendix 3.37.7. M30C.....	928
Appendix 3.37.8. M37C.....	929
Appendix 3.37.9. S2C,a .....	930
Appendix 3.37.10. S2C,b .....	931
Appendix 3.38. Spell 97 .....	933
Appendix 3.38.1. B3L .....	933
Appendix 3.38.2. B1L .....	933
Appendix 3.38.3. M3C.....	933
Appendix 3.38.4. M28C.....	934
Appendix 3.38.5. M37C.....	934
Appendix 3.38.6. B4C.....	935
Appendix 3.38.7. T1L.....	935
Appendix 3.38.8. B1Bo.....	935
Appendix 3.38.9. S10C.....	936
Appendix 3.39. Spell 151 .....	937
Appendix 3.39.1. S14C .....	937
Appendix 3.39.2. B3Bo.....	937
Appendix 3.39.3. L1Li.....	938
Appendix 3.39.4. Sq6C.....	938
Appendix 3.39.5. Sq3Sq .....	939
Appendix 3.39.6. B2Bo.....	940
Appendix 3.39.7. B1Bo.....	940
Appendix 3.39.8. B1C.....	941
Appendix 3.40. Spell 154 .....	942
Appendix 3.40.1. S2P .....	942
Appendix 3.40.2. S3P .....	943

Appendix 3.40.3.	S1Tü .....	944
Appendix 3.40.4.	S2C .....	946
Appendix 3.40.5.	S3C .....	947
Appendix 3.40.6.	S9C,a .....	948
Appendix 3.40.7.	S9C,b .....	949
Appendix 3.40.8.	B2Bo.....	949
Appendix 3.40.9.	B4Bo.....	951
Appendix 3.40.10.	B9C.....	952
Appendix 3.40.11.	B2P.....	953
Appendix 3.40.12.	B3C.....	954
Appendix 3.40.13.	B4L,a .....	954
Appendix 3.40.14.	B4L,b .....	956
Appendix 3.40.15.	B1Y.....	957
Appendix 3.40.16.	B1L .....	958
Appendix 3.40.17.	B17C.....	960
Appendix 3.40.18.	B1C.....	961
Appendix 3.40.19.	M38C.....	962
Appendix 3.40.20.	S1C,a .....	962
Appendix 3.40.21.	S1C,b .....	963
Appendix 3.41.	Spell 162 .....	965
Appendix 3.41.1.	B1Bo.....	965
Appendix 3.41.2.	S2C .....	966
Appendix 3.41.3.	B6C.....	968
Appendix 3.41.4.	B2Bo.....	970
Appendix 3.41.5.	B3Bo.....	972
Appendix 3.41.6.	B4Bo.....	972
Appendix 3.41.7.	Y1C .....	974
Appendix 3.41.8.	M22C.....	975
Appendix 3.41.9.	BH10x .....	977
Appendix 3.41.10.	BH2C .....	978
Appendix 3.41.11.	T3C.....	980
Appendix 3.41.12.	G1T.....	981
Appendix 3.41.13.	A1C.....	983

Appendix 3.41.14. M23C.....	983
Appendix 3.42. Spell 165 .....	985
Appendix 3.42.1. S2C .....	985
Appendix 3.42.2. S1C .....	985
Appendix 3.42.3. B5C.....	986
Appendix 3.42.4. M22C.....	987
Appendix 3.42.5. B2Bo.....	988
Appendix 3.42.6. B4Bo.....	989
Appendix 3.42.7. B3Bo.....	989
Appendix 3.42.8. M2C.....	990
Appendix 3.42.9. Sq10C .....	991
Appendix 3.42.10. B3C.....	992
Appendix 3.42.11. B2L,b .....	992
Appendix 3.42.12. B17C.....	993
Appendix 3.42.13. B2L,a .....	993
Appendix 3.42.14. B1C.....	994
Appendix 3.42.15. B1Be.....	995
Appendix 3.43. Spell 166 .....	997
Appendix 3.43.1. S2C .....	997
Appendix 3.43.2. S1C .....	997
Appendix 3.43.3. B5C.....	997
Appendix 3.43.4. M22C.....	998
Appendix 3.43.5. B2Bo.....	998
Appendix 3.43.6. B4Bo.....	998
Appendix 3.43.7. B3Bo.....	999
Appendix 3.43.8. M2C.....	999
Appendix 3.43.9. B3C.....	999
Appendix 3.43.10. B17C.....	1000
Appendix 3.43.11. B2L .....	1000
Appendix 3.43.12. B1C.....	1000
Appendix 3.43.13. B1Be.....	1001
Appendix 3.44. Spell 167 .....	1002
Appendix 3.44.1. S2C .....	1002

Appendix 3.44.2.	S1C .....	1003
Appendix 3.44.3.	B5C.....	1004
Appendix 3.44.4.	M22C.....	1004
Appendix 3.44.5.	B2Bo.....	1005
Appendix 3.44.6.	B4Bo.....	1006
Appendix 3.44.7.	B3C.....	1007
Appendix 3.44.8.	B17C.....	1008
Appendix 3.44.9.	B2L .....	1009
Appendix 3.44.10.	B1C.....	1010
Appendix 3.44.11.	B1Be.....	1011
Appendix 3.44.12.	M23C.....	1012
Appendix 3.45.	Spell 215 .....	1013
Appendix 3.45.1.	S1C .....	1013
Appendix 3.45.2.	S2C .....	1014
Appendix 3.45.3.	B4Bo.....	1015
Appendix 3.45.4.	B2Bo.....	1016
Appendix 3.45.5.	B1Y .....	1018
Appendix 3.45.6.	B3C.....	1019
Appendix 3.45.7.	M22C.....	1020
Appendix 3.45.8.	B2L .....	1021
Appendix 3.45.9.	P.Gard.2,a .....	1023
Appendix 3.45.10.	P.Gard.2,b.....	1024
Appendix 3.45.11.	B1Bo.....	1025
Appendix 3.46.	Spell 225 .....	1027
Appendix 3.46.1.	S2C,b .....	1027
Appendix 3.46.2.	T1L.....	1029
Appendix 3.46.3.	MC105.....	1031
Appendix 3.46.4.	T9C .....	1033
Appendix 3.46.5.	B4C.....	1035
Appendix 3.46.6.	B2Bo.....	1036
Appendix 3.46.7.	B4Bo.....	1038
Appendix 3.46.8.	B1Y .....	1039
Appendix 3.46.9.	S2C,a .....	1040

Appendix 3.46.10.	Pap.Berl.....	1041
Appendix 3.46.11.	Y1C.....	1043
Appendix 3.46.12.	M2NY .....	1044
Appendix 3.46.13.	M25C.....	1046
Appendix 3.46.14.	B1L .....	1047
Appendix 3.46.15.	B2L .....	1049
Appendix 3.46.16.	B1C.....	1051
Appendix 3.46.17.	B10C.....	1052
Appendix 3.46.18.	Sq4C.....	1053
Appendix 3.46.19.	S1C,a-b.....	1054
Appendix 3.46.20.	T1Be .....	1056
Appendix 3.46.21.	T3Be .....	1057
Appendix 3.46.22.	T2Be .....	1058
Appendix 3.46.23.	T2L .....	1059
Appendix 3.47.	Spell 313 (B5C).....	1062
Appendix 3.48.	Spell 335 .....	1066
Appendix 3.48.1.	T1C,b.....	1066
Appendix 3.48.2.	B9C,b.....	1069
Appendix 3.48.3.	B3C.....	1072
Appendix 3.48.4.	Sq4Sq .....	1078
Appendix 3.48.5.	T1C,b.....	1081
Appendix 3.48.6.	B1P.....	1088
Appendix 3.48.7.	B5C.....	1094
Appendix 3.48.8.	B1Y .....	1097
Appendix 3.48.9.	B9C,a.....	1102
Appendix 3.48.10.	B15C.....	1108
Appendix 3.48.11.	Sq1C.....	1109
Appendix 3.48.12.	Sq7C.....	1114
Appendix 3.48.13.	Sq1Sq .....	1119
Appendix 3.48.14.	Sq2C.....	1121
Appendix 3.48.15.	Sq7Sq .....	1127
Appendix 3.48.16.	Sq8Sq .....	1132
Appendix 3.48.17.	M4C.....	1134

Appendix 3.48.18.	M8C.....	1140
Appendix 3.48.19.	M7C.....	1145
Appendix 3.48.20.	M54C.....	1149
Appendix 3.48.21.	M1C.....	1156
Appendix 3.48.22.	L1NY.....	1160
Appendix 3.48.23.	T1Be.....	1166
Appendix 3.48.24.	L3Li.....	1173
Appendix 3.48.25.	T2Be.....	1178
Appendix 3.48.26.	T3Be.....	1185
Appendix 3.48.27.	T3L.....	1191
Appendix 3.48.28.	M57C.....	1193
Appendix 3.48.29.	M1NY.....	1199
Appendix 3.48.30.	BH1Br.....	1207
Appendix 3.48.31.	T3L,a.....	1212
Appendix 3.48.32.	T3L,b.....	1213
Appendix 3.48.33.	M1Be.....	1216
Appendix 3.49.	Spell 355.....	1221
Appendix 3.49.1.	B1Bo,a.....	1221
Appendix 3.49.2.	B1Bo,b.....	1221
Appendix 3.49.3.	S1C.....	1222
Appendix 3.49.4.	S2C.....	1222
Appendix 3.49.5.	G1T.....	1223
Appendix 3.49.6.	A1C.....	1223
Appendix 3.49.7.	BH3Ox.....	1224
Appendix 3.49.8.	B4C.....	1225
Appendix 3.49.9.	B2Bo.....	1225
Appendix 3.49.10.	B4Bo.....	1226
Appendix 3.49.11.	M22C.....	1226
Appendix 3.50.	Spell 398.....	1228
Appendix 3.50.1.	G1T.....	1228
Appendix 3.50.2.	G2T.....	1231
Appendix 3.50.3.	A1C.....	1233
Appendix 3.50.4.	T3L.....	1237

Appendix 3.50.5.	M3C.....	1239
Appendix 3.50.6.	M13C.....	1242
Appendix 3.50.7.	M46C.....	1244
Appendix 3.50.8.	M21C.....	1247
Appendix 3.50.9.	M6C.....	1249
Appendix 3.50.10.	M2NY .....	1252
Appendix 3.50.11.	M5C.....	1256
Appendix 3.50.12.	M4C.....	1260
Appendix 3.50.13.	M1Be.....	1263
Appendix 4.	Glossary of verbal definitions .....	1267
Appendix 5.	Verbal structure .....	1275
Appendix 5.1.	Spell 1.....	1276
Appendix 5.2.	Spell 2.....	1282
Appendix 5.3.	Spell 3.....	1291
Appendix 5.4.	Spell 4.....	1295
Appendix 5.5.	Spell 5.....	1305
Appendix 5.6.	Spell 6.....	1312
Appendix 5.7.	Spell 7.....	1322
Appendix 5.8.	Spell 8.....	1349
Appendix 5.9.	Spell 9.....	1378
Appendix 5.10.	Spell 10 .....	1410
Appendix 5.11.	Spell 11 .....	1416
Appendix 5.12.	Spell 12 .....	1433
Appendix 5.13.	Spell 13 .....	1445
Appendix 5.14.	Spell 14 .....	1457
Appendix 5.15.	Spell 15 .....	1467
Appendix 5.16.	Spell 16-17 .....	1476
Appendix 5.17.	Spell 18 .....	1503
Appendix 5.18.	Spell 20 .....	1510
Appendix 5.19.	Spell 21 .....	1520
Appendix 5.20.	Spell 22 .....	1541
Appendix 5.21.	Spell 23 .....	1555
Appendix 5.22.	Spell 24 .....	1579

Appendix 5.23.	Spell 25 .....	1586
Appendix 5.24.	Spell 26 .....	1592
Appendix 5.25.	Spell 27 .....	1593
Appendix 5.26.	Spell 30 .....	1597
Appendix 5.27.	Spell 31 .....	1621
Appendix 5.28.	Spell 32 .....	1636
Appendix 5.29.	Spell 33 .....	1679
Appendix 5.30.	Spell 36 .....	1726
Appendix 5.31.	Spell 75 .....	1760
Appendix 5.32.	Spell 89 .....	2123
Appendix 5.33.	Spell 94 .....	2137
Appendix 5.34.	Spell 95 .....	2146
Appendix 5.35.	Spell 96 .....	2153
Appendix 5.36.	Spell 97 .....	2198
Appendix 5.37.	Spell 151 .....	2208
Appendix 5.38.	Spell 154 .....	2226
Appendix 5.39.	Spell 162 .....	2295
Appendix 5.40.	Spell 165 .....	2359
Appendix 5.41.	Spell 166 .....	2384
Appendix 5.42.	Spell 167 .....	2396
Appendix 5.43.	Spell 215 .....	2418
Appendix 5.44.	Spell 225 .....	2459
Appendix 5.45.	Spell 335 .....	2555
Appendix 5.46.	Spell 355 .....	2907
Appendix 5.47.	Spell 398 .....	2932
Appendix 6.	Graphical forms of verbal lemmas .....	3016
Appendix 6.1.	<i>ɜwɪ</i> (to extend) .....	3017
Appendix 6.2.	<i>ɜwɨ</i> (to drive out, to drive away) .....	3017
Appendix 6.3.	<i>ɜwɨ</i> (to serve) .....	3017
Appendix 6.4.	<i>ɜfi</i> (to gorge) .....	3018
Appendix 6.5.	<i>ɜmm</i> (to seize, to grasp) .....	3019
Appendix 6.6.	<i>ɜr</i> (to drive away) .....	3020
Appendix 6.7.	<i>ɜh</i> (to be/become a spirit, to be potent, to be well) .....	3021

Appendix 6.8.	<i>ʒh</i> (to flourish).....	3022
Appendix 6.9.	<i>ʒsb</i> (to burn, to singe, to glow) .....	3023
Appendix 6.10.	<i>ʒsh</i> (to reap, to harvest).....	3024
Appendix 6.11.	<i>ʒl</i> (to nurse, to bring up).....	3025
Appendix 6.12.	<i>i</i> (to say, to speak).....	3026
Appendix 6.13.	<i>iʒ</i> (to stride).....	3027
Appendix 6.14.	<i>iʒwi</i> (to be aged) .....	3027
Appendix 6.15.	<i>iʒhi</i> (to overflow, to be flooded).....	3028
Appendix 6.16.	<i>iʒl</i> (to injure, to be injured, to be missing) .....	3028
Appendix 6.17.	<i>iʒi</i> and <i>iwi</i> (to come).....	3029
Appendix 6.18.	<i>iʕi</i> (to wash).....	3032
Appendix 6.19.	<i>iʕb</i> (to unite, to be united, to hand over) .....	3032
Appendix 6.20.	<i>iʕr</i> (to ascend, to draw near).....	3034
Appendix 6.21.	<i>iwi</i> (to be boatless, to leave stranded).....	3034
Appendix 6.22.	<i>iwr</i> (to inherit).....	3035
Appendix 6.23.	<i>iwr</i> (to conceive) .....	3036
Appendix 6.24.	<i>ibi</i> (to be thirsty) .....	3037
Appendix 6.25.	<i>ip</i> (to count, to recon, to allot) .....	3037
Appendix 6.26.	<i>imi</i> (negative verb).....	3038
Appendix 6.27.	<i>ini</i> (to bring, to bring away, to buy).....	3039
Appendix 6.28.	<i>ini</i> (to sever).....	3040
Appendix 6.29.	<i>int</i> (to fetter) .....	3041
Appendix 6.30.	<i>iri</i> (to do, to make, to perform) .....	3041
Appendix 6.31.	<i>itp</i> (to be effective) .....	3043
Appendix 6.32.	<i>ith</i> (to drag, to pull off) .....	3043
Appendix 6.33.	<i>iti</i> (to take) .....	3044
Appendix 6.34.	<i>idi</i> (to be censured).....	3046
Appendix 6.35.	<i>ʕʒi</i> (to be great) .....	3046
Appendix 6.36.	<i>ʕʒb</i> (to create) .....	3047
Appendix 6.37.	<i>ʕpr</i> (to acquire, to provide, to equip).....	3047
Appendix 6.38.	<i>ʕfʒ</i> (to smash, to crush) .....	3049
Appendix 6.39.	<i>ʕfn</i> (to cover, to be covered) .....	3050
Appendix 6.40.	<i>ʕm</i> (to swallow, to devour, to absorb) .....	3050

Appendix 6.41.	ʕnn (to entwine, to bind up).....	3051
Appendix 6.42.	ʕnn (to turn back, to bring back, to wring).....	3052
Appendix 6.43.	ʕnh (to live).....	3053
Appendix 6.44.	ʕnh (to swear).....	3054
Appendix 6.45.	ʕr (to mount up, to ascent, to approach).....	3054
Appendix 6.46.	ʕhʒ (to fight) .....	3055
Appendix 6.47.	ʕhʕ (to stand, to rise up).....	3057
Appendix 6.48.	ʕhm (to extinguish, to quench).....	3058
Appendix 6.49.	ʕhi (to fly, to fly away).....	3059
Appendix 6.50.	ʕšʒ (to be numerous, to be many) .....	3059
Appendix 6.51.	ʕk (to enter).....	3060
Appendix 6.52.	wʒi (to be far).....	3061
Appendix 6.53.	wʒh (to lay down, to offer, to endure).....	3062
Appendix 6.54.	wʒd (to be green, to be fresh, to cause to flourish).....	3063
Appendix 6.55.	wʕi (to be alone, to be unique) .....	3063
Appendix 6.56.	wʕb (to purify, to be pure) .....	3064
Appendix 6.57.	wʕr (to flee, to move quickly) .....	3066
Appendix 6.58.	wbʒ (to drill, to open).....	3066
Appendix 6.59.	wbn (to shine, to rise) .....	3068
Appendix 6.60.	wpi (to divide, to open) .....	3069
Appendix 6.61.	wpš (to scatter light, to illuminate).....	3070
Appendix 6.62.	wn (to open).....	3071
Appendix 6.63.	wnn (to eat).....	3072
Appendix 6.64.	wnn (to be, to exist) .....	3074
Appendix 6.65.	wrr (to be great) .....	3075
Appendix 6.66.	whn (to overturn, to overthrow) .....	3075
Appendix 6.67.	whʕ (to loosen, to explain, to release) .....	3076
Appendix 6.68.	whm (to repeat) .....	3077
Appendix 6.69.	whʒ (to throw off, to shake out) .....	3078
Appendix 6.70.	wsr (to be powerful, to be strong).....	3079
Appendix 6.71.	wšb (to answer, to answer for).....	3080
Appendix 6.72.	wʔs (to raise up, to lift up, to carry) .....	3080
Appendix 6.73.	wdi (to put, to place) .....	3081

Appendix 6.74.	<i>w<math>\underline{d}</math>n</i> (to be heavy, to weigh upon) .....	3082
Appendix 6.75.	<i>w<math>\underline{d}</math></i> (to command, to order, to decree) .....	3083
Appendix 6.76.	<i>w<math>\underline{d}</math>-<i>mdw</i></i> (to command, to give commands) .....	3085
Appendix 6.77.	<i>w<math>\underline{d}</math>z</i> (to be hale, to be uninjured) .....	3085
Appendix 6.78.	<i>w<math>\underline{d}</math>z</i> (to proceed, to go in procession) .....	3087
Appendix 6.79.	<i>w<math>\underline{d}</math>i</i> (to send, to depart) .....	3088
Appendix 6.80.	<i>w<math>\underline{d}</math><sup>c</sup></i> (to separate, to judge, to appoint) .....	3089
Appendix 6.81.	<i>w<math>\underline{d}</math><sup>c</sup>-<i>mdw</i></i> (to judge, to separate words) .....	3090
Appendix 6.82.	<i>w<math>\underline{d}</math>b</i> (to turn, to turn back) .....	3092
Appendix 6.83.	<i>bzgi</i> (to be weary, to be languid, to be limp) .....	3094
Appendix 6.84.	<i>bnn</i> (to beget) .....	3094
Appendix 6.85.	<i>bhni</i> (to cut up, to cut off, to punish) .....	3095
Appendix 6.86.	<i>bs</i> (to introduce, to initiate).....	3096
Appendix 6.87.	<i>pz</i> (auxiliary verb, to have done in the past) .....	3097
Appendix 6.88.	<i>pzh</i> (to scratch) .....	3098
Appendix 6.89.	<i>pzg</i> (to kneel, to squat).....	3098
Appendix 6.90.	<i>pri</i> (to go forth).....	3099
Appendix 6.91.	<i>phr</i> (to turn, to go around, to envelop) .....	3100
Appendix 6.92.	<i>psh</i> (to bite).....	3102
Appendix 6.93.	<i>psš</i> (to divide).....	3103
Appendix 6.94.	<i>psd</i> (to shine) .....	3103
Appendix 6.95.	<i>pšn</i> (to split) .....	3104
Appendix 6.96.	<i>pšš</i> (to spread out) .....	3105
Appendix 6.97.	<i>pgz</i> (to unfold, to open up).....	3106
Appendix 6.98.	<i>ptr</i> (to see, to behold).....	3106
Appendix 6.99.	<i>p<math>\underline{d}</math></i> (to stretch out, to spread out) .....	3107
Appendix 6.100.	<i>fzi</i> (to lift, to carry, to raise) .....	3108
Appendix 6.101.	<i>f(z)k</i> (to be shaved, to be shorn).....	3110
Appendix 6.102.	<i>f<math>\underline{d}</math>i</i> (to pluck, to uproot) .....	3110
Appendix 6.103.	<i>mz<math>\bar{z}</math></i> (to see) .....	3111
Appendix 6.104.	<i>mz<sup>c</sup></i> (to be true) .....	3113
Appendix 6.105.	<i>mz<sup>c</sup></i> (to offer, to present) .....	3114
Appendix 6.106.	<i>mz<sup>c</sup>-hrw</i> (to be justified) .....	3115

Appendix 6.107. <i>mz̄t</i> (to acclaim).....	3118
Appendix 6.108. <i>m(w)t</i> (to die, to be dead).....	3119
Appendix 6.109. <i>mn</i> (to endure, to remain, to be firm) .....	3119
Appendix 6.110. <i>mni</i> (to moor, to steer) .....	3119
Appendix 6.111. <i>mr</i> (to be ill, to suffer, to have pain).....	3120
Appendix 6.112. <i>mr</i> (to bind).....	3121
Appendix 6.113. <i>mri</i> (to love, to wish).....	3122
Appendix 6.114. <i>mhi</i> (to be forgetful, to be neglectful) .....	3124
Appendix 6.115. <i>mḥ</i> (to fill, to complete) .....	3124
Appendix 6.116. <i>mḥi</i> (to drown, to swim, to overflow).....	3126
Appendix 6.117. <i>msi</i> (to bear, to give birth, to bring forth) .....	3126
Appendix 6.118. <i>msbi</i> (to burn) .....	3129
Appendix 6.119. <i>msḍi</i> (to hate, to dislike) .....	3129
Appendix 6.120. <i>mki</i> (to guard, to protect) .....	3130
Appendix 6.121. <i>mṭn</i> (to assign).....	3130
Appendix 6.122. <i>mdw</i> (to speak).....	3131
Appendix 6.123. <i>mds</i> (to be sharp, to be violent).....	3133
Appendix 6.124. <i>mdḥ</i> (to be invested).....	3133
Appendix 6.125. <i>ni</i> (to rebuff, to drive away).....	3134
Appendix 6.126. <i>nis</i> (to call, to reckon, to invoke) .....	3134
Appendix 6.127. <i>nwd</i> (to turn aside, to turn back).....	3135
Appendix 6.128. <i>nbi</i> (to swim).....	3135
Appendix 6.129. <i>nbi</i> (to be aflame, to be on fire).....	3136
Appendix 6.130. <i>nbs</i> (to burn) .....	3137
Appendix 6.131. <i>nfz̄</i> (to exhale, to blow).....	3138
Appendix 6.132. <i>nfr</i> (to be beautiful, to be good).....	3139
Appendix 6.133. <i>nmi</i> (to traverse, to travel).....	3140
Appendix 6.134. <i>nhm</i> (to rejoice, to shout, to tremble, to quake).....	3141
Appendix 6.135. <i>nḥb</i> (to give, to loan, to bestow).....	3141
Appendix 6.136. <i>nḥm</i> (to take away, to rescue) .....	3142
Appendix 6.137. <i>nḥn</i> (to be young, to be a child).....	3144
Appendix 6.138. <i>ns(i)</i> (to burn).....	3144
Appendix 6.139. <i>nsb</i> (to lick, to devour).....	3145

Appendix 6.140. <i>nš</i> (to drive away, to expel) .....	3146
Appendix 6.141. <i>nšni</i> (to rage, to be furious) .....	3147
Appendix 6.142. <i>nk</i> (to copulate).....	3148
Appendix 6.143. <i>ngg</i> (to cackle, to screech) .....	3148
Appendix 6.144. <i>nd</i> (to consult, to inquire about, to ask) .....	3149
Appendix 6.145. <i>nd</i> (to protect, to save) .....	3151
Appendix 6.146. <i>ndm</i> (to be sweet, to be pleasant) .....	3153
Appendix 6.147. <i>ndri</i> (to hold fast, to seize, to grasp) .....	3154
Appendix 6.148. <i>rwi</i> (to go away, to depart).....	3155
Appendix 6.149. <i>rmni</i> (to shoulder, to carry, to support) .....	3156
Appendix 6.150. <i>rnn</i> (to rejoice, to praise) .....	3156
Appendix 6.151. <i>rḥ</i> (to know, to learn).....	3157
Appendix 6.152. <i>rs</i> (to wake, to watch).....	3158
Appendix 6.153. <i>rkrk</i> (to creep).....	3158
Appendix 6.154. <i>rd</i> (to grow).....	3159
Appendix 6.155. <i>rdi</i> (to give, to place, to cause) .....	3159
Appendix 6.156. <i>hzi</i> (to come down, to descend, to go aboard) .....	3163
Appendix 6.157. <i>hzb</i> (to send) .....	3165
Appendix 6.158. <i>hbi</i> (to plough, to tread, to trample) .....	3165
Appendix 6.159. <i>hni</i> (to rejoice) .....	3166
Appendix 6.160. <i>hrw</i> (to be pleased, to be satisfied) .....	3166
Appendix 6.161. <i>hk</i> (to break).....	3167
Appendix 6.162. <i>hks</i> (to damage, to be damaged) .....	3167
Appendix 6.163. <i>hzi</i> (to mourn, to lament, to cry, to screech).....	3168
Appendix 6.164. <i>h<sup>c</sup>i</i> (to rejoice) .....	3169
Appendix 6.165. <i>h<sup>c</sup>b</i> (to play).....	3170
Appendix 6.166. <i>hwi</i> (to strike, to attack).....	3170
Appendix 6.167. <i>hpt</i> (to embrace) .....	3170
Appendix 6.168. <i>hmi</i> (to drive back, to repel) .....	3171
Appendix 6.169. <i>hmsi</i> (to sit) .....	3172
Appendix 6.170. <i>hn</i> (to provide, to equip).....	3174
Appendix 6.171. <i>hnk</i> (to present, to offer) .....	3174
Appendix 6.172. <i>hri</i> (to be far) .....	3175

Appendix 6.173. <i>hṣi</i> (to turn back, to go to meet).....	3176
Appendix 6.174. <i>hsk</i> (to cut off, to cut out).....	3176
Appendix 6.175. <i>hkz</i> (to rule).....	3176
Appendix 6.176. <i>hkr</i> (to be hungry).....	3177
Appendix 6.177. <i>hkn</i> (to be joyful, to exult, to praise) .....	3178
Appendix 6.178. <i>hṭp</i> (to be content, to be at rest) .....	3178
Appendix 6.179. <i>hṭm</i> (to perish, to quench, to be destroyed).....	3179
Appendix 6.180. <i>hḍ</i> (to be white, to be bright) .....	3182
Appendix 6.181. <i>hḍi</i> (to destroy) .....	3183
Appendix 6.182. <i>h<sup>ṣ</sup>i</i> (to appear, to rise).....	3184
Appendix 6.183. <i>hwi</i> (to protect, to prevent) .....	3184
Appendix 6.184. <i>hbi</i> (to reduce, to deduct, to hush).....	3185
Appendix 6.185. <i>hbs</i> (to hack up, to plough, to be hacked up) .....	3186
Appendix 6.186. <i>hpi</i> (to travel, to depart, to encounter) .....	3187
Appendix 6.187. <i>hpr</i> (to come to be, to become) .....	3188
Appendix 6.188. <i>hps</i> (to acquire strength) .....	3190
Appendix 6.189. <i>h<sup>ṣ</sup></i> (to seize, to grasp) .....	3190
Appendix 6.190. <i>hm</i> (to not know, to be ignorant) .....	3191
Appendix 6.191. <i>hn</i> (to direct) .....	3192
Appendix 6.192. <i>hni</i> (to play music) .....	3192
Appendix 6.193. <i>hnp</i> (to snatch, to steal).....	3193
Appendix 6.194. <i>hnr</i> (to restrain) .....	3193
Appendix 6.195. <i>hns</i> (to travel, to traverse) .....	3194
Appendix 6.196. <i>hnti</i> (to be in front of) .....	3195
Appendix 6.197. <i>hr</i> (to fall) .....	3195
Appendix 6.198. <i>hsf</i> (to drive away, to oppose, to repel).....	3196
Appendix 6.199. <i>hsf</i> (to draw near, to approach, to meet, to answer) .....	3198
Appendix 6.200. <i>hsfi</i> (to travel upstream) .....	3198
Appendix 6.201. <i>hsr</i> (to drive away, to dispel) .....	3199
Appendix 6.202. <i>hti</i> (to retire, to retreat, to turn back) .....	3200
Appendix 6.203. <i>hṭm</i> (to seal) .....	3201
Appendix 6.204. <i>htht</i> (to turn back, to drive away) .....	3202
Appendix 6.205. <i>hḍi</i> (to travel downstream).....	3202

Appendix 6.206. <i>hni</i> (to row, to convey by boat) .....	3203
Appendix 6.207. <i>hnm</i> (to join, to enfold) .....	3203
Appendix 6.208. <i>hks</i> (to be injured).....	3205
Appendix 6.209. <i>sɜw</i> (to guard, to watch over, to beware).....	3206
Appendix 6.210. <i>sɜwi</i> (to lengthen) .....	3208
Appendix 6.211. <i>sɜm</i> (to burn up).....	3208
Appendix 6.212. <i>sɜk</i> (to pull together, to gather together).....	3209
Appendix 6.213. <i>siɜt</i> (to damage, to cheat, to mutilate) .....	3211
Appendix 6.214. <i>sip</i> (to inspect, to examine, to allot).....	3212
Appendix 6.215. <i>sidi</i> (to make impotent, to reduce to order) .....	3212
Appendix 6.216. <i>s<sup>c</sup>m</i> (to swallow, to wash down) .....	3213
Appendix 6.217. <i>s<sup>c</sup>nh</i> (to cause to live, to nourish) .....	3214
Appendix 6.218. <i>s<sup>c</sup>r</i> (to cause to come near, to cause to ascend) .....	3214
Appendix 6.219. <i>s<sup>c</sup>h</i> (to ennoble, to be noble) .....	3216
Appendix 6.220. <i>s<sup>c</sup>hɜ</i> (to cause to fight) .....	3217
Appendix 6.221. <i>s<sup>c</sup>h<sup>c</sup></i> (to erect, to set up).....	3217
Appendix 6.222. <i>s<sup>c</sup>k</i> (to cause to enter).....	3218
Appendix 6.223. <i>swɜi</i> (to pass) .....	3219
Appendix 6.224. <i>swɜd</i> (to make green, to make fresh) .....	3219
Appendix 6.225. <i>sw<sup>c</sup>b</i> (to cleanse, to purify) .....	3221
Appendix 6.226. <i>swr</i> (to drink) .....	3222
Appendix 6.227. <i>swd</i> (to hand over, to bequeath, to pass on).....	3223
Appendix 6.228. <i>swdɜ</i> (to make whole, to heal).....	3223
Appendix 6.229. <i>sbi</i> (to go, to travel, to send, to conduct) .....	3224
Appendix 6.230. <i>spi</i> (to remain, to leave, to leave out) .....	3225
Appendix 6.231. <i>spi</i> (to bind together).....	3226
Appendix 6.232. <i>spr</i> (to arrive at, to reach).....	3226
Appendix 6.233. <i>sph</i> (to lasso).....	3227
Appendix 6.234. <i>spd</i> (to be sharp, to make sharp).....	3228
Appendix 6.235. <i>sfɜ</i> (to hate).....	3229
Appendix 6.236. <i>sfh</i> (to loosen, to release, to be released) .....	3229
Appendix 6.237. <i>sfɔ</i> (to be unseen, to be invisible).....	3230
Appendix 6.238. <i>smɜ</i> (to unite, to join, to partake) .....	3231

Appendix 6.239. <i>smz</i> (to slay, to destroy).....	3232
Appendix 6.240. <i>smz<sup>c</sup></i> (to put to order, to correct, to cause to be true) .....	3233
Appendix 6.241. <i>smz<sup>c</sup>-hrw</i> (to justify, to make triumphant) .....	3234
Appendix 6.242. <i>smi</i> (to report, to complain).....	3235
Appendix 6.243. <i>smn</i> (to make firm, to establish, to cause to endure).....	3235
Appendix 6.244. <i>smhi</i> (to cause to forget).....	3236
Appendix 6.245. <i>smh</i> (to forget) .....	3236
Appendix 6.246. <i>sm<sup>s</sup>i</i> (to deliver, to cause to be born) .....	3237
Appendix 6.247. <i>smt</i> (to hear, to overhear).....	3238
Appendix 6.248. <i>sn</i> (to open).....	3239
Appendix 6.249. <i>sni</i> (to pass, to pass by, to surpass) .....	3240
Appendix 6.250. <i>sni</i> (to cut off) .....	3240
Appendix 6.251. <i>sn<sup>c</sup></i> (to rejoice).....	3240
Appendix 6.252. <i>snwr</i> (to cause to tremble) .....	3241
Appendix 6.253. <i>snb</i> (to be healthy).....	3243
Appendix 6.254. <i>snhm</i> (to prevent) .....	3243
Appendix 6.255. <i>snsn</i> (to be brotherly, to be friendly).....	3244
Appendix 6.256. <i>snš/sšn</i> (to unstop).....	3245
Appendix 6.257. <i>snk</i> (to suckle) .....	3245
Appendix 6.258. <i>snkn</i> (to injure, to damage).....	3246
Appendix 6.259. <i>snđ</i> (to fear, to be afraid).....	3247
Appendix 6.260. <i>snđm</i> (to make sweet, to ease, to make content) .....	3248
Appendix 6.261. <i>sr</i> (to foretell, to make known).....	3248
Appendix 6.262. <i>sri</i> (to rule, to command) .....	3250
Appendix 6.263. <i>srd</i> (to plant, to make grow).....	3250
Appendix 6.264. <i>shzi</i> (to cause to descend) .....	3251
Appendix 6.265. <i>sh<sup>c</sup>i</i> (to acclaim) .....	3252
Appendix 6.266. <i>shri</i> (to remove, to drive away, to cause to escape) .....	3252
Appendix 6.267. <i>shsi</i> (to meet).....	3254
Appendix 6.268. <i>sh<sup>t</sup>p</i> (to pacify, to satisfy, to cause to be plentiful) .....	3254
Appendix 6.269. <i>sh<sup>t</sup>m</i> (to destroy, to cause to stop).....	3256
Appendix 6.270. <i>shđ</i> (to make bright, to illuminate, to shine) .....	3256
Appendix 6.271. <i>shi</i> (to hit, to chop off, to grasp).....	3257

Appendix 6.272. <i>shz</i> (to call to mind, to remember) .....	3258
Appendix 6.273. <i>shpi</i> (to conduct, to bring) .....	3258
Appendix 6.274. <i>shm</i> (to have power) .....	3259
Appendix 6.275. <i>shn</i> (to embrace, to enclose) .....	3261
Appendix 6.276. <i>shnti</i> (to advance, to promote).....	3261
Appendix 6.277. <i>shr</i> (to overthrow, to cast down).....	3262
Appendix 6.278. <i>sh</i> (to trap, to weave) .....	3263
Appendix 6.279. <i>shd</i> (to be upside down) .....	3264
Appendix 6.280. <i>shdhd</i> (to be upside down) .....	3264
Appendix 6.281. <i>ss(w)n</i> (to destroy).....	3264
Appendix 6.282. <i>sš</i> (to write).....	3265
Appendix 6.283. <i>sšp</i> (to be bright, to make bright) .....	3266
Appendix 6.284. <i>sšm</i> (to lead, to guide, to conduct) .....	3267
Appendix 6.285. <i>sštz</i> (to make secret, to be hidden).....	3268
Appendix 6.286. <i>skzi</i> (to make high, to exalt).....	3268
Appendix 6.287. <i>skbb</i> (to cool, to calm, to extinguish).....	3269
Appendix 6.288. <i>skr</i> (to strike).....	3271
Appendix 6.289. <i>skdi</i> (to sail, to travel) .....	3271
Appendix 6.290. <i>ski</i> (to perish, to destroy, to pass) .....	3273
Appendix 6.291. <i>sgr</i> (to silence) .....	3274
Appendix 6.292. <i>sti</i> (to shoot, to pour, to thrust).....	3275
Appendix 6.293. <i>sti</i> (to burn, to kindle) .....	3276
Appendix 6.294. <i>stz</i> (to inflame) .....	3276
Appendix 6.295. <i>stbn</i> (to hasten).....	3277
Appendix 6.296. <i>sti</i> (to impregnate, to beget, to ejaculate) .....	3278
Appendix 6.297. <i>sisi</i> (to cause to raise).....	3280
Appendix 6.298. <i>sdz</i> (to tremble) .....	3280
Appendix 6.299. <i>sd</i> (to break).....	3281
Appendix 6.300. <i>sdz</i> (to travel, to go).....	3282
Appendix 6.301. <i>sdm</i> (to hear, to listen).....	3283
Appendix 6.302. <i>sd</i> (to lie down, to rest, to spent the night) .....	3284
Appendix 6.303. <i>šz<sup>c</sup></i> (to begin) .....	3285
Appendix 6.304. <i>šzs</i> (to travel, to go, to tread on) .....	3286

Appendix 6.305. <i>šc</i> (to cut, to cut off).....	3286
Appendix 6.306. <i>šw</i> (to be empty, to lack) .....	3286
Appendix 6.307. <i>šw</i> (to ascend, to be raised up).....	3287
Appendix 6.308. <i>špt</i> (to be angry).....	3288
Appendix 6.309. <i>šm</i> (to go) .....	3289
Appendix 6.310. <i>šms</i> (to follow, to attend, to serve).....	3289
Appendix 6.311. <i>šni</i> (to be round, to surround, to encircle) .....	3290
Appendix 6.312. <i>šnt</i> (to revile, to oppose, to punish).....	3291
Appendix 6.313. <i>šsp</i> (to take, to receive) .....	3291
Appendix 6.314. <i>štš</i> (to be secret, to be hidden).....	3292
Appendix 6.315. <i>šdi</i> (to take, to take away, to remove, to dig out).....	3293
Appendix 6.316. <i>šdi</i> (to nurture, to bring up).....	3294
Appendix 6.317. <i>ķzi</i> (to be tall, to be high).....	3294
Appendix 6.318. <i>ķmš</i> (to throw, to create, to wrestle).....	3295
Appendix 6.319. <i>ķni</i> (to damage, to injure).....	3298
Appendix 6.320. <i>ķni</i> (to embrace) .....	3298
Appendix 6.321. <i>ķrs</i> (to bury) .....	3298
Appendix 6.322. <i>ķsn</i> (to be difficult).....	3299
Appendix 6.323. <i>ķd</i> (to build).....	3299
Appendix 6.324. <i>kš</i> (to say).....	3301
Appendix 6.325. <i>ķfi</i> (to uncover, to remove).....	3301
Appendix 6.326. <i>ksi</i> (to bow down, to bend down) .....	3302
Appendix 6.327. <i>gmi</i> (to find, to discover) .....	3303
Appendix 6.328. <i>gr</i> (to be silent, to be quiet).....	3303
Appendix 6.329. <i>twr</i> (to show respect to) .....	3304
Appendix 6.330. <i>twt</i> (to be fair, to be full, to be complete) .....	3305
Appendix 6.331. <i>tm</i> (negative verb).....	3305
Appendix 6.332. <i>tm</i> (to complete, to seize, to end).....	3307
Appendix 6.333. <i>tzi</i> (to take, to seize) .....	3307
Appendix 6.334. <i>ts</i> (to tie, to knot, to knit together).....	3308
Appendix 6.335. <i>tši</i> (to raise, to lift up) .....	3309
Appendix 6.336. <i>dwš</i> (to praise, to worship) .....	3311
Appendix 6.337. <i>dwn</i> (to stretch out, to be stretched out).....	3312

Appendix 6.338. <i>dbn</i> (to go round, to encircle) .....	3312
Appendix 6.339. <i>dbḥ</i> (to ask for, to beg, to demand) .....	3313
Appendix 6.340. <i>dm</i> (to be sharp, to pierce, to penetrate) .....	3314
Appendix 6.341. <i>dm</i> (to pronounce, to proclaim) .....	3314
Appendix 6.342. <i>dmḏ</i> (to unite, to assemble) .....	3315
Appendix 6.343. <i>dn</i> (to kill, to cut off) .....	3316
Appendix 6.344. <i>dns</i> (to be heavy, to be weighty) .....	3317
Appendix 6.345. <i>dr</i> (to expel, to subdue, to drive out) .....	3317
Appendix 6.346. <i>drp</i> (to feed, to offer, to present) .....	3318
Appendix 6.347. <i>dhn</i> (to appoint, to fix, to promote) .....	3319
Appendix 6.348. <i>dšr</i> (to be red, to become red) .....	3319
Appendix 6.349. <i>ḏṣi</i> (to extend, to stretch out, to turn to, to oppose) .....	3319
Appendix 6.350. <i>ḏṣi</i> (to cross, to ferry) .....	3320
Appendix 6.351. <i>ḏwi</i> (to be bad, to be evil) .....	3322
Appendix 6.352. <i>ḏ<sup>r</sup>r</i> (to search out, to seek) .....	3322
Appendix 6.353. <i>ḏbṣ</i> (to adorn, to provide, to clothe) .....	3323
Appendix 6.354. <i>ḏnd</i> (to rage, to be angry) .....	3324
Appendix 6.355. <i>ḏndn</i> (to chastise) .....	3325
Appendix 6.356. <i>ḏr</i> (to hinder, to put an end to, to remove) .....	3326
Appendix 6.357. <i>ḏd</i> (to say, to speak) and <i>ḏd-mdw</i> (to recite) .....	3327
Appendix 6.358. <i>ḏdh</i> (to shut up, to imprison) .....	3328
Appendix 7. Stemma graphs of the <i>Coffin Texts</i> .....	3329

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# List of abbreviations, terminology and other technical information

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

## *List of abbreviations:*

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

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<sup>1</sup> Rosmorduc, Serge. (2014). *JSesh Documentation*. Available at: <http://jseshdoc.genherkhopeshef.org> (accessed 03-12-2019).

<sup>2</sup> Polis & Rosmorduc (2015), p. 158-168.

<sup>3</sup> <http://topbib.griffith.ox.ac.uk> (accessed 14-10-2020).

*List of terminology used in this work:*

Dendrogram	A diagram representing a tree.
Early period of coffin decoration in Deir el-Bersha:	From the 11th dynasty to the reign Amenemhat II.
Graphical form:	The 2-dimensional format representing the positions of hieroglyphic signs within a word.
Later period of coffin decoration in Deir el-Bersha:	The reign of Amenemhat II to the reign of Sesostris III.
Owner:	Person named on the support. Note that due to usurpation, it is possible for one support to have multiple owners.
Phrase:	Unit of text, comprising of a functional clause.
Spelling:	The sequence of hieroglyphic signs used to write a word, without regard for their 2-dimensional interaction.
Support:	The object which carries the <i>Coffin Texts</i> , usually a coffin. Note that it is possible for one support to provide two or more witnesses.
Token:	A unique entry in the database with an Id number, usually used for a single word.
Unique variation:	A variation which does not occur in the same position in any other witness.
Unique phrase:	A phrase which varies in one or more aspects from all other witnesses with the same phrase.
Witness:	A single variant of the <i>Coffin Texts</i> .

# 1. Introduction

## 1.1. Regional conditioned variation

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

It would be assumptive if this was not the case for language as well. Based on a quick comparison to any modern country, dialect should have existed in ancient Egypt,<sup>4</sup> which is sometimes called ‘The Common Sense Principle’.<sup>5</sup> This is visible as well in a text from the 19th dynasty, in a line from the letter of Hori to Amenemope: *st mi md.t n s idh.w hn<sup>c</sup> s n zbw* ‘It (his words) are as the words of a man of the Delta together with a man of Elephantine’.<sup>6</sup> Another example of socio-linguistic variation, although more diastratic<sup>7</sup> than diatopic,<sup>8</sup> can be found on the stela of Mentuweser:<sup>9</sup> *ink mdw r r-<sup>c</sup> sr.w šw.y m dd p<sub>3</sub>.w* (I am one who spoke according to the style of the officials, one who is free of saying *p<sub>3</sub>*).<sup>10</sup> Mentuweser makes it clear here that he did not use the ‘low’ speech of the people.<sup>11</sup> This reflects on the existence of different registers in the spoken language based on the social strata. However, as Kupreyev<sup>12</sup> argues that the article *p<sub>3</sub>* originates from the dialect of the north, even in a diastratic examples there are signs of dialect. Thus, that there were dialectal differences in Egypt was even noted in ancient Egypt itself.

However, to prove and document the different dialects in ancient Egypt is an entirely different manner. Any study in ancient Egyptian dialect is generally hampered. First and foremost, the language is no longer in use, which reduces the availability of material that can be studied to written sources only. This creates the issue that the discovery of phonological iso-glosses is severely restricted,<sup>13</sup> as Winand states: ‘to say the least, hieroglyphic writing has never been very cooperative in this respect’.<sup>14</sup> Moreover, these written sources only reflect a minority of the material produced in Ancient Egypt. Finally, the written

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<sup>4</sup> Osing (1975), p. 1074.

<sup>5</sup> Winand (2015), p. 255.

<sup>6</sup> Fischer-Elfert (1983), p. 157; Fischer-Elfert (1986), p. 238. However, it needs to be noted that the interpretation is problematic.

<sup>7</sup> Polis (2018), p. 68-72. Diastratic variation is linguistic variation based on the social dimension.

<sup>8</sup> Polis (2018), p. 66-68. Diatopic variation is linguistic variation based on the geographical dimension.

<sup>9</sup> Ransom (1913).

<sup>10</sup> Ransom (1913), p. 25, 29; Morenz (2002), p. 9; Kupreyev (2014), p. 230.

<sup>11</sup> However, Allen (2009), 267-269, suggest to read *dd p<sub>3</sub>.w* as ‘antiquated speech’ instead, reflecting the early Middle Kingdom tendency to ‘consciously adopt Memphite forms of the Old Kingdom in their art and architecture.’

<sup>12</sup> Kupreyev (2014), p. 225-228.

<sup>13</sup> Winand (2015), p. 245.

<sup>14</sup> Winand (2015), p. 246.

material was produced by a small segment of the population that was literate.<sup>15</sup> These issues make any distinct study of dialect in ancient Egypt problematic.

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

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

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

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

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<sup>15</sup> Baines & Eyre (2007), p. 63-67, which is a revised reprint of Baines & Eyre (1983), p. 65-67.

<sup>16</sup> Bergmann, Hall, & Ross (2007), p. 407.

<sup>17</sup> I am indebted to Dr. Christian D. Casey for providing this example to me.

<sup>18</sup> As the provenance of a text does not mean that it is where the text was composed.

<sup>19</sup> Regulski (2018), p. 262.

<sup>20</sup> Which can be seen in the graphical form of the name of the god Ha in Asyut, which is remarkably distinct from the habitual graphical form of the name in other regions. See Jasper (2019), p. 48-56. However, it would suffice to consider this regionalism, rather than dialect, as dialect is normally restricted to linguistic phenomena.

<sup>21</sup> Edgerton (1951); Roquet (1979); Allen J. P. (2004); Gundacker (2010); Uljas (2010,a); Allen J. P. (2013), p. 5-6; Kupreyev (2014); Winand (2015); Gundacker (2017); Winand (2018).

<sup>22</sup> Polis (2018), p. 60-61.

<sup>23</sup> Winand (2015), p. 233-236, although it does not remotely mean that it is not disputed at all. See Allen J. P. (2020), p. 109-117, for an overview of the Coptic dialects.

based on their dependencies into a stemma.<sup>24</sup> However, a stemma does not necessarily reflect the regional aspect.<sup>25</sup> In textual criticism, more focus is placed on the chronological development of a text, rather than the variations that occur in the actual texts, or to visualise their shared regional patterns.

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

## 1.2. Aims of the study

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

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

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

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<sup>24</sup> Jürgens (1995), p. 9.

<sup>25</sup> Although aspects of the diatopic axis will be serviced as well.

<sup>26</sup> Loprieno (1982), p. 76-77.

<sup>27</sup> As Polis (2018), p. 68, states: 'there can be no doubt that the dialectal study of pre-Coptic Egyptian is still in its infancy'.

create a history of a specific text, rather the focus lies solely on the resulting witnesses, and if it is possible to visualise patterns on a regional level in these resulting witnesses.

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

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

### 1.3. Corpus

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

The corpus currently known to Egyptologists as the *Coffin Texts* was in use in the Middle Kingdom, although the composition of some of these texts did occur in an earlier period.<sup>37</sup> For example, spell 313 is currently known from one witness from Deir el-Bersha only (B5C), but based on its metrics and the frequent references to Heracleopolis it is suggested that the text itself could be dated to the Heracleopolitan period.<sup>38</sup> The tradition of inscribing mortuary liturgical texts on coffins remained in use,

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

<sup>29</sup> Speleers (1946); Faulkner (1973); Faulkner (1977); Faulkner (1978); Barguet (1986); Carrier (2004,a); Carrier (2004,b); Carrier (2004,c).

<sup>30</sup> However, as von Lieven (2019), p. 115, points out, the *Coffin Texts* were not solely funerary.

<sup>31</sup> Mathieu (2004); Gestermann (2011), p. 217-218.

<sup>32</sup> Willems (2014), p. 134.

<sup>33</sup> Derchain (1962).

<sup>34</sup> Willems (2014), p. 133-134.

<sup>35</sup> Schenkel (1962), p. 116-123.

<sup>36</sup> Baines (2004), p. 30-31; Mathieu (2004), p. 254; Pierre-Croisau (2004).

<sup>37</sup> Baines (2004), p. 30-31; Gestermann (2004), p. 210-211; Pierre-Croisau (2004); Willems (2014), p. 135.

<sup>38</sup> Buchberger (1993), p. 470-471. I am indebted to Dr. Kata Jasper for drawing my attention to this spell.

although its popularity diminished over time.<sup>39</sup> In the Memphite and Theban regions, the use of *Coffin Texts* was most prevalent in the early part of the Middle Kingdom. However, in Middle Egypt, the use remained popular for a longer period.<sup>40</sup> It might be significant as well that the decline in the popularity of using *Coffin Texts* can be correlated to the decline of the power of the Middle Kingdom nomarchs.<sup>41</sup>

Originally in Egyptology, the occurrence of *Coffin Texts* was attributed to the 'democratisation'<sup>42</sup> of the mortuary liturgies, where the *Pyramid Texts*, which were solely intended for royalty, became more widely used in Egypt. This was suggested to be related to the upheaval in Egypt during the First Intermediary Period, where due to the fragmentation of central rule, the material which was considered royal became available to a wider section of the population. This scholarly view most likely resulted from the period of upheaval in the world when this theory developed.<sup>43</sup> However, as Willems<sup>44</sup> points out, the earlier occurrence of *Coffin Texts* than the Middle Kingdom, makes this position problematic. Therefore, it might be better to consider the *Coffin Texts* as part of a wider collection of liturgies of mortuary texts, instead of a distinct entity, which can be supported as well by the fact that *Pyramid Texts* and *Coffin Texts* occur on the same support together. This melange is visible in the linguistic position<sup>45</sup> of the *Coffin Texts* as well, which features aspects of Old Egyptian and Classical Egyptian.

It should be noted that the accessibility by the Ancient Egyptians to *Coffin Texts* should be considered limited at best. An extensive study by Willems<sup>46</sup> shows that only a minute section of the ancient Egyptian population would have had decorated coffins, with only a fraction of these coffins being decorated with *Coffin Texts* (only 0.068% of the population would have had a coffin with *Coffin Texts*).<sup>47</sup> Thus, it can be assumed that the use of *Coffin Texts* was still limited to the elite of the elite (the upper upper class). Additionally, although there is seemingly no restriction to the availability of *Coffin Texts* in Egypt itself, the majority of the sources are limited to three major regions, namely the Memphite region, the Theban region and Middle Egypt. Thus, it seems that this type of decoration was more popular in these major regions than in the other parts of Egypt.<sup>48</sup>

The corpus of the *Coffin Texts* is usually considered to originate from the Memphite region.<sup>49</sup> However, Lapp<sup>50</sup> suggests Deir el-Bersha as a possible origin, based on the coherency of the spell sequences. Gestermann<sup>51</sup> provides an explanation for the vastness and variety of the material that retains this Memphite origin. She suggests that the funerary text material which was used in the Memphite region was taken over by the Theban court, and then moved away from the Memphite region. However,

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<sup>39</sup> Grajetzki (2010), p. 103-104; Miniaci (2011), p. 18-19.

<sup>40</sup> Willems (2014), p. 176-177.

<sup>41</sup> Willems (2014), p. 181.

<sup>42</sup> Moret (1922).

<sup>43</sup> For a full history of the development and current applicability of this theory, see Willems (2014), p. 124-135.

<sup>44</sup> Willems (2014), p. 133-134, with further literature.

<sup>45</sup> Vernus (1996).

<sup>46</sup> Willems (2014), p. 158-165.

<sup>47</sup> Willems (2014), p. 165.

<sup>48</sup> Willems (2014), p. 165-167. Aswan and Gebelein are two examples of *Coffin Texts* sources outside these regions.

<sup>49</sup> Jürgens (1995), p. 69.

<sup>50</sup> Lapp (1989), p. 193.

<sup>51</sup> Gestermann (2004).

instead of moving the material directly to Thebes, she suggests that the archive of texts was first moved to Hermopolis, which became the centre for diffusion of *Coffin Texts*. So, due to what Willems calls the 'Theban policy'<sup>52</sup> of the Theban court, the vastness and variety of material at Deir el-Bersha might be the result of the relocation of this material to Hermopolis, rather than being the origin of the texts. Additionally, it might be unwise to identify one region only as the origin of such a broad corpus of texts. Although the Memphite region most likely provided a sizable section of the material, it should not be assumed that all material considered as *Coffin Texts* would have the same origin.

More pragmatically, the *Coffin Texts* were chosen as corpus for this work, as methodologically a substantial corpus of the same texts from different locations was required. The publishing method used by de Buck<sup>53</sup> is highly useful to linguistic variation studies, as it places the same phrases from different witnesses next to each other. Finally, this corpus limits the period studied to material dated to the 11th and 12th dynasty.<sup>54</sup> However, due to uncertain dates of some supports,<sup>55</sup> witnesses outside this period will sometimes be included as well.

However, there is an underlying issue that does persist with this corpus, which might influence any study regarding regional variation, as the majority of the supports originate from the same general region. In the publication of de Buck, there is a sheer prevalence of Middle Egypt origin (69.1%), in comparison to the other regions. Additionally, only 15.4% represent both north and south Egypt.<sup>56</sup> In practice, this means that in de Buck, Deir el-Bersha, Meir, and to some extent, the Theban area is over-represented.<sup>57</sup>

Based on the decoration patterns which are attested for the decorated coffins, at least for the early Middle Kingdom, it is clear that the coffins were created locally, with their own local traditions.<sup>58</sup> These coffins were most likely created in local workshops, perhaps associated with the local governor or temple.<sup>59</sup> Therefore, it can be assumed that the *Coffin Texts* on the decorated coffins would be added locally as well. Thus, it stands to reason that there would have been some local repository for the texts, which would be transmitted to the coffin. Luckily, some sections of this type of material did survive, known as '*Vorlagen*'-papyri.<sup>60</sup> In this type of material, the owner is referred to as *mn pn* (this someone),

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<sup>52</sup> Willems (2014), p. 177.

<sup>53</sup> de Buck (1935), p. xi-xv.

<sup>54</sup> I am completely aware that *Coffin Texts* were used outside this period, as part of the mortuary liturgies, but as the majority of the supports in de Buck originate from this period, I considered it a good cut-off point.

<sup>55</sup> For example, Papyrus Gardiner II, which is dated by Allen T. G. (1950), p. 30-31, to the 6th dynasty, which Bidoli (1976), p. 25, sincerely doubts, as according to Bidoli the criteria of the script mentioned in Allen do not suit the photographs and facsimile of the original. Rather, he expects a later date in the First Intermediary Period. Gestermann (2003), p. 206, suggest that an early First intermediary Period dating is more probable, even though a sixth dynasty would be possible as well. Lapp (2014), p. 219-220, notes that due to the use of the A1 sign (𓀀) with the first person the date cannot be earlier than the 8th dynasty.

<sup>56</sup> Hoffmeier (1996), p. 48.

<sup>57</sup> This overrepresentation of one region is mirrored in late Egyptian as well, where more than 80% of the material originates from the Theban area. See Winand (2018), p. 494.

<sup>58</sup> Lapp (1993), p. 40.

<sup>59</sup> Grajetzki (2016), p. 26.

<sup>60</sup> Bidoli (1976), p. 18; Gestermann (2003), p. 204, 206.

which needs to be replaced by the name of the owner when transcribed on behalf of a specific individual.<sup>61</sup> However, this process does not always occur correctly, as can be seen in B2Bo, where the phrase *i mn pn* (Oh, this someone)<sup>62</sup> is found, whereas this support normally uses the name of the owner.

In the process of transmission from ‘*Vorlagen*’ to the final product, there were chances of variations,<sup>63</sup> intentional or unintentional, that could influence the final form of the text. These variations from different witnesses of the same text can include variation due to errors or miscomprehension of the scribe, but just as well because of intentional changes. Although a reproduction ‘à l’identique’<sup>64</sup> did occur in Ancient Egypt, conscious variation did occur due to particularities at a local (dialectal features) or personal level (idiosyncrasies), or intentional modernisations of the text.<sup>65</sup> Additionally, as the ‘*Vorlagen*’ text was on papyrus, a perishable material, it is very likely that ‘*Vorlage*’ needed to be copied from time to time, which mechanically increased the possibilities of variations occurring within the precursor, and the final product based on it.

For example, mismatches caused by inner dictation could happen when copying text to a coffin. In the case of CT spell 7, there is a phrase section which in the majority of the witnesses is written as *hrw=s pw nfr n hn.t* (this good day of her of playing music).<sup>66</sup> However, it is clear that the word *hn.t* was poorly understood, or misheard by the artist,<sup>67</sup> as some of the other witnesses have homonyms of this word. B4Bo, B6C and B1P use *hn.t* (rowing), and T1NY used *hn.t* (resting). As one can see here, an unconscious variation could sneak into the text easily.

If a variation occurred in the precursor text, it can be assumed that any witness based on that text would use the variations in that ‘*Vorlage*’. These variations should be considered an addition to any other variations that occurred during the normal process of copying text to a coffin. Although the example above occurred most likely on some unconscious level, it needs to be assumed that conscious changes were made as well, based on ancient sacerdotal selection of content based on local idiosyncrasies, or innovation of the scribe or compiler, based on their own initiative.<sup>68</sup>

## 1.4. Data set

Due to the size of the *Coffin Texts*, a selection needed to be made. Willems<sup>69</sup> mentions a total of 289 (+23?) coffins which contain *Coffin Texts* and/or *Pyramid Texts*, which would be impossible to handle in

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<sup>61</sup> Willems (2014), p. 218.

<sup>62</sup> de Buck (1947) *CT III*, p. 214,a (B2Bo).

<sup>63</sup> Sometimes noted as ‘corruptions’, but as this word is usually regarded with a negative, degenerative aspect, variation was used instead, even when the variation is clearly a degenerative form of a precursor text. For this work, the variation approach of Ragazzoli (2017) seems more beneficiary than corruption or error-based approach.

<sup>64</sup> Vernus (2017), p. 484-485.

<sup>65</sup> Vernus (2017), p. 485-490.

<sup>66</sup> de Buck (1935) *CT I*, p. 23,b (B2Bo).

<sup>67</sup> Note that for this work, I prefer to use the term artist over scribe, as it cannot be said with certainty that the person(s) responsible for the addition of *Coffin Texts* to the supports were truly literate.

<sup>68</sup> Morales (2013), p. 3.

<sup>69</sup> Willems (2014), p. 159-160, fig. 24.

its entirety within a limited timeframe. It must be noted that this number is based on actual coffins, while the number of supports for *Coffin Texts* is substantially higher. Additionally, the entirety of the publication of *Coffin Texts* of de Buck would be too large, as it consists of 2928 pages, for a total of 1185 spells.<sup>70</sup> Fortunately, for studying regional variations, there is a high number of spells which are of limited interest, only attested in de Buck in one region, or one witness,<sup>71</sup> coined *unique spells*.<sup>72</sup> Of course, the occurrence of unique spells over different regions could be interesting to deal with,<sup>73</sup> but falls outside the scope of this work. Thus, only a selection of spells was used for the purpose of this research:<sup>74</sup> CT Spell 1-27, 30-33, 36, 75, 89, 94-97, 151, 154, 162, 165-167, 215, 225, 335, 355 and 398.

For these spells, only the supports found in the publication of de Buck were used,<sup>75</sup> even though these only represent a selection of all the *Coffin Texts* material. The inclusion of supports outside de Buck would be beneficiary, but as de Buck provided a wealth of sources, and the material outside de Buck is often difficult to access, the choice was made to focus on the material provided in de Buck. In appendix 1, there is a full list of supports used in this work and their meta-data.<sup>76</sup>

## 1.5. History of scholarship<sup>77</sup>

In an identical fashion to *Pyramid Texts*,<sup>78</sup> most studies on the *Coffin Texts* are limited to particular spells or spell groups for thematic reasons,<sup>79</sup> or sections of the spells are used for theological themes.<sup>80</sup> Additionally, as one should expect, there are multiple studies regarding specific coffins as well.<sup>81</sup> However, any systematic study of the *Coffin Texts* themselves is still lacking.<sup>82</sup> It is understandable, when

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<sup>70</sup> de Buck (1935) *CT I*, for spell 1-75, de Buck (1938) *CT II*, for spell 76-163, de Buck (1947) *CT III*, for spell 164-267, de Buck (1951) *CT IV*, for spell 268-354, de Buck (1954) *CT V*, for spell 355-471, de Buck (1956) *CT VI*, for spell 472-786, de Buck (1961) *CT VII*, for 787-1185.

<sup>71</sup> Appendix 2 contains a full list of the spells in de Buck and Allen with the number of witnesses, from which region, and length in publication pages.

<sup>72</sup> Billson (2010), p. 5, an unpublished M.Phil. thesis. However, it is not unlikely that new supports with *Coffin Texts* will be discovered over time, which will provide an additional attestation of what used to be a unique spell.

<sup>73</sup> Gracia Zamacona (2020), pp. 12-13, in press at the time of writing, the exact page numbers are not yet known to me.

<sup>74</sup> The rationale regarding the selection of spells is discussed in more detail in chapter 2.1.6.

<sup>75</sup> The only exception to this is M1Be, for which material was kindly provided to me by Tobias Konrad.

<sup>76</sup> For a full list regarding *Coffin Texts* material, I would like to refer to Willems (2014), p. 230-315, which has a full concordance of Middle Kingdom *Coffin Texts* manuscripts.

<sup>77</sup> Note that this reflects the general scholarship regarding the scope of this work, as the long and multi-faceted history of scholarship concerning the mortuary liturgies of Ancient Egypt deserves its own study.

<sup>78</sup> Morales (2013), p. 7-8, who analysed the transmission of pyramid texts into the Middle Kingdom.

<sup>79</sup> For example: Willems (2001), who showed that spells 30-41 were part of a liturgical sequence, which was most likely recited during festivals in the necropolis; Bonanno (2018), who discusses spell 94-96 and 488-500, and showed the underlying continuity in these groups in the mortuary literature; Priskin (2019), which is a detailed study of spell group 154-160 as a composition of the phases of the moon, and discussing the origins and continuations of the spells.

<sup>80</sup> For example: Bickel (1994), who used *Coffin Texts* as examples for sequences of cosmogonic notions; Kemboly (2010), who used *Coffin Texts* passages in his discussion regarding evil in ancient Egypt; Jasper (2019), who used *Coffin Texts* passages for her discussion of the god Ha.

<sup>81</sup> For example: Willems (1996), a publication and study of the coffin of Heqata (A1C); Meyer-Dietrich (2006), a publication and study of the coffin of Senebi (M3C).

<sup>82</sup> Vernus (1996), p. 143.

the sheer size of the corpus is taken into consideration, that only a selection of the material can be approached in a time efficient manner, which supports a thematic approach.

Any discussion of the scholarship of the *Coffin Texts* must include the monumental work performed by de Buck.<sup>83</sup> This publication of the *Coffin Texts* needs to be regarded as a singular achievement, without which many studies regarding the *Coffin Texts* would not have been possible.

In regard to studies about the decorations of Middle Kingdom coffins, to which the *Coffin Texts* belong, one will need to turn to the work of Willems. Although the *Coffin Texts* themselves are not the focus, his seminal work *Chests of life*<sup>84</sup> is one of the essential resources regarding Middle Kingdom coffins and their decoration. Additionally, he has provided publication of coffins;<sup>85</sup> additional studies regarding Middle Kingdom coffin decoration;<sup>86</sup> multiple studies regarding the social, religious and archaeological context of *Coffin Texts*; or intention, in general,<sup>87</sup> or as specific spell groups.<sup>88</sup> However, regarding the *Coffin Texts*, his focus lies mostly on the social and religious context, rather than regional features.<sup>89</sup>

One of the major frontrunners for a digital approach to the *Coffin Texts* is Schenkel,<sup>90</sup> who is responsible together with several collaborators for an extensive *Coffin Texts* database. He was thus in the capacity of discussing multiple different aspects of the linguistic features of the *Coffin Texts*.<sup>91</sup> However, these studies are thematic surrounding specific verbal forms, and do not discuss any regional conditioned features. More recently, an partial additional database was made by Gracia Zamacona,<sup>92</sup> which focused on the specific verbs (verbs of motion). As he notes: 'Indeed, we can find without doubt an inspiring model in the research group *Ramsès* under the direction of St. Polis and Prof. Winand of the University of Liège.'<sup>93</sup>

Specifically, in regard to regional variation studies, Hoffmeier<sup>94</sup> took some interest in regional aspects of theological differences between the witnesses, based on the exact location of spells within the support, and the potential changes regarding divinities in the text. However, his results were inconclusive in regard to distinct regional patterns.

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<sup>83</sup> de Buck (1935) *CT I*; de Buck (1938) *CT II*; de Buck (1947) *CT III*; de Buck (1951) *CT IV*; de Buck (1954) *CT V*; de Buck (1956) *CT VI*; de Buck (1961) *CT VII*.

<sup>84</sup> Willems (1988).

<sup>85</sup> Willems (1996); Willems (2017); Willems (2018).

<sup>86</sup> Willems (1997).

<sup>87</sup> Willems (2014); Willems (2019).

<sup>88</sup> Willems (2001); Willems (2015); Willems (2017); Willems (2018).

<sup>89</sup> However, aspects of regional variation are covered in detail regarding the decoration patterns of the coffins.

<sup>90</sup> Gundlach & Schenkel (1970); Junge & Schenkel (1972); Junge & Schenkel (1973); Schenkel (1981); Schenkel (1982); Schenkel (2003).

<sup>91</sup> Schenkel (1996); Schenkel (1999); Schenkel (2000,a); Schenkel (2004); Schenkel (2005); Schenkel (2005).

<sup>92</sup> Gracia Zamacona (2013).

<sup>93</sup> Gracia Zamacona (2013), p. 153.

<sup>94</sup> Hoffmeier (1996), p. 45-54.

For any verbal studies of the *Coffin Text*,<sup>95</sup> one has to refer to Gracia Zamacona,<sup>96</sup> who has performed multiple in-depth studies about the verbs of motion and studies on the spatial and temporal aspect of the language in the *Coffin Texts*.

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

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

## 1.6. Structure of the Research

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

## 1.7. Approach

The methodology varies throughout this work, and is discussed appropriately in the respective chapters. However, it is worthwhile to present the general approach used in this work. It is most clearly visible in the database<sup>100</sup> that was created for this study. This approach does understandably influence the final results, due to the choices made in the process of encoding the data. These choices were informed by my views regarding the grammar of ancient Egyptian and the function of transliteration. It is only appropriate to address these views.

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

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<sup>95</sup> Although it is common for grammatical and verbal studies to include material from the *Coffin Texts*, it is rarely the sole focus. For example, see: Vernus (1990) or Winand (2006,b).

<sup>96</sup> Gracia Zamacona (2001); Gracia Zamacona (2008); Gracia Zamacona (2010,a); Gracia Zamacona (2010,b); Gracia Zamacona (2012); Gracia Zamacona (2015).

<sup>97</sup> Silverman (1989); Jürgens (1995); Jürgens (1996); Gestermann (2017).

<sup>98</sup> Jürgens (1995); Jürgens (1996).

<sup>99</sup> His work covers spell groups 1-27, 30-32, 33-37, 75-83, 162+164, 225-226 and 343+345.

<sup>100</sup> See chapter 2 Database and encoding, for more details.

associated with the sign, even in cases of false archaism.<sup>101</sup> For example, in *CT* spell 75, in the following phrase:



*n s3(w).n.tw b3=i in ir.y ʕ.wt wsir*

My soul is not guarded by the guardian of the limbs of Osiris).<sup>102</sup>

In this phrase, the *sdm.n.tw=f* is written with a V13 (≡) sign, rather than the X1 (⌊) sign which would be expected. On the other hand, I maintain the *ṯ* in the transliteration to show this feature of the witness.<sup>103</sup> However, this does not extend to the Old Egyptian distinction between the *s* and the *z*, which is no longer visible in the *Coffin Text*,<sup>104</sup> thus I read the O31 (⌊) and the S29 (⌊) both as *s*. In a similar vein, I use *rdi* for the verb ‘to do, to make’, rather than *rdi*. Moreover, this strict reading of written features does extent to the lexical level as well. For example, in *CT* spell 32, there is the phrase: *dr=f ih=k* (he will expel your pain).<sup>105</sup> However, one of the major variations is: *dr=f ih=k* (he will expel your shout).<sup>106</sup> Here, there is a homonym, *ih* (pain) versus *ih* (shout). The distinction is based on the classifiers, as A2 (𓂏) and G37 (𓂏) are used respectively. Thus, if a distinction can be made based on a classifier, I would do so, even if the resulting word used is less sensible.<sup>107</sup>

Additionally, I prefer to limit the modern corrections made to a text, and rather try to make the texts work as written rather than adjusting the text freely based on similar texts or assumed reductions. This even includes the addition of the first-person suffix pronoun, especially when it was written out in an earlier or later section of the same text on the same witness. For example, in *CT* spell 225, where Pap.Berl has: *wn k33.wt gbb tp(.y)-ḥw.t ptr[.wy]* (the door bolts of Geb and the shutters of the two celestial windows are opened),<sup>108</sup> where the other witnesses add a suffix pronoun or the name of the owner after *wn*. Based on the closest similar witness, S1C, it could be argued that the =*i* suffix pronoun

<sup>101</sup> For me, transliterations serve as a representation of the variability observed in the text, rather than a tool to represent standardization of my understanding what is written.

<sup>102</sup> de Buck (1935) *CT I*, p. 396,b (B2L).

<sup>103</sup> However, it could be argued that this phrase should be read as *n s3(w).n ṯw b3=i* instead. But based on the other witnesses with this phrase, for example G1T, I found the *sdm.n.tw=f* more likely here. Moreover, the use of the agentive *in ir.y ʕ.wt wsir* phrase supports the reading of a passive here.

<sup>104</sup> For example, in the word *sšp* (light), in de Buck (1935) *CT I*, p. 358,c, which is written both with O31 (B3C, B2L and M5C), and with S29 (the other witnesses).

<sup>105</sup> de Buck (1935) *CT I*, p. 104,a (B1P).

<sup>106</sup> de Buck (1935) *CT I*, p. 104,a (B4L).

<sup>107</sup> Even though it could be argued that these two lemmas are actually extensions of each other, that the shout implied here is specifically a shout of pain. For the purposes of encoding (see chapter 2.1.2), I took these two as separate lemmas, as it would allow me to easily separate the two variants. Moreover, the separation was based on van der Molen (2000), p. 50, who has two separate lemmas for *ih* as well, as he considers *ih* (misery, pain) a variant of *3h* (misery, pain), see van der Molen (2000), p. 5. However, it is not unlikely that there is only the single lemma *ih* (which might include *3h* as well), which takes different classifiers based on its shade of meaning. However, a study on homonyms etc. in Ancient Egypt would be beneficiary to address these issues.

<sup>108</sup> de Buck (1947) *CT III*, p. 214,c.

should be added. However, as the phrase still works with *k33.wt gbb* as the subject of *wn*, no addition has been made.

The second level of the criteria of the function of a word is based on the syntax. These can consist of obvious forms like the *iw(=f) sdm.n=f*,<sup>109</sup> for example, in CT spell 16: *iw ms.n sw 3s.t* (Isis brought him forth).<sup>110</sup> Thus, if morphology does not give a clear indication on the form of the word, the syntax is used as the deciding feature of the function.<sup>111</sup>

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

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

<sup>110</sup> de Buck (1935) *CT I*, p. 48,a (B4Bo).

<sup>111</sup> Which is this case would be a circumstantial *sdm.n=f* with the pattern *iw(=f) sdm=f*.

<sup>112</sup> This is the most common type of variation of the verbal structure. Variation in the same verbal form did occur, for example in de Buck (1951) *CT IV*, p. 208-209,c, where Sq1C, Sq2C, Sq7C and M1NY have 'emphatic use', while the majority of the other witnesses have 'balanced sentence' for the nominal *sdm=f*. This variation is not visible in this phrase, but occurs rather through IV,208-209,d, where Sq1C, Sq2C, Sq7C and M1NY have a *sdm.n=f*, instead of the *sdm=f* which occurs in the majority of the other witnesses. Thus, even here the variation can be seen in the structure, although based on the following phrase. However, this type of variation is rare for the *sdm=f* forms, and even rarer for the forms in which the syntax value was not yet added.

<sup>113</sup> de Buck (1947) *CT III*, p. 220,c (S2C,a).

<sup>114</sup> As discussed above, I prefer not to add the first-person suffix pronoun to the phrase if it is not written, even though it can be argued here that the addition should be made here. Note that the 'who' is based on III,220,b, which would read together *h3 ink sh̄m m ib=i* (Ho, it is me who has power in my *ib*-heart).

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

<sup>116</sup> As for the purposes of chapter 3, the variation of Y1C is visible in the sentence structure (absence of the first suffix pronoun), which is distinct from the other witnesses. Or in chapter 4, where the distinction between *sdm=f*

inclusion syntax labels in some but not all verbal forms.<sup>117</sup> I intend to correct this oversight in a future update of the database.

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

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

As a visual example of my comprehension of the verbal forms, figure 1.1 shows the functions of the *sdm.n=f* form, following the grammar of Ockinga.<sup>132</sup>

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

<sup>117</sup> For example, the distinction between *iw*+stative and *iw*-suffix pronoun+stative is currently not encoded in the database.

<sup>118</sup> As explained in note 103.

<sup>119</sup> Polotsky (1965); Polotsky (1976).

<sup>120</sup> Junge (1978); Junge (1989).

<sup>121</sup> Depuydt (1983).

<sup>122</sup> Allen (1991); Collier (1992); Uljas (2008). Stauder (2016). For a overview of the history of scholarship on the subject of the *sdm=f* forms in Middle Egyptian, see Brose (2015) and Hutter (2017).

<sup>123</sup> See Winand (2006,a), p. 451, note 1.

<sup>124</sup> Depuydt (1993), p. 11-12.

<sup>125</sup> Note that there is a recent trend towards a more liberal and multilayered approach, see for example Collier (2016), Uljas (2016) and Winand (2016).

<sup>126</sup> Depuydt (1993), p. 13.

<sup>127</sup> Over the last 40 years, the advocates of the Polotskian theory have diminished, with Depuydt remaining one of the main advocates, for example, see Depuydt (2011) or Depuydt (2017), p. 5-12.

<sup>128</sup> Ockinga (2005), p. XIV. This grammar functioned as my introduction to Middle Egyptian, and therefore shaped my comprehension of the verbal system.

<sup>129</sup> Brose (2015), p. 8-9, which is based on Schenkel (2006) and Schenkel (2012), p. 183-286.

<sup>130</sup> Brose (2015), p. 2-3, based on Roccati (2006), Uljas (2008) and Allen (2011).

<sup>131</sup> Allen (2011); Allen (2014).

<sup>132</sup> Ockinga (2005), p. 38-41.

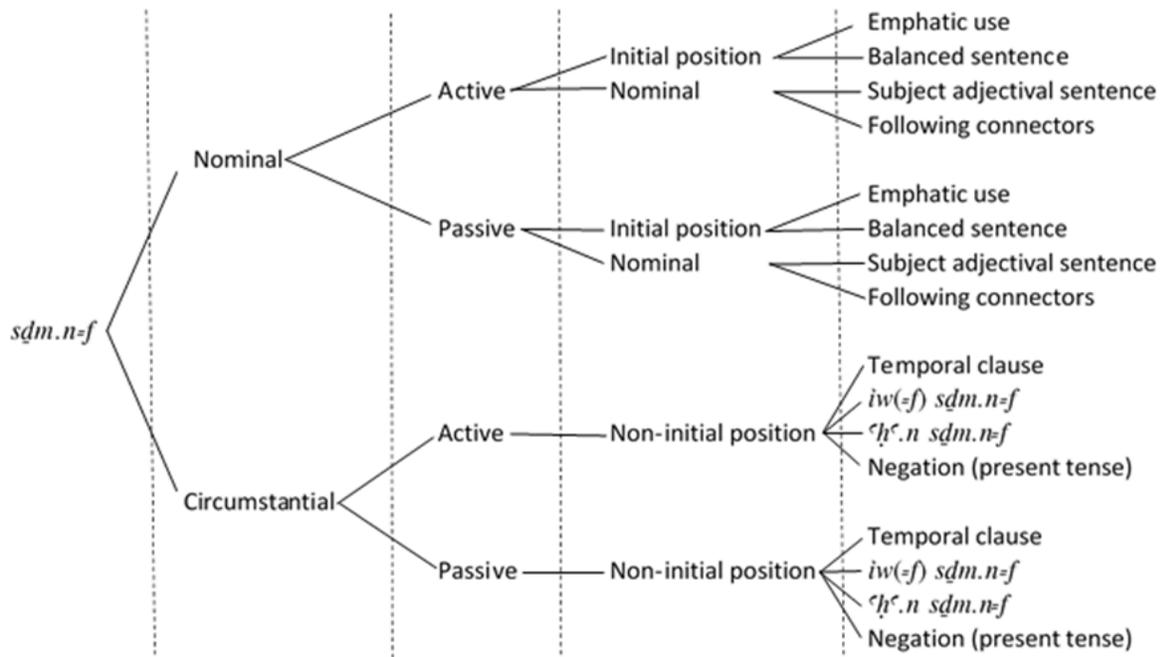


Figure 1.1 Functions of the *sdm.n=f* form.

In figure 1.1 one can see my approach to the *sdm.n=f*, in which I prefer to have one form with multiple functions, rather than a single form for every function. For the *sdm.n=f*, based on morphological evidence, I follow the observations of Stauder<sup>133</sup> and Uljas<sup>134</sup> over Schenkel,<sup>135</sup> in the regard that I consider that there is one *sdm.n=f* form rather than the ‘split *sdm.n=f* hypothesis’.<sup>136</sup> This is represented in the leftmost level, which is based on morphology alone. The other levels are rather based on a combination of syntax and context. Thus, for me there is one *sdm.n=f*, which can be divided in sixteen labels based on the function.<sup>137</sup>

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

<sup>133</sup> Stauder (2014,a); Stauder (2014,b); Stauder (2014,c); Stauder (2016), p. 176-178.

<sup>134</sup> Uljas (2010,b).

<sup>135</sup> Schenkel (2006), p. 61-67; Schenkel (2009); Schenkel (2012), p. 192-197.

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

<sup>137</sup> As I do not disagree that the functions suggested to the two forms exist. Note that I consider the relative *sdm.n=f* a distinct form, which is true for the imperfective relative *sdm=f* and prospective relative *sdm=f* as well.

manner to depict the different labels, as for example, I do not consider the active or passive label more important than the label in the fifth level.<sup>138</sup>

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

However, as often with such an approach, it is common not to have any morphological or syntax features to decide the label to be applied. Usually, it is possible to base any readings on context. For example, in *CT* spell 398: *i r̄ im.y swḥ.t=f*, *wbn m itn=f*, *psđ m ẖh.t=f*, *nbb ḥr biẖ=f* (Oh, Re, who is in his egg, who rises in his sun disk, who shines in his horizon, who swims upon his firmament).<sup>145</sup> In these phrases the verbs *psđ* and *wbn* do not show gemination, but the verb *nbi* does. Thus, as the verb *nbi* is an imperfective active participle,<sup>146</sup> which is part of a similar structure (verb-connector-substantive+=f) used in all the phrases, it can be easily assumed that *psđ* and *wbn* should be read as imperfective active participles as well. Thus, I often use the underlying phrase structure of the spells to inform my

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<sup>138</sup> Following the suggestion by Roccati (2006), I do not consider the passive *sđm(.w/y)* to be a separate verb form, even though it can have a morphological feature (.w or .y ending), because, for example, the *sđm.n=f* can occur as a passive as well, see Allen (2011), p. 13. Note that in practice, I only rarely used the active label, so if unlabeled, a verb form should be considered active, unless the passive label is added, or if it is a *sđm.tw=f*, *sđm.n.tw=f* or *sđmm=f*, which are passive by nature. Only with the *sđm.t=f* and the participles I included the 'active' label in every instance.

<sup>139</sup> For a full list of the verbal structures used in this work, see appendix 4. However, it could be argued that these morphological features are less distinct than suggested, and that there is only one *sđm=f* form, with an extensive list of potential functions. See Allen (2011).

<sup>140</sup> Note that due to the morphological feature I consider the *sđm.tw=f* its own form, even though functionally it simply functions as a passive form of a *sđm=f* form.

<sup>141</sup> Which I consider distinct forms due to the morphological features, even though they could be considered adaptations of the basic *sđm=f* form.

<sup>142</sup> Note that in the *Coffin Text*, the indicative *sđm=f* is still used in multiple functions beside the negation. Additionally, I used the terminology used of Loprieno (1995), p. 77, 184, 210, for this form, rather than the (historic) perfect described in Ockinga (2005) p. 41.

<sup>143</sup> Due to some morphological features (for example *mẖn* in the subjunctive for the lemma *mẖ*) and some specific syntax functions (for example the *in*-construction for the prospective), I did maintain a separation between the two forms in my descriptions. See Vernus (1990), p. 15-60, and Schenkel (2000,b), p. 27-101.

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

<sup>145</sup> de Buck (1951) *CT IV*, p. 292,b-294,b (T1C,b).

<sup>146</sup> Due to the absence of a subject, the verb form is most likely finite. Due to the gemination of the *b*, it is most likely a participle, which due to the gemination has to be imperfective. The lemma *nbi* is transitive, thus passive is unlikely.

interpretation of the function of verb forms when morphology and syntax do not inform a choice. However, it is possible that even the context does not give a clear distinction. For example, in *CT* spell 225: *šm=k m ib[=k] šm=k m ḥz.ty=k* (may you have power in your *ib*-heart, may you have power in your *ḥz.ty*-heart).<sup>147</sup> These phrases are part of a long list that use the same structure: *šm=k m substantive=k*.<sup>148</sup> However, even though I translated a subjunctive *sḏm=f* (wish clause) here, there is no morphological or syntax feature to proof that this is correct. Based on the morphology of the verb form, and the syntax, it could other *sḏm=f* form as well.<sup>149</sup> However, as these are spells, and in the phrase before these phrases the owner of the coffin is addressed, I find the subjunctive *sḏm=f* more likely than the other options. However, by default I use a nominal or circumstantial *sḏm=f* when the syntax allows for their use.<sup>150</sup>

In general, I have a near mathematical approach to the language, with strict separations between the different grammatical forms, even if they are functionally similar.<sup>151</sup> In general, I consider any Egyptian text as correct, and try to remain close to the original, even when dealing with obvious corruptions.<sup>152</sup> The priority of my interpretation is based on the following order: morphology > syntax > context. I prefer a multilevel system in regard to the verbal forms, in which the function of a verb form derives from a general main form, from which multiple functional distinctions spread out, rather than considering each different function its own entity. Due to my work with digital tools, which rarely leave any room for overlapping borders, I prefer a strict order if possible, rather than fuzzy borders between the forms and functions.<sup>153</sup>

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<sup>147</sup> de Buck (1947) *CT III*, p. 220,c-d (T1L).

<sup>148</sup> Note that in some witnesses, only one *šm* is written for multiple phrases, and that the suffix pronoun *=k* can be replaced by *=i* or the name of the owner as well.

<sup>149</sup> Nominal *sḏm=f* (You have power), prospective (You will have power), indicative *sḏm=f* (You had power). However, as the *šm* is on the initial position in the clause, any circumstantial *sḏm=f* is of course excluded.

<sup>150</sup> In the case of the finite verb forms without morphological features, the choice is usually based on which form provides the most functional translation.

<sup>151</sup> However, even though I draw relatively strict borders, these borders are based on a combination of morphology, syntax and context, rather than only one aspect (even though morphology has the priority).

<sup>152</sup> I am aware of human agency in the copying of texts, which can create variation which might not be significant on a linguistic level. However, as this work deals with the occurrence of variation, rather than the reasons behind variation, I considered beneficial to retain as much variation as possible, as in my opinion a regional conditioned variation can originate from both intentional and unintentional variation.

<sup>153</sup> Even though fuzzy borders are closer to a representation of reality.

## 2. Database and encoding

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

### 2.1. Database encoding

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

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<sup>151</sup> User interface available on: <http://ramses.ulg.ac.be/> (accessed 03-12-2019).

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

<sup>153</sup> <https://www.filemaker.com> (accessed 03-12-2019).

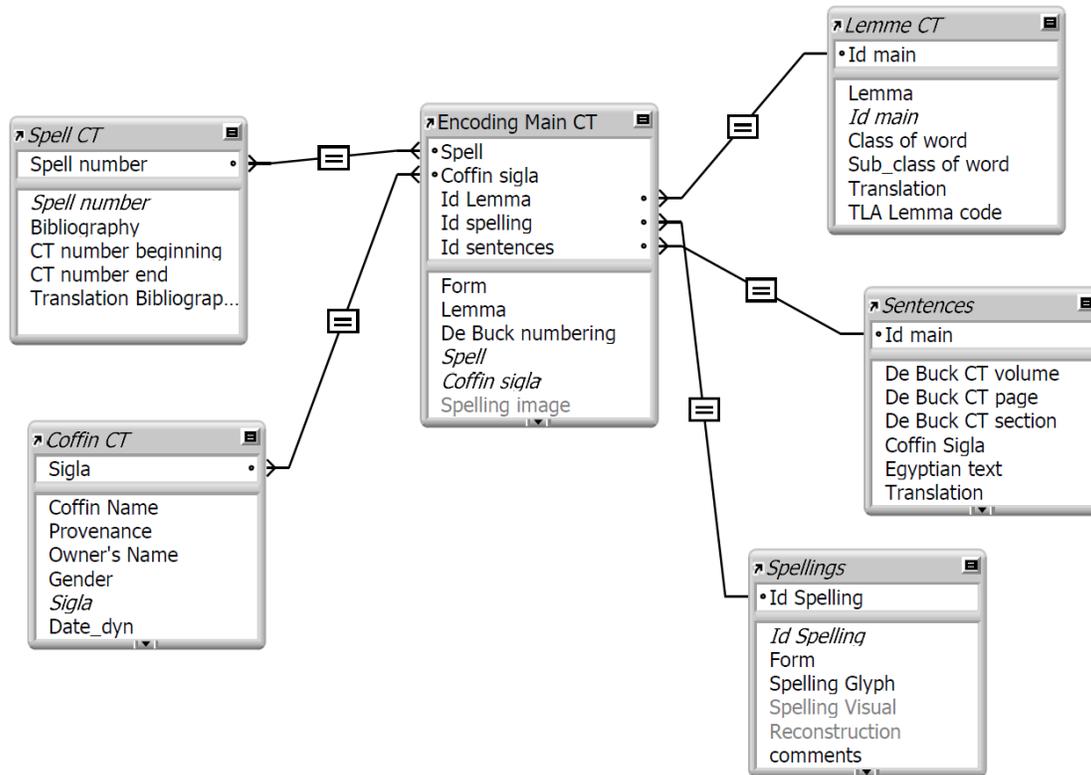


Figure 2.1 Relational model of the database.

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

### 2.1.1. Main encoding table

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

## COFFIN TEXTS - MAIN TABLE

27874

Id main

Form *inn*

Lemma *ini* Id Lemma 276

Morphology 1 participle

Morphology 2 imperfective active

Morphology 3 masculine singular

Morphology 4

Colour  Black  Red

Sense of writing  To the right  To the left

Syntax

Subject

Id spelling 2310

Spelling Glyph code W25\*(N35:N35)

Spelling image

Text *inn hr n hr.t=f inn sth n hr.wy=f*

Id sentences 3068

Translation who brings Horus to this eye, who brings Seth to his testicles,

Type of variant  Lexicology  Syntax  Other...  
 Spelling  Subject  
 Morphology  Additional verb form

comment

Editorial remarks  reconstruction  partial lacuna  
 addition by editor  ambiguous  
 deletion by editor  point of interest  
 lacuna  Other...

Classifier Sign number

Figure 2.2 Display of the Encoding Main CT table.

This table consists of the following features:

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

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

<sup>155</sup> In case of lost text, the colour is assumed to be black, unless it can be reasonably suggested that red ink was used instead.

<sup>156</sup> Note that the orientation is based on the majority of the hieroglyphs in a column, and in case of retrograde writing does not necessarily reflect the reading direction of the columns. Additional features as these were noted as comments.

- *Subject*: In this field the type of subject is recorded. Note that this is added to the token that has a subject, rather than the token that is the subject.
- *Text* and *Translation*: These two fields are generated using the *Id* sentence field, as the sentence are encoded in their own *Sentences* table (figure 2.5, see below).
- *Type of variant*: This field allows the encoder to mark the type of variation which occurs between this token, and a similar token in another witness. Note that a variant which is most commonly used between the witnesses, i.e. the form that occurs in the majority, is usually not marked in the database.<sup>157</sup>
- *Comment*: This free text field allows for any comment concerning the token to be added.
- *Coffin sigla*: This field is generated from the *Coffin CT* table (see 2.1.5).
- *De Buck*: These three fields refer to the book, page and section of the text in the publication of de Buck in which this token occurs. This field is generated from the *Sentences* table together with the *Text* and *Translation* fields.
- *Spell*: This field is a drop-down menu, based on the data encoded in the *Spell CT* table (see 2.1.5), which allows the token to be attached to a spell.
- *Coffin sigla variant*: This field allows an additional marker to be added to the token, to clarify its connection to one witness of a spell, when a support provides multiple witnesses of the same spell.
- *Id Spelling*, *Spelling Glyph code* and *Spelling image*: These three fields concern the spelling of the token. These fields are generated from the *Spellings* table (figure 2.6, see below), using the id code of the spelling.
- *Editorial remarks*: This check-box system allows the encoder to mark specific editorial remarks concerning the tokens. For example, if the token was partially or fully reconstructed by the encoder. This field includes any other editorial remark, like ambiguity in the token or modern influence in the encoding. Usually these editorial remarks are explained in the comments field.<sup>158</sup>

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

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

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<sup>157</sup> Note that this is not an automatic feature of the database, but that this needs to be performed by the encoder.

<sup>158</sup> Note that there is one more field in the encoding main, namely the classifier field. This field will not be used for the purposes of this work, as it was created for cooperation with the *Iclassifier* project <https://www.iclassifier.pw/> (accessed 03-12-2019).

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

<sup>160</sup> Rosmorduc, Serge. (2014). *Jshesh Documentation*. Available at: <http://jsheshdoc.genherkhopeshef.org> (accessed 03-12-2019).

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



S29-S42-G17 displayed as a line.      S29\*S42-G17 displayed as a line.      S29-S42-G17 displayed as a column.      S29\*S42-G17 displayed as a column.

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

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

The use of the display as a line was chosen due to space considerations in the database, but as most of the *Coffin Texts* are actually written as columns, the codes used for the images will reflect the column-based writing. Additionally, it must be remarked that the images are created as standardised hieroglyphs, following the publication of de Buck,<sup>162</sup> which usually do not accurately depict the actual written form in the original. For example, a token for *inn* is added in the database in standardised hieroglyphs, but the original actually looks like figure 2.3.<sup>163</sup> As most of the *Coffin Texts* material is written in some form of cursive hieroglyphs, the conversion to standard hieroglyphs was considered an important feature in order to ease non-palaeographical studies.<sup>164</sup> Moreover, hieroglyphic transcriptions were used in de Buck as well. Additionally, only a limited amount of photographic material of the witnesses was easily accessible. Therefore, using one type of visualisation was considered beneficiary.



Figure 2.3 *inn* in original form and standardised hieroglyphs.

<sup>161</sup> I kept the names as they are in the database, as the need for the separation between spelling and graphical form only emerged during a later stage of the research.

<sup>162</sup> de Buck (1935) *CT I*, p. xiii.

<sup>163</sup> Image from the coffin of *ikr* (G1T), © Museo Egizio, Turin.

<sup>164</sup> The witnesses vary strongly on the cursive hieroglyphic scale, varying between near hieroglyphic script, to near hieratic script. For a full list of script type per witness, see appendix 1.

### 2.1.2. Lemma table

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

The screenshot shows a web interface for a lexicon. At the top, there is an orange header with the text "COFFIN TEXTS - LEXICON". Below the header, there is a pink box containing the number "275". Underneath, the label "Id main" is followed by a text input field containing "275". To the right, the label "Lemma" is followed by a text input field containing "ip". Further right, the label "Translation" is followed by a text input field containing "to count, to assess, to allot". Below these fields, there is a section for "Class of word" with several radio button options: Noun, Adjective, Adverbe, Particle, Other..., Pronoun, Verb (which is selected), Connector, and Causative. At the bottom, the label "Sub class of word" is followed by a dropdown menu showing "2-lit".

Figure 2.4 Display of the Lexicon table.

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

For the purposes of encoding, it has to be noted that it was intended to limit the number of different lemmas. As an example, the adverb *im* does not have its own lemma entry, but as it originated from the connector *m*, the lemma encoded for the adverb *im* is connector *m*, and the differentiation is made on the main encoding level instead. Additionally, it is possible that some spellings on the main encoding level do not reflect the lemma at all. For example, the particle *ist*, which can be written as *st*, *ist*, *isk* and *sk* are all bound to the same lemma. Compound words were however added as separate entries, although not entirely structurally.<sup>165</sup>

<sup>165</sup> Some compound connectors were added, and some compound verbs, like *m3<sup>c</sup>-hrw*, but as these are technically phrases, it could be argued that they should represent two different lemmas. However, due to the form in which *m3<sup>c</sup>-hrw* can be written, the placement of the classifiers often suggests that the phrase was a single construct for the Ancient Egyptians as well. Although attempts were made to limit the number of compound entries, no real structural system was used to decide if an entry should be a compound or not.

### 2.1.3. Sentences table

In a second table, the sentences were provided. These sentences usually correspond to the separation into phrases used in the publication of de Buck.<sup>166</sup>

COFFIN TEXTS - SENTENCES				
8089	CT volume	CT page	CT section	Coffin Sigla
Id main	4	184	a	T1C.b
Egyptian text	dd-mdw pr.t m hrw			
Translation	Recitation: going forth in the day.			
Comments	Written as a line.			
Bibliography				

Figure 2.5 Display of the sentences table.

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

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

<sup>166</sup> de Buck (1935) *CT I*, p. xiii-xiv.

<sup>167</sup> Usually an ,a or ,b, directly based on de Buck.

<sup>168</sup> As the tokens have an image of the graphical form of the tokens, no transcription was added of the entire phrase.

#### 2.1.4. Spellings table

The third table (figure 2.6) concerns the spelling used for the different tokens encoded at the main level. This repository allows the collection of different spellings and graphical forms, based on the criteria discussed above.<sup>169</sup>

COFFIN TEXTS - SPELLINGS	
4072	
Id Spelling	Form <i>pr.t</i>
Spelling Glyph	O1:D21-X1:D54
Spelling Visual	
	comments

Figure 2.6 Display of the spelling table.

This table consists of the following features:

- *Id Spelling*: This id code is automatically generated, and provides the different spellings with a unique data point.
- *Form*: this is a transliteration of the basic form of the spelling, to aid the search of a specific spelling or graphical form.<sup>170</sup>
- *Spelling Glyph*: This field holds the code by which the image can be generated. Note that this code is based on JSesh, taking into account the principles discussed above.<sup>171</sup>
- *Spelling Visual*: This field holds the image of the graphical form of the spelling, created by using JSesh. However, this is done by copying the image from JSesh, as the program has not yet been embedded into this database.

<sup>169</sup> See Main encoding table.

<sup>170</sup> Note that only one transliteration is chosen, even if the spelling or graphical forms can be used for different lemmas. For example, the form of D46 (𓆎) is *pr.t*, but it can be used for *di* or *wdi* as well. The transliteration is usually based on the initial encounter of the graphical form, or the most common use of the sign or sign-group.

<sup>171</sup> See Main encoding table.

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

### 2.1.5. Coffins and spells tables

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

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

### 2.1.6. The encoding process

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

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

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<sup>172</sup> Although it is not intended to imply that these are the only supports with *Coffin Texts* available, but rather that these reflect only the material used for the purpose of this work.

<sup>173</sup> This issue will be discussed in chapter 3.2.2 Spells as proteins.

spells, number of witnesses, region of origin and length<sup>174</sup> was provided. The last spells selected for encoding<sup>175</sup> were chosen based on this table.

For the general encoding, the following principles were used:

1) Every text is treated as if fully correct, and additions, corrections and deletions on the side of the encoder of the database were kept to a bare minimum. On the other hand, if the corrections were made by the ancient Egyptians themselves, they are encoded following the final form after the correction.<sup>176</sup> If the phrase grammatically agrees with the rules of modern Egyptological linguistics, that is to say, the phrase is grammatically 'correct', even though it does not yield much sense, the phrase is added as written. For example, in *CT* spell 75, there is the phrase *n m3.n=sn sw* (they do not see him),<sup>177</sup> and a variant phrase *m3.n=sn sw* (after they saw him).<sup>178</sup> The former is used in seven witnesses,<sup>179</sup> and the latter in three.<sup>180</sup> Although it can be easily assumed that the negative particle *n* is missing in these instances, and should be provided by the encoder, the phrase is grammatically functional and therefore it is encoded as it was written. In the same manner there are two phrases<sup>181</sup> in *CT* spell 225 discussing the eating of abomination, and in some witnesses<sup>182</sup> the negation is not written. Clearly this does not make sense, as no Egyptian would want to eat his abomination, but as the phrases are grammatically functional, they are encoded as they were written. Additionally, when dealing with problematic cases such as the first-person suffix pronoun, the same rules apply. If a witness writes the first-person suffix pronoun any point in the spell, it will never be provided where it is not written, unless the phrase ceases to remain functional. For example, in *CT* spell 335, *Sq1Sq* has the phrase *wn=i m t3=i iy.n <=i> m niw.t=i* (May I exist on my land, after I came from my city).<sup>183</sup> In this witness, the first-person suffix pronoun is written as a M17 (𓄀), and this is not added after *iy.n*. Based on the approach discussed here, the suffix pronoun would not be provided by the encoder, as it is written at the other locations in this phrase. However, as the connector *m* directly follows the *sdm.n=f*, a suffix would be expected, and is therefore added. This principle was maintained even in the case of obvious errors or changes, as long as the error or change is grammatically functional. For example, in *CT* spell 75, B1P has the phrase *nd=i hpr.w=i m nw.t* (while I question my creation from Nut)<sup>184</sup>. In the other witnesses, it is not the goddess Nut that is mentioned here, but Nun. Here, it seems that the craftsman mistook a Z1 (𓏏) for a X1 (𓏏), and the A40 (𓏏)

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

<sup>175</sup> Spell 215, 225 and 335.

<sup>176</sup> For example, in: de Buck (1935) *CT I*, p. 8,a (Y1C).

<sup>177</sup> de Buck (1935) *CT I*, p. 389,c (B1Bo).

<sup>178</sup> de Buck (1935) *CT I*, p. 389,c (B2L). Note that this can be read as *m3n=sn sw* (may they see him) as well.

<sup>179</sup> B1Bo, B3C, G1T, M5C, M23C, M28C, T3C.

<sup>180</sup> B2L, B1P, S1C.

<sup>181</sup> de Buck (1947) *CT III*, p. 234,b-c. Note that these two phrases are highly variable on other points as well.

<sup>182</sup> T9C, B2Bo, B4Bo.

<sup>183</sup> de Buck (1951) *CT IV*, p. 206,b (Sq1Sq).

<sup>184</sup> de Buck (1935) *CT I*, p. 332,c (B1P).

for B1 (𐤁), which is a possibility in the type of cursive script which is used in this witness.<sup>185</sup> However, although the origin of the variation is clear, it is encoded in the form that it was written, as the phrase is functional with Nut or Nun.

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

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

## 2.2. Encoding in practice

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

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

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<sup>185</sup> See appendix 1 for more detail.

<sup>186</sup> de Buck (1935) *CT I*, p. xiii.

<sup>187</sup> I am mindful of the inherent bias of this principle of reconstruction, as this could unconsciously support my theory by creating false results.

<sup>188</sup> I am indebted to Prof. Dr. O.E. Kaper and the Netherlands Institute for the Near East (NINO) for allowing me to access this material.

<sup>189</sup> de Buck (1935), p. 10,a-f. The witness B1P was chosen for this example, as I was able to verify the transcription in de Buck with images of the original text.

<sup>190</sup> Di Biase-Dyson, Kammerzell & Werning (2009). However, note that these glosses do not represent the exact encoding in the database, as the suffix pronouns were encoded as separate tokens.

CT I,10,a (B1P)

<i>h3</i>	<i>wsir</i>	<i>spi</i>	<i>pn</i>
MODP	Osiris	Sepi	DEM:M.SG

Ho, the Osiris, this *spi*.

In this first phrase, the first token poses some issues, as it is written with a D54 (Δ) classifier. Therefore, it could be read as the verb *h3i* (to descend) as well. However, the other witnesses do not include this classifier, where they do include it in the verb *h3i* in I,10,c. Thus, it can be assumed that this is the interjection *h3* instead.<sup>191</sup> The other tokens of this phrase are simply substantives (masculine singular), or the demonstrative *pn*. Note however that *wsir* was only included in B1P and B15C,<sup>192</sup> and that MC105 did not use this phrase at all.

CT I,10,b (B1P)

<i>šsp</i>	<i>n=k</i>	<i>mdw=k</i>	<i>dziw=k</i>	<i>tbw-ty=k</i>
take\IMP	for=2SG.M	staff=2SG.M	loincloth=2SG.M	sandal-F:DU=2SG.M

Take your staff, your loincloth and your two sandals,

In this phrase, *šsp* was read as an imperative (finite form, first position in the phrase), to imply a command to the deceased, who was addressed in I,10,a. However, this is only one of the viable interpretations. Instead of reading an imperative followed by a reflexive dative, it could be a nominal (due to the initial position) *sdm.n=f* (due to the addition of the N35 (.....)), emphatic use (default form, there are no *sdm.n=f* forms in an adjacent phrase to form a balanced sentence, nor is it used after an connector). In this case, the phrase would read: 'You have taken your staff, your loincloth and your two sandals', a statement rather than a command. However, it could be read as a participle (finite form), to create an attributive clause to the *spi pn* in I,10,a. Note that this could be either an imperfective (who takes for himself) or perfective (who took for himself), as there are no morphological features to distinguish between the two forms. Theoretically the *šsp* could be read as other *sdm=f* forms as well (there are no morphological features to distinguish between the different *sdm=f* forms), using *mdw=k* etc. as a nominal subject (the *n=k* would be considered a dative moving between the verb and the subject).<sup>193</sup> However, this would make the *sdm=f* passive. Nonetheless, the imperative was chosen as this spell seems to be a statement towards the deceased, commanding an action that results into the consequences of phrase I,10,d-f.<sup>194</sup>

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

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

<sup>193</sup> For example, nominal *sdm=f*, emphatic use: 'Your staff, your loincloth and your two sandals were taken for you.'

<sup>194</sup> However, I need to admit that this could be due to the influence of the translation by Faulkner (1973), p. 2.

The other tokens of this phrase are substantives and suffix pronouns. However, it is remarkable that the dual is made clear by both the double S33 (𓆎) classifier and the inclusion of the Z4 (𓏏) in this witness. Note that in MC105, the only witness of this spell that did not come from Deir el-Bersha, *mdw* and *tbw.ty* were not written.

CT I,10,c (B1P)

		
<i>h3=k</i>	<i>r</i>	<i>d3d3-t</i>
descend:PROS=2SG.M	ALL	tribunal-COLL:F

so that you descend to the tribunal.

The first token of this phrase is challenging, and would depend more on the translation used in the other phrases, rather than morphology and syntax. However, the direct addition of the V31A (𓏏) makes it most likely that this is not a finite verb form, but rather a *sdm=f* form.<sup>195</sup> Additionally, there is no gemination of the G1 (𓆎), therefore it could not be a nominal *sdm=f*, which would show gemination with a *3ae inf.* lemma. There are two likely candidates for this token, namely the circumstantial *sdm=f*, pattern temporal clause (default, there are no additional syntax features) or the prospective *sdm=f*, pattern final or consecutive clause implying purpose (as it follows the imperative in I,10,b). As this phrase was interpreted as a command to deceased, to cause a positive result, the prospective was chosen here, to state the reason for the taking of the staff, loincloth and sandals, as the deceased needs to be well equipped when facing the tribunal. However, the circumstantial *sdm=f* is just as likely: ‘while you descend to the tribunal’, making the act of taking the staff, loincloth and sandals a feature that occurred during the travel to the tribunal. Additionally, this token could even be read as a subjunctive *sdm=f* (wish clause): may you travel to the tribunal, following the command in I,10,b with a wish.

The connector *r* is clearly directional in this phrase, while the *d3d3.t* is a substantive. Note that the addition of the A50 (𓆎) classifier in *d3d3.t* is unusual, especially as it does not occur in I,10,f. Note that B15C added *h3 wsir dhwtj-nht pn* (Ho, the Osiris, this *dhwtj-nht*) before the phrase, and that B6C used a nominal subject after *h3*, and left out the *r d3d3.t*.

CT I,10,d (B1P)

			
<i>m3c-hrw=k</i>	<i>r</i>	<i>hft-yw&lt;=k&gt;</i> <sup>196</sup>	<i>hft-ywt=k</i>
be_justified:SBJV=2SG.M	ALL	enemy-M:PL=2SG.M	enemy-F:PL=2SG.M

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

<sup>195</sup> As *h3i* is a *3ae inf.* lemma, an infinitive (status pronominalus) would be unlikely, as a X1 (𓏏) should be added. Even though the X1 is not an absolute requirement, the fact that it occurs in no other witness, makes it highly unlikely that this form could be read as an infinitive.

<sup>196</sup> *hft.yw* and *hft.ywt* were written next to each other as a double column, so the V31A (𓏏) should be read twice.

The compound verb *m3<sup>c</sup>-hrw*<sup>197</sup> does not show any morphological features, and can therefore be interpreted in multiple ways, as was the case with I,10,c. Even though theoretically possible, the infinitive would be unlikely, as would any of the other finite verb forms due to the V31A (↔) which follows. For this form, multiple *sdm=f* forms are possible, as there is no gemination<sup>198</sup> or other morphological features. As this phrase was considered a new sentence, the circumstantial *sdm=f* is not possible, as *m3<sup>c</sup>-hrw* is on the initial position of the sentence.<sup>199</sup> Thus, the reading of this token came down to the interpretation of the spell on the whole. Here, a subjunctive (wish clause), was chosen, as this spell was interpreted as something that still needs to occur. Thus, some sort of future tense would be assumed, in where well-wishing was preferred over the affirmative future: ‘You will be justified against’.<sup>200</sup> However, a present tense affirmation, using a nominal *sdm=f* (emphatic use), is possible: ‘You are justified against’.

The connector *r* has to be opposition, due to the juxtaposition between vindication and enemies. The enemies are the main source for variation in this phrase, as the distinction between male and female enemies does not occur in B4Bo and B6C, which use only *hft.ywt*, although this is the collective for both genders, rather than the female plural, as both a male and female classifier is used. B15C only uses the masculine plural. B2Bo, B3Bo and MC105 repeat the connector *r* before both *hft.yw* and *hft.ywt*, instead of the single connector *r* used in B1P.<sup>201</sup>

CT I,10,e (B1P)

			
<i>r</i>	<i>irr-w</i>	< <i>irr</i> > - <i>wt</i> <sup>202</sup>	<i>r=k</i>
ALL	do\PIA-M.PL	do\PIA-F.PL	against=2SG.M

against those males and females that act against you,

This phrase should be considered a continuation of I,10,d, as a similar structure to the *r hft.yw=k hft.ywt=k* structure. *irr.w* and *irr.wt* are both considered participles here, although one could argue that these are substantives instead. Due to the Z2 (⊥), these tokens could only be substantives, participles or relative *sdm=f* forms, as this sign should not occur with any other type of *sdm=f* or finite verb form.<sup>203</sup> In this phrase, the D21 (↔) is considered to be a gemination, rather than an interpretant, and therefore

<sup>197</sup> Note that I read this as a compound verb form, while it is technically the verb *m3<sup>c</sup>* followed by *hrw=f* (may your voice be true). However, as a description of justification or vindication, I consider the compound more viable here.

<sup>198</sup> Which would not occur with a 3-*lit.* lemma.

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

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

<sup>201</sup> Although it could be argued that the D21 (↔) is part of the same double column, and should be read twice.

<sup>202</sup> *irr.w* and *irr.wt* were written as a double column, with the D4 (↔) and D21 (↔) only written once.

<sup>203</sup> For the *Coffin Texts* at least.

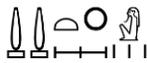
these are considered imperfective active participles.<sup>204</sup> The addition of the X1 (⌊) makes it clear that *irr.wt* is feminine.

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

CT I,10,f (B1P)

						
<i>ir-t(y)=sn</i>	<i>wdꜥ-w-mdw</i>	<i>hft=k</i>	<i>m</i>	<i>hrw</i>	<i>pn</i>	<i>nfr</i>
do-PPO-PL	judgement-M.PL	in_front_of=2SG.M	INS	day	DEM:M.SG	good(M.SG)

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

	
<i>m</i>	<i>dꜣdꜣ-t</i>
INS	tribunal-COLL:F

in the tribunal.

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

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

<sup>204</sup> Based on instances of the perfective active participle of *iri* in this support written only with D4 (⌊), see de Buck (1935) *CT I*, p. 346,b, 380,b, 382,b (B1P), de Buck (1951) *CT IV*, p. 236-238,c-a (B1P). It is highly unlikely that these participles are passive, due to the *r=k* which follows.

<sup>205</sup> As there is no D21 (⌋) added, thus these forms do not geminate.

<sup>206</sup> Only certain in B2Bo, which has both a male and female classifier. B6C does not have any classifiers, and therefore it could be read as only female as well.

<sup>207</sup> Could be the dependent pronoun as well, although I find it unlikely here.

use the singular. B15C used *dꜣdꜣ.t nb(.t)* (every tribunal), and B6C used *dꜣdꜣ.t nb.t n.t wsir* (every tribunal of Osiris).

## 3. Visualising regional variation using sentence structure

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

### 3.1. Introduction

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

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

### 3.2. Method

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

#### 3.2.1. Analysis

In order to allow the analysis on a sentence structure level, analysis files were created by hand on a spell by spell basis. For these files, only the transliteration and the translation of the phrases were taken from the database for the purposes of this analysis. For every encoded spell, the witnesses were set out as

parallel vertical columns, resembling the general structure of the publication of de Buck.<sup>208</sup> The witnesses were compared on a phrase by phrase basis, and colour coded based on the similarity and variation on a sentence structure level. A zoomed out form of such a file is visible in figure 3.1 in chapter 3.2.2.<sup>209</sup> If a witness did not have a specific phrase, it was left empty in the comparison. As lacunae have been reconstructed, empty sections reflect the absence of a phrase.

### 3.2.1.1. Variation

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

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

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

<sup>208</sup> de Buck (1935) *CT I*, p. xiii.

<sup>209</sup> Due to the unprintable nature of the excel files created in this manner, they will only be available in a digital format. However, Appendix 3 will provide the transliterations and translations of all the spells and witnesses encoded in the database.

<sup>210</sup> de Buck (1935) *CT I*, p. 393,d (B1Bo). Note that ‘who’ reflects back to the *dhwtj-nht* in I,393,c.

<sup>211</sup> de Buck (1935) *CT I*, p. 393,d (S2C).

<sup>212</sup> de Buck (1947) *CT III*, p. 214,c.

<sup>213</sup> de Buck (1947) *CT III*, p. 215,c.

<sup>214</sup> Siglum used by de Buck for Papyrus Berlin 10482. See appendix 1 for more detail.

<sup>215</sup> de Buck (1947) *CT III*, p. 214,c.

<sup>216</sup> Hannig (2006), p. 917.

less important, as it is still the same lemma. The particle *is* exist in the same vein, as it can occur in many different forms, like *st*, *ist*, *isk* and *sk*. Usually these are understood to be the same, but it could be argued that one particle should be read as five separate particles instead, albeit with the same function.

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

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

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

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

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<sup>217</sup> de Buck (1947) *CT III*, p. 234,a.

<sup>218</sup> de Buck (1947) *CT III*, p. 188,b.

<sup>219</sup> de Buck (1947) *CT III*, p. 188,c.

<sup>220</sup> de Buck (1938) *CT II*, p. 395,c (B2Bo).

<sup>221</sup> de Buck (1938) *CT II*, p. 395,c (BH1Ox).

<sup>222</sup> The genitival adjective does not occur in the same phrase in the witnesses from the other regions, which are Aswan, Asyut, Deir el-Bersha, Gebelein, Meir, the Theban area and one from an unknown origin (assumed Asyut). See chapter 3.48.1 for more details.

person suffix pronoun,<sup>223</sup> or even the name of the owner, with or without titles and demonstratives. Although a variation between the first, second and third person should be considered important, the variations surrounding the use of the name of the owner might be less important. For example, in *CT* spell 225,<sup>224</sup> S1C and S2C use *h3 msh̄t* (Ho, Meshet), where B4Bo uses *h3 dh̄wty-nht tn* (Ho, this Djehutinakht), and B1L uses *h3 ws̄ir gw̄3 pn* (Ho, the Osiris, this Gua). Beyond the intention of calling to the owner of the coffin, there is plenty of variation surrounding the use of titles and demonstratives. It could be assumed that whatever follows the interjection *h3* is unimportant, and should be considered as such. Or, one could assign importance to the use of a demonstrative, or the title *ws̄ir*. Thus, the variation might be important or even absent in this case.

Additionally, the gender of the owner might create variation when addressed in the third person. For example, in *CT* spell 75, B3C has the phrase: *wsr.t(i) d̄nd.t(i) r ps̄d.t nb.t* (she is more powerful and raging than any Ennead),<sup>225</sup> while B1Bo has: *wsr(.w) d̄nd(.w) r ps̄d.t nb.t* (he is more powerful and raging than any Ennead). This is a clear morphological variant in the stative endings, due to the gender of the owner. Thus, one could wonder if the gender or the use of the third person stative is the most important feature here.<sup>226</sup>

Furthermore, the spelling of the first-person singular stative can be highly varied. For example, in *CT* spell 154, S2C has the phrase: *iw=i rh.ki ps̄d.t iwnw* (I know the Ennead of Heliopolis),<sup>227</sup> while S1Tü has: *iw=i rh.k ps̄d.t iwnw* (I know the Ennead of Heliopolis) and B4L,a has: *iw=i rh.kwi ps̄d.t iwnw* (I know the Ennead of Heliopolis). All these witnesses use a first-person singular stative, but all are clearly spelled differently. As the full *.kwi* ending type does not occur in Asyut in this phrase, but only in Deir el-Bersha, it could be considered an important variation. On the other hand, it could be considered that there is no variation here at all, as all use a first-person singular stative.<sup>228</sup>

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

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

- I. Variation due to the gender of the owner of the witness.<sup>229</sup>

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<sup>223</sup> Masculine or feminine, based on the gender of the owner.

<sup>224</sup> de Buck (1947) *CT III*, p. 220-221,b.

<sup>225</sup> de Buck (1935) *CT I*, p. 324-326,c-a.

<sup>226</sup> As most of the other witnesses use the first-person stative here instead.

<sup>227</sup> de Buck (1938) *CT II*, p. 272,a.

<sup>228</sup> See chapter 5.4 for more detail about the different types of first-person stative endings.

<sup>229</sup> Suffix pronouns concerning the owner, for example, are only regarded as first, second or third person, the gender is not considered a variation. This includes gender variation in statives and participles as well.

- II. Variation due to phonetically different spellings of the same lemma.<sup>230</sup>
- III. Variation in different endings of the first-person singular stative.<sup>231</sup>
- IV. Variation due to the name of the owner.<sup>232</sup>

### 3.2.2. Spells as proteins

The colour code adopted to denote phrases with a similar structure and variation between the witnesses<sup>233</sup> allows the use of a DNA metaphor: the spells inscribed on coffins are proteins.

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

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

---

<sup>230</sup> Including the different forms of *ist*.

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

<sup>232</sup> For the purposed of comparison, the name of the owner was replaced by using 'N'. Note however, that the presence of titles or demonstratives are still considered a variation. However, in appendix 3 the names have been restored.

<sup>233</sup> See chapter 3.2.1 and figure 3.1.

<sup>234</sup> Alberts, et al. (2002), p. 191-197.

<sup>235</sup> Although some DNA exists in the mitochondria as well.

<sup>236</sup> Alberts, et al. (2002), p. 302-306.

<sup>237</sup> Alberts, et al. (2002), p. 129-136.

<sup>238</sup> Alberts, et al. (2002), p. 335-354.

<sup>239</sup> Alberts, et al. (2002), p. 156-188.

Figure 3.1 A zoomed out overview of the analysis file of spell 75, with colour coded sentences.

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

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

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

<sup>240</sup> I want to make clear that this ideal spell is only exists on a theoretical level, and that I do not expect an Ur-text to actually exist for any of the spells.

<sup>241</sup> Alberts, et al. (2002), p. 58.

<sup>242</sup> Alberts, et al. (2002), p. 129-133.

For this work the program Iq-tree<sup>243</sup> was chosen as a comparison tool. The results of the comparison will be used by Dendroscope.<sup>244</sup> This program allows for the visualisation of the resulting comparisons as a dendrogram, a tree shaped diagram which shows clusters of related material.

In order to use these programs, the different sentence variants have to be converted into amino-acid codes, and extracted into a specific format. Every different colour used was thus allocated a different amino-acid code.<sup>245</sup> These coded were placed in a document in the FASTA format.<sup>246</sup>

```

>S1C
RR--R--RRRMRRMRRRRRMRMRMRMR--R-RMR-MRRRRRRRRMR--MRRRMRRRM-M---RRRRR---RRRRR-MM-----RRRR--R-R
>S2C
RN-MR--RMRKR--RRMRMRKRRKKNKMRKR--R-RKR-RRRRMMRRRRRRMRMRMR--MMK--MMM--RN-----RMNM-KKMMMMM-MMR--RM-
>S14C
-N-KM--NNRR-RRNRMMRRRRNLK--MM-N-RL-----KNMRRRRKR---RRRRR-RR---RRR-----
>T3C
-R-NK--NNRR-MRNNRKRNNNRNLRKKN-M-NIM-RRMRNLRNMRRRLNRNRLMRIRMK---NPRM---RNHRNKMLL-----RRRN--M-M
>B3C
-D-LNRRDDNL--NDDKNLNLMLNRRINNLK--DMDRNRNRKMMNDNKNRMIKMMRIMKKHRLR---DMKDRRRMNDNDLK-----MNDRRN-N
>B1Bo
-M-ILMNDMI-KKCLNNNIKILRNHRRIDMKDRR-NRLKKIKCDRMRRLNRHKLKRN---MKLCMRMKNDKDNRII-----KNNMRRN-N
>B1C
-K-NINCKRH-LDCKIKRDDDDRNMRNC-RRMRRNRNRDRKRRKRNDRDRGLRRLN---CLNRNMNRDNIDRRNR-----NDRDNND-N
>B2L
-L-NHNRLRG-RDRNLRDDDDRNMRNC-RRRRNRNRNRDNLNRNRNRDKCEDRRLNDN---CINRNNRMRMDRRNRH-----NCRKNND-K
>B1P
-D-NNNRCIRE-NDDDDRDDDDRNKRNC-RRKRRNRNRNRDRDNNMKRDLCRRNIRRNNDN---CHNRNNRDRKDRRRNR-----NCRDNMD-N
>B6C
-DMHGRNDDNQ--NMDDDKHLHNRGNHD-D-DHN-KRI-LNLCDNNDGIRCRQNHIGRKL---NGNC---KDLLNRHG-----LKKLMKN-N
>B7C
-----NRR-----NL-INND-N
>M3C
-R-NDDRNRQ--RCRNRIRGCNCRDRRRN-R-NRR-NRRNRDRQRRRRDNNRKCDRRTNR---CNDR---CCDRCI-G-----DCRHDND-N
>M20C
-R-NDDNNQRD-RCRCNRHRNCRRRRRRN-R-NRR-NRRNRQRRRRDNR-----RNR---CDDR---CNNRCDNNE-----DCRNDND-N
>B4C
-DK-----
>M4C
-R-NR--RRRC-RCRRHRRRRNCRHRDRNQ-R-NGR-RRRRRHDI-----
>M5C

```

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

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

<sup>243</sup> Nguyen, Schmidt, Haeseler, & Minh (2015), p. 268-274. The program is available on <http://www.iqtree.org/> (accessed 18-12-2019).

<sup>244</sup> Huson & Scornavacca (2012), p. 1061-1067. The program is available on <http://dendroscope.org/> (accessed 18-12-2019)

<sup>245</sup> These codes are included in appendix 3.

<sup>246</sup> A FASTA format is a text-based format for representing nucleotide sequences or peptide sequences, using single letter codes to represent base pairs or amino acids. For a full explanation, see <https://zhanglab.ccmb.med.umich.edu/FASTA/> (accessed 18-12-2019). This format was chosen from a selection of different file formats supported by iq-tree.

binary approach, where any variation could be responsible for the allocation of a different amino-acid code.

The use of the FASTA format revealed an underlying issue that was initially not taken into regard when the spells were chosen for encoding. Some spells, for example *CT* spell 14 and 15,<sup>247</sup> consist of only 5 phrases each.<sup>248</sup> When any comparison is done on these spells, any minor variation unique to one witness will directly have a strong influence on the placement of the witness in comparison to the others. For example, if due to an intentional or unintentional variation one phrase is different, 20% of the witness will be different. Thus, a witness could be assigned to its own group, only due to one variation. In a longer spell, the same unique variation in one phrase should have less impact. Therefore, the encoding process moved away from the structural numerical encoding of spells, and focussed rather on the spells with a higher number of phrases.

### 3.2.2.1. Alternative amino-acid allocation methods

Alternative methods than the binary approach<sup>249</sup> used for this chapter were considered, such as using three amino-acid codes for every sentence instead of one. In this format, the first letter could denote absolute variation, and the other two letters could allow the allocation of levels of variation. For example, the second letter would deal with morphological variation and the final letter with any influence of the owner. The problems discussed in section 3.2.1.1 showed, however, that it is nearly impossible to create a functional system of thresholds and still limit any underlying bias.

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

---

<sup>247</sup> de Buck (1935) *CT I*, p. 43-46.

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

<sup>249</sup> Wherein every variation is considered absolute and identical in weight.

α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ
<i>iw</i>	= <i>i</i>	<i>rh.k(wi)</i>	<i>rn</i>	<i>n</i>	<i>ntr</i>	<i>pw</i>	ς <sub>3</sub>	<i>n.ty</i>	<i>im</i>	= <i>s</i>
Particle	Suffix pronoun	Stative (1.c.)	Sub.	Gen. Adj.	Sub.	Dem.	Adj.	Rel. Adj.	Connector	Suffix pronoun

*I know the name of this great god who is in it.*

β1	γ1	η1	θ1	κ1	λ1
<i>s3.t-hd- htp tn</i>	<i>rh.t(i)</i>	ς <sub>3</sub>	<i>pw</i>	<i>im</i>	<i>s(y)</i>
Name + Dem.	Stative (3.f.)	Adj.	Dem.	Adverb	Dependent pronoun
	γ2				
	<i>rh.t(i)</i>				
	Stative (2.c.)				
	γ3				
	<i>rh</i>				
	i.a.p				

Table 3.1 Phrase construct table for phrase IV,196-197,a<sup>250</sup> from CT spell 335, showing a standardised phrase, and encoded variation patterns based on token position.

Table 3.1 shows the construct phrase, and all the available<sup>251</sup> variations for the phrase. Note that no code was associated with the absence of a token. Using this format, the most common phrase would exist of the following code: α-β-γ-δ-ε-ζ-η-θ-ι-κ-λ, which is reflected in witness T1C,b, M8C, M4C, T1Be. However, if one takes a look at B3C, there is some clear variation (α-β1-γ1-δ-ε-ζ-η-θ-ι-κ-λ), as it uses the name of the owner instead of the first-person singular suffix pronoun, and therefore the gender of the following stative changes as well.<sup>252</sup> Another witness, B1P, has the code α-γ-δ-ε-ζ-η-θ-ι-κ-λ, as nothing lies between the particle *iw* and the stative. B9C,a, whose code is α-β-γ3-δ-ε-ζ-η1-ι-κ-λ, is more varied: it did not use a stative for *rh*, but rather a participle, moved the ς<sub>3</sub> adjective directly after *ntr*, and did not write the deictic *pw* after it. Thus, this will allow very precise notation of variation. Although such a method of encoding token by token should be beneficial for a variation study,<sup>253</sup> it was not used in this work, as it is extremely time-consuming.

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

<sup>250</sup> de Buck (1951) CT IV, p. 196-197,a.

<sup>251</sup> For all the witnesses currently available to me, see chapter 3.52.1.

<sup>252</sup> The first-person singular stative was changed into the third person singular feminine stative.

<sup>253</sup> It might be possible to automate this process in the future, but I have currently not yet performed any study regarding the possibilities of using this process.

considered too problematic or time-consuming to process the high number of possible variations and underlying importance of the variation.

### 3.2.2.2. Creation of a dendrogram

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

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

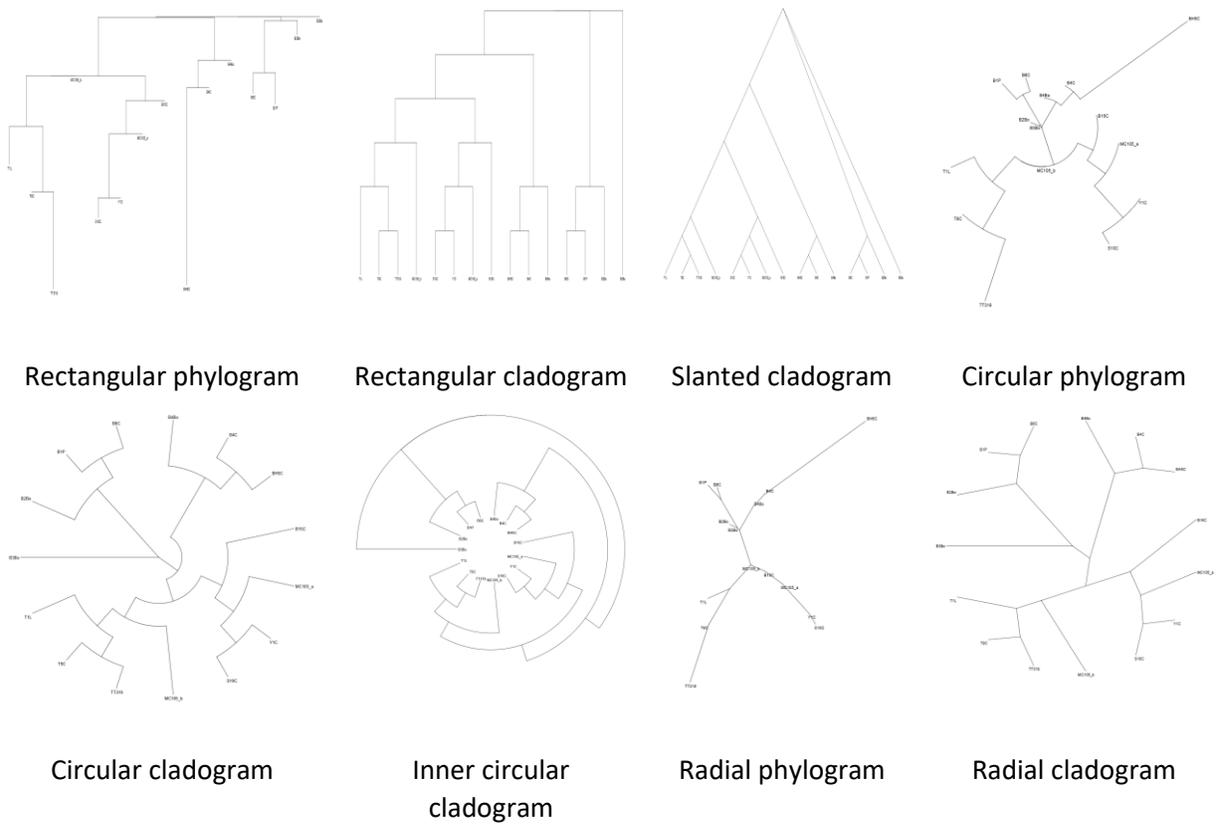


Table 3.2 Different display forms of a dendrogram, based on the results of spell 1.

<sup>254</sup> A tutorial is available on <http://www.iqtree.org/doc/Quickstart> (accessed 18-12-2019).

<sup>255</sup> Note that this refers to phrases that were never written for the witness, not phrases that were lost due to damage.

<sup>256</sup> In appendix 3, the absence of a sentence is actually depicted using the letter X instead, but is afterwards converted to the hyphen.

In this work, the display as a rectangular phylogram was chosen, because beyond relationship between the witnesses, it shows distance based on inferred change. The rectangular display was chosen for the sake of accuracy, as a circular display or radial display have the tendency to imply a central point of origin. This central point could imply the existence of a precursor text, which is not the intent of this study.

It needs to be noted that even though the processes used for this work originate in biomedical evolutionary studies, any line within any dendrogram uses in this work should not automatically be considered a depiction of ancestry or hierarchy. The lines imply proximity between witnesses only, and should not be interpreted beyond that point.<sup>257</sup> Moreover, it should be made clear here that the dendrogram visualisation is intended to inform additional avenues of traditional research, but will not by itself serve as an explanation of the results.

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

### 3.3. Spell 1

The first spell discussed for the purpose of sentence structure is spell 1.<sup>258</sup> The subject of this spell concerns the deceased identifying himself with several gods,<sup>259</sup> including Horus, the protector of his father.<sup>260</sup> It needs to be noted that this spell should be considered part of a group of spells which runs from spell 1 to spell 27, although there is no witness which has every spell of this spell group.<sup>261</sup>

#### 3.3.1. Introduction

Spell 1 is a short spell, containing only eighteen phrases in total. It should be noted that no witness uses all the phrases available for this spell.<sup>262</sup> In de Buck, this spell has fifteen witnesses in total, although two witnesses originate from the same support. The following table shows the witnesses sorted by region (table 3.3):

---

<sup>257</sup> Although it needs to be admitted that some ancestry might be depicted, although I expect the chances of a provable ancestry with supporting arguments occurring to be low.

<sup>258</sup> de Buck (1935) *CT I*, p. 1,a-7,d; Speleers (1946), p. 1, 95-103; Faulkner (1973), p. 1; Barguet (1986), p. 94; Carrier (2004,a), p. 2-3; Gracia Zamacona (2008), p. 770, 1098, 1398; Gracia Zamacona (2015), p. 18.

<sup>259</sup> Sokolova (2017), p. 80.

<sup>260</sup> de Buck (1935) *CT I*, p. 2,c.

<sup>261</sup> Jürgens (1996), p. 55-59. The entirety of this spell group will be discussed in chapter 3.29.

<sup>262</sup> The full sentence structure file is available in appendix 3.1.

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Beni Hasan	BH5C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P
Theban area	MC105,a-b, TT319, T9C, T1L
Unknown <sup>263</sup>	Y1C

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

Based on the table above, one can see that the majority of the witnesses originate from Deir el-Bersha, with seven witnesses, closely followed by the Theban area, which supplied five witnesses. The other attested regions in de Buck all have one witness. It needs to be noted that these witnesses reflect only the material available in de Buck, and do not represent all the witnesses with spell 1 that are currently known.<sup>264</sup>

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

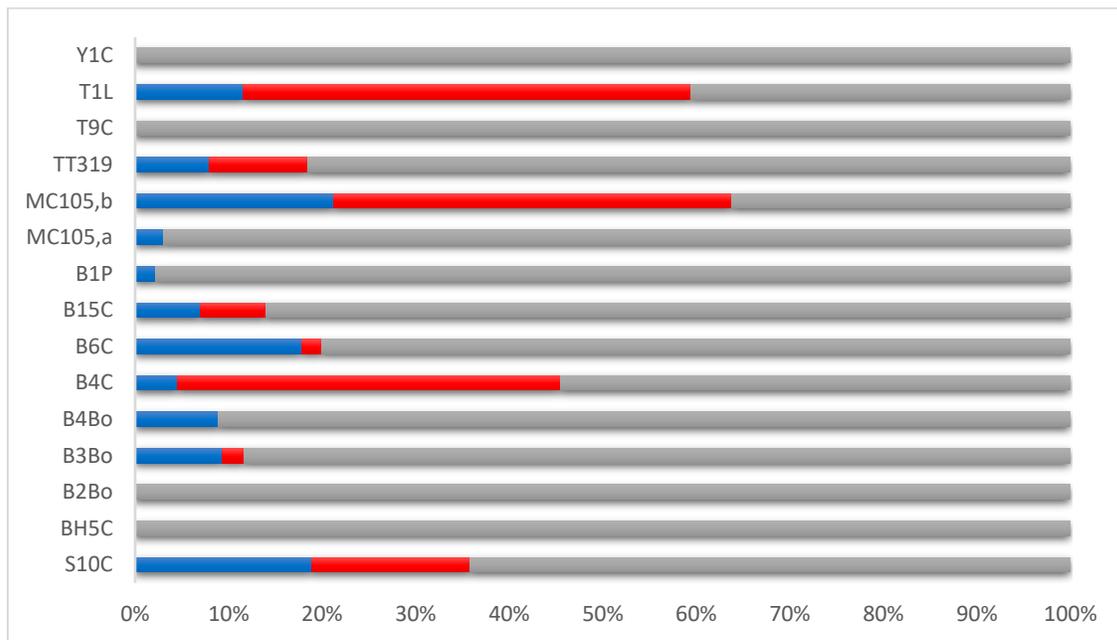


Figure 3.3 Percentage of reconstruction and damage in the witnesses for spell 1. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

<sup>264</sup> Jürgens (1996), p. 55-57, mentions an additional witness from Kom el-Hisn, three additional witnesses from Sidmant el-Gebel and one additional witness from el-Lahun.

As is visible here, there was some major reconstruction in T1L and MC105,b, for which more than 50% of the text was reconstructed to some extent. These two are closely followed by B4C, which is more than 40% reconstructed, and S10C, which is more than 30% reconstructed. Although they are not excluded from the work, any results including these witnesses need to be approached with some caution.

### 3.3.2. Results and discussion

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

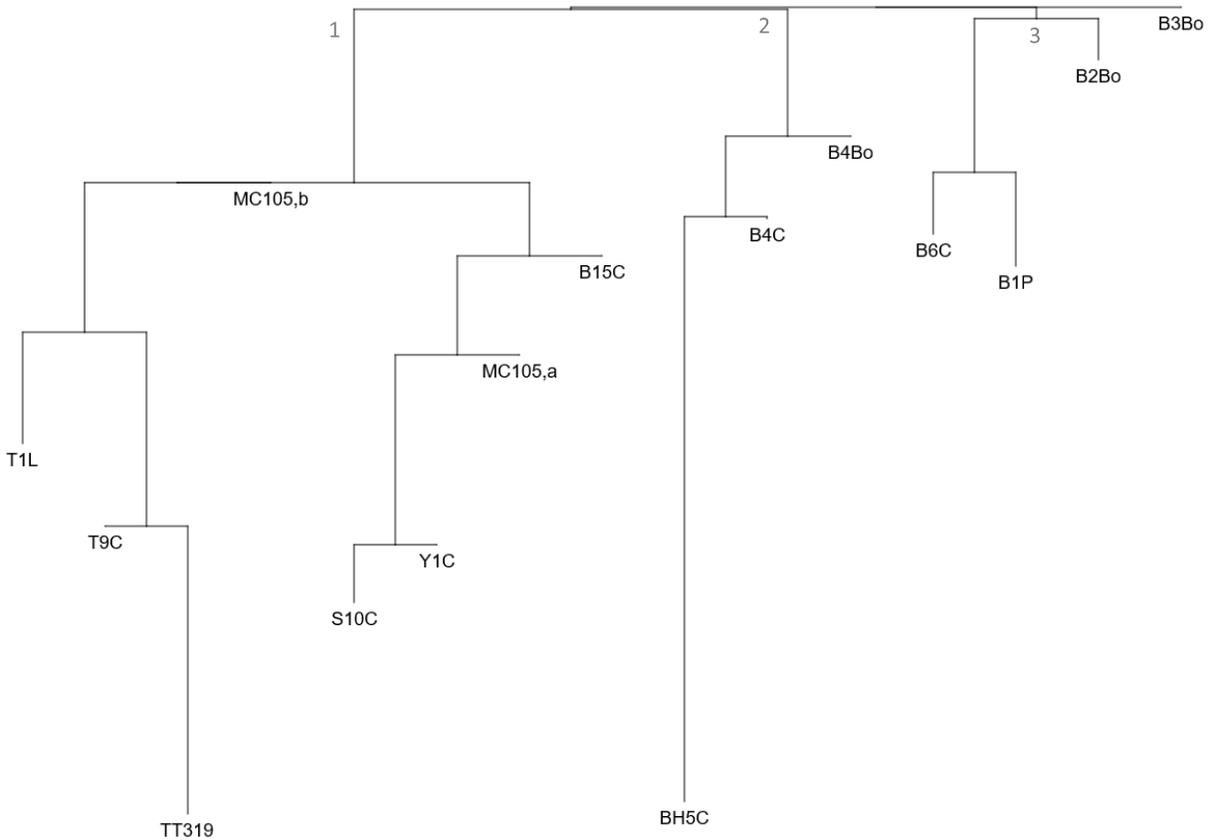


Figure 3.4 Rectangular Phylogram display of the distance between different witnesses of spell 1. Numbers were added to denote the 3 distinct main branches.

As one can see here, for spell 1 there are three main branches, although branch 1 and 2 share a connection, before they are connected to branch 3. The only witness that is not part of these branches is B3Bo.<sup>265</sup> The different branches will be discussed below.

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

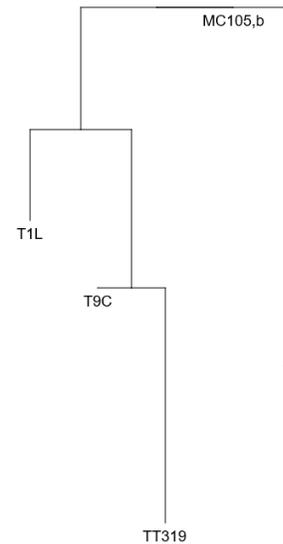


Figure 3.5 Spell 1: Left sub-branch of branch 1.

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

The second sub-branch of branch 1, shown in figure 3.6, is more problematic. It has four witnesses, one from the Theban area, one from Deir el-Bersha, one from Asyut and one from an undocumented origin. The placement of B15C can be considered unusual, as all the other witnesses from Deir el-Bersha were placed either on main branch 2 or 3. Although no clear pattern can be discerned from this sub-branch, there is some remarkable proximity between S10C and Y1C. It is suggested by Jürgens<sup>267</sup> that Y1C originates from Asyut, which is supported by the close proximity in these results. This is most clearly visible in the following phrase: *irr. w b3ḥ* (those who make the inundation),<sup>268</sup> which only occurs in these two witnesses.

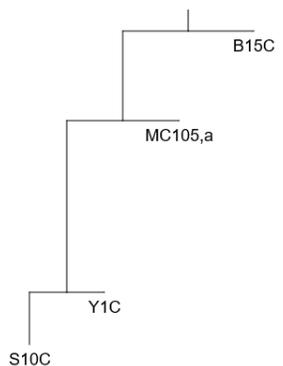


Figure 3.6 Spell 1: Right sub-branch of branch 1.

The second main branch of the dendrogram consist of only three witnesses, two from Deir el-Bersha, and one from Beni Hasan. Although barely visible, the first and second main branch do actually share a connective point before joining with branch 3, so some commonality between branch 1 and 2 is therefore implied. It needs to be noted that B4Bo shares the same owner with B3Bo, and one would expect some proximity between these two witnesses, which is clearly not the case for this spell,<sup>269</sup> as B3Bo exists separated from the three main branches.

However, the connection between B4Bo and B4C can be seen in I,2,c, where B4Bo has: *ḏḥwty-nḥt in ḥr*

<sup>265</sup> It needs to be noted that when displayed as a circular phylogram, B3Bo is in center of the circle.

<sup>266</sup> Willems (1988), p. 110-114.

<sup>267</sup> Jürgens (1990), p. 55-56.

<sup>268</sup> de Buck (1935) *CT I*, p. 4,c (Y1C).

<sup>269</sup> I could speculate that this variation was actually intentional. In order to make sure that the owner did not receive duplicate spells, or that the fact that this concerns a paired coffin, one witness might have been intended specifically for the inner coffin, and one for the middle coffin.

*nd.ti it=f* (this *dhwtj-nht* is Horus, protector of his father),<sup>270</sup> where B4C has: *s3.t-hd-htp tn [hr nd.ti it=f]* (this *s3.t-hd-htp* is Horus, protector of his father).<sup>271</sup> This structure is distinct from the other witnesses, which use the first person or second person independent pronoun instead of the name of the owner.

Finally, the third main branch consists of three witnesses, B1P, B2Bo and B6C, which all originate from Deir el-Bersha. Although these witnesses all originate from the same region, there are no other features that are shared structurally between these witnesses. As shown in figure 3.7, there are two sub-branches. The right sub-branch is reserved for B2Bo, where the other sub-branch contains B1P and B6C. It needs to be noted that B2Bo and B6C share a similar date, namely the late 11th dynasty to the early 12th dynasty,<sup>272</sup> and B1P is dated to the period between Sesostris II and Sesostris III. Due to the dates, one could expect more proximity between B2Bo and B6C than between B1P and B6C. As this is not the case here, it seems that an underlying Deir el-Bersha pattern might exist, even though it is not based on the date of the witnesses.

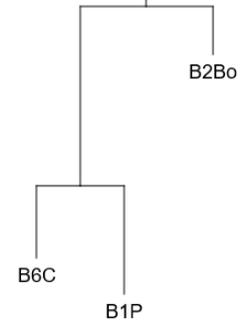


Figure 3.7 Spell 1: Main branch 3.

### 3.3.3. Conclusions

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

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

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

## 3.4. Spell 2

This section will discuss spell 2.<sup>273</sup> This spell continues from spell 1, and concerns the justification of the deceased against his enemies, by command of Geb, who summons the deceased before the tribunal.<sup>274</sup> This spell should be considered part of the same group that spell 1 belongs to.

<sup>270</sup> de Buck (1935) *CT I*, p. 2,c (B4Bo).

<sup>271</sup> de Buck (1935) *CT I*, p. 2,c (B4C).

<sup>272</sup> Willems group Deir el-Bersha A. See Willems (1988), p. 70-74.

<sup>273</sup> de Buck (1935) *CT I*, p. 8,a-9,c; Speleers (1946), p. 1, 103-111; Faulkner (1973), p. 1; Barguet (1986), p. 94; Carrier (2004,a), p. 4-5; Gracia Zamacona (2008), p. 824-825.

<sup>274</sup> Sokolova (2017), p. 80.

### 3.4.1. Introduction

Spell 2 is a short spell, consisting of seven phrases in total. There is no witness which has all the available phrases for this spell.<sup>275</sup> In de Buck, there is a total of eleven witnesses, spread over three regions, and one from an unattested origin. The following table shows the witnesses sorted by region (table 3.4):

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P
Theban area	MC105, TT319
Unknown	Y1C

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

As one can see here, the majority of the witnesses originate from Deir el-Bersha, with seven witnesses. There are two witnesses from the Theban area and the other regions provide one witness each. Note that these only reflect the witnesses from the publication of de Buck.<sup>276</sup>

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

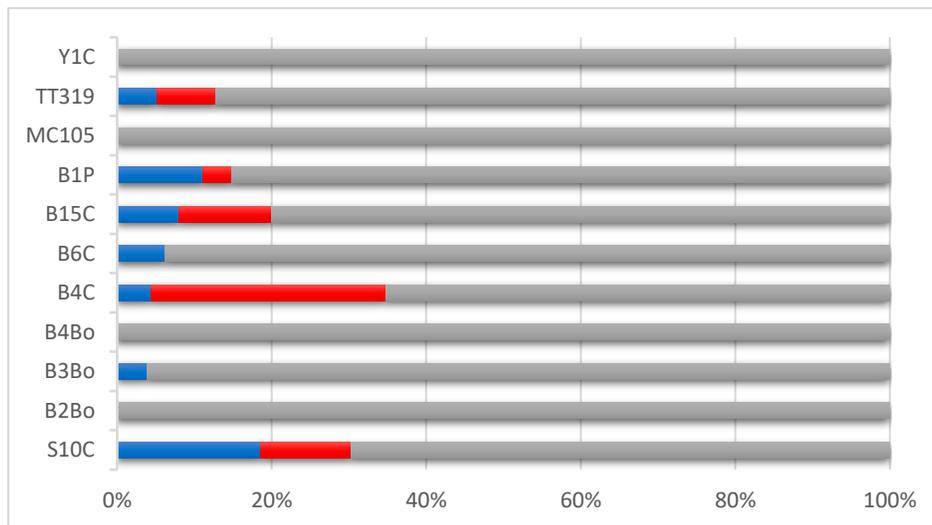


Figure 3.8 Percentage of reconstruction and damage in the witnesses for spell 2. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

<sup>275</sup> The full sentence structure file is available in appendix 3.2.

<sup>276</sup> Jürgens (1996), p. 58, notes that there is another witness from Kom el-Hisn.

### 3.4.2. Results and discussion

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

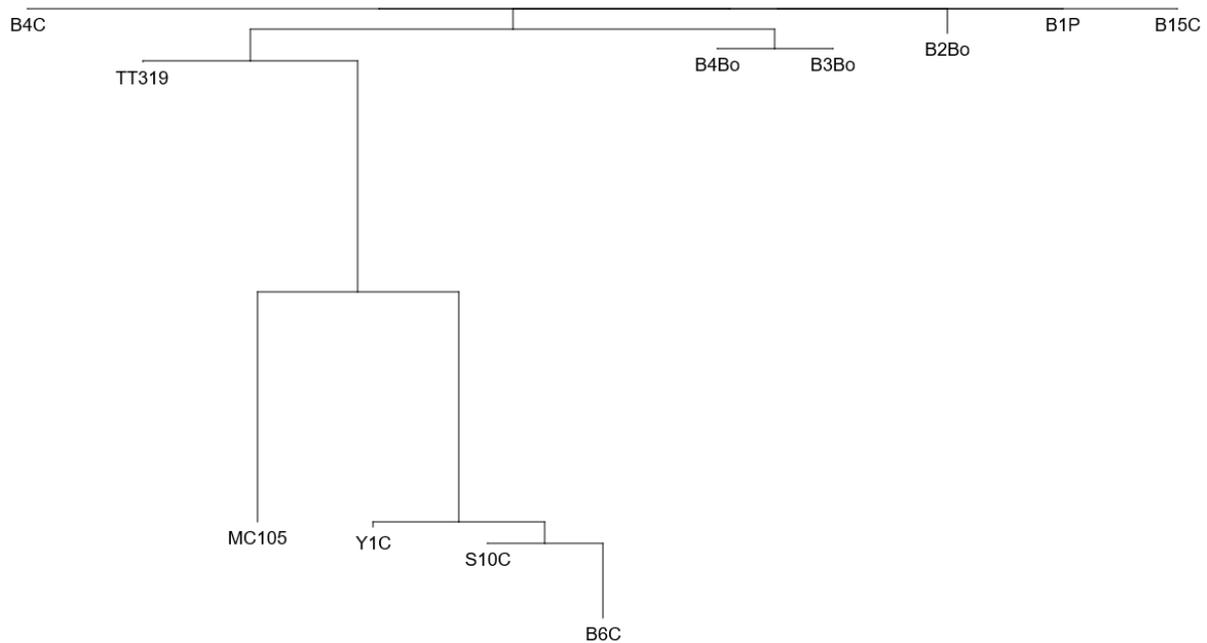


Figure 3.9 Rectangular Phylogram display of the distance between different witnesses of spell 2.

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

As this spell is only seven phrases long, any minor change will more strongly affect the method used, which is in fact what occurred here. In the phrase I,9,c, the witnesses from Deir el-Bersha use *m<sup>3</sup>c-hrw=k r hft.yw=k*<sup>277</sup> (so that you will be justified against your enemies),<sup>278</sup> while the witnesses that do not come from Deir el-Bersha, use a variant of the following phrase instead: *iw m<sup>3</sup>c-hrw <=k> r hft.yw=k r irr.wt r=k r msdd.w tw ir.t(y)=sn wd<sup>c</sup>-mdw hft=k m hrw pn* (you are justified against your enemies, against those who act against you, against those who hate you, they who will do judgment in front of you on this day).<sup>279</sup> As all the witnesses that are not from Deir el-Bersha have some variations within this structure,<sup>280</sup> they are all marked as separate structures for the purposes of this work. Even so, all witnesses not using the first phrase structure, are put together on the left sub-branch of the large branch. B6C ended up on this branch as well due to variation in this phrase, although it is structurally a lot closer to the other witnesses from Deir el-Bersha. Here one can see that a minor change in material

<sup>277</sup> B6C actually separated *hft.yw* into *hft.yw* and *hft.ywt*, making a separation between the male and female enemies, which is not visible in the other witnesses from Deir el-Bersha.

<sup>278</sup> de Buck (1935), p. 9,c (B2Bo).

<sup>279</sup> de Buck (1935), p. 9,c (Y1C).

<sup>280</sup> MC105 and TT319 do not have the particle *iw* for example.

with a low number of phrases can misleadingly imply stronger variation or kinship between witnesses. This can result in incorrect interpretations, and should be taken into consideration when using this method.<sup>281</sup>

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

### 3.4.3. Conclusions

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

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

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

## 3.5. Spell 3

The following section will discuss spell 3.<sup>282</sup> This spell continues from spell 2, and is part of the same group of spells to which spell 1 and 2 belong. The spell concerns the compelling of the deceased to go to the tribunal,<sup>283</sup> with his gear, so that he can be justified.

### 3.5.1. Introduction

Spell 3 is even shorter than spell 2, with only six phrases used. In de Buck, there are a total of seven witnesses, originating from Deir el-Bersha or the Theban area. Except for two witnesses,<sup>284</sup> all six phrases are attested in the witnesses from de Buck.<sup>285</sup> The following table shows the witnesses sorted by region (table 3.5):

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<sup>281</sup> The results here are a clear example why I chose longer spells to encode. Texts which include more phrases are more likely to have more than one divergent phrase, and due to the higher number of phrases, one different phrase will be less influential on the results.

<sup>282</sup> de Buck (1935) *CT I*, p. 10,a - 10,f; Speleers (1946), p. 1-2, 111; Faulkner (1973), p. 2; Barguet (1986), p. 94; Carrier (2004,a), p. 4-5; Gracia Zamacona (2008), p. 825.

<sup>283</sup> Sokolova (2017), p. 80.

<sup>284</sup> B15C, which lacks I,10,e and MC105, which lacks I,10,a and I,10,f.

<sup>285</sup> The full sentence structure file is available in appendix 3.3.

<i>Region:</i>	<i>Witness:</i>
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B6C, B15C, B1P
Theban area	MC105

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

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

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

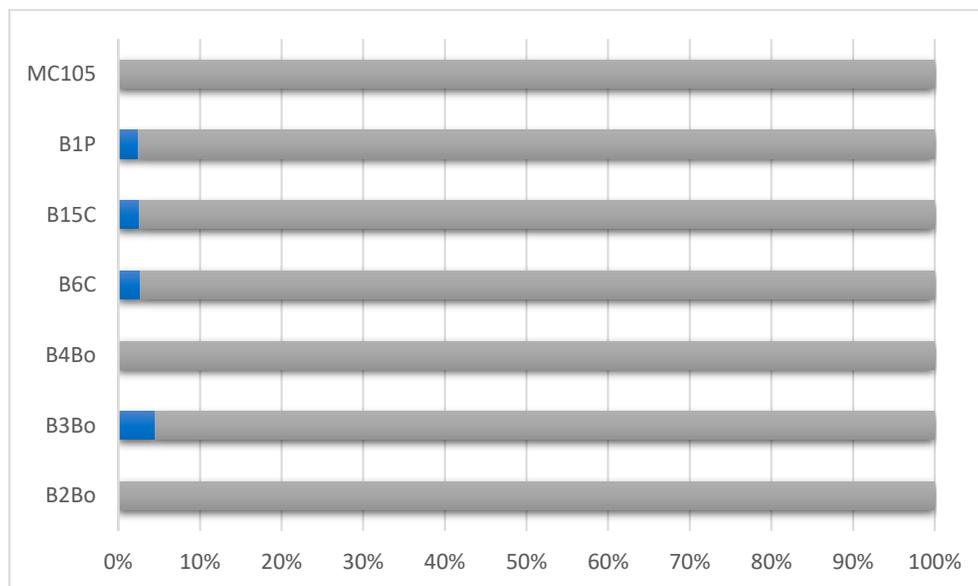


Figure 3.10 Percentage of reconstruction and damage in the witnesses for spell 3. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

### 3.5.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.11):

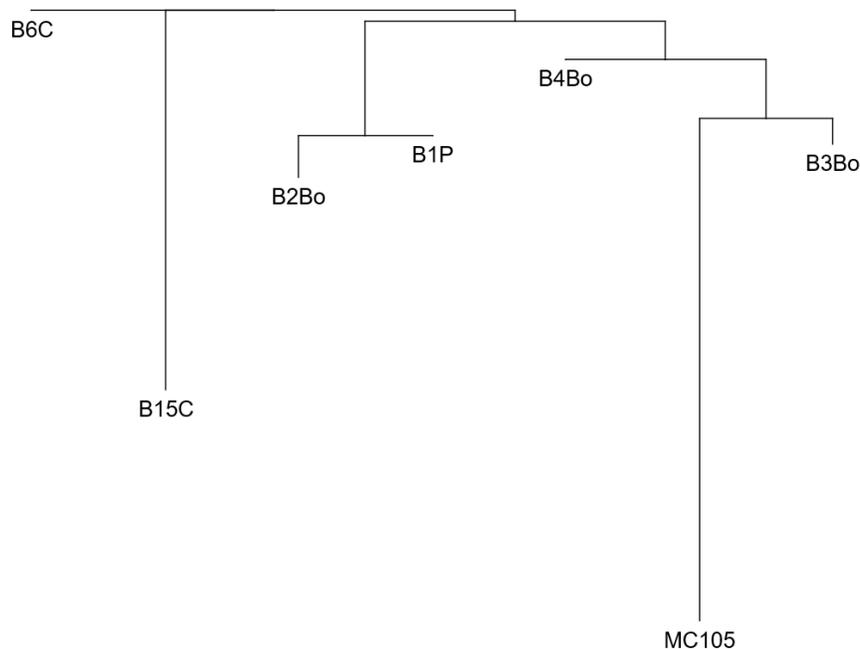


Figure 3.11 Rectangular Phylogram display of the distance between different witnesses of spell 3.

As one can see here, there is one main branch, which is separated in two sub-branches. Beyond this main branch are two separate branches which both contain one witness.

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

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

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

<sup>286</sup> de Buck (1935) *CT I*, p. 10,b (B1P).

<sup>287</sup> de Buck (1935) *CT I*, p. 10,b (MC105).

### 3.5.3. Conclusions

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

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

## 3.6. Spell 4

This section will deal with spell 4.<sup>288</sup> This spell is part of the same group of spells to which spell 1 to 3 belong. The subject of this spell concerns a wish<sup>289</sup> to the deceased, in order for the deceased to receive the benefits of being justified.

### 3.6.1. Introduction

Spell 4 is a short spell consisting of eighteen phrases. It needs to be noted that every witness only has a selection of these phrases, as there is no witness which has all phrases.<sup>290</sup> In de Buck, this spell consists of twelve witnesses, which originate from three known regions, and one witness is from an unattested origin (Y1C). In the following table, the witnesses are sorted by region (table 3.6):

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P
Theban area	MC105, TT319, T9C
Unknown	Y1C

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

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

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

<sup>288</sup> de Buck (1935) *CT I*, p. 11, a - 14, d; Speleers (1946), p. 2, 112-114; Faulkner (1973), p. 2; Barguet (1986), p. 95; Carrier (2004, a), p. 6-7; Gracia Zamacona (2008), p. 190-191, 275, 1300; Gracia Zamacona (2010, b), p. 235.

<sup>289</sup> Sokolova (2017), p. 80.

<sup>290</sup> The full sentence structure file is available in appendix 3.4.

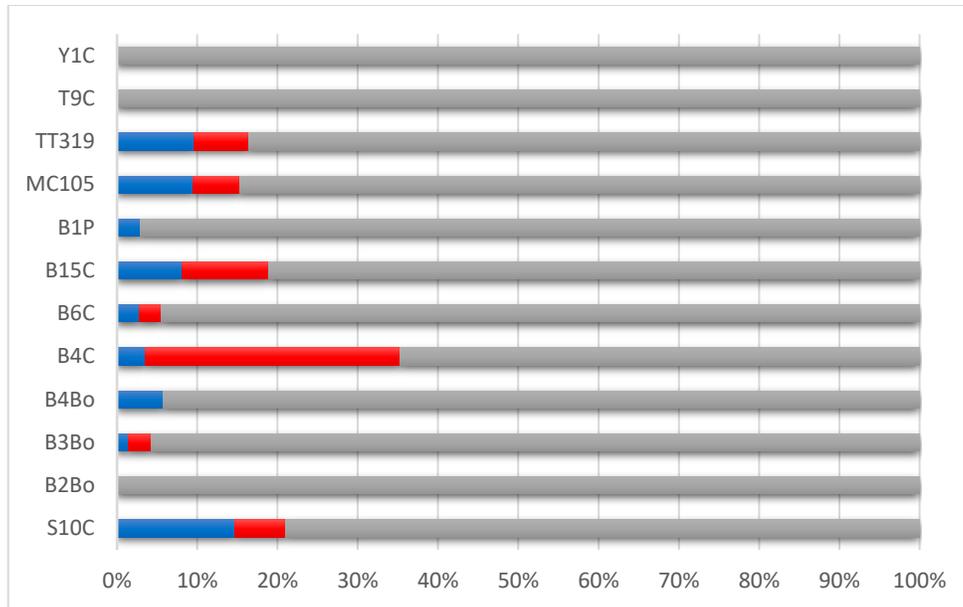


Figure 3.12 Percentage of reconstruction and damage in the witnesses for spell 4. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

With the exception of B4C, which is more than 30% partially or fully reconstructed, the average damage for the witnesses is relatively low, with S10C having slightly more than 20% partial or full reconstructions, and the others having less than 20%.

### 3.6.2. Results and discussion

The following dendrogram was generated after following the method described in 3.2.2 (figure 3.13):

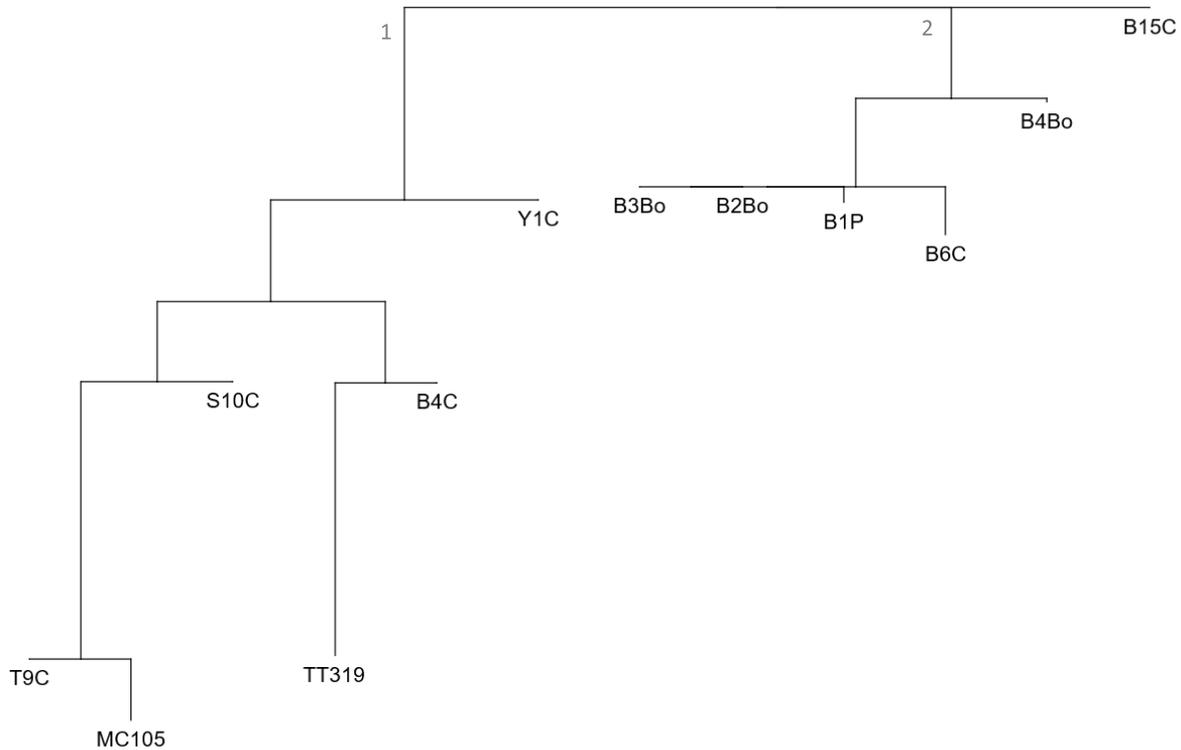


Figure 3.13 Rectangular Phylogram display of the distance between different witnesses of spell 4. Numbers were added to denote the two distinct branches.

In this dendrogram, there are two main branches, and a separate branch for B15C. Branch 1 contains 6 of the witnesses, and branch 2 contains 5 of the witnesses. Branch 1 consists of three sub-branches, where branch 2 consists of 2.

Branch 1 will be discussed first. As one can see in figure 3.14, there is common ground between T9C and MC105, which both originate from the Theban area. Moreover, this is visible in the following phrase: *sdz šdi tn r r(w)d wr iw.t šdi t[n r] niw.t wr.t* (may this *šdi* go to the great stairway, may this *šdi* come to the great city).<sup>291</sup> Here, T9C and MC105 use a nominal subject, where the other witnesses use the second person singular suffix pronoun instead. However, TT319 is instead placed on the right sub-branch, although it shares the same date of creation with T9C and MC105. Based on the text in appendix 3.4, it is clear that nearly every phrase is slightly different from any of the other witnesses, which might explain its placement in a separate sub-branch. Based on Spell 1 and spell 2, it seems reasonable to assume that Y1C and S10C share some proximity to each other, but as one can see, the proximity is limited, as S10C is actually on a sub-branch different from Y1C. Therefore, spell 3 would not serve as support for the suggestion that Y1C

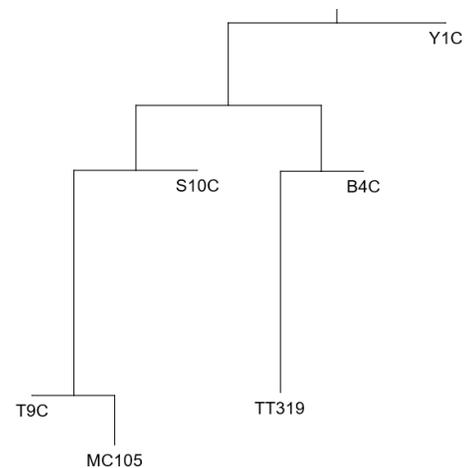


Figure 3.14 Spell 4: Main branch 1.

<sup>291</sup> de Buck (1935) *CT I*, p. 12, a-b (MC105). T9C replaced *šdi tn* with *bwꜣw pn* (the name of the owner).

originates from Asyut, even though they are both on the same larger branch. B4C seems out of place, as it is on the same sub-branch as TT319. Moreover, B4C is the only witness from Deir el-Bersha that is not placed with the other witnesses from Deir el-Bersha. Based on the actual phrases used in this witness,<sup>292</sup> it seems that just as TT319, most of the phrases are in some way different from the other witnesses in this spell. For example: *s<sup>c</sup>nh=k m hft.y[w=l]* (may you nourish with your enemies).<sup>293</sup> Here, B4C uses *s<sup>c</sup>nh* (to nourish), rather than the *sh<sup>m</sup>* (to have power) used in the other witnesses.<sup>294</sup> This high number of unique phrases might be the reason TT319 and B4C are grouped together in the first place. Alternatively, the placement could be due to the reconstructions performed on B4C, but since more than 60% was undamaged, it seems unlikely that the reconstructions would be able to influence the placement to this extent.

The second main branch consist only of witnesses from Deir el-Bersha, which seems to suggest that there was a specific phrase structure in use in this region. Moreover, B2Bo, B3Bo, B4Bo and B6C are grouped relatively close to each other. This seems to validate the used methodology, as these witnesses are all part of the same group in Willems,<sup>295</sup> and are dated to the same general period of late 11th dynasty or early 12th dynasty. Moreover, these supports share a specific type of inscription, where the text was first drawn in ink, and then carved into the wood, so that the script was partially drawn and carved.<sup>296</sup> Even so, as B1P, which is dated between Sesostri II and Sesostri III, is in the middle of the other witnesses, it would be unwise to allocate a specific period to the pattern, but rather consider it a local pattern only.

### 3.6.3. Conclusions

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

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

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<sup>292</sup> See appendix 3.4 for the full translation and allocated codes in regard to the other witnesses. However this is most clearly visible in I,12-13,e-a and I,13-14,d-a, phrases that occur in B4C, but not in any of the other witnesses from Deir el-Bersha.

<sup>293</sup> de Buck (1935) *CT I*, p. 12-13,e-a (B4C).

<sup>294</sup> MC105, S10C, T9C, TT319 and Y1C, as this phrase does not occur in any other witness from Deir el-Bersha. I assume this originated from a corruption, where the S42 (𓄀) was misread as an S34 (𓄁), while the S29 (𓄂) and Aa1 (𓄃) interpretants were maintained. However, due to the editing process of the artist, the N35 (𓄄) interpretant was added as well. The shift between the S42 and S34 is possible in near hieratic cursive script, see Möller (1909), p. 42, 51; no. 449 and 584, as the two signs are remarkably similar.

<sup>295</sup> Willems (1988), p. 70-74.

<sup>296</sup> Willems (1988), p. 44, attribute 252; 73, table 2.

## 3.7. Spell 5

The following section concerns spell 5.<sup>297</sup> This spell is considered to be part of the same spells discussed above. The subject of this spell concerns the deceased taking possession of the sky and land, which functions as prerequisites for the vindication of the deceased.<sup>298</sup>

### 3.7.1. Introduction

This spell is another short spell, with a total of six phrases, of which most witnesses have three phrases at most.<sup>299</sup> In de Buck, there are a total of nine witnesses for this spell, originating from three different regions. In the following table, the witnesses are sorted by region (table 3.7):

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P
Theban area	MC105

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

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

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

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<sup>297</sup> de Buck (1935) *CT I*, p. 15,a - 16,b; Speleers (1946), p. 2, 114-115; Faulkner (1973), p. 2-3; Barguet (1986), p. 95; Carrier (2004,a), p. 8-9.

<sup>298</sup> Sokolova (2017), p. 80.

<sup>299</sup> B15C and B6C actually have four, and B4C only has 2, which are mostly reconstructions. It needs to be noted however that for the purposes of this work, some of the phrases have been combined in the database. The full sentence structure file is available in appendix 3.5.

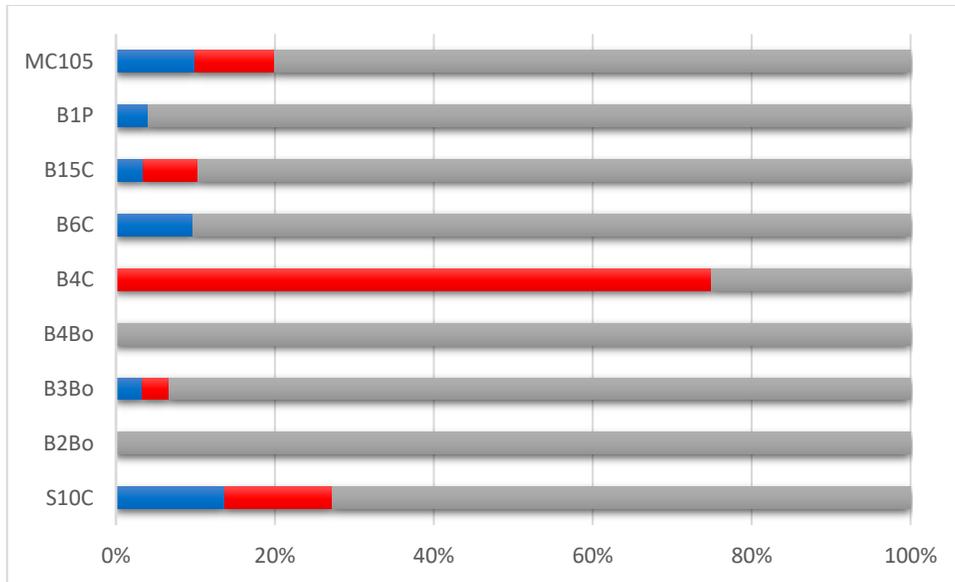


Figure 3.15 Percentage of reconstruction and damage in the witnesses for spell 5. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

For this spell, it is clear that B4C is badly damaged, and mostly reconstructed by the author, as more than 70% of the witness is reconstructed. Although included, any results concerning B4C need to be approached with caution.

### 3.7.2. Results and Discussion

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

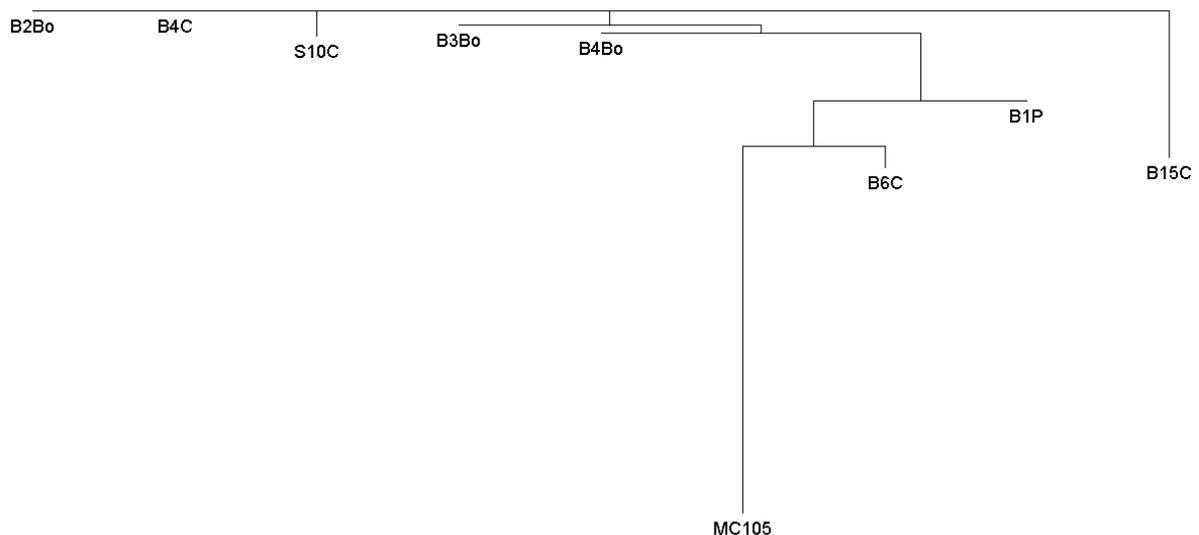


Figure 3.16 Rectangular Phylogram display of the distance between different witnesses of spell 5.

It firstly needs to be noted that due to the limited number of phrases for every witness, there are issues at play here concerning short spells, similar to spell 2. As most witnesses only have three of the phrases

of this spell, it means that one minor change in one phrase might affect the placement of the witness by a third. This might explain most witnesses existing on the top horizontal line, without being separated in branches. There is only one main branch, which contains B3Bo, B4Bo, B1P, B6C and MC105. Based on the actual available text, one can see that this placement is unusual, as the only shared phrase between these witnesses is I,15,b, as the other witnesses have different phrases here. Moreover, as is visible in appendix 3.5, only I,15,b is generally the same phrase, where all other phrases are different from each other to various extents. However, where B1P and B6C have *it̄ n=k p.t iw<sup>c</sup> n=k t̄z* (take the sky, inherit the earth),<sup>300</sup> MC105 has the unique phrase: *iwi it̄.n wsir [šdi] tn p.t iw iw<sup>c</sup>.n wsir [šdi tn] t̄z* (the Osiris, this *šdi*, has taken the sky, the Osiris, this *šdi*, has inherited the land),<sup>301</sup> making the connection between these witnesses even more dubious.

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

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

### 3.7.3. Conclusion

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

## 3.8. Spell 6

In this section, spell 6<sup>302</sup> will be discussed. The spell concerns the rebirth of the deceased during the festival of the new moon. This spell is part of the same group of spells to which spell 1-5 belong, as it is part of the process, prerequisites<sup>303</sup> and effects of the justification of the deceased.

<sup>300</sup> de Buck (1935) *CT I*, p. 15,b (B1P).

<sup>301</sup> de Buck (1935) *CT I*, p. 15,b (MC105).

<sup>302</sup> de Buck (1935) *CT I*, p. 16,c - 19,a; Speleers (1946), p. 2, 115-121; Faulkner (1973), p. 3; Barguet (1986), p. 95-96; Carrier (2004,a), p. 8-9; Gracia Zamacona (2008), p. 464.

<sup>303</sup> Sokolova (2017), p. 80.

### 3.8.1. Introduction

Spell 6 is slightly longer than the preceding spells, with a total of fifteen phrases, although every witness only uses a selection of these phrases.<sup>304</sup> As with spell 5, the spell occurs in de Buck in nine witnesses in total, originating from three different regions. The following table sets out the witnesses by region (table 3.8):

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P
Theban area	MC105

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

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

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

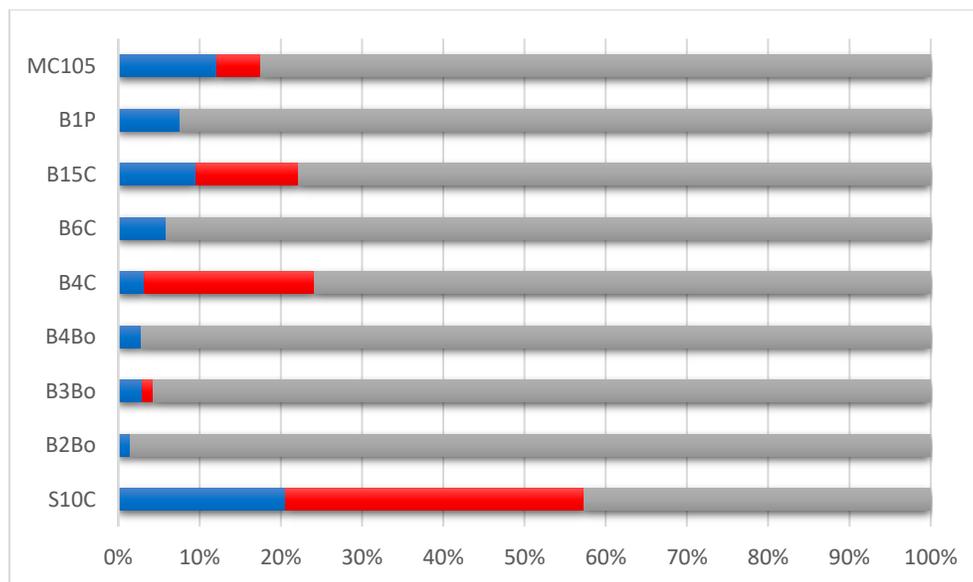


Figure 3.17 Percentage of reconstruction and damage in the witnesses for spell 6. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

<sup>304</sup> The full sentence structure file is available in appendix 3.6.

### 3.8.2. Results and discussion

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

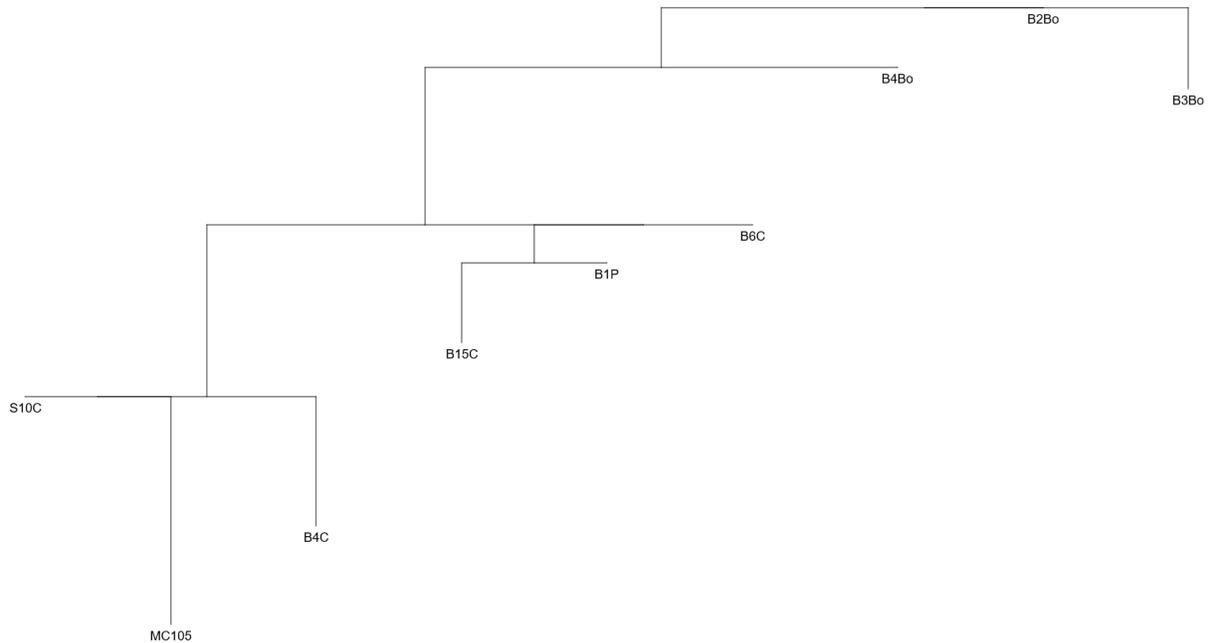


Figure 3.18 Rectangular Phylogram display of the distance between different witnesses of spell 6.

As one can see here, the dendrogram is mostly one branch, to which witnesses B2Bo and B3Bo are connected as separate sections. In left most section of the main branch, there are three witnesses, namely S10C, MC105 and B4C. Although B4C represents a degree of uncertainty, the placement of these witnesses suggests that there is a separate sentence structure pattern outside of Deir el-Bersha. If the image is rendered as a rectangular cladogram however, as in figure 3.19, it becomes clearer that S10C and MC105 are more closely related to each other than to B4C. This can be seen in I,19,a: *r ir[.t(y)]=sn wd<sup>c</sup>-mdw hft-t m hrw [pn]* (against they who will do judgement in front of you on this day).<sup>305</sup> This phrase varies from the other witnesses, which added the adjective *nfr* after *pn*. The placement of S10C might however be due to the reconstructions made in this witness, as more than 50% was reconstructed.

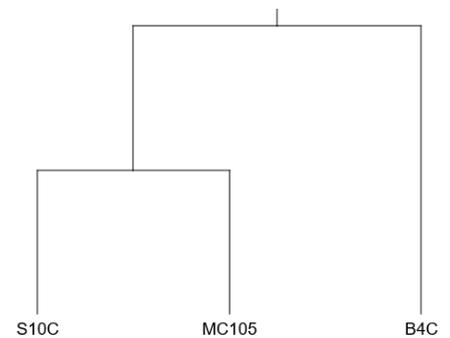


Figure 3.19 Spell 6: Rectangular cladogram display of the left section of the main branch.

Additionally, when regarding the right sub-branch of the main branch, which contains B15C and B1P, it is encouraging that these are placed in proximity, because these two coffins are dated close to each other, B15C dated to Amenemhat II,<sup>306</sup> and B1P dated to Sesostri II to Sesostri III.<sup>307</sup> This is comparable to the

<sup>305</sup> de Buck (1935) *CT I*, p. 19,a (MC105).

<sup>306</sup> Willems (1988), p. 74-75.

<sup>307</sup> Willems (1988), p. 75-77.

other witnesses from Deir el-Bersha, which are dated to the late 11th dynasty or early 12th dynasty. Therefore, it is possible to suggest that there might be two Deir el-Bersha patterns, based on period of construction, although the proximity of B15C and B1P to B6C suggest that this difference is most likely limited at best. For example, this can be seen in I,16,d: *n sfh.t(w) db̄.t hr=k* (because the finger is removed upon you).<sup>308</sup> Here, B15C, B1P and B6C add the connector *n* before *sfh.t(w)*, which does not occur in the other witnesses.

### 3.8.3. Conclusions

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

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

## 3.9. Spell 7

The following section deals with spell 7.<sup>309</sup> This spell needs to be considered as part of the same group to which spell 1-6 belong. The spell continues in the group theme of justification, starting with a mythological description of a fight between Horus and Seth, which created the pool in the temple of Heliopolis.<sup>310</sup> In this spell, the deceased is prepared to be justified<sup>311</sup> against his enemies as Horus was against his.

### 3.9.1. Introduction

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

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<sup>308</sup> de Buck (1935) *CT I*, p. 16,d (B6C).

<sup>309</sup> de Buck (1935) *CT I*, p. 19,b - 23,c; Speleers (1946), p. 3, 121-123; Faulkner (1973), p. 3-4; Barguet (1986), p. 96; Carrier (2004,a), p. 10-11; Gracia Zamacona (2008), p. 14, 903, 1109.

<sup>310</sup> Faulkner (1973), p. 4, note 3.

<sup>311</sup> Sokolova (2017), p. 80.

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B1P
Theban area	MC105, T9C, T1L, T1NY

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

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

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

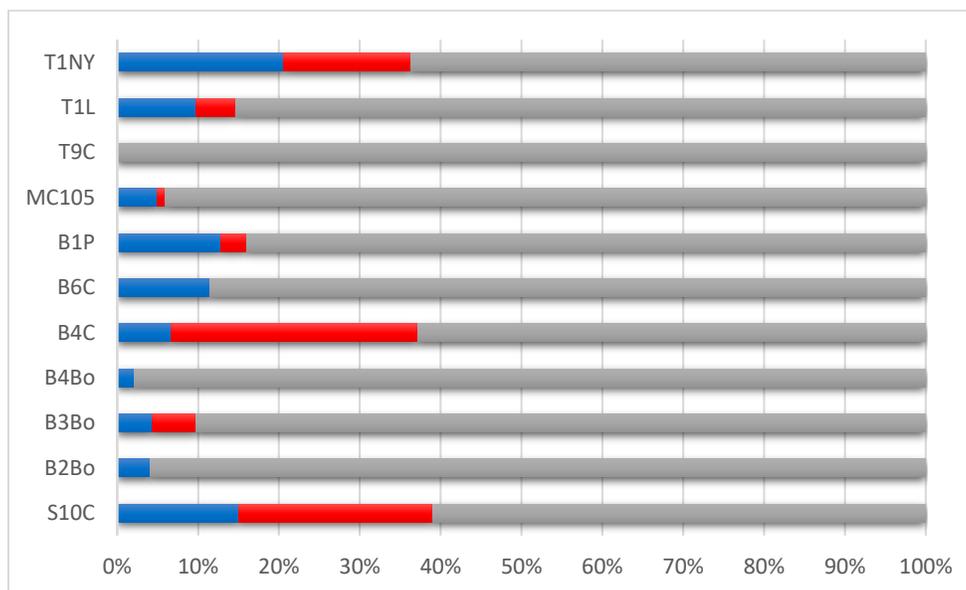


Figure 3.20 Percentage of reconstruction and damage in the witnesses for spell 7. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

### 3.9.2. Results and discussion

After the method described in 3.2.2 was applied, the following dendrogram was created (figure 3.21):

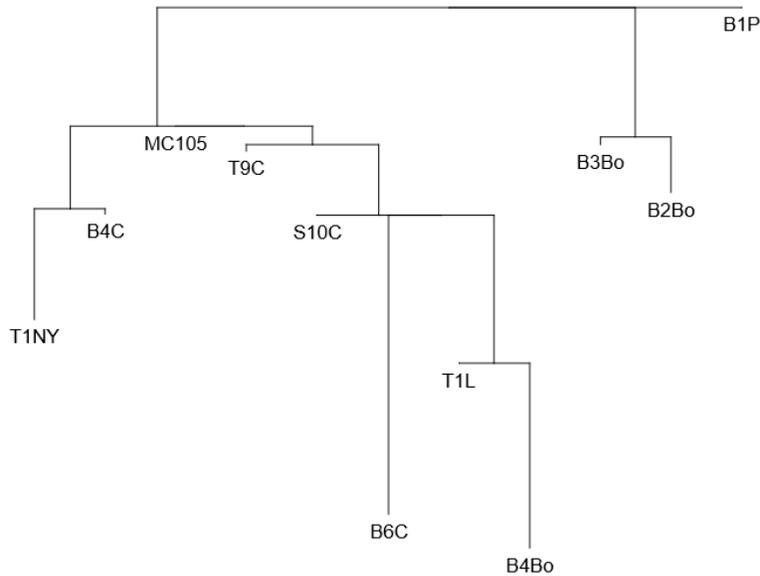


Figure 3.21 Rectangular Phylogram display of the distance between different witnesses of spell 7.

In this dendrogram, there is a large branch on the left, which is separated into two sub-branches, as well as a smaller branch containing B2Bo and B3Bo, and finally B1P separate from the other branches. It seems that this spell does not have any region-specific patterns of variation, as Asyut, Deir el-Bersha and the Theban area share the same main branch, without any obvious difference in spacing. However, when taking the left sub branch of the large branch (figure 3.22), T1NY and B4C are grouped together. There is thus no variation based on region. However, in the stemma of Jürgens<sup>312</sup> for the entire spell group 1-27 B4C and T1NY are placed together as well, under  $\delta 2$ . There is therefore some underlying similarity between these two witnesses which was visible for Jürgens as well. This can be seen in I,22,b: *di-tn m3'-hrw wsir s3.t-hd-htp [tn m hrw pn]* (may they cause that the Osiris, this *s3.t-hd-htp*, is justified on this day).<sup>313</sup> Here, B4C and T1NY vary from the other witnesses due to the addition of the *di-tn*. It needs to be noted that B4C and T1NY were both nearly 40% reconstructed to some extent, which may be the reason for the proximity of these two witnesses.

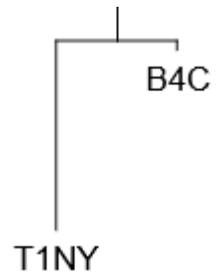


Figure 3.22 Spell 7: Left sub branch of the large branch.

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

<sup>312</sup> Jürgens (1996), p. 60.

<sup>313</sup> de Buck (1935) *CT I*, p. 22,b (B4C). T1NY replaced *s3.t-hd-htp tn* with *n(y)-sw-ikr pn* instead (name of the owner).

### 3.9.3. Conclusions

Due to the variety of the regions in the largest branch, it seems that for spell 7 there is no regional sentence structure pattern. Although B2Bo and B3Bo share a close proximity, B4Bo and B6C, which belong to the same group in Willems,<sup>314</sup> do not. This makes it unlikely that there is any regional sentence structure pattern in Deir el-Bersha for spell 7.

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

## 3.10. Spell 8

Spell 8<sup>315</sup> is the subject of this section. This spell should be considered part of the same group of spells to which spell 1-7 belong. This spell discusses the process of justification of the deceased in front of the tribunal,<sup>316</sup> while the deceased is supported by divinities<sup>317</sup> that are called *phr* (the one who envelops) and *ḥꜥ* (the one that stands).

### 3.10.1. Introduction

Spell 8 is another short spell, with a total of eight phrases. With some exceptions,<sup>318</sup> all phrases are used by the witnesses. In de Buck, this spell occurs in a total of ten witnesses, who originate from three different regions. The following table shows the different witnesses sorted by region (table 3.10):

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B1P
Theban area	MC105, T9C, T1L

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

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

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

<sup>314</sup> Willems (1988), p. 70-74, Deir el-Bersha group B.

<sup>315</sup> de Buck (1935) *CT I*, p. 24,a - 27,a; Speleers (1946), p. 3, 123-125; Faulkner (1973), p. 4-5; Barguet (1986), p. 96; Carrier (2004,a), p. 12-13; Gracia Zamacona (2008), p. 278, 321, 478, 701.

<sup>316</sup> Sokolova (2017), p. 80.

<sup>317</sup> de Buck (1935) *CT I*, p. 25,a (T9C).

<sup>318</sup> S10C, B4C, MC105, T9C and T1L. The full sentence structure file is available in appendix 3.8

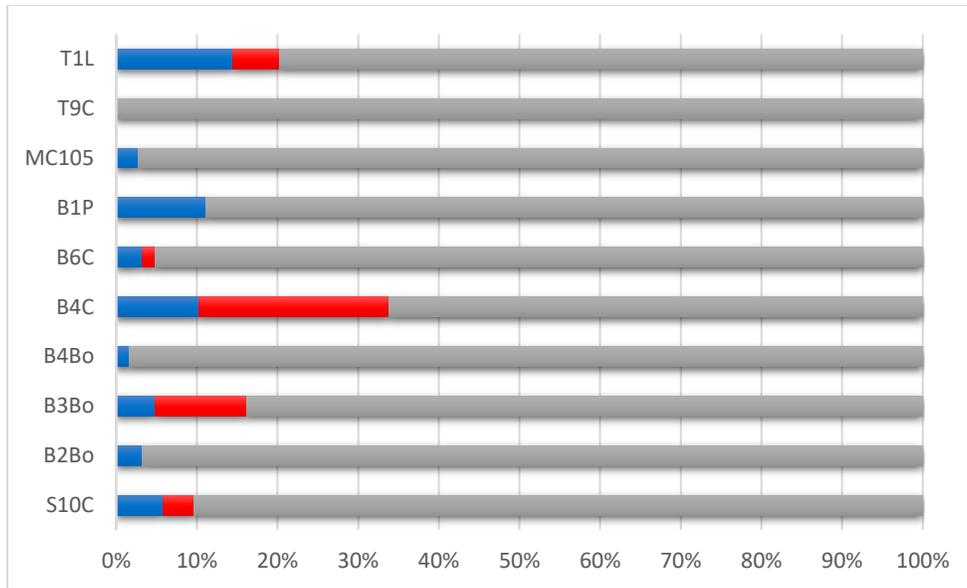


Figure 3.23 Percentage of reconstruction and damage in the witnesses for spell 8. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

As is visible in the figure, the average damage to the witnesses is light. B4C has more than 30% full or partial reconstructions, where T1L has slightly more than 20%.

### 3.10.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.24):

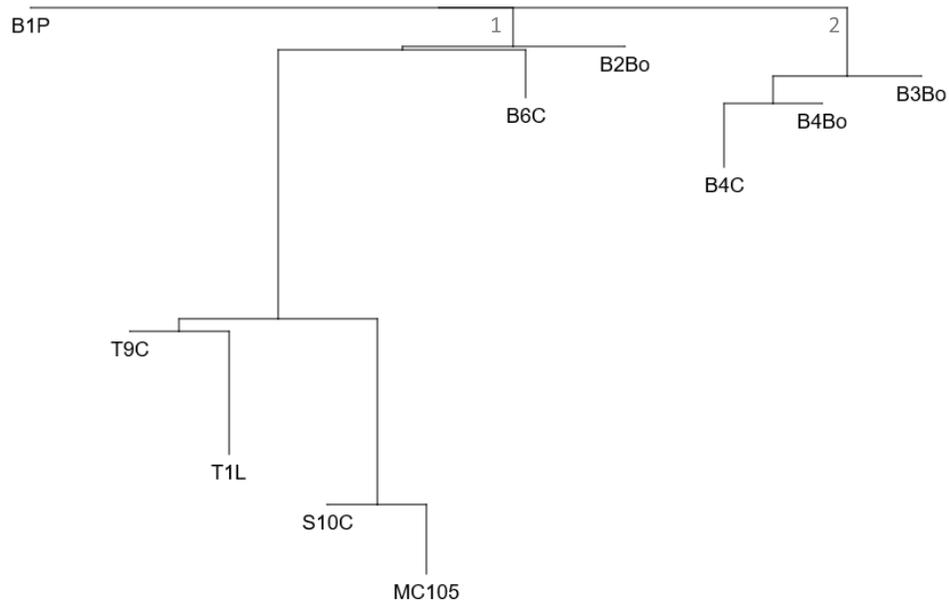


Figure 3.24 Rectangular Phylogram display of the distance between different witnesses of spell 8. Numbers were added to indicate the two main branches.

In this dendrogram, there are two main branches, of which the first main branch is separated into two sub-branches. B1P was placed on a separate branch. The left sub-branch of branch 1 contains S10C, MC105, T9C and T1L. As these witnesses are placed on a separate sub-branch, there might be a pattern to these witnesses that is distinct from the witnesses from Deir el-Bersha. S10C is in this sub-branch as well, so it seems that there is a distinction from Deir el-Bersha, but not a clear distinction between Asyut and the Theban area.<sup>319</sup>

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

As this spell is short, any placement of the witnesses in the dendrogram is dubious, due to the problems discussed in spell 2, 3 and 5. The placement of B4C on the same sub-branch of B4Bo is already unusual, as these witnesses only share one phrase that is the same,<sup>321</sup> while the others are variants of each other. Based on the first four phrases however, for which B4Bo and B4C both have unique sentence structure variations, it seems that dissimilarity to any other witness has more to do with the placement than any actual proximity.

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

For example, in I,24,a, where nearly every witness is varied to some extent. In this phrase, B3Bo has: *ỉ.נד הַר=תַּנ דַּזְדַּז.ת נַתְר וּדְ.ת(י)=ס דְּחַוְתַּי-נְחַת תַּנ* (greetings to you, tribunal of the god, she who will judge this *דְּחַוְתַּי-נְחַת*); B2Bo has: *ỉ.נד הַר=תַּנ דַּזְדַּז.ת נַתְר וּדְ.ת סַו וּסִיר דְּחַוְתַּי-נְחַת* (greetings to you, tribunal of the gods, who judge him, the Osiris *דְּחַוְתַּי-נְחַת*); B4Bo has: *ỉ.נד הַר=תַּ דַּזְדַּז.ת נַתְר וּדְ[.ת] סַו וּסִיר דְּחַוְתַּי-נְחַת תַּנ* (greetings to you, tribunal of the god, who judges her, the Osiris, this *דְּחַוְתַּי-נְחַת*); B1P has: *ỉ.נד הַר=תַּנ דַּזְדַּז.ת נַתְר וּדְ.ת סַו וּסִיר סִפִּי פ[נ] יַמ=ס* (greetings to you, tribunal of the god, who judges him, the Osiris, this *סִפִּי*, in it); B6C has: *ỉ.נד הַר=תַּ דַּזְדַּז.ת נַתְר וּדְ.ת סַו וּסִיר חַז-נְחַת פַּנ יַמ=ס* (greetings to you, tribunal of the god, who judges him, the Osiris, this *חַז-נְחַת*, in it); B4C has: *[ỉ.נד הַר=תַּנ דַּזְדַּז.ת נַתְר וּדְ.ת] וּסִיר סַז.ת-חַד-חַתְּפַ תַּנ יַמ=ס מַ חַרַו פַּנ* (greetings to you, tribunal of the god, who judges the Osiris, this *סַז.ת-חַד-חַתְּפַ*, in it on this day); MC105 has: *ỉ.נד הַר=תַּנ דַּזְדַּז.ת נַתְר וּדְ.ת(י)=ס וּסִיר שְׂדִי תַנ יַמ=ס מַ חַרַו פַּנ* (greetings to you, tribunal of the god, she who will judge the Osiris, this *שְׂדִי*, in it on this day); S10C has: *ỉ.נד הַר=תַּנ דַּזְדַּז.ת נַתְר וּדְ.ת(י)=סַנ וּסִיר יַר פַּנ* (greetings to you, tribunal of the god, they who judge the Osiris, this *יַר*); T9C has: *ỉ.נד הַר=תַּנ דַּזְדַּז.ת נַתְר וּדְ.ת(י)=סַנ וּסִיר בַּוַּזַּו פַּנ יַמ=ס מַ חַרַו פַּנ* (greetings to you, tribunal of the god, they who will judge the Osiris, this *בַּוַּזַּו*, in it on this day); T1L has: *מַזְ.חַרַו וּסִיר יַמַּזַּו פַּנ* (the Osiris, this *יַמַּזַּו*, is justified). With the exception of T1L, which is remarkably different, one can see here that

<sup>319</sup> However, this is rather due to the fact that S10C, MC105, T9C and T1L almost entirely consist of unique phrases, therefore it seems that this branch only exists due to dissimilarity from the other witnesses, rather than any shared underlying structure.

<sup>320</sup> However, it is not my intention here to imply that this is the reason why these witnesses were grouped together.

<sup>321</sup> de Buck (1935) *CT I*, p. 26,c. Moreover, this phrase is mostly reconstructed in B4C.

the variation base on minor features, as in general the statement is similar between the witnesses. For example, B3Bo did not add *wsir* before the name of the owner, while B2Bo left out the demonstrative after the name,<sup>322</sup> which did occur in B4Bo, which wrote *wsir* as well. Even though the addition of *m hrw pn* in B4C, MC105 and T9C is a clear variation which could group these witnesses together, there are still other underlying variation between these witnesses. For example, B4C uses *wḏꜥ.t* (participle), where MC105 and T9C use a prospective relative *sḏm=f* instead, but vary based on the suffix pronoun which follows *wḏꜥ.t(i)*, as MC105 uses *=s*, and T9C uses *=sn*.<sup>323</sup> S10C uses *wḏꜥ.t(i)=sn* as well, but left out the *m hrw pn*, and is therefore a variant. Only B1P and B6C are completely similar.<sup>324</sup>

### 3.10.3. Conclusions

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

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

## 3.11. Spell 9

The following section discusses spell 9.<sup>325</sup> This spell should be considered a part of the same group to which spell 1-8 belong. The subject of the spell is a speech made by Atum, on behalf of the deceased, to Thot as the leader of the tribunal<sup>326</sup> which declares the deceased justified.

### 3.11.1. Introduction

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

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<sup>322</sup> Both these cases do not affect the meaning of the phrase, and show one of the underlying issues with the binary approach to variation, as the absence of a demonstrative after a name would make a witness a unique variant.

<sup>323</sup> It could be argued that in MC105 the N35 (—) was lost or forgotten, but as the *=s* is functional, it was encoded as written.

<sup>324</sup> As only the name of the owner varies.

<sup>325</sup> de Buck (1935) *CT I*, p. 27,b - 33,c; Speleers (1946), p. 3-4, 125-129; Faulkner (1973), p. 5-6; Barguet (1986), p. 97; Carrier (2004,a), p. 14-15; Gracia Zamacona (2008), p. 407, 536, 553.

<sup>326</sup> Sokolova (2017), p. 80.

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B1P
Theban area	MC105, T9C, T1L

Table 3.11 Witnesses sorted by region for spell 9. See appendix 1 for a full list of details concerning every witness.

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

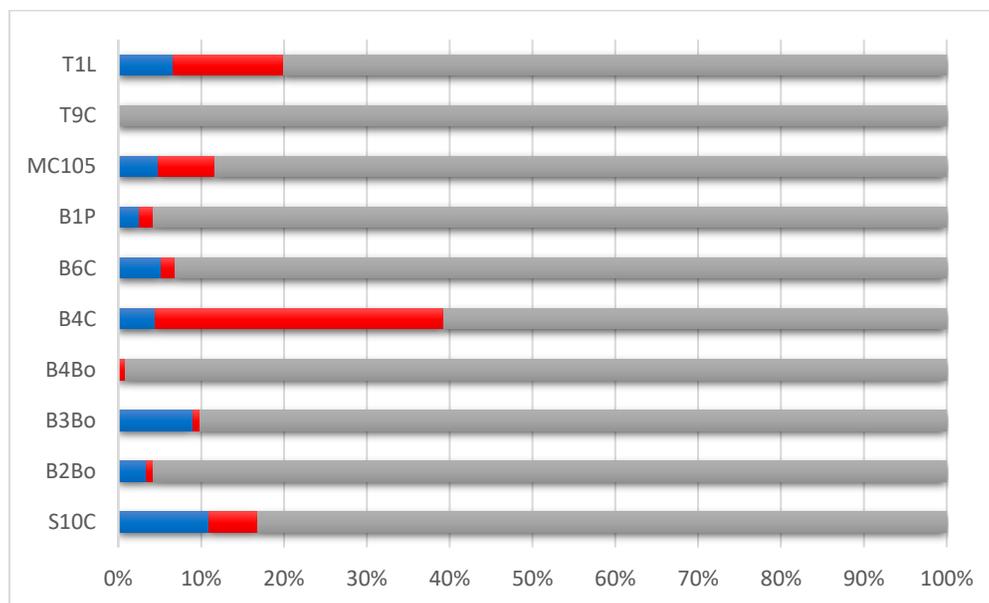


Figure 3.25 Percentage of reconstruction and damage in the witnesses for spell 9. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

### 3.11.2. Results and discussion

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

Using the method described in 3.2.2, the following dendrogram was made (figure 3.26):

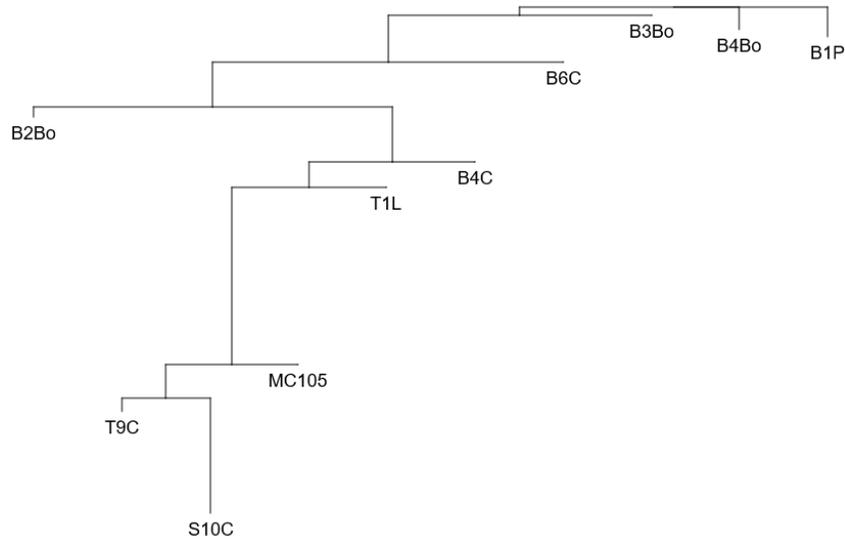


Figure 3.26 Rectangular Phylogram display of the distance between different witnesses of spell 9.

In the dendrogram of spell 9, there is one large branch, with two separate branches for B4Bo and B1P. The large branch is formed as a fan, where one witness is separated from the other witnesses at every division. The final section of the large branch, contains MC105, T9C and S10C. Although not fully separate from the witnesses from Deir el-Bersha, it is encouraging that these witnesses occur in proximity to each other. This implies that although some connection with the witnesses from Deir el-Bersha still exists, one can assume there is a Deir el-Bersha sentence structure pattern, which is not as closely followed by witnesses from other regions. This can be seen in I,29,b: *in.t.n wsir n s3=f hr* (which Osiris brought to his son Horus).<sup>327</sup> In this phrase, MC105, T9C, and S10C add *s3=f* in front of *hr*, which does not occur in the other witnesses.

This distinction from Deir el-Bersha is additionally supported by the phrases used in the witnesses for this spell,<sup>328</sup> as S10C, MC105 and T9C have the phrases I,33,b and I,33,c, which do not occur in the witnesses from Deir el-Bersha.

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

### 3.11.3. Conclusions

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

<sup>327</sup> de Buck (1935) *CT I*, p. 29,b (MC105).

<sup>328</sup> The full sentence structure file is available in appendix 3.9.

sentence structure is functional, although here it is limited to either Deir el-Bersha or any other region in general.

### 3.12. Spell 10

The following section will discuss spell 10.<sup>329</sup> Together with spell 1-27, this spell should be considered part of a group. It concerns how the deceased can move forward,<sup>330</sup> as the portal (*sbꜣ*) and good roads (*wꜣ.wt nfr.(w)t*)<sup>331</sup> are opened for him, now that the deceased is justified.

#### 3.12.1. Introduction

Spell 10 is another of the small spells of this group of spells, consisting only of seven phrases in total. All phrases are used by the witnesses.<sup>332</sup> In de Buck, spell 10 occurs in a total of nine witnesses, from a total of three different regions. The following table shows the witnesses separated by region (table 3.12):

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B1P
Theban area	MC105, T9C

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

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

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

<sup>329</sup> de Buck (1935) *CT I*, p. 33,d - 35,c; Speleers (1946), p. 4, 129-130; Faulkner (1973), p. 7; Barguet (1986), p. 97; Carrier (2004,a), p. 16-17.

<sup>330</sup> Sokolova (2017), p. 80.

<sup>331</sup> de Buck (1935) *CT I*, p. 34,a (B1P).

<sup>332</sup> With the exception of B2Bo, B3Bo, B4Bo, B6C and B4C. The full sentence structure file is available in appendix 3.10.

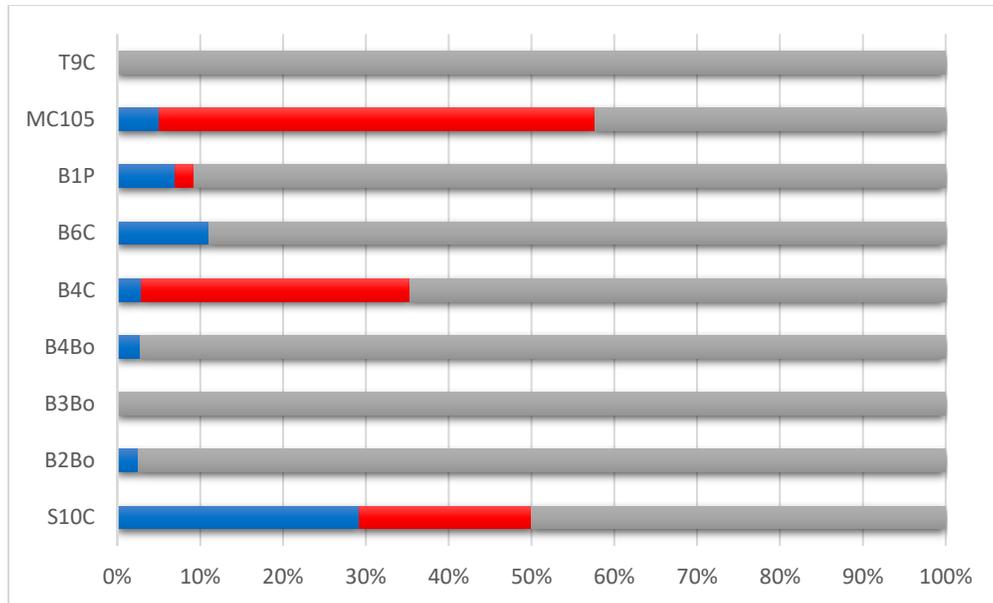


Figure 3.27 Percentage of reconstruction and damage in the witnesses for spell 10. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

As one can see here, MC105 is badly damaged, with nearly 60% partially or fully reconstructed, closely followed by S10C, which has 50% full or partial reconstructions. Finally, B4C is more than 30% partial or fully reconstructed. Although these witnesses are included in the results, any results including these witnesses need to be approached with caution.

### 3.12.2. Results and discussion

Applying the method discussed in this chapter, the following dendrogram was produced (figure 3.28):

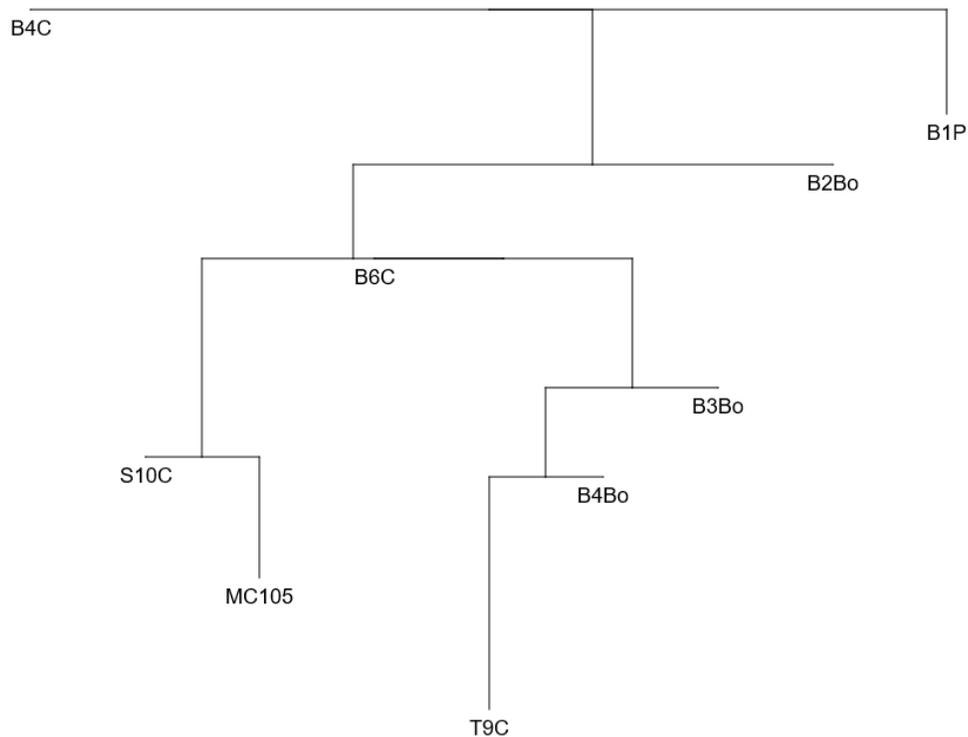


Figure 3.28 Rectangular Phylogram display of the distance between different witnesses of spell 10.

In this dendrogram, there is one big branch, and which separates into two main sub-branches. On the main branch is an earlier sub-branch, on which B2Bo is placed. Beside the main branch, there are two separate branches containing B1P and B4C respectively.

The fact that S10C and MC105 are both on a separate sub-branch would be encouraging, although the extensive damage to these witnesses could imply that the placement is more due to the reconstructions. However, the similarity can be seen in I,33,d: [*wḏ<sup>c</sup>(.w) sbꜣ*] *n wsir ir pn in sšꜣ.t* (the portal is opened for the Osiris, this *ir*, by Seshat).<sup>333</sup> In Deir el-Bersha, this phrase is for example: *hꜣ wsir ḏḥwty-nḥt tn wḏ<sup>c</sup>(.w) n-ṯ sbꜣ in sšꜣ.t* (ho Osiris, this *ḏḥwty-nḥt*, the portal is opened for you by Seshat).<sup>334</sup> As one can see, in S10C and MC105 the owner is not addressed, and only mentioned by name after *sbꜣ*. This sub-branch could imply that there is a pattern outside Deir el-Bersha, but this is contradicted by the fact that T9C is on the other sub-branch, near B4Bo and B3Bo.<sup>335</sup>

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

<sup>333</sup> de Buck (1935) *CT I*, p. 33,d (S10C). MC105 replaced *ir pn* by *šḏi tn* (name of the owner). T9C is remarkably similar to S10C and MC105, but left out the *wsir* before the name of the owner.

<sup>334</sup> de Buck (1935) *CT I*, p. 33,d (B3Bo).

<sup>335</sup> However, this could be due to the fact that I,33,d and I,33,d are unique phrases, even though the general structure resembles S10C and MC105 more than the witnesses from Deir el-Bersha.

S10C, MC105 and T9C use some variant of the phrase *r irr.wt [r=f r msdd.wt] sw*<sup>336</sup> (against those male and females who act against him, against those males and females who hate him). It needs to be noted here that S10C, MC105 and T9C all have their own specific variant of this phrase. Thus, one would expect three groups here based on this phrase alone, which would contain B2Bo, B3Bo, B4Bo and B6C in one, B4C and B1P in the second, and S10C, MC105 and T9C in the third.

### 3.12.3. Conclusions

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

## 3.13. Spell 11

In this section, spell 11<sup>338</sup> will be discussed. This spell is part of the same group of spells to which spell 1-10 belong. This spell concerns the welcome received by the deceased, after the process of justification.<sup>339</sup>

### 3.13.1. Introduction

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

<i>Region:</i>	<i>Witness:</i>
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B1P
Theban area	MC105, T9C

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

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

<sup>336</sup> de Buck (1935) *CT I*, p. 35,d (S10C).

<sup>337</sup> Although it might be possible that one of the other approaches concerning amino-acid code allocation discussed could stabilize the system more than the binary approach used for this chapter.

<sup>338</sup> de Buck (1935) *CT I*, p. 35,e - 38,a; Speleers (1946), p. 4, 130-132; Faulkner (1973), p. 7-8; Barguet (1986), p. 98; Carrier (2004,a), p. 16-17; Gracia Zamacona (2008), p. 138-139, 164, 508, 702, 1046-1047; Gracia Zamacona (2015), p. 26.

<sup>339</sup> Sokolova (2017), p. 80.

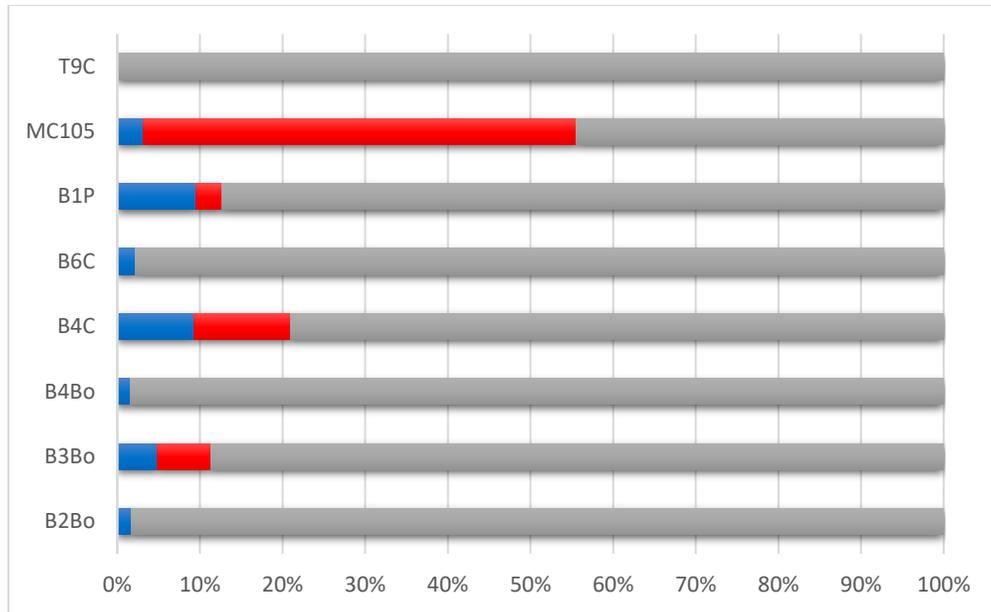


Figure 3.29 Percentage of reconstruction and damage in the witnesses for spell 11. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

### 3.13.2. Results and discussion

After the method discussed in 3.2.2 was applied, the following dendrogram was created (figure 3.30):

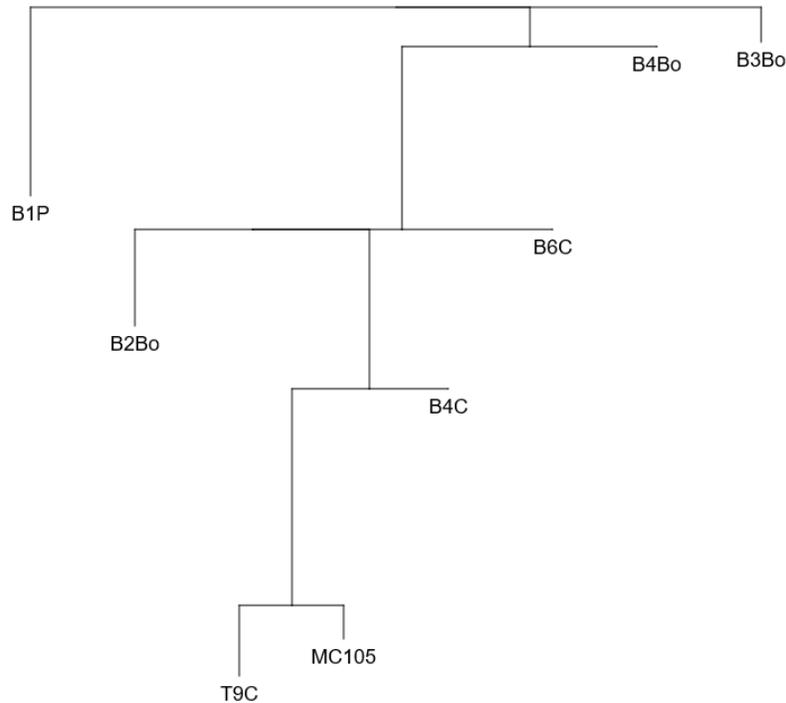


Figure 3.30 Rectangular Phylogram display of the distance between different witnesses of spell 11.

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

### 3.13.3. Conclusions

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

<sup>340</sup> de Buck (1935) *CT I*, p. 37,d (T9C). MC105 replaced *bwꜣw pn* with *šdi tn* (name of the owner).

<sup>341</sup> The full sentence structure file is available in appendix 3.11.

use and do not use. Regarding this spell and spell 2, 3, 5, 8 and 10, it seems that the method used in this chapter requires a minimum of roughly twelve available phrases to function in a beneficial manner.

### 3.14. Spell 12

The following section concerns spell 12.<sup>342</sup> This spell is part of the same group of spells concerning justification to which spell 1-27 belong. This spell concerns the deceased acting in a similar manner to Re, when he rises in the east, and how the gods who supported Horus against Seth, support the deceased as well against his enemies, which is the result of the vindication of the deceased.<sup>343</sup>

#### 3.14.1. Introduction

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

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P
Theban area	MC105, T2C, T9C

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

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

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

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

<sup>342</sup> de Buck (1935) *CT I*, p. 38,b - 40,d; Speleers (1946), p. 5, 132-137; Faulkner (1973), p. 8.; Barguet (1986), p. 98; Carrier (2004,a), p. 18-19; Gracia Zamacona (2008), p. 547, 647.

<sup>343</sup> Sokolova (2017), p. 80.

<sup>344</sup> For the full order of spells used for every witness for spell 1-27, see Jürgens (1996), p. 57-59.

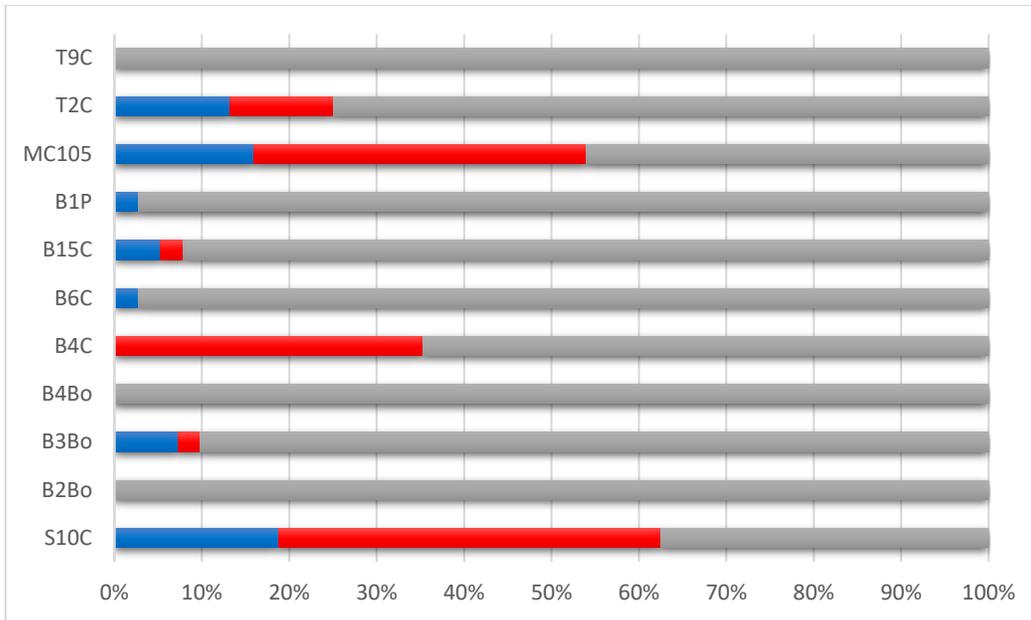


Figure 3.31 Percentage of reconstruction and damage in the witnesses for spell 12. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae

As one can see in this figure, S10C and MC105 are both badly damaged, with MC105 being more than 50% partly or fully reconstructed, and S10C being more than 60% reconstructed. B4C is damaged to a noticeable extend as well, with more than 30% of its tokens reconstructed. These witnesses are included in the results, but due to the damage they have received, any results including them should be approached with caution.

### 3.14.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was made (figure 3.32):

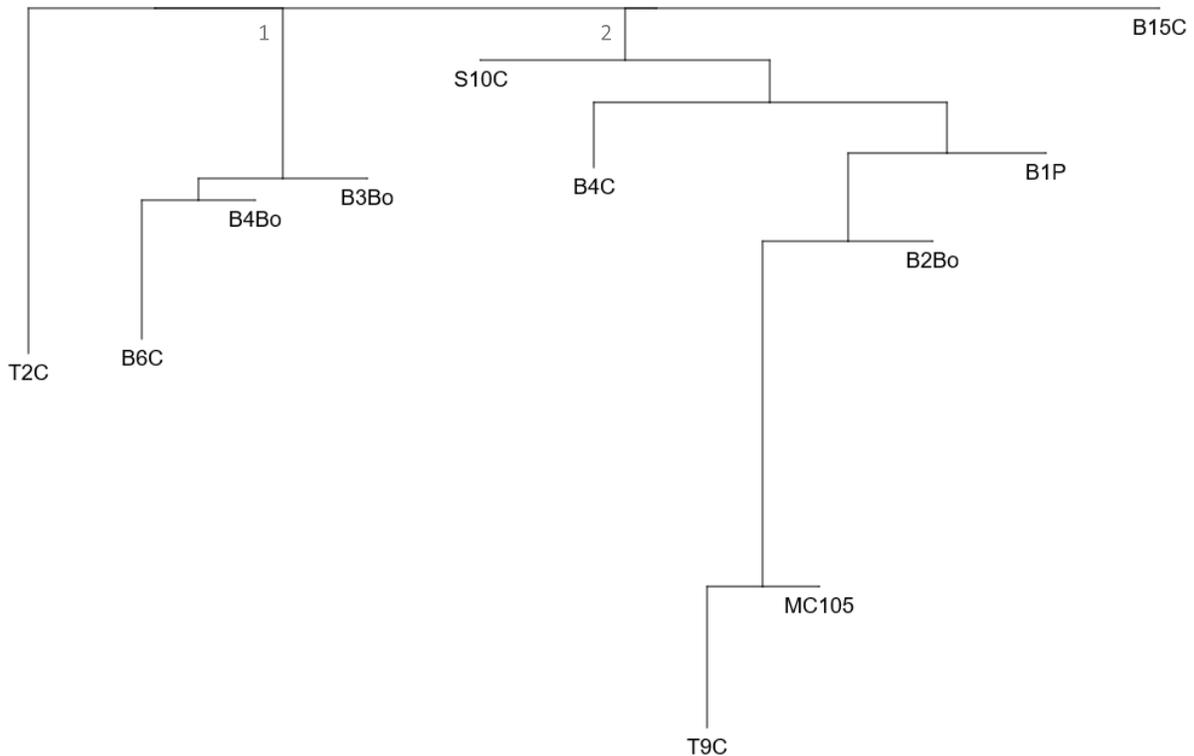


Figure 3.32 Rectangular Phylogram display of the distance between different witnesses of spell 12. Numbers were added to indicate the 2 distinct main branches.

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

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

<sup>345</sup> de Buck (1935) *CT I*, p. 39,c (B3Bo).

<sup>346</sup> The full sentence structure file is available in appendix 3.12.

<sup>347</sup> B3Bo and B4Bo, which share five phrases (I,38,b-c, I,39,a-c), B2Bo and B1P, which share four phrases (I,38,c, I,39,a-c).

### 3.14.3. Conclusions

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

## 3.15. Spell 13

The following section concerns spell 13.<sup>348</sup> This spell belongs to the same group as the spells discussed above. The spell concerns the deceased going forth as one justified<sup>349</sup> by the tribunal of the gods of Pe, Dep and Heliopolis,<sup>350</sup> in the same manner as Horus.

### 3.15.1. Introduction

Spell 13 is another short spell, with a total of seven phrases.<sup>351</sup> Except for B15C, all the witnesses from Deir el-Bersha use every phrase, while the witnesses from the other regions use a selection of the available phrases. T2C is the shortest witness, as it only uses three of the seven available phrases. In de Buck, this spell occurs in ten witnesses, which originate from three different regions. The following table shows the witnesses separated by region (table 3.15):

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P
Theban area	MC105, T2C

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

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

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

<sup>348</sup> de Buck (1935) *CT I*, p. 41,a - 43,b; Speleers (1946), p. 5, 137-138; Faulkner (1973), p. 8-9; Barguet (1986), p. 98; Carrier (2004,a), p. 18-19; Gracia Zamacona (2008), p. 476, 547-548, 553; Gracia Zamacona (2010,b), p. 229.

<sup>349</sup> Sokolova (2017), p. 80.

<sup>350</sup> de Buck (1935) *CT I*, p. 42,c.

<sup>351</sup> Note that in de Buck there are actually nine phrases, but in my database I merged I,41,c, I,41,d and I,42,a together.

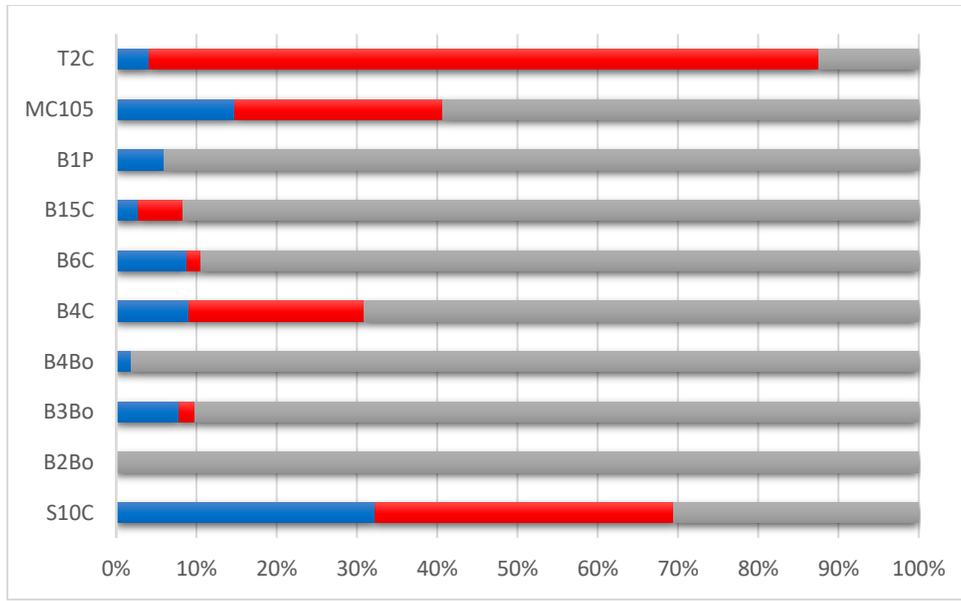


Figure 3.33 Percentage of reconstruction and damage in the witnesses for spell 13. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

As one can see in the figure above, the witnesses from Deir el-Bersha are relatively intact, although B4C is more than 30% partially or fully reconstructed. T2C however, is nearly 90% reconstructed, and S10C almost 70%. MC105 is the least damaged witness which does not originate from Deir el-Bersha, although the damage is still more than 40%. Although used for the results, the damaged witnesses should be treated with caution.

### 3.15.2. Results and discussion

Based on the method described in 3.2.2, the following dendrogram was created for spell 13 (figure 3.34):

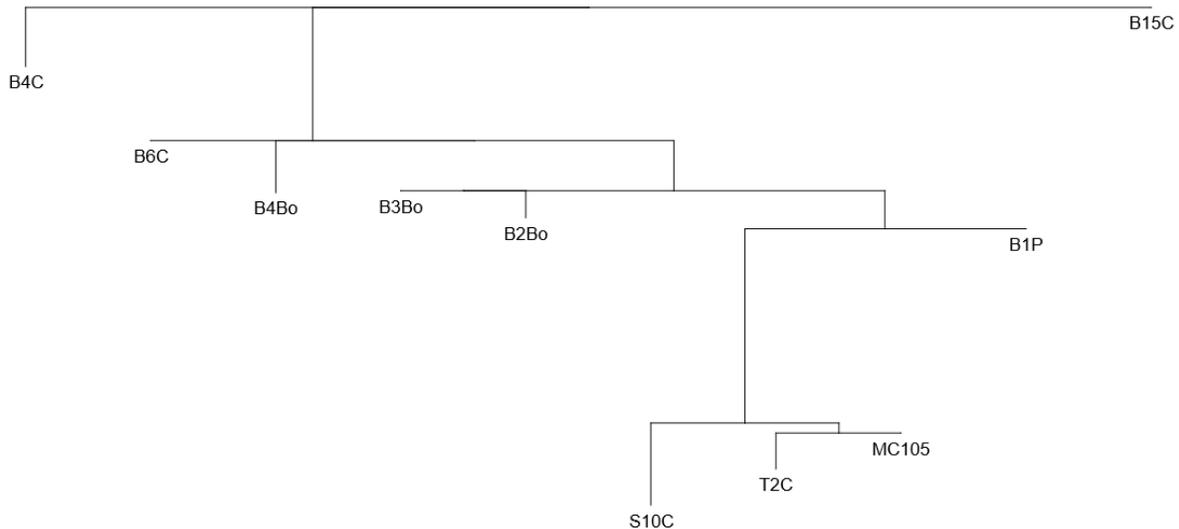


Figure 3.34 Rectangular Phylogram display of the distance between different witnesses of spell 13.

In the dendrogram above, one can see that there is one main branch, with two additional branches for B15C and B4C. As S10C, T2C and MC105 share the same sub-branch, even separated between the witnesses of the Theban area and Asyut, it seems that the method used in this chapter works. However, due to the heavy reconstruction that has taken place here, the reason for this may be more the bias of the author<sup>352</sup> than the actual text. However, it is in accordance with the fact that all witnesses from Deir el-Bersha use the phrase I,41,a,<sup>353</sup> which does not occur outside Deir el-Bersha in this spell. Additionally, the connection between MC105 and T2C can be seen in I,42,b: *ḥpš.n=k ḥpš* (after you powered power),<sup>354</sup> where Deir el-Bersha uses the third person singular suffix pronoun instead.

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

### 3.15.3. Conclusions

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

## 3.16. Spell 14

This subsection will discuss spell 14.<sup>355</sup> As the spells discussed above, this spell should be considered as part of a group of spells, running from spell 1 to 27. In this spell, the deceased is urged to move away from opposition, in a similar manner as Horus did, and contains a warning to the one who would approach the deceased.<sup>356</sup>

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<sup>352</sup> As the reconstructions for these witnesses were first and foremost based on each other, due to the perceived, but not fully proven pattern of differentiation between the Deir el-Bersha and the other regions, which seems to be the case in spells 1-12.

<sup>353</sup> The full sentence structure file is available in appendix 3.13.

<sup>354</sup> de Buck (1935) *CT I*, p. 42,b (T2C).

<sup>355</sup> de Buck (1935) *CT I*, p. 43,c - 45,a; Speleers (1946), p. 5, 139; Faulkner (1973), p. 9; Barguet (1986), p. 99; Carrier, (2004,a), p. 20-21; Gracia Zamacona (2008), p. 265, 274, 548, 584, 942, 950.

<sup>356</sup> Sokolova (2017), p. 80.

### 3.16.1. Introduction

Spell 14 is a short spell, with a total of five phrases.<sup>357</sup> Except for B4C, which lacks I,43-44,c-a, all these phrases are used by the witnesses. In de Buck, this spell has a total of eleven witnesses, which originate from three different regions. The following table shows the different witnesses sorted by region (table 3.16):

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P
Theban area	MC105, T2C, T9C

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

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

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

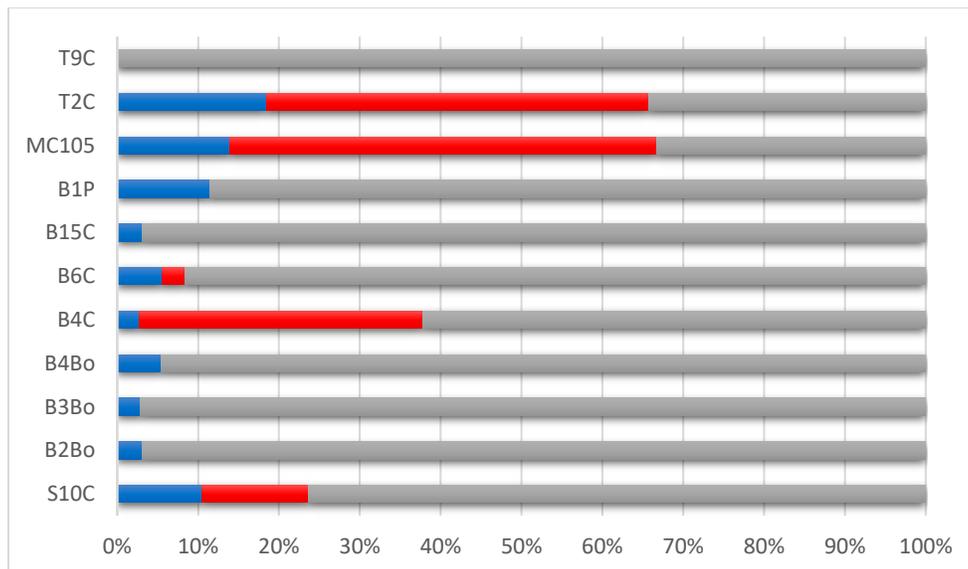


Figure 3.35 Percentage of reconstruction and damage in the witnesses for spell 14. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

<sup>357</sup> Note that de Buck has a total of seven phrases instead, but I,43,c and I,44,a, and I,44,e and I,45,a were merged together, to form a complete clause.

### 3.16.2. Results and discussion

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

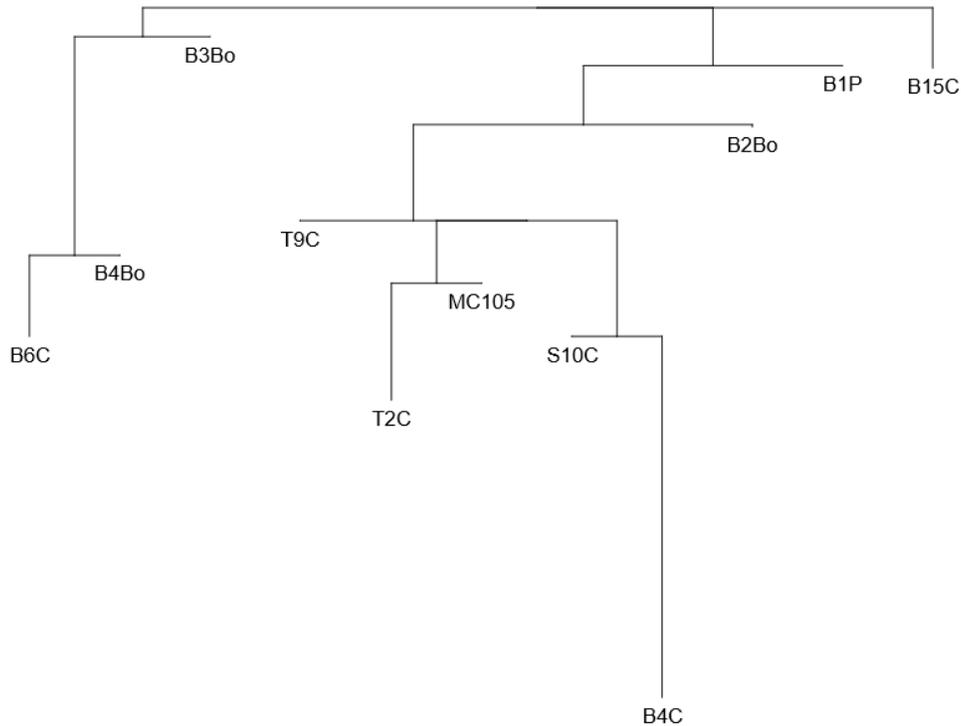


Figure 3.36 Rectangular Phylogram display of the distance between different witnesses of spell 14.

In the dendrogram above, there are two main branches, and one separate branch for B15C. The left branch, consisting of B3Bo, B4Bo and B6C is encouraging, as these witnesses share a same date, and style of script. On the other hand, B2Bo, which should belong to this group as well, is not in the same branch. However, this is not surprising when taking the actual phrases into regard,<sup>358</sup> as the witnesses in the left branch share at least three of the five phrases between each other,<sup>359</sup> where B2Bo shares only two phrases.<sup>360</sup> B2Bo is more akin to B1P in this case, as they share I,44,c: *ḥr.t(i) r=i n.t(y) ḥr(.w) r=i* (you are far from me, who is far from me).<sup>361</sup> Here, B2Bo and B1P have the first person singular, where the other witnesses have the third person singular instead.

The final section of the central branch seems encouraging as well, as it contains all the witnesses that originate outside Deir el-Bersha, which implies a pattern variation which is not used in Deir el-Bersha. This can be seen in I,44,c: *ḥr.t(i) r wsir bwꜣw pn n.t(y) ḥr(.w) r=f* (you are far from the Osiris, this *bwꜣw*, who is far from him),<sup>362</sup> where MC105, S10C and T9C added *wsir* before the name of the owner, which

<sup>358</sup> The full sentence structure file is available in appendix 3.14.

<sup>359</sup> I,43-44,c-a, 44,b and I,44-45,e-a.

<sup>360</sup> I,43-44,c-a and I,44,b

<sup>361</sup> de Buck (1935) *CT I*, p. 44,c (B2Bo).

<sup>362</sup> de Buck (1935) *CT I*, p. 44,c (T9C).

does not occur in the other witnesses.<sup>363</sup> However, B4C is in this section as well, which seems to counter this suggestion. It needs to be noted however, that B4C has a unique sentence structure variation in all the phrases it uses here in comparison with the other witnesses, except for I,44,b: *ntt [hr pr] m šntt sp sn.w* (you are Horus, who went forth from opposition, who went forth from opposition),<sup>364</sup> which it shares with S10C, due to the use of the *ntt hr*, rather than the *hr pw* used in the other witnesses. This implies that the placement of B4C is solely based on this phrase.

### 3.16.3. Conclusions

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

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

## 3.17. Spell 15

The following section deals with spell 15.<sup>365</sup> This spell should be considered to belong to the same group of spells to which spell 1-14 belong. In this spell, the deceased calls upon *bn kz* (the one who the bull begets),<sup>366</sup> to act as a protector against the enemies of the deceased.<sup>367</sup>

### 3.17.1. Introduction

Spell 15 is another short spell. The exact length however poses a bit of a problem. Depending on the witness, there are two general patterns in use, where only the first two phrases are similar enough to be compared over every witness of this spell. So, it is not really possible to state how many phrases are available for the spell, but for this work, there are five phrases in total, with the section after the first two phrases consisting of I,46,a, I,46,b and I,46,c, or I,45d, I,46,d<sup>368</sup> and I,46,e<sup>369</sup>.

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<sup>363</sup> Except for B4C, although this witness replaced the final suffix pronoun with *s3.t-ḥd-ḥtp tn*, and is therefore a unique phrase.

<sup>364</sup> de Buck (1935) *CT I*, p. 44,b (B4C).

<sup>365</sup> de Buck (1935) *CT I*, p. 45,b - 46,e; Speleers (1946), p. 5, 140; Faulkner (1973), p. 9; Barguet (1986), p. 99; Carrier (2004,a), p. 20-21; Gracia Zamacona (2008), p. 969, 1006-1007, 1481.

<sup>366</sup> de Buck (1935) *CT I*, p. 45,b. Faulkner suggest that the bull is Osiris, and therefore the god that is called upon is Horus, see Faulkner (1973), p. 9, spell 15, note 1.

<sup>367</sup> Sokolova (2017), p. 80.

<sup>368</sup> As they form one clause together, I,45,d and I,46,d are treated as one phrase.

<sup>369</sup> The full sentence structure file is available in appendix 3.15.

The total number of witnesses in de Buck is eleven, which originate from three different regions. The following table shows the different witnesses separated by region (table 3.17):

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P
Theban area	MC105, T2C, T9C

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

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

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

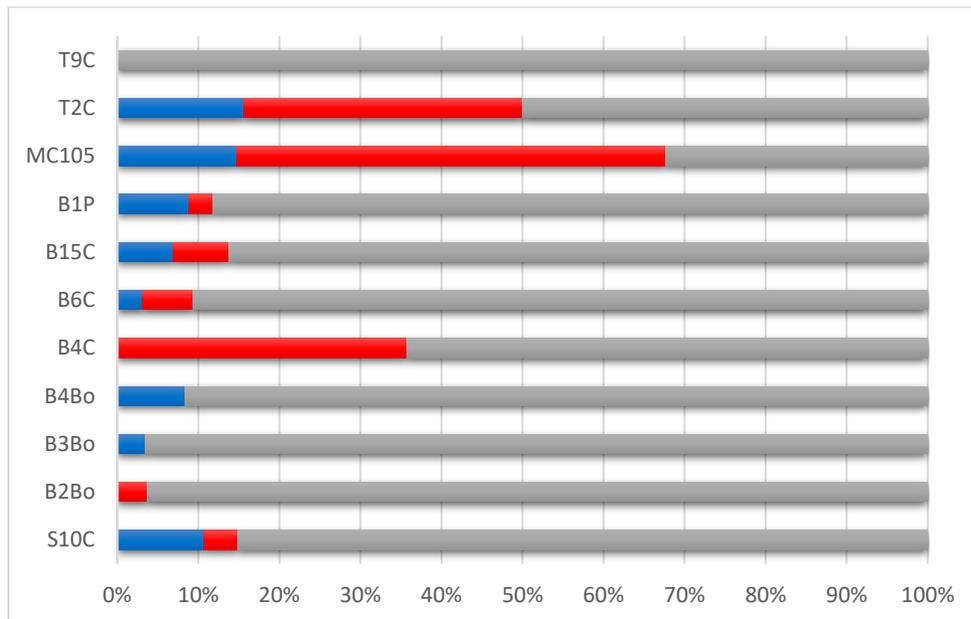


Figure 3.37 Percentage of reconstruction and damage in the witnesses for spell 15. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

### 3.17.2. Results and discussion

After the method described in 3.2.2 was applied, the following dendrogram was created (figure 3.38):

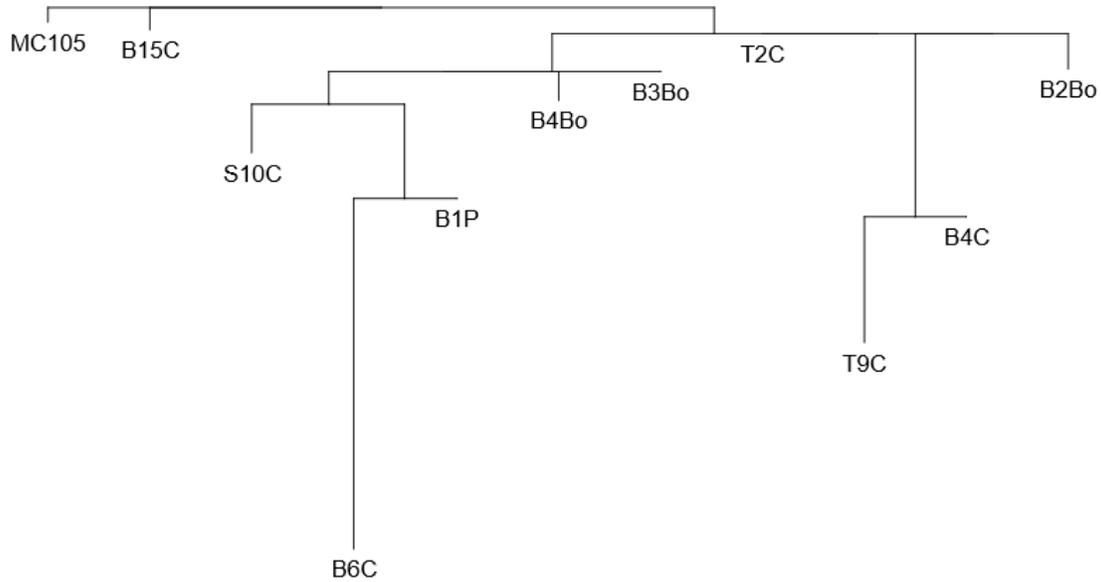


Figure 3.38 Rectangular Phylogram display of the distance between different witnesses of spell 15.

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

### 3.17.3. Conclusions

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

<sup>370</sup> de Buck (1935) *CT I*, p. 46,b (B3Bo). The other witnesses replaced *dhwtj-nht pn* with the name of their owner.

<sup>371</sup> B6C has a unique variant of this phrase: *snt=sn ir.t r wsir ḥ3-nht pn* (while they revile that which was done against the Osiris, this *ḥ3-nht*).

### 3.18. Spell 16-17

The following section deals with spells 16 and 17.<sup>372</sup> These spells were grouped together based on the suggestion of Faulkner,<sup>373</sup> as he considers the two spells a continuous text, even though there is a separation mark in B3Bo, B4Bo and B1P.<sup>374</sup> These two spells should be considered part of a group of spells, which contains spells 1-27. These two spells concern the deceased becoming the incarnation of Horus, as a manifestation of vindication.<sup>375</sup>

#### 3.18.1. Introduction

Even combined, this spell pair is relatively short, with a total of 20 phrases,<sup>376</sup> of which the witnesses use a selection. In de Buck, there are a total of ten witnesses, which originate from four different regions. The following table shows the witnesses separated by region (table 3.18):

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Beni Hasan	BH5C
Deir el-Bersha	B2Bo, B3Bo, B4Bo, B6C, B15C, B1P
Theban area	MC105, T2C

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

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

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

<sup>372</sup> de Buck (1935) *CTI*, p. 47,a - 53,c; Speleers (1946), p. 6, 140-144; Faulkner (1973), p. 10-11; Barguet (1986), p. 99-100; Carrier (2004,a), p. 22-25; Gracia Zamacona (2008), p. 37, 878, 897.

<sup>373</sup> Faulkner (1973), p. 10, note 1.

<sup>374</sup> B3Bo uses a single black horizontal line, B1P uses two red horizontal lines, and B4Bo uses D41 → (*grh*).

<sup>375</sup> Sokolova (2017), p. 80.

<sup>376</sup> The number of phrases is higher in de Buck, due to the combination of phrases to form complete clauses.

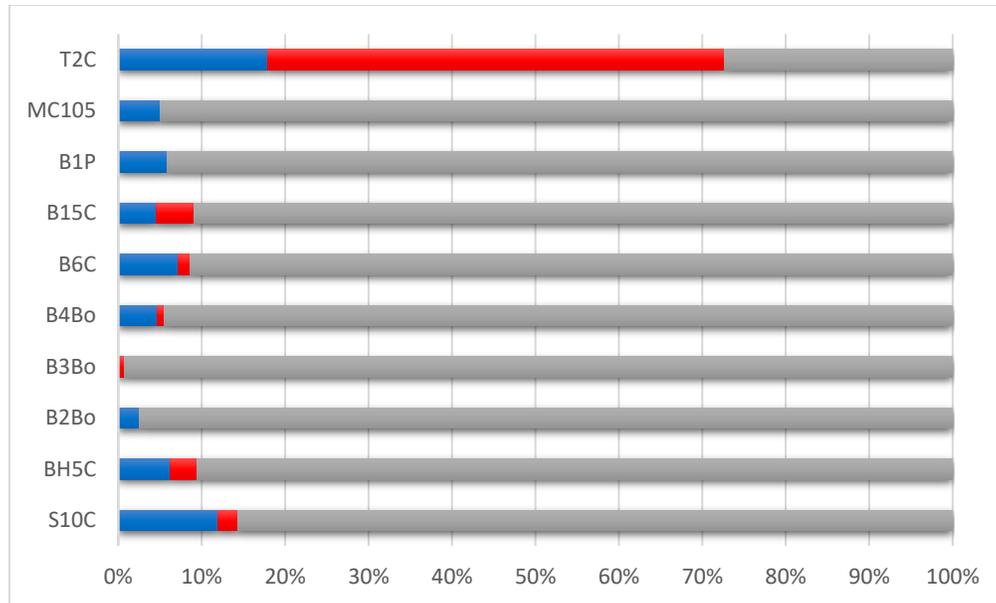


Figure 3.39 Percentage of reconstruction and damage in the witnesses for spell 16 and 17. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

For this spell group, the witnesses are relatively intact, with the exception of T2C, which is more than 70% partially or fully reconstructed. Any results which includes T2C need to be approached with caution.

### 3.18.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.40):

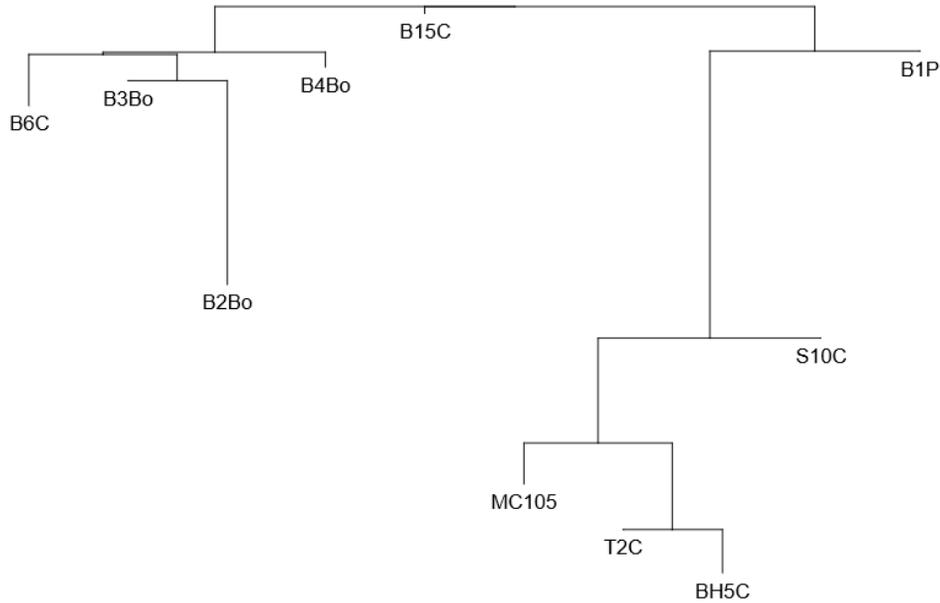


Figure 3.40 Rectangular Phylogram display of the distance between different witnesses of spell 16-17.

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

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

<sup>377</sup> Between Sesostri I and Amenemhat II for B15C, see Willems (1988), p. 74-75, and between Sesostri II and Sesostri III, see Willems (1988), p. 75-77.

<sup>378</sup> de Buck (1935) *CT I*, p. 51,b (B3Bo).

<sup>379</sup> de Buck (1935) *CT I*, p. 51,b (B1P). Note that gramatically this phrase is identical to the other witnesses from Deir el-Bersha, as both use a circumstantial *sšm=f*, syntax *iw(=f) sšm=f*.

<sup>380</sup> de Buck (1935) *CT I*, p. 51,b (MC105). Note that S10C replaced *šdi tn* with *ir pn* and T2C replaced it with *d3gi pn* (name of the owner).

### 3.18.3. Conclusions

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

## 3.19. Spell 18

This section will deal with spell 18.<sup>381</sup> Like the other spells before it, spell 18 should be considered part of the same spell group to which spell 1-17 belong. The subject of this spell is a wish to the deceased,<sup>382</sup> that he may travel the sky, in the day bark and the night bark: *pr=k m skt.t h3=k m ʕnd.t* (may you go forth in the night bark, may you descend in the day bark).<sup>383</sup>

### 3.19.1. Introduction

For the purposes of this chapter, spell 18 of limited use at best, as in de Buck the spell is only attested in Deir el-Bersha, in a total of four witnesses. These witnesses are B3Bo, B6C, B15C and B1P. Its inclusion in this work is due to the earlier process of encoding,<sup>384</sup> and as an example of the use of the method on material that only occurs in one region. Additionally, as the spell group 1-27 will be discussed together in chapter 3.29, its inclusion here seemed appropriate. For this spell there are a total of eleven phrases.<sup>385</sup> For the witnesses of this spell, the following figure shows the percentage of damage (figure 3.41):

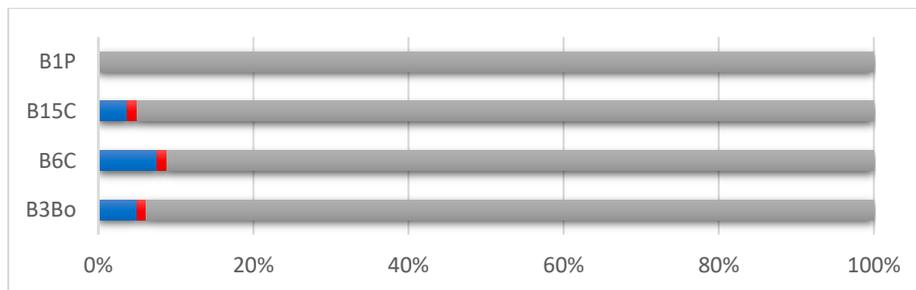


Figure 3.41 Percentage of reconstruction and damage in the witnesses for spell 18. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

<sup>381</sup> de Buck (1935) *CT I*, p. 53,d - 54,j; Speleers (1946), p. 6-7, 144-147; Faulkner (1973), p. 11; Barguet (1986), p. 166-167; Carrier (2004,a), p. 26-27; Gracia Zamacona (2008), p. 400, 536, 554, 751, 816, 825-826, 1491; Gracia Zamacona (2012), p. 187.

<sup>382</sup> Sokolova (2017), p. 80.

<sup>383</sup> de Buck (1935) *CT I*, p. 54,c-d (B3Bo).

<sup>384</sup> See chapter 2.1.6 for more detail.

<sup>385</sup> Note that in de Buck, there are a total of fourteen phrases, as I,53,f-g, I,54,c-d and I,54,h-i were merged together to form complete clauses.

### 3.19.2. Results and discussion

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



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

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

### 3.19.3. Conclusions

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

<sup>386</sup> de Buck (1935) *CT I*, p. 54,e (B1P).

<sup>387</sup> de Buck (1935) *CT I*, p. 54,c-d (B6C).

## 3.20. Spell 19

The following section addresses spell 19.<sup>388</sup> This spell should be considered part of the group of spells which include spell 1-27. This spell concerns the deceased becoming the incarnation of a god, together with Re and Osiris.<sup>389</sup>

### 3.20.1. Introduction

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

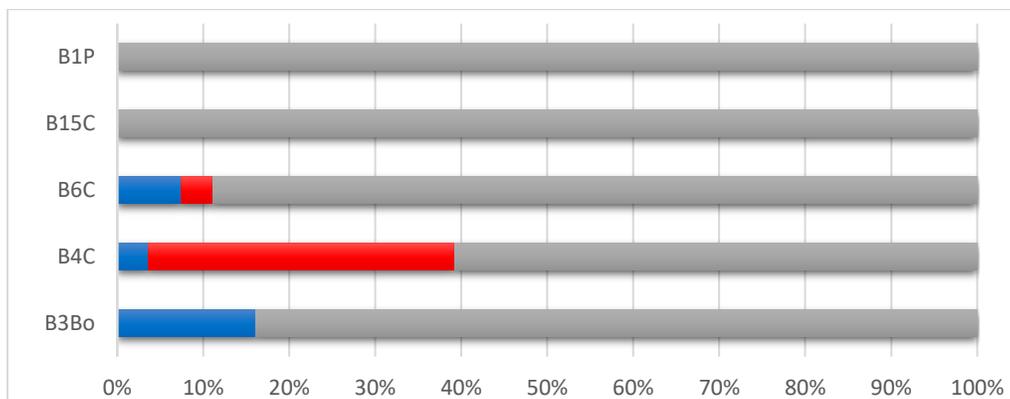


Figure 3.43 Percentage of reconstruction and damage in the witnesses for spell 19. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

### 3.20.2. Results and discussion

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

<sup>388</sup> de Buck (1935) *CT I*, p. 55,a-e; Speleers (1946), p. 7, 147-149; Faulkner (1973), p. 11; Barguet (1986), p. 167; Carrier (2004,a), p. 26-27.

<sup>389</sup> Sokolova (2017), p. 80.

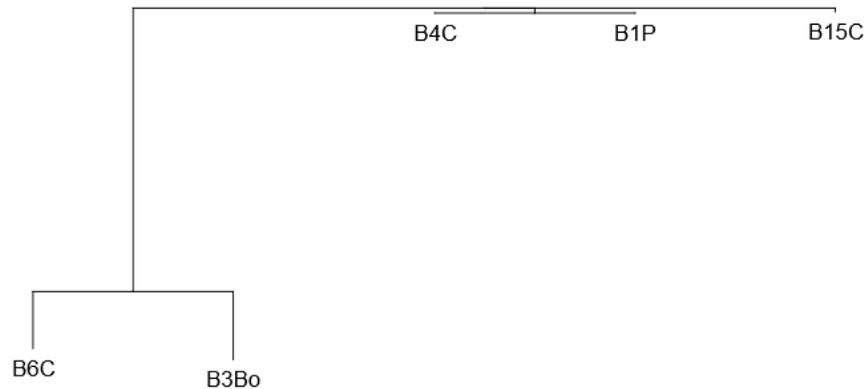


Figure 3.44 Rectangular Phylogram display of the distance between different witnesses of spell 19.

In this dendrogram, there are branches with each two witnesses, and a separate one for B15C. The placement of B3Bo and B6C seems encouraging, as they share the same date and script type. But as with spell 2, 3, 5, 8, 10, 12 and 15, this is deceptive, when the actual phrases are taken into regard.<sup>390</sup> B3Bo and B6C only share two of the phrases with each other, I,55,a and I,55,e. Compared to B4C and B1P, which are identical based on sentence structure, and B15C, which has one phrase which varies from B4C and B1P. In this phrase, I,55,c, B15C uses: *nn hft.yw=k* (your enemies do not exist),<sup>391</sup> which is the short variant of the phrase used in B1P and B4C, which add *nn tp-mʒʿ=k* (your opponent does not exist).<sup>392</sup> It seems that the placement of B3Bo and B6C is due to the fact that they are the least like B4C, B15C and B1P, and not because they are similar to each other. For example, in I,55,b, B6C has the unique phrase: *iw=k m ntr wnn=k ntr* (you are as a god, you will be a god),<sup>393</sup> which varies from the other witnesses, as they include the connector *m* between *wnn=k* and *ntr*.<sup>394</sup>

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

### 3.20.3. Conclusions

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

<sup>390</sup> The full sentence structure file is available in appendix 3.18.

<sup>391</sup> de Buck (1935) *CT I*, p. 55,c (B15C).

<sup>392</sup> de Buck (1935) *CT I*, p. 55,c (B1P).

<sup>393</sup> de Buck (1935) *CT I*, p. 55,b (B6C).

<sup>394</sup> For this phrase, and the other unique phrases in this spell (I,55,c-d for B3Bo, and I,55,c for B6C), it is possible that the variations were errors, in which something was lost, or changed by mistake.

## 3.21. Spell 20

This section concerns spell 20.<sup>395</sup> As discussed in the spells above, this spell should be considered part of the group of spells 1-27. This spell concerns the gifts that Geb<sup>396</sup> has given to the deceased,<sup>397</sup> which allows the reconstruction of the deceased in the necropolis, resembling the reconstruction of Osiris.

### 3.21.1. Introduction

Spell 20 is relatively short, with a total of twelve phrases. Note that the witnesses only use a selection of these phrases. In de Buck, there are a total of eight witnesses, originating from three different locations. For the purposes of this work, only these eight witnesses published in de Buck were used.<sup>398</sup> The following table shows the different witnesses sorted by region (table 3.19):

<i>Region:</i>	<i>Witness:</i>
Beni Hasan	BH5C
Deir el-Bersha	B3Bo, B4C, B6C, B1P
Theban area	MC105, T9C, T1L

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

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

<sup>395</sup> de Buck (1935) *CT I*, p. 55,f - 58,a; Speleers (1946), p. 7, 149-152; Faulkner (1973), p. 11-12; Barguet (1986), p. 167; Carrier (2004,a), p. 28-29; Gracia Zamacona (2008), p. 191, 389, 1238.

<sup>396</sup> Only mentioned in witnesses that are not from Deir el-Bersha. See de Buck (1935) *CT I*, p. 56,a.

<sup>397</sup> Sokolova (2017), p. 80.

<sup>398</sup> Jürgens (1996), p. 58, mentions additional witnesses from the middle kingdom: Sid1Sid, Sid2C, Sid3X and KH1KH from Sidmant el-Gebel and Kom el-Hisn.

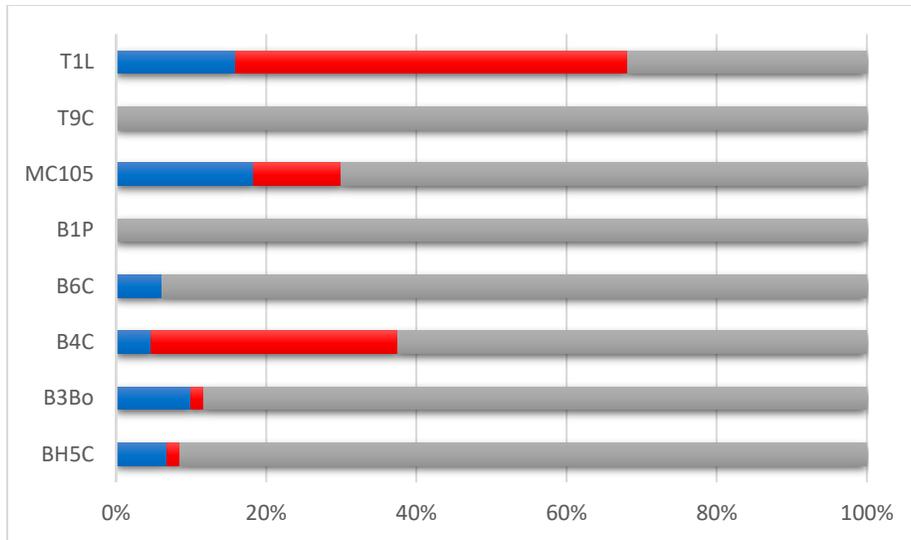


Figure 3.45 Percentage of reconstruction and damage in the witnesses for spell 20. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

### 3.21.2. Results and discussion

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

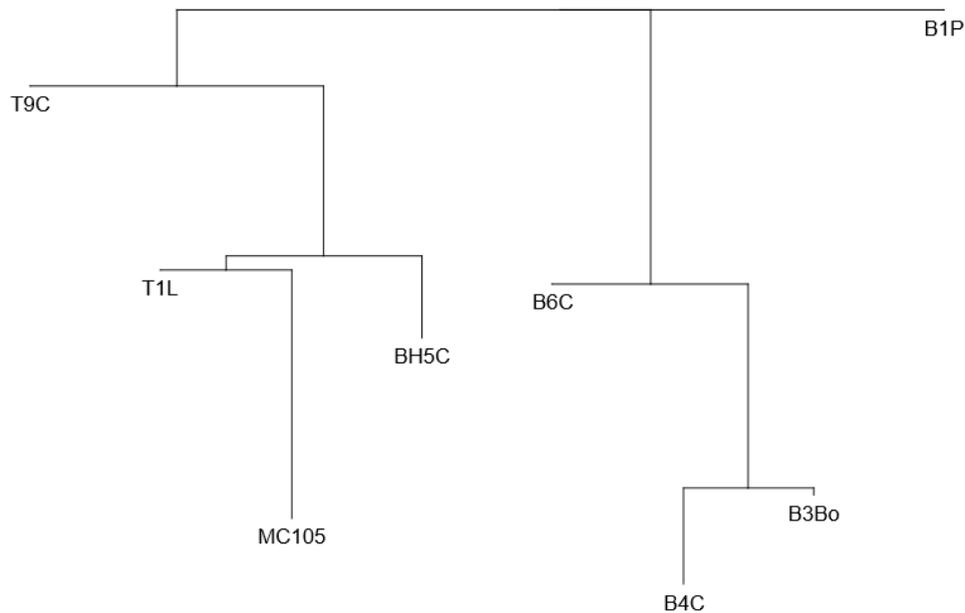


Figure 3.46 Rectangular Phylogram display of the distance between different witnesses of spell 20.

In this dendrogram, there are two main branches, and one separate branch for B1P. The left branch contains BH5C, MC105, T9C and T1L. Based on the results of the spells discussed above, this is

encouraging, as it suggests that there is a distinct pattern in the sentence structure between Deir el-Bersha, and the witnesses from other regions. This is visible in the phrases used as well, as I,56,a and I,56,b are not used in Deir el-Bersha (the right branch), but are used in the witnesses from the left branch. However, as BH5C is part of the latter branch, it cannot be said whether there is a difference in the pattern between Beni Hasan and the Theban area. However, as BH5C does not use I,56,b, I,57,b and I,58,a, which do occur in the Theban area, there could be a difference between them, but this is not visible in the dendrogram. The connection between BH5C and T1L is visible in I,57,d: *in.t=s n=k ʕ.wt=k wʕ.(w)t ir=k* (may it bring your limbs which were far from you to you),<sup>399</sup> as these two witnesses use the suffix pronoun =s after *in.t*, rather than the =sn which was used in the majority of the other witnesses.

The second branch has three witnesses from Deir el-Bersha, namely B3Bo, B4C and B6C. This is encouraging as well, as it supports the idea that there is a difference in sentence structure pattern in Deir el-Bersha. The proximity between B3Bo and B6C is expected due to their date and type of script, but the placement of B4C is probably due to the reconstructions, as they were based on B3Bo. The fact that B1P is not part of this branch could imply that there is a difference based on the date of the witness in Deir el-Bersha, but as B6C only shares three of phrases with B3Bo, this is unlikely. Moreover, B1P and B6C are often more similar to each other than to the other witnesses from Deir el-Bersha. For example in I,57,b: *hʕp n=k im.yw is.w=sn* (those who are in their tombs will be gracious to you).<sup>400</sup> In the other witnesses, the *im.yw* is replaced by *nb.w*, including the witnesses outside Deir el-Bersha.

### 3.21.3. Conclusions

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

## 3.22. Spell 21

Spell 21<sup>401</sup> is the subject of this section. Together with spell 1-27, this spell should be considered part of a group of spells. In this spell, the deceased is urged to go to Re, where the deceased will be pure.<sup>402</sup>

### 3.22.1. Introduction

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

<sup>399</sup> de Buck (1935) *CT I*, p. 57,d (BH5C).

<sup>400</sup> de Buck (1935) *CT I*, p. 57,b (B1P).

<sup>401</sup> de Buck (1935) *CT I*, p. 58,b - 63,b; Speleers (1946), p. 7, 152-158; Faulkner (1973), p. 12-13; Barguet (1986), p. 167-168; Carrier (2004,a), p. 30-31; Gracia Zamacona (2008), p. 164, 476, 536, 548, 554, 1253, 1271; Gracia Zamacona (2015), p. 24.

<sup>402</sup> Sokolova (2017), p. 80.

total of eight witnesses, from three different regions. The following table shows the witnesses separated by region (table 3.20):

<i>Region:</i>	<i>Witness:</i>
Beni Hasan	BH5C
Deir el-Bersha	B3Bo, B4C, B6C, B1P
Theban area	MC105, T9C, T1L

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

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

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

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

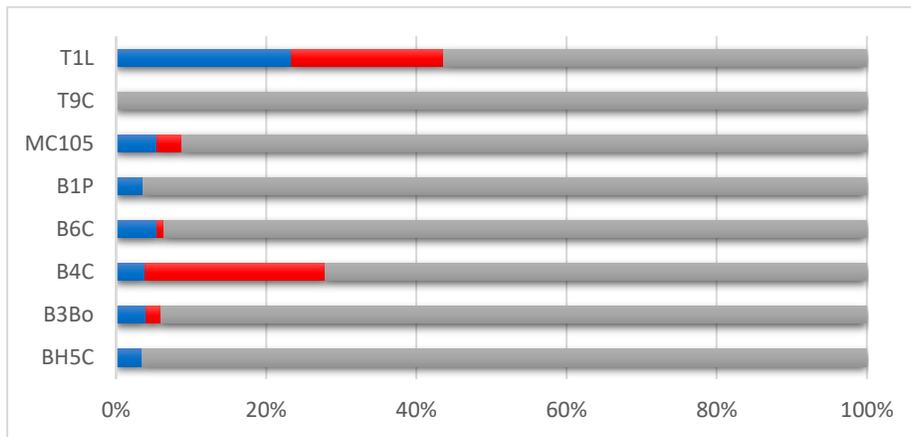


Figure 3.47 Percentage of reconstruction and damage in the witnesses for spell 21. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

<sup>403</sup> Jürgens (1996), p. 58, mentions additional witnesses from the middle kingdom: Sid1Sid, Sid3X and KH1KH from Sidmant el-Gebel and Kom el-Hisn.

For this spell, T1L is more than 40% damaged, where B4C is nearly 30% damaged. The other witnesses are relatively intact. Due to the reconstructions in T1L and B4C, any results including these two witnesses need to be approached with caution.

### 3.22.2. Results and discussion

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

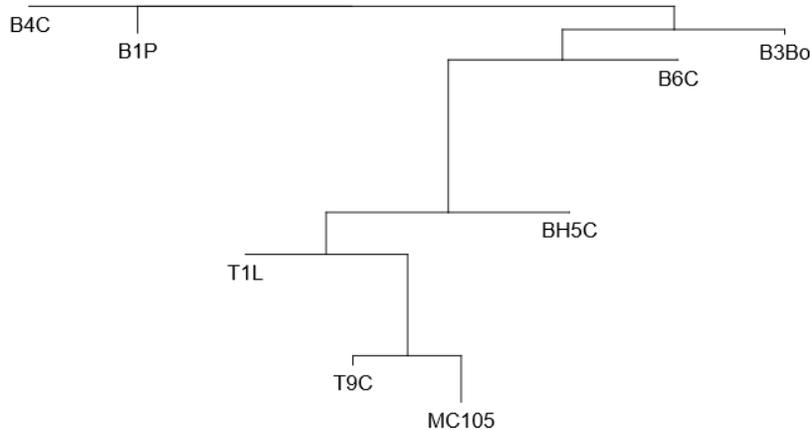


Figure 3.48 Rectangular Phylogram display of the distance between different witnesses of spell 21.

In the dendrogram of spell 21, there is one big branch, and two separate branches for B4C and B1P. The final section of the bigger branch shows that the pattern seen in the spells discussed above, seem to apply here as well. As BH5C, MC105, T9C and T1L are closer to each other than to B6C and B3Bo, it seems that there is a difference in sentence structure pattern between Deir el-Bersha, and witnesses

from other regions. This separation can be seen in I,58,d: *pr r=k r p.t* (go forth to the sky),<sup>404</sup> where Deir el-Bersha uses: *pr=t r p.t* (may you go forth to the sky).<sup>405</sup> Thus, the witnesses from Deir el-Bersha use a subjunctive *s $\overline{d}m=f$* , where the witnesses outside Deir el-Bersha use an imperative. Additionally, as one can see in figure 3.49, it can even be suggested that there is a less pronounced but nonetheless obvious difference between the witnesses from the Theban area, and the witness from Beni Hasan. This can be seen in I,60,e: *iw whn.n=k inb.wt* (you overthrew the fences),<sup>406</sup> where only BH5C included the particle *iw*. However, this result is based on a single witness, which leads to uncertainty as to how the structure

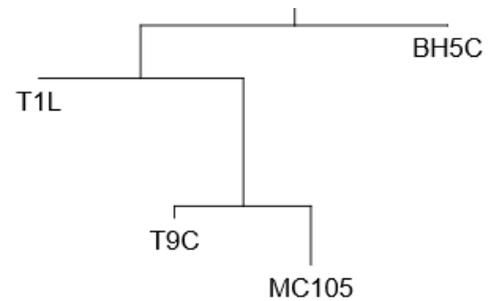


Figure 3.49 Spell 21: Final section of the large branch.

<sup>404</sup> de Buck (1935) *CT I*, p. 58,d (BH5C).

<sup>405</sup> de Buck (1935) *CT I*, p. 58,d (B3Bo).

<sup>406</sup> de Buck (1935) *CT I*, p. 60,e (BH5C).

in Beni Hasan is reflected. Additionally, as T1L is more than 40% reconstructed, its placement could be partially ascribed to the reconstruction.

Although circumstantial, as it is based on the orientation and visualization of the dendrogram, it is remarkable that there is some distance between B3Bo and B6C, and B4C and B1P. This distance could imply that there is some difference in the sentence structure in Deir el-Bersha itself, based on the date of the witness. However, when the actual phrases used for these witnesses are taken into regard,<sup>407</sup> it seems less likely, as the similarity between B3Bo and B6C is less apparent as between B4C and B3Bo, which are quite distant in the dendrogram. This can be seen between B1P and B6C as well, which share the same structure in I,61,d: *iw=k w<sup>c</sup>b.ti sp sn.w* (you are pure, you are pure),<sup>408</sup> which is used in B1P and B6C, where the other witnesses do not include the *sp sn.w*. Thus, although a difference is implied by the dendrogram, it cannot be supported by the actual phrases used in this spell.

### 3.22.3. Conclusions

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

## 3.23. Spell 22

The following section will discuss spell 22.<sup>409</sup> This spell should be considered part of a group of spells, together with spell 1-27. The spell consists of two themes, first a theme concerning the food offerings given to the deceased.<sup>410</sup> The second section urges the deceased to go forth, and wishes the deceased to have power in his legs, *sh<sup>m</sup>=k m rd.wy=k* (may you have power in your two legs),<sup>411</sup> in different times and places.

### 3.23.1. Introduction

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

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<sup>407</sup> The full sentence structure file is available in appendix 3.20.

<sup>408</sup> de Buck (1935) *CT I*, p. 61,d (B6C).

<sup>409</sup> de Buck (1935) *CT I*, p. 63,c - 69,d; Speleers (1946), p. 8, 158-161; Faulkner (1973), p. 13-14; Barguet (1986), p. 168; Bickel (1994), p. 175; Carrier (2004,a), p. 32-33; Gracia Zamacona (2008), p. 555, 647; Gracia Zamacona (2015), p. 23.

<sup>410</sup> Sokolova (2017), p. 80.

<sup>411</sup> de Buck (1935) *CT I*, p. 69,c (B3Bo).

<i>Region:</i>	<i>Witness:</i>
Beni Hasan	BH5C
Deir el-Bersha	B3Bo, B4C, B6C, B1P
Theban area	MC105, T9C, T1L

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

The majority of the witnesses come from Deir el-Bersha, with four witnesses. Three witnesses came from the Theban area,<sup>412</sup> and Beni Hasan provides one witness. Note that the material used in this section only reflects the witnesses published in de Buck.<sup>413</sup>

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

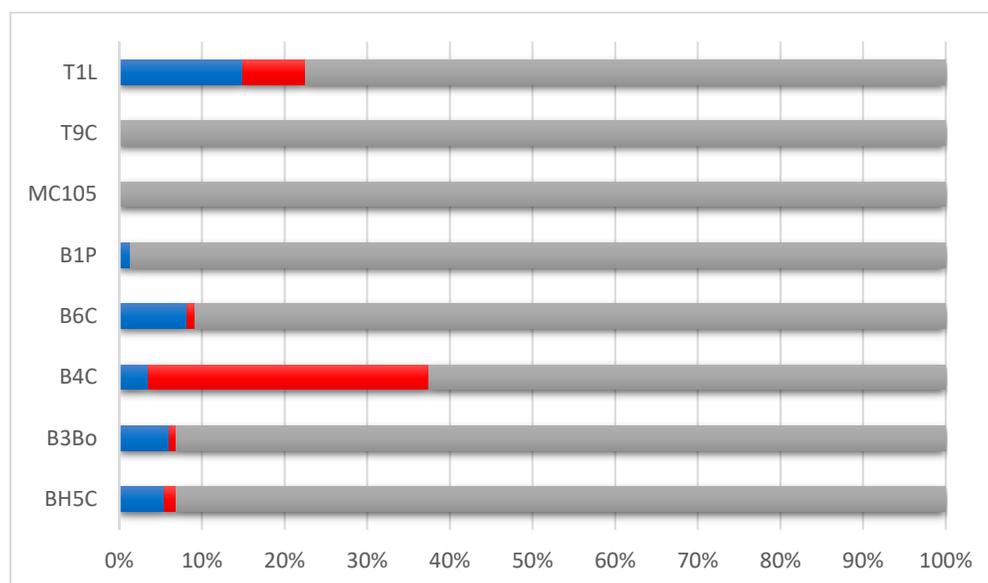


Figure 3.50 Percentage of reconstruction and damage in the witnesses for spell 22. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

### 3.23.2. Results and discussion

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

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

<sup>413</sup> Jürgens (1996), p. 58, mentions additional witnesses from the middle kingdom: Sid1Sid, Sid3X and KH1KH from Sidmant el-Gebel and Kom el-Hisn.

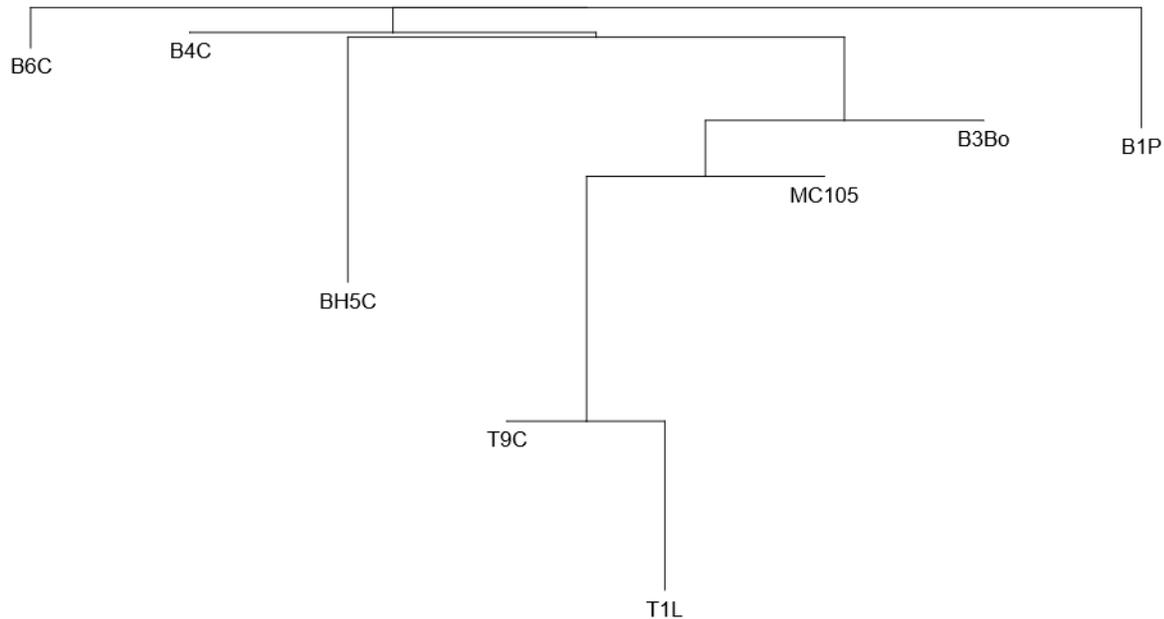


Figure 3.51 Rectangular Phylogram display of the distance between different witnesses of spell 22.

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

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

### 3.23.3. Conclusions

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

<sup>414</sup> de Buck (1935) *CT I*, p. 66,a (B3Bo). Note that B1P and B6C use *-k* instead of *=l*, as the suffix pronoun refers to the gender of the owner.

<sup>415</sup> de Buck (1935) *CT I*, p. 66,a (T9C).

<sup>416</sup> de Buck (1935) *CT I*, p. 66,a (BH5C).

that for spell 22, the method used in this chapter seems to work to show regional variation between the witnesses.

### 3.24. Spell 23

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

#### 3.24.1. Introduction

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

<i>Region:</i>	<i>Witness:</i>
Beni Hasan	BH5C
Deir el-Bersha	B3Bo, B4C, B6C, B1P
Theban area	T9C, T1L

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

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

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

<sup>417</sup> de Buck (1935) *CT I*, p. 70,a - 73,b; Speleers (1946), p. 8, 162-163; Faulkner (1973), p. 14-15; Barguet (1986), p. 168-169; Carrier (2004,a), p. 34-35; Gracia Zamacona (2008), p. 158, 672.

<sup>418</sup> de Buck (1935) *CT I*, p. 70,d - 71,a (B3Bo).

<sup>419</sup> The number of phrases in de Buck is actually 17, as I merged 71,h and 72,a together.

<sup>420</sup> Jürgens (1996), p. 58, mentions two additional witnesses, Sid1Sid and KH1KH from Sidmant el-Gebel and Kom el-Hisn.

<sup>421</sup> As explained in chapter 3.22.1, there is an additional witness from the Theban area (T1C).

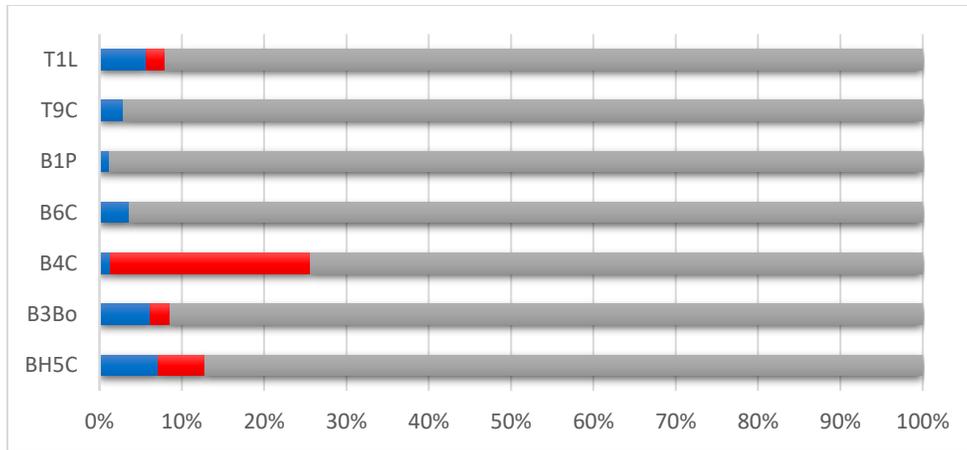


Figure 3.52 Percentage of reconstruction and damage in the witnesses for spell 23. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

The witnesses in spell 23 are relatively undamaged, as the highest percentage of damage occurs in B4C, which is less than 30%. Thus, for this spell, the influence of reconstruction on the results should be limited.

### 3.24.2. Results and discussion

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

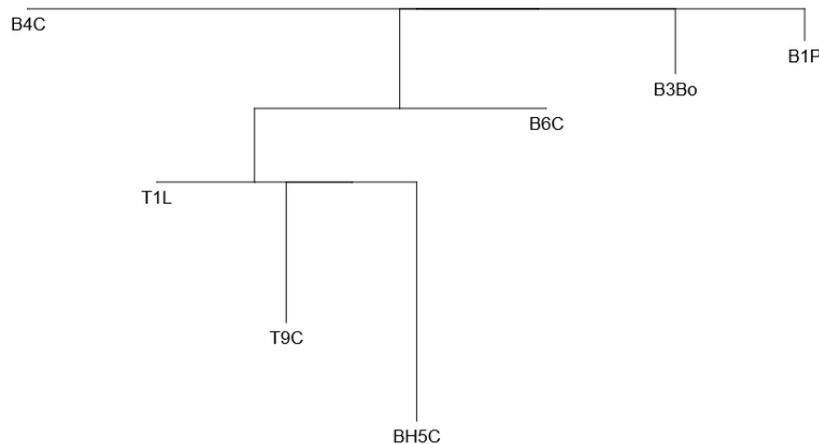


Figure 3.53 Rectangular Phylogram display of the distance between different witnesses of spell 23.

In this dendrogram, there is one main branch, and three small branches containing one witnesses each. The three small branches are an expected result, when taking the phrases in regard,<sup>422</sup> which are highly

<sup>422</sup> The full sentence structure file is available in appendix 3.22.

variable between the witnesses, so any common ground between any witness actually seems more based on how little they share between them.

For the purposes of this chapter, the placement of all witnesses that are not from Deir el-Bersha is encouraging, as it implies a difference between the structure of Deir el-Bersha and the other regions. For example, this is visible in I,70,b, where the witnesses from Deir el-Bersha have: *n ip.t(w)=t n ddh.t(w)=t n hnr.t(w)=t* (you will not be assessed, you will not be imprisoned, you will not be restrained).<sup>423</sup> In the same phrase, T9C has: *n ip.t(w)=k n hnr.t(w)=k* (you will not be assessed, you will not be restrained,), leaving the *ddh.t(w)=k* out. T1L has: *n ip=k [n hnr]=k n [ddh].t(w)=k* (you were not assessed, you were not restrained, you will not be imprisoned), which uses an indicative *sdm=f* for *ip* and *hnr*, and moved *ddh.t(w)* to the back. Finally, BH5C has: *n ip.t(w)=k n hni.t(w)=k* (you will not be assessed, you will not be restrained), which is similar to T9C, although *hnr* is written as *hni*.<sup>424</sup> However, it needs to be noted here that the placement of BH5C, T9C and T1L is more due to their lack of common ground. T9C and T1L have only 2 phrases in common, I,71,c and I,71,d, where BH5C shares two phrases with T1L: I,71,b and I,71,d. BH5C shares only one phrase with T9C: I,71,d. However, BH5C, T9C and T1L have only a limited number of phrases in common with the witnesses of Deir el-Bersha.<sup>425</sup>

### 3.24.3. Conclusions

Although some regional variation is implied in the dendrogram, it is deceptive as the witnesses of this spell are all remarkably varied from each other in their sentence structure. However, it is intriguing to note that the method actually allows grouping on limited similarity as well, although one could expect random chance to be a major factor such that this method should in this case not be solely relied upon.<sup>426</sup>

## 3.25. Spell 24

This section will discuss spell 24.<sup>427</sup> This spell should be considered part of a spell group together with spell 1-27. This spell concerns the cacophony of sounds which is created by the gods, after the deceased is justified.<sup>428</sup>

### 3.25.1. Introduction

The total number of available phrases in used in spell 24 is eighteen,<sup>429</sup> but with exception of B4C, B6C and B1P, only a small selection is used, as BH4C and B3Bo have two phrases, T9C has six phrases, and

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<sup>423</sup> de Buck (1935) *CT I*, p. 70,b (B3Bo). Note that B1P and B6C use *=k* instead of *=t*, as the suffix pronoun refers to the gender of the owner.

<sup>424</sup> Although *hni* is a variant of *hnr*, I counted this as a variation, as it might imply a phonetic development for this lemma in Beni Hasan.

<sup>425</sup> Usually one or two phrases at most, depending on the witness from Deir el-Bersha.

<sup>426</sup> In as far as relying on one method only should not be considered prudent in general.

<sup>427</sup> de Buck (1935) *CT I*, p. 73,c - 75,i; Speleers (1946), p. 8-9, 163-167; Faulkner (1973), p. 15-16; Barguet (1986), p. 169; Carrier (2004,a), p. 36-37.

<sup>428</sup> Sokolova (2017), p. 80.

<sup>429</sup> De Buck actually has 20 phrases, but I,73,d and I,74,a, and I,75,e-f have been merged.

T1L has three phrases. In de Buck, this spell is attested in seven witnesses, originating from three different regions. The following table shows the witnesses per region (table 3.23):

<i>Region:</i>	<i>Witness:</i>
Beni Hasan	BH5C
Deir el-Bersha	B3Bo, B4C, B6C, B1P
Theban area	T9C, T1L

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

As one can see above, four of the seven witnesses came from Deir el-Bersha. Two witnesses came from the Theban area,<sup>430</sup> and one witness came from Beni Hasan. For the purposes of this section, only the witnesses from the publication of de Buck have been used.<sup>431</sup>

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

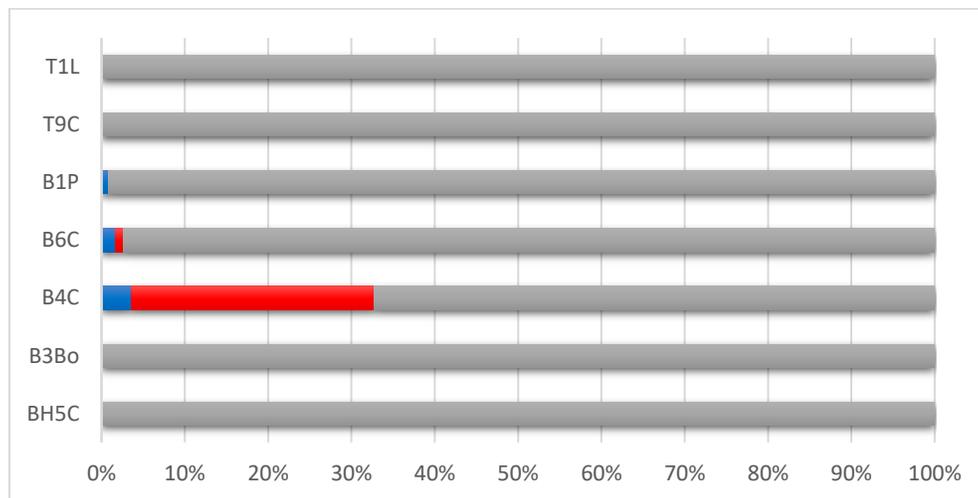


Figure 3.54 Percentage of reconstruction and damage in the witnesses for spell 24. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

### 3.25.2. Results and discussion

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

<sup>430</sup> As explained in chapter 3.22.1, there is an additional witness from the Theban area (T1C).

<sup>431</sup> Jürgens (1996), p. 58, notes that there is another witness from Sidmant el-Gebel (Sid1Sid).

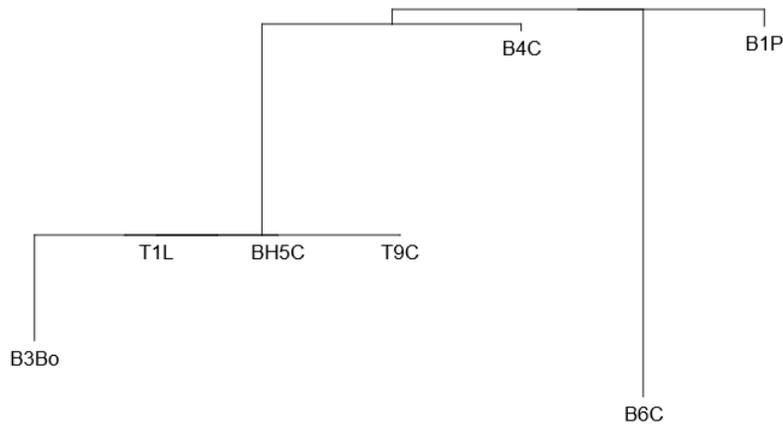


Figure 3.55 Rectangular Phylogram display of the distance between different witnesses of spell 24.

As discussed above, there is a clear difference between the left branch, containing BH5C, B3Bo, T9C and T1L, as they only have a few of the eighteen phrases. The fact that they were placed on the same branch shows that the program will separate correctly based on the existence of a phrase or not. However, as B3Bo is placed on the same branch as BH5C, T9C and T1L, it cannot be called a feature that only occurs in the regions outside Deir el-Bersha. This is partly due to I,73-74,d-a: *iw ḥ3.n n-t̄ bik* (the falcon has screeched to you),<sup>432</sup> which is used by BH5C, T9C and T1L as well, where B1P and B4C have: *iw ḥ3.n-k in bik* (you have been mourned by the falcon).<sup>433</sup> However, the placement of T9C creates a problem, as this witness actually has more phrases than B3Bo, BH5C and T1L, so some distance would have been expected from this group.

Although the long version of this spell is restricted to Deir el-Bersha in the current available material, the dendrogram does not correctly reflect this, as B4C, B6C and B1P are all on different branches. This can be explained however, as within the section of phrases only shared between them, they have five phrases where every witness has their own sentence structure, even though they are minor variants of each other. For example, I,74,e, where B1P has: *iw ḥ3.n-k in dr.ty* (you have been mourned by the two kites), B5C has: *iw ḥ3.n n-k dr.ty* (the two kites have screeched for you), and B4C has: *iw ḥ3 n-t̄ dr.ty* (the two kites screech for you). Thus, the separate placement can be supported, although a general branch for this group would have been expected.

### 3.25.3. Conclusions

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

<sup>432</sup> de Buck (1935) *CT I*, p. 73-74,d-a (B3Bo).

<sup>433</sup> de Buck (1935) *CT I*, p. 73-74,d-a (B1P). B6C has a unique phrase, which uses a *sḏm=f* instead of a *sḏm.n=f*.

the long version only occurs in witnesses from Deir el-Bersha in de Buck, while B3Bo shows it was not the sole version used for this spell for this region.

### 3.26. Spell 25

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

#### 3.26.1. Introduction

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

<i>Region:</i>	<i>Witness:</i>
Beni Hasan	BH5C
Deir el-Bersha	B4C, B6C, B1P
Theban area	T9C, T1L

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

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

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

<sup>434</sup> de Buck (1935) *CTI*, p. 76,a - 77,b; Speleers (1946), p. 9, 167; Faulkner (1973), p. 16; Barguet (1986), p. 169-170; Carrier (2004,a), p. 38-39.

<sup>435</sup> I assume this to be a valley in the netherworld.

<sup>436</sup> Sokolova (2017), p. 80.

<sup>437</sup> As explained in chapter 3.22.1, there is an additional witness from the Theban area (T1C).

<sup>438</sup> Jürgens (1996), p. 58, notes that there is another witness from Sidmant el-Gebel (Sid1Sid).

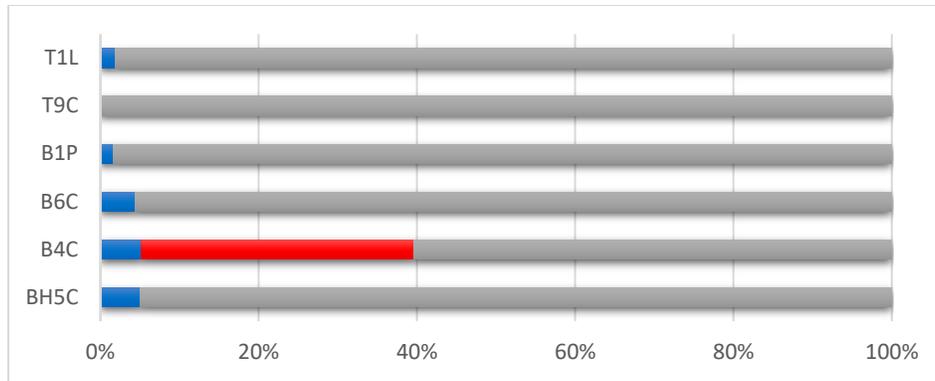


Figure 3.56 Percentage of reconstruction and damage in the witnesses for spell 25. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

The witnesses in this spell are relatively intact, with the exception of B4C, which is nearly 40% partially or fully reconstructed. Thus, any results including B4C need to be approached with some caution.

### 3.26.2. Results and discussion

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

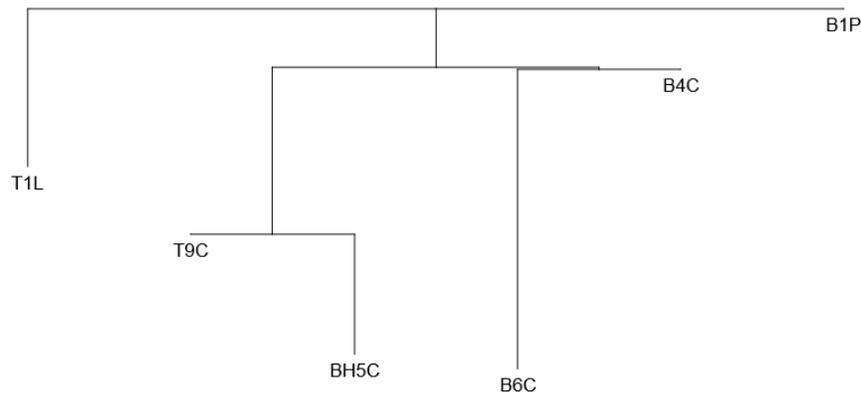


Figure 3.57 Rectangular Phylogram display of the distance between different witnesses of spell 25.

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

The sub-branch of BH5C and T9C is encouraging, as it shows that there is a sentence structure pattern for this spell that is different from the patterns used in Deir el-Bersha. This can be supported by the fact that BH5C and T9C do not have phrase I,76,a. For example, this is visible in I,76,j, where the witnesses from Deir el-Bersha have: *im̄i n=f in r̄ s̄sm sw* ('give to him,' so says Re, 'guide him.').<sup>439</sup> where BH5C and T9C have: *im̄i n=f r̄ s̄sm=f sw* (give Re to him, may he guide him).<sup>440</sup> However, as T9C only has five of the eleven phrases in total, of which only two are similar to BH5C, its placement in this branch is dubious.

<sup>439</sup> de Buck (1935) *CT I*, p. 76,j (B1P).

<sup>440</sup> de Buck (1935) *CT I*, p. 76,j (T9C). Note that this could be read as: Give to him Re, may he guide him.

Moreover, as T1L shares three phrases with BH5C, and uses the same number of phrases as BH5C, one would expect more proximity with T1L, which is on its own branch, than between T9C and BH5C.<sup>441</sup>

Additionally, when the witnesses from Deir el-Bersha are taken into regard, the same issue occurs, as B4C and B6C are placed on the same sub-branch. This seems encouraging, as they are both older than B1P, which would explain the separation. However, B4C and B1P share eight phrases,<sup>442</sup> where B4C and B6C only share four,<sup>443</sup> so one would rather expect B4C and B1P to share a branch.

### 3.26.3. Conclusions

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

## 3.27. Spell 26

The following section concerns spell 26.<sup>444</sup> This spell should be considered part a single spell group that comprises spells 1-27. The spell states that the fear (*snd*), respect (*šfšf.t*) of the deceased exists among the spirits, as the deceased is justified.<sup>445</sup> This is followed by a wish that the deceased may travel in the netherworld.

### 3.27.1. Introduction

For the purposes of regional variation, this spell is of limited use, since in de Buck, the four attested witnesses of this spell originate from Deir el-Bersha. This spell has nonetheless been included, to facilitate the discussion of the spell group of spells 1-27 in chapter 3.29. The spell is relatively short, using a total of fourteen phrases,<sup>446</sup> of which the witnesses only use a selection, except for B4C, which uses every phrase. The following figure shows the percentage of damage which occurred in the witnesses (figure 3.58):

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<sup>441</sup> Even though these phrases (I,76,c, I,76,f and I,76,i) are shared with Deir el-Bersha as well.

<sup>442</sup> I,76,a, I,76,c, I,76,f-j and I,77,b.

<sup>443</sup> I,76,f-h and I,77,b.

<sup>444</sup> de Buck (1935) *CT I*, p. 77,c - 78,m; Speleers (1946), p. 9, 168-169; Faulkner (1973), p. 16-17; Barguet (1986), p. 170; Carrier (2004,a), p. 40-41; Gracia Zamacona (2008), p. 1105, 1283.

<sup>445</sup> Sokolova (2017), p. 80.

<sup>446</sup> In the Buck the number of phrases is higher, but some phrases were merged.

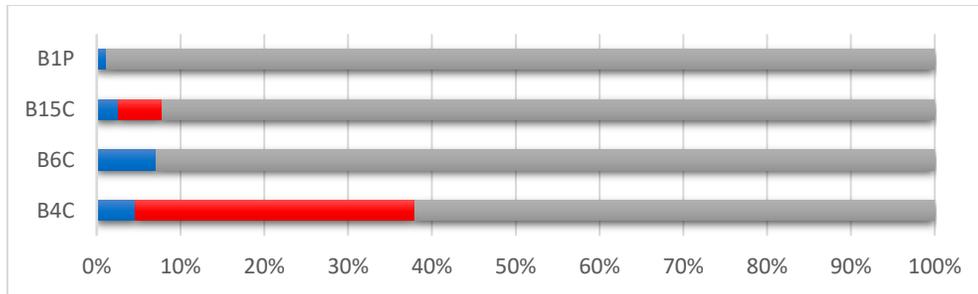


Figure 3.58 Percentage of reconstruction and damage in the witnesses for spell 26. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

The witnesses in this spell are relatively intact, with the exception of B4C, which is nearly 40% partially or fully reconstructed. Therefore, any results including B4C should be approached with some caution.

### 3.27.2. Results and discussion

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

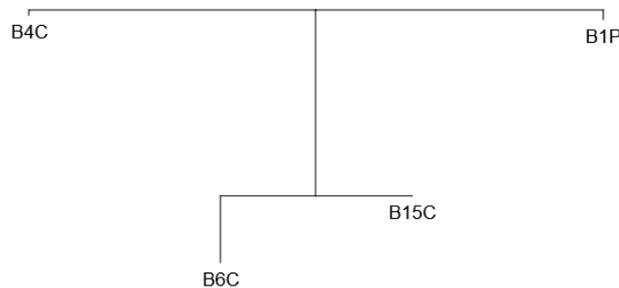


Figure 3.59 Rectangular Phylogram display of the distance between different witnesses of spell 26.

In this dendrogram, there are three branches, with the central branch containing B6C and B15C. These two witnesses were most likely placed together as they uniquely share one phrase, I,78,d-e, in addition to the phrases they have in common with the other two witnesses, or phrase structures that only occur in either of them. B1P and B4C have: *iw ḥnmm.t m sw.t-ib n wsir spi pn* (the sun-folk are in joy because of the Osiris, this *spi*),<sup>447</sup> where B6C and B15C have: *iw ḥnmm.t m sw.t-ib n ḥ3-nḥt pn* (the sun-folk are in joy because of this *ḥ3-nḥt*).<sup>448</sup> As one can see, the only difference in phrase I,78,d-e is the use *wsir* (Osiris) before the name of the owner in B1P and B4C. Therefore, as only one phrase is involved, it would be presumptive to claim that there is a specific structure pattern for these B6C and B15C, outside of the unique variation of the other witnesses of this spell.

### 3.27.3. Conclusions

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

<sup>447</sup> de Buck (1935) *CT I*, p. 78,d-e (B1P). Note that B4C uses *sw.t-ḥd-ḥtp in* instead of *spi pn* (name of the owner).

<sup>448</sup> de Buck (1935) *CT I*, p. 78,d-e (B1P). Note that B4C uses *ḥwty-nḥt pn* instead of *ḥ3-nḥt pn* (name of the owner).

witnesses based on shared similarity in comparison to the other witnesses, even if it concerns one data point.

## 3.28. Spell 27

This section will discuss spell 27,<sup>449</sup> the final spell in what should be considered a group of spells, running from spell 1 to spell 27. This spell is a statement of the successful justification of the deceased,<sup>450</sup> made clear in the phrase *n mt=k* (you did not die).<sup>451</sup>

### 3.28.1. Introduction

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

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B4C
Theban area	MC105, T9C

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

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

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

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<sup>449</sup> de Buck (1935) *CT I*, p. 79, a - 80, f; Speleers (1946), p. 9-10, 169-170; Faulkner (1973), p. 17; Barguet (1986), p. 170; Carrier (2004, a), p. 42-43; Gracia Zamacona (2008), p. 37, 271.

<sup>450</sup> Sokolova (2017), p. 80.

<sup>451</sup> de Buck (1935) *CT I*, p. 80, b (T9C).

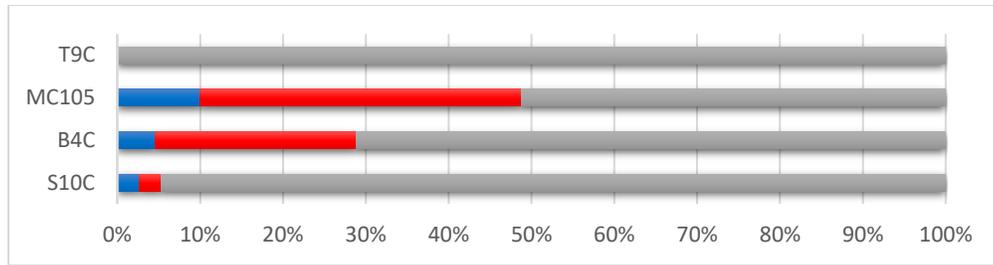


Figure 3.60 Percentage of reconstruction and damage in the witnesses for spell 27. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

In this spell, MC105 is nearly for 50% partially or fully reconstructed, and B4C is nearly 30% reconstructed. Due to this damage, any result which included these two witnesses needs to be approached with caution.

### 3.28.2. Results and discussion

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

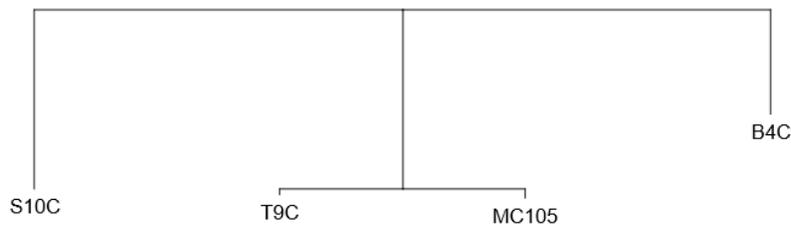


Figure 3.61 Rectangular Phylogram display of the distance between different witnesses of spell 27.

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

<sup>452</sup> de Buck (1935) *CT I*, p. 79,c (T9C).

Additionally, MC105 and T9C have multiple phrases that are not used by S10C<sup>453</sup> and B4C,<sup>454</sup> which may underlie their separation from MC105 and T9C.

### 3.28.3. Conclusions

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

## 3.29. Spell group 1-27

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

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

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<sup>453</sup> S10C does not use I,79,i-k and I,80,c.

<sup>454</sup> B4C does not use I,79,f, I,79,i, I,79,l-n and I,80,b. Additionally it uses I,78-80,o-a, which only occurs in this witness.

*Witness:*

<i>Spell:</i>	S10C	BH5C	B2Bo	B3Bo	B4Bo	B4C	B6C	B15C	B1P	MC105,a	MC105,b	TT319	T2C	T9C	T1L	T1NY	Y1C
1	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
2	✓		✓	✓	✓	✓	✓	✓	✓	✓		✓					✓
3			✓	✓	✓		✓	✓	✓	✓							
4	✓		✓	✓	✓	✓	✓	✓	✓	✓		✓		✓			✓
5	✓		✓	✓	✓	✓	✓	✓	✓	✓							
6	✓		✓	✓	✓	✓	✓	✓	✓	✓							
7	✓		✓	✓	✓	✓	✓		✓	✓				✓	✓	✓	
8	✓		✓	✓	✓	✓	✓		✓	✓				✓	✓		
9	✓		✓	✓	✓	✓	✓		✓	✓				✓	✓		
10	✓		✓	✓	✓	✓	✓		✓	✓				✓			
11			✓	✓	✓	✓	✓		✓	✓				✓			
12	✓		✓	✓	✓	✓	✓	✓	✓	✓			✓	✓			
13	✓		✓	✓	✓	✓	✓	✓	✓	✓			✓				
14	✓		✓	✓	✓	✓	✓	✓	✓	✓			✓	✓			
15	✓		✓	✓	✓	✓	✓	✓	✓	✓			✓	✓			
16-17	✓	✓	✓	✓	✓		✓	✓	✓	✓			✓				
18				✓			✓	✓	✓								
19				✓		✓	✓	✓	✓								
20		✓		✓		✓	✓		✓	✓				✓	✓		
21		✓		✓		✓	✓		✓	✓				✓	✓		
22		✓		✓		✓	✓		✓	✓				✓	✓		
23		✓		✓		✓	✓		✓					✓	✓		
24		✓		✓		✓	✓		✓					✓	✓		
25		✓				✓	✓		✓					✓	✓		
26						✓	✓	✓	✓								
27	✓					✓				✓				✓			

Table 3.26 Occurrence of spells in for every witness in spell 1-27.

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

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

<sup>455</sup> See Jürgens (1996), p. 57-59, for actual tables concerning the order of spells on the supports.

### 3.29.1. Results and discussion

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

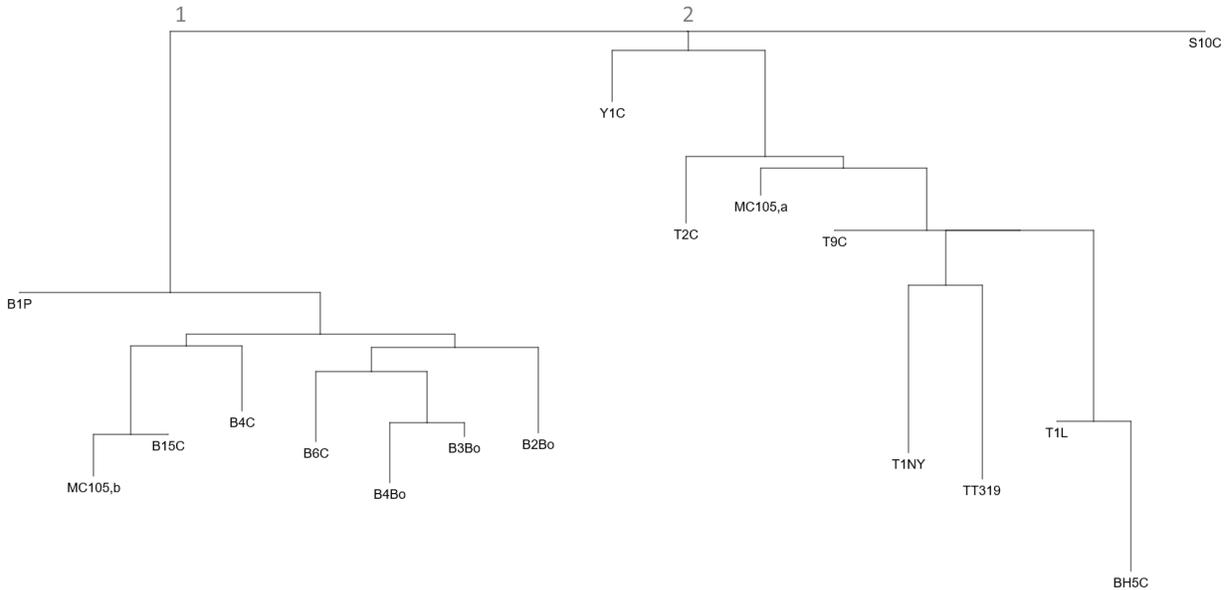


Figure 3.62 Rectangular Phylogram display of the distance between different witnesses of spell 1-27. Numbers were added to indicate the 2 distinct main branches.

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

However, there is one witness which complicates this result, namely MC105,b, which originates from the Theban area. But, as this witness has only one spell of the 27 spells, it can be assumed that its placement has considerable uncertainty. Moreover, as shown in figure 3.3 in chapter 3.3.1, MC105,b is badly damaged, and due to the extent of reconstruction that took place, any placement could be due to the reconstruction, instead of the original text of this witness. Therefore, this witness should be ignored.

As one can see in figure 3.63, there is another encouraging feature which occurs in this spell group, namely that B2Bo, B3Bo, B4Bo and B6C share the same sub-branch. These witnesses belong to the same group in Willems,<sup>456</sup> and they use the same technique of inscription, where the text is first written in ink, and then incised. Moreover, it is fitting that B3Bo and B4Bo are placed together, as they belong to the same owner. It is encouraging that these four witnesses have been grouped together, in comparison to the other witnesses from Deir el-Bersha, as this implies the existence of a distinct sentence structure pattern in the late 11th dynasty or early 12th dynasty in Deir el-Bersha, when compared to other periods of coffin creation in Deir el-Bersha.

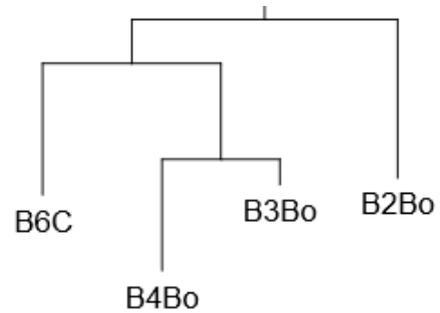


Figure 3.63 Spell group 1-27: Final right sub-branch of branch 1.

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

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

When the dendrogram created for this spell group is compared to the stemma for this spell group in Jürgens,<sup>457</sup> there is only similarity on the greater branches. This is most likely due to different criteria used for the comparisons. Branch 1 can be compared to type  $\epsilon$  in general, but it does not resemble any of the sub-types of this section, as for example B6C and B15C are divided in two separate sub-branches in the dendrogram, whereas in Jürgens they are both part of type  $\epsilon 4$ . The same can be said in of branch 2, as it is generally comparable to Jürgens type  $\delta 1$ , but B4C is part of type  $\delta$  in Jürgens, but not part of the same group in the dendrogram.

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

<sup>456</sup> Willems (1988), p. 70-74.

<sup>457</sup> Jürgens (1996), p. 60, abb. 5.

### 3.29.2. Conclusions

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

### 3.30. Spell 30

The following section will discuss spell 30.<sup>458</sup> This spell should be considered part of a spell group consisting of spells 30-32, which is closely related to a spell group consisting of spells 33-37.<sup>459</sup> Additionally, these two groups should be considered related to the spell group of spells 38-41 as well.<sup>460</sup> These spell groups are considered part of a type of texts which Assmann<sup>461</sup> refers to as ‘Verklärung’ texts.<sup>462</sup> Moreover, it should be considered part of a group of texts that represent a ‘dramatic argument’, constituting a dialogue.<sup>463</sup> However, as Willems<sup>464</sup> notes, it should not be perceived as a play that occurred as part of the funerary proceedings, but rather a performance of a priest. The dialogue of this spell might have been recited as part of a mortuary ritual, performed during seasonal festivals:<sup>465</sup> *m tp-tr nb n hr.t-nfr* (in every seasonal festival of the necropolis).<sup>466</sup>

The spell itself concerns a statement given by the gods of the horizon concerning the deceased being received by the *imn.tt nfr.t* (beautiful west),<sup>467</sup> the goddess of the west, after the deceased has finished the process of justification.

#### 3.30.1. Introduction

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

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<sup>458</sup> de Buck (1935) *CT I*, p. 82,a - 94,c; Speleers (1946), p. 10-11, 174-182; Faulkner (1973), p. 18-20; Barguet (1986), p. 171-172; Jürgens (1995), p. 260-265; Willems (2001), p. 258-268; Carrier (2004,a), p. 46-49; Gracia Zamacona (2008), p. 37, 206, 466, 1105-1106, 1125, 1297-1298.

<sup>459</sup> Jürgens (1995), p. 189, note 1.

<sup>460</sup> Willems (2001), p. 399-340.

<sup>461</sup> Assmann (1986).

<sup>462</sup> Jürgens (1995), p. 189-190.

<sup>463</sup> Ogdon (1982).

<sup>464</sup> Willems (2001), p. 253-254.

<sup>465</sup> Willems (2001), p. 355-357.

<sup>466</sup> de Buck (1935) *CT I*, p. 83,f (S1C).

<sup>467</sup> de Buck (1935) *CT I*, p. 88,b (B1P).

<sup>468</sup> It needs to be noted that in T1L,b, the title of the spell group 30-32 is actually written preceding spell 33, although I trust de Buck that the title belongs with spell 30-32.

selection of the available phrases. In de Buck there are a total of 21 witnesses for this spell,<sup>469</sup> which originate from five different regions. It needs to be noted however, that the supports T1L and B12C provide two witnesses each. The following table shows the witnesses sorted by region (table 3.27):

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

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

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

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

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<sup>469</sup> Jürgens (1995), p. 195, notes additional witnesses: S16C, S2Tü, S1X and S6P from Asyut, and pLouvre E 15594, which is of unknown origin. Willems (2001), p. 258, note 16, mentions that Sid4Sid from Sidmant el-Gebel has this spell as well.

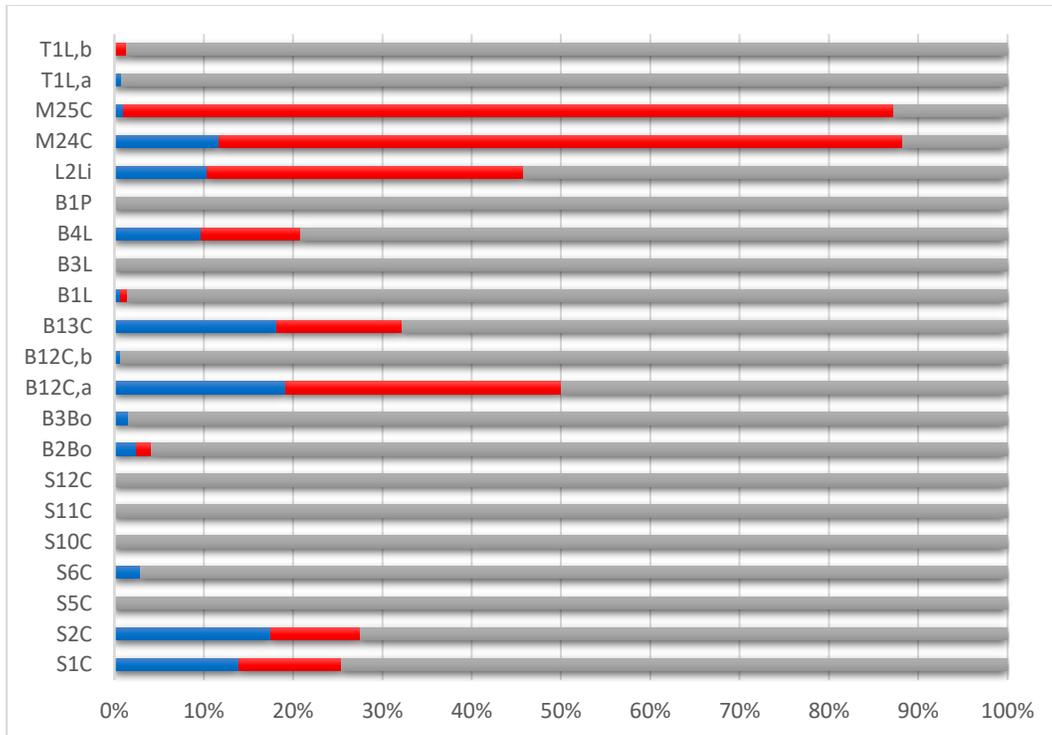


Figure 3.64 Percentage of reconstruction and damage in the witnesses for spell 30. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

In this spell, the witnesses from Meir nearly no longer exist, as both witnesses are close to 90% partially or fully reconstructed. B12C,a is 50% partially or fully reconstructed, L2Li is more than 40% reconstructed, and B13C is more than 30% reconstructed. S1C and S2C are both nearly 30% partially or fully reconstructed, while the remaining witnesses are relatively undamaged. Although the damaged witnesses are not excluded from this work, their placement in the results should be approached with caution.

### 3.30.2. Results and discussion

After the method described in 3.2.2 was used, the following dendrogram was created (figure 3.65):

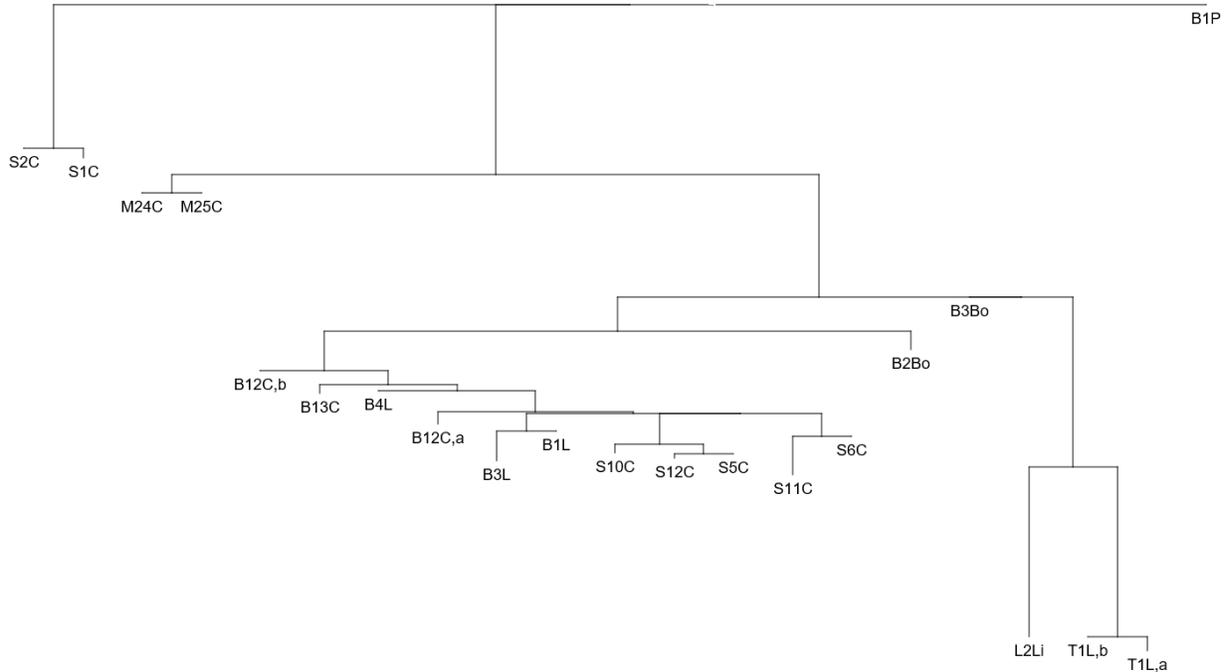


Figure 3.65 Rectangular Phylogram display of the distance between different witnesses of spell 30.

In this dendrogram, there is one large branch, on which most of the witnesses were placed, and a smaller one for S1C and S2C, and a final branch for B1P.

In the final section of the left sub-branch of the large branch (figure 3.67), on the right-hand side, there is a collection of two branches of witnesses from Asyut, one containing S5C, S10C and S12C, and the other S6C and S11C. This section of the branch includes a sub-branch consisting of B1L and B3L as well. As B1L and B3L are on the same section, it cannot be said that this is a visualization of a specific Asyut sentence structure pattern. However, based on the phrases used, the placement of B1L and B3L is a bit unusual, as they have ten phrases that do not occur in the witnesses from Asyut in this section,<sup>470</sup> with the exception of S5C, which only lacks four phrases in comparison to B1L and B3L. Thus, the proximity of B1L and B3L to this section of witnesses from Asyut is probably less close than shown here, which is supported when a rectangular cladogram is used instead (figure 3.66), where one can see that the Asyut group is on a different branch than B1L and B3L. Thus, based on this alternative visualisation, there are still signs that there is an Asyut sentence structure pattern in this section. However, based on I,82,b: *ḏs.yt m r n ḥbs.w* (and a shout from the mouth of the

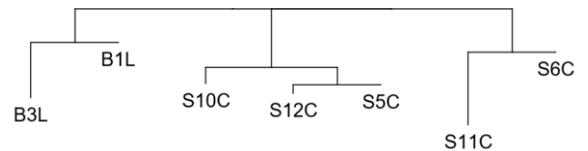


Figure 3.67 Spell 30: Final section of the left sub-branch of the large branch.

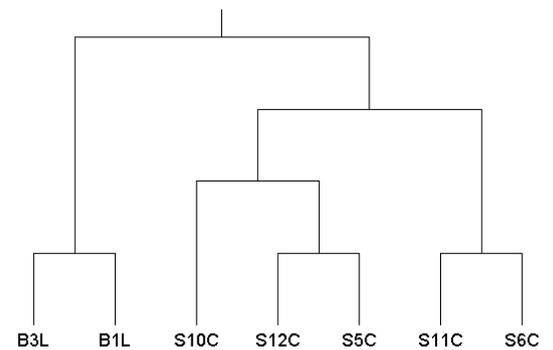


Figure 3.66 Spell 30: Rectangular cladogram display of the final section of the left sub-branch of the main branch.

<sup>470</sup> 90-91,a-d, 92-93,a-c, 94,a-c.

veiled ones),<sup>471</sup> there is some connection between B1L, B3L, S5C, S6C, S10C, S11C and S12C, as these all have the same structure, where B2Bo, B3Bo, B1P, M24C, M25C and T1L,a-b have: *ḏs.yt m r n nḥb.t.(w)t* (and a shout from the mouth of the *nḥb.t.(w).t*),<sup>472</sup> which replaces *ḥbs.w* with *nḥb.t.(w)t*. In this phrase, S1C and S2C have: *ḏs.yt m [nḥb.t.(w)t]* (And a shout from the *nḥb.t.(w)t*),<sup>473</sup> which does not use the *r n*, and B12C,b, B13C and B4L have: *ḏs.yt m r ḥbs.w* (and a shout from the mouth of the veiled ones),<sup>474</sup> which does not write the genitival adjective *n*.

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

In the stemma of spell groups 30-32 and 33-37 in Jürgens<sup>475</sup> one can observe the same general groups, as S1C and S2C are part of type  $\theta$ , where the other witnesses are part of type  $\nu$ , although the subdivision in Jürgens is not the same as seen here. The proximity of S5C, S6C, S10C, S11C and S12C to the witnesses of Deir el-Bersha is visible in Jürgens as well, as these are all part of the large group  $\kappa$ , though not divided in the same manner beyond this point. However, this section deals with one spell, where Jürgens deals with eight spells, so some differences are expected.

When considering the witnesses from Deir el-Bersha, it is encouraging that they are generally grouped together, on the same section of the large branch. However, as B1P and B3Bo are placed apart from these sections, and there is no clear sub-branch devoted to these witnesses, it seems that the underlying similarity between these witnesses is limited. It needs to be noted that the distance between B2Bo and B3bo is somewhat unusual, as they do share fourteen phrases with each other, as they are dated to the same period, and share the same type of inscription. More proximity would have been expected. However, they do share the same structure in I,88,b: *iw(.ti) nṯr rnp̄y ms.n imn.t nfr.t iy m̄n m t̄z ʿnh̄* (welcome, young god, whom the beautiful west brought forth, who came today from the land of the living),<sup>476</sup> which varies from the other witnesses, which have for example: *iw(.ti) m ḥtp imn.tt nṯr rnp̄y ms.n imn.t nfr.t iy.n-k m̄n m t̄z ʿnh̄* (welcome in the peace of the west, young god, whom the beautiful west has brought forth, after you came today from the land of the living),<sup>477</sup> or: *iw(.ti) m ḥtp nṯr rnp̄y ms.n imn.t iy m̄n m t̄z ʿnh̄* (welcome in peace, young god, whom the west brought forth, who came today from the land of the living).<sup>478</sup>

<sup>471</sup> de Buck (1935) *CT I*, p. 82,b (S6C).

<sup>472</sup> de Buck (1935) *CT I*, p. 82,b (T1L,a).

<sup>473</sup> de Buck (1935) *CT I*, p. 82,b (S1C).

<sup>474</sup> de Buck (1935) *CT I*, p. 83,b (B12C,b).

<sup>475</sup> Jürgens (1995), p. 199.

<sup>476</sup> de Buck (1935) *CT I*, p. 88,b (B2Bo).

<sup>477</sup> de Buck (1935) *CT I*, p. 88,b (T1L,a). This structure is used in T1L,b as well.

<sup>478</sup> de Buck (1935) *CT I*, p. 88,b (B4L). This structure is used in B13C as well.

In the right final section of the large branch (figure 3.68), there is T1L,a-b and L2Li. The placement of T1L,a and T1L,b is not unusual, as they come from the same support, but the placement of L2Li is. Nearly every phrase that L2Li uses has a unique structure, with the exception of I,93,a and I,93,c, which it shares with T1L,a. However, it must be noted that these phrases are shared with B2Bo, B3Bo, B1L and B1P as well, so it could have likely been placed near either of these. The placement of L2Li might thus be random, as it shares so few phrases with the other witnesses. In Jürgens, T1L,a-b and L2Li are not placed close, but are two distinct types,  $\beta$  and  $\iota$ , so it is not unlikely that the placement here is more due to lack of commonality with the other witnesses in this spell, than actual similarity between el-Lisht and the Theban area.

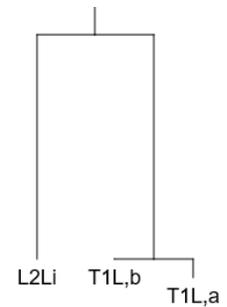


Figure 3.68 Spell 30 Final section of the right sub-branch of the large branch.

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

### 3.30.3. Conclusions

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

## 3.31. Spell 31

This section will discuss spell 31.<sup>479</sup> This spell should be considered a group together with spell 30 and 32, which is closely related with the spell group of spells 33-37, and spells 38-41. This spell continues the discourse of spell 30, in three similarly structured couplets, which consists of the structure: ‘May you see ... The young god is similar to you’.<sup>480</sup> This discourse is most likely performed by the same gods who spoke in the last section of spell 30.<sup>481</sup> In the spell, the deceased is wished to witness the falcons and bulls in their birth places.

### 3.31.1. Introduction

This spell is short, with a total of seven phrases, although in de Buck the number is higher<sup>482</sup>. Note that every witness only uses a selection of these available phrases. In B2Bo, B12C,a-b, B13C, B1L and B4L, this spell was written in the form of a table, where the phrases *ih m3=k* (therefore, may you see)<sup>483</sup> and *iw tt*

<sup>479</sup> de Buck (1935) *CT I*, p. 96,a - 100,b; Speleers (1946), p. 11, 182-183; Faulkner (1973), p. 20; Barguet (1986), p. 172; Jürgens (1995), p. 266-267; Willems (2001), p. 268-270; Carrier (2004,a), p. 50-51.

<sup>480</sup> Willems (2001), p. 268.

<sup>481</sup> Willems (2001), p. 268-269.

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

<sup>483</sup> de Buck (1935) *CT I*, p. 97,b (B12C,b).

*n=k ntr rnp* (the young god is similar to you)<sup>484</sup> where written as lines, and the rest of the phrases were written as columns.<sup>485</sup>

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

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

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

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

The following figure (figure 3.69) shows the percentage of damage which occurred in the witnesses.<sup>487</sup>

<sup>484</sup> de Buck (1935) *CT I*, p. 97,d (B12C,b).

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

<sup>486</sup> Jürgens (1995), p. 195, notes the following additional witnesses: S19C, S21C, S2Tü and S6P from Asyut, and pLouvre E 15594, which is of unknown origin. Willems (2001), p. 268, note 53, mentions that Sid4Sid from Sidmant el-Gebel has this spell as well.

<sup>487</sup> Note that due to the table format of B2Bo, B12C,a-b, B13C, B1L and B4L have in the database a higher number of tokens that are counted as a reconstruction, but these were not included in the figure.

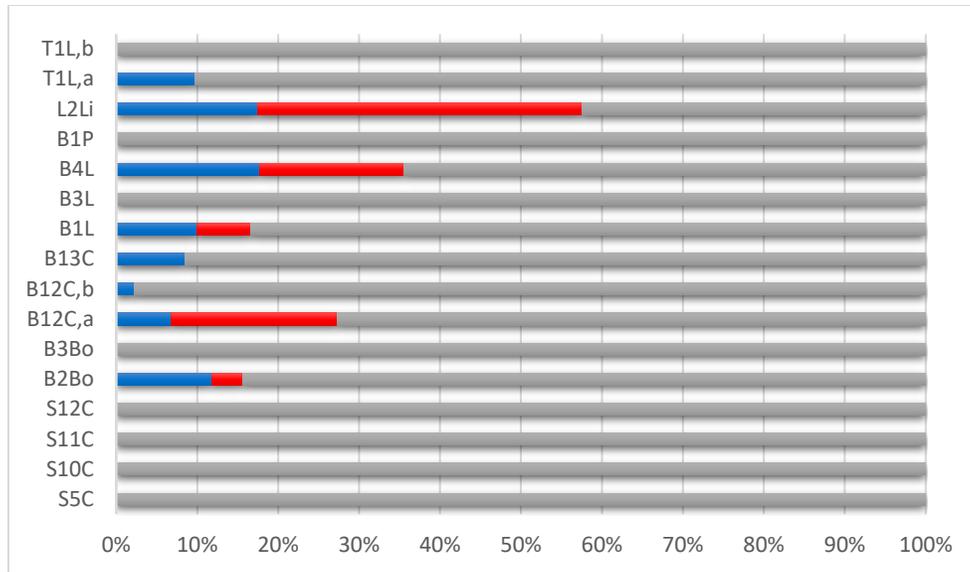


Figure 3.69 Percentage of reconstruction and damage in the witnesses for spell 31. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

As one can see in this table, L2Li is nearly 60% partially or fully reconstructed. B4L is more than 30% reconstructed, and B12C,a is nearly 30% reconstructed. The other witnesses are relatively undamaged. Note that any result based on B12C,a, B4L and L2Li should be regarded with some caution.

### 3.31.2. Results and discussion

After the method discussed in this chapter was applied, the following dendrogram was created (figure 3.70):

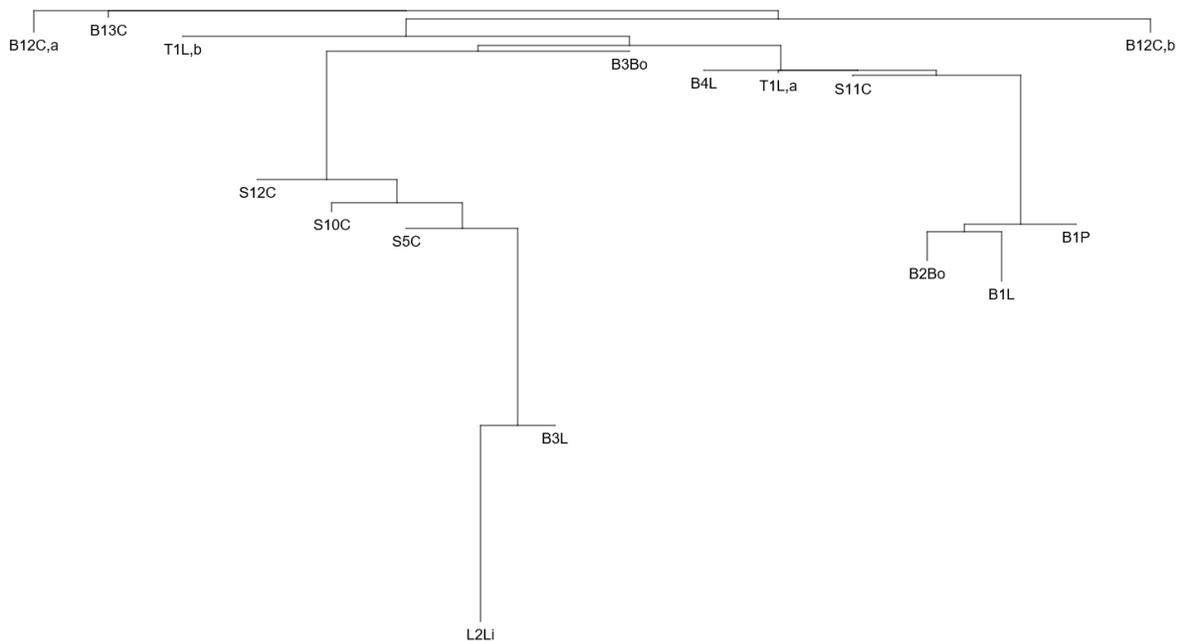


Figure 3.70 Rectangular Phylogram display of the distance between different witnesses of spell 31.

In this dendrogram, there is one main branch, separating into two sub-branches which follow after the splitting of B12C,b and T1L,b. Additionally, there are two small branches, separately for B12C,a and B13C. As one can see immediately, there are no real regional sections, as every sub-branch has at least one witness from at least three regions. Only the right final section of the main branch shows some regional proximity, between B2Bo, B1L and B1P. This is however completely deceptive, as B1P does not share any similar phrases with any of the other witnesses.<sup>488</sup> For example, in I,96,b-c, B1P has: *iḥ di=i mꜣ wsir spi pn bik.w m šš.w=sn* (therefore, may I cause that the Osiris, this *spi* sees the falcons in their nests),<sup>489</sup> where the most common structure is: *iḥ mꜣ=k bik.w m šš.w=sn* (therefore, may you see the falcons in their nests).<sup>490</sup> This occurs L2Li as well, which uses a unique sentence structure in all its phrases, for example in I,97,b-c: *mꜣ ssnb-n=f pn b[i]k.w [m šš.w=sn]* (may this *ssnb-n=f* see the falcons in their nests). These two witnesses should have expectedly been placed on their own branch.

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

A similar problem occurred in B12C,a-b, which have a similar structure in five of the six phrases that were used, but are nevertheless placed far away from each other, on different branches. Additionally, more proximity would have been expected between B12C,a-b and B13C, as they share the same phrase structure in I,99-100,d-a, which is separate from the other witnesses. Here B12C,a-b and B13C have: *<iḥ mꜣn=k> wsir m ḏdw m sḥ n kꜣ imn.t* (oh, may you see Osiris in Busiris, in the dignity of the bull of the west),<sup>491</sup> where the majority pattern under the other witnesses is: *iḥ mꜣ=k wsir m ḏdw m sḥ=f n kꜣ imn.t* (oh, may you see Osiris in Busiris, in his dignity of the bull of the west).<sup>492</sup> Although B13C has three phrases out of six that are different from these witnesses as well, the placement in the dendrogram would have been expected to be closer.

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

### 3.31.3. Conclusions

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

<sup>488</sup> The full sentence structure file is available in appendix 3.29.

<sup>489</sup> de Buck (1935) *CT I*, p. 96,b-c (B1P).

<sup>490</sup> de Buck (1935) *CT I*, p. 96,b-c (T1L,a). Used in B12C,a-b, B4L, S11C and T1L,a-b.

<sup>491</sup> de Buck (1935) *CT I*, p. 99-100,d-a (B12C,a). Note that the reconstruction of *iḥ mꜣn=k* is due to the table format in which this spell is written. Note that B12C,b duplicates the *mꜣn=k*, which should be considered a dittography.

<sup>492</sup> de Buck (1935) *CT I*, p. 98-100,d-a (T1L,a). Used in B4L and T1L,a-b, the other witnesses all have their own unique form.

phrases used. Although some of the witnesses from Asyut were placed within expectations, it could be argued that this placement was random when compared to the placement of the other witnesses.

### 3.32. Spell 32

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

#### 3.32.1. Introduction

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

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

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

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

<sup>493</sup> de Buck (1935) *CTI*, p. 100,c - 111,b; Speleers (1946), p. 11-12, 183-187; Faulkner (1973), p. 21; Barguet (1986), p. 172-173; Jürgens (1995), p. 268-273; Willems (2001), p. 270-274; Carrier (2004,a), p. 52-53; Gracia Zamacona (2008), p. 37-38, 159, 164, 206-207, 1249; Gracia Zamacona (2010,a), p. 22.

<sup>494</sup> Willems (2001), p. 273. Note that Willems disagrees with the idea that it is Osiris who speaks here, which is suggested by other authors. Note however that B1P seems to write in I,102,a that it is Osiris who speaks, although *i* could be considered an interjection here as well.

<sup>495</sup> In de Buck, the actual number of phrases is higher, as some phrases were merged.

<sup>496</sup> Jürgens (1995), p. 195, mentions additional witnesses: S20C, S2Tü from Asyut, and pLouvre E 15594, which is of unknown origin. Willems (2001), p. 270, note 60, mentions that Sid4Sid from Sidmant el-Gebel has this spell as well.

The following figure shows the percentage of damage which occurred in the witnesses for this spell (figure 3.71):

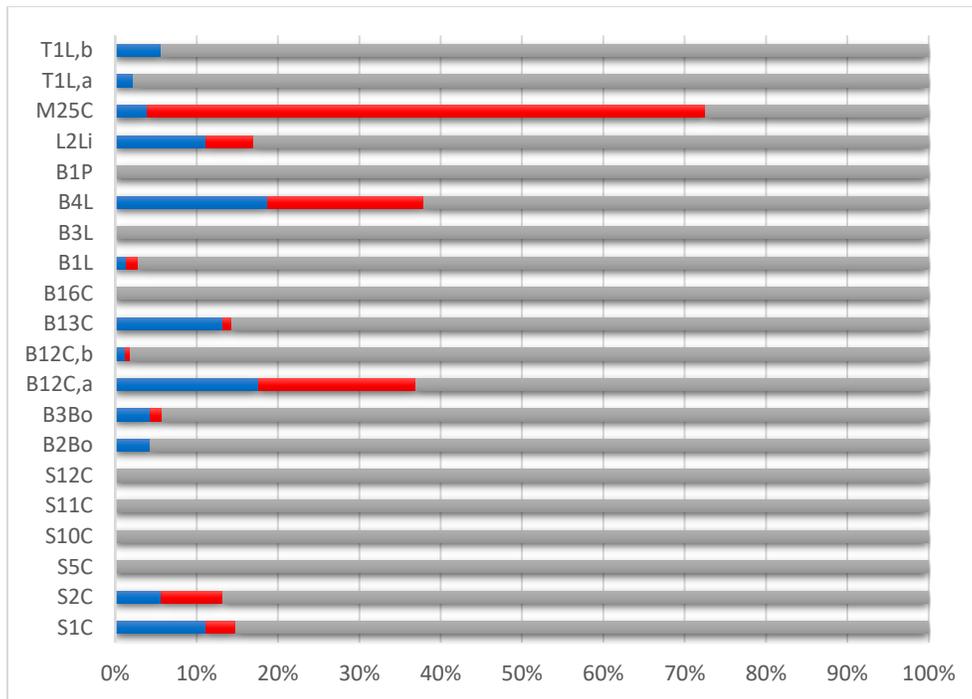


Figure 3.71 Percentage of reconstruction and damage in the witnesses for spell 32. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

### 3.32.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.72):

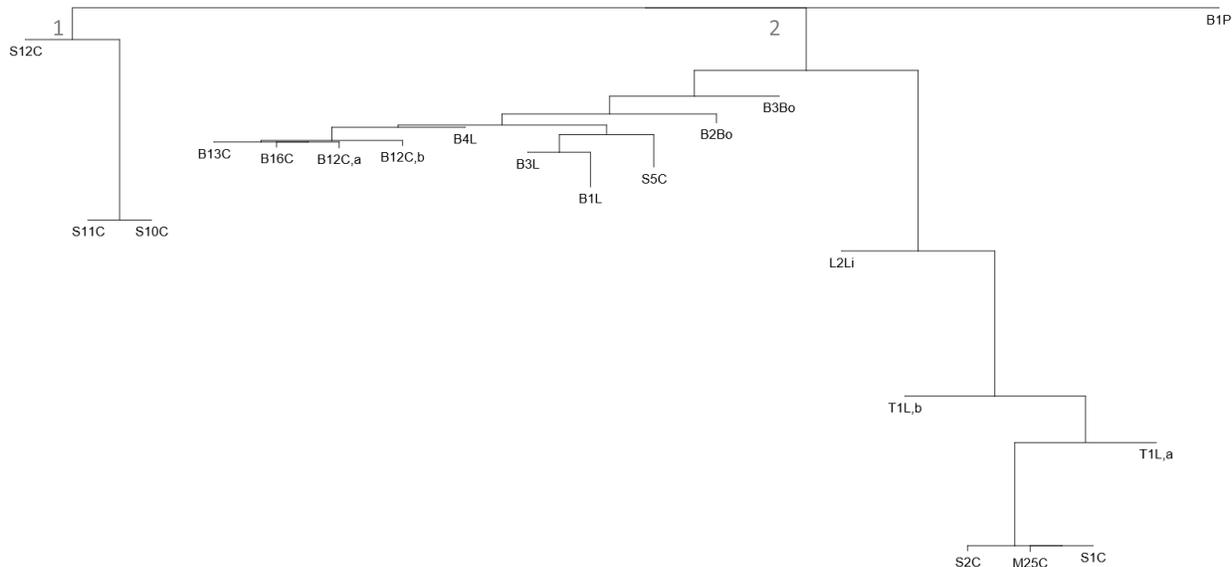


Figure 3.72 Rectangular Phylogram display of the distance between different witnesses of spell 32. Numbers were added to indicate the 2 distinct main branches.

In this dendrogram, there are two main branches, of which branch 2 is the largest, and consists again out of two main sub-branches. Finally, there is B1P, which is on its separate branch.

On the first main branch, there are three witnesses, S10C, S11C and S12C. This placement is encouraging, as it suggests the existence of a specific sentence structure pattern in Asyut. As these three witnesses only use five of the 23 phrases, their placement is as one would expect. However, S12C does not share any phrases with S10C and S11C, but is on the same branch, as it is the same length. For example in I,104,a, S10C and S11C have: *dr=k ih=f* (you will expel his pain),<sup>497</sup> where S12C has: *dr=f ih=k* (he will expel your pain), which occurs in B12C,a, B1L and B1P as well.<sup>498</sup> Thus, although S10C and S11C use identical phrases, it seems that this branch is based more on the length of the spell, than any underlying pattern.<sup>499</sup>

Concerning the right branch of branch 2, it is interesting to see that it holds a witness of every region, except Deir el-Bersha. This suggests that there is a pattern in Deir el-Bersha which is not shared by the other witnesses, although there is no clear variation between the other regions themselves. On the final section of the right sub-branch of branch 2, one finds S1C, S2C and M25C. As M25C is mostly reconstructed, its placement can be discarded. This leaves S1C and S2C, which belong to the same owner. As S1C and S2C are placed in a different branch than the other witnesses from Asyut, the suggestion can be made that S1C and S2C follow a different pattern to the other witnesses from Asyut, which are with the exception of S5C on the first main branch. This is supported by the fact that S1C and S2C use phrases I,104,b to I,107,c, where S10C, S11C and S12C use I,100,c to I,104,c, so they should be on a separate branch. Moreover, this is visible in I,104,c: *s<sup>c</sup>r=f n=k škr=k n s<sup>c</sup>h šm.w* (he will cause your

<sup>497</sup> de Buck (1935) *CT I*, p. 104,a (S10C). Note that S11C uses =s rather than =f, as the owner is female.

<sup>498</sup> Note that the majority of the witnesses use the homonym *ih* (shout) instead, as these use a A2 (𓆎) classifier, where these witnesses use a G37 (𓆏) classifier.

<sup>499</sup> Although it could be argued that number of phrases used should be considered a part of the pattern as well.

adornment to ascend for you, to the dignity of the summer),<sup>500</sup> where B2Bo, B3Bo, B12C,a-b, B13C and B4L have: *s<sup>c</sup>r=f škr=k n s<sup>c</sup>h šm.w* (he will cause your adornment to ascend to the dignity of the summer),<sup>501</sup> S10C and S11C have: *s<sup>c</sup>r=k škr=f n s<sup>c</sup>h šm.www* (you will cause that his adornment ascends to the dignity of the summer)<sup>502</sup> and T1L,a-b have: *s<sup>c</sup>h=f n=k hkr.w=k n s<sup>c</sup>h šm.w* (he will ennoble your adornments for you, to the dignity of the summer).<sup>503</sup> The other witnesses all have unique variations.

The left section of the second main branch is interesting as well, as it contains all the witnesses from Deir el-Bersha, which suggests the existence of a specific Deir el-Bersha sentence structure pattern in regard to the witnesses from other regions. For example, in I,107,d, which only occurs in Deir el-Bersha and el-Lisht. Here, Deir el-Bersha has: *hnm=i tw* (while I enfold you),<sup>504</sup> while L2Li has: *hnm tw* (who embraces you),<sup>505</sup> which varies due to the absence of the first-person singular suffix pronoun. However, this Deir el-Bersha pattern is contradicted by the placement of S5C. This witness is only one phrase longer than S10C, S11C and S12C, although it only shares phrase I,102,a with these witnesses. As this witness shares the phrases I,100,c and I,104,b<sup>506</sup> with Deir el-Bersha, it is assumed that this primarily informed the placement, and not the length of the witness here.

Finally, the final section of the left sub-branch (figure 3.73) shows an additional interesting feature. In Deir el-Bersha, there is a group of witnesses, B12C,a-b, B13C and B4L, that in I,103,a and I,108,a, replace the name of the owner with the following phrase: *it=i pf <sup>c</sup>h<sup>c</sup>.w=i pf hzy=i pf hz.n=i n=f pf* (this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down).<sup>507</sup> This is actually visible in the dendrogram, as these four witnesses are grouped together. However, the presence of B16C complicates the rationalization, as this witness only has the final five phrases of the spell, even though four of these are identical with B13C. In spell 33, B16C has the full spell, and there the witness uses the *it=i pf* phrase as well, thus the placement here seems correct. As there is a clear phrase that is different, it is possible to suggest that there are at least two different sentence structure patterns in Deir el-Bersha.



Figure 3.73 Spell 32: Final section of the left sub-branch of the second main branch

There is one potential complication with the placement of B4L however. B3L and B4L belong to the same owner, *sn*, and are assumed to have been found as a pair. As they are a pair, one would expect a similar period of creation, and therefore, to some extent, the same phrase structure for the text, which is due to the *it=i pf* phrase not the case. In Willems,<sup>508</sup> they are not of the same inner decoration pattern,

<sup>500</sup> de Buck (1935) *CTI*, p. 104,c (S1C).

<sup>501</sup> de Buck (1935) *CTI*, p. 105,c (B12C,b). This phrase is a variant, where the *n=k* is not written.

<sup>502</sup> de Buck (1935) *CTI*, p. 104,c (S10C). This phrase is a variant, where the *n=k* is not written, and the second person suffix pronoun was used after *s<sup>c</sup>h*, and the third person suffix pronoun after *škr*. Note that the G43 (⊗) of *šm.w* was duplicated for some unknown reason in this witness.

<sup>503</sup> de Buck (1935) *CTI*, p. 104,c (T1L,a). In this phrase, the *s<sup>c</sup>r* was replaced with *s<sup>c</sup>h* instead.

<sup>504</sup> de Buck (1935) *CTI*, p. 107,d (B1P).

<sup>505</sup> de Buck (1935) *CTI*, p. 107,d (L2Li).

<sup>506</sup> Although it must be mentioned that this phrase is shared with the witnesses from the Theban area and el-Lisht as well.

<sup>507</sup> de Buck (1935) *CTI*, p. 103,a (B12C,b).

<sup>508</sup> Willems (1988), p. 73.

namely IVab for B4L, and VIII for B3L. Therefore, it is possible that these two supports might not have originally belonged together,<sup>509</sup> which could explain the difference in sentence structure as well.

### 3.32.3. Conclusions

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

## 3.33. Spell group 30-32

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

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

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

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

### 3.33.1. Results and discussion

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

<sup>509</sup> It is not my intent to state that one of the coffins was usurped, but rather that they might have been made in different workshops, or at different points of time. As the context of the origin of these two coffins is uncertain, see Willems (1988), p. 76, I wonder if these were not two separate coffins of two physicians named Sen that were buried in the same shaft.

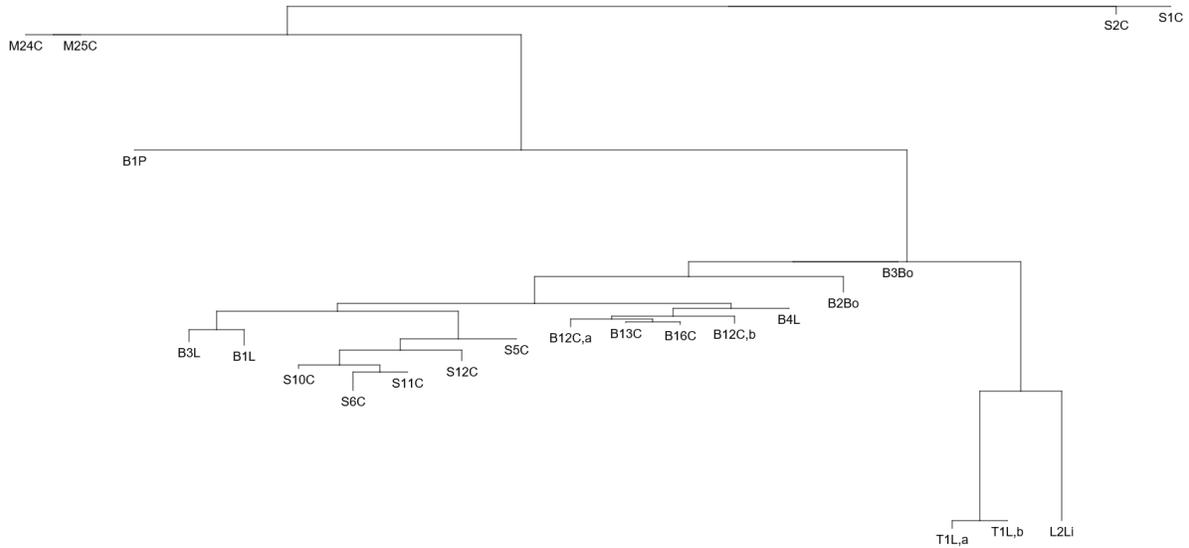


Figure 3.74 Rectangular Phylogram display of the distance between different witnesses of spell 30-32.

In this dendrogram, there is only one main branch, on which most witnesses are placed. S1C and S2C both have their own branch. The main branch has multiple sub-branches.

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

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

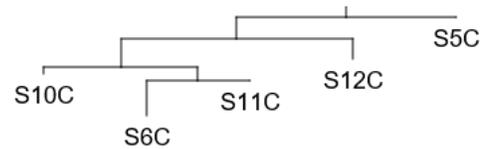


Figure 3.75 Spell group 30-32: Central section of the left sub-branch of the main branch.

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

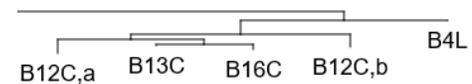


Figure 3.76 Spell group 30-32: Right section of the left sub-branch of the main branch.

<sup>510</sup> Jürgens (1995), p. 199. Note that this stemma does include the group of spells 33-37 as well, which are not addressed in this dendrogram.

their own branch, which can be supported by the *it-i pf* phrase<sup>511</sup> used in these witnesses. In Jürgens, this group exists as well as its own entity, as type ξ, although not using the same sub-division.

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

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

### 3.33.2. Conclusions

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

## 3.34. Spell 33

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

### 3.34.1. Introduction

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

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<sup>511</sup> See chapter 3.32.2 for more details.

<sup>512</sup> de Buck (1935) *CT I*, p. 111,c - 121,h; Speleers (1946), p. 12-13, 187-189; Faulkner (1973), p. 22-25; Barguet (1986), p. 173-174; Jürgens (1995), p. 274-279; Willems (2001), p. 275-284; Carrier (2004,a), p. 54-57; Gracia Zamacona (2008), p. 38, 115, 164-165, 207, 584-585, 846, 1023, 1304-1305.

<sup>513</sup> Jürgens (1995), p. 189, note 1.

<sup>514</sup> de Buck (1935) *CT I*, p. 111,c (B1P).

<sup>515</sup> de Buck (1935) *CT I*, p. 111-112,d-a (B1P).

<sup>516</sup> Note that in de Buck, the number of phrases is higher, as some of the phrases have been merged together.

<sup>517</sup> Jürgens (1995), p. 195, mentions an additional witness, pLouvre E 15594, which is of unknown origin.

<i>Region:</i>	<i>Witness:</i>
Asyut	S1C, S2C
Deir el-Bersha	B2Bo, B3Bo, B12C,a, B12C,b, B13C, B16C, B1L, B3L, B4L, B1P
el-Lisht	L2Li
Meir	M25C
Theban area	T1L,a, T1L,b

Table 3.31 Witnesses sorted by region for spell 33. See appendix 1 for a full list of details concerning every witness.

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

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

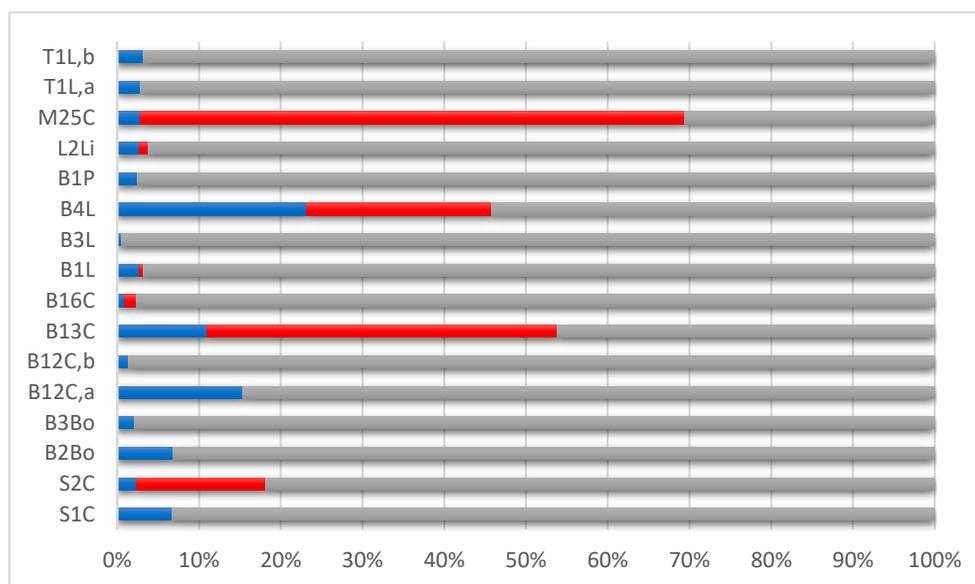


Figure 3.77 Percentage of reconstruction and damage in the witnesses for spell 33. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

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

### 3.34.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.78):

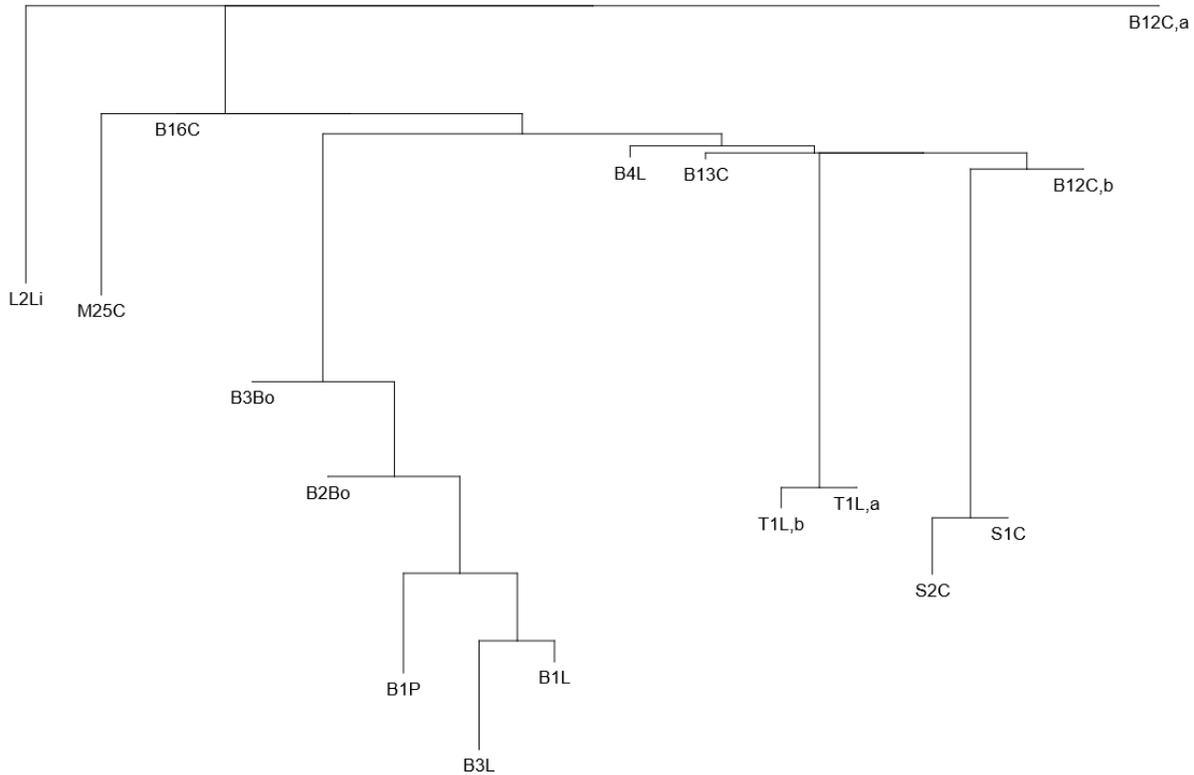


Figure 3.78 Rectangular Phylogram display of the distance between different witnesses of spell 33.

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

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

<sup>518</sup> The full sentence structure file is available in appendix 3.31.

<sup>519</sup> de Buck (1935) *CTI*, p. 115,b (B2Bo).

<sup>520</sup> de Buck (1935) *CTI*, p. 115,b (L2Li). Here, the first person singular suffix pronoun was not added. Note that I did not add it, as for example in de Buck (1935) *CTI*, p. 141,a (L2Li), it was actually written, even though this witness writes the first person suffix pronoun with the M17 (𓆎). In this support, there is the preference to limit the hieroglyphs of animates, as it uses partial forms of hieroglyphs for the hieroglyphs of animates instead.

the chaos gods),<sup>521</sup> where the other witnesses have: *i ntr.w imy.w hh.w* (oh, gods who are with the chaos gods).<sup>522</sup> Here, T1L,a-b replaced the interjection *i* with *h3*, and replaced *imy.w* with *nb.w*.

The same can be said for S1C and S2C, which belong to the same owner, and are both on the same branch. These two witnesses have only eight of the 42 phrases, and are nearly identical as well. For example, this can be seen in I,119,b, where S1C and S2C have: *mi ir.t.n=f n h3.w.n=f n=sn* (like that which he has done for those to whom he has descended),<sup>523</sup> where the other witnesses have: *mi h3.w.n=f n=sn* (like those to whom he has descended).<sup>524</sup> Here, S1C and S2C add *ir.t.n=f n* before *h3.w.n=f*. M25C has only seven phrases, with the phrases used similar to the selection of S1C and S2C. Therefore, some proximity would have been expected, but is not visible here. However, since M25C is mostly reconstructed, its placement could be an effect of the reconstructions, rather than any original sentence structure pattern.

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

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

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<sup>521</sup> de Buck (1935) *CT I*, p. 111,c (T1L,a).

<sup>522</sup> de Buck (1935) *CT I*, p. 111,c (B1P).

<sup>523</sup> de Buck (1935) *CT I*, p. 119,b (S1C).

<sup>524</sup> de Buck (1935) *CT I*, p. 119,b (B4L).

<sup>525</sup> Discussed in more detail in chapter 3.32.2.

<sup>526</sup> de Buck (1935) *CT I*, p. 119,a (B1L).

<sup>527</sup> de Buck (1935) *CT I*, p. 119,a (B4L).

### 3.34.3. Conclusions

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

## 3.35. Spell 36

This section will discuss spell 36.<sup>528</sup> This spell should be considered part of a group of spells which run from spell 33 to 37, and are closely related to the spell group 30-32 and spell group 38-41. This spell is a discourse, where the ritualist first speaks to Osiris, stating the actions, knowledge and aims of the deceased. This is followed by a statement of Osiris, requesting the beautiful west to let the deceased enter. The beautiful west then asks in what manner the deceased should be received, which is answered by Osiris. Finally, the deceased is requested to proceed.<sup>529</sup>

### 3.35.1. Introduction

For this spell, there are in essence two versions, a short version, used in B1L, B3L and B1P, which consists of thirteen phrases, and a long version, used in B3Bo, B12C, B13C,a-b, B16C, B4L and L2Li, which consists of 46 phrases<sup>530</sup>, although not all these phrases are used by every witness.<sup>531</sup> In de Buck, there are a total of ten witnesses, which originate from two different regions. Note that the support B13C provided two witnesses. The following table shows the witnesses sorted by region (table 3.32):

<i>Region:</i>	<i>Witness:</i>
Deir el-Bersha	B3Bo, B12C, B13C,a, B13C,b, B16C, B1L, B3L, B4L, B1P
el-Lisht	L2Li

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

As one can see here, in de Buck this spell is mostly attested in Deir el-Bersha, with the witness from el-Lisht being the only exception. For this work, only the witnesses used in de Buck were used.<sup>532</sup>

<sup>528</sup> de Buck (1935) *CT I*, p. 135,a - 145,e; Speleers (1946), p. 14-15, 192-198; Faulkner (1973), p. 25-27; Barguet (1986), p. 175-176; Jürgens (1995), p. 288-295; Frandsen (2000), p. 30-31; Willems (2001), p. 300-307; Carrier (2004,a), p. 66-69; Gracia Zamacona (2008), p. 14, 38-39, 115, 144, 330-331, 341, 352, 362, 846-847, 1023; Kemboly (2010), p. 151-152; Gracia Zamacona (2015), p. 14; Jasper (2019), p. 542, 548, 551, 554, 557, 562.

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

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

<sup>531</sup> The full sentence structure file is available in appendix 3.32.

<sup>532</sup> Jürgens (1995), p. 195. mentions an additional witness, pLouvre E 15594, which is of unknown origin.

In the following figure (figure 3.79), the percentage of the damages which occurred in the witnesses is set out:

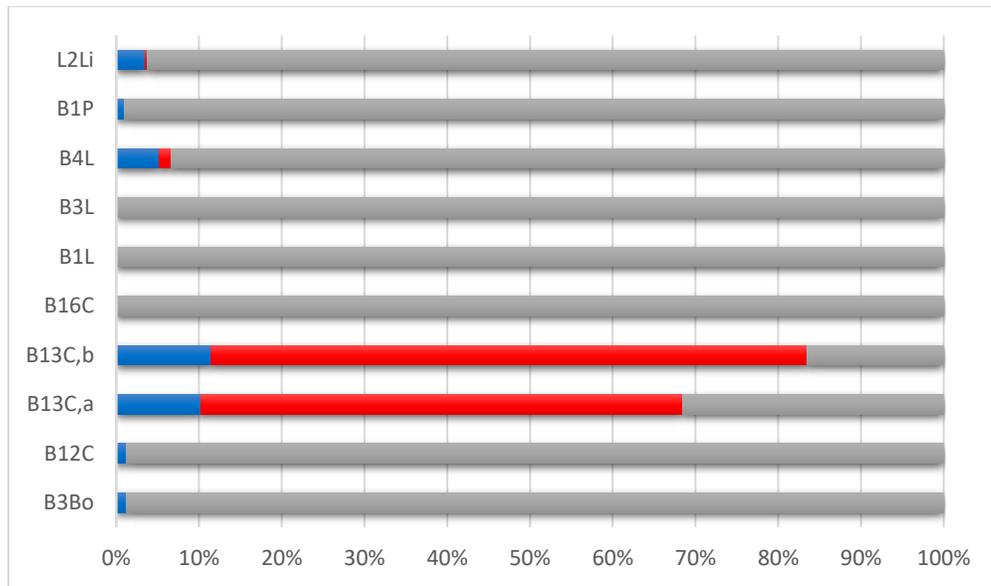


Figure 3.79 Percentage of reconstruction and damage in the witnesses for spell 36. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

The witnesses of this spell are mostly intact, except for B13C,a and B13C,b which are nearly 70% and more than 80% partially or fully reconstructed. Although these two witnesses are included in this study, it needs to be remarked that any result which includes these two witnesses needs to be approached with caution.<sup>533</sup>

### 3.35.2. Results and discussion

After the method discussed in section in 3.2.2 was applied, the following dendrogram was created (figure 3.80):

<sup>533</sup> Although it needs to be noted that there was a lot of similarity between B12C and B13C in spells 30-33, so the reconstructions were usually based on B12C, and I consider these reconstructions relatively safe.

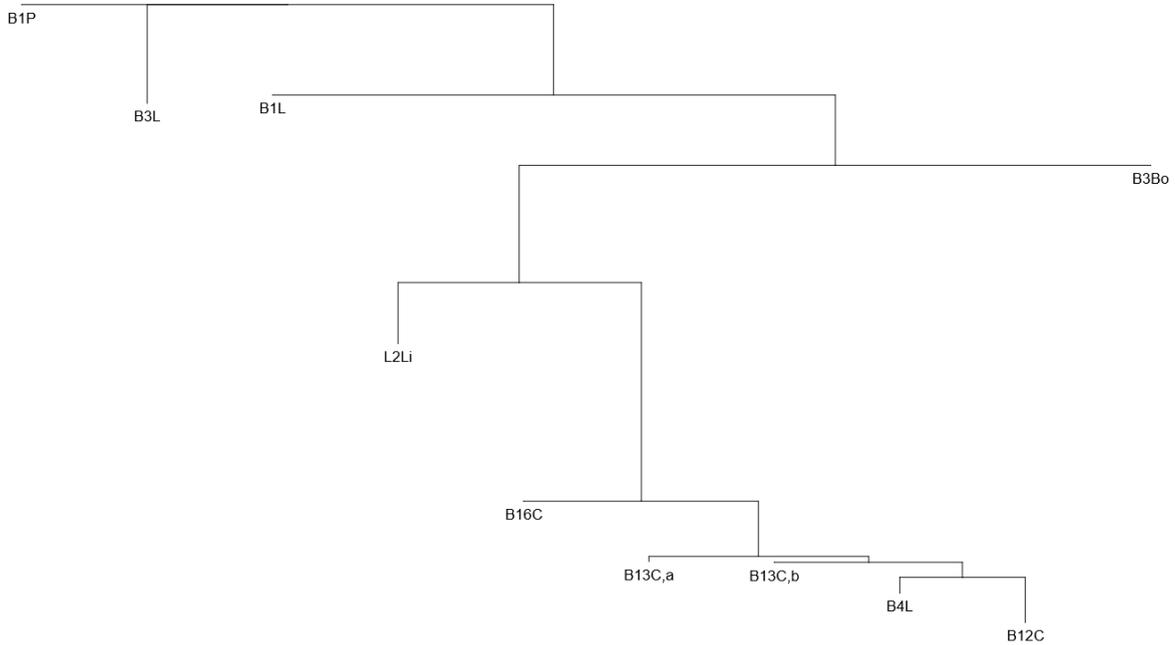


Figure 3.80 Rectangular Phylogram display of the distance between different witnesses of spell 36.

In this dendrogram, there is one great branch, which contains the majority of the witnesses, and two small branches containing B1P and B3L. It needs to be stated here that for any study of regional variation, this spell is of limited use, as it contains witnesses of only two regions.

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

<sup>534</sup> de Buck (1935) *CT I*, p. 138,b (B1P). Note that B3L has a unique variation, as it uses *wrš* (singular), rather than *wrš. w* (plural).

<sup>535</sup> de Buck (1935) *CT I*, p. 138,b (B12C).

<sup>536</sup> Jürgens (1995), p. 199.

The placement of B12C, B13C,a, B13C,b, B4L and B16C (figure 3.81), as the final section of the main branch, is highly encouraging. As discussed earlier, these witnesses use the *it=i* *pf* phrase when the other witnesses use the name of the owner. As these witnesses are placed together, it can be argued that this

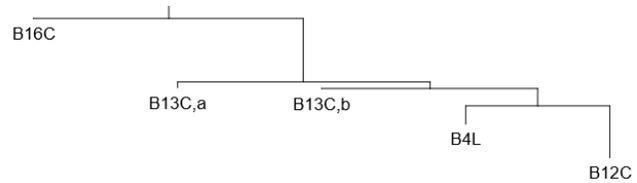


Figure 3.81 Spell 36: Final section of the main branch.

represents a specific sentence structure type in Deir el-Bersha for this spell. This is supported as well by the placement of B3Bo, which is quite far removed from the other long versions of this spell in Deir el-Bersha. As this witness does not use the *it=i* *pf* phrase, there is a clear difference between the B3Bo and the other witnesses with the long version of this spell, which is reflected in the dendrogram.

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

### 3.35.3. Conclusions

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

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

## 3.36. Spell 75

The following section will discuss spell 75.<sup>539</sup> The subject of this spell concerns the deceased becoming (*hpr*) the incarnation of Shu,<sup>540</sup> or the wind or air, as Shu is the air dividing the land and the sky.<sup>541</sup> The

<sup>537</sup> de Buck (1935) *CTI*, p. 144,d (L2Li). Here this witness uses the name of the owner, rather than a suffix pronoun.

<sup>538</sup> de Buck (1935) *CTI*, p. 144,d (B16C).

<sup>539</sup> de Buck (1935) *CTI*, p. 314,a - 405,e; Speleers (1946), p. 42-45, 284-296; Zandee (1971), p. 155-162; Zandee (1972,a), p. 149-155; Zandee (1972,b), p. 48-63; Faulkner (1973), p. 72 - 77; Barguet (1986), p. 462-466; Bickel (1994), p. 51-52, 78-80, 83-84, 87, 102-104, 130-131, 155, 157, 255; Jürgens (1995), p. 150-183; Willems (1996), p. 473-484; Carrier (2004), p. 184-201; Gracia Zamacona (2008), p. 139, 279, 313-314, 339, 362-363, 375-376, 440-441, 478-479, 507, 509, 526-527, 537, 556-557, 586-587, 648, 738, 878-879, 1036-1038, 1091, 1093, 1095, 1133, 1148, 1154, 1156, 1183-1184, 1341, 1510; Gracia Zamacona (2010,b), p. 234; Gracia Zamacona (2015), p. 13, 26.

<sup>540</sup> Literally the *h3* of Shu, the soul of Shu.

<sup>541</sup> Zandee (1971), p. 157.

interpretation of the deceased being like air is supported by phrases like: *ink bꜣ šw ntr sfg irw* (I am the spirit of Shu, the god invisible of shape),<sup>542</sup> or: *ink ntr nfꜣ irw* (I am the god who is exhaled of shape).<sup>543</sup> These types of phrases show the underlining influence of the Heliopolitan theology for this spell.<sup>544</sup> Spell 75, together with spells 76 to 83, are known as the book of Shu.<sup>545</sup>

### 3.36.1. Introduction

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

<i>Region:</i>	<i>Witness:</i>
Aswan	A1C
Asyut	S1C, S2C, S14C
Beni Hasan	BH2C
Deir el-Bersha	B1Bo, B1C, B3C, B4C, B6C, B7C, B2L, B1P
Gebelein	G1T
Meir	M1Be, M3C, M4C, M5C, M6C, M20C, M23C, M28C, M-Ann
Saqqara	Sq5C
Theban area	T3C

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

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

<sup>542</sup> de Buck (1935) *CT I*, p. 316,b (S1C).

<sup>543</sup> de Buck (1935) *CT I*, p. 338,c (T3C).

<sup>544</sup> Faulkner (1964), p. 266; Zandee (1971), p. 157.

<sup>545</sup> Jürgens (1995), p. 125.

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

<sup>547</sup> I am indebted to Tobias Konrad for providing the material concerning M1Be to me.

This spell is the second largest spell encoded the database, consisting of 191 phrases,<sup>548</sup> where the longest spell, spell 335, has 314 phrases. Not every phrase is attested in each witness, since every witness uses a selection of these phrases.<sup>549</sup>

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

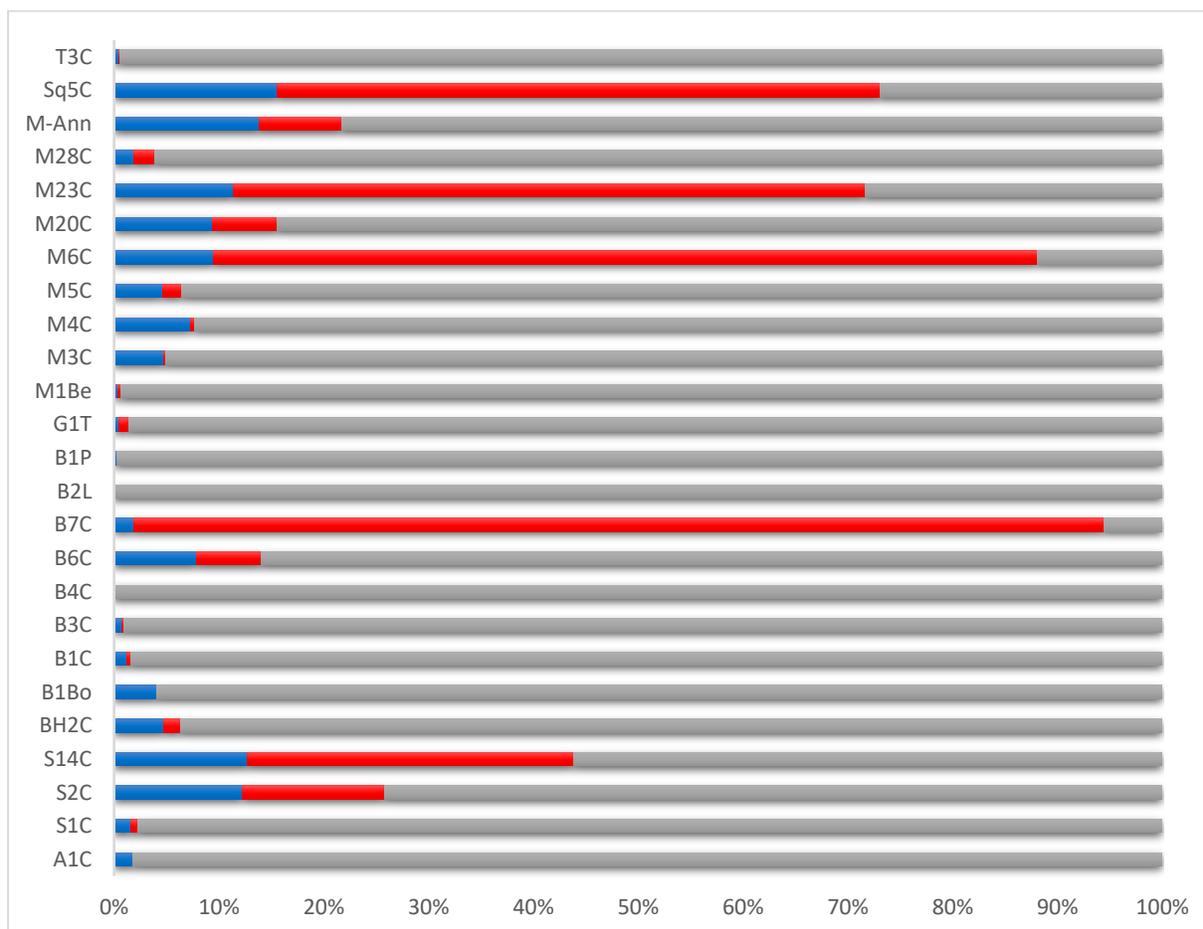


Figure 3.82 Percentage of reconstruction and damage in the witnesses for spell 75. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

Although every witness is included in the results, caution should be taken in regard to B7C,<sup>550</sup> M6C, M23C and Sq5C, as all these witnesses are more than 70% partially or fully reconstructed. Therefore, any result might be based more on the suggested reconstruction, rather than the original text.

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

<sup>549</sup> The full sentence structure file is available in appendix 3.33.

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

### 3.36.2. Results and discussion

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

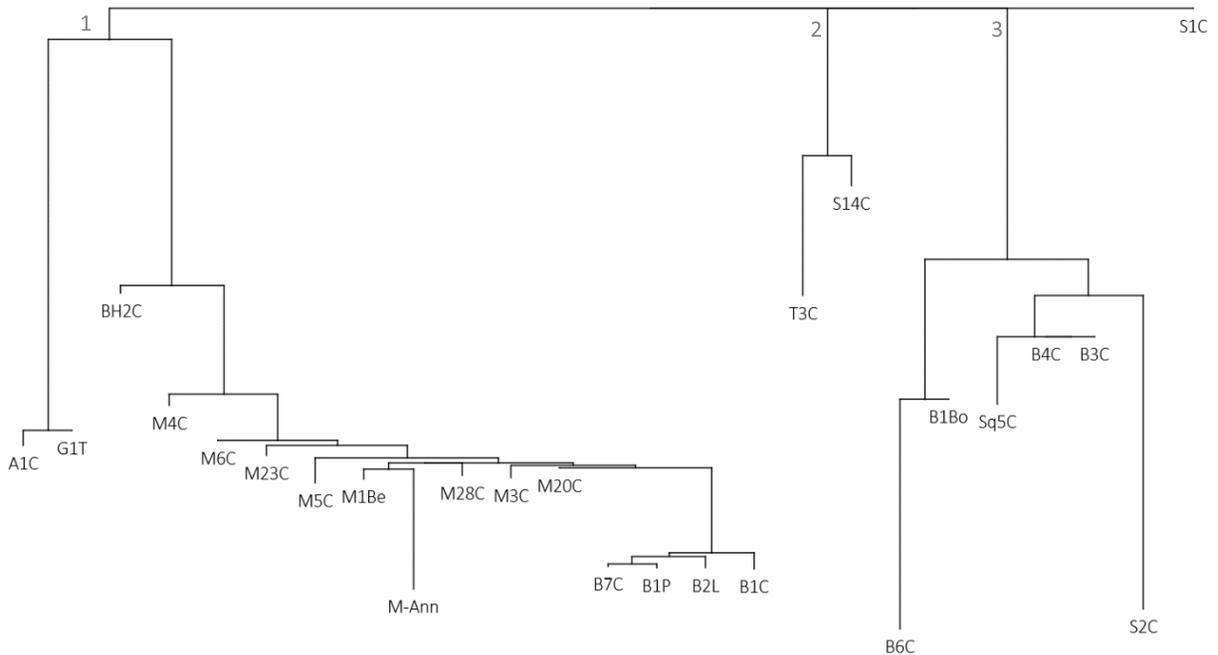


Figure 3.83 Rectangular phylogram display of the distance between the different witnesses of spell 75. Numbers were added to indicate the 3 distinct main branches.

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

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limited to Deir el-Bersha coffins dated between Amenemhat II and Sesostri III, see Willems (1988), p. 75-78, to which these supports belong.

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

<sup>552</sup> Jürgens (1995), p. 129, abb. 8.

Figure 3.84 concerns a group of four witnesses, all from Deir el-Bersha. Due to shared features beside the text itself, the placement of these witnesses as a group is beneficiary. All these witnesses share the same date of creation, based on the date proposed for these four supports by Willems,<sup>553</sup> namely a period between Sesostris II and Sesostris III. However, it needs to be noted that B7C is more than 90% reconstructed and moreover, in Willems, B7C is considered of group Deir el-Bersha E, instead of Deir el-Bersha D, to which B1C, B1P and B2L belong.<sup>554</sup> Therefore, there might have been some differences between these witnesses, which are no longer preserved in the text.

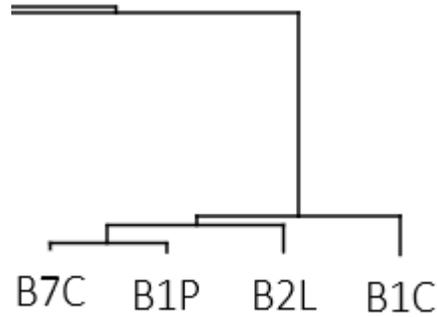


Figure 3.84 Spell 75: Final section of the right sub-branch of branch 1.

Another shared feature of these witnesses is in the use of the A50 hieroglyph ( $\text{A}$ ). This sign is used in these witnesses for the first person. This use is currently only attested in B1Be, B1C, B2C, B5C, B9C, B10C, B11C, B12C, B15C, B17C, B18C, B20C, B1L, B2L, B1P, B2P, B1Y, and not anywhere outside *Coffin Texts* or Deir el-Bersha.<sup>555</sup> Based on these two features, one would expect that these four witnesses share a common origin, even before sentence structure is taken into regard.

However, their connection can be seen, for example, in I,326-329,c-a, where they have: *nd=sn hpr.w=i* (they ask about my creation),<sup>556</sup> where the majority of the other witnesses have: *nd=sn hpr.w=i m-<sup>c</sup> nnw* (they ask about my creation from Noun),<sup>557</sup> which add *m-<sup>c</sup> nnw* to the phrase, or B3C and B1Bo, which use the name of the owner: *nd=sn hpr.w n sz.t-hd-htp tn m-<sup>c</sup> nnw* (they ask about the creation of this *sz.t-hd-htp* from Noun),<sup>558</sup> or A1C and G1T, which replaced *nd* (to ask) with *w<sub>ts</sub>* (to lift up) instead: *w<sub>ts</sub>=sn hpr.w=i m-<sup>c</sup> nnw* (they lift my creation up from Noun).<sup>559</sup>

<sup>553</sup> Willems (1988), p. 75-78.

<sup>554</sup> Willems (1988), p. 73.

<sup>555</sup> To my current knowledge, based on research I performed for the Thot Sign List ([www.thotsignlist.org](http://www.thotsignlist.org)). see Borghouts (2010,b), p. 21, and Gardiner (1957), p. 447, although these do not specify that the use is region and period specific. However, in Schenkel (1996), p. 126, it seems that it occurs in Sq3C as well, but I have not been able to locate where in the support this is the case.

<sup>556</sup> de Buck (1935) *CT I*, p. 326-328,c-a (B2L).

<sup>557</sup> de Buck (1935) *CT I*, p. 327-329,c-a (M4C).

<sup>558</sup> de Buck (1935) *CT I*, p. 326-328,c-a (B3C). Note that B1Bo replaced *sz.t-hd-htp tn* with *dhwtj-nht pn* (name of the owner).

<sup>559</sup> de Buck (1935) *CT I*, p. 327-329,c-a (G1T).

Additionally, in the stemma of Jürgens, this group is part of his type  $\lambda 2$  and  $\lambda 3$ , although in his work the  $\lambda$  type concerns all witnesses of Deir el-Bersha, which does not overlap with the results shown in figure 3.83, as the other witnesses from Deir el-Bersha are placed on the third main branch, which is discussed below.

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

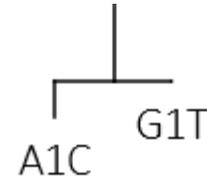


Figure 3.85 Spell 75: Left sub-branch of branch 1.

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

On the central section of the right sub-branch (figure 3.86), the witnesses from Meir are grouped together, BH2C from Beni Hasan having its own small sub-branch before the large Meir group starts. This separation is visible in Jürgens as well, as BH2C falls under type  $\delta$ . This can be seen in the number of unique phrases, for example I,316-317,b: *ink b3 n sfg irw* (I am the spirit of the one who is hidden of shape),<sup>563</sup> where M4C, S1C and S2C have the most complete form of this phrase: *ink b3 šw ntr sfg irw* (I am the spirit of Shu, the god invisible of shape),<sup>564</sup> even though M3C, M6C, M20C and M28C reduce the phrase to: *ink b3* (I am the spirit),<sup>565</sup> while A1C and G1T only have: *sfg irw* (invisible of shape).<sup>566</sup> It needs to be noted that this group, although clustered together, are all part of a larger sub-branch, instead of being a distinct sub-branch themselves.

<sup>560</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>561</sup> See phrase I,326-328,c-a above.

<sup>562</sup> If one works on the assumption that the creation of coffins of this tradition was based in one location, instead of multiple locations.

<sup>563</sup> de Buck (1935) *CT I*, p. 317,b (BH2C).

<sup>564</sup> de Buck (1935) *CT I*, p. 316,b (S1C).

<sup>565</sup> de Buck (1935) *CT I*, p. 316,b (M3C).

<sup>566</sup> de Buck (1935) *CT I*, p. 317,b (G1T).

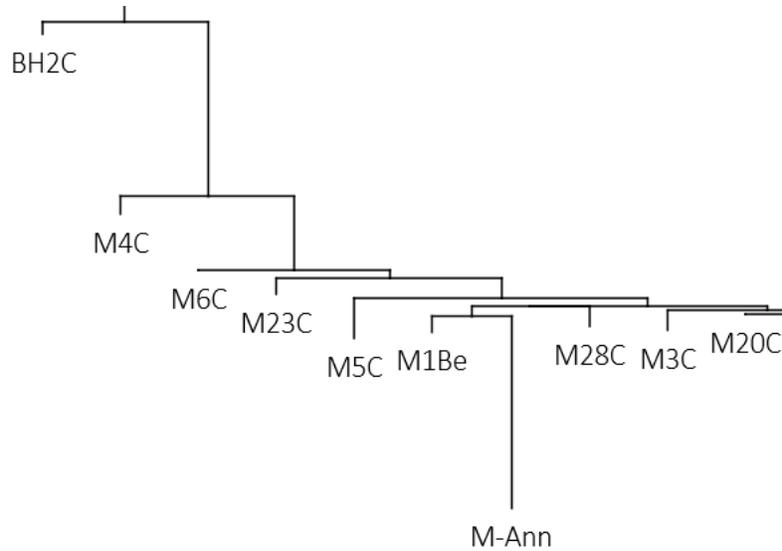


Figure 3.86 Spell 75: Central section of the right sub-branch of branch 1.

It is encouraging that all nine witnesses of Meir are generally grouped together, even though there is no clear subsection devoted to witnesses from Meir. In Jürgens, the Meir group is separated on two different types, namely  $\eta$  and  $\mu$ . However, this separation is not visible here.

It has to be noted that M6C and M23C were heavily damaged, and that for M28C and M-Ann, the transcriptions in de Buck were not based on the originals,<sup>567</sup> as they are now lost, but rather on transcriptions made by Daressy<sup>568</sup> and Kamal.<sup>569</sup> Moreover, some material exists only as fragments of the original coffins, for example M20C, which is only a lid, and M23C only consists of fragments of a coffin. Most witnesses from Meir belong to Willems group Meir B,<sup>570</sup> which are dated to Sesostri I or early in the reign of Amenemhat II. The exception is M5C, however, which belongs to Willems group Meir A,<sup>571</sup> which is dated to Amenemhat I. It is clear that some common ground between the witnesses of Meir exists, but that no further statements can be made based on spell 75 alone. For example, this is most clearly visible in I,322-323,b, where all the witnesses from Meir except for M4C have: *dī=i nrw=f n ḏr rn=f* (while I place the fear of him to who searches for his name),<sup>572</sup> where A1C, G1T, S14C, T3C and M4C have: *dī nrw=f n ḏr.w rn=f* (who placed the fear of him to whom searches for his name),<sup>573</sup> where the =i suffix was not used, or B1C and B1P, which replace *nrw* with *s3w*: *dī=i s3w.w=f r ḏr.w rn=f* (while I place his guardians against whom searches for his name).<sup>574</sup>

<sup>567</sup> de Buck (1935) *CT I*, p. 315, note 3\* and 4\*.

<sup>568</sup> Daressy (1894), p. 129-133.

<sup>569</sup> Kamal (1912), p. 124-127; Kamal (1914), p. 50-54.

<sup>570</sup> Willems (1988), p. 97-98.

<sup>571</sup> Willems (1988), p. 96-97.

<sup>572</sup> de Buck (1935) *CT I*, p. 322,b (M3C).

<sup>573</sup> de Buck (1935) *CT I*, p. 323,b (G1T).

<sup>574</sup> de Buck (1935) *CT I*, p. 322,b (B1C).

The second main branch of the dendrogram (figure 3.87) consists of two witnesses, T3C and S14C. As T3C is considered similar to A1C and G1T (cf. above), one would expect some proximity between these witnesses, which did not occur here. However, in Jürgens, these T3C and S14C occur together as well on their own type, namely ι1. Even so, this could be due to the reconstructions that were performed on S14C, as it is more than 40% partially or fully reconstructed, usually based on S1C, S2C or T3C.

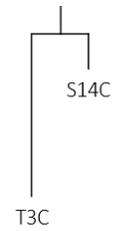


Figure 3.87 Spell 75: Branch 2.

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

Figure 3.88 shows the left sub-branch of branch 3. This sub-branch contains two witnesses from Deir el-Bersha. This is promising, as these witnesses are grouped together in Willems,<sup>575</sup> based on stylistic features, and are therefore dated to the same period, i.e. the late 11th dynasty or early 12th dynasty. Additionally, these witnesses share the same type of script. The text was first drawn in ink, and then carved into the wood,<sup>576</sup> so that the script was partially drawn and carved. This shared type of script and the similar dates of the witnesses allows the assumption that their proximity based on sentence structure shows a similar origin. On the other hand, it has to be noted that in Jürgens, B1Bo is type λ and B6C is type κ, which are related to each other, but not as close as this result suggests.



Figure 3.88 Spell 75: Left sub-branch of branch 3.

The final section is the right sub-branch of branch 3 (figure 3.89). Due to the high percentage of damage (more than 70%), the placement of Sq5C should not be considered important, as multiple phrases have been reconstructed based on B3C. The placement of B4C in proximity to B3C seems beneficiary, as B3C and B4C share the same owner. However, as B4C only has two of the 191 phrases,<sup>577</sup> its placement has large uncertainty. Moreover, although they are on a different sub-branch, the proximity of B3C and B4C to B1Bo and B6C is interesting. Willems notes that B3-4C occupies an intermediate position between the witnesses created in Deir el-Bersha during the reign of Amenemhat I, and those created during the reign of Amenemhat II.<sup>578</sup> This intermediate position is visible as well in the script used in B3-4C. They have the pre-inked

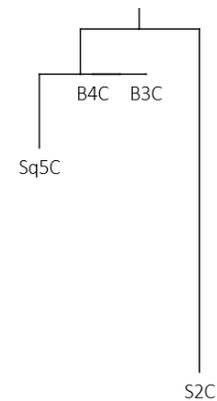


Figure 3.89 Spell 75: Right sub-branch of branch 3.

<sup>575</sup> Willems (1988), p. 70-74.

<sup>576</sup> Willems (1988), p. 44, attribute 252; 73, table 2.

<sup>577</sup> de Buck (1935) *CT I*, p. 314,c, 315 note 2\*.

<sup>578</sup> Willems (1988), p. 74.

incised script used in B1Bo and B6C with sections only written in ink.<sup>579</sup> The connection between B1Bo, B3C and B6C is visible in I,318,c, where B1Bo, B3C and B6C have: *s3.t-ḥd-ḥtp tn imy dr n ntr ḥpr ds=f* (this *s3.t-ḥd-ḥtp* is the one who is in the side of god who came into being (by) himself),<sup>580</sup> where S14C and T3C use the first person instead: *ink imy dr ḥpr ds=f* (I am the one who is in the side of the one who came into being (by) himself),<sup>581</sup> while M3C, M6C, M20C, M28C and M-Ann add *ntr* before *ḥpr ds=f*: *ink imy dr n ntr ḥpr ds=f* (I am the one who is in the side of the god who came into being (by) himself).<sup>582</sup>

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

### 3.36.3. Conclusions

Based on the results of the sentence structure dendrogram of spell 75, the following remarks can be made. First, as the witnesses of Deir el-Bersha are separated over two different branches, it can be assumed, at least for spell 75, that for Deir el-Bersha there were two distinct periods of coffin decoration. Moreover, as discussed above, this can be supported by stylistic and textual features, with B3-4C resembling more proximity to the earlier period of coffin decoration, although already displaying features of later period decoration. It has to be noted though that no claim can be made if it is a development within the same workshop, or if another new workshop took over.<sup>583</sup>

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

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

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

<sup>579</sup> Based on photographs that I took in the Museum of Egyptian Antiquities in Cairo.

<sup>580</sup> de Buck (1935) *CT I*, p. 318,c (B3C). Note that B1Bo replaced *s3.t-ḥd-ḥtp tn* with *ḥwty-nḥt pn* and B6C replaced it with *ḥ3-nḥt pn* (name of the owner).

<sup>581</sup> de Buck (1935) *CT I*, p. 318,c (T3C).

<sup>582</sup> de Buck (1935) *CT I*, p. 318,c (M3C).

<sup>583</sup> If one assumes there were only two workshops, which is dubious at best.

### 3.37. Spell 89

The following section discusses spell 89.<sup>584</sup> This spell concerns the deceased going forth against his enemies, to plead his case against his enemy in the tribunal, as: *iw nhm.n=f tꜣw m fnd=i n iy.yt hrw.w=i* (He has taken away the breath from my nose, before my days had come).<sup>585</sup>

#### 3.37.1. Introduction

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

<i>Region:</i>	<i>Witness:</i>
Asyut	S1C, S2C
Deir el-Bersha	B1Bo, B2Bo, B4C
Gebelein	G2T
Theban area	T1L
Uncertain	Pap.Berl. <sup>586</sup>

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

For this spell, the majority of the witnesses came from Deir el-Bersha, which provided three witnesses. Asyut has two witnesses, and Gebelein and the Theban area supplied one each. Finally, the origin of Pap.Berl. is uncertain.

The following table shows the percentage of damage which occurred in the witnesses for this spell (figure 3.90):

<sup>584</sup> de Buck (1938) *CT II*, p. 55,a - 59,c; Speleers (1946), p. 56, 317-318; Faulkner (1973), p. 91; Barguet (1986), p. 231; Carrier (2004,a), p. 238-239; Gracia Zamacona (2008), p. 40-41, 113, 558, 589.

<sup>585</sup> de Buck (1938) *CT II*, p. 58,b-c (B2Bo), although it needs to be noted that it is not entirely clear who the he is, as it could refer to *sfg irw* (the one hidden of shape) as well, who is mentioned in II,57-58,d-a.

<sup>586</sup> Regulski (2015), p. 301, mentions that the art dealer who sold the papyrus to Borchardt suggested the papyrus came from Asyut.

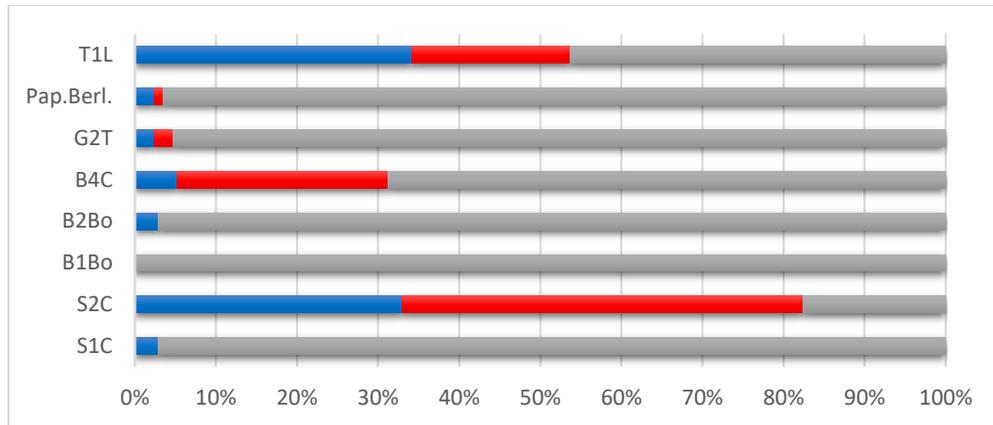


Figure 3.90 Percentage of reconstruction and damage in the witnesses for spell 89. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

For this spell, S2C is more than 80% partially or fully reconstructed, T1L more than 50%, and B4C over 30%. The other witnesses are relatively intact. Although all these witnesses are included in this work, any result including S2C, T1L and B4C needs to be considered with caution.

### 3.37.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.91):

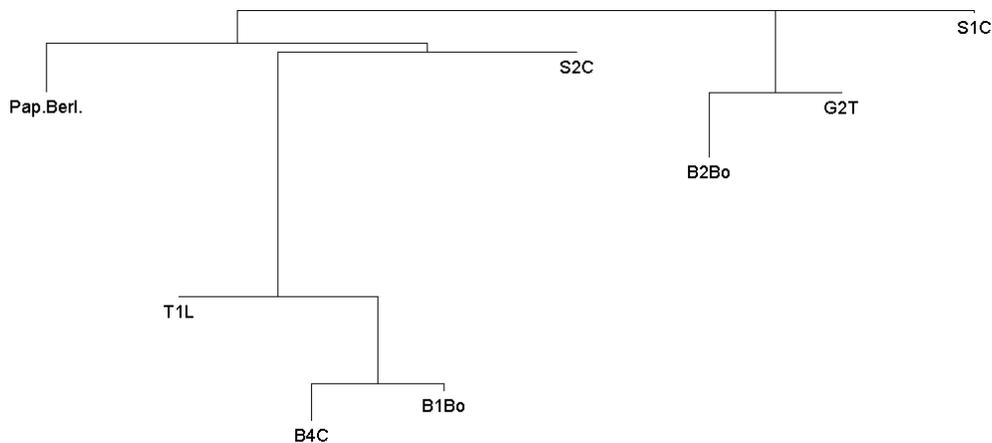


Figure 3.91 Rectangular phylogram display of the distance between the different witnesses of spell 89.

For spell 89, there are two branches, and a separate one for S1C. On a first glance, it seems that there are no regional specific patterns, as the witnesses are placed all over the dendrogram. The only region that has two witnesses on the same branch is Deir el-Bersha, with B1Bo and B4C. However, when the phrases that are used in these witnesses are taken into regard,<sup>587</sup> it becomes clear that the connection between B1Bo and B4C is not based on similarity, but rather dissimilarity. In total these two witnesses share two phrases between them, and most of the other phrases are unique variations in sentence structure. This is the case as well for T1L, which is on the same branch. For example, II,57,c, where the

<sup>587</sup> The full sentence structure file is available in appendix 3.34.

majority pattern is: *sḏm mdw=i ḥnꜥ=f* (who hear my word together with him).<sup>588</sup> G2T has a passive *sḏm=f here: sdm.w mdw=i ḥnꜥ=f* (while my word is heard together with him), while B1Bo has the name of the owner instead of the suffix pronoun *=i: sdm.t mdw ḏḥwty-nḥt pn ḥnꜥ=f* (who hear the word of this *ḏḥwty-nḥt* together with him). B2Bo has *sḏm.t* instead of *sḏm: sdm.t mdw=i ḥnꜥ=f* (who hear my word together with him), where T1L uses a *sḏm.n=f*, and added the particle *iw*, while replacing the suffix pronoun *=i* with the name of the owner: *iw sdm.n=f mdw imꜣw [pn] ḥnꜥ=f* (he has heard the word of this *imꜣw* together with him). B4C is similar to T1L, but used a *sḏm=f* rather than a *sḏm.n=f*, and used *mdw* as the subject instead of the suffix pronoun *=f: iw sdm mdw [sꜣ.t-ḥd-ḥtp tn ḥnꜥ=f]* (the word of this *sꜣ.t-ḥd-ḥtp* is heard together with him.). However, it cannot be stated that the purpose of the left main branch is only dissimilarity, as S2C and Pap.Berl. share a total of eight phrases.

In general, there are many sources of variation concerning sentence structure in this spell, with many unique variations in the sentence structure of the phrases. This might have influenced the placement of the witnesses, as it seems random. For example, S1C and G2T share eight phrases, and are the only witnesses that have the phrase II,59,c. However, G2T is placed on the same branch that B2Bo occupies, and they only share five phrases in total.

### 3.37.3. Conclusions

For spell 89, the method used in this chapter does not seem functional, as it is nearly impossible to see any reasoning behind the placement of the witnesses. It is assumed, that due to the high level of unique sentence structure variation in this spell, coupled with a relatively low number of phrases, there is too little stability for the method to work correctly.<sup>589</sup> Moreover, as can be seen with B1Bo and B4C, the results are deceptive, as the proximity is based on dissimilarity, instead of similarity.

## 3.38. Spell 94

This section will discuss spell 94.<sup>590</sup> De Buck considers this spell, together with spells 95-97 as a group, which contain within them a variant of spell 89.<sup>591</sup> However, Bonanno<sup>592</sup> rather regards spell 94-96 as a group, with spell 97 belonging to a group of spells that runs from spell 97-104. For the purposes of this work, the grouping of Bonanno is followed.

This spell is a statement by the deceased, where he identifies himself with the soul of Osiris, and the son of Osiris. This process seems to have included a copious amount of copulation, as the verb *nk* (to copulate) occurs often in this text.

<sup>588</sup> de Buck (1938) *CT II*, p. 57,c (S1C). This structure is used in S1C, S2C and Pap.Berl. All the other witnesses have unique phrases.

<sup>589</sup> Although there is the possibility that this spell has no clear regional sentence structure patterns at all.

<sup>590</sup> de Buck (1938) *CT II*, p. 67,a - 72,c; Speleers (1946), p. 58, 320-321; Faulkner (1973), p. 93; Barguet (1986), p. 233-234; Carrier (2004,a), p. 246-247; Gracia Zamacona (2008), p. 589, 650; Bonanno (2018), p. 282.

<sup>591</sup> de Buck (1938) *CT II*, p. 67, note 1\*.

<sup>592</sup> Bonanno (2018), p. 276, 297.

### 3.38.1. Introduction

Spell 94 is relatively short spell, with a total of 20 phrases.<sup>593</sup> The witnesses use only a selection of these phrases. In de Buck, there are a total of eleven witnesses, of which the supports S1C, S2C and B1C all provided two witnesses each. However, for the purposes of this work, B1C was treated as one entry only, as B1C,b was completely lost, and its inclusion in de Buck was more due to the witness being attested in spells 95-97. As de Buck states himself: 'This MS is so fragmentary that the length of the lines can be determined only approximately'.<sup>594</sup> Therefore, as the witness B1C,b would be nothing more than a complete reconstruction, it was considered impractical in regard to this study.<sup>595</sup> The following table sorts the witnesses based on region (table 3.35):

<i>Region:</i>	<i>Witness:</i>
Asyut	S1C,a, S1C,b, S2C,a, S2C,b
Deir el-Bersha	B1C, B1L, B3L
Meir	M3C, M28C, M31C

Table 3.35 Witnesses sorted by region for spell 94. See appendix 1 for a full list of details concerning every witness.

The highest number of witnesses come from Asyut, although this is deceptive, as they originate from only two supports belonging to the same owner. Deir el-Bersha and Meir both supplied three witnesses. Note that the material used in this section only reflects the material published in de Buck.

The following table shows the percentage of damage in the witnesses (figure 3.92):

<sup>593</sup> In de Buck the actual number of phrases is 22, but four phrases were merged into two.

<sup>594</sup> de Buck (1938) *CTII*, p. 67, note 2\*.

<sup>595</sup> Based on my method for reconstruction, it would be a copy of B1C,a, without any variation. Although a case could be made that B1C did have a second version at some point, it is possible as well that this spell never existed in its second form, so I considered discarding it preferable here.

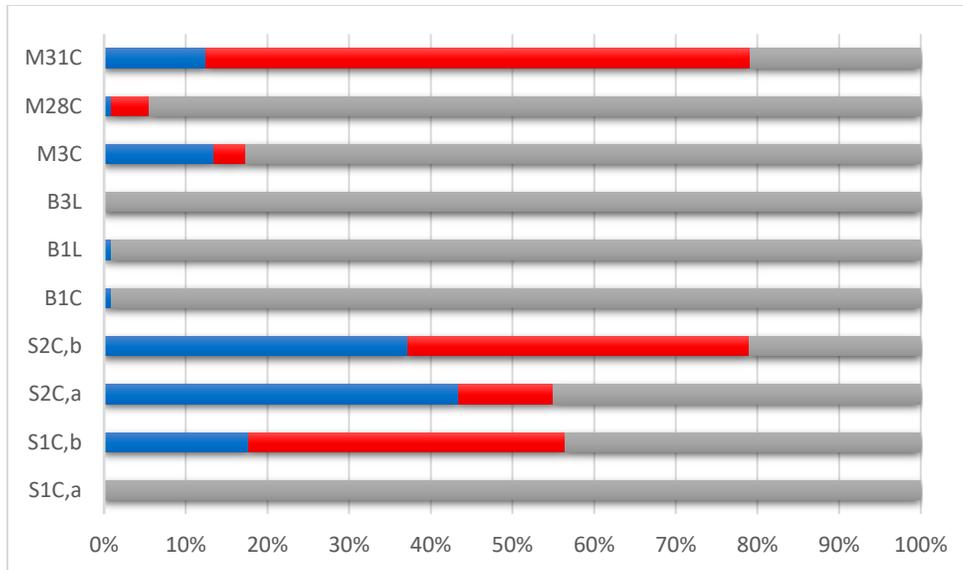


Figure 3.92 Percentage of reconstruction and damage in the witnesses for spell 94. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

As one can see in the figure above, S2C,b and M31C are both badly damaged, with nearly 80% of the tokens partially or fully reconstructed. S1C,b and S2C,a are both heavily damaged as well, with more than 50% partially or fully reconstructed. The other witnesses are relatively intact.<sup>596</sup>

That S1C,a is undamaged, in regard to the other witnesses from Asyut in de Buck, seems interesting, but it needs to be noted here that S1C,a actually only has three phrases of the 20, and these are barely similar to the same phrases in the other witnesses, or even the same support. Although all witnesses are included in the final results, it has to be remarked that any result which includes S1C,b, S2C,a, S2C,b and M31C need to be approached with caution.

### 3.38.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.93):

<sup>596</sup> Although I need to note that M28C is actually nearly completely lost now, and the witness in de Buck is based on earlier publications. See de Buck (1938) *CT II*, p. 67, note 3\*.

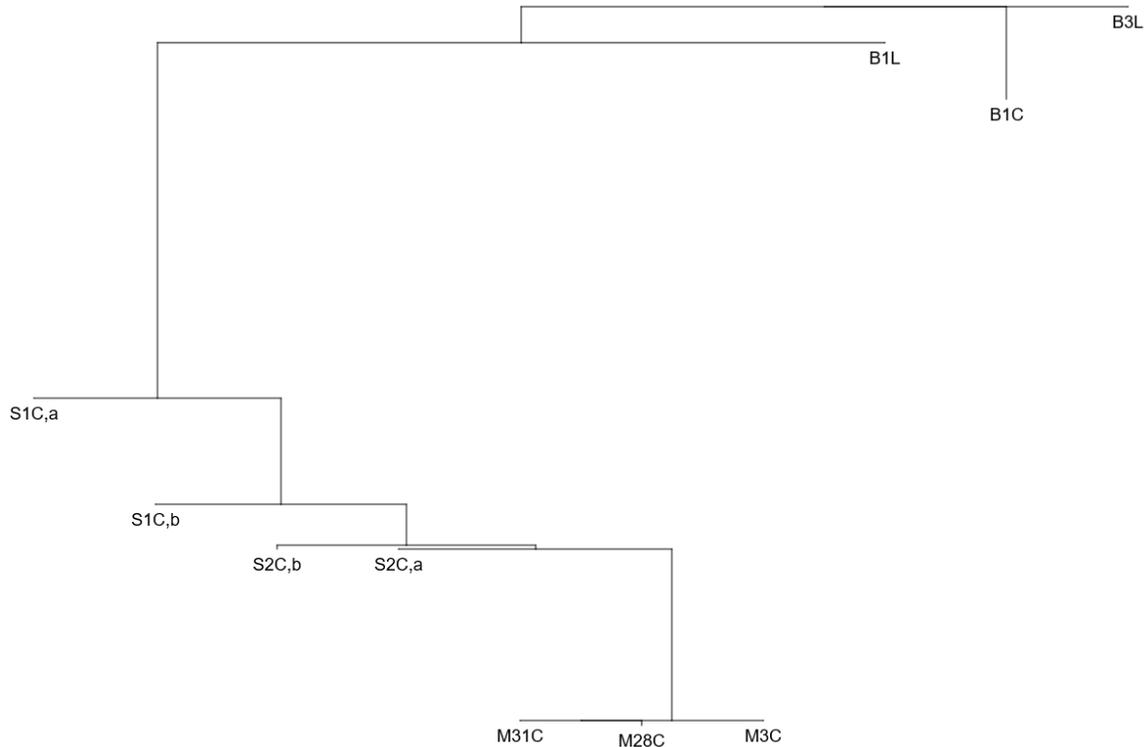


Figure 3.93 Rectangular phylogram display of the distance between the different witnesses of spell 94.

In this dendrogram, there is one large branch, on which most witnesses are placed, and two small ones, each containing one witness each, B1C and B3L. Note that it should not be considered important that B1L is on the main branch but close to B1C and B3L, as any reorientation of the dendrogram could place B1L at the other side of the dendrogram.

The placement of the three witnesses from Meir on the final section of the main branch is encouraging, as it suggests a common sentence structure pattern in the witnesses from Meir. Although this pattern would be related to the pattern used in Asyut, as these share the same main branch, it is distinct enough to warrant its own sub-branch. This is visible as well because M3C and M28C used the same phrases, and only have one phrase where they do not use an identical sentence structure. Their distinction from the other witnesses can for example be seen in II,68,b: *iri n wsir m dw iw=f* (who was made for Osiris from the efflux of his flesh). Although most of the other witnesses have the same structure,<sup>597</sup> the distinction lies with *dw* (efflux), which is written as *rdw* in the other witnesses. Even though both *dw* and *rdw* should be considered part of the same lemma, it is remarkable that the loss of the *r* only occurs in Meir. The placement of M3C, M28C and M31C falls within expectation, as based on Willems,<sup>598</sup> they belong to the same group, Meir group B, and their decoration pattern is relatively similar.

Additionally, the placement of S1C,a-b and S2C,a-b is encouraging as well, as it suggests a sentence structure pattern in Asyut as well. However, as most of these witnesses are badly damaged, this could

<sup>597</sup> Except for the witnesses with a unique phrase: B1L left out the connector *m*, S2C,a left out *iw=f*, S1C,a replaced *imy* with genitival adjective *n* and S1C,b added the suffix pronoun *=f* after *rdw*.

<sup>598</sup> Willems (1988), p. 93, 97-98.

be due more to the reconstructions that occurred. Additionally, as was discussed in chapter 3.36.2, the witnesses from S1C and S2C have the tendency to be different by design, so any placement in proximity of each other would tend outside expectation. The reconstructions could be dominantly responsible for similarity as opposed to the original content of the witnesses. Even so, in II,70,b S1C,b and S2C,a-b have a distinct structure from the other witnesses: *snđ.t n kf[.t=s]* (which is feared because of its uncovering),<sup>599</sup> where the other witnesses have: *snđ.t ntr.w kf.t=s* (which the gods fear, its uncovering),<sup>600</sup> which replaces the *n* with *ntr.w*, while reading the *snđ.t* as a relative *sđm=f*, instead of a participle.<sup>601</sup>

Although a separate branch between the witnesses from Deir el-Bersha would have been preferred, their placement can be explained due to a relatively high number of phrases with a unique structure that occurs in those witnesses. Additionally, they share only seven of the 20 phrases between all three of them, which are generally shared with the witnesses that are from the other regions as well. Therefore, their separate placement can be explained.

### 3.38.3. Conclusions

For spell 94, it seems that the method used in this chapter is able to visualise regional variation in the sentence structure, as there is a clear distinction between the three regions that have this spell. However, in Deir el-Bersha, there seems to be a lot of freedom in the structure, as it does not show a real common ground. This is visible in Asyut and Meir, which occupy distinct sections of the main branch. However, the distinction of Asyut could be due more to the reconstructions, as these were heavily damaged.

## 3.39. Spell 95

This section will deal with spell 95.<sup>602</sup> This spell should be considered a group together with spells 94 and 96, based on Bonanno, and the fact that these spells occur together on the supports as well. This spell is addressed to a guardian of the gates<sup>603</sup> by the deceased, who states how he will go forth in the day.

### 3.39.1. Introduction

Spell 95 is a short spell, consisting of only seven phrases, of which only S2C,a and S2C,b have all seven phrases. As discussed above, the method used in this chapter is problematic with shorter spells, and the inclusion of this spell is only because it belongs to a group, so that this group of four spells can be studied as a unit as well, in chapter 3.41. In de Buck, this spell occurs in a total of eight witnesses, that

<sup>599</sup> de Buck (1938) *CT II*, p. 70,b (S2C,a).

<sup>600</sup> de Buck (1938) *CT II*, p. 70,b (B3L).

<sup>601</sup> M28C has a unique phrase here, as it used *ntr* instead of *ntr.w*, and added a *n=f* before *ntr*.

<sup>602</sup> de Buck (1938) *CT II*, p. 72,d - 74,c; Speleers (1946), p. 58, 321-322; Faulkner (1973), p. 94; Barguet (1986), p. 234; Carrier (2004,a), p. 248-249; Gracia Zamacona (2008), p. 558, 590; Bonanno (2018), p. 282.

<sup>603</sup> Or some sort of cakes, based on the X4 (𐎧) classifier used in the witnesses from Deir el-Bersha.

originate from a total of three regions. Two supports provided two witnesses for this spell, namely B1C<sup>604</sup> and S2C. The following table shows the witnesses sorted by region (table 3.36):

<i>Region:</i>	<i>Witness:</i>
Asyut	S2C,a, S2C,b
Deir el-Bersha	B1C,a, B1C,b, B1L, B3L
Meir	M3C, M28C

Table 3.36 Witnesses sorted by region for spell 95. See appendix 1 for a full list of details concerning every witness.

For this spell, the majority of the witnesses come from Deir el-Bersha, which provided four witnesses. Asyut and Meir both supplied two witnesses. Note that the witnesses used for this section only reflect the material published in de Buck.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.94):

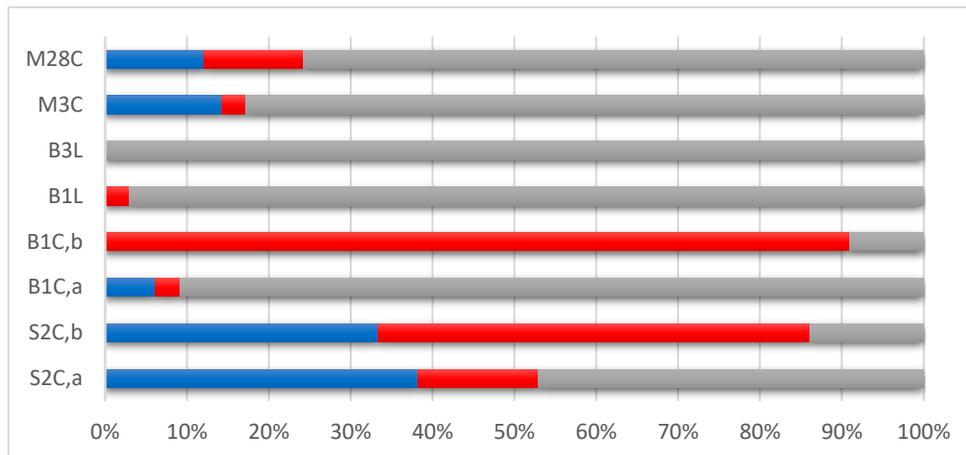


Figure 3.94 Percentage of reconstruction and damage in the witnesses for spell 95. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

B1C,b is badly damaged, with more than 90% of its tokens reconstructed.<sup>605</sup> S2C,a-b were both badly damaged as well, S2C,b was nearly 90% fully or partially reconstructed, and S2C,a more than 50%. M28C was more than 20% partially or fully reconstructed, while the other witnesses were relatively intact. Although all these witnesses were included in the results, any results including S2C,a-b or B1C,b should be considered dubious at best.

### 3.39.2. Results and discussion

After the method described in 3.2.2 was applied, the following dendrogram was produced (figure 3.95):

<sup>604</sup> In contrary to spell 94, there are actually some signs left in this spell for B1C,b, so here the witness is actually included.

<sup>605</sup> In total, there were just 3 of the 33 tokens visible.

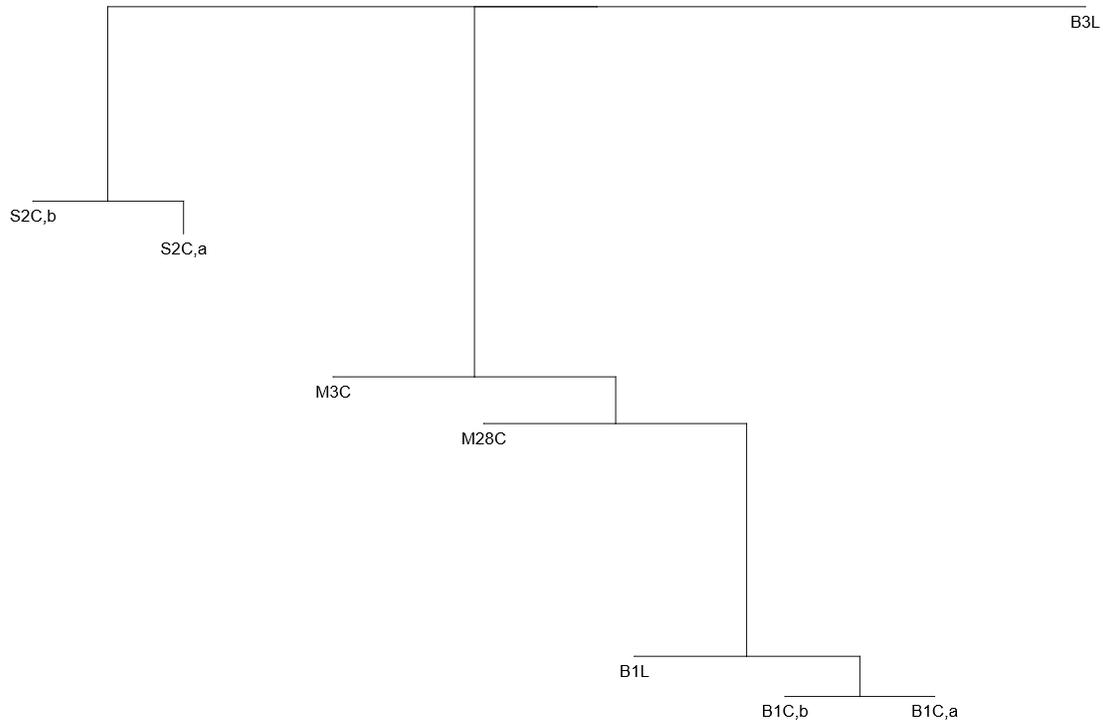


Figure 3.95 Rectangular phylogram display of the distance between the different witnesses of spell 95.

In spell 95, the dendrogram has two main branches, and a lesser one for B3L. The separate branch for S2C,a and S2C,b is encouraging, as it suggests that S2C has a separate sentence structure pattern from the other witnesses. This is supported by the fact that S2C,a-b use phrase II,73,c, which only occurs in these witnesses. Additionally, they only share phrases with each other, and not with the other witnesses, which supports their placement. For example, II,73,b, where S2C,a-b have *pr.n=i hrw* (I have gone forth in the day),<sup>606</sup> where the witnesses from Meir add the demonstrative *pn* after *hrw*: *pr.n=i m hrw pn* (I have gone forth in this day),<sup>607</sup> while the witnesses from Deir el-Bersha use a prospective *sdm=f* instead of a *sdm.n=f*: *pr.y=i m hrw* (I will go forth in the day).<sup>608</sup> However, as both S2C,a and S2C,b are badly damaged, it is not unlikely that reconstructions are more the cause of the placement than the actual text that was used here.

The placement of M3C and M28C is within expectation as well, as they share three phrases, of which the structure only occurs in Meir. What cannot be explained however, is the placement of B1C,a-b and B1L on the same branch, as they only share one phrase, II,73,a with M3C. Thus, one would expect that they should not share the same branch as M3C and M28C, or if they do, that M28C would be in the place of M3C and vice-versa. Moreover, as B3L shares three phrases, II,72,d, II,73,b and II,74,a with B1C and two phrases, II,72,d and II,73,b with B1L, it would be placed a lot closer to the other witnesses from Deir el-Bersha than to Meir. However, the placement of B3L is not surprising, as three of the six phrases have

<sup>606</sup> de Buck (1938) *CT II*, p. 73,b (S2C,a). Note that S2C,b is a complete reconstruction.

<sup>607</sup> de Buck (1938) *CT II*, p. 73,b (M3C).

<sup>608</sup> de Buck (1938) *CT II*, p. 73,b (B1C,a). Note that the .y ending was only visible in B1C,a and B1L.

an unique structure.<sup>609</sup> The placement of B1C,b was obvious however, as the reconstruction was based on B1C,a.

### 3.39.3. Conclusions

As seen in spell 2, 3, 5, 8, 10, 12, 15, 19 and 31, a low number of phrases seem to influence the results to the extent that the method used in this chapter cannot be trusted. Even though some grouping based on region is visualised in the dendrogram, when compared to the actual phrases used, a clearer division between the three regions would have been expected. Asyut, Deir el-Bersha and Meir all have a distinct pattern, albeit with a lot of unique sentence structure pattern variations. Therefore, the placement seems random, even if the results partially resemble the results that would have been expected.

## 3.40. Spell 96

The following section will discuss spell 96.<sup>610</sup> Together with spells 94 and 95, it should be considered part of a group of spells. This spell can be separated into three parts. In the first the deceased is stated to go forth, as he is the soul of Osiris, with whom he copulates. The second section concerns the deceased travelling as Re, as the deceased made the soul of Re and vice-versa: *in rꜥ iri bꜣ-i spi iri bꜣ n rꜥ* (It is Re who made my soul, *spi* made the soul of Re).<sup>611</sup> The final section is quite similar to spell 89, as the deceased addresses the guardian of the battleground, stating his power over his enemies, and his willingness to appear in the tribunal, to be justified.

### 3.40.1. Introduction

This spell is the longest spell in the spell group of spells 94-96, with a total of 54 phrases.<sup>612</sup> The witnesses use a selection of these phrases to form their variant of spell 96. This spell occurs in de Buck in a total of ten witnesses, which come from three different regions. The supports S2C and B1C both provided two witnesses for this spell. The following table shows the witnesses sorted by region (table 3.37):

<i>Region:</i>	<i>Witness:</i>
Asyut	S2C,a, S2C,b
Deir el-Bersha	B1C,a, B1C,b, B1L, B3L
Meir	M3C, M28C, M30C, M37C

Table 3.37 Witnesses sorted by region for spell 96. See appendix 1 for a full list of details concerning every witness.

<sup>609</sup> II,73,a, II,74,b and II,74,c.

<sup>610</sup> de Buck (1938) *CT II*, p. 75,a - 90,e; Speleers (1946), p. 58-59, 322-323; Faulkner (1973), p. 94-96; Barguet (1986), p. 234-235; Carrier (2004,a), p. 250-255; Gracia Zamacona (2008), p. 41-42, 113, 273, 286, 481-482, 528, 548-549, 559, 590-591, 646-647, 651-652, 749, 759, 960, 1480; Gracia Zamacona (2015), p. 28; Bonanno (2018), p. 283.

<sup>611</sup> de Buck (1938) *CT II*, p. 83,c (B1C,a).

<sup>612</sup> The actual number is higher, as some phrases were merged together.

Both Deir el-Bersha and Meir provided four of the ten witnesses, while Asyut supplied two witnesses. Note that the witnesses used in this section only represent the material published in de Buck.

Additionally, it needs to be noted that M30C and M37C only have part of the spell, as they are only fragments. S2C,a and S2C,b end their variant of the spell before the third section of the spell starts, as they continue with something completely different.<sup>613</sup> B1C,a ends the spell early, as the lid ends before the spell was finished.

The following figure shows the percentage of damage which occurred in the witnesses in this spell (figure 3.96):

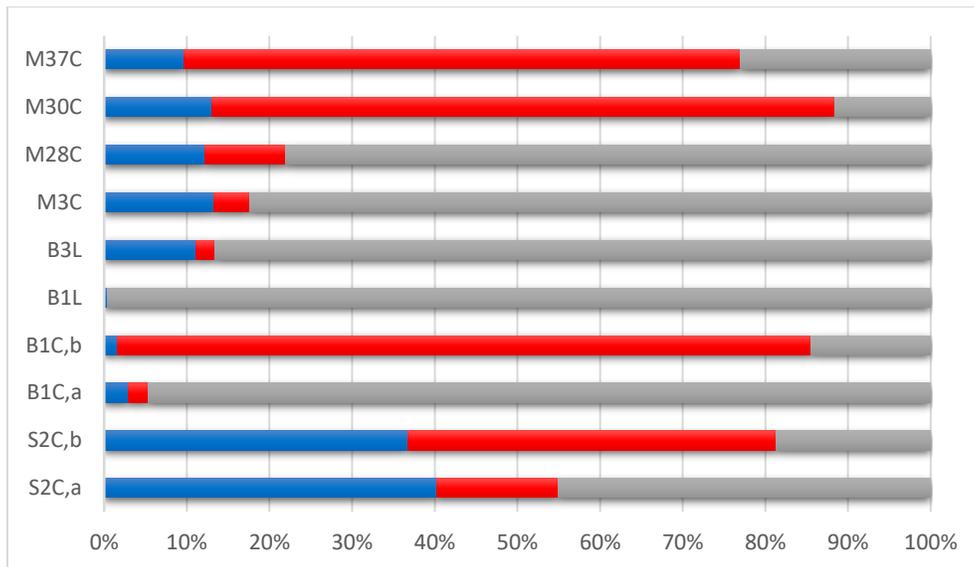


Figure 3.96 Percentage of reconstruction and damage in the witnesses for spell 96. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

For this spell, half of the witnesses are badly damaged. S2C,b, B1C,b and M30C are more than 80% partially or fully reconstructed. M37C is nearly 80% partially or fully reconstructed. S2C,a is more than 50% partially or fully reconstructed. The other witnesses are relatively intact, with only M28C having over 20% partial or full reconstructions. Although all witnesses are included, any results including the badly damaged witnesses need to be approached with caution.

### 3.40.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.97):

<sup>613</sup> de Buck (1938) *CT II*, p. 83, note 5\*.

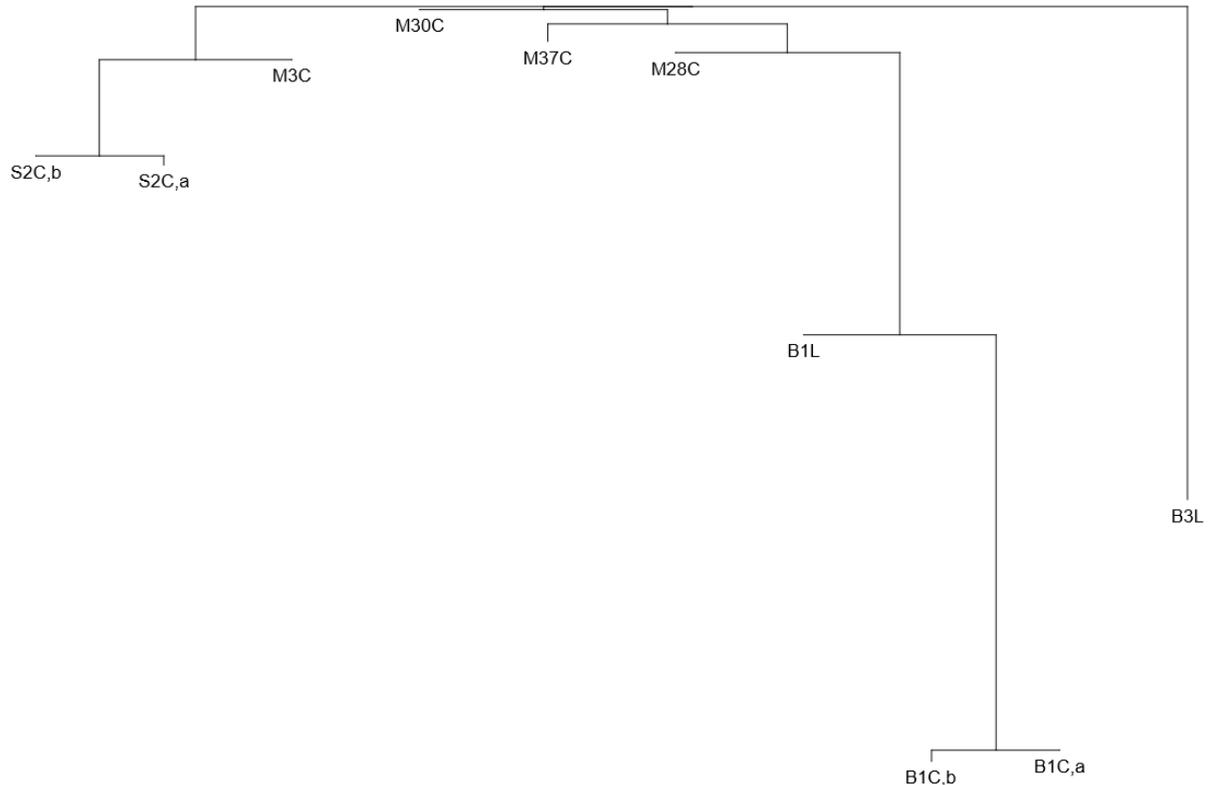


Figure 3.97 Rectangular phylogram display of the distance between the different witnesses of spell 96.

In this dendrogram, there are two main branches, and a separate branch for B3L. On a quick glance, there does not seem to be a regional pattern here. S2C,a and S2C,b are on the final section of left branch, and placed together. As they share the same shorter version of this spell, the placement falls within expectations. Moreover, this can be seen in II,79,a, where they have: *ī.n=sn ntr.w [r] wsir* (they have said, the gods, to Osiris),<sup>614</sup> while the witnesses from Meir replace the *sḏm.n=f* with a participle followed by the connector *in: ī in=sn ntr.w [r] wsir* (which is said by them, the gods, to Osiris)<sup>615</sup> and the witnesses from Deir el-Bersha added *nb.w* after *ntr.w*, and left out the *r wsir: ī.n=sn ntr.w nb(.w)* (they have said, all the gods).<sup>616</sup> However, due to the extensive damage in S2C,a-b, it cannot be said if this is due to the reconstructions or not. Additionally, M3C was placed on this branch, which seems unusual as M3C only shares six phrases with S2C,a-b, and more phrases with the other witnesses from Meir.

The placement of B1C,a-b and B1L seems encouraging, until B3L, which is on another branch is considered. Although B3L has a high number of unique structures in its phrases, this is the case for B1L as well, and there seems to be a limited advantage to B1L over B3L with B1C,a-b. Additionally, as B1C,a-b and B1L are placed on the same branch as M30C, M37C and M28C, some resemblance should be expected. However, this is limited, as the witnesses from Meir are usually different in sentence structure. For example in II,86,c, where the witnesses from Deir el-Bersha have: *šḥm=ī im=f* (while I have

<sup>614</sup> de Buck (1938) *CT II*, p. 79,a (S2C,a).

<sup>615</sup> de Buck (1938) *CT II*, p. 79,a (M3C).

<sup>616</sup> de Buck (1938) *CT II*, p. 79,a (B1L).

power over him),<sup>617</sup> while the witnesses from Meir have: *shm=i hft.yw=i* (while I have power over my enemies),<sup>618</sup> where the *im=f* was replaced by *hft.yw=i*.

Based on the codes given to the phrases, a reason for the relatively random placement of the witnesses can be given. Nearly every witness has a high number of unique phrase structures, when compared to the other witnesses. These unique variations likely give the program too few phrases to base placements on. However, another possible explanation is that there is no regional sentence structure pattern for this spell.

### 3.40.3. Conclusions

Based on the dendrogram created for this spell, there does not seem to be a clear regional pattern in the sentence structure. Although a pattern for Asyut and Deir el-Bersha is suggested, the placement of the other witnesses does not lead to a clear picture. Thus, for this spell, the method described in this chapter seems less useful if the preferred result is to provide a visual representation of regional variation in the sentence structure.

## 3.41. Spell group 94-96

As spell 94-96 are supposed to be considered a group, they should be studied in this manner as well. This group of spells will be treated here as was done for spells 1-27 in chapter 3.29, and spells 30-32 in chapter 3.33. The following table will show the spells used per witness of this group (table 3.38):

		<i>Witness:</i>											
<i>Spell:</i>	S1C,a	S1C,b	S2C,a	S2C,b	B1C,a	B1C,b	B1L	B3L	M3C	M28C	M30C	M31C	M37C
94	✓	✓	✓	✓	✓		✓	✓	✓	✓		✓	
95			✓	✓	✓	✓	✓	✓	✓	✓			
96			✓	✓	✓	✓	✓	✓	✓	✓	✓		✓

Table 3.38 Occurrence of spells in for every witness in spell 94-96

Note that the order in which the spells occur is the same as seen in this table, as the spells follow each other sequentially in the witnesses. The witnesses that did not have one or more of the spells were treated as described in chapter 3.29.

### 3.41.1. Results and discussion

Using the method discussed in 3.2.2, combined with the adaptations discussed in chapter 3.29, the following dendrogram was created (figure 3.98):

<sup>617</sup> de Buck (1938) *CT II*, p. 86,c (B3L).

<sup>618</sup> de Buck (1938) *CT II*, p. 86,c (M3C).

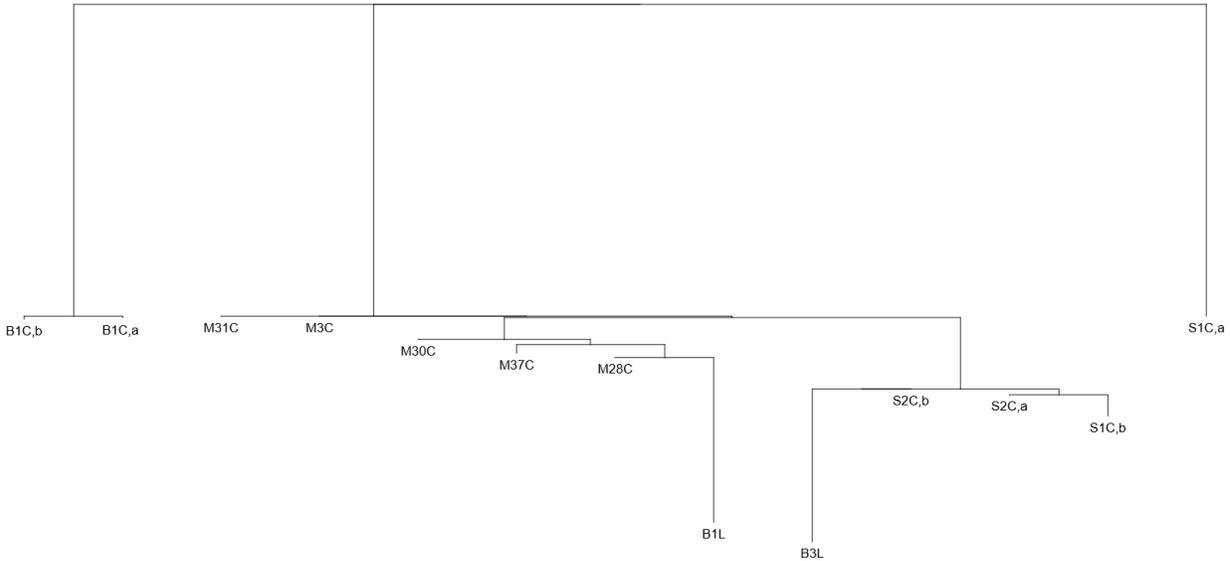


Figure 3.98 Rectangular Phylogram display of the distance between different witnesses of spell 94-97.

In this dendrogram, there are three branches, one large branch in the centre, which contains three sub-branches, a smaller branch on the left, which contains B1C,a-b, and one final branch for S1C,a. The placement of B1C,a-b falls within expectations, as B1C,b was badly damaged, and reconstructed based on B1C,a, and therefore nearly identical. Therefore, its placement is predetermined. Second, the separation of S1C,a falls within expectations as well, as it only has a few phrases of spell 94, which are structurally different from the other witnesses.

In the central branch, there are two sections of witnesses from Meir, which suggest some similarity in the sentence structure in Meir. Note that the separation between the two groups of Meir witnesses follows in general the same separation pattern as seen in figure 3.97 (chapter 3.40.2), where M3C existed on a separate branch from M28C and M37C as well. However, as most of the witnesses from Meir were badly damaged, any placement could have been due to the reconstructions that were performed.

The right sub-branch of the central branch contains S1C,b, S2C,a and S2C,b, suggesting a distinct sentence structure pattern in Asyut as well. However, the idea that a distinction exists in Asyut and Meir is contradicted by the placement of B1L and B3L. These witnesses from Deir el-Bersha are both connected to either Asyut or Meir, which weakens the suggestion that there is a distinct sentence structure pattern in these regions. Moreover, based on the results seen in spell 95 and 96, one would expect more proximity between B1C,a-b and B1L, instead of its connection to the witnesses from Meir. In regard to the results of spell 94 to 96 separately, the placement of B3L is unusual as well, as in all these spells it is placed on its own branch, without any proximity to any witness from Asyut.

### 3.41.2. Conclusions

Due to the confusing results created using this spell group, it seems that the method used in this chapter does not work for this spell group, even if some results fall within expectation. Alternatively, it could be

argued that the method does not work because there is no clear regional variation in the sentence structure for these spells.

However, there seems to be a suggestion in the dendrogram of a distinct sentence structure pattern in Asyut and Meir respectably, even if their borders are indistinct.

### 3.42. Spell 97

This section will discuss spell 97.<sup>619</sup> This spell should be considered part of a group of spells which run from spell 97-104.<sup>620</sup> In this spell, the deceased identifies himself with Thot, after which he appeals to the eye of Horus to be taken with it. Finally, the deceased appeals to Atum.

#### 3.42.1. Introduction

This spell is another short spell, consisting only out of eight phrases,<sup>621</sup> of which the witnesses use a selection.<sup>622</sup> In de Buck, this spell is attested in a total of nine witnesses. These witnesses come from a total of four different regions. The following table shows the witnesses sorted by region (table 3.39):

<i>Region:</i>	<i>Witness:</i>
Asyut	S10C
Deir el-Bersha	B1Bo, B4C, B1L, B3L
Meir	M3C, M28C, M37C
Theban area	T1L

Table 3.39 Witnesses sorted by region for spell 97. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses for this spell come from Deir el-Bersha, which provided four witnesses. Meir supplied three witnesses, and Asyut and the Theban area both have one witnesses. The witnesses used in this section only reflect the material published in de Buck.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.99):

<sup>619</sup> de Buck (1938) *CT II*, p. 91,a - 92,e; Speleers (1946), p. 59-60, 323-324; Faulkner (1973), p. 96; Barguet (1986), p. 236; Carrier (2004,a), p. 256-257; Gracia Zamacona (2008), p. 168, 591, 652.

<sup>620</sup> Bonanno (2018), p. 297.

<sup>621</sup> In de Buck this is actually a total of nine phrases, but II,92,b-c were merged together to form a complete clause.

<sup>622</sup> This spell was originally added based on the grouping of de Buck of spells 94-97, to be studied as a group, as by the time I encoded this spell, I was already aware of the issues that usually occur regarding the method used in this chapter concerning short spells.

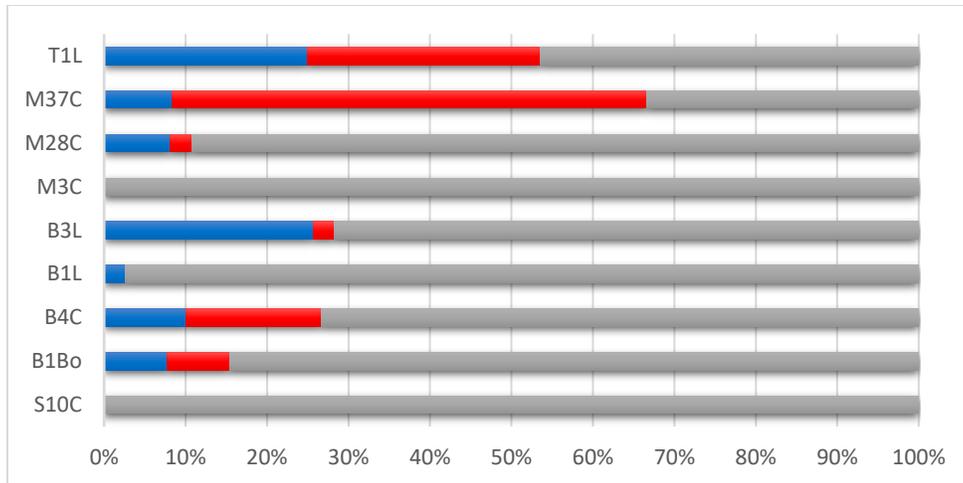


Figure 3.99 Percentage of reconstruction and damage in the witnesses for spell 97. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

In this spell, M37C and T1L are both badly damaged, as M37C has nearly 70% of its tokens partially or fully reconstructed. T1L is for more than 50% partially or fully reconstructed. The other witnesses are relatively intact, with only B3L and B4C having more than 20% partial or full reconstructions. Although all witnesses of de Buck are included in this section, any results based on these witnesses need to be approached with caution.

### 3.42.2. Results and discussion

After applying the method described in 3.2.2, the following dendrogram was made (figure 3.100):

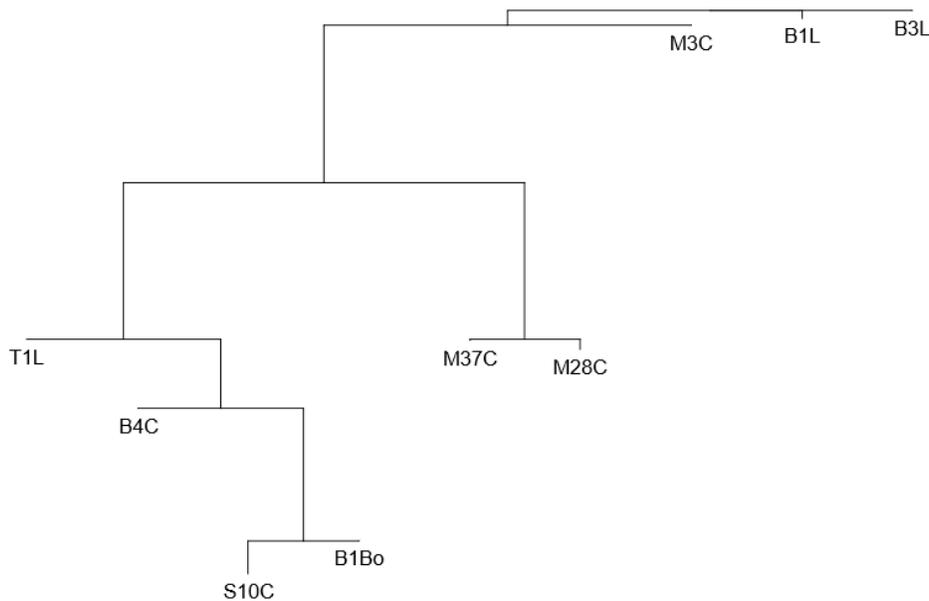


Figure 3.100 Rectangular phylogram display of the distance between the different witnesses of spell 97.

In this dendrogram, there is one main branch, which divides into two sub-branches, after M3C branched off in the first stage. Beside this main branch there are two small branches, one for B1L and one for B3L. The right sub-branch of the main branch, which contains M28C and M37C, is encouraging, as it suggests a sentence structure pattern in Meir. This can be seen in II,92,d, where M28C, and M37C have: *šd=s wi* (so that it will take me),<sup>623</sup> where in B3L and B1L the pronouns are changed to *=i* and *sw*: *šd=i sw* (so that I will take him).<sup>624</sup> As there is a separate sub-branch for M3C, this pattern from Meir is not used by all the witnesses from Meir, which is clearly visible in M3C, which only used four of the eight phrases, while M28C and M37C use six of the eight. Moreover, M3C only shares two phrases with M28C, and three with M37C, so its separate placement is valid. As stated above, M37C was badly damaged, so its similarity with M28C might be more due to the reconstructions, than the original text used.

The left sub-branch seems more disordered. However, these four witnesses share a specific feature, as they only have four phrases of the eight,<sup>625</sup> which supports their placement. Moreover, this branch is actually another branch of dissimilarity then similarity, as for every witness, three of the four phrases have a unique structure used only in that witness. The pair B1Bo and S10C share the single phrase II,91,c between them: *n dḥwty ikr im=s* (because Thot, the excellent one, is in it),<sup>626</sup> where B4C and T1L have *dḥwty ikr* (Thot, the excellent one),<sup>627</sup> leaving out the connector *n* and the *im=s*. In comparison, the other witnesses have: *ink dḥwty ikr* (I am Toth, the excellent one),<sup>628</sup> which has *ink* instead of the connector *n*, and left out the *im=s*. This could explain the relative proximity of B4C and T1C, as well as that of S10C and B1Bo.

Finally, B1L and B3L are placed on their own branches, even though based on the phrases used, they should have been on one branch together, as they share five out of the seven phrases they use, and they both use phrase II,92,e, which only occurred in these two witnesses. Note that although they appear close in figure 3.100, this is meaningless, as a reorientation in the visualisation could place them on either side of the dendrogram.

### 3.42.3. Conclusions

In this spell there is a low number of phrases, so that the method described in this chapter seems to work, in a deceptive fashion. Most of the separation has seemingly been based on the specific phrases used, and not on underlying similarity in the sentence structure, with the exception of M28C and M37C. Moreover, there is a complete sub-branch dedicated to dissimilarity, as the only clear uniting factor between these witnesses is the number and position of the phrases used, not the similar sentence structure used. Additionally, B1L and B3L would have been expected to be placed on the same branch,

<sup>623</sup> de Buck (1938) *CT II*, p. 92,d (B3L).

<sup>624</sup> de Buck (1938) *CT II*, p. 92,d (M28C).

<sup>625</sup> B4C uses five phrases, as it is the only witness with a title. The full sentence structure file is available in appendix 3

<sup>626</sup> de Buck (1938) *CT II*, p. 91,c (B1Bo).

<sup>627</sup> de Buck (1938) *CT II*, p. 91,c (T1L).

<sup>628</sup> de Buck (1938) *CT II*, p. 91,c (B1L).

which did not occur. Although the dendrogram used here suggests some level of proximity, this is only based on the visualisation pattern chosen.

### 3.43. Spell 151

The following section will discuss spell 151.<sup>629</sup> This spell concerns the movement of the deceased in the netherworld, while the deceased sails in the bark of Re.

#### 3.43.1. Introduction

This spell is relatively short, consisting of a total of seventeen phrases.<sup>630</sup> However, all the witnesses only use a selection of these seventeen phrases. In de Buck, this spell occurs in a total of eight witnesses, which originate from four different regions. The following table shows the witnesses separated by region (table 3.40):

<i>Region:</i>	<i>Witness:</i>
Asyut	S14C
Deir el-Bersha	B1Bo, B2Bo, B3Bo, B1C
el-Lisht	L1Li
Saqqara	Sq6C, Sq3Sq

Table 3.40 Witnesses sorted by region for spell 151. See appendix 1 for a full list of details concerning every witness.

Most of the witnesses come from Deir el-Bersha, which supplied four witnesses. Saqqara provided a total of two witnesses, while Asyut and el-Lisht have one witness each. Note that the witnesses used in this section only reflect the material published in the Buck.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.101):

<sup>629</sup> de Buck (1938) *CT II*, p. 255,a - 259,c; Speleers (1946), p. 85, 375; Faulkner (1973), p. 130-131; Barguet (1986), p. 133-134; Carrier (2004,a), p. 366-367; Gracia Zamacona (2008), p. 408, 483, 549-550, 560, 653, 710, 788, 803, 1101, 1103.

<sup>630</sup> In de Buck, there are actually 19 phrases, as some phrases were merged together in the database.

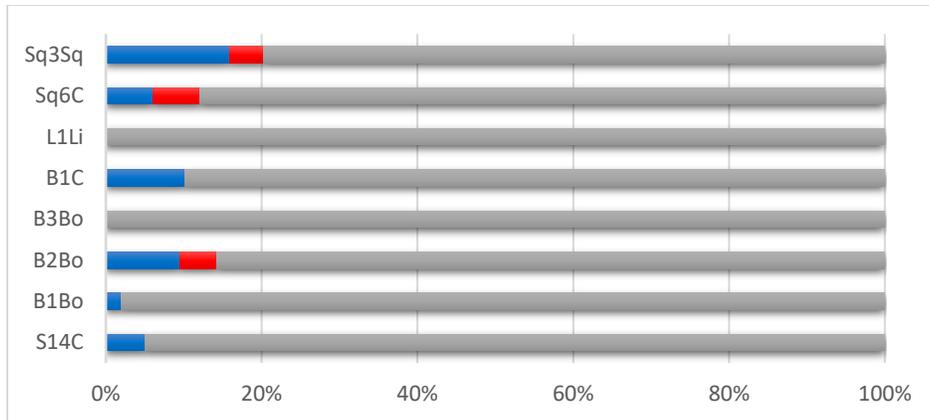


Figure 3.101 Percentage of reconstruction and damage in the witnesses for spell 151. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

As one can see above, the witnesses in this spell are relatively intact, with only Sq3Sq reaching the 20% partial or full reconstruction mark, with most tokens only being damaged, not fully lost. Therefore, the results are considered to be a representation of the original, and not unduly influenced by reconstructions.

### 3.43.2. Results and discussion

Before proceeding to the dendrogram, it needs to be stated that phrases used in this spell are extremely varied,<sup>631</sup> with the majority of the phrases used by the witnesses showing some sort of unique variation in the sentence structure, which does not occur in the other witnesses.

Using the method described in 3.2.2, the following dendrogram was created (figure 3.102):

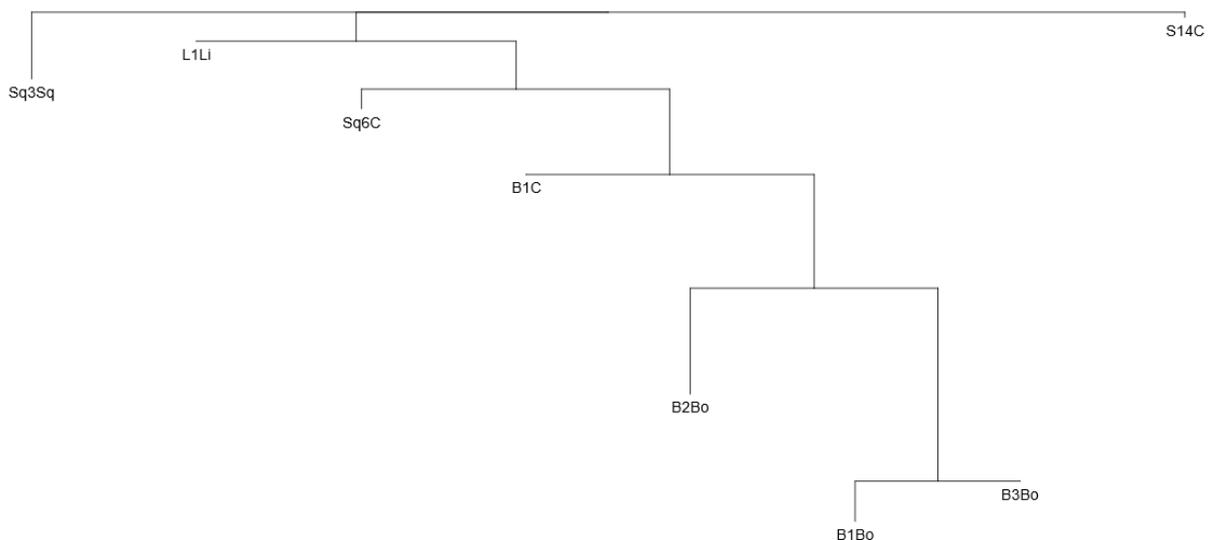


Figure 3.102 Rectangular phylogram display of the distance between the different witnesses of spell 151.

<sup>631</sup> The full sentence structure file is available in appendix 3.39.

In this dendrogram, there is one major branch, which contains the majority of the witnesses, and two small separate branches for Sq3Sq and S14C respectively.

The placement of B1Bo, B2Bo, B3Bo and B1C in the final section seems encouraging, despite some distance between them, as it implies a similar structure. However, this is deceptive, as these witnesses are highly dissimilar. The placement of B1Bo in proximity to B3Bo is based on two phrases, II,257,a and II,257,b, in which they use the same structure. B2Bo branches off one level higher, but has only one phrase that can be linked to other witnesses, namely II,255-256,d-a, which it shares with B1C and Sq6C and Sq3Sq. Thus, it shares no phrases with B1Bo and B3Bo. This might seem unusual, as B1Bo and B2Bo belong to the same owner. However, there is a clear form of variation which occurs in this spell between them. B1Bo uses the third person singular when referring to the owner in the text, where B2Bo uses the first person singular. Therefore, it seems that the variation between B1Bo and B2Bo was intentional. B1C and Sq6C share a total of three phrases, which can explain their connection.

However, Sq6C and Sq3Sq are on different branches, which based on the low level of similarity in the Deir el-Bersha section seems unusual. These witnesses share a total of four phrases. For example, II,256,c: *wn ḥ3.t w<sup>c</sup>* (the tomb of the sole one is opened),<sup>632</sup> where L1Li and S14C add a genitival adjective between *ḥ3.t* and *w<sup>c</sup>*: *wn ḥ3.t n(.t) w<sup>c</sup>* (the tomb of the sole one is opened).<sup>633</sup> The other witnesses have unique phrases, as B2Bo only has *wn* (who are opened), B1Bo replaced *w<sup>c</sup>* with *rw*: *wn ḥ3.t rw* (the tomb of the lion is opened) and B1C added the genitival adjective *n* and replaced *w<sup>c</sup>* with *šw*: *wn ḥ3.t n(.t) šw* (the tomb of Shu is opened).<sup>634</sup> Moreover, as Sq6C does not use the final four phrases, it could be argued that Sq6C should be on the separate branch, not Sq3Sq.

Finally, it could be argued that S14C and L1Li should have been placed on the same branch, as they share a total of four phrases between them as well, which is not reflected in the dendrogram, since they exist on different branches.

### 3.43.3. Conclusions

For this spell, it cannot be said with certainty if the method used in this chapter works correctly. The results produced are deceptive, as they imply a distant connection between the witnesses from Deir el-Bersha, which cannot be supported by the actual phrases used. Moreover, the low number of phrases that connect the witnesses from Deir el-Bersha should have done the same to the witnesses from Saqqara, which is not the case.

Based on this spell, it is clear that spells with a high level of unique sentence structure variation are of limited use when approached with the method discussed in this chapter. Moreover, due to the deceptive nature of the placement of the witnesses from Deir el-Bersha, the method seems incapable of visualizing any regional pattern in the sentence structure used. However, it can be argued that there is

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<sup>632</sup> de Buck (1938) *CT II*, p. 256,c (Sq6C).

<sup>633</sup> de Buck (1938) *CT II*, p. 256,c (S14C). Note that the genitival adjective could be a connector as well: 'the tomb is opened for the sole one.'

<sup>634</sup> Could be read as: 'the tomb is opened for Shu.'

no regional pattern which occurs in this spell, and that this spell allowed for a lot of liberty in its actual form.<sup>635</sup>

### 3.44. Spell 154

Spell 154<sup>636</sup> is the subject of the following section. This spell should be considered part of a group of spells,<sup>637</sup> which run from spell 154 to spell 160, which is called the book of the moon.<sup>638</sup> This spell is additionally an example of the continuous nature of the mortuary literature, as this spell survives into the corpus of the *Book of the Dead*, as chapter 115.<sup>639</sup> However, the order in which the spells of this group occur as part of the *Coffin Texts* are not retained.<sup>640</sup>

Spell 154 concerns the knowledge of the deceased concerning the origins of the month, and why months are not uniform in length.<sup>641</sup> This explanation is done through a narrative, structured as: A occurred, so B came to be.

#### 3.44.1. Introduction

This spell is one of the longer spells used in this work, as it consists of a total of 44 phrases. The witnesses use a selection of these phrases to create their version of this spell. In de Buck, this spell is attested in a total of 21 witnesses, although there are three supports, S1C, S9C and B4L, who provide two witnesses each. The 21 witnesses come from three different regions. The following table shows the witnesses separated by region (table 3.41):

<i>Region:</i>	<i>Witness:</i>
Asyut	S1C,a, S1C,b, S2C, S3C, S9C,a, S9C,b S2P, S3P, S1Tü
Deir el-Bersha	B2Bo, B4Bo, B1C, B3C, B9C, B17C, B1L, B4L,a, B4L,b, B2P, B1Y
Meir	M38C

Table 3.41 Witnesses sorted by region for spell 154. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses for this spell come from Deir el-Bersha, which provided eleven witnesses. Asyut supplied nine witnesses and Meir has one witness. Note that the material used in this section only reflects the material used in de Buck.

<sup>635</sup> Although it could be argued as well that the spell was poorly understood by the Ancient Egyptians as well, which allowed for a high level of variation due to errors in transmission.

<sup>636</sup> Sethe (1922), p. 12-13; de Buck (1938) *CT II*, p. 266,a - 289,e; Speleers (1946), p. 86-87, 377-380; Faulkner (1973), p. 132-133; Barguet (1986), p. 571-572; Carrier (2004,a), p. 370-375; Gracia Zamacona (2008), p. 376-377, 391, 654, 1253-1254; Gracia Zamacona (2015), p. 12; Priskin (2019), p. 22-39.

<sup>637</sup> Sethe (1922), p. 1-4; Lapp (1989), p. 181-182; Quirke (2003), p. 173; Hays (2004), p. 190.

<sup>638</sup> Priskin (2016), p. 102-103.

<sup>639</sup> Sethe (1922), p. 1-6.

<sup>640</sup> Priskin (2019), p. 203.

<sup>641</sup> Priskin (2019), p. 177-178.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.103):

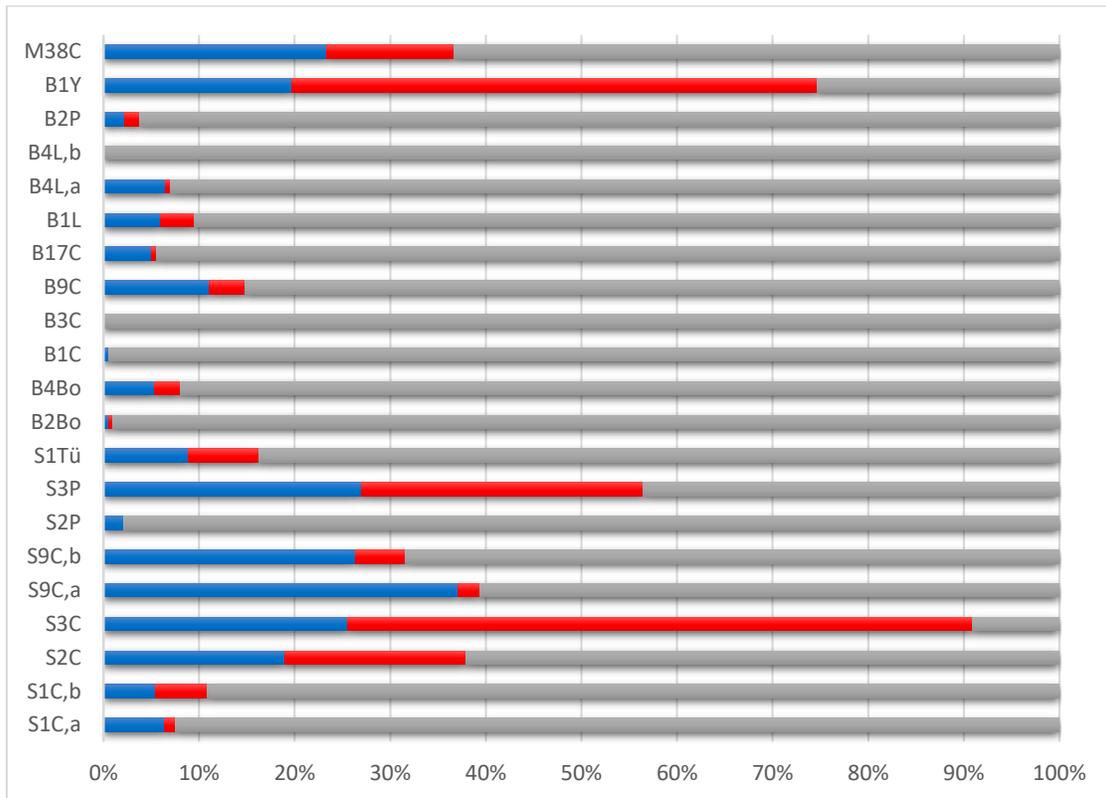


Figure 3.103 Percentage of reconstruction and damage in the witnesses for spell 154. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

S3C is badly damaged, as it is more than 90% partially or fully reconstructed. B1Y is mostly gone as well, as more than 70% is partially or fully reconstructed. S3P is more than 50% partially or fully reconstructed, while S9C,a-b and S2C are somewhere between 30% and 40% reconstructed. The other witnesses are relatively intact. All these witnesses are included in the results, although any results including the heavily damaged witnesses need to be approached with some caution.

### 3.44.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.104):

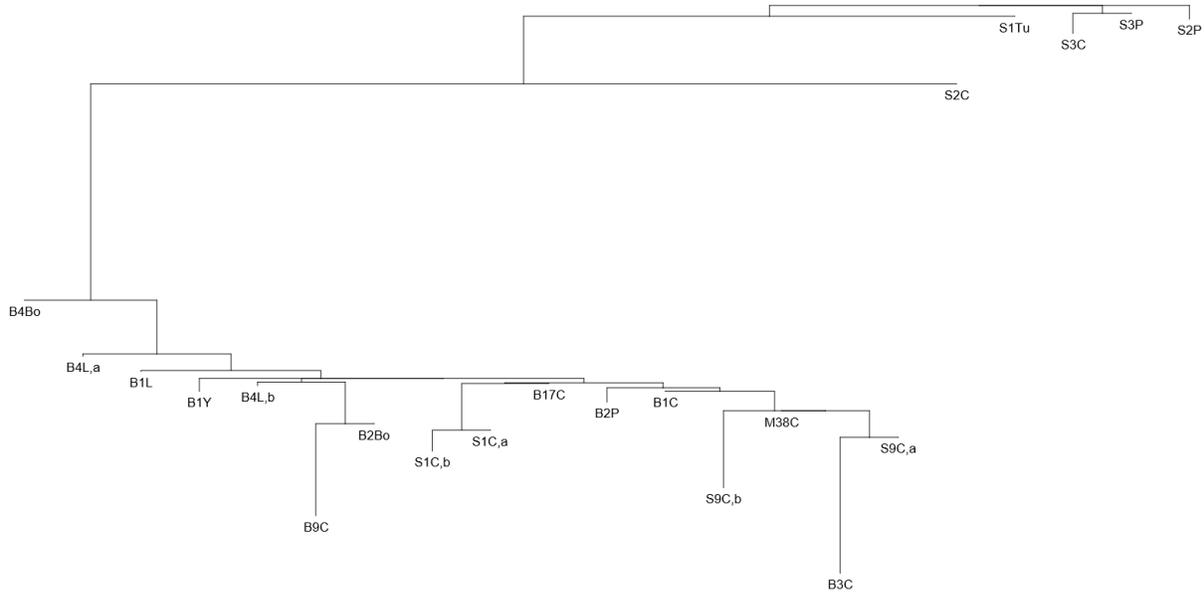


Figure 3.104 Rectangular phylogram display of the distance between the different witnesses of spell 154.

In this dendrogram, there is one large branch, and two small branches, one containing S3C and S3P, the other containing S2P. When the vertical distance is taken into regard, there is the suggestion that there is some pattern variation which occurs in Asyut, although not everywhere, as S1C,a-b and S9C,a-b are placed with the other witnesses for this spell, which occurs on the lower section of the dendrogram. For example this can be seen in II,280,d, where the witnesses from Asyut, except for S1C,a-b and S9C,a-b have: *r<sup>c</sup> pw hnp.n sw imy ins=f* (ilt is Re, the one who is in his red linen has snatched him),<sup>642</sup> where the other witnesses have: *r<sup>c</sup> pw hp.n sw imy ins=f* (it is Re, the one who is in his red linen has met him),<sup>643</sup> where *hnp* (to snatch) is replaced by *hpi* (to meet).

The final section of the main branch (figure 3.105) is interesting. It contains witnesses from all three regions, which at first glance seems to exclude the idea of a regional pattern in the sentence structure. However, the placement of these witnesses together is not unremarkable, as these four witnesses have in common that they only have a small section of the available text. S9C,a uses fourteen of the 44 phrases, B9C,b uses only four, B4C only uses five phrases and M38C uses only five phrases as well. So, it seems that this branch represents the short versions of this spell.<sup>644</sup>

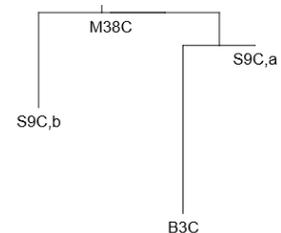


Figure 3.105 Spell 154: Final section of the main branch.

The proximity between S1C,a and S1C,b falls within expectation as well, including the distance between these witnesses and S2C, which belongs to the same owner. As seen in spell 75 as well, there usually is a difference between witnesses from S1C and S2C, which is assumed to be intentional. Additionally, the sentence structure pattern used in S1C,a-b is quite different from the

<sup>642</sup> de Buck (1938) *CT II*, p. 280,d (S2P).

<sup>643</sup> de Buck (1938) *CT II*, p. 280,d (B2Bo).

<sup>644</sup> However, I need to point out here that these witnesses do not use the same sections of phrases as each other. The full sentence structure file is available in appendix 3.40.

other witnesses from Asyut, which is clearly visible in the dendrogram. In spell 30 this was obvious as well, which seems to suggest that S1C, and to some extent S2C, use a structure in the phrases that is distinct from other witness from Asyut.

Due to the inclusion of the branch containing S1C,a-b, and the final section of the main branch, it cannot be stated clearly that there is a pattern in the sentence structure in Deir el-Bersha, even if there seems to be some support for this from the general placement of all the witnesses from Deir el-Bersha in relative proximity. If a pattern exists that can be assigned to Deir el-Bersha however, it seems to be a general pattern at best. This general pattern can be seen in II,284,b, where the witnesses from Deir el-Bersha have: *hpr f3k pw n iwntw* (that which came to be, it is the shorn one of Heliopolis),<sup>645</sup> while Asyut has: *hpr f3k pw* (that which came to be, it is the shorn one),<sup>646</sup> that does not include the *n iwntw*. As B2Bo shares a branch with B9C, there does not seem to be any effect on the pattern based on the moment of coffin creation, as was seen in spell 75. Moreover, the placement of B2Bo with B9C seems a bit unusual, as B2Bo has six additional phrases at the start of the spell, which do not occur in B9C.

### 3.44.3. Conclusions

For spell 154, the method applied in this chapter seems to have limited results in regard to visualizing regional variation. However, some variation between Asyut and Deir el-Bersha is implied in the dendrogram, due to the vertical distance between the top and the lower section of the dendrogram.

Additionally, as there is to some extent a separate branch for the shorter witnesses of this spell, it seems the method used in this chapter is capable of separating these witnesses, although any grouping seems to be purely based on length of the spell.

## 3.45. Spell 162

The following section will discuss spell 162.<sup>647</sup> This spell should be considered a separate spell,<sup>648</sup> although it started its existence included with spell 164. Over time spell 162 became a separate entity,<sup>649</sup> as spell 164 was no longer used for multiple supports, while spell 162 was retained by these supports.

In essence, spell 162 consists of two parts, which Jürgens<sup>650</sup> calls 162a and 162b. The separation is made clear in B1Bo, which separated the two sections by including an additional title: *ḥnh m t'w m hr.t-ntr hpr*

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<sup>645</sup> de Buck (1938) *CT II*, p. 284,b (B4L,b). Note that B2Bo and B9C do not have a phrase here.

<sup>646</sup> de Buck (1938) *CT II*, p. 284,b (S1Tü).

<sup>647</sup> de Buck (1938) *CT II*, p. 389,a - 405,b; Drioton (1942), p. 210-212; Speleers (1946), p. 93-94, 397-399; Faulkner (1973), p. 140-141; Borghouts (1974), p. 69-71; Barguet (1986), p. 268-269; Hornung (1990), p. 127; Foster (1992), p. 33-34; Bickel (1994), p. 115, 121, 180-181, 254; Kurth (1994), p. 135; Jürgens (1995), p. 106-115; Willems (1996), p. 494; Kitchen (1999), p. 144-150; Frandsen (2000), p. 14-17; Carrier (2004,a), p. 400-405; Gracia Zamacona (2008), p. 170, 264, 561, 594, 702, 828, 1280, 1284, 1297, 1301, 1319, 1486, 1493, 1506; Gracia Zamacona (2010,a), p. 18; Kemboly (2010), p. 98-104; Jasper (2015), p. 132, 135; Jasper (2019), p. 568-569, 572-573, 576-577, 580-581, 585, 590, 595-596, 601, 604.

<sup>648</sup> Cf. Jasper (2019), p. 566, with further literature on this topic.

<sup>649</sup> Jürgens (1995), p. 100-101.

<sup>650</sup> Jürgens (1995), p. 101-102.

*m ʕh ʕpr* (Living on air in the necropolis, coming to be as the equipped spirit).<sup>651</sup> 162a is known as the ‘*La chanson des quatre vents*’,<sup>652</sup> or the song of the four winds. This ‘song’ is made up from four stanzas, which each describe one of the four winds. It is considered to be a composition that did not originate from a funerary context.<sup>653</sup>

In 162b, the second section of this spell, the deceased greets the four winds, proclaiming his knowledge about them and their existence. Finally, the deceased invites the winds into a bark, asking them to navigate while the deceased creates his own bark to sail the stairway of fire,<sup>654</sup> in the same manner as Re did, while remarking that the deceased will possess provisions.<sup>655</sup>

### 3.45.1. Introduction

Spell 162 is another relatively long spell, as it has a total of 48 phrases.<sup>656</sup> However, every witness only uses a selection of these phrases. It needs to be noted that A1C and B3Bo only have a small section of the spell, as both only have four phrases of the 48.<sup>657</sup> In de Buck, this spell occurs in a total of fourteen witnesses, which originate from a total of seven different regions, and one witness, Y1C, coming from an uncertain origin.<sup>658</sup> The following table shows the different witnesses sorted by region (table 3.42):

<i>Region:</i>	<i>Witness:</i>
Aswan	A1C
Asyut	S2C
Beni Hasan	BH2C, BH10x
Deir el-Bersha	B1Bo, B2Bo, B3Bo, B4Bo, B6C
Gebelein	G1T
Meir	M22C, M23C
Theban area	T3C
Unknown	Y1C

Table 3.42 Witnesses sorted by region for spell 162. See appendix 1 for a full list of details concerning every witness.

<sup>651</sup> de Buck (1938) *CT II*, p. 398,e-f (B1Bo).

<sup>652</sup> Drioton (1942).

<sup>653</sup> Borghouts (1974), p. 17.

<sup>654</sup> Reading of the word *ḥnf.t* (fire), based on van der van der Molen (2000), p. 392. However, Faulkner (1973), p. 140, calls it baking, Carrier (2004,a), p. 405, calls it furnace and Jasper (2019), p. 567, calls it the winding waterway instead.

<sup>655</sup> Jasper (2019), p. 567.

<sup>656</sup> In de Buck the actual number of phrases is higher, as some of the phrases have been merged. The full sentence structure file is available in appendix 3

<sup>657</sup> A1C: II,389,b-390,c; B3Bo: II,390,d-391,e.

<sup>658</sup> Following the description in de Buck (1935) *CT I*, p. xviii. It needs to be noted however, that it is suggested that Y1C originates from Asyut, see Jürgens (1990), p. 55-56.

The majority of the witnesses come from Deir el-Bersha, which provided 5 witnesses. Beni Hasan and Meir both supplied two witnesses, and the other regions all have one witness. Note that the witnesses used here only reflect the material published in de Buck.<sup>659</sup>

The following table shows the percentage of damage which occurred for the witnesses (figure 3.106):

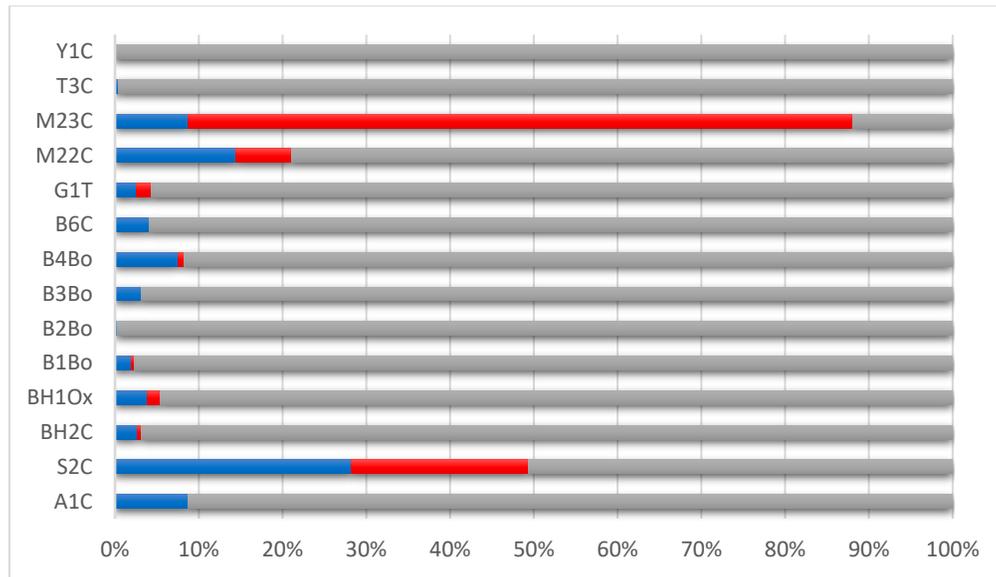


Figure 3.106 Percentage of reconstruction and damage in the witnesses for spell 162. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

For spell 162, M23C is badly damaged, as it is nearly 90% fully or partially reconstructed. This is not surprising, as there is only a fragment of the coffin left. On this fragment only some of the words of this spell are left.<sup>660</sup> S2C is heavily damaged as well, with nearly 50% of the tokens being partially or fully reconstructed. The other witnesses are relatively intact, although M22C is still more than 20% partially or fully reconstructed. All the witnesses from de Buck are included in the results of this section, although it needs to be remarked that any result which includes M23C or S2C need to be approached with caution.

### 3.45.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.107):

<sup>659</sup> Jürgens (1995), p. 95, mentions an additional support with this spell from the Theban area, T1Ba1.

<sup>660</sup> Note that I only reconstructed the sections of the spell based on de Buck, although it can be assumed that the entire spell used to be intact previously.

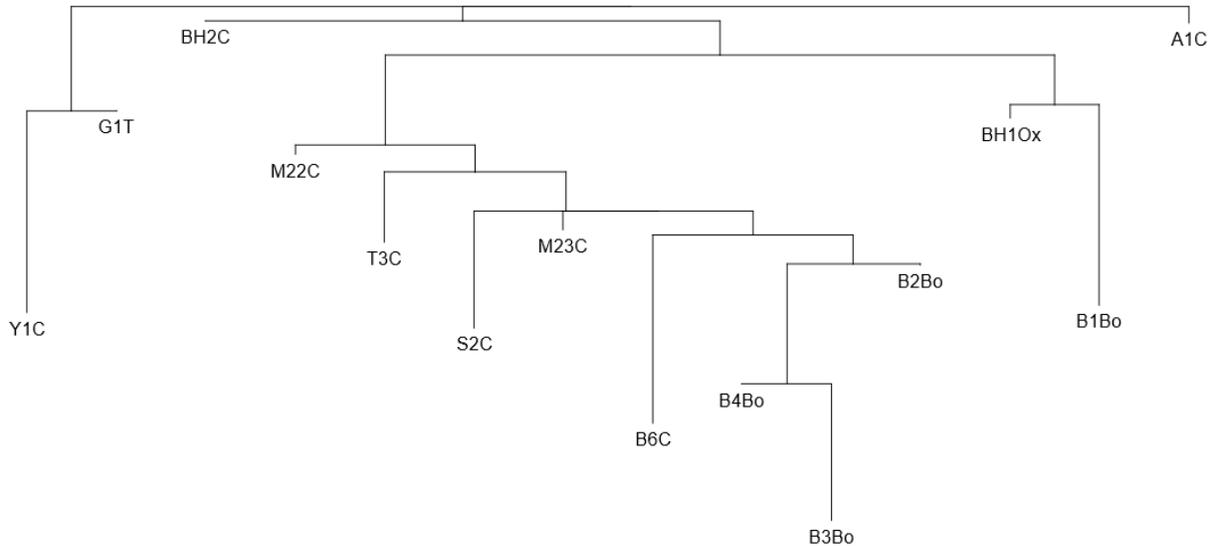


Figure 3.107 Rectangular phylogram display of the distance between the different witnesses of spell 162.

In his dendrogram, there is one large branch in the centre, which contains most of the witnesses. Beside this branch there is a branch for Y1C and G1T, and one for A1C. Only in the most superficial form does this dendrogram resemble the stemma of Jürgens,<sup>661</sup> and even then, there are many exceptions. For example, the large central branch can generally be compared with type  $\gamma$ , but as T3C is on this branch, and not with G1T or A1C, which would be part of type  $\beta$ , it does not compare. However, this can be explained by the fact that G1T and T3C only share nine phrases with each other, while Y1C and G1T share eleven phrases, so that G1T should be closer to Y1C than T3C.

In the stemma of Jürgens, the regions are generally neatly divided, which is clearly not the case in the dendrogram produced here. The only regional grouping that does take place here is B6C, B2Bo, B3Bo and B4Bo, which seem encouraging, as these supports are dated to the same period, and use the same technique of inscription. However, the placement of B3Bo cannot be supported at all. Not only does this witness only have four of the 48 phrases, these phrases are all structurally unique, and not shared with the other witnesses. Additionally, as B1Bo should belong to the same group, but is on a separate sub-branch, there are no signs of a connection.<sup>662</sup> On the other hand, B2Bo, B4Bo and B6C form the same division as seen in the stemma of Jürgens, where B6C resembles type  $\lambda_1$ , and B2Bo and B4Bo type  $\lambda_2$ . However, the connection between B2Bo, B4Bo and B6C can be seen in II,396,c, where they have:  $\underline{t}z.w.w$   $mhw.t$   $rsw$   $imn.ti$   $izb.t$  (the winds: the north wind, the south wind, the west wind, the east wind),<sup>663</sup> while B1Bo has the unique phrase:  $rsw$   $mhy.t$   $rsw$   $imn.ti$   $izb.t$  (the south wind, the north wind, the south wind, the west wind, the east wind), which is similar, although it leaves out the  $\underline{t}z.w.w$  at the start of the phrase, and it has the winds in a different order. S2C has a similar phrase to B2Bo, B4Bo and B6C as well:  $[\underline{t}z]w.w$   $rsw$   $mhw.t$   $[imn.ti]$   $izb.t$  (the winds: the south wind, the north wind, the west wind, the east wind), where the winds are in a different order. Y1C is another witness with a unique structure, as it has the connector  $m$  in front of very wind, and uses the singular  $\underline{t}zw$ , rather than the plural:  $\underline{t}zw$   $m$   $rsw$   $m$

<sup>661</sup> Jürgens (1995), p. 97.

<sup>662</sup> As B1Bo has a high number of unique phrases.

<sup>663</sup> de Buck (1938) *CT II*, p. 396,c (B6C).

*mḥy.t iʒb.t m imn.ti* (the wind is as the south wind, as the north wind, the east wind, as the west wind). BH10x, G1T and M22C use a different structure: *tʒw pw n ʿnh imn.ti* (the west wind is the breath of life),<sup>664</sup> while BH2C and T3C have two unique versions of this structure, as they both leave out the *pw* and T3C changed the *imn.ti* (the west wind) into *imn.t* (the west).

In general, every witness has a high number of phrases that are structurally unique, as well as a limited number of sites to base the placement on, which most likely complicated the placement. This is quite clearly visible in T3C. This witness has sixteen phrases that are shared with other witnesses, and seventeen that are structurally unique within this witness.

It is not unlikely that the high number of unique variations in the sentence structure could be due to the binary method used in this chapter to specify variation. A more gradual approach could provide more stable results here, as it would reduce the number of variant phrases that are unique to only one witness.

### 3.45.3. Conclusions

For spell 162, the method used in this chapter does not seem to indicate any pattern in the sentence structure that can be considered regional. Moreover, some placements of witnesses in the dendrogram, like B3Bo cannot be supported based on the actual phrases used. Therefore, the visualisation of this dendrogram is dubious. However, as seen in T3C, there is a high number of unique variations in the sentence structure, which could influence the results, as it would create a low number of positions where the different witnesses can be connected, which would destabilise the results.

## 3.46. Spell 165

The following section deals with spell 165.<sup>665</sup> This spell is most likely part of a group of spells that runs from spell 165 to spell 167, as nearly all the supports in de Buck write these spells together as a group, and they all concern the consumption of food. This is made clear in the title of spell 165: *r n wnm t ḥr(.y) wdḥ.w n rʿ rdī.t ʒw.wt m iwnw* (A spell of eating the bread which is upon the offering table of Re, and placing offerings in Heliopolis).<sup>666</sup>

Spell 165 consists of two separate statements made by the deceased, one concerning the meal, and one concerning the offerings. Each of these two statements has a similar structure, where the deceased calls upon an entity which is related to the process, followed by an explanation of his suitability to partake in the offerings.

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<sup>664</sup> de Buck (1938) *CT II*, p. 396,c (M22C).

<sup>665</sup> de Buck (1947) *CT III*, p. 5,a - 13,a; Faulkner (1973), p. 143; Barguet (1986), p. 377; Carrier (2004,a), p. 412-413; Gracia Zamacona (2008), p. 484, 539, 595-596, 633; Gracia Zamacona (2015), p. 13.

<sup>666</sup> de Buck (1947) *CT III*, p. 5,a-b (B5C).

### 3.46.1. Introduction

This spell is relatively short, with a total of 20 phrases. Of these phrases, the witnesses use a selection, with the exception of M22C, which has every phrase. In de Buck, there are a total of fifteen witnesses for this spell, although two witnesses are provided by the same support, B2L. It needs to be noted that the witness B2L,b only has one phrase,<sup>667</sup> which is the first phrase after the title. The fifteen witnesses originate from four different regions, as shown in the following table (table 3.43):

<i>Region:</i>	<i>Witness:</i>
Asyut	S1C, S2C
Deir el-Bersha	B1Be, B2Bo, B3Bo, B4Bo, B1C, B3C, B5C, B17C, B2L,a, B2L,b
Meir	M2C, M22C
Saqqara	Sq10C

Table 3.43 Witnesses sorted by region for spell 165. See appendix 1 for a full list of details concerning every witness.

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

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.108):

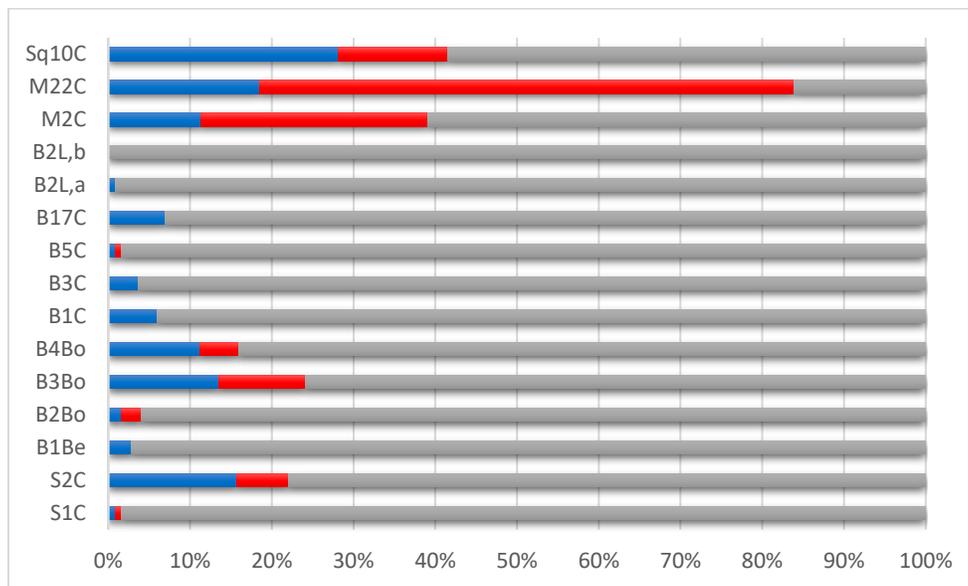


Figure 3.108 Percentage of reconstruction and damage in the witnesses for spell 165. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

Most witnesses in this spell are relatively intact, with the exception of M22C, which is more than 80% partially or fully reconstructed. Sq10C is more than 40% damaged, and M2C is nearly 40% damaged. S2C

<sup>667</sup> de Buck (1947) *CT III*, p. 6,a.

and B3Bo both are slightly over 20% damaged. All witnesses are included in the result, although any result including M22C, M2C and Sq10C need to be approached with caution.

### 3.46.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.109):

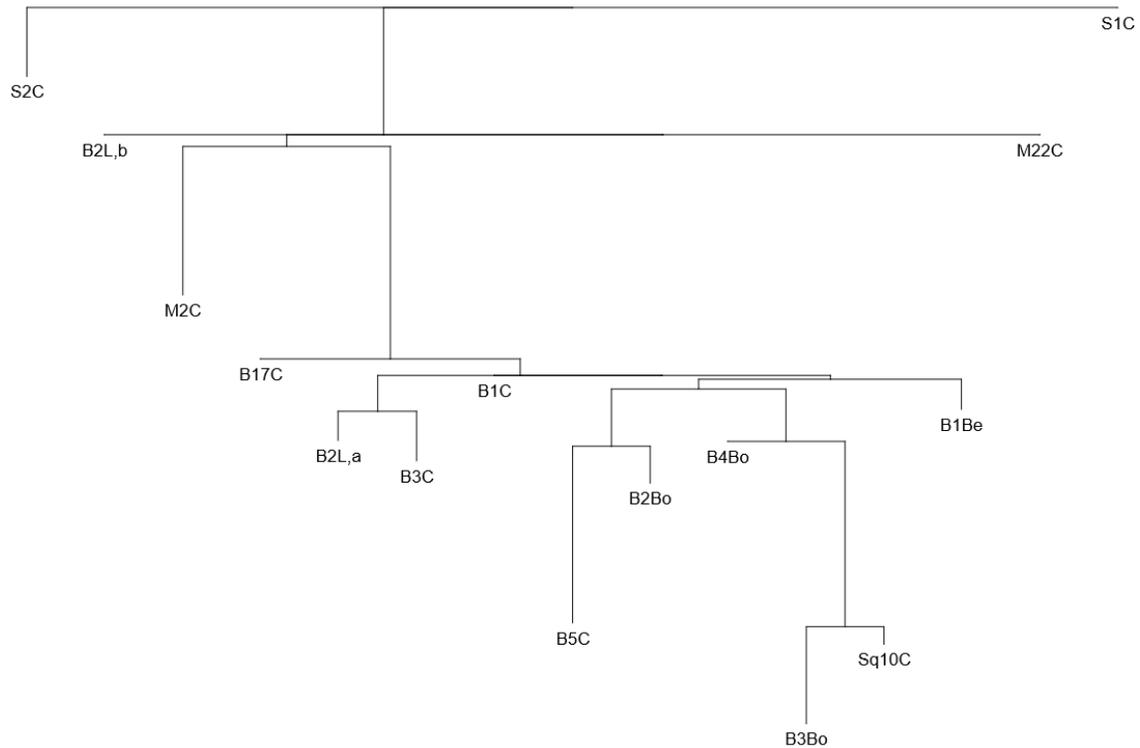


Figure 3.109 Rectangular phylogram display of the distance between the different witnesses of spell 165.

For spell 165, the dendrogram has one large branch, on which most of the witnesses are placed. Additionally, there are two branches for S1C and S2C. The distance between S1C and S2C is remarkable, as based on the phrases that they use, they only vary in five out of the nineteen, so more proximity would have been expected. However, their sequence is quite different from the other witnesses, which at least explains their distance from the large branch. This is visible in III,10,a, where S1C and S2C have: *sšm.t 3w.t m iwnw hr h3w.wt r<sup>c</sup> r<sup>c</sup> nb* (who will control the offering in Heliopolis on the altars of Re, every day),<sup>668</sup> where the majority of the other witnesses have: *sšm 3w.wt m iwnw hr h3w.wt r<sup>c</sup> r<sup>c</sup> nb* (who controls the offerings in Heliopolis on the altars of Re, every day),<sup>669</sup> which uses the imperfective active participle rather than the prospective active participle for *sšm*. M2C and M22C have their own variant: [*sšm*] *3w.t m iwnw hr h3w.wt r<sup>c</sup> r<sup>c</sup> nb* (who controls the offering in Heliopolis on the altars of Re, every day),<sup>670</sup> which is similar to the majority, while using the singular *3w.t*, rather than the plural.

<sup>668</sup> de Buck (1947) *CT III*, p. 10,a (S1C). Note that the reading of *sšm.t* is uncertain, as it could be a *sđm.tw=f* as well.

<sup>669</sup> de Buck (1947) *CT III*, p. 10,a (B2Bo).

<sup>670</sup> de Buck (1947) *CT III*, p. 10,a (M2C).

As B2L,b only consists of a single phrase (III,6,a), its placement in the dendrogram can be discounted, as it could have been placed in proximity to nearly any other witness, except for B1Be, B1C, B17C and B2L,a, which all do not have this phrase. When B2L,b is discounted, M2C and M22C are placed in closer proximity, which could imply a specific pattern in Meir. However, the extensive reconstructions that occurred in these witnesses may explain this as well.

Finally, the lower section of the main branch contains all witnesses from Deir el-Bersha, which suggests that there was a sentence structure pattern there. However, the placement of Sq10C in the same section counters this argument. When taking the phrases used in B3Bo and Sq10C into regard, a different reason for their placement becomes visible. They are not placed together due to similarity, but rather dissimilarity, as B3Bo and Sq10C share only two phrases between them. B3Bo actually has a high number of phrases with a unique structure, as fifteen of its nineteen phrases are unique. This is the same for Sq10C, who has nine phrases with a unique structure, out of twelve phrases. Additionally, as Sq10C is badly damaged, its placement might have been influenced by reconstructions.

Nonetheless, this does not mean that the entire branch is based on dissimilarity. The argument can be made for B4Bo to some extent, as it has nine phrases with a unique structure out of eighteen, which could explain its placement on the same general branch as B3Bo and Sq10C. However, this is not the case for B1C, B3C, B17C, B2L,a, which are remarkably similar, even though some unique phrase structures exist within these witnesses. For example, this group can be seen in III,8,b, where they have: *m rnp.t tn m hrw pn nfr n tnn.t* (in this year, in this good day of the *tnn.t* shrine),<sup>671</sup> while M2C and M22C have: *hrw pn nfr n tnn.t* (this good day of the *tnn.t* shrine), which leaves out the *m rnp.t tn m* section. The other witnesses all have their own unique structure.

Of the B1C, B3C, B17C and B2L,a group, B3C has the highest number of unique phrases, with eight out of nineteen phrases. Its placement in proximity to B2L,a seems to be solely based on one phrase, III,8,a, which structure is only shared between these two witnesses. It needs to be noted, that except for B1C, B17C and B2L,a, every witness from Deir el-Bersha seems highly variable in the sentence structure used, with many unique phrase structures occurring in these witnesses.

Regardless, a general Deir el-Bersha theme can be suggested, based on the placement of the witnesses. However, a clearer distinction such as a difference between periods of coffin decoration that occurred in spell 75, cannot be discerned here. For example, B2Bo and B5C do not share the same period of coffin creation, as B2Bo is dated to the late 11th dynasty or early 12th dynasty, where B5C is dated to Sesostri II-III.<sup>672</sup>

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<sup>671</sup> de Buck (1947) *CT III*, p. 8,b (B3C). Note that B1Be has this structure as well.

<sup>672</sup> Willems (1988), p. 77-78.

### 3.46.3. Conclusions

For this spell, the method used in this chapter seems to work, as a distinction between witnesses from Asyut, Meir and Deir el-Bersha is implied. However, as Sq10C and B3Bo prove, some branches seem to be based on dissimilarity, instead of similarity.

## 3.47. Spell 166

The following section concerns spell 166.<sup>673</sup> Together with spell 165 and 167, this spell should be considered part of a group. In this spell, the deceased identifies himself as the bull of Kenset, to divinities who are called the one who hears and the one who unstops, in order to request the offering loafs which are with Horus and Min.

### 3.47.1. Introduction

Spell 166 is a short spell, which only has eight phrases in total. This spell is included in this work because it is part of a spell group, even though in previous sections, short spells proved to be problematic. In de Buck, this spell is attested in a total of thirteen witnesses, that originate from three different regions. The following table shows the witnesses sorted by region (table 3.44):

<i>Region:</i>	<i>Witness:</i>
Asyut	S1C, S2C
Deir el-Bersha	B1Be, B2Bo, B3Bo, B4Bo, B1C, B3C, B5C, B17C, B2L
Meir	M2C, M22C

Table 3.44 Witnesses sorted by region for spell 166. See appendix 1 for a full list of details concerning every witness.

As with spell 165, the majority of the witnesses come from Deir el-Bersha, which provided 9 witnesses. Asyut and Meir both have two witnesses each. The witnesses here only reflect the material from the publication of de Buck.

The following figure (figure 3.110) shows the percentage of reconstructions which occurred in the witnesses:

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<sup>673</sup> de Buck (1947) *CT III*, p. 13,b - 16,b; Faulkner (1973), p. 143-144; Barguet (1986), p. 378; Carrier (2004,a), p. 414-415; Gracia Zamacona (2008), p. 1375.

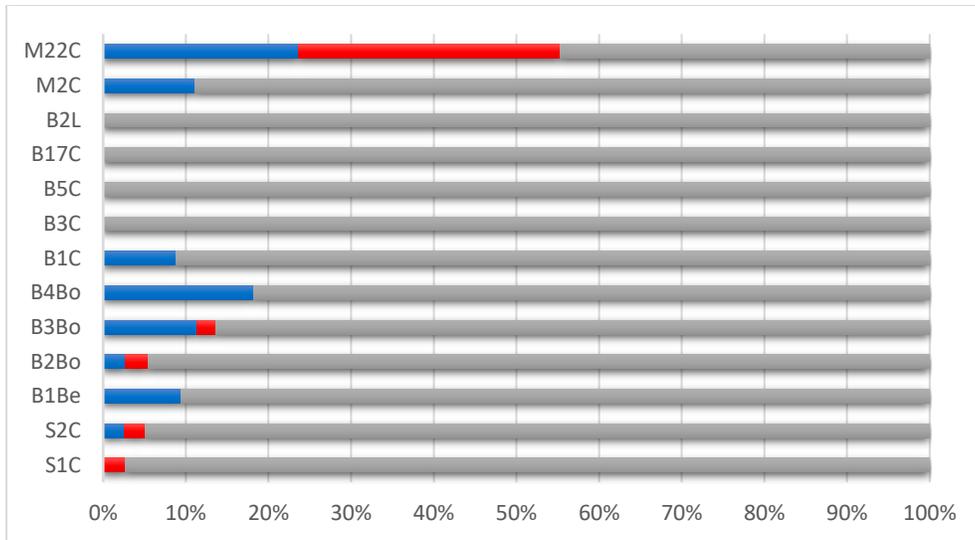


Figure 3.110 Percentage of reconstruction and damage in the witnesses for spell 166. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

The witnesses in this spell are relatively undamaged, with the exception of M22C, which is more than 50% partially or fully reconstructed. Therefore, any result including M22C needs to be approached with some caution.

### 3.47.2. Results and discussion

After the method described in 3.2.2 was applied, the following dendrogram was produced (figure 3.111):

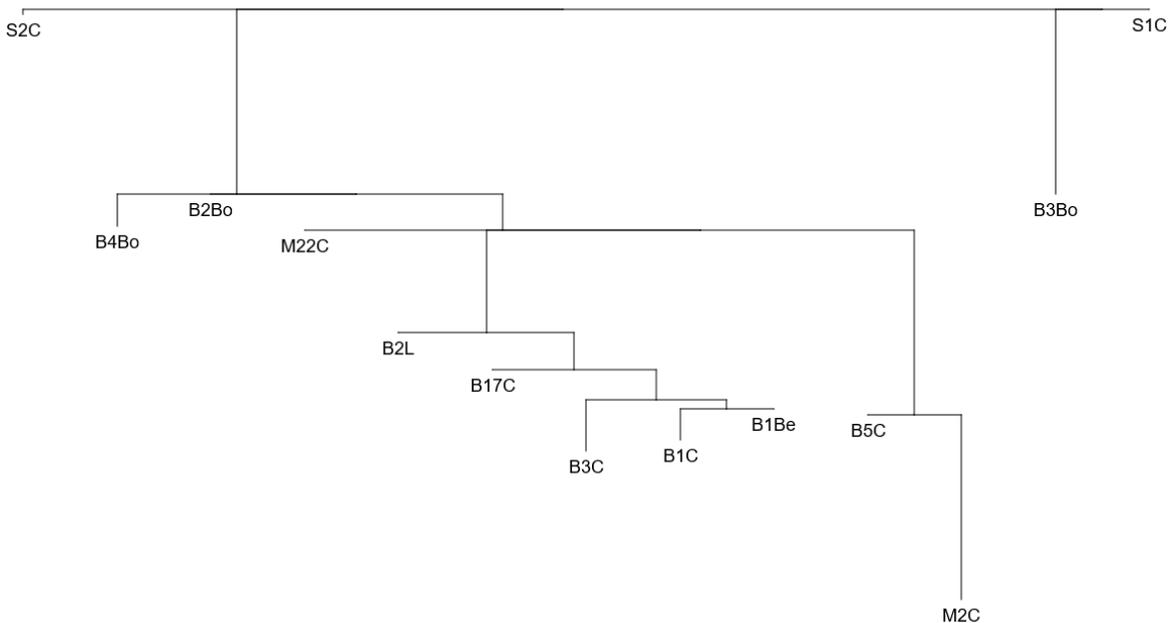


Figure 3.111 Rectangular phylogram display of the distance between the different witnesses of spell 166.

In this dendrogram, there is one big branch, containing most of the witnesses, and two additional branches, one for S2C, and one for S1C and B3Bo.<sup>674</sup> This placement makes little sense, as S1C and B3Bo only share two phrases, and S1C and S2C share seven out of the eight phrases. Therefore, a separate branch for S1C and S2C would have been more sensible than the current result here.

The only section of this spell that falls within expectation is the sub-branch containing B1Be, B1C, B3C, B17C and B2L. These witnesses share a clear feature that separates them from the other witnesses, namely that they do not have the first phrase of the text. Therefore, their placement is encouraging. However, although all these witnesses share the same date, the suggestion that there is a sentence structure pattern in use in Deir el-Bersha in this period (Amenhotep II - Sesostri III) that is different from an earlier period (late 11th dynasty, early 12th dynasty),<sup>675</sup> cannot be made, as B5C, which is part of the Sesostri II-III period, is not on this branch. Moreover, as B5C does have the first phrase, it does not seem to be a distinct feature in this spell.<sup>676</sup> However, it could be argued that during the later period of coffin creation, there were at least two structural patterns for this spell in Deir el-Bersha. This can be seen in III,15,b, where B1Be, B1C, B3C, B17C and B2L have: *t.w r t3 hr hr* (bread is at the land with Horus),<sup>677</sup> while B2Bo and B4Bo have the singular *t* instead of the plural *t.w: t r t3 hr hr* (bread is at the land with Horus).<sup>678</sup> B5C has the unique phrase: *t.w=i hr hr* (my bread is with Horus), which adds the suffix pronoun =*i* after *t.w*, and left out the *r t3*. B3Bo has an unique phrase as well: *h.t fd.w r t3 hr hr* (four offerings are at the land with Horus), which is more similar to the structure from Asyut: *t fd.w r t3 hr hr* (four loaves of bread are at the land with Horus).<sup>679</sup>

The placement of B5C and M2C is another case where the placement is purely based on dissimilarity with the other witnesses, rather than any similarity between the witnesses on the branch. Although B5C shares some similarity with the other witnesses, as four of its phrases are shared with at least one of the other witnesses, this is not the case with M2C. This witness not only has five of the eight phrases, the lowest number of phrases in this spell, four of these five phrases have a unique structure that is not shared with the other witnesses. It seems that its placement is solely based on phrase III,15,a, and the fact that it has the first phrase of this spell, which would place it near M22C or B5C.

### 3.47.3. Conclusions

Although some patterns are correctly depicted in the dendrogram, other obvious groups (S1C and S2C), are not placed in proximity. Therefore, it seems that the method used in this chapter has only limited functionality for spell 166. The main reason for this seems to be the limited length of the spell. However, although not clearly visible on the dendrogram, this spell does seem to have a distinct sentence structure pattern in Asyut and Deir el-Bersha. Additionally, Deir el-Bersha might have two sentence

<sup>674</sup> Although it is not clearly visible in figure 3.111, it is clearly visible when the dendrogram is depicted as a cladogram, instead of a phylogram.

<sup>675</sup> Which would be represented by B2Bo, B3Bo and B4Bo.

<sup>676</sup> Although it is possible that in B5C the owner or artist decided to use a different manuscript than was used for the other witnesses.

<sup>677</sup> de Buck (1947) *CT III*, p. 15,b (B17C).

<sup>678</sup> de Buck (1947) *CT III*, p. 15,b (B4Bo). Note that M22C has the same structure here.

<sup>679</sup> de Buck (1947) *CT III*, p. 15,b (S1C).

structure patterns in the period of coffin creation during the reign of Sesostri II-III, although B5C shows that both patterns could be used.

### 3.48. Spell 167

The following section will discuss spell 167.<sup>680</sup> Together with spell 165 and 166, this spell should be considered a group. In this spell, the deceased identifies himself with Re-Atum, which allows him to partake in the food at the altar of Re. He calls out to the butler of Re, and states that the double Ennead is satisfied, as the butler has given food to the deceased. This is followed by statement, which Hematet caused him to say, where the deceased state that he moves together with the two gods who descended to their food, travelling in their coils when they move as snakes, traveling on their wings when they move as falcons.

#### 3.48.1. Introduction

Spell 167 is the longest spell of this group, with a total of 34 phrases. The witnesses use a selection of these 34 phrases to create their version of this spell. In de Buck, there are a total of twelve witnesses, which originate from three different regions. The following table shows the witnesses separated by region (table 3.45):

<i>Region:</i>	<i>Witness:</i>
Asyut	S1C, S2C
Deir el-Bersha	B1Be, B2Bo, B4Bo, B1C, B3C, B5C, B17C, B2L
Meir	M22C, M23C

Table 3.45 Witnesses sorted by region for spell 167. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses for this spell come from Deir el-Bersha, which provided eight witnesses. Asyut and Meir both supplied two witnesses. Note that the witnesses here only reflect the material which is available in the publication in de Buck. Additionally, it needs to be noted that M23C only has a small section of the spell, as it is a fragment which only held part of the last columns of this spell. Although it is possible that originally this support had spell 165 and 166 as well, the only part of the spell that is included in this work is based on what was visible, and what could be extrapolated from there.

The following table shows the percentage of damage which occurred in the witnesses (figure 3.112):

<sup>680</sup> de Buck (1947) *CT III*, p. 16,c - 27,b; Faulkner (1973), p. 144-145; Barguet (1986), p. 378; Carrier (2004,a), p. 416-419; Gracia Zamacona (2008), p. 46, 307, 518-519, 539-540, 655, 673, 803-804, 818, 841, 909, 914, 1231.

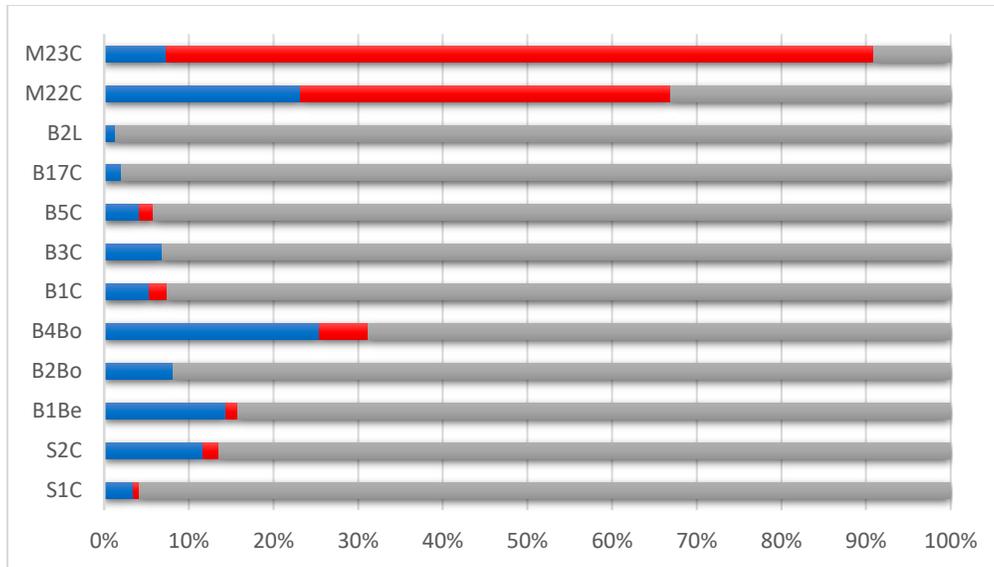


Figure 3.112 Percentage of reconstruction and damage in the witnesses for spell 167. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

With the exception of B4Bo, which is more than 30% partially or fully reconstructed, every witness that does not come from Meir is relatively intact. The witnesses from Meir on the other hand, are mostly lost. As M23C is only a fragment of a coffin, it is obvious that more than 90% is reconstructed. M22C is badly damaged as well however, as nearly 70% of the tokens of this witness were partially or fully reconstructed. Every witness was included in the results, although it needs to be remarked that caution should be taken in regard to M22C, M23C and B4Bo.

### 3.48.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.113):

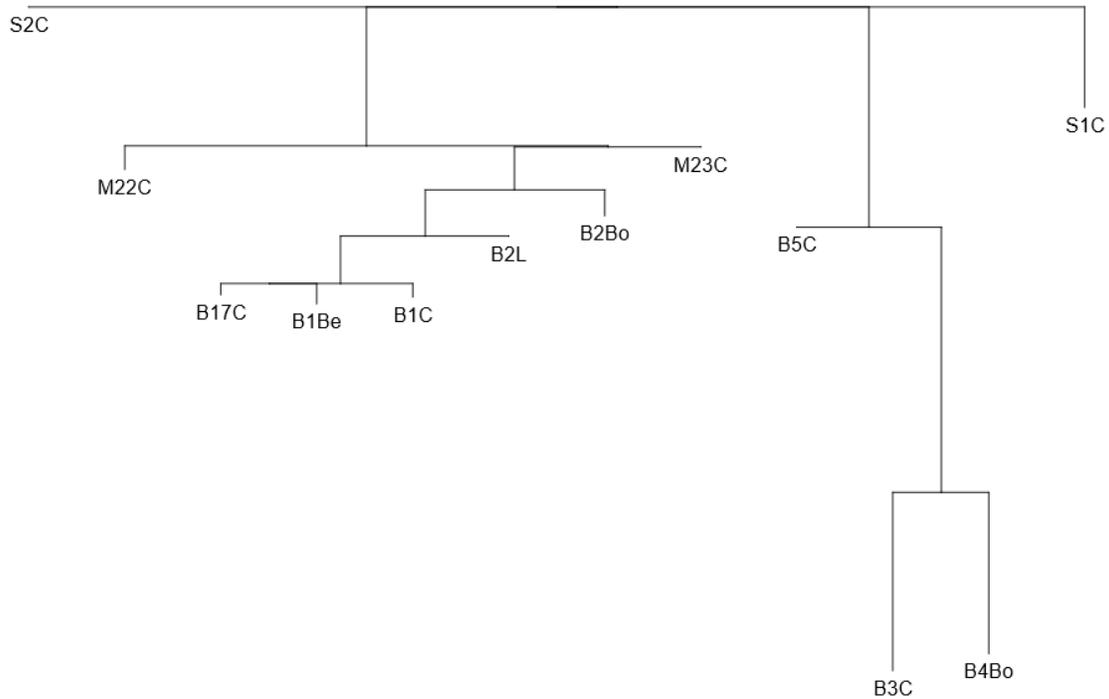


Figure 3.113 Rectangular phylogram display of the distance between the different witnesses of spell 167.

The dendrogram above has four branches in total, two larger branches, and two small branches for S1C and S2C. The left larger branch contains seven of the witnesses, while the right larger branch contains the remainder. As was previously seen in spell 166, the distance between S1C and S2C cannot really be explained. Although some variation exists between them, there should be enough similarity to place them together,<sup>681</sup> which nonetheless did not happen. That they should be closer can be seen in III,25,b: *pr-r=i r dnh. w=sn* (I go forth at their wings),<sup>682</sup> where the witnesses from Deir el-Bersha and Meir have: *pr=i hr dnh. w=sn* (I will go forth upon their wings),<sup>683</sup> where they use a prospective *sdm=f* rather than a nominal *sdm=f* and replaced the connector *r* with *hr*.

Contrarily, the placement of B1Be, B1C and B17C on the same branch falls completely within expectations, as spell 166 previously suggested that they are quite similar. Moreover, B2L branches off at an earlier stage, which is directly visible when the first four phrases of the spell are compared,<sup>684</sup> which are different from the phrases used in B1Be, B1C and B17C. For example, III,17,c, where B1Be, B1C and B17C have: *hc r=f zgb hr wdb. w zgb* (stand, abundance, upon the riverbanks of the flood),<sup>685</sup> where the other witnesses replaced *wdb. w* with *wdhw. w*: *hc r=f zgb hr wdhw. w zgb* (stand, abundance,

<sup>681</sup> Which does occur to some extent when the dendrogram is visualized as a circular phylogram, or a radial cladogram, although that could simply be a quirk of visualization.

<sup>682</sup> de Buck (1947) *CT III*, p. 25,b (S2C).

<sup>683</sup> de Buck (1947) *CT III*, p. 25,b (B2Bo).

<sup>684</sup> The full sentence structure file is available in appendix 3.44.

<sup>685</sup> de Buck (1947) *CT III*, p. 17,c (B17C).

upon the altars of abundance).<sup>686</sup> However, the placement of B2Bo on this branch is harder to explain, as it is structurally quite different.

The grouping in the right main branch is less clear. B4Bo, B3C and B5C do share the feature that all these witnesses have a higher number of phrases with a unique structure than the other witnesses from Deir el-Bersha have. Even so, within this branch, the placement of B4Bo closer to B3C should be expected, as B4Bo shares seven phrases with B3C, where B5C only shares three phrases with B4Bo and two with B3C. It can therefore be assumed that this branch is based on dissimilarity. However, some connection between B4Bo and B3C can be seen in III,19,c: *dī-k ḥnḳ.t n dḥwty-nḥt tn* (and while you give beer to this *dḥwty-nḥt*),<sup>687</sup> where B2o and B5C have only *ḥnḳ.t* (and beer),<sup>688</sup> while B1Be, B1C, B17C and B2L have: *dī-k n=i ḥnḳ.t* (and while you give beer to me),<sup>689</sup> which replaces the name of the owner with the first-person suffix pronoun, and moves the dative construction in front of the *ḥnḳ.t*.

The witnesses from Meir furthermore seem to share some common ground, although the extensive damage to these witnesses could mean that the reconstructions rather than the original text are the reason here. Even though mostly reconstructed, the fact that M23C ended up in the vicinity of M22C is encouraging, as it shows that witnesses are placed together, even when parts of the text are lost, beyond reasonable reconstruction.

The placement of the witnesses from Deir el-Bersha on two separate branches, suggests that there were at least two sentence structure patterns available. However, as seen with spell 165 and 166 as well, there is little evidence that these two patterns are distinctly bound to one period of coffin creation.

### 3.48.3. Conclusions

As was seen with spell 165 and spell 166, the method used in this chapter seems functional for this spell, but leads to some issues that are difficult to explain. Even though some sections are placed within expectations, others (S1C and S2C) are placed on different branches, even though they should be placed on their own branch.

However, the dendrogram produced suggests that there are regional differences in the sentence structure patterns used, even though not as clearly as preferred. In a similar manner as in spell 166, there is a suggestion that there are two sentence structure patterns in use in Deir el-Bersha, although there seems to be a lot of liberty in their application.

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<sup>686</sup> de Buck (1947) *CT III*, p. 17,c (B2L). Note that B2Bo, B5C, M22C and S2C spelled altar as *wḏḥw*, while B3C and S1C spelled it as *wḏḥw* instead. Note that B4Bo has a unique structure, as it added the genitival adjective *n* before *zgb*, while it used *wḏḥw.w*, rather than *wḏb.w*.

<sup>687</sup> de Buck (1947) *CT III*, p. 19,c (B4Bo). Note that B3C replaced *dḥwty-nḥt* with *s3.t-ḥd-ḥtp* (name of the owner).

<sup>688</sup> de Buck (1947) *CT III*, p. 19,c (B5C).

<sup>689</sup> de Buck (1947) *CT III*, p. 19,c (B17C).

### 3.49. Spell group 165-167

As spells 165-167 are supposed to be considered a group, it would be sensible to study these spells in this manner as well. This group of spells will be treated using the same method that was used for spells 1-27 in chapter 3.29, spells 30-32 in chapter 3.33 and spells 94-96 in chapter 3.41. The following table shows the spells used per witness of this group (table 3.46):

Spell:	Witness:															
	S1C	S2C	B1Be	B2Bo	B3Bo	B4Bo	B1C	B3C	B5C	B17C	B2L,a	B2L,b	M2C	M22C	M23C	Sq10C
165	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		✓
166	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		✓	✓		
167	✓	✓	✓	✓		✓	✓	✓	✓	✓	✓			✓	✓	

Table 3.46 Occurrence of spells in for every witness in spell 165-167.

Note that the order in which the spells occurs is the same as seen in this table, as in the witnesses the spells follow each other sequentially. The witnesses that did not have one or more of the spells were treated as described in chapter 3.29.

#### 3.49.1. Results and discussion

Using the method described in chapter 3.2.2, with the additions discussed in chapter 3.29, the following dendrogram was produced (figure 3.114):

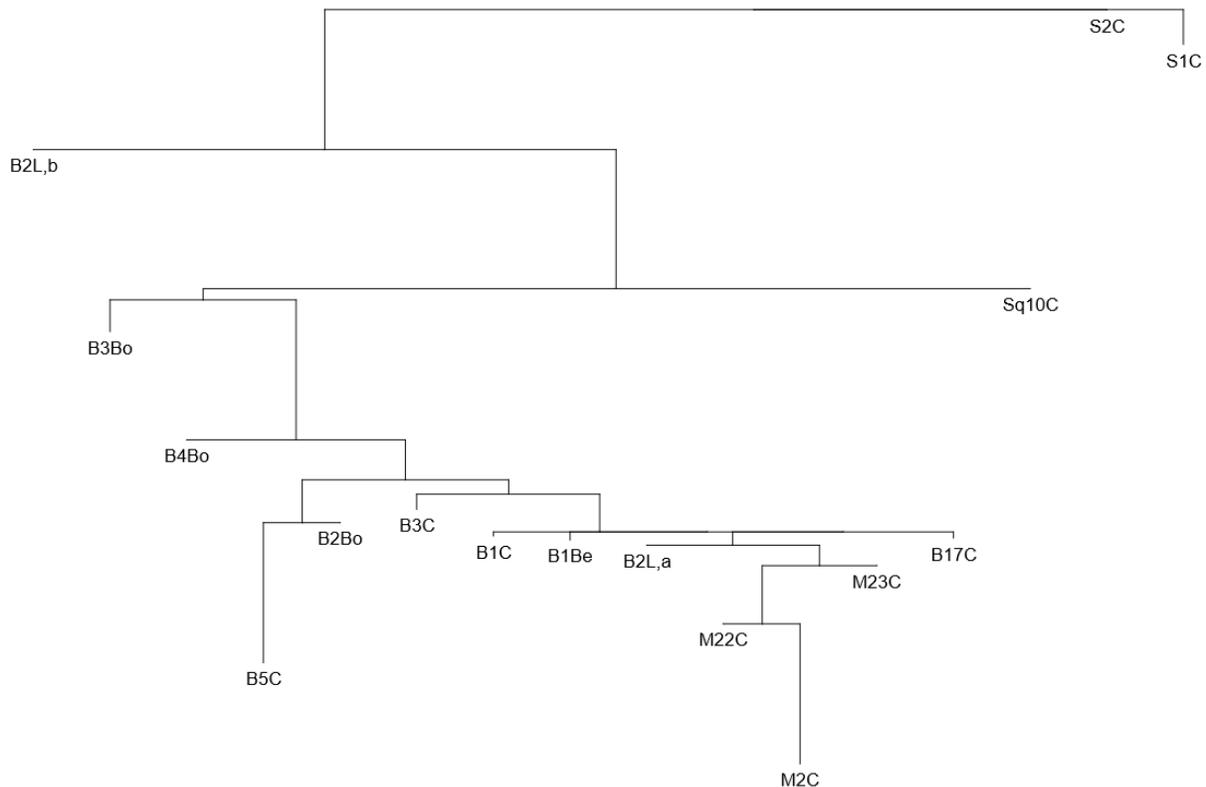


Figure 3.114 Rectangular Phylogram display of the distance between different witnesses of spell 165-167.

In this dendrogram, there is one main branch, containing all the witnesses, and two smaller branches for S1C and S2C. S1C and S2C seem close in this visualisation, but when the dendrogram is reoriented, they can end up on either side of the dendrogram. However, based on the structure these witnesses used in the separate spells, a separate branch for these two witnesses would have been preferred.

All three witnesses from Meir are placed in the final section of the main branch (figure 3.115). This could be considered a sign of a regional sentence structure pattern. Unfortunately, as these witnesses are usually badly damaged, their placement could be due to the reconstruction, rather than an actual kinship.

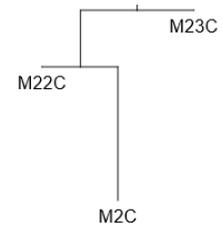


Figure 3.115 Spell group 165-167: Final section of the main branch.

The distant placement of B2L,b falls within expectations as well, as it consists of only a single phrase in spell 165. The same could be said of Sq10C, which only has spell 165 as well, and was relatively unique in its sentence structure. This is clearly visible in the distance between these two witnesses and the remainder of the large branch.

The central section of the large branch is completely occupied by all the witnesses from Deir el-Bersha, which suggest that there is a distinct pattern in the sentence structure that is in use there. Moreover, there are signs of the division between two patterns of Deir el-Bersha which were previously visible in spell 166 and 167, in the two sub-branches that form after B4Bo. However, due to the placement of B5C, it cannot be stated that this variation is based on the period of coffin creation.

### 3.49.2. Conclusions

In this spell group, the method used in this chapter seems to work, as the different regions group together. However, the borders are vague, and S1C and S2C, which should belong on the same branch, are placed as separate entities from each other. Even though this separation does make these two witnesses distinct from the large branch, a clearer connection between these two witnesses would have been preferred.

Even with the underlying issues, the method is capable of visualizing that there are variations in the sentence structure, that can be argued to be regional. Moreover, although the border is fuzzy, there seem to be at least two patterns of sentence structure in use in Deir el-Bersha.

## 3.50. Spell 215

The following section will discuss spell 215.<sup>690</sup> Based on the title: *tm wnm ḥs tm swr wsš.t m ḥr.t-nṯr* (Not eating excrement and not drinking urine in the necropolis),<sup>691</sup> this spell should thematically be considered part of a group of spells, known as the 'Abscheu' spells,<sup>692</sup> a group of spells within this

<sup>690</sup> de Buck (1947) *CT III*, p. 175,a - 189,b; Faulkner (1973), p. 171-172; Barguet (1986), p. 401-402; Carrier (2004,a), p. 518-521; Gracia Zamacona (2008), p. 48-49, 307, 422.

<sup>691</sup> de Buck (1947) *CT III*, p. 175,b-c (B3C).

<sup>692</sup> Buchberger (1993), p. 54, 67.

category considered dialogue-free within this category.<sup>693</sup> In this spell, the deceased is first made similar to Re, specifying that he will receive the same treatment as Re. Following this, four aspects of Ptah are stated to repeat the actions of Horus towards his father in the tribunal, where the deceased is stated to be as Horus. Finally, the deceased is stated to receive food in a similar manner as Re, by his butler, *ꜥgb* (abundance).<sup>694</sup>

### 3.50.1. Introduction

This spell is one of the medium sized spells, having a total of 42 phrases.<sup>695</sup> However, every witness only uses a selection of these phrases to form their version of this spell. In de Buck, the spell is attested in a total of eleven witnesses.<sup>696</sup> These witnesses originate from three different regions. Two witnesses, which come from the same support, P.Gard.2, are from an unknown origin.<sup>697</sup> The following table shows the witnesses separated by region (table 3.47):

<i>Region:</i>	<i>Witness:</i>
Asyut	S1C, S2C
Deir el-Bersha	B1Bo, B2Bo, B4Bo, B3C, B2L, B1Y
Meir	M22C
Unknown	P.Gard.2,a, P.Gard.2,b

Table 3.47 Witnesses sorted by region for spell 215. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses come from Deir el-Bersha, which provided six witnesses. Asyut supplied two witnesses, Meir has one witness, and two witnesses come from P.Gard.2. Note that the witnesses that are included in this section only represent the material published in de Buck.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.116):

<sup>693</sup> Buchberger (1993), p. 67. However, this does not mean that there are no spoken sections in the spell.

<sup>694</sup> de Buck (1947), p. 186,b (B2Bo).

<sup>695</sup> In de Buck, the actual number of phrases is higher, as some phrases have been merged.

<sup>696</sup> Topmann (2002), p. 6, mentions two additional witnesses, B1B from Deir el-Bersha, and Sq5Sq from Saqqara.

<sup>697</sup> However, Schenkel (1996), p. 125, suggest that P.Gard.2 actually originates from Asyut.

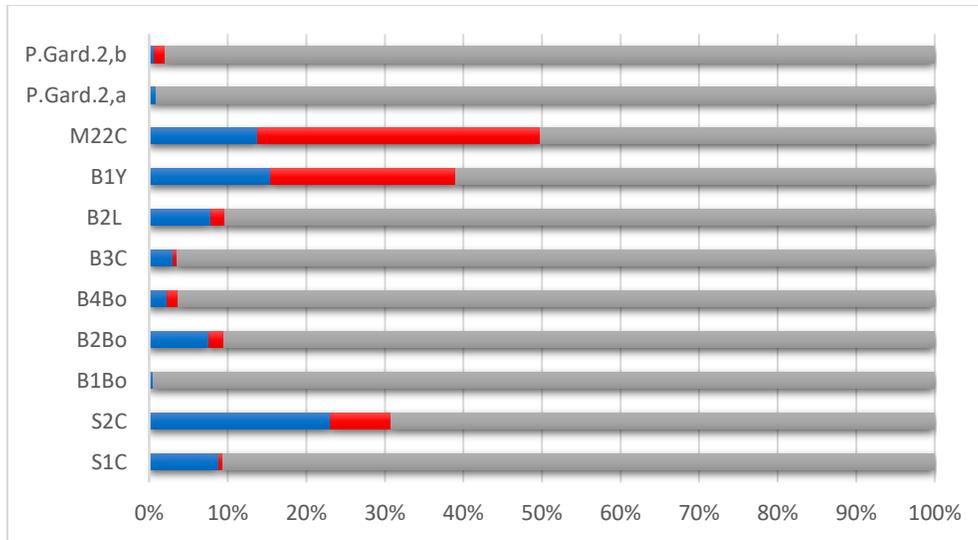


Figure 3.116 Percentage of reconstruction and damage in the witnesses for spell 215. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

The witnesses with this spell are relatively intact, with the exception of M22C, which is nearly 50% partially or fully reconstructed and B1Y which is nearly 40% partially or fully reconstructed. Additionally, S2C is over 30% reconstructed. All witnesses are included in the results below, but any results including M22C, B1Y and S2C need to be approached with some caution.

### 3.50.2. Results and discussion

Using the method described in chapter 3.2.2, the following dendrogram was created (figure 3.117):

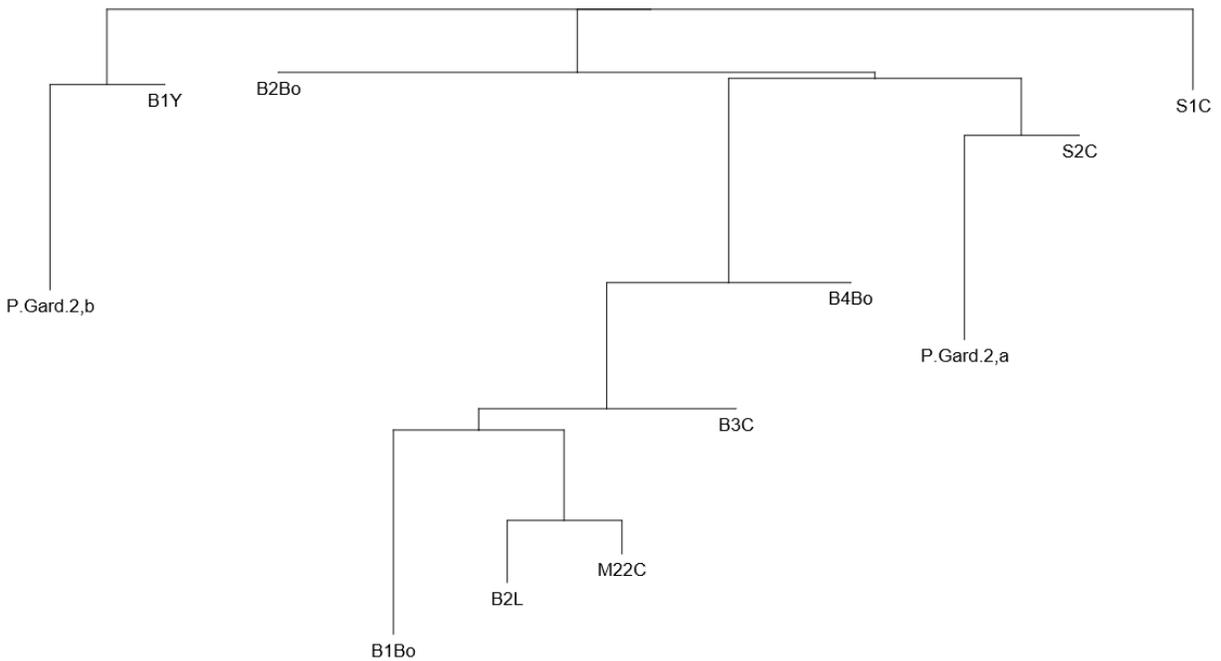


Figure 3.117 Rectangular phylogram display of the distance between the different witnesses of spell 215.

In this dendrogram, there is a big central branch, which holds eight of the witnesses. Additionally, there is a small branch holding B1Y and P.Gard.2,b, and finally a separate branch for S1C. Based on the phrases used in S1C,<sup>698</sup> the separate placement of S1C is not unexpected, as this witness uses sixteen structurally unique phrases out of the 28 phrases.

The distance between P.Gard.2,a and P.Gard.2,b falls within expectations as well, as during the encoding process, it became clear that these two witnesses represented two different versions of the same spell. However, the placement of P.Gard.2,b in the same branch as B1Y does not seem to make sense. 15 out of the 21 phrases P.Gard.2,b uses are structurally unique in this witness, although four of the six phrases P.Gard.2,b shares with other witnesses are shared by B1Y. Still, B1Y shares fifteen phrases with B2Bo, but is placed on a different branch.

The placement of P.Gard.2,a is encouraging, as it is on the same sub-branch as S2C. As Schenkel suggest the papyrus originates from Asyut, this placement seems to support this result. Thus, if this assumption is correct, the dendrogram suggests the existence of a sentence structure pattern in Asyut, which is distinct from the other regions. For example, this is visible in III,178,b, where S1C, S2C and P.Gard.2,a have: *ḥkr rḥ ḥkr=i* (the hunger of Re is my hunger),<sup>699</sup> where B1Y and P.Gard.2,b have: *ḥkr=i ḥkr rḥ* (my hunger is the hunger of Re),<sup>700</sup> where the position of the *ḥkr rḥ* and *ḥkr=i* are switched. All the other witnesses have a unique phrase, for example M22C, which includes *pw: ḥkr rḥ pw ḥkr=i* (my hunger is the hunger of Re) or B3C which used *pw* and the name of the owner instead of the suffix pronoun *=i*: *ḥkr s3.t-ḥd-ḥtp pw ḥkr rḥ* (the hunger of Re is the hunger of *s3.t-ḥd-ḥtp*). However, as S1C and P.Gard.2,b show, multiple patterns would be available in Asyut.

The left final section of the central branch suggests that there might be a distinct sentence structure pattern in Deir el-Bersha as well. However, M22C complicates this suggestion. As M22C has a high number of phrases that are shared with the other witnesses from Deir el-Bersha, the placement here seems correct. As this spell has only one witness from Meir, which is badly damaged, it is assumed that reconstructions are more responsible for the placement than any original text. Therefore, the placement of M22C in this sub-branch should not hold much weight in regard to discounting the existence of a Deir el-Bersha sentence structure pattern.

### 3.50.3. Conclusions

In spell 215, the method used in this chapter seems to be capable of visualising the existence of regional patterns in the sentence structure. Moreover, the placement of P.Gard.2,a gives credence to the idea that this papyrus originated from Asyut. Although the borders are fuzzy, there seems to be a sentence structure pattern in both Asyut and Deir el-Bersha, although especially Asyut seems to allow freedom in the sentence structures used.

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<sup>698</sup> The full sentence structure file is available in appendix 3.45.

<sup>699</sup> de Buck (1947) *CT III*, p. 178,b (P.Gard.2,a).

<sup>700</sup> de Buck (1947) *CT III*, p. 178,b (B1Y).

### 3.51. Spell 225

In the following section, spell 225<sup>701</sup> will be discussed. This spell should be considered a group, together with spell 226.<sup>702</sup> Additionally, this spell is closely connected with chapter 68 of the *Book of the Dead*, which is a reworked version of *Coffin Texts* spell 225.<sup>703</sup> This spell spoken to the deceased, and consists of three themes. In the first theme, it is made clear to the deceased that he is free to move, as the sky and land are opened for him. The second and third theme are similar in structure, as it consists of a long list of phrases with the structure *sh̄m=k m* (may you have power over), to wish that the deceased will have control. The spell ends with the command that the deceased rises up and throws off his dust, due to the knowledge that the deceased has.

#### 3.51.1. Introduction

This spell is one of the longer spells that were used for this work, with a total of 80 phrases.<sup>704</sup> The witnesses use only a selection of these phrases to create their version of the spell. In de Buck, the spell is attested in a total of 23 witnesses.<sup>705</sup> The supports S1C, S2C and T1L all provided two witnesses each. However, the two witnesses of S1C and T1L are actually the two parts of the same spell, written in different places in the support, with a small dittography connecting the two sections. Therefore, for the purposes of this work, T1L and S1C are treated as one witness. This is however not the case for S2C, which does consist of two separate witnesses. The 23 witnesses originate from six different regions, and two witnesses, Pap.Berl and Y1C are of uncertain origin.<sup>706</sup> The following table shows the witnesses sorted by region (table 3.48):

<i>Region:</i>	<i>Witness:</i>
Asyut	S1C,a-b, S2C,a, S2C,b
Deir el-Bersha	B2Bo, B4Bo, B1C, B4C, B10C, B1L, B2L, B1Y
Meir	M2NY, M25C
Saqqara	Sq4C
Theban area	MC105, T1Be, T2Be, T3Be, T9C, T1L, T2L
Unknown	Pap.Berl, Y1C

Table 3.48 Witnesses sorted by region for spell 225. See appendix 1 for a full list of details concerning every witness.

<sup>701</sup> de Buck (1947) *CT III*, p. 212,a - 250,b; Faulkner (1973), p. 177-178; Barguet (1986), p. 105-106; Jürgens (1995), p. 304-317; Carrier (2004,a), p. 540-547; Gracia Zamacona (2008), p. 146, 288, 307, 317, 542, 561-562, 657, 819, 887, 892, 909, 1299; Gracia Zamacona (2010,b), p. 239-240.

<sup>702</sup> Jürgens (1995), p. 207.

<sup>703</sup> Jürgens (1995), p. 213-215.

<sup>704</sup> The actual number of phrases in de Buck is higher, as some phrases have been merged.

<sup>705</sup> Jürgens (1995), p. 207, 209, mentions two additional witnesses, one from Sidmant el-Gebel, Sid1Sid, and one from el-Haraga, Ha2Ha.

<sup>706</sup> However, Jürgens (1990), p. 55-56, mentions that Y1C is most likely from Asyut, and Regulski (2015), p. 301, mentions that the art dealer who sold the papyrus to Borchartd suggested the papyrus came from Asyut as well.

The majority of the witnesses of this spell come from Deir el-Bersha, which provided eight witnesses. This is closely followed by the Theban area, which has seven witnesses. Asyut supplied three witnesses, Meir has two witnesses and Saqqara provided one witness. Finally, there are two witnesses of which the origin is uncertain. Note that for the purposes of this work, only the witnesses that were published in de Buck were used.

The following figure shows the percentage of damage which occurred in the witnesses for this spell (figure 3.118):

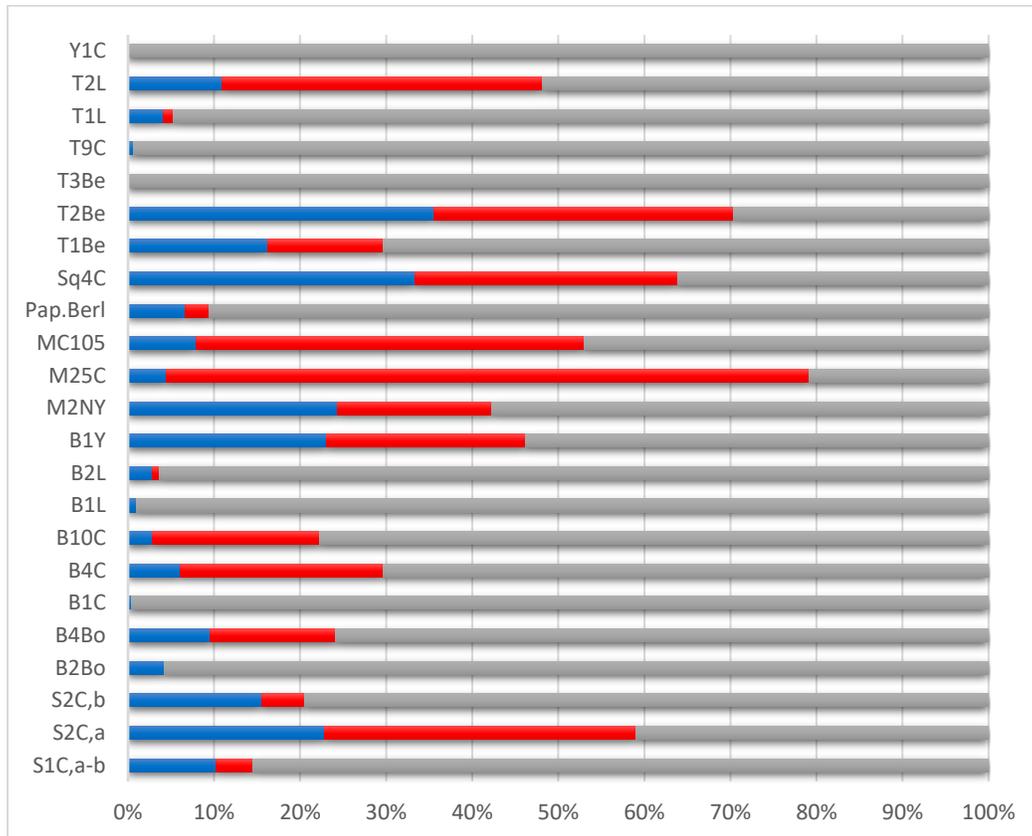


Figure 3.118 Percentage of reconstruction and damage in the witnesses for spell 225. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

As one can see above, there is a lot of damage which occurred in the witnesses. M25C and T2Be are both more than 70% partially or fully reconstructed, with M25C nearing 80%. Sq4C and S2C,a are both around 60% partially or fully reconstructed. T2L and MC105 are around 50% partially or fully reconstructed. M2NY and B1Y are both over 40% partially or fully reconstructed. For the remaining witnesses this is up to 30%. All witnesses here are included in the results, but due to the high level of damage, the reconstructions might introduce significant bias into the results.

### 3.51.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.119):

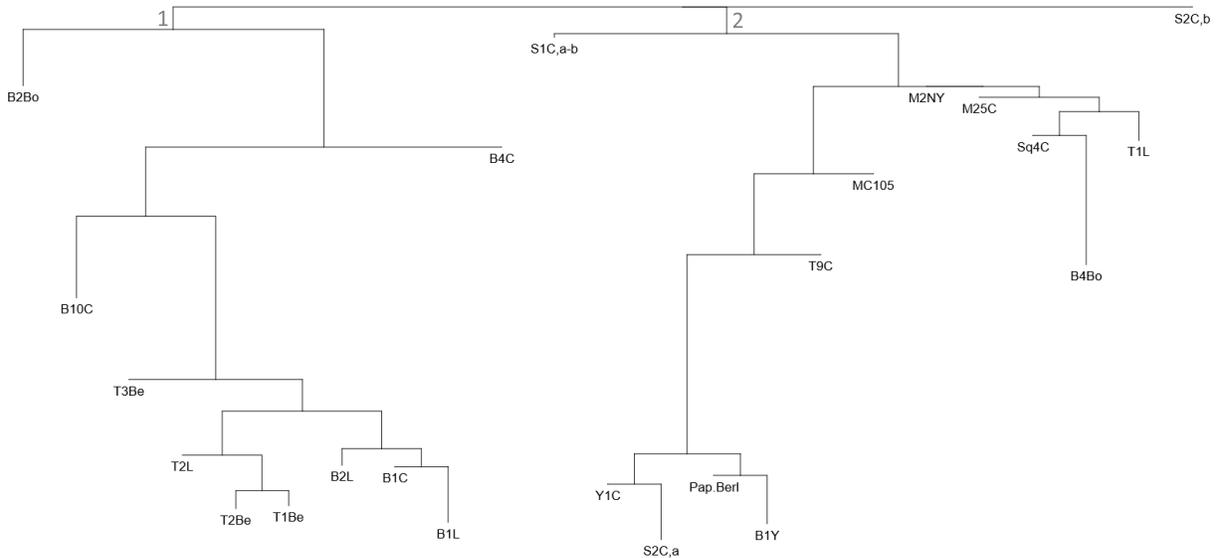


Figure 3.119 Rectangular phylogram display of the distance between the different witnesses of spell 225. Numbers were added to indicate the 2 distinct main branches.

In this dendrogram, there are two main branches, and one separate branch for S2C,b. At first glance, the result does not resemble the stemma of Jürgens.<sup>707</sup> However, as his stemma includes spell 226, some differences would be expected.

In the left final section of the second branch (figure 3.120), there is a seemingly random group of four witnesses, B1Y, S2C,a, Pap.Berl and Y1C. This placement however, is not random, as these four witnesses share a specific feature in this spell, namely that the owner is referred to in the first person, and not in the second person, which is the case in the other witnesses for this spell. Additionally, this section resembles the result in Jürgens, as all these witnesses are placed under type κ2. On the other hand, the subdivision in type λ (B1Y) and v (S2C,a, Y1C and Pap.Berl) does not occur here. Moreover, type λ1 (B2Bo, B4Bo) is not reflected here at all. Additionally, this section suggests as well that Pap.Berl and Y1C originate from Asyut. However, this is not the only pattern available in Asyut, as the other two witnesses, S1C,a-b, and S2C,b show, which are not remotely close to this group. This is expected, as they use the second person, instead of the first person. For example, in III,214-215,a, where B1Y, S2C,a, Pap.Berl and Y1C have: *i ink* (Oh, it is me),<sup>708</sup> while S1C,b and S2C,b have *h3 msh̄t* (ho, *msh̄t*),<sup>709</sup> which uses the name of the owner instead of the independent pronoun, and replaces the interjection *i* with *h3*. The other witnesses have variations of this format, for example M25C, M2NY, T1Be and T1L, which add the demonstrative after the name: *h3 nfr-s3b tn* (ho, this *nfr-s3b*),<sup>710</sup> or B1C, B1L, B2L, T3Be and T2L, which add *wsir* before the name: *h3 wsir spi pn* (ho, the Osiris, this *spi*).<sup>711</sup> B4Bo and S44C are closer to S2C,a, Y1C and Pap.Berl, as they retain the

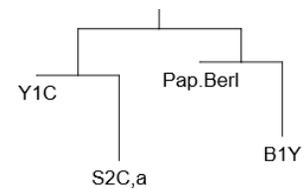


Figure 3.120 Spell 225: Left final section of branch 2.

<sup>707</sup> Jürgens (1995), p. 211.

<sup>708</sup> de Buck (1947) *CT III*, p. 214,a (Y1C).

<sup>709</sup> de Buck (1947) *CT III*, p. 214,a (S2C,b).

<sup>710</sup> de Buck (1947) *CT III*, p. 214,a (M25C).

<sup>711</sup> de Buck (1947) *CT III*, p. 215,a (B1C).

interjection *i*: *h3 dhwtj-nht tn* (ho, this *dhwtj-nht*).<sup>712</sup> The other witnesses have unique phrases, as MC105 is a reconstruction,<sup>713</sup> while B2Bo and T2Be both have *mn pn* (this someone) instead of the name. However, B2Bo has the interjection *i*, while T2Be has the interjection *h3*.

Slightly higher up in the second branch, one can find T9C and MC105. Their connection can be seen in III,218-219,b, where they have: *wn n-t hn.t r-s* (the pelican opens its mouth for you),<sup>714</sup> where B2Bo, M25C, M2NY, S1C,b, S2C,b and T1L and have: *wn n-k r n hn.t* (the mouth of the pelican is opened for you),<sup>715</sup> where *r* is moved in front of *hn.t*, and the genitival adjective *n* is added, while the suffix pronoun after *r* is not used. S2C,a, Y1C and Pap.Berl have: *wn n-i r n hn.t* (the mouth of the pelican is even opened for me),<sup>716</sup> which use the first person suffix pronoun, rather than the second person suffix pronoun. B1C, B1L and B2L have: *wn r-k in hn.t* (Your mouth is opened by the pelican),<sup>717</sup> which makes the mouth of the owner the subject of *wn*, and adds the connector *in*. Finally, T1Be, T2Be and T2L, which replace *hn.t* (pelican) with *hn.t* (lake): *wn [n]=k [r hn.t]* (the mouth of the lake is opened for you).<sup>718</sup> In Jürgens T9C and MC105 were placed together under type  $\beta$ 4. However, in the dendrogram they are placed above the B1Y, S2C,a, Pap.Berl and Y1C group, which are not remotely near each other in the stemma of Jürgens.

In the final section of the first branch (figure 3.121), there are two sub-branches, one for T1Be, T2Be and T2L, and another for B1C, B1L and B2L.<sup>719</sup> Both these groups exist in the stemma of Jürgens as well, with type  $\pi$  used for the Theban group, and  $\xi$  for the Bersha group. However, that is where the resemblance ends, as although these two groups are both part of type  $\kappa$ , they exist on different branches, with the Theban group actually sharing type  $\kappa$ 1 with the group discussed above. It is nonetheless clear that there is a distinct pattern in these two groups for the sentence structure.

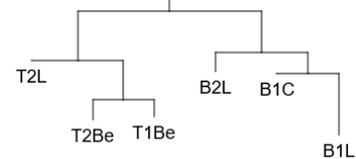


Figure 3.121 Spell 225: Final section of branch 1.

In the right final section of the second branch, one can find T1L, Sq4C and B4Bo. The proximity of T1L and Sq4C seems to fall within expectation, since in Jürgens, they separate at  $\alpha$  and  $\beta$  respectively, and therefore share some proximity. This can be seen in III,214-215,c, where they have: *wn n-k k33.wt gbb wn n-k tp(.y)-hw.t ptr.wy* (the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you),<sup>720</sup> where the majority of the other witnesses have: *wn n-k k33.wt gbb tp(.y)-hw.t ptr.wy* (the door bolts of Geb and the shutters of the two celestial windows are opened for you),<sup>721</sup> which only use *wn n-k* once. Another pattern occurs in Y1C and Pap.Berl, which leave out the

<sup>712</sup> de Buck (1947) *CT III*, p. 214,a (B4Bo).

<sup>713</sup> I reconstructed *wsir šdi tn* (The Osiris, this *šdi*), but this is a guess.

<sup>714</sup> de Buck (1947) *CT III*, p. 218,b (MC105).

<sup>715</sup> de Buck (1947) *CT III*, p. 218,b (T1L).

<sup>716</sup> de Buck (1947) *CT III*, p. 218,b (Pap.Berl).

<sup>717</sup> de Buck (1947) *CT III*, p. 219,b (B1L).

<sup>718</sup> de Buck (1947) *CT III*, p. 219,b (T2Be). Note that the reconstruction of *hn.t* is based on III,219,c, where the word is visible.

<sup>719</sup> See above for an example phrase of the two groups.

<sup>720</sup> de Buck (1947) *CT III*, p. 214,c (T1L).

<sup>721</sup> de Buck (1947) *CT III*, p. 214,c (B2Bo). Occurs in B2Bo, B1C, B2L, M25C, M2NY, S1C,b, T1Be, T2Be and T2L.

dative: *wn k̄zr.wt gbb tp.y-ḥw.t ptr.ty* (the door bolts of Geb and the shutters of the two celestial windows are opened).<sup>722</sup> However, the placement of B4Bo cannot easily be explained, but apparently there is enough similarity.

### 3.51.3. Conclusions

For this spell, there are clear indications that the method used in this chapter works in order to visualise regional patterns based on sentence structure. It is possible to distinguish between a pattern in Asyut, Deir el-Bersha, and the Theban area. However, as all these locations have other witnesses outside these groups as well, it is clear that although there is a shared pattern, there are multiple other variations available, which do not seem to be restricted to one region. Additionally, the placement of Pap.Berl and Y1C in this spell supports the notion that these witnesses originate from Asyut.

## 3.52. Spell 335

This section will discuss spell 335.<sup>723</sup> In a similar manner as *Coffin Texts* spell 154,<sup>724</sup> this spell continues to be used in the corpus of the *Book of the Dead*, as spell 17.<sup>725</sup> This spell consists of two distinct sections, 335,a and 335,b. However, as an addition to the text of the spell, in the majority of the witnesses, the text is interrupted by glosses, which usually follow a question and answer construction. These glosses, often written in red ink, function as explanations of persons, locations or moments discussed in the text before the gloss. But, as witnesses without any glosses exist, it could even be argued that there are four sections, 335,a with and without glosses and 335,b with and without glosses. Currently there are two interpretations of these glosses. Silverman<sup>726</sup> suggests that the glosses are an example of the Ancient Egyptian editorial process, in order to provide clarification. However, Assmann<sup>727</sup> wonders if these glosses could represent a ‘*dramatic initiatory interrogation*’, rather than simply a commentary.

In the first section of the spell (335,a), the deceased first identifies himself with Atum, and states the knowledge and possessions the deceased has as Atum. Then the deceased states the journey he has

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<sup>722</sup> de Buck (1947) *CT III*, p. 214,c (Y1C). All the other witnesses have a unique phrase.

<sup>723</sup> de Buck (1951) *CT IV*, p. 184,a - 326,n, 403-413; Voss (1963), p. 13-46; Faulkner (1973), p. 260-269; Barguet (1986), p. 564-570; Bickel (1994), p. 40, 58, 66, 187, 193; Jürgens (1999), p. 43-46; Carrier (2004,a), p. 804-835; Gracia Zamacona (2008), p. 20, 60, 125, 175, 240, 281, 289, 328, 330, 335, 348-349, 358-359, 365, 372, 402, 404, 408-409, 430, 435-439, 468, 477, 492-493, 531, 543, 605, 637-638, 642, 659-661, 744-745, 800-801, 819, 829, 858-859, 893-894, 1072-1073, 1167, 1173, 1195, 1216-1217, 1269, 1286, 1290, 1306, 1325, 1344, 1369-1370, 1392-1393, 1466-1467, 1479, 1484, 1505, 1507; Gracia Zamacona (2010,a), p. 22; Gracia Zamacona (2010,b), p. 229; Gracia Zamacona (2012), p. 188-189; Gracia Zamacona (2015), p. 20.

<sup>724</sup> See chapter 3.44.

<sup>725</sup> Even though the two texts are different enough from each other to be considered two different texts. However, these variations are mainly in the glosses, while the outline and themes are maintained. See Shalomi-Hen (2000), p. 23.

<sup>726</sup> Silverman (1989), p. 34.

<sup>727</sup> Assmann (1989), p. 145.

made. This is followed by a statement of the deceased clarifying that he belongs among the gods. Finally, the deceased addresses the tribunal<sup>728</sup>.

The second section of the spell (335,b) is an appeal to Re, Atum, Osiris,<sup>729</sup> and finally Khepri. This is structured in a similar manner, where first the god is called upon, with a list of titles, followed by *nḥm=k wī* (may you rescue me), after which the deceased names from what he should be rescued, and why. Finally, the text ends with an explanation regarding the use of the spell.<sup>730</sup>

### 3.52.1. Introduction

Spell 335 is easily the longest spell published in de Buck. In total there are 314<sup>731</sup> phrases, although there is no witness that has all phrases, but rather only as selection of these phrases. In de Buck, the witnesses are partially separated. Some of the witnesses (B15C, Sq2C, Sq7Sq, Sq8Sq, T3L,b<sup>732</sup>) were moved to the back of the publication as these witnesses are badly damaged, or in case of Sq7Sq, structurally different from the other witnesses, even though generally the same phrases occur. In de Buck, there are a grand total of 32 witnesses<sup>733</sup> with this spell, and for the purposes of this study an additional witness, M1Be,<sup>734</sup> was added. Note however, that the supports B9C and T1C<sup>735</sup> provide two witnesses each, and T3L provides a total of three witnesses. It needs to be noted that T3L,a only consists of four phrases.<sup>736</sup> The following table shows the witnesses sorted by region (table 3.49):

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<sup>728</sup> Shalomi-Hen (2000), p. 14-18.

<sup>729</sup> Mentioned in the texts by epithets, like *nb nrw* 'lord of terror' (see de Buck (1951), p. 316,b), rather than actually naming the god.

<sup>730</sup> Note that the final section of the spell is varied to the extent that there is no real similarity between the different witnesses.

<sup>731</sup> The actual number of phrases in de Buck is slightly higher, as some of the phrases have been combined to create complete phrases.

<sup>732</sup> Note that in de Buck this is simply numbered as T3L, but as there already is a T3L, and T3L,a, in the spell, I named this witness T3L,b.

<sup>733</sup> However, in his notes, he makes some references to T1Len, named (H), but as it was not included in his actual columns, I left it out.

<sup>734</sup> I am indebted to Tobias Konrad for providing the material concerning M1Be to me.

<sup>735</sup> It needs to be clarified here that T1C,a is actually inscribed on the tomb chamber, whereas T1C,b is inscribed on the coffin, see Shalomi-Hen (2000), p. 8.

<sup>736</sup> However, it could be argued that T3L,a and T3L,b should be considered the same witness, where the phrases of T3L,a overlap with T3L,b, as T3L,a only consists of the final 1.5 columns of the back.

<i>Region:</i>	<i>Witness:</i>
Beni Hasan	BH1Br
Deir el-Bersha	B3C, B5C, B9C,a, B9C,b, B15C, B1P, B1Y
el-Lisht	L3Li, L1NY
Meir	M1Be, M1C, M4C, M7C, M8C, M54C, M57C, M1NY
Saqqara	Sq1C, Sq2C, Sq7C, Sq1Sq, Sq4Sq, Sq7Sq, Sq8Sq
Theban area	T1Be, T2Be, T3Be, T1C,a, T1C,b, T3L, T3L,a, T3L,b

Table 3.49 Witnesses sorted by region for spell 335. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses come from Meir, which provides a total of eight witnesses. The Theban area has eight witnesses as well, even though the spell only occurs on five supports. Deir el-Bersha and Saqqara both supplied seven witnesses, although the spell occurs only on six supports in Deir el-Bersha. el-Lisht has two witnesses, and Beni Hasan provided one witness. It needs to be noted that B3C, B9C,b M1Be and Sq4Sq are witnesses which do not include the glosses. B1Y starts with a gloss, and then becomes a witness without glosses. T1C,a is mostly without glosses, except for IV,268,a-d and IV,270,a-c. As the supports B9C and T1C both provided two witnesses, one without glosses, and one with glosses, it is clear that there was a glossed and an un-glossed structure in use at the same time.<sup>737</sup> For the purposes of this work, only the material published in de Buck, with the exception of M1Be, has been used.<sup>738</sup>

Spell 335 was commonly inscribed on the lid of the coffin,<sup>739</sup> although depending on the support, it can occur on other locations.<sup>740</sup> As nearly no witness uses what could be considered the entirety of the spell, it is clear that available space had some influence on how much of the phrases of the spell were used. In most witnesses, the spell ends abruptly by writing the name of the owner after the final phrase used in that witness. Thus, the ending of the spell was to some extent planned, even though how much of the spell was actually used was limited by the available space, and only BH1Br actually moves from one section of the coffin to another in order to continue the spell. In combination with the high number of attestations of this spell, it seems that the occurrence of this spell in the coffin was more important than the inclusion of the entirety of the spell.

The sequences of the phrases used in this section are based on the original supports, not the publication of de Buck. In de Buck, for BH1Br, M1Be, M1NY and T1C,b, certain sections of the text occur in a different order than the other witnesses. The structural changes in these witnesses are more akin to a

<sup>737</sup> Shalomi-Hen (2000), p. 8.

<sup>738</sup> de Buck (1951) *CT IV*, p. 186, mentions the witness H (which Willems (1988), p. 33) numbers as T1Len) from the Theban area, Jürgens (2001), p. 114, notes the additional witnesses M42C, Aby1Ph and R1X from Meir, Abydos and el-Riqqa.

<sup>739</sup> In sixteen out of 31 coffins, see Shalomi-Hen (2000), p. 13.

<sup>740</sup> As B1P has the spell on the foot, interrupted by spell 470, 472 and 469, for example. Or L1NY, which placed the spell on the back instead of the lid.

reorganisation of paragraphs than actual changes in the order of phrases, which remain the same, although in a different location in the text.

The following figure (figure 3.122) shows the percentage of damage in the witnesses for spell 335:

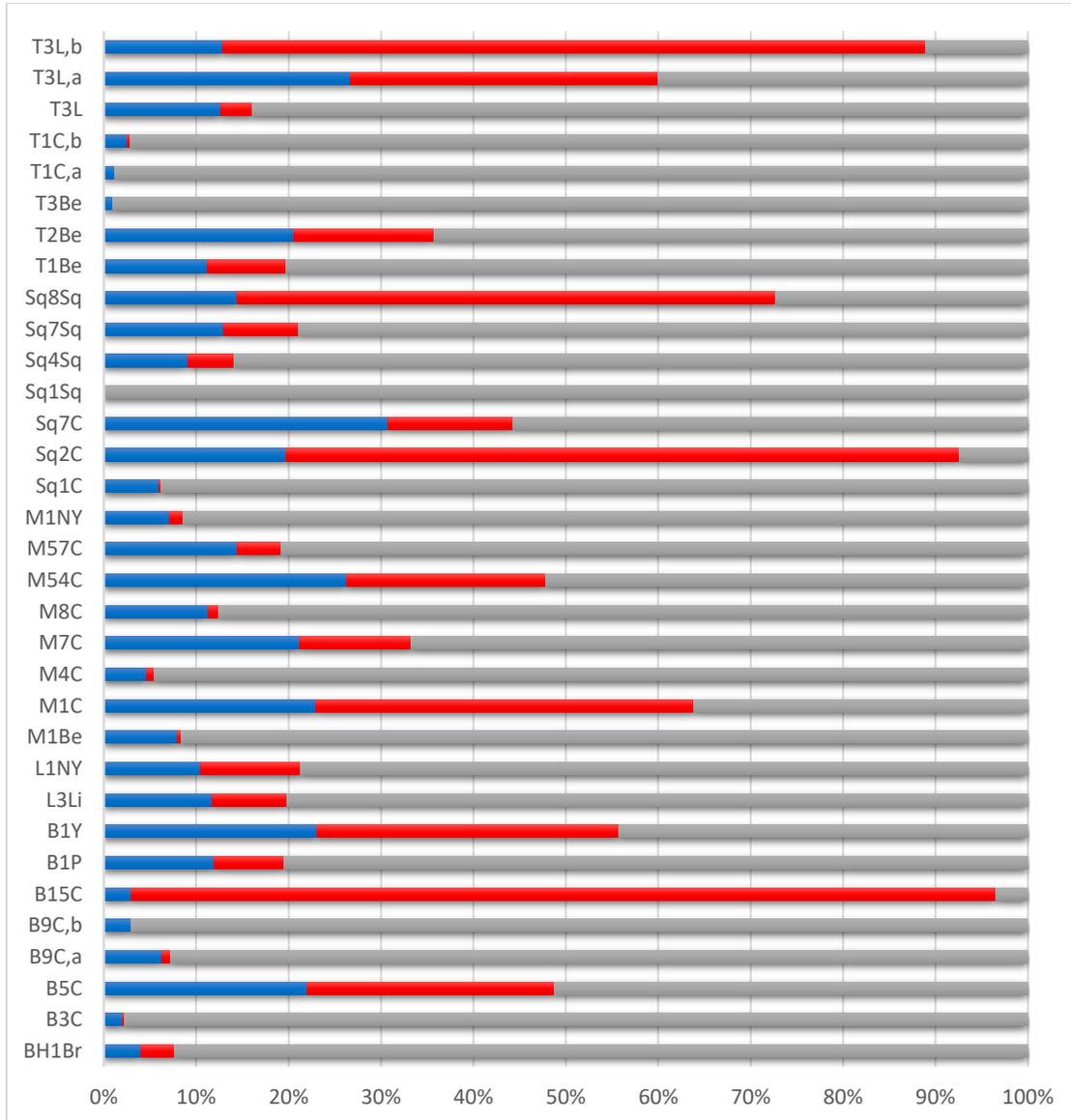


Figure 3.122 Percentage of reconstruction and damage in the witnesses for spell 335. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

As one can see above, there are some witnesses for this spell which are badly damaged. B15C and Sq2C are more than 90% reconstructed, which is the reason that de Buck added them separately. T3L,b is nearly 90% reconstructed. Sq8Sq is more than 70% reconstructed. Of the witnesses that de Buck added separately (B15C, Sq2C, Sq7Sq, Sq8Sq, T3L,b), only Sq7Sq is relatively intact. T3L,a is badly damaged as well, even though it only has four of the 314 phrases in total, of which the final phrase is a complete reconstruction. M1C is more than 60% partially or fully reconstructed. B1Y is more than 50% partially or

fully reconstructed. B5C, M54C and Sq7C are more than 40% damaged. The other witnesses are mostly intact. However, it needs to be mentioned that L1NY is much more damaged now than it was when de Buck worked on this witness, and the percentages reflect the state under de Buck, not the current stage of the text.<sup>741</sup> Although all witnesses are included in the results below, any results including B15C, B1Y, Sq2C, Sq8Sq, T3L,a, T3L,b and M1C should be considered with caution. As these are mostly reconstructed, it is not unlikely that their placement is due to the reconstruction, rather than the text that was still visible.

### 3.52.2. Results and discussion

When the method described in 3.2.2 was applied, the following dendrogram was produced (figure 3.123):

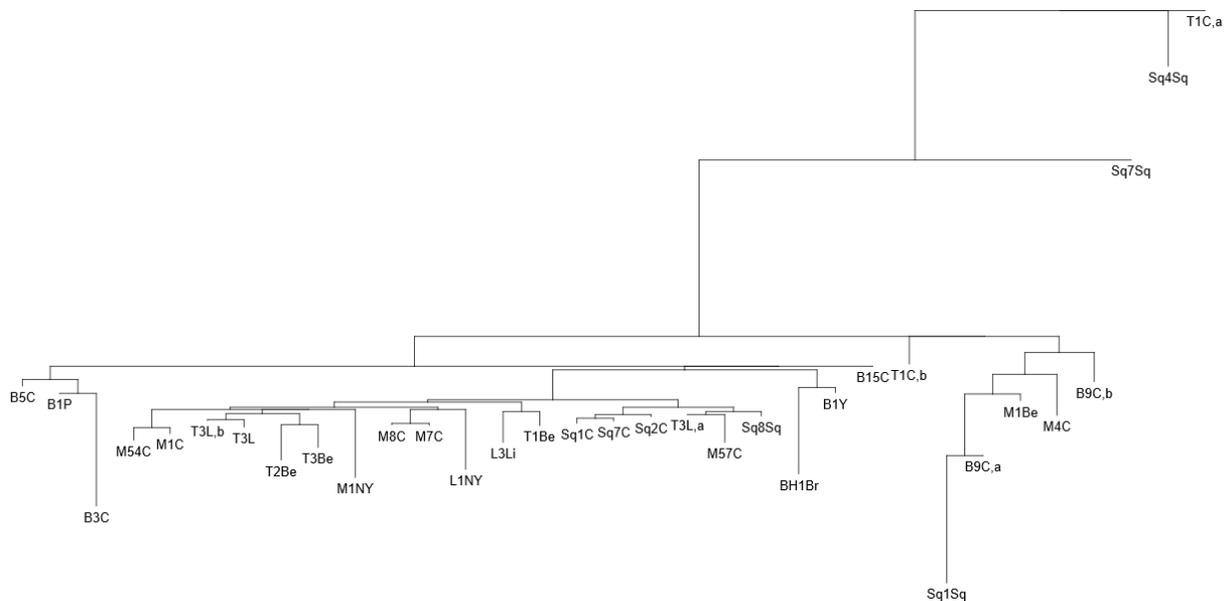


Figure 3.123 Rectangular phylogram display of the distance between the different witnesses of spell 335.

In this dendrogram, there is one main branch, which is separated in connected sub-branches at different levels. For the discussion, these results are compared to the stemma created by Rößler-Köhler<sup>742</sup> and Jürgens.<sup>743</sup>

At a first glance, there does not seem to be any clear sign of a regional variation in the pattern. The only branch that shows some regional structure, is the leftmost branch, on which B3C, B5C and B1P were placed. As all these witnesses originate from Deir el-Bersha, there seems to be an underlying pattern there. However, as B9C,a, B9C,b, B15C and B1Y were not placed in proximity to B3C, B5C and B1P, it

<sup>741</sup> Although some tokens were visible to me and not for de Buck. It seems that he worked from a picture, as he did not differentiate between black and red ink. It was one of the red sections of text he could not see, which is not unlikely on a black and white image.

<sup>742</sup> Rößler-Köhler (1998), p. 92-93.

<sup>743</sup> Jürgens (1999), p. 39-40; Jürgens (2001), p. 113, 137.

seems unlikely that there is a clear structure pattern to Deir el-Bersha. Moreover, B15C is mostly reconstructed, and was based on B1P. Thus, it is remarkable that they are quite removed from each other. Additionally, as B3C is a witness without glosses, and B5C and B1P are with glosses, some more distance would be expected. Moreover, where B3C refers to the owner in the third person, B5C and B1P usually<sup>744</sup> refer to the owner in the first person. When compared to Rößler-Köhler, B5C and B1P occur under the same type, κ. However, B3C is actually part of type ζ, together with B9C,b, which is on the other side of the stemma, part of β, where B5C and B1P are part of γ. The connection between B5C and B1P can be seen in IV,208-209,b, which is one of the glosses. Here, B5C and B1P have: *ḥ.t it pw itm.w* (it is the horizon of Atum),<sup>745</sup> where Sq1C,b, Sq7C, Sq1Sq and T1C,b add the first person suffix after *it*: *ḥ.t it-i pw itm.w* (it is the horizon of my father, Atum),<sup>746</sup> while BH1Br, M57C, T1Be, T3L and T3L,b move the *pw* after *ḥ.t* and add the genitival adjective before *it-i*: *ḥ.t pw n.t it-i itm.w* (it is the horizon of my father Atum).<sup>747</sup>

As B3C, B9C,b, B1Y, Sq4Sq, T1C,a and M1Be do not use glosses, or limited glosses, some distance between these witnesses and the witnesses with glosses would have been expected. This is the case for Sq4Sq and T1C,a, which are on separate branches at the top of the dendrogram. This is reflected in Rößler-Köhler, where these two witnesses fall under type θ. This is the same for Jürgens, who groups Sq4Sq and T1C,a under type α of the witnesses without glosses.<sup>748</sup> However, the other witnesses without glosses were placed together with the witnesses with glosses in the dendrogram above. However, the proximity between Sq4Sq and T1C,a might not be due to similarity, as Sq4Sq is habitually written in the second person, or with the name of the owner. For example, in IV,282-283,a, Sq4Sq has: *wsir ipi-ḥr-ssnb=f pn ntk miw pw ʕ* (the Osiris, this *ipi-ḥr-ssnb=f*, you are this great cat), where the majority of the other witnesses, including T1C,a has: *ink miw pw ʕ* (I am this great cat),<sup>749</sup> which has the first person instead.<sup>750</sup>

The fact that Sq7Sq was placed on its own branch is completely expected. This witness uses a structure that is quite different from the other witnesses, and has a few phrases that only occur in this witness, or two instances of the same phrase, which only occurs once in the other witnesses.<sup>751</sup>

<sup>744</sup> In IV,186,b, IV,188,a, IV,198,a, IV,202,c, IV,228,b, IV,250,b and IV,276,a B1P uses *im.y-r pr spi pn* instead of the first person. However, based on my approach to variation, this would not make B1P similar to B3C, as B1P added a title, which does not occur in B3C.

<sup>745</sup> de Buck (1951) *CT IV*, p. 208,b (B5C).

<sup>746</sup> de Buck (1951) *CT IV*, p. 208,b (T1L,b).

<sup>747</sup> de Buck (1951) *CT IV*, p. 209,b (T1Be). The other witnesses (B9C,a, L3Li, L1NY, M4C, M7C, M1NY, Sq2C, T2Be) all have unique variations.

<sup>748</sup> Jürgens (1999), p. 39.

<sup>749</sup> de Buck (1951) *CT IV*, p. 208,b (T1C,a).

<sup>750</sup> The use of the name of the owner does occur in B3C and B1P as well. However, in these witnesses the name of the owner replaced the independent pronoun, rather than having both the name of the owner and the pronoun.

<sup>751</sup> For example IV,304,b, *dʒdʒ.t pw n.t šnw* (it is the tribunal of the *šnw* court), which occurs after IV,254,b and IV,303,b. See de Buck (1951), p. 412-413.

The sub-branch on the right (figure 3.124) contains B9C,a, B9C,b, M1Be, M4C and Sq1Sq. Of these witnesses, B9C,b and M1Be are witnesses without the glosses. Due to the lack of the glosses, it is encouraging that B9C,a and B9C,b are on the same branch, although on different sub-branches due to the glosses. The placement of M1Be seems to follow the stemma of Jürgens, where B9C,b and M1Be are part of type  $\beta$ , even though B9C,b further down, as part of type  $\gamma$ , which is a subsection of  $\beta$ . This, except for the connection between B3C and B9C,b, is reflected here. However, due to the placement of witnesses from Meir and Saqqara, it cannot be said that this branch reflects a regional pattern. That there is some connection between B9C,a, M4C and Sq1Sq is reflected in the stemma of Rößler-Köhler, even though the connection is different. Although all these three witnesses are bound under type  $\gamma$ , B9C,a is directly connected to  $\gamma$ , where M4C and Sq1Sq fall under type  $\sigma$ , which is not visible here, as there seems to be a closer connection between Sq1Sq and B9C,a here, instead of a direct connection between M4C and Sq1Sq. However, any connections in this sub-branch might actually resemble a lack of similarity, as all witnesses have a high number of unique phrases.

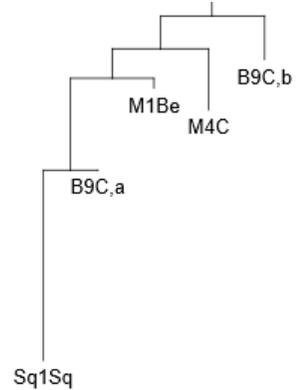


Figure 3.124 Spell 335: Right sub-branch.

It is only in the final sub-branches of the dendrogram (figure 3.125) where some results occur that could be considered akin to a regional pattern. M1C and M54C were placed on the same sub-branch, which is as expected as they are remarkably similar. For example, in comparison to the other witnesses from Meir, M1C and M54C used the M17\*Z1 group (𓄏) to denote the first person, instead of A1 (𓄏) or A40 (𓄏).<sup>752</sup> However, as the reconstructions were based on this observation, the placement might have been fabricated through the reconstructions. However, the connection between M1C and M54C can be seen in IV,212-213,b, where they have: *sw<sup>c</sup>b ʿẓb.t rh.yt im=f* (in which the offerings of the people are purified),<sup>753</sup> where the majority of the other witnesses do not include the *im=f*: *sw<sup>c</sup>b ʿẓb.t rh.yt* (which purifies the offering of the people).<sup>754</sup> In Rößler-Köhler, M1C and M54C were placed under type  $\xi$ , although with M54C and M1NY diverging as type  $\sigma$ . As one can see in figure 3.125, this is the exact opposite, with M1C and M54C on the same sub-branch, and M1NY diverging at an earlier stage. Based on the encoding process used, this would reflect the text in its encoded state, as M1NY shares similarity with M1C and M54C, but diverges at multiple stages. It seems that the connection in Rößler-Köhler is rather based on the fact that M1C ends a lot earlier than M54C and M1NY, instead of a clear underlying pattern between the two witnesses. However, a general proximity between M1C, M1NY and M54C is not unlikely, as all are dated to the reign of Amenemhat II.<sup>755</sup>

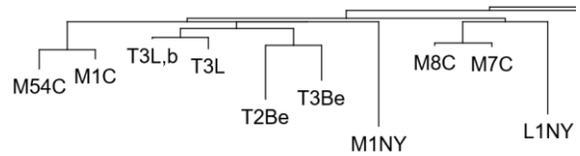


Figure 3.125 Spell 335: Left sub-branch of the central sub-branch.

<sup>752</sup> The use of the A40 for the first person only occurs in M1NY. See Schenkel (1996), p. 125-126.

<sup>753</sup> de Buck (1951) *CT IV*, p. 213,b (M54C).

<sup>754</sup> de Buck (1951) *CT IV*, p. 212,b (M8C).

<sup>755</sup> Willems (1988), p. 98-99.

On the same branch of M1C and M54C (see figure 3.125) is another sub-branch section, which contains T3L, T3L,b, T2Be and T3Be. This suggests there is a pattern in use in the Theban area, which is related to some of the Meir witnesses. That T3L and T3L,b are grouped together is not remarkable, as T3L,b is reconstructed based on T3L, and its placement here would be expected. The connection between T2Be and T3Be is expected as well, as Willems calls these supports ‘so strikingly similar that no useful purpose would be served by discussing them separately’.<sup>756</sup> However, as T1Be and T2Be belong to the same owner, some proximity between the two witnesses would have been expected, which is not the case here, as T1Be diverges from this sub-branch two levels higher. However, as seen with other supports belonging to the same owner, this variation might be intentional. A clear variation between T1Be and T2Be exists in the first person, where T1Be habitually uses M17 (𓄏), where T2Be and T3Be use A1 (𓄏). Nonetheless, the connection between T1Be, T2Be and T3Be can be seen in IV,306,b, where they have: *ir.yw stz.w* (as for the keepers of the wounds),<sup>757</sup> while the other witnesses use a completely different structure, for example in Sq2C and T1C,b: *hr-ntt wi rh.ki rn.w=tn* (because I know your names),<sup>758</sup> or B9C,a, which has [*hr*]-*ntt wi rh.k[w]* (because I know), or M54C: [*hr-ntt*] *rh rn.w* (because of the knowledge of names), or L1NY: *hr-ntt w(i) [rh.k(i) rn.w]=tn rh.k(i) rn.w=tn* (because I know your names, I know your names).

On the right most section of the branch of figure 3.125, there is a sub-branch for M8C and M7C, which fall within expectation, as these supports belong to the same owner.<sup>759</sup> This can be seen in IV,222-223,b, where M7C and M8C have: *pr.t=i m sbz dsr* (so that I go forth from the holy portal),<sup>760</sup> where the majority have a circumstantial *sdm=f* instead: *pr=i m sbz dsr* (while I go forth from the holy portal),<sup>761</sup> while B5C and B1P have a nominal *sdm=f*: *pr=i m sbz [ds]r* (I go forth from the holy portal),<sup>762</sup> B9C,a and T1Be replace the connector *m* with *hr*: *pr=i hr sbz dsr* (while I go forth upon the holy portal)<sup>763</sup> and Sq1C, Sq2C, and Sq7C, which use a circumstantial *sdm.n=f*: *pr.n=i hr sbz dsr* (after I went forth upon the holy portal).<sup>764</sup> As M7C and M8C exist on the same general branch as M1C, M54C and M1NY, it could be argued that there is a pattern in Meir, which can be further divided into two groups, based on the date of the supports, as M7C and M8C are dated to the reign of Sesostri II-III. However, due to the presence of witnesses from the Theban area, and one from el-Lisht, it cannot be stated that this pattern is uniquely based in Meir.

However, the branch as depicted in figure 3.125 does not occur in Rößler-Köhler,<sup>765</sup> where M1C, M54C and M1NY are completely on the other side of the stemma than T2Be, T3Be and T3L,a. Moreover, only

<sup>756</sup> Willems (1988), p. 114.

<sup>757</sup> de Buck (1951) *CT IV*, p. 306,b (T2Be).

<sup>758</sup> de Buck (1951) *CT IV*, p. 306,b (T1C,b).

<sup>759</sup> Willems (1988), p. 100.

<sup>760</sup> de Buck (1951) *CT IV*, p. 223,b (M7C).

<sup>761</sup> de Buck (1951) *CT IV*, p. 222,b (Sq1Sq). Used in B1Y, L3Li, L1NY, M1Be, M1C, M4C, M54C, M1NY, Sq1Sq, Sq4Sq, Sq7Sq, T2Be, T1C,b, T3L and T3L,b

<sup>762</sup> de Buck (1951) *CT IV*, p. 222,b (B5C).

<sup>763</sup> de Buck (1951) *CT IV*, p. 222,b (B9C,a).

<sup>764</sup> de Buck (1951) *CT IV*, p. 222,b (Sq1C).

<sup>765</sup> Rößler-Köhler (1998), p. 93.

M7C and M8C are grouped together in the stemma as  $\epsilon$ , whereas T2Be and T3Be are part of  $\lambda$ , where T3L and T2Be part of  $\pi$ , which descends from  $\lambda$ .

On the right side of the central sub-branch (figure 3.126), there is another suggestion of a regional bound group. These consist of three witnesses from Saqqara, Sq1C, Sq2C and Sq7C. The proximity between these witnesses falls within expectations, as they were found in the same tomb, and are typologically similar.<sup>766</sup> This similarity can be seen in phrase IV,222-223,b, discussed above.

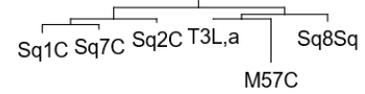


Figure 3.126 Spell 335: Right sub-branch of the central sub-branch.

Moreover, in Sq1C and Sq7C, the witnesses replaced the use of humanoid figures with the Z1 (.), which includes any use of a humanoid figure in the first person. However, the placement of Sq2C might be more due to modern reconstruction, which was based on Sq1C and Sq7C, as more than 90% of the witness is partially or fully reconstructed. In Rößler-Köhler, Sq1C and Sq7C are placed together as well, as part of type  $\rho$ , although this is connected to type  $\mu$ , to which B1Y and L3Li belong, which is not the case in the dendrogram.

The right sub-branch of figure 3.126 is more difficult to explain. M57C and T3L,a share the same sub-branch, although a bit distant. However, T3L,a only has four phrases, and due to the limited shared data-points could end up nearly everywhere. The placement of M57C is difficult to explain on the other hand, as it does not share much connection with the witnesses from Saqqara, or T3L,a. However, in the stemma of Rößler-Köhler, M57C is likewise far removed from any other witnesses from Meir, although not connected to T3L,a or Sq8Sq as is the case here. Sq8Sq is mostly reconstructed, which makes its placement more remarkable, as these reconstructions were commonly based on Sq1Sq, as these witnesses share a unique phrase, IV,219,c-g: *w3d-wr rn=f st3 pw i3b.t m iwnw š pw n m3.t mtw.t h3(.w) rn=f st3 pw imn.t m n3-3rf* (the sea is its name, it is the passage of the east in Heliopolis. It is the lake of *m3.t*, the semen of millions is its name, it is the passage of the west in Naref).<sup>767</sup> However, as Sq1Sq ends after IV,230,a, and Sq8Sq end after IV,262,b, a large section of its reconstruction was based on the other witnesses from Saqqara. These were mainly Sq1C and Sq7C. Therefore, its placement seems more due to reconstruction than what the original text used to be. Based on the placement, it seems that this sub-branch exists as a group of witnesses that share enough data-points with the other witnesses of the central sub-branch to be included, but should be considered a group of dissimilarity, instead of similarity.

The final sub-branch of the central sub-branch has two witnesses, L3Li and T1Be. The similarity between these two witnesses are not reflected at all in Rößler-Köhler, as L3Li is part of type  $\mu$ , and T1Be is part of type  $\lambda$ . However, in the encoding process there were many similarities in the structure noted between T1Be and L3Li, which is reflected in de Buck, as he placed T1Be and L3Li next to each other.<sup>768</sup>

<sup>766</sup> Willems (1988), p. 106.

<sup>767</sup> de Buck (1951) *CT IV*, p. 219,c-g (Sq1Sq).

<sup>768</sup> de Buck (1935) *CT I*, p. xv, where he notes: ‘and to keep families of manuscripts together only if the mutual resemblance was very strong and the difference from others very striking.’ The fact that L3Li interrupts the T1Be, T2Be and T3Be columns should therefore be considered important.

In regard to el-Lisht, it is clear that the two witnesses with this spell do not reflect a shared pattern in this region, due to the distance between them. Moreover, this is visible in Rößler-Köhler as well, where the distance between L3Li and L1NY is remarkable as well.

Finally, there is a branch containing B1Y and BH1Br. As B1Y does not have glosses, and BH1Br does, the placement on the same branch seems unlikely. Moreover, there are multiple phrases that are unique to BH1Br only,<sup>769</sup> which would separate BH1Br from the other witnesses. This is the case in Rößler-Köhler, where it is placed as a separate entity, under type  $\pi$ ,  $\theta$ ,  $\xi$  and  $\omicron$ . It is assumed that these two witnesses are placed together here as a sign of dissimilarity, rather than similarity.

### 3.52.3. Conclusions

In spell 335, the method used in this chapter does not seem to give a clear sign of regional variation in the sentence structure pattern. In theory, due to the length and the high number of witnesses, this spell should be considered ideal. However, there is a high level of variation, which makes it nearly impossible to make any clear statements, except based on the final sub-branches of the dendrogram. Due to the use of glosses or the lack thereof, the absence of entire paragraphs, or simply due to the spell ending early due to the available space for this spell on the support there are a high number of ‘-’ code points in the data. This can destabilise the result created with iq-tree.<sup>770</sup> Even so, some signs of regional patterns do occur, although it is clear that there is a lot of freedom in this spell.

There are signs of at least two sentence structure patterns in use in Meir, which can be separated based on the date of the supports. One consists of M1C, M54C, and to some extent M1NY, dated to Amenemhat II. The other group consist of M7C and M8C, and is dated between Sesostri II and Sesostri III. Deir el-Bersha seems to provide a distinct group as well, even though not all witnesses from Deir el-Bersha are bound to use it. Finally, there seems to be a distinct pattern for Saqqara, although only for a group of supports that originate from the same tomb.

Thus, there are some signs of regional patterns, even though exceptions for every region exist. However, it needs to be remarked that there are no sentence structure patterns for this spell that are unique to one region.

## 3.53. Spell 355

The following section will discuss spell 355.<sup>771</sup> In this spell, the deceased shows his mastery over the wind. Using the house that was built for him by Seshat,<sup>772</sup> the deceased shelters from the wind, by sitting on the opposite side of the building.

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<sup>769</sup> IV,187,d-f, IV,193,d-f, IV,195,e, IV,201,f, IV,209,e-g, IV,211,c-d, IV,239,e, IV,243,d, IV,261,d, IV,281,d, IV,293,e-f.

<sup>770</sup> 25 of the witnesses have more than 50% gaps or ambiguity, and of the 314 data-points, there are only 66 sites which are constant, so there is a very high level of variation.

<sup>771</sup> de Buck (1954) *CT V*, p. 1,a - 7,c; Faulkner (1977), p. 1; Barguet (1986), p. 274-275; Willems (1996), p. 462-464; Carrier (2004,b), p. 882-883; Gracia Zamacona (2008), p. 147-149, 198-199, 395, 662, 882-883, 899-901, 918, 934.

<sup>772</sup> Ptah in B1Bo,a, Sekhmet in B1Bo,b.

### 3.53.1. Introduction

This is a relatively short spell, with a total of 22 phrases. The witnesses use a selection of these phrases to form their version of this spell. In de Buck, there are a total of eleven witnesses, that originate from a total of six different regions. The support B1Bo provided two witnesses. The following table shows the witnesses sorted by region (table 3.50):

<i>Region:</i>	<i>Witness:</i>
Aswan	A1C
Asyut	S1C, S2C
Beni Hasan	BH3Ox
Deir el-Bersha	B1Bo,a, B1Bo,b, B2Bo, B4Bo, B4C
Gebelein	G1T
Meir	M22C

Table 3.50 Witnesses sorted by region for spell 355. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses originate from Deir el-Bersha, which provided five witnesses. Asyut has two witnesses, and the other regions all supplied one witness. The witnesses used in this section only represent the material which was published in de Buck.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.127):

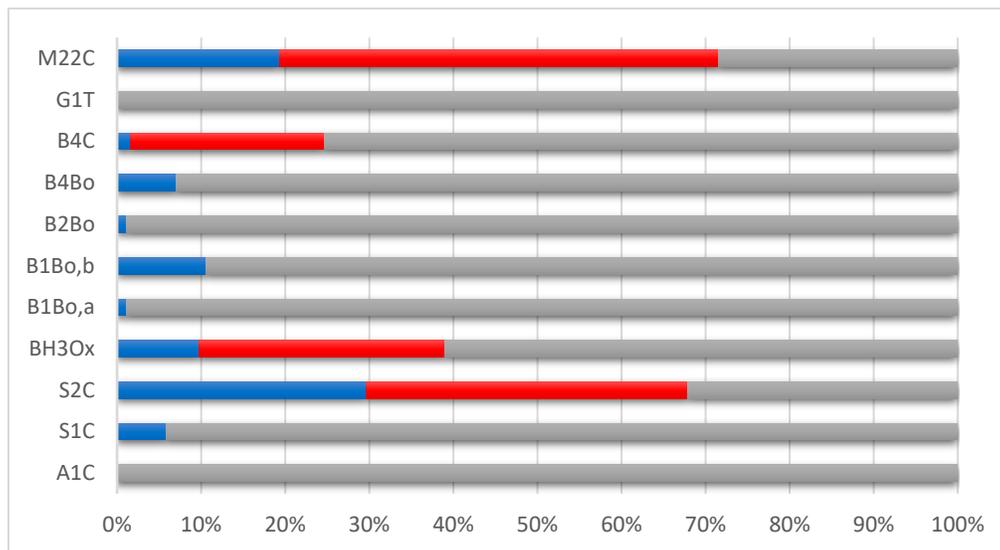


Figure 3.127 Percentage of reconstruction and damage in the witnesses for spell 355. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

M22 and S2C are badly damaged, as both witnesses are around 70% partially or fully reconstructed. BH3Ox is nearly 40% partially or fully reconstructed, and B4C is over 20% partially or fully reconstructed.



with other witnesses, which explains its placement on the large branch, even though nearly half of the phrases used in this witness have a unique structure.

The only section that resembles a regional pattern is in the left sub-branch of the large branch, which contains B2Bo, B4Bo and B4C. This grouping of witnesses suggests the existence of a Deir el-Bersha pattern. The placement of M22C does complicate this, but as this witness is mostly reconstructed, it is possible that this placement is rather due to the reconstructions, instead of the original text. The clearest connection between B4Bo and B4C is the use of the name of the owner, for example in V,2,b: *pr-dḥwtj-nḥt tn ḳd.n sšz.t* (the house of this *dḥwtj-nḥt*, which Seshat build),<sup>776</sup> where the majority of the other witnesses have: *pr-ı pw ḳd.n sšz.t* (this house of mine, which Seshat built),<sup>777</sup> which uses the first-person suffix pronoun.

### 3.53.3. Conclusions

The method used in this chapter to visualise regional patterns in the sentence structure does not provide any clear results in this spell. Although there is a suggestion of a distinct pattern in Deir el-Bersha, both witnesses from B1Bo make it clear that variation is possible. It is assumed that the high level of phrases with unique structures is responsible for the placement of the witnesses, although it could be possible that there is no sentence structure pattern in this spell that can be considered regional.

## 3.54. Spell 398

Spell 398<sup>778</sup> is the final spell that will be discussed in this chapter. Together with spells 396 to 405, this spell should be considered part of a group of spells designated the *Ferryman spells*.<sup>779</sup> This spell concerns part of the journey of the deceased in the Netherworld, moving from the western to the eastern horizon.<sup>780</sup> However, in essence the ferryman spells are not about the journey, but rather the test the deceased need to pass before entering the ferry.<sup>781</sup>

The spell itself consists of three sections, the introduction, a list and the conclusion. In the introduction, the deceased requests the ferryman to bring a ship, which is followed by a few questions of the ferryman to the deceased to prove his identity. Finally, as the ship is not yet made, the deceased requests that it is created.<sup>782</sup>

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<sup>776</sup> de Buck (1954) *CT V*, p. 2,b (B4Bo). Note that B4C replaced *dḥwtj-nḥt tn* with *sšz.t-ḥd-ḥtp tn*.

<sup>777</sup> de Buck (1954) *CT V*, p. 2,b (G1T).

<sup>778</sup> de Buck (1954) *CT V*, p. 120,a - 160,b; Faulkner (1977), p. 33-41; Barguet (1986), p. 352-355; Willems (1996), p. 415-426, 427-443; Carrier (2004,b), p. 958-967; Gracia Zamacona (2008), p. 62-63, 177-178, 216, 226, 393, 607, 662, 830, 850, 918-919, 1070, 1081, 1090, 1097, 1242, 1432, 1490; Gracia Zamacona (2010,a), p. 20; Gracia Zamacona (2015), p. 8; Jasper (2019), p. 613-614, 618, 622, 626, 629.

<sup>779</sup> Jacq (1986), p. 12, 69-70.

<sup>780</sup> Willems (1996), p. 173.

<sup>781</sup> Willems (1996), p. 157.

<sup>782</sup> Willems (1996), p. 161.

This introduction is then followed, although not always physically on the support, by a list. This list consists of columns divided into two parts, the upper part being a catalogue of parts of a ship, and the lower part the mythological explanation.<sup>783</sup> In the witnesses of Meir, this is constructed as two phrases, separated by a *m* (G17, ) , which was written in its own field.

Finally, there is the conclusion, which consists of another section of answers the deceased has to provide to the ferryman.<sup>784</sup> It needs to be noted that not all sections of the spell are always added, as for example M13C only has the list, where G2T has the introduction and the conclusion, but not the list.

### 3.54.1. Introduction

Due to the list, this spell is one of the longer spells that were used in this work. In total, this spell has 115 phrases,<sup>785</sup> although the witnesses only use a selection of these phrases. In de Buck, this spell is attested in a total of twelve witnesses. However, for this work, thirteen witnesses will be used, as an additional witness (M1Be) was made available.<sup>786</sup> These witnesses originate from four different regions. The following table shows the witnesses sorted by region (table 3.51):

<i>Region:</i>	<i>Witness:</i>
Aswan	A1C
Gebelein	G1T, G2T
Meir	M1Be, M3C, M4C, M5C, M6C, M13C, M21C, M46C, M2NY
Theban area	T3L

Table 3.51 Witnesses sorted by region for spell 398. See appendix 1 for a full list of details concerning every witness.

For this spell, the majority of the witnesses come from Meir, which provided nine witnesses. Gebelein has two witnesses, and Aswan and the Theban area supplied two witnesses each.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.129):

<sup>783</sup> Jéquier (1911), p. 37-38.

<sup>784</sup> Willems (1996), p. 167.

<sup>785</sup> In de Buck, the number of phrases is higher, but some phrases have been merged.

<sup>786</sup> I am indebted to Tobias Konrad for providing the material concerning M1Be to me.

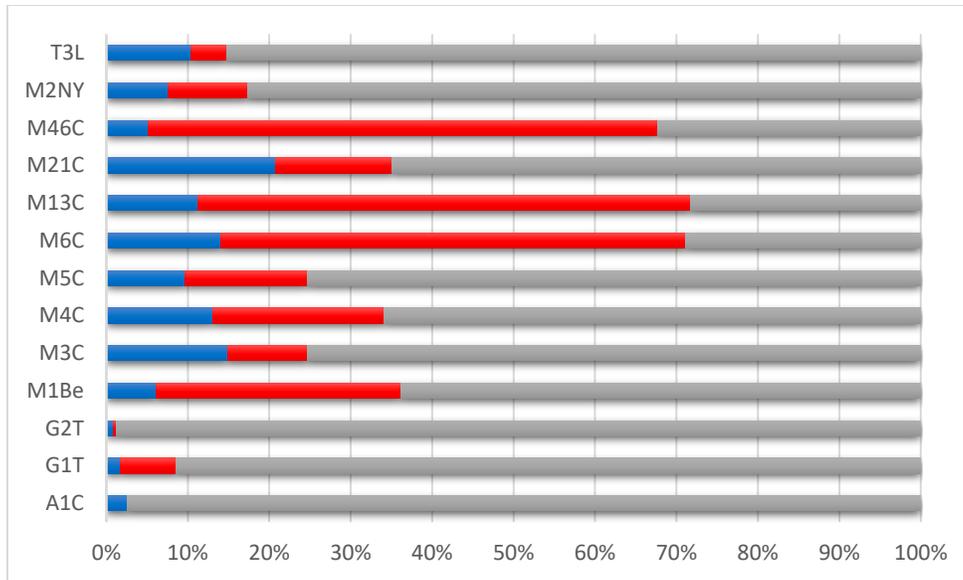


Figure 3.129 Percentage of reconstruction and damage in the witnesses for spell 398. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

M6C, M13C and M46C are badly damaged, with around 70% of their tokens partially or fully reconstructed. M1Be, M4C and M21C are all more than 30% partially or fully reconstructed, and M3C and M5C are more than 20% partially or fully reconstructed. The other witnesses are relatively intact. Due to the high level of reconstruction that took place in M6C, M13C and M46C, any results based on these witnesses should be treated with some caution.

### 3.54.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.130):

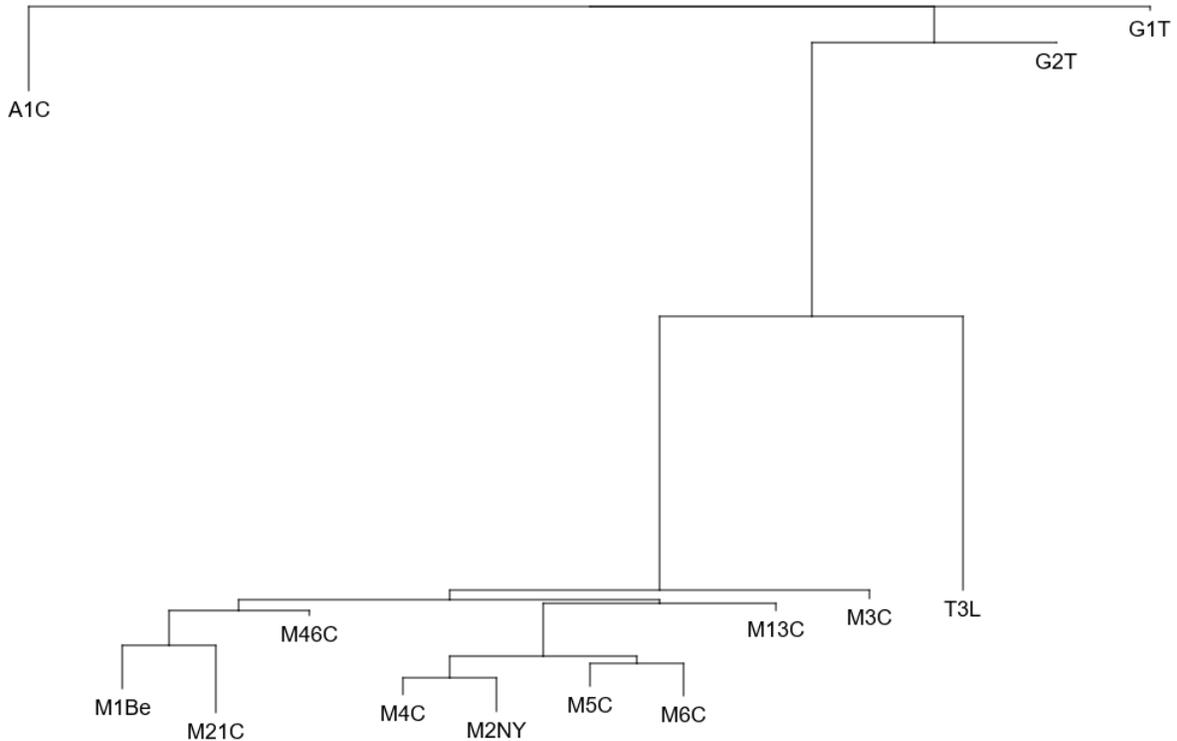


Figure 3.130 Rectangular phylogram display of the distance between the different witnesses of spell 398.

In this dendrogram, there is one main branch, which contains the majority of the witnesses, and two separate branches for A1C and G1T. Here, it is instantly clear that there is a difference in the sentence structure between the witnesses from Meir, and those from the other regions, as all the witnesses from Meir are on the same sub-branch. This is obviously true, and clearly visible in the difference between the witnesses from Meir, and A1C and G1T. In the list itself, the witnesses from Meir separate the part of the ship, and the mythological explanation, by the connector *m*, creating a *A + m + B* structure. However, A1C and G1T do not use the connector, which creates a *A + B* structure.

As A1C and G1T share such an obvious similarity, it would have been preferred to see them together on a branch. The perceived distance in this dendrogram could however be construed as an effect of the visualisation pattern used. When the dendrogram is visualised as a circular phylogram (figure 3.131), it is clear that these two witnesses are a lot closer. As was seen in spell 75, these two witnesses should be considered a group, which should be considered part of the same tradition. However, as was seen in spell 162, there is usually some distance between their actual structure, which is seen in this spell as well, as these two witnesses have multiple phrases with a unique structure that is not shared with any other witness.<sup>787</sup>

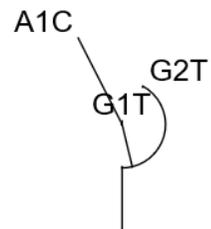


Figure 3.131 Spell 398: Circular phylogram depiction of witness A1C, G1T and G2T

<sup>787</sup> The full sentence structure file is available in appendix 3.50.

The separation of G2T and T3L is within expectation as well, as both these witnesses do not have the list section, but only the introduction and the conclusion. However, as T3L has numerous phrases with a unique sentence structure, it falls within expectation that some distance should exist between G2T and T3L. G2T is correctly placed in proximity to G1T, as it is remarkably similar to G1T,<sup>788</sup> with the exception that the list is not added. The separation between A1C, G1T, G2T and T3L can be seen in V,123,d, which does not occur in Meir. Here, A1C, G1T and G2T have: *mĥ r=k s(y) whr.t* (complete her of the shipyard),<sup>789</sup> where T3L does not have *whr.t: [m]ĥ r=k s(y)* (complete her).<sup>790</sup>

Finally, even though it is clear that there is a distinct sentence structure pattern in Meir, some additional remarks can be made. Four witnesses from Meir, M4C, M5C, M6C and M2NY were placed on the same sub-branch (figure 3.132), which implies that there are multiple patterns available in Meir. This is clearly supported in the list section of the spell.



Figure 3.132 Spell 398: Right final sub-branch of the large branch.

At phrase V,127,b, there is a shift in the parts of the ship that is discussed.

From this point on in the list, the B phrase stays the same, while the A phrase is one object behind the other witnesses. For example, M3C uses *ĥsf.wt=s* (her repelling edges) at V,127,b, where M4C uses this at 128,a. However, although this seems a perfect grouping, there is one witness which complicates this, M21C. This witness has the same switch which occurs in M4C, M5C, M6C and M2NY, but is not on the same branch. Rather, it is placed together with M1Be, which does not have this switch. No clear explanation can currently be given for this result, although it does not disprove the existence of a sentence structure pattern for Meir in general.

### 3.54.3. Conclusions

In spell 398, the method used in this chapter works to visualise the existence of regional patterns in the sentence structure, which is especially visible in the witnesses from Meir, which are placed together on the same section of a branch. Additionally, a connection between A1C and G1T is visible, however this is more easily visible when a circular phylogram is used. Finally, the dendrogram suggest the existence of at least two sentence structure patterns that were available in Meir, although this is complicated by the placement of M21C on a different branch, even though it shares an identical characteristic with M4C, M5C, M6C and M2NY.

## 3.55. Conclusion and final remarks

This chapter served the purpose of introducing a new method of visualising variation in sentence structure, where the phrases of the spells were treated as the amino-acids of a protein. It was argued that this method could be used to visualize that these sentence structure patterns could be considered regional, which could lead to new topics of research.

<sup>788</sup> Which would be expected, as both supports belong to the same owner.

<sup>789</sup> de Buck (1954) *CT V*, p. 123,d (G2T).

<sup>790</sup> de Buck (1954) *CT V*, p. 123,d (T3L).

In general, it seemed that the method used in this chapter is functional in that regard. However, some problems with the method have come forth, and will be addressed here, with some suggestions how to solve these issues, or at least limit their impact.

#### *Spell length:*

As seen in spells 2, 3, 5, 8, 10, 12, 15, 19, 31 and 95, the length of the spell has a strong influence on the final result. As one could expect, any comparison would be more stable, when a high number of data points are compared. Unfortunately, the short spells do not provide enough data points. Therefore, the method used in this chapter is of limited use in these cases. However, when dealing with spell groups, this problem can be overcome, as the multiple spells will create a higher number of data points. This should result in more stable results.

Additionally, an alternative approach than the binary system for denoting variation which was used in this chapter might benefit the results as well. If one would use the alternative approach discussed in chapter 3.2.2.1, in table 3.1, a higher number of data points will be achieved, as in this case, every token will become a data point, instead of the current method which only results in one data point per phrase. For example, in spell 2, for witness B4Bo, this would change six data points into a total of 26. However, as stated in chapter 3.2.2.1, the major drawback of this method is the time intensive nature, until it can be automated.

In general, if no changes on the method of this chapter are applied, it would be recommended not to apply this method on texts that have less than 20 phrases.

#### *Unique variation:*

As was seen in multiple spells, there are often many phrase structures that are unique in regard to the other witnesses. As these provide data points that cannot be linked with other witnesses, it has the tendency to create unexpected placement of witnesses in the dendrogram. When combined with texts with a low number of phrases, it makes the results produced unreliable at best. Additionally, it enhances the possibility that groups of witnesses are made based on dissimilarity, rather than similarity. This is problematic, as it can provide deceptive results.

The problem with unique variation can however be tempered by utilising a different method of denoting variation than was used here, as the binary approach has the tendency to increase the number of unique datapoints. As stated above in regard to spell length, a coding based on the tokens, rather than the phrases might be beneficial. This would not remove the unique feature, but rather limit its impact, as the other tokens of the phrase might still be similar to the other witnesses. This would provide additional stability.

Additionally, if available, the addition of new witnesses could help mitigate this issue. The additional witnesses might contain the same variation, which would provide stability, as the number of unique

variations will lower. This would greatly benefit the stability of the program. However, additional witnesses could just as well exacerbate any problems, by introducing new unique variations.

*Distant placement of similar witnesses:*

In the dendrograms created for this chapter, there are often one or two witnesses that are placed on the top section, on two separate branches used solely for one witness, that would have been expected to be placed together.

This issue is most likely due to the fact that there is nearly never a complete intact version of the spell, that includes all phrases, which forces the program to work on what is in essence incomplete data. A possible method to solve this issue is to include a construct witness, which would be an 'ideal' version of the spell, which includes every phrase, based on the most prevalent phrases between the witnesses. However, the creation of this construct witness would not only be time consuming, but fraught with bias as well, as it would be up to the encoder to decide what the construct phrase would look like. Here, a method based on the available tokens, as discussed in chapter 3.2.2.1, in table 3.1 would be a potential source for these phrases, although more research of the possibilities of such a method still needs to be pursued.

## 4. Visualising regional variation using the verbal structure

*In chapter 3, it was argued that it is possible to visualize regional variation based on the sentence structure. However, it became clear that a binary approach to denote variation has the tendency to create problems with the method used, due to a high number of unique variations. This chapter will show an alternative approach, using the same method. Instead of using the entire text of the spells, as was the case in chapter 3, the focus will lie only on the verbal structure of the text. In a similar manner as was used in chapter 3, the visualisation of variation in the verbal structure of the witnesses will be discussed on a spell by spell basis.*

### 4.1. Introduction

When applying a binary approach to variation, it is inevitable that problems will occur. Any type of variation can turn a phrase into a variant phrase. For example, the use of the genitive adjective *n*, or the use of a plural. Therefore, it might be beneficial to approach the variation of the texts solely on the basis of one aspect. In this chapter, the aspect that will be studied is the verbal structure, as it is considered to be susceptible to variation. For the purpose of this chapter, verbal structure refers to the lemma, morphology and syntax of the verbal forms used, and their position in the phrase. However, the spelling of the verbal form will not be considered here, but rather in chapter 5.

The main goal of this chapter is to visualise patterns in the verbal structure of the spells. However, it is not intended to provide a detailed list of the entire verbal structure of the witnesses in the spells used for this work.<sup>791</sup> The focus of this chapter lies on the variation between the different witnesses. Therefore, phrases in which no variation occurs are not included in this chapter. Based on this variation, dendrograms will be created for the spells, which visualise the connections between witnesses on a verbal level. Through this visualisation, it should be possible to inform additional avenues of research in regard to patterns of verbal use, which might be regionally influenced.

### 4.2. Method

In general, the same method discussed in chapter 3.2.23.2 will be used in this chapter. Thus, the protein sequence method will be applied here, using the program Iq-tree for the comparison between the witnesses<sup>792</sup> and the program Dendrogram for the visualisation.<sup>793</sup> However, certain adaptations in the preparations for these programs needed to be made in order to allow for the comparison of verbal forms instead of phrases.

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<sup>791</sup> However, it would be possible to extract this verbal structure from the database created for this work.

<sup>792</sup> See chapter 3.2.2 Spells as proteins.

<sup>793</sup> See chapter 3.2.2 Spells as proteins, using the same format for the visualization of the dendrogram, namely the rectangular phylogram.

Where in chapter 3 every phrase of every witness was used for the comparison, this will not be the case here. Instead, only a selection of these phrases was used. Phrases in which no verbal forms occur would be of limited use in a verbal analysis. Therefore, these phrases were excluded. Additionally, phrases with a verbal construction, but in which there is no variation in the lemma, morphology, syntax or position of the verbal forms would be of limited use for a study concerning variation. As there would be no variation between the witnesses, this would only add an identical amino-acid code between the witnesses. Therefore, these phrases were excluded from the analysis as well.<sup>794</sup> Even though it could be argued that these phrases should be included in the analysis, tests based on CT spell 1 showed that the addition could create problems, rather than benefits. As not all the witnesses have the same phrases, these would create different clustering patterns which are informed by the occurrence of a phrase, rather than the underlying verbal structure.

As discussed in chapter 3.2.2, the Iq-tree program needs a file consisting of amino-acid codes. For this purpose, analysis files were created.<sup>795</sup> In order to create comparable structures, the verbal forms for every phrase were separated in groups, based on lemma, morphology, syntax and position.

For example, take CT spell 75, phrase 316-317,a.<sup>796</sup> In S2C, the following phrase is used: *hpr.n=i m h<sup>c</sup>.w ntr ds=f* (I have come into being from the body of the god himself). In this phrase, there is only one verbal form, namely the *hpr.n*, a nominal *sdm.n=f* (emphatic use).<sup>797</sup> This would be considered part of a verb group, as the same structure occurs in other witnesses as well, namely S14C, T3C, B1Bo, B6C, M3C, M20C, M4C, M5C, M6C, M28C, M-Ann and M1Be.<sup>798</sup> However, S14C, T3C, B1Bo, B6C, M3C, M20C, M4C, M5C, M6C, M28C, M-Ann and M1Be are not completely similar to S2C and the other witnesses. Although they share the same group for *hpr.n*, these witnesses have another verbal form in their phrase, for example S14C: *hpr.n=i m h<sup>c</sup>.w ntr hpr ds=f* (I have come into being from the body of the god who came into being (by) himself). In addition to the *hpr.n*, this witness has *hpr*, a perfective active participle, masculine singular. Thus, even though S2C and S14C share one of the two groups, they clearly do not have the same verbal structure in this phrase. S2C only has one verbal form, whereas S14C has two. In B3C, another variation occurs: *ts.n sz.t-hd-hpt tn m h<sup>c</sup>.w ntr hpr ds=f* (This *sz.t-hd-hpt* has been knitted together from the body of the god who came into being). In this phrase, *hpr.n* has been replaced by *ts.n*, which is a clear variation in lemma. However, except for a nominal subject, the morphology, syntax and position in the phrase are identical. Additionally, the participle *hpr* is identical to S14C. This means that B3C shares the second group with S14C. That said, the position of the verb forms are important as well, as is seen in B1C: *hpr.n=i ts.n=i m h<sup>c</sup>.w ntr hpr ds=f* (after I came to be and was knitted together from the body of the god who came into being by himself). In this phrase, *hpr.n* and *ts.n* are both used, which clearly separates this witness from S14C, as three verbal forms are used instead of two. Even though the final verb form for S14C and B1C is the participle *hpr*, which is identical in lemma, morphology and syntax, the participle will not be allocated to the same group in S14C and

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<sup>794</sup> However, I am completely aware that the addition of new witnesses could affect this approach, as they might have a verbal structure variant not yet attested in the other witnesses, which would force the inclusion of another phrase, and therefore an additional amino-acid code into the analysis.

<sup>795</sup> See appendix 5.

<sup>796</sup> de Buck (1935) *CT I*, p. 316-317,a.

<sup>797</sup> For a full list regarding the terminology used for this work, see appendix 4.

<sup>798</sup> Kindly provided to me by Tobias Konrad.

B1C, as it is the third verbal form in the phrase, instead of the second. Even though the additional verb form used in B1C would suffice to separate this witness from the other witnesses,<sup>799</sup> for the sake of consistency the separation was maintained.

It is not uncommon that witnesses leave out one of the verbal forms in any phrase. In this chapter, only the verbal structure is taken into account, and therefore the position of the verb form in regard to the other verb forms matter. As one can see in S2C, which left out the participle *hpr*, this could include cases where the expected structure of the phrase is visible in the non-verbal sections. Moreover, this separation based on position will even include cases where a verbal form became a substantive, as the verbal form no longer exists. For example, in CT spell 75, B6C has: *ʕh3-nḥt pn sr ʕpr.w wi3=f* (This *ʕh3-nḥt* is the magistrate of the crew of his bark).<sup>800</sup> In this phrase, B6C replaced the verb *sri* (to command) with the substantive *sr* (magistrate), by adding an A40 (𐎗) to the spelling of the word. However, it needs to be made clear that position does not refer to the position of the token in the phrase, but rather to the position of the verbal form in regard to the other verbal forms in the same phrase.

For every phrase in which variation in the verbal structure was found, the verbal forms of the witnesses were separated in different groups. These groups were used to allocate the amino-acid codes. For the example above, S2C would be group 1, S14C would be group 1+5, B3C would be group 2+5, and B1C would be 3+4+6.<sup>801</sup> Each different group sequence would be allocated a separate amino-acid code, thus for this phrase, S2C would be R, S14C would be N, B3C would be D and B1C would be C. The same grouping procedure was repeated for every applicable phrase of this spell.

In general, a binary approach was used to denote the groups, thus any variation in lemma, morphology, syntax or position would create a new group. However, some exceptions did apply:

- I. Subject. The use of a nominal subject or pronominal subject was not considered a variation, although the use of the name of the owner in the text could reorganise the positions of the verbal forms, in which case it would be a variation. This is one of that reasons spelling is not considered a variation (see point V), as for example the prospective *sḏm=f* might have a *.w* ending instead of a *.y* ending, when a nominal subject is used.
- II. Gender of the owner. Especially with statives and participles, the gender of the owner can create a morphological variant. In appendix 5 these gender-based variations are entered as separate groups, but for the purposes of analysis, these groups were treated as if they are identical.
- III. The verbs *iwi* and *iyi*. Although in the database encoded as separate lemmas, for the purposes of analysis, these two verb forms are treated for the verbal structure as identical.<sup>802</sup>
- IV. Spelling. For the purposes of this chapter, the actual spelling of the verbal forms used is ignored.

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<sup>799</sup> Therefore, one could mark the *hpr* as ‘final position’ for both, but I chose to separate these cases in order to be thorough, and limit the chances for incorrect placement.

<sup>800</sup> de Buck (1935) *CT I*, p. 324,b.

<sup>801</sup> See appendix 5.31.

<sup>802</sup> Following Winand (1991).

For the applicable phrases, these codes were extracted into a file in the FASTA format, after which the method described in chapter 3.2.2 was applied in order to produce a dendrogram. As stated in chapter 3.2.2, the protein-sequence method used here is only a visualisation of proximity between the verbal structure of the witnesses. It is not intended to provide detailed lists of the different verbal structure patterns used for these witnesses,<sup>803</sup> but rather to show where new avenues for research might lie. Moreover, although the visualisation in the dendrogram has lines connecting the different witnesses, these lines should not be considered familiar or chronological connections between the witnesses.

It needs to be noted, however, that every problem which occurs with this method discussed in chapter 3 will apply here as well. Short spells are less likely to result into functional dendrograms, as often these spells are reduced to one or two phrases in which verbal variation occurs.<sup>804</sup> In these cases, the spell will be discussed, but no dendrogram will be produced, as these dendrograms will be based on a too limited number of data points.<sup>805</sup> Additionally, these spells with a low number of phrases can be easily sorted manually. As discussed in chapter 3.55, unique variation is a strong detriment to the functionality of the protein-sequence method, but it is assumed that due to the focus on the verbal structure, the data-points used are less prone to unique variation. Most commonly, unique variations occur in the substantives, connectors, demonstratives and pronouns, rather than the verbal forms. Therefore, the occurrence of unique variation should be less prevalent, which helps stabilising the method used. However, any issue due to a low number of data points cannot be evaded.

In the following sections, the verbal structure of the spells will be discussed in a similar manner as in chapter 3.3-54.

### 4.3. Spell 1

In this section, the verbal structure of spell 1 will be discussed.<sup>806</sup> In this short spell, there are only two phrases in which some level of variation occurred in the verbal structure.<sup>807</sup> Due to this low number, a manual approach will be used here rather than to create a dendrogram. In total, there are four different patterns of verbal structure variation which occur. B2Bo, B3Bo, B4Bo, B4C, B6C, MC105,a, MC105,b, S10C, T1L, T9C, TT319 and Y1C use the same pattern. In this pattern, these witnesses have the imperative *ts* in I,6-7,b: *wsir s3.t-ḥd-ḥtp tn ts tw [ḥr izb(.y)=t]* (the Osiris, this *s3.t-ḥd-ḥtp*, raise yourself upon your left side)<sup>808</sup> and the imperative *imi* in I,6-7,c: *imi tn ḥr imn=t* (place yourself upon your right side).<sup>809</sup>

B15C, B1P and BH5C all have their own unique pattern. However, most of these variations could alternatively be interpreted as errors. Only BH5C is different from the other witnesses in both phrases,

<sup>803</sup> Although I must admit that it is possible to extract these pattern descriptions from appendix 5.

<sup>804</sup> For example, spell 3 and 26 only have one phrase with verbal structure variation.

<sup>805</sup> Which results in a dendrogram where there is one long horizontal line at the top, to which most witnesses are connected, with maybe one or two branches for the witnesses that vary from the pattern used by the other witnesses.

<sup>806</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.3.

<sup>807</sup> See appendix 5.1 regarding the phrases in question.

<sup>808</sup> de Buck (1935) *CT I*, p. 6,b (B4C).

<sup>809</sup> de Buck (1935) *CT I*, p. 6,c (B3Bo).

as B15C and B1P only vary in the second phrase. In I,6-7,b BH5C has the imperative *im̄i*, followed by the imperative *ts: wsir hnm-nḥti pn im̄i ts tw hr izb(.y)=k* (the Osiris, this *hnm-nḥti*, place and raise yourself upon your left side). In I,6-7,c, both B1P and BH5C have a prospective *sdm=f: di=i tw hr izb(.y)=k* (I will place you upon your left side).<sup>810</sup> In the same phrase, B15C corrupted the V13 (≡) of *tw* into a V31A (≡), turning the dependent pronoun into a first person stative ending: *di.kw imm=k* (while I am placing your right side).

Based on these results, it is clear that in regard to spell 1, there is no regional conditioned variation regarding verbal structure of this spell, as Asyut, Deir el-Bersha and the Theban area all share the same verbal structure in the phrases in which any level of verbal structure variation occurs. The only exception to this is BH5C, which has a different verbal structure than the other witnesses in the phrases with verbal structure variation. However, as this is based on two phrases, and one witnesses, it would be assumptive to suggest the existence of a distinct pattern in Beni Hasan.

#### 4.4. Spell 2

Spell 2<sup>811</sup> is similar to spell 1, with a total of two phrases in which verbal variation occurs. Therefore, it will be discussed manually, instead of creating a dendrogram. In total, there are six different patterns used here.<sup>812</sup> The majority of the witnesses use the same pattern,<sup>813</sup> which is encouraging, as all these witnesses come from Deir el-Bersha. Only one witness from Deir el Bersha (B6C) does not follow the same pattern entirely, as it is solely responsible that I,8,c is included in this section at all. Here, B6C has a indicative *sdm=f: rdi n=k b3=k imy t3 šw.t=k imy.t št3.w* (your soul which is in the land and your shade which is in the secret places caused for you), where the other witnesses have a *sdm.tw=f: rdi.t(w) n=t b3=t imy t3 šw.t=t imy.t št3.w* (that your ba which is in the land and your shade which is in the secret places be given to you).<sup>814</sup> The four other patterns occur due to I,9,c. In this phrase the witnesses from Deir el-Bersha end the phrase after *hft.yw=k* (your enemies), where MC105, S10C, TT319 and Y1C add a variant of: *r irr.wt r=k r msdd.w tw ir.t(y)=sn wd<sup>c</sup>-mdw hft=k m hrw pn* (against those who act against you, against those who hate you, they who will do judgment in front of you on this day).<sup>815</sup> It is the variation in this phrase that creates a different pattern for MC105, S10C, TT319 and Y1C. Thus, it is clear that there is a pattern used in Deir el-Bersha, that differs from the other witnesses, visible in the verbal structure, although the extension of the phrase would make that quite clear already.

Unfortunately, the method used for noting the variation creates an issue here as well. S10C and Y1C share a specific feature in this phrase, which does not occur in the other witnesses. S10C and Y1C added *iw* before the *m3<sup>c</sup>-hrw*, which changed the morphology and syntax of these witnesses. However, as the verbal structure varies in the later section of the phrase,<sup>816</sup> the method used here would separate these

<sup>810</sup> de Buck (1935) *CT I*, p. 6,c (B1P).

<sup>811</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.4.

<sup>812</sup> See appendix 5.2.

<sup>813</sup> B2Bo, B3Bo, B4Bo, B4C, B15C and B1P.

<sup>814</sup> de Buck (1935) *CT I*, p. 8,c (B3Bo).

<sup>815</sup> de Buck (1935) *CT I*, p. 9,c (Y1C).

<sup>816</sup> S10C separated *irr.wt* into two verb forms, *irr.w* and *irr.wt*, to clarify that both genders apply here. Additionally, Y1C used *msdd.w* where S10C used *msdd.wt*.

witnesses, which would cause the similar feature between these witnesses to be lost. This connection is important, as Jürgens<sup>817</sup> suggests that Y1C originates from Asyut, which this variation would support.

Based on this spell, there seems to be a regional conditioned pattern used in the verbal structure. Deir el-Bersha is clearly distinct from the other witnesses, although rather though not using a section of a phrase. However, the method of this chapter falls short, as it creates four separate patterns for MC105, S10C, TT319, Y1C. When only the first verb of the phrase is taken into regard, it would furthermore be possible to differentiate between an Asyut and Theban area pattern.

## 4.5. Spell 3

For the method used in this chapter, spell 3<sup>818</sup> is even worse than spell 1 and spell 2, as it only has one phrase, l,10,e, in which any verbal variation occurs. This again means that a dendrogram cannot be created, as lq-tree needs at least two data points per witness to function. Additionally, based on this single phrase, there is no regional conditioned pattern variation, as the only two witnesses with a similar structure are B1P and MC105, from Deir el-Bersha and the Theban area. Here, they have both a masculine and feminine imperfective active participle: *ir irr.w ir-t r irr.wt r-t m hr.t-ntr* (against those males who act against you, against those females who act against you in the necropolis).<sup>819</sup> Beyond this point the verbal structure for l,10,e consists of unique structures.<sup>820</sup>

Therefore, beyond the lack of evidence of a regional conditioned pattern for this spell, the method used in this chapter does not work for this spell.

## 4.6. Spell 4

Spell 4<sup>821</sup> is less problematic for the method used here, as it has four phrases<sup>822</sup> in which verbal variation occurs. However, the majority of witnesses are clustered together,<sup>823</sup> which results in a deceiving dendrogram, as they would be displayed as a horizontal line. Additionally, when a dendrogram is created, there is a case of dissimilarity being clustered together. S10C and TT319 were placed on the same branch, while there is no data point between them which could inform this placement. For example, in l,11,b, TT319 has a *sdm.n=f: sn.n gbb r.ty=f hr-t* (after Geb opened his two jaws upon you), where the other witnesses have a nominal *sdm=f: sn n-k gbb r.ty=f hr-k* (Geb opens his two jaws for you upon you).<sup>824</sup> Moreover, S10C varies in one data point from the majority group, which makes its placement even more unusual, as this is the case for B6C as well, although based on a different phrase.<sup>825</sup> Although S10C and Y1C vary in one of the phrases (l,12,c), this does not oppose the suggestion of Jürgens that Y1C originates from Asyut. It could be argued that the variation in S10C

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<sup>817</sup> Jürgens (1990), p. 55-56.

<sup>818</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.5.

<sup>819</sup> de Buck (1935) *CT I*, p. 10,e (MC105).

<sup>820</sup> See chapter 2.2 for more detail.

<sup>821</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.6.

<sup>822</sup> See appendix 5.4

<sup>823</sup> B2Bo, B3Bo, B4Bo, B4C, B15C, B1P, MC105, T9C and Y1C.

<sup>824</sup> de Buck (1935) *CT I*, p. 12,c (Y1C).

<sup>825</sup> B6C varies on l,11,e and S10C varies on l,12,c.

occurred due to an error,<sup>826</sup> as it is the only witness that does not follow the same pattern as all the other witnesses. In this phrase, S10C has: *st srf=k r tʒ* (may your warmth be kindled to the land), where the other witnesses have *st=k n=k srf=k r tʒ* (may you kindle for yourself your warmth to the land).<sup>827</sup> For this spell, the method used in this chapter does not seem to work, most likely due to the limited number of phrases on which the results are based. Moreover, due to unique variation, there is a tendency to create clusters of dissimilarity. Additionally, there is no evidence for the existence of a regional conditioned pattern.

## 4.7. Spell 5

Although spell 5<sup>828</sup> only has three phrases in which variation in the verbal structure occurs, it is actually practical to include the dendrogram here, as there is a lower number of witnesses with the same data points.<sup>829</sup> Using the method described in this chapter, the following dendrogram was created (figure 4.1):

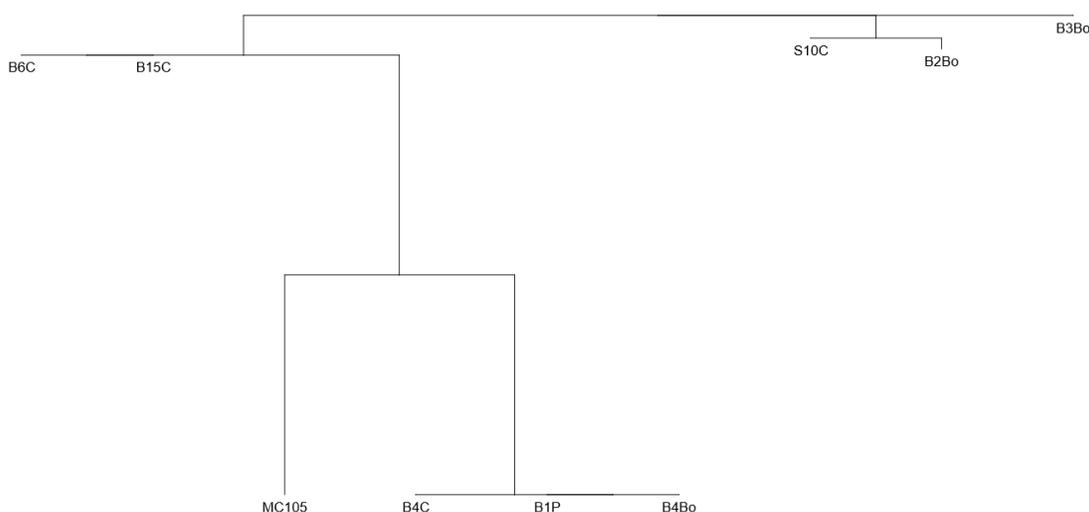


Figure 4.1 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 5.

In this dendrogram, there are two main branches, of which the left one divides into two sub-branches. Based on the three phrases, B4Bo and B1P should occur on the same branch, which it does.<sup>830</sup> However, B4C is included here, because the final phrase (I,16,b) does not occur in this witness. Thus, its placement is based on the first two phrases only, which means it could have been placed together with B6C and B15C as well. The fact that B6C and B15C occur on the same branch falls within expectations as well. This can be seen in I,16,b, where B2Bo, B5Bo and B1P have an imperfective active participle: *mʒ<sup>c</sup>-hrw r*

<sup>826</sup> In I,12,c, S10C did not add the 2nd person suffix pronoun after the verb, which caused me to read the *sdm=f* as passive rather than active, which caused the creation of an additional group. See appendix 5.4 for more detail.

<sup>827</sup> de Buck (1935) *CT I*, p. 12,c (B1P).

<sup>828</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.7.

<sup>829</sup> B4Bo and B1P, and B15C and B6C have an identical structure.

<sup>830</sup> See appendix 5.5 for more detail.

*hft.ywt=k hm.t-r3* (who is justified against your male and female enemies, etc.),<sup>831</sup> while B3Bo, B6C and B15C have a nominal *sdm=f: m3<sup>c</sup>-hrw=k r hft.ywt=k* (you are justified even against your male and female enemies). The placement of MC105 is more unusual, as it only shares one phrase (I,15-16,c-a) with either the B4Bo, B4C and B1P group, or the B6C and B15C group. However, as it varies from B2Bo, B3Bo and S10C, its placement on this branch seems suitable. This can be seen in the structure of I,15,b, where MC105 has the circumstantial *sdm.n=f* twice: *iw it.n wsir [šdi] tn p.t iw iw<sup>c</sup>.n wsir [šdi tn] t3* (the Osiris, this *šdi* has taken the sky, the Osiris, this *šdi* has inherited the land), where the other witnesses have two imperatives: *it n=k p.t iw<sup>c</sup> n=k t3* (take the sky, inherit the earth).<sup>832</sup>

The placement of B2Bo and B3Bo is within expectations as well, as they share the first two data points, although vary in the final one. However, the placement of S10C is more dubious. In the same manner as MC105, it does not have the final phrase, and only shares the first phrase with the other witnesses. Therefore, it seems that the separation into two main branches is based on I,15-16,c-a. Here, B4Bo, B4C, B6C, B15C, B1P, and MC105 have a prospective relative *sdm=f: nm.w ir=f nhm=f p.t tn m<sup>c</sup>=k m ntr pn rnpw nfr* (who is he who will take this sky away from you, as the good young god?),<sup>833</sup> where B2Bo and B3Bo have an imperfective active participle: *nm ir=f nhm p.t tn m<sup>c</sup>=k m {m} ntr pn rnpw nfr im* (who is the one who takes this sky away from you, as the young and good god there?),<sup>834</sup> while S10C has an infinitive: *in-nm r n[hm p.t tn] m<sup>c</sup>=k* (who will take this sky away from you?).

However, it is not possible to suggest that there is regional conditioned variation in the verbal structure, as the two witnesses that do not originate from Deir el-Bersha are placed on either branch. Additionally, although there are some separate patterns in Deir el-Bersha that occur, it cannot be supported by the date of the witnesses. If the date of creation would have some influence,<sup>835</sup> B2Bo, B3Bo, B4Bo and B6C should be relatively similar, which is not the case. Additionally, although not visible in the dendrogram, an argument could be made that there is variation between Deir el-Bersha and the other regions, simply by the occurrence of I,16,b, which does not occur in MC105 and S10C.

For spell 5, it seems that the method used in this chapter works, although there is no clear evidence of regional conditional variation in the verbal structure. Moreover, spell 5 shows that it is possible that clustering can be based on one data point, which could lead to incorrect results.

## 4.8. Spell 6

In spell 6,<sup>836</sup> there are a total of 6 phrases in which verbal variation occurs.<sup>837</sup> Using the method described in this chapter, the following dendrogram was created (figure 4.2):

<sup>831</sup> de Buck (1935) *CT I*, p. 16,b (B2Bo).

<sup>832</sup> de Buck (1935) *CT I*, p. 16,b (B6C).

<sup>833</sup> de Buck (1935) *CT I*, p. 15-16,c-a (B1P).

<sup>834</sup> de Buck (1935) *CT I*, p. 15-16,c-a (B2Bo).

<sup>835</sup> If one assumes that the same manuscript would be used, and that the coffins were created in the same workshop. However, this would be assumptive.

<sup>836</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.8.

<sup>837</sup> See appendix 5.6 for more detail.

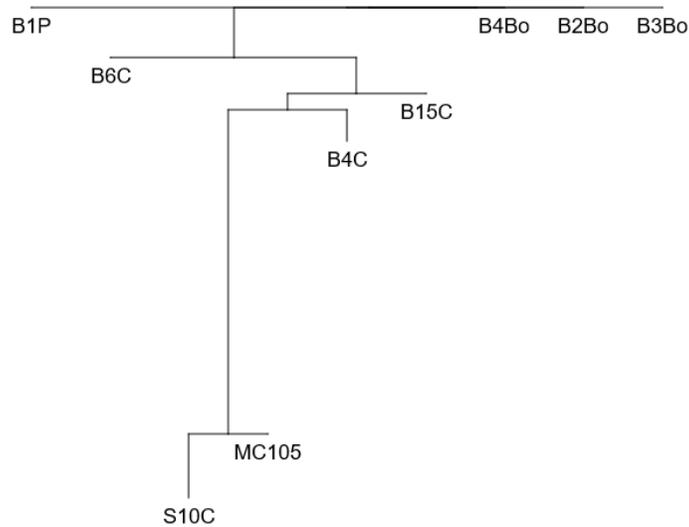


Figure 4.2 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 6.

Above is a prime example that the rectangular phylogram display can create the suggestion of distance where none exists. B1P is on one side of the top line, where B2Bo, B3Bo and B4Bo are on the other side. However, these four witnesses should be clustered on top of each other, as they are identical in structure. Therefore, it is clear that the choice of display might falsely imply differences between the witnesses.

Based on this spell, there seems to be evidence of a verbal structure pattern used in Deir el-Bersha, which is distinct from the other regions. This is visible in I,18,a, where B2Bo, B3Bo, B4Bo, B6C and B1P have a prospective *sdm=f* of the lemma *p3g* (to kneel): *p3g 3s.t hr-t* (Isis will kneel upon you),<sup>838</sup> where B15C has a prospective *sdm=f* of the lemma *p3h* (to scratch): *p3h.y 3s.t hr-k* (Isis will scratch upon you), B4C has a stative of the lemma *p3g*: [*p3g.t(i)*] *3s.t* (You are kneeling, Isis) and MC105 and S10C have a prospective *sdm=f* of the lemma *b3gi* (to be weary): *b3g.y 3s.t [hr-k]* (Isis will be weary under you).<sup>839</sup> However, there are at least two forms in use in Deir el-Bersha, which is clearly visible in I,18,g, which is attested outside Deir el-Bersha, and in B4C and B6C. Here, B4C, B6C and S10C have an feminine plural imperfective active participle: *r msdd.w(t) tw* (against those, male and female, that hate you),<sup>840</sup> where MC105 has both a masculine and feminine imperfective active participle: *r msdd[d.w] tn r msdd(.t) tn* (against those males that hate you, against she who hates you). On the other hand, this could be argued as free variation as well, as B1P and B2-4Bo are clustered together, while B1P is decorated by a different style, and at a later date, which shows that the variation is not based on the period of coffin construction.

It needs to be noted however that the dendrogram implies proximity between MC105 and S10C. This is in fact deceptive, as these witnesses only share one identical data point (I,18,a). Thus, the branch is rather based on the dissimilarity from the witnesses from Deir el-Bersha, rather than actual similarity

<sup>838</sup> de Buck (1935) *CT I*, p. 18,a (B3Bo).

<sup>839</sup> de Buck (1935) *CT I*, p. 18,a (S10C).

<sup>840</sup> de Buck (1935) *CT I*, p. 18,g (B6C).

between these two witnesses. Sadly, currently the material available for this work only has one witness from Asyut and one from the Theban area, which is too limited to make any statements regarding the regions beyond Deir el-Bersha.

For this spell, the method used in this chapter functions to show regional conditioned variation in the verbal structure. However, it needs to be noted that for spell 6 only the general form of the dendrogram should be taken into regard, as MC105 and S10C are placed on the same branch, even though they are dissimilar in their structure from each other, and are placed here due to their dissimilarity from the witnesses from Deir el-Bersha.

## 4.9. Spell 7

In spell 7,<sup>841</sup> there are nine phrases<sup>842</sup> in which variations occur. Using the method described in this chapter, the following dendrogram was created (figure 4.3):

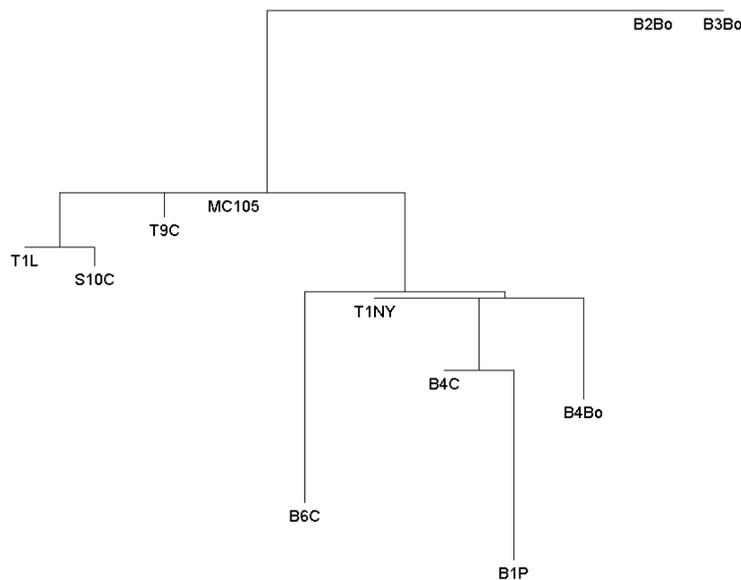


Figure 4.3 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 7.

In this dendrogram, the placement of B2Bo and B3Bo falls within expectations, as they have an identical verbal structure in the phrases where variation occurs. One could be tempted to suggest that there are two patterns in use in Deir el-Bersha, as there are two branches on which the witnesses of Deir el-Bersha occur. For example, in I,23,b, where B2Bo and B3Bo have a nominal *sdm=f* followed by an infinitive of the lemma *hni* (to play music): *mr ndm ib n 3s.t hrw=s pw nfr n hn.t* (as the heart of Isis is sweet this, her good day of playing music),<sup>843</sup> where B4Bo, B4C, B6C and B1P have a nominal *sdm=f* followed by an infinitive of the lemma *hni* (to row): *mi ndm ib n 3s[.t] hrw=s pw nfr n hn.t* (as the heart of Isis is sweet

<sup>841</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.9.

<sup>842</sup> See appendix 5.7 for more detail.

<sup>843</sup> de Buck (1935) *CT I*, p. 23,b (B3Bo). Note however that this structure is used in MC105, S10C and T9C as well.

this, her good day of rowing).<sup>844</sup> The existence of the third branch, on which witnesses from Asyut and the Theban area were placed, suggests that there is a separate pattern in use outside Deir el-Bersha. However, the placement of T1NY counters this suggestion. Moreover, the connection between the witnesses of the lower branch might be weaker than would seem here. For example, the connection between B4C and B1P consists only of five of the nine phrases,<sup>845</sup> where B4Bo and B4C share only three phrases,<sup>846</sup> while they are on the same general branch. Thus, the similarity on this lower branch might be rather due to the distance from the other two branches, rather than common ground between the witnesses on this lower branch.

All in all, this dendrogram faintly suggests that there are at least three general patterns in the verbal structure to this spell. One pattern for B2Bo and B3Bo, one pattern for witnesses from Asyut and the Theban area and one pattern which is more popular in Deir el-Bersha, but available for the Theban area as well.

The method used in this chapter seems to be of limited use in this spell, even though the placement of the witnesses seems to fall within expectations. There seems to be a pattern in the verbal structure which is used in Deir el-Bersha, and one outside it, even though these are not exclusive. However, as the sentence structure<sup>847</sup> did not support the idea of a regional pattern either, it would be surprising if the verbal structure would create a clear distinction.

## 4.10. Spell 8

The following section deals with spell 8.<sup>848</sup> In this spell, there are a total of six phrases<sup>849</sup> in which verbal structure variation occurs. Using the method described in chapter 4.2, the following dendrogram was created (figure 4.4):

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<sup>844</sup> de Buck (1935) *CT I*, p. 23,b (B6C).

<sup>845</sup> I,19,c, I,20,c, I,21,c, I,21,d, I,23,b.

<sup>846</sup> I,19,c, I,20,c, I,23,b.

<sup>847</sup> See chapter 3.9.3.

<sup>848</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.10.

<sup>849</sup> See appendix 5.8 for more detail.

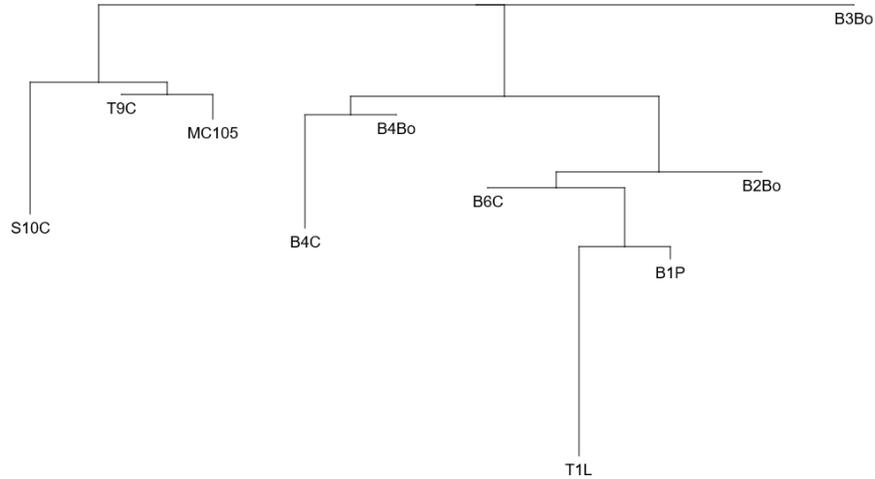


Figure 4.4 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 8.

In this dendrogram, there are 2 main branches, and a separate branch for B3Bo. Except for the placement of the T1L, it could be argued that there is a verbal structure pattern used in Deir el-Bersha, and one outside Deir el-Bersha. Moreover, it could be suggested that although common ground exists, it is possible to differentiate between Asyut and the Theban area.

However, some reservations need to be made concerning the previous statement. For example, B4Bo and B4C were placed on the same sub-branch, even though they only share the same structure in two of the six phrases.<sup>850</sup> The same occurs between B1P and T1L, which share only two phrases.<sup>851</sup> However, the B6C and B1P share the same structure three phrases,<sup>852</sup> B2Bo and B1P in three phrases,<sup>853</sup> and B6C and B2Bo in three phrases.<sup>854</sup> If one compares B2Bo and B3Bo, the fact that they were placed on different branches seems even more unusual, as they share the same structure in four phrases.<sup>855</sup> A good example of this deceptive structure can be seen in I,25,a, where the witnesses from Deir el-Bersha have two singular participles: *phr ḥz=s ḥc m-sz=s* (The one that envelopes is behind her, the one that stands is behind her),<sup>856</sup> while the other witnesses have two plural participles: *phr.w ḥz wsir bwzw pn ḥc.w m-sz bwzw pn* (Those that envelop are behind the Osiris, this *bwzw*, those that stand are behind this *bwzw*).<sup>857</sup> Even though this seems a clear division, B1P actually has the plural participles as well, thus therefore it is not a division between Deir el-Bersha and the other regions.

The distinction of the left branch adheres more to expectations, as MC105 and T9C share the same structure in five of the six phrases.<sup>858</sup> The placement of S10C on this same branch is less readily

<sup>850</sup> I,25,a and I,26,a.

<sup>851</sup> I,25,a and I,26,b.

<sup>852</sup> I,25,b, I,26,a and I,26,b.

<sup>853</sup> I,24,a, I,25,b, and I,26,b.

<sup>854</sup> I,25,a, I,25,b and I,26,b.

<sup>855</sup> I,24,b, I,25,a, I,25,b and I,26,b.

<sup>856</sup> de Buck (1935) *CT I*, p. 25,a (B3Bo).

<sup>857</sup> de Buck (1935) *CT I*, p. 25,a (T9C).

<sup>858</sup> The only difference occurs in I,24,b, which is extremely varied between the witnesses.

explained, as it only has four of the six phrases<sup>859</sup> which have variation in the verbal structure, leading to a placement based on I,24,a and I,25,a, which use the same structure as MC105 and T9C.

For spell 8, it seems that the method used in this chapter is capable of visualising regional conditioned variation in the verbal structure, as it is possible to differentiate between a pattern used in Deir el-Bersha, Asyut and the Theban area. However, it seems that the clustering of witnesses is based on half of the data points on average. Combined with the low number of phrases, it is clear that the dendrogram provides a deceptive result.

## 4.11. Spell 9

In spell 9,<sup>860</sup> there are a total of twelve phrases<sup>861</sup> in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was produced (figure 4.5):

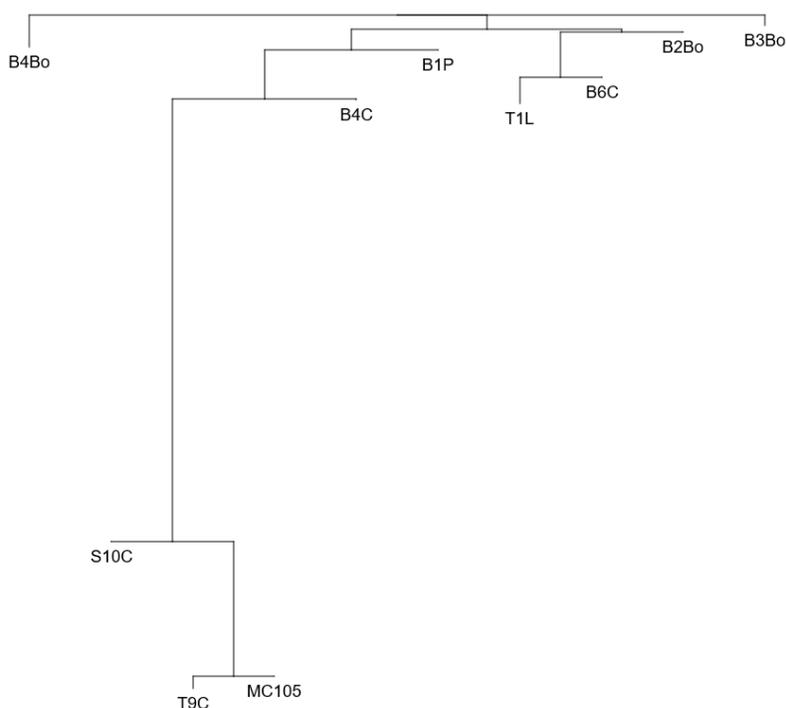


Figure 4.5 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 9.

In this dendrogram, there is a clear vertical division between two clusters of witnesses. Remarkably, the top cluster consists of all the witnesses from Deir el-Bersha, with the inclusion of one witness from the Theban area. However, it needs to be noted that T1L only has two of the twelve phrases.<sup>862</sup> In these two phrases, the structure used in T1L is nearly identical to B6C, which explains its placement here. This distinction between Deir el-Bersha and the other regions, with the exception of T1L, can be seen in

<sup>859</sup> I,25,b and I,26,a do not occur in S10C.

<sup>860</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.11.

<sup>861</sup> See appendix 5.9 for more detail.

<sup>862</sup> I,30,a and I,30,b.

I,30,b, where the witnesses from Deir el-Bersha have a participle: *swt ʃz hr. wy sth n=f* (He is the one who crushes the testicles of Seth for him),<sup>863</sup> where the other regions have a nominal *sdm.n=f: ʃf.n=f hr. wy stš* (He has crushed the testicles of Seth).<sup>864</sup> As T1L only has two phrases in this spell, and none of the other phrases, verbal or non-verbal, it could be argued that although similar to B6C, it should be considered its own entity, even its own separate spell here, which shares some features with spell 9.

Even though the upper cluster suggest a Deir el-Bersha pattern, it needs to be made clear that there is a high level of variation between these witnesses. Most connections within Deir el-Bersha are based on four to six phrases with similar verbal structure.<sup>865</sup> In comparison, MC105 and T9C share nine phrases with the same structure.<sup>866</sup>

The lower cluster consists of the other witnesses from the Theban area, and S10C from Asyut. Based on this placement, it can be suggested that there is a regional conditioned pattern in the sentence structure in Deir el-Bersha and the other regions.<sup>867</sup> Moreover, as S10C is on a different sub-branch, it could even be suggested that there are distinct patterns in Asyut and the Theban area as well, even though they are more closely connected to each other. This is most clearly visible in I,30-31,d-a, I,31,b and I,31,c, which do not occur in S10C, rather than a distinct verbal structure pattern of S10C.

For this spell, the method used in this chapter is functional to visualise regional conditioned patterns in the verbal structure. There are clear signs that there is a distinct pattern in Deir el-Bersha, although with much freedom. Additionally, there is a pattern outside Deir el-Bersha, which can be separated in Asyut and the Theban area, although these witnesses are closely related.

## 4.12. Spell 10

This section will discuss spell 10.<sup>868</sup> This short spell has only three phrases in which verbal variation occurs.<sup>869</sup> However, as the variation is limited in these phrases, there is no benefit to create a dendrogram on this low number of data points. Moreover, when a dendrogram is created based on these three phrases, the results do not resemble the reality of the structure. I,35,b only has a verbal construction in MC105, S10C and T9C.<sup>870</sup> Therefore, one would expect that these be placed on a separate branch. Instead, MC105 is clustered with B3Bo, B2Bo, B4Bo, B6C and B1P, even though it has a phrase which does not occur in the other witnesses. Partially, this is due to the fact that in MC105, S10C and T9C have their own unique structure in I,35,b. Here, MC105 has the most extensive structure, as it has four participles: *r msdd.w s(y) r ms[dd.wt s(y) r irr].w r=s r irr.wt r=s* (against those males who hate her, against those females who hate her, against those males who act against her), where S10C

<sup>863</sup> de Buck (1935) *CT I*, p. 30,b (B1P). Note that T1L has this structure as well.

<sup>864</sup> de Buck (1935) *CT I*, p. 30,b (S10C).

<sup>865</sup> For example, B2Bo and B6C, which are on the same sub-branch, only share I,28,c, I,29-30,c-a, I,30,b, I,32,b and I,33,a.

<sup>866</sup> Only I,32,b, I,33,a and I,33,b vary.

<sup>867</sup> Which is most clearly visible in the fact that I,33,b does not occur in the witnesses from Deir el-Bersha.

<sup>868</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.12.

<sup>869</sup> See appendix 5.10 for more detail.

<sup>870</sup> In de Buck, this phrase has *hm.t-r* (etcetera) in B1P and B4C. B3Bo, B2Bo, B4Bo, B6C. However, MC105, S10C and T9C are actually noted as I,35,d, which should occupy the same position.

only has one for the lemma *iri* and one for the lemma *msdi*: *r irr.wt [r=f r msdq.wt] sw* (against those males and females who act against him, against those males and females who hate him). T9C only has two participles as well, but has them in the opposite order as S10C: *msdq.wt sw irr.wt* (those male and female who hate him, those females that act).

It is clear that for this spell, due to a low number of data points and unique variation, the method of this chapter does not work. Even though there is a clear point of variation between the witnesses from Deir el-Bersha and the witnesses from other regions, this is not reflected in the resulting dendrogram.

### 4.13. Spell 11

Spell 11<sup>871</sup> has eight phrases<sup>872</sup> in which verbal structure variation occurs. Using the method described in this chapter, the following dendrogram was produced (figure 4.6):

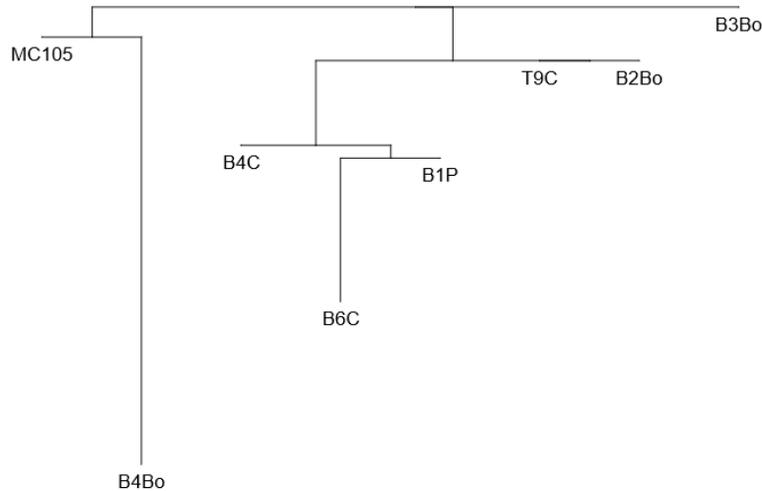


Figure 4.6 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 11.

In this dendrogram, there are two main branches, and a separate one for B3Bo. It is clear that there is no sign of regional conditioned variation, as the witnesses of Thebes are combined with the witnesses from Deir el-Bersha. However, the connections between the witnesses are dubious. For example, B1P and B6C are on the same sub-branch. When the structure is taken into regard, such placement is unlikely, as B1P and B6C only share a similar verbal structure in two of the eight phrases.<sup>873</sup> B4C and B1P on the other hand, share four phrases.<sup>874</sup> Thus, the placement of B6C seems to be due to dissimilarity.

The proximity between B2Bo and T9C falls within expectations, as they have the same verbal structure. For example, in I,36,d-e, where B2Bo, B3Bo, B6C and T9C have the imperative of *wdi* (to give) followed by the imperative of *iwi* (to come): *dy n-f iz ntr.w my ir=tn ntr.w* (give adoration to him gods, come,

<sup>871</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.13.

<sup>872</sup> See appendix 5.11 for more detail.

<sup>873</sup> I,37,a and I,37,b.

<sup>874</sup> I,36,d-e, I,37,c, I,37,d and I,38,a.

gods),<sup>875</sup> where B4Bo, B4C and B1P have the imperative of *rdi* (to give) followed by the imperative of *iwi*: *imy n=s i3 ntr.w my ir=tn ntr.w* (give adoration to her gods, come, gods).<sup>876</sup> MC105 has a unique structure, as it has a passive circumstantial *sdm=f* of *rdi*, followed by the imperative of *iwi*: *rd.y n[=s i3 my]* (while adoration is given to her. Come). It is of note however, that T9C does not have three of the phrases that B2Bo has.<sup>877</sup> The placement is therefore only based on the phrases it does have, and the phrases that do not occur have less influence. Even though this is an intended effect of the encoding process, it is clear that some detail is lost. If phrases that do not occur are taken into regard,<sup>878</sup> there would be a suggestion of a separation between the witnesses from Deir el-Bersha and those from the Theban area, which is not reflected in this dendrogram at all. However, this would be further complicated by B4C, which would be placed with the Theban area based on the phrases that do not occur.

For this spell, the method described in this chapter does not seem to work, although it is not unlikely that there is no regional conditioned variation in the sentence structure here. However, as the influence of the phrases that do not occur is lost, it might be possible to suggest a separation between a Deir el-Bersha pattern and a Theban area pattern, although B4C would make that unlikely.

#### 4.14. Spell 12

Spell 12<sup>879</sup> has only five phrases<sup>880</sup> in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was created (figure 4.7):

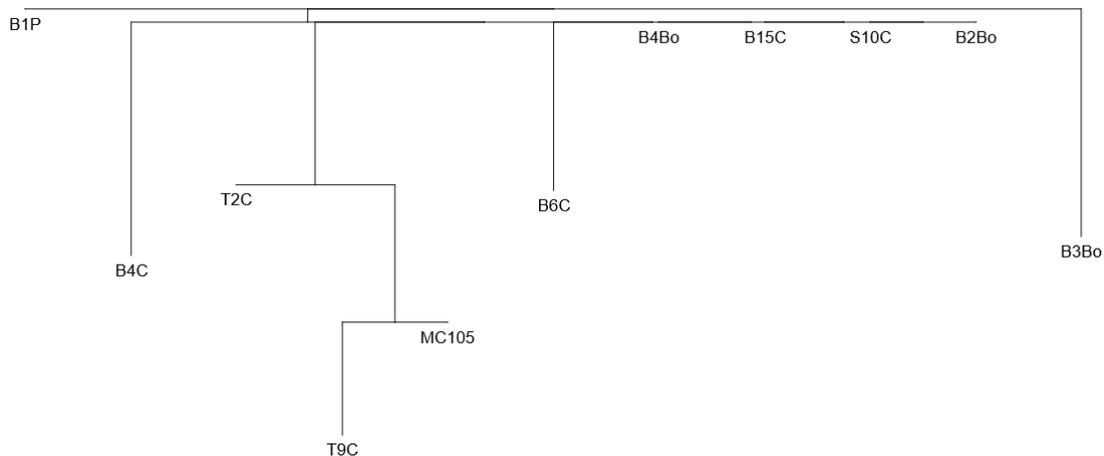


Figure 4.7 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 12.

It needs to be noted that B2Bo, B4Bo, B15C and S10C should be considered a cluster, as these witnesses use an identical pattern in the verbal structure. The attachment of B6C to this branch falls within

<sup>875</sup> de Buck (1935) *CT I*, p. 36,d-e (B3Bo).

<sup>876</sup> de Buck (1935) *CT I*, p. 36,d-e (B1P).

<sup>877</sup> I,36,c, I,37,b and I,38,a do not occur in T9C.

<sup>878</sup> I,36,c does not occur in B4C, B6C, B1P, MC105 and T9C. I,37,b does not occur in B4C, MC105 and T9C.

<sup>879</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.14.

<sup>880</sup> See appendix 5.12 for more detail.

expectations, as it only varies from this group in one phrase (I,39,c). Here, the majority of the witnesses have: *shr=tn n=f sth* (while you overthrow Seth for him),<sup>881</sup> where B6C has: *shr n=f stš* (who overthrow Seth for him), where the absence of the suffix pronoun *-tn* caused the *shr* to be interpreted as an imperfective active participle.<sup>882</sup> T9C has a unique structure in this phrase, as it adds the imperfective participle *msdd.w: shr=sn n=f hft.ywt msdd.w sw* (while they overthrow enemies and those who hate him for him). The distance of B1P and B3Bo from this cluster is mostly an effect of visualisation, as these witnesses likewise only vary from the main cluster by one phrase (I,40,a). However, as S10C is part of the cluster, it is clear that the verbal structure used is not regionally conditioned.

MC105, T2C and T9C occur on the same branch, which suggests that there is a distinct pattern in the verbal structure which is used in the Theban area. However, this is deceptive. MC105 and T9C only share three phrases<sup>883</sup> with the same structure, as does MC105 and T2C.<sup>884</sup> T2C and T9C only share two phrases<sup>885</sup> with the same verbal structure. Thus, although this branch does use a structure which is different to the Deir el-Bersha and Asyut group, there is too limited underlying similarity to speak of a distinct Theban area pattern, beyond a general difference from the other witnesses. This can be seen in I,39,b, where the witnesses from Deir el-Bersha and Asyut have: *ntr.w mdw hr-tp-n hr* (The gods who speak on behalf of Horus),<sup>886</sup> where MC105 and T9C have a *sdm.t(y)=f(y): ntr.w mdw.t(y)=sn hr gs hr* (The gods who will speak on the side of Horus),<sup>887</sup> while T2C has a unique structure, as it has a nominal *sdm=f: ntr.w mdw=s[n hr]-tp hr* (The gods, they speak even on behalf of Horus).

For spell 12, the method used in this chapter to visualise regional conditioned variation in the verbal structure works to separate patterns, but only in a deceptive manner. A distinct Theban area pattern is suggested, even though this cluster only exists due to dissimilarity, rather than an underlying pattern. Thus, it would be assumptive to suggest that there is evidence of regional conditioned variation in spell 12.

## 4.15. Spell 13

The following section will discuss spell 13.<sup>888</sup> In this spell are four phrases<sup>889</sup> in which variation in the verbal structure occurs. Using the method discussed in chapter 4.2, the following dendrogram was created (figure 4.8):

<sup>881</sup> de Buck (1935) *CT I*, p. 39,c (B1P).

<sup>882</sup> Theoretically it could be read as *shr.n=f* as well, referring to Horus, rather than the gods in I,39,b.

<sup>883</sup> I,39,b, I,39,d and I,40,a.

<sup>884</sup> I,39,c, I,39,d, and I,40,a.

<sup>885</sup> I,39,d and I,40,a.

<sup>886</sup> de Buck (1935) *CT I*, p. 39,b (B4Bo).

<sup>887</sup> de Buck (1935) *CT I*, p. 39,b (T9C).

<sup>888</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.15.

<sup>889</sup> See appendix 5.13 for more detail.

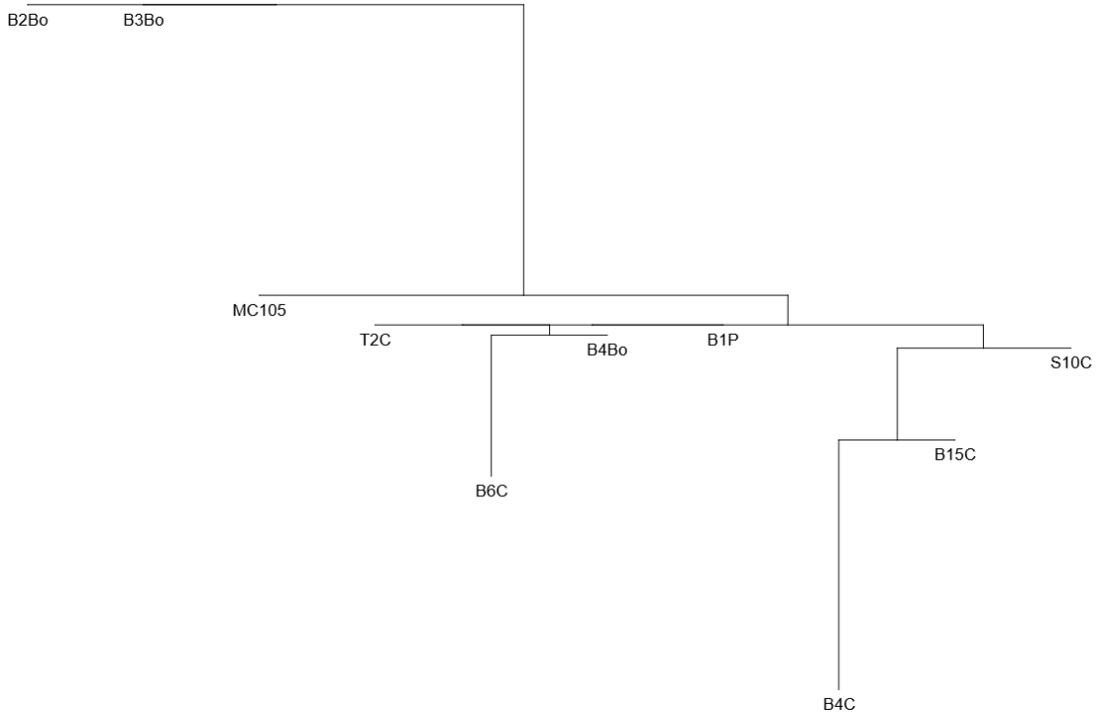


Figure 4.8 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 13.

Note that in this dendrogram, B3Bo and B2Bo should be considered a cluster, as they are identical. Based on this dendrogram, there is no sign of regional conditioned variation, as the witnesses from Asyut and the Theban area widely distributed. There are signs of a high level of variation, which is most clearly visible in the branch holding B4Bo, B6C and T2C. Although similarity is suggested by the placement, this is deceptive. B4Bo and B6C share the same structure only in one phrase (I,42,b) of the four phrases in which variation occurs. B4C has the same issue, as it is on the branch with B15C and S10C. Technically, B4C and B15C do not share the same structure in any phrase, as B15C does not have I,43,a. B15C and S10C share only one phrase (I,41-42,c-a). Thus, it could be argued that this entire branch consists of dissimilarity as well. This high level of variation between the witnesses can be seen in I,42,c, where B2Bo and B3Bo have an imperative of *pri* (to go forth) followed by a third person stative for *m3<sup>c</sup>-hrw* (to be justified): *pr m3<sup>c</sup>-hrw m-b3ḥ ḏ3ḏ3.t tw n.t nṯr.w p.yt dp.yt iwn.yt* (go forth, justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis),<sup>890</sup> where B1P and B15C have the imperative for *pri*, but have a circumstantial *sdm=f* for *m3<sup>c</sup>-hrw*: *pr m3<sup>c</sup>-hrw=f m-b3ḥ ḏ3ḏ3.t tw n.t nṯr.w p.yt dp.yt iwn.yt* (go forth, while he is justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis).<sup>891</sup> B6C has the imperative for *pri* as well, but has the third person stative for *m3<sup>c</sup>* (to be true): *p[r] hrw=f m3<sup>c</sup> m-b3ḥ ḏ3ḏ3.t tw n.t nṯr.w p dp nṯr.w iwnw* (go forth, his voice is true in the presence of this tribunal of the gods of Pe and Dep, the gods of Heliopolis). B4Bo has a nominal *sdm.n=f* for *pri*, and has the stative *m3<sup>c</sup>*: *pr.n=t hrw=t m3<sup>c</sup> m ḏ3ḏ3.t tw n.t nṯr.w p.yt dp.yt iwn.yt* (you went forth, your voice true with this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis). MC105 and s10C have the nominal *sdm.n=f* for *pri*, followed by the

<sup>890</sup> de Buck (1935) *CT I*, p. 41,c (T9C).

<sup>891</sup> de Buck (1935) *CT I*, p. 41,c (B1P).

circumstantial *sdm=f* for *m3<sup>c</sup>-hrw*: *pr.n šdi tn [m3<sup>c</sup>-hrw=s m d3d3.t] tw [n.t ntr.w p] dp.w n.t ntr.w iwn.t* (this *šdi* went forth, while she is justified with this tribunal of the gods of Pe and Dep, of the gods of Dendera),<sup>892</sup> while B4C has a infinitive for *pr*i**, followed by the circumstantial *sdm=f* for *m3<sup>c</sup>-hrw*: *pr.t m3<sup>c</sup>-hrw=k m d3d3.t n.t ntr[.w p.yt dp.yt iwn.yt]* (going forth while you are justified with the tribunal of the gods, those of Pe, those of Dep, those of Heliopolis).

In this spell, there is no sign of regional conditioned variation in the verbal structure. Moreover, the method used in this chapter is not functional, as the branches of the dendrogram seem only to reflect levels of dissimilarity, rather than similarity. For this spell, the method suffers from the same issues that occurred in the previous chapter. If there are only a limited number of data points, and a high number of unique variations, which is the case here, the method will create misleading results at best.

## 4.16. Spell 14

Spell 14<sup>893</sup> only has three phrases<sup>894</sup> in which variation in the verbal structure occurs. For this spell, it is not practical to create a dendrogram, as it consists of a horizontal line with B2Bo, B3Bo, B4Bo and MC105, and a single branch with the other witnesses. The single line represents the fact that the structure in B2Bo, B3Bo, B4Bo and MC105 is identical. The single branch that is created only reflects that the other witnesses are different the B2Bo, B3Bo, B4Bo and MC105 group, thus this resembles a cluster of dissimilarity instead of similarity. For example, in I,44,c the majority of the witnesses have a second person stative followed by a third person stative: *hr.t(i) r=i nt(y) hr(.w) r=i* (you are far from me, who is far from me).<sup>895</sup> In the same phrase, B15C has the second person stative, but has a perfective active participle on the second position: *hr.t(i) r dhwti-nht pn hr r dhwti-nht pn* (You are far from this *dhwti-nht*, who was far from this *dhwti-nht*). B6C has the second person stative, but has an infinitive on the second position: *hr.t(i) r h3-nht pn n <n> hr.t r h3-nht pn* (You are far from this *h3-nht*, there is no being far from this *h3-nht*). B4C replaced both verbal forms with a subjunctive *sdm=f*: *hr-tn r wsir s3.t-hd-htp hr-tn r [wsir s3.t-hd-htp tn]* (may you be far from the Osiris *s3.t-hd-htp*, may you be far from the Osiris, this *s3.t-hd-htp*). In this phrase, one can see that patterns are based on all phrases, as variation only occurs in Deir el-Bersha, as this phrase is the reason why B4C, B15C and B1P are not part of the B2Bo, B3Bo, B4Bo and MC105 pattern, but does not exclude S10C, T2C and T9C.<sup>896</sup> Beyond the B2Bo, B3Bo, B4Bo and MC105 group, there is one other group with an identical structure, consisting of the witnesses B1P and T9C. This can be seen in I,44-45,e-a, where the majority of the witnesses have a prospective *sdm=f*: *iw wsir dhwti-nht wd<sup>c</sup>=f i.mr=f m iwnw* (the Osiris *dhwti-nht* will judge Imeref in Heliopolis), where B15C has a circumstantial *sdm.n=f* instead: *iw wsir dhwti-nht pn wd<sup>c</sup>.n=f m iwnw* (the Osiris, this *dhwti-nht* judged in Heliopolis). B1P and T9C have a circumstantial *sdm.n=f*, but add a prospective relative *sdm=f* to the phrase: *iw wd<sup>c</sup>.n bw3w pn mr=f m iwn niw.t* (this *bw3w* has judged the one who he will love at the pillar of the city). S10C has a third person stative: *iw wsir ir pn wd<sup>c</sup>(.w) i.mr=f m iwnw* (the Osiris, this *ir*, judges Imeref in Heliopolis), while T2C has a passive circumstantial

<sup>892</sup> de Buck (1935) *CT I*, p. 41,c (MC105). Note that there my biases could be the issue, as in S10C the *pr.n* was reconstructed based on MC105, whereas the *m3<sup>c</sup>-hrw* in MC105 was reconstructed based on S10C.

<sup>893</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.16.

<sup>894</sup> See appendix 5.14 for more detail.

<sup>895</sup> de Buck (1935) *CT I*, p. 41,c (B2Bo).

<sup>896</sup> Even though B15C varies from the B2Bo, B3Bo, B4Bo and MC105 pattern in every phrase.

*sdm=f* and adds a prospective relative *sdm=f*: [*iw*] *wsir d3gi pn [wq̄(.w)=f] in mr=f m [iwnw]* (the Osiris, this *d3gi*, is judged by the one he will love in Heliopolis). Although it could be argued that there might be a chronological difference between the witnesses from Deir el-Bersha that could inform this separation, the fact that T9C and MC105 are both dated to the 11th dynasty makes this untenable.

It is clear that the method described in this chapter is not suited to visualize regional conditioned variation in the verbal structure, as there is no sign of regional conditioned variation. As witnesses from Deir el-Bersha and the Theban area share identical structures, it is clear that the patterns used are not restricted to one region.

## 4.17. Spell 15

The following section concerns spell 15.<sup>897</sup> As was seen in chapter 3.17, this spell poses a problem, as it technically consists of two distinct spells, which only share the first two phrases. Moreover, in these phrases there are no variations in the verbal structure. Thus, the variation in the verbal structure of this spell occurs only in two sets of two phrases,<sup>898</sup> which are two distinct groups,<sup>899</sup> that should therefore not be compared. For example, B3Bo has *šnt=sn wsir dhwtj-nht tn ir.t(y)=sn q̄w.t nb.t r wsir dhwtj-nht tn* (while they revile the Osiris, this *dhwtj-nht*, they who will do any evil against the Osiris, this *dhwtj-nht*),<sup>900</sup> where S10C has: *ih [nnt].w k3.w h̄c n.t r mdw pf q̄w h̄c n.t r šhm pf q̄w h̄c n.t r i3w.t=sn wsir ir pn h̄c n.t r rdi.t=sn wsir ir pn* (pull the fetters of the bulls, while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this *ir*, while Neith appears against that which they gave the Osiris, this *ir*).<sup>901</sup> This makes the method used in this chapter not very useful, as it would mean that for this spell two dendrograms should be made. A single dendrogram was created for this spell, but the placement of the witnesses could not be explained,<sup>902</sup> and was therefore not shown. Even though the two groups themselves could suggest a pattern that is unique to Deir el-Bersha, B4C shows that the other pattern cannot simply be revered to as a non-Deir el-Bersha pattern. Moreover, the patterns used outside Deir el-Bersha are all structurally unique,<sup>903</sup> which suggests that any connection between these witnesses are based on dissimilarity.

For spell 15, the method of this chapter does not work, due to its unique structure. However, there are signs of a regional conditioned pattern used only in Deir el-Bersha, although this is more due to the differences between the two different endings patterns of this spell, rather than the underlying verbal structure.

<sup>897</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.17.

<sup>898</sup> See appendix 5.15 for more detail.

<sup>899</sup> One consisting of B2Bo, B3Bo, B4Bo, B6C, B15C and B1P, the other of B4C, MC105, S10C, T2C and T9C. In the appendix, these groups are referred to as spell 15,a and spell 15,b.

<sup>900</sup> de Buck (1935) *CT I*, p. 46,b-c (B3Bo).

<sup>901</sup> de Buck (1935) *CT I*, p. 45,c-d, 46,d (S10C).

<sup>902</sup> For example, B6C ended up on the same branch as B4C, MC105, S10C, T2C and T9C, even though it did not share any phrases.

<sup>903</sup> Although extremely varied in the exact construction, this phrase, I,46,d, does convey the same general meaning, which is the reason why they are grouped together.

## 4.18. Spell 16-17

The following section will discuss spell 16-17,<sup>904</sup> which are considered a single spell in two parts, based on the suggestion of Faulkner.<sup>905</sup> In this spell there are thirteen phrases<sup>906</sup> in which variation occurs in the verbal structure. Using the method described in this chapter, the following dendrogram was produced (figure 4.9):

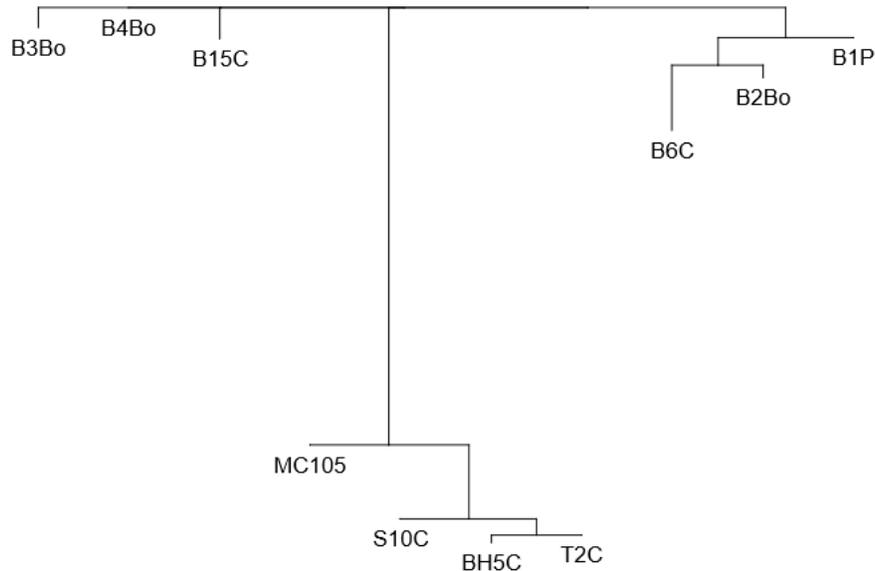


Figure 4.9 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 16-17.

In this dendrogram, there are two branches for witnesses from Deir el-Bersha, and one branch for the witnesses from the other regions. Based on this dendrogram, it could be suggested that there are at least two patterns used in Deir el-Bersha, and at least one pattern used outside Deir el-Bersha. For example, this can be seen in I,48-49,d-a, where the witnesses outside Deir el-Bersha have a circumstantial *šdm.n=f: iw phr.n wsir šdi tn šhm.w stš m-ḥz.w šhm.w=s* (The Osiris, this *šdi* has enveloped the powers of Seth, in excess of her (own) powers),<sup>907</sup> where B2Bo and B3Bo have a nominal *šdm=f: phr n=f šhm.w sth m-ḥz.w šhm.w=f* (the powers of Seth serve for him, even in excess of his (own) powers)<sup>908</sup> and B4Bo, B15C and B6C have a circumstantial *šdm=f: iw phr n=f šhm.w stš m-ḥz.w šhm.w=f* (the powers of Seth serve for him in excess of his (own) powers).<sup>909</sup> B1P has a unique structure, as it has an imperfective active participle instead: *iw phr.w n=f šhm.w stš m-ḥz.w šhm.w=f* (those who serve for him, the powers of Seth, are in excess of his (own) powers).<sup>910</sup> However, caution should be taken regarding the witnesses that do not come from Deir el-Bersha. Although the dendrogram suggest that

<sup>904</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.18.

<sup>905</sup> Faulkner (1973), p. 10, note 1.

<sup>906</sup> See appendix 5.16 for more detail.

<sup>907</sup> de Buck (1935) *CT I*, p. 48-49,d-a (MC105).

<sup>908</sup> de Buck (1935) *CT I*, p. 48-49,d-a (B2Bo).

<sup>909</sup> de Buck (1935) *CT I*, p. 48-49,d-a (B15C).

<sup>910</sup> Variation was due to the addition of the Z2 (⋯) plural strokes to the spelling.

there is common ground between these witnesses, it rather reflects dissimilarity from the witnesses from Deir el-Bersha, rather than any resemblance between the witnesses. For example, S10C and T2C only share the same structure in six phrases.<sup>911</sup> Moreover, BH5C and T2C only share three phrases,<sup>912</sup> as BH5C only has the first four phrases with variation in the verbal structure.

Although there seem to be two general patterns in the sentence structure in Deir el-Bersha, the proximity between the witnesses should not be overstated. For example, B6C and B2Bo are on the same sub-branch, but only have the same structure in three phrases.<sup>913</sup> However, their remaining phrases do put them closer to the other witnesses from Deir el-Bersha. Thus, their placement on the same sub-branch seems to reflect that they are both dissimilar from the other Deir el-Bersha witnesses, but not to the extent that they need to be as far removed as BH5C, MC105, S10C and T2C are. Therefore, it would be prudent to only suggest one general pattern within Deir el-Bersha, in which there is a relatively high level of liberty to what specific structure is used, as can be seen in the example above.

For this spell, the method used in this chapter is capable of visualising regional conditioned variation in the sentence structure. However, the dendrogram additionally suggests close connections between some of the witnesses, which is a result of dissimilarity, rather than similarity between these witnesses. Because of the perceived liberty in the structure, it would be assumptive to suggest more than a distinction in the verbal structure pattern of Deir el-Bersha, and the other regions. However, it is clear that there is a high level of liberty within these two patterns.

## 4.19. Spell 18

The following section will discuss spell 18.<sup>914</sup> In de Buck, this spell is only attested in Deir el-Bersha. Therefore, it is of limited use for the study of regional conditioned variation. Moreover, as it only has four witnesses in total, the discussion of variation is of limited use for the purposes of this work. Spell 18 has six phrases<sup>915</sup> in which verbal variation occurs. However, in most phrases, this is due to B15C being different in its structure from the other witnesses.<sup>916</sup> This variation is generally due to the occurrence of gemination for the verb forms, while the rest of the construction stays remarkably similar. For example, in I,54,g, B3Bo, B6C and B1P have a nominal *sḏm=f: h33=k ḥr t3-wr ʿ3 n t3* (you descent upon the great east side of the land),<sup>917</sup> where B15C has a subjunctive *sḏm=f: h33=k ḥr t3-wr ʿ3 n t3* (may you descent upon the great east side of the land). Thus, it could be argued that the different structure in B15C is due to errors, or the lack of interpretants in the script. The creation of a dendrogram is of limited use here, as B3Bo and B1P have an identical verbal structure in the phrases, and B6C varies only in one phrase from this group. The fact that B3Bo and B1P are identical makes it clear that the pattern of the verbal

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<sup>911</sup> I,48,a, I,48,b, I,48,c, I,48-49,d-a, I,49,b and I,51,d.

<sup>912</sup> I,47,b, I,48,a and I,48,c.

<sup>913</sup> I,48,a, I,48,b and I,50,b.

<sup>914</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.19.

<sup>915</sup> See appendix 5.17 for more detail.

<sup>916</sup> Only in phrase I,54,c-d is there variation between the B3Bo and B1P group and B6C.

<sup>917</sup> de Buck (1935) *CT I*, p. 54,g (B6C).

structure is not based on the date of coffin creation, as these witnesses are dated to different periods of coffin construction in Deir el-Bersha.

For this spell, the method of this chapter is of limited use, as the spell is only attested in Deir el-Bersha in de Buck. Moreover, except for B15C, the verbal structure is remarkably similar between the witnesses, which can lead to clustering based on dissimilarity.

## 4.20. Spell 19

The discussion of spell 19<sup>918</sup> for this chapter is not possible, as there are no phrases in which verbal variation occurs.

## 4.21. Spell 20

In spell 20,<sup>919</sup> there are a total of five phrases<sup>920</sup> in which variation in the verbal structure occurs. When the method described in this chapter is used, the following dendrogram is created (figure 4.10):

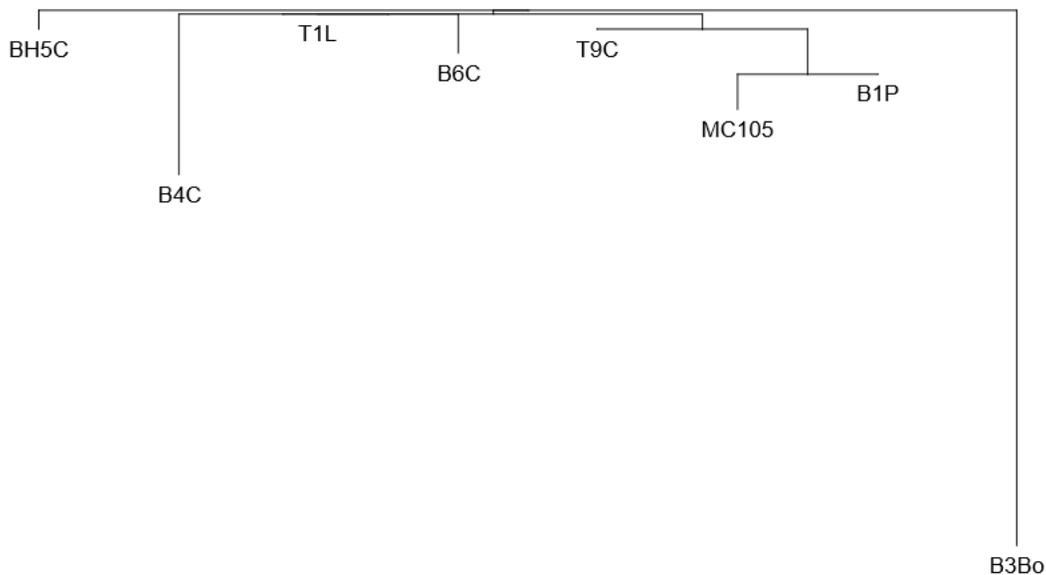


Figure 4.10 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 20.

This dendrogram consists of one main central branch, on which most witnesses are placed, with a separate branch for B3Bo and BH5C. The placement of the witnesses of the central branch shows that there is most likely not a regional conditioned pattern in the verbal structure of this spell, as witnesses from Deir el-Bersha and the Theban area are grouped together. However, I,56,c could suggest a distinct pattern for witnesses outside Deir el-Bersha, as BH5C, T9C and T1L have the same structure, as they have a *sdm.tw=f. di.t(w) n=k ib=k n(.y) h.t=k h3.ty=k n(.y) d.t=k* (while given to you is your heart (*ib*),

<sup>918</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.203.19.

<sup>919</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.21.

<sup>920</sup> See appendix 5.18 for more detail.

which belongs to your belly, your heart (*ḥʒ.ty*), which belongs to your body),<sup>921</sup> where all the other witnesses have a unique structure. For example B1P, which has a nominal *sdm.n=f: rdi.n=i n=k ib=k n(.y) m(w).t=k ḥʒ.ty=k n(.y) ḏ.t=k* (I have given even to you: your heart (*ib*), which belongs to your mother, your heart (*ḥʒ.ty*), which belongs to your body), where B6C has a circumstantial *sdm.n=f: iw rdi.n=i n=k ib=k n(.y) mw.t=k ḥʒ.ty=k n(.y) ḏ.t=k* (I gave to you: your heart (*ib*), which belongs to your mother, your heart (*ḥʒ.ty*), which belongs to your body). However, in the other phrases BH5C, T9C and T1L generally follow the patterns of Deir el-Bersha. The placement of BH5C could suggest that a different pattern is used in Beni Hasan, but as it is only one witness, any statement would be assumptive.<sup>922</sup>

Moreover, when the actual used phrases are taken into regard, any connection between the witnesses of the central branch becomes difficult to explain. For example, B1P and MC105 are on the same sub-branch, which would suggest relative proximity between these witnesses. However, this is not the case. B1P and MC105 only share two phrases<sup>923</sup> with the same structure, where T9C and B1P, which are further removed from each other, share three phrases.<sup>924</sup> T9C and T1L share the same structure in four phrases<sup>925</sup> however, and are further removed from each other. Thus, the placement of the witnesses on the central branch are problematic to explain.

For spell 20, the method used in this chapter does not seem to work correctly. Although it is clear that there is no clear sign of regional variation in the sentence structure pattern, the placement of specific witnesses in the dendrogram seems to be random.

## 4.22. Spell 21

In spell 21,<sup>926</sup> there are a total of eleven phrases<sup>927</sup> in which variation in the verbal structure occurs. However, as stated in chapter 3.22.1, one witness from de Buck, T1C, will be left out of this discussion. Due to the different order of the phrases it is considered a separate spell rather than being part of spell 21-25, even though it has some of the phrases used in the other witnesses for spell 21-25. Using the method discussed in this chapter, the following dendrogram was created (figure 4.11):

<sup>921</sup> de Buck (1935) *CT I*, p. 56,c (BH5C).

<sup>922</sup> Moreover, the variation is most likely due to the fact that I,57,b and I,58,a do not occur in this witness.

<sup>923</sup> I,57,b and I,57,d.

<sup>924</sup> I,57,b, I,57,c and I,57,d.

<sup>925</sup> Only in I,58,a do these two witnesses vary.

<sup>926</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.23.

<sup>927</sup> See appendix 5.19 for more detail.

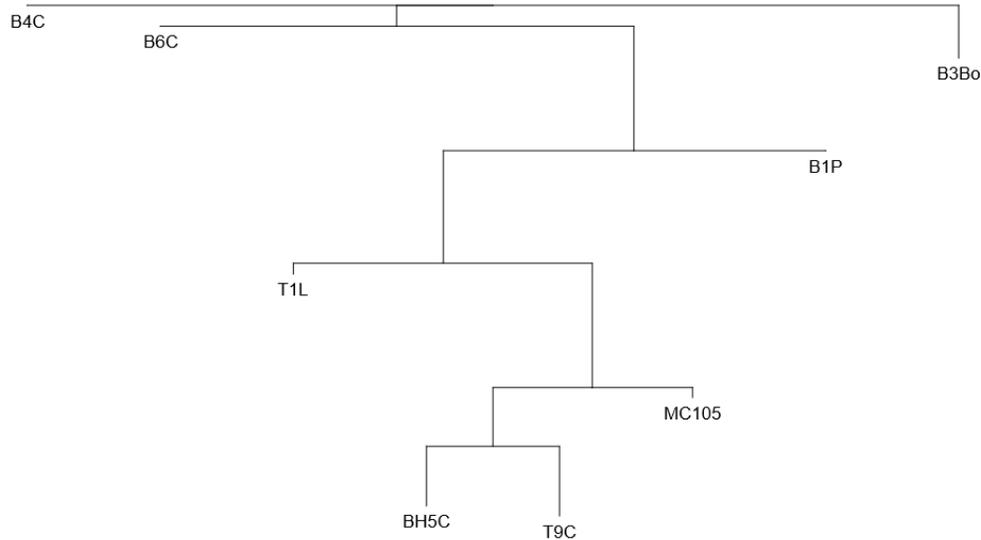


Figure 4.11 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 21.

In this dendrogram, there is one main branch, and two separate branches for B3Bo and B4C. However, the horizontal distance between B3Bo and B4C should not be considered important. Their placement is due to the visualisation of the dendrogram, as they have the same verbal structure in nine of the eleven phrases.<sup>928</sup> Remarkably, this is the case as well for B6C, which varies from B3Bo and B4C in exactly the same phrases.

The dendrogram suggests that even though they are connected, there is clearly a difference between in the structure used in Deir el-Bersha, and the witnesses from the other regions. However, this should be simply due to the occurrence of I,58,c, which only occurs in Deir el-Bersha. Unfortunately, the dendrogram does suggest a connection between witnesses, which is based on dissimilarity. BH5C and T9C occur on the same sub-branch, which suggests a connection. However, these two witnesses only have the same structure in one phrase,<sup>929</sup> thus this branch only exists as these witnesses are different from the witnesses from Deir el-Bersha, rather than similarity between BH5C and T9C. However, in I,58,d, the variation between Deir el-Bersha and the other regions can be seen, as in Deir el-Bersha the witnesses have a subjunctive *sdm=f: pr=t r p.t* (may you go forth to the sky),<sup>930</sup> where the other regions have an imperative instead: *pr r-k r p.t* (go forth to the sky).<sup>931</sup>

For spell 21, the method described in this chapter is capable to visualise regionally conditioned variation in the verbal structure. However, it can only be stated that there is a pattern used in Deir el-Bersha, which is distinct from the witnesses from the other regions. The connection between the other witnesses is due to dissimilarity from Deir el-Bersha, rather than any underlying pattern between them.

<sup>928</sup> Only in I,58,c and I,60,b does the structure of these witnesses vary from each other.

<sup>929</sup> I,60,c.

<sup>930</sup> de Buck (1935) *CT I*, p. 58,d (B3Bo).

<sup>931</sup> de Buck (1935) *CT I*, p. 58,d (BH5C).

Thus, the dendrogram shows regional conditioned variation, but implies more connections than can actually be proved when the actual verbal structure which is used in these witnesses is studied.

## 4.23. Spell 22

The following section will discuss spell 22.<sup>932</sup> In this spell, there are a total of eight phrases<sup>933</sup> in which variation in the verbal structure occurs. In the same manner as spell 21, one witness from de Buck, T1C, has been left out of this discussion. When the method used in this chapter was applied, the following dendrogram was created (figure 4.12):

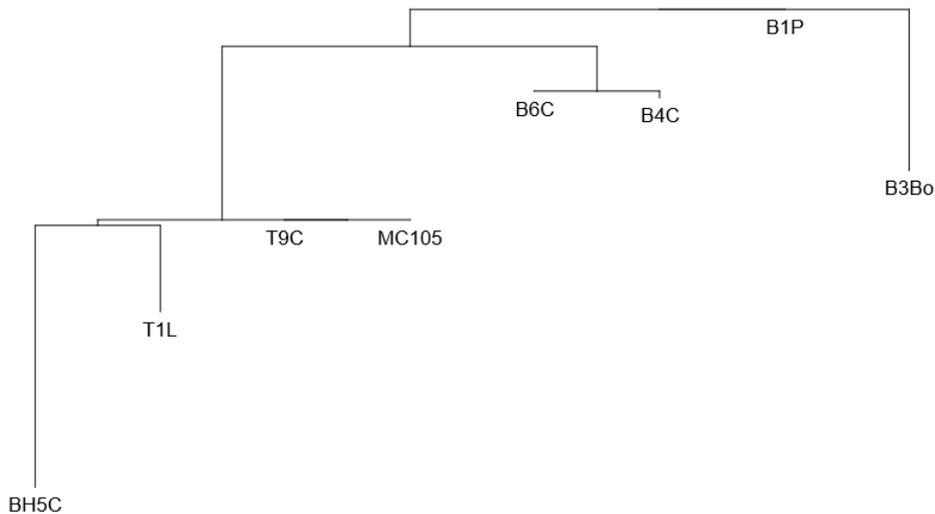


Figure 4.12 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 22.

In this dendrogram, the placement of MC105 should be discounted, as it only has one of the phrases in which variation in the verbal structure occurs.<sup>934</sup> The dendrogram suggests that there is a difference between the structure used in witnesses from Deir el-Bersha, and witnesses from Beni Hasan and the Theban area. This is supported by the variation in the structure of the phrases between these two groups, most clearly by the use of a verbal construction in I,66,a, which is non-verbal in the witnesses from Deir el-Bersha.

However, as is only suggested by the vertical distance between T1L and T9C, the connection of BH5C should not be taken as similarity between these witnesses, as BH5C only has the same structure as T1L in I,64-65,c-a, and the same structure as T9C in I,68,a. Thus, its placement here is due to dissimilarity with the other witnesses, and a separate branch for this witness would have been preferred. For example this can be seen in I,65,b, where the witnesses from Deir el-Bersha have a nominal *sdm=f: didi=f n=k st* (and he gives it to you),<sup>935</sup> where T9C and T1L have a imperfective relative *sdm=f: didi=f n=k* (which

<sup>932</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.23.

<sup>933</sup> See appendix 5.20 for more detail.

<sup>934</sup> I,63-64,d-a, which could place it in proximity to B4C, B6C, B1P, T9C or T1L.

<sup>935</sup> de Buck (1935) *CT I*, p. 65,d (B1P).

he gives to you),<sup>936</sup> while BH5C has an indicative *sdm=f: rdi=f n=k s.t* (he gave it to you).<sup>937</sup> It could be argued that there is a distinction in the pattern of the verbal structure between Beni Hasan and the Theban area, but as this is based on one witness only, it would be assumptive.

In this spell, the method used in this chapter is capable of visualizing regional conditioned variation in the verbal structure, as there is a clear distinction between the witnesses from Deir el-Bersha, and the other regions. However, it falls short in regard to the other regions, as BH5C is quite different from T1L and T9C, which is only suggested by the vertical distance. Thus, in the dendrogram, this variation is lost.

## 4.24. Spell 23

In spell 23,<sup>938</sup> there are a total of ten phrases<sup>939</sup> in which variation in the verbal structure occurs. In the same manner as in spell 21 and 22, the witness T1C is left out of the discussion. After the method described in chapter 4.2 was applied, the following dendrogram (figure 4.13) was created:

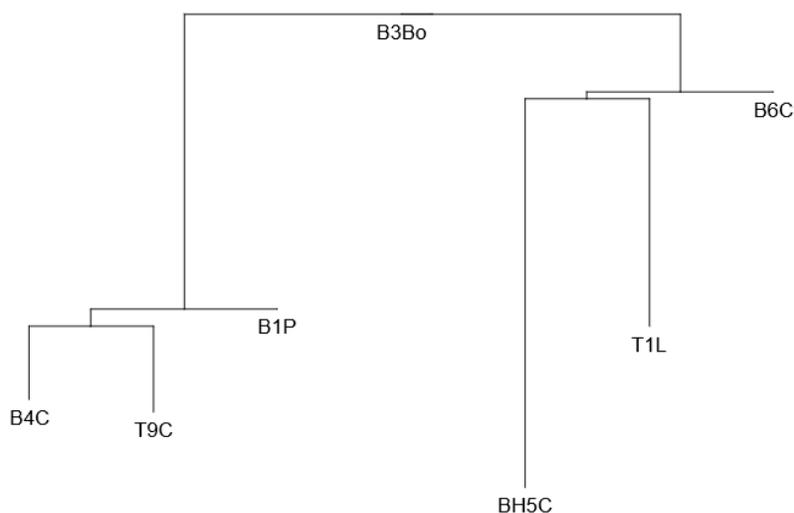


Figure 4.13 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 23.

In this dendrogram, there are two branches, which B3Bo was placed in the centre. As one witness from the Theban area, T9C, is placed with B4C and B1P, it cannot be suggested that there is a regional conditioned pattern in this spell. Moreover, it seems that both branches are not really a representation of similarity between the witnesses, but rather dissimilarity. B4C and T9C only share the same verbal structure in four phrases,<sup>940</sup> and B4C and B1P four as well.<sup>941</sup> Thus, it seems that the verbal structure of this spell is relatively free. The other branch is even less convincing. Although suggested by the vertical

<sup>936</sup> de Buck (1935) *CT I*, p. 65,d (T9C). Although *didi* is graphically identical to the witnesses in Deir el-Bersha, I took this as a relative due to the absence of an object.

<sup>937</sup> Note that this could be a prospective *sdm=f* as well.

<sup>938</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.24.

<sup>939</sup> See appendix 5.21 for more detail.

<sup>940</sup> I,70,d, I,71,c, I,71-72,h-a and I,73,a.

<sup>941</sup> I,70,b, I,70,d, I,71-72,h-a and I,73,a.

distance in the branch, BH5C and T1L share the same verbal structure only in one phrase (I,71-72,h-a). Here, BH5C and T1L have two imperatives: *m šsp n=k št=k mdw=k pđ.t=k dži.w=k t̄bw.ty=k ḥz̄w=k n w̄z.t* (take and receive your satchel, your staff, your bow),<sup>942</sup> where the other witnesses have a nominal *sdm.n=f: šsp.n=k št=k dži.w=k ḥz̄w=k n w̄z.t* (you have taken your satchel, your loincloth and your arrow to the road).<sup>943</sup> In general, BH5C only has the same verbal structure in one phrase with every witness, and it shares no similar structure with B3Bo. For example in I,71,a, B3Bo, B4C, B6C and T1L have a *sdm.tw=f: n rdi.t(w) š̄w n ḥr=k* (sand will not be placed to your face),<sup>944</sup> while B1P has a prospective *sdm=f: n rdi t̄w š̄w n ḥr=k* (the sand will not place you to your face)<sup>945</sup> and BH5C has a infinitive instead: *nn rdi.t š̄[̄w n] ḥr* (there is no placing of sand to the face).<sup>946</sup> Thus, it could be argued that there is one distinct pattern in the verbal structure in Beni Hasan. However, as the current material only has one witness from Beni Hasan in this spell, the suggestion of a distinct Beni Hasan pattern would be assumptive.

In spell 23, the method used in this chapter does not seem to be able to visualise regional conditioned variation. However, with the exception of BH5C, there seem to be no distinct patterns that could be suggested to be regional. Moreover, it seems that the verbal structure of this spell is relatively free, which makes it unlikely that clear patterns can be discovered to begin with. Even so, the method only creates deceptive results here, as similarity in the sentence structure is suggested, which can barely be supported.

## 4.25. Spell 24

In this section, spell 24<sup>947</sup> will be discussed. In this spell, there are six phrases with variation in the verbal structure.<sup>948</sup> As was the case with spell 21-23, the witness T1C was not included in these results. Using the method described in chapter 4.2, the following dendrogram was made (figure 4.14):

<sup>942</sup> de Buck (1935) *CT I*, p. 71-72,a (T1L).

<sup>943</sup> de Buck (1935) *CT I*, p. 71-72,a (T9C).

<sup>944</sup> de Buck (1935) *CT I*, p. 71,a (T9C).

<sup>945</sup> Note that it is possible to read the dependent pronoun *t̄w* as the *.tw* ending of the *sdm.tw=f* as well.

<sup>946</sup> Variation due to the negative particle *nn*, as all the other witnesses have *n*.

<sup>947</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.25.

<sup>948</sup> See appendix 5.22 for more detail.

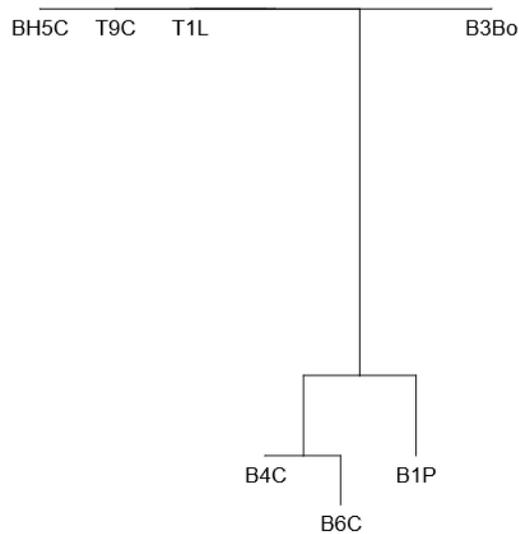


Figure 4.14 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 24.

In this dendrogram, there is one branch, and a horizontal line at the top. The horizontal line here should be considered a cluster, as B3Bo, BH5C and T1L have an identical structure. These witnesses represent the short version of this spell. However, T9C is included on this cluster line, which is not correct. B3Bo, BH5C and T1L only have the first two phrases in which variation in the sentence structure occurs, whereas T9C has the final one as well. Thus, some distance would have been expected. However, in this phrase, T9C has a nominal *sdm=f* (emphatic use): *wn n=k ʕz.wy p.t in rʕ* (the two doors of the sky are even opened for you by Re), where the other witnesses have a nominal *sdm=f* (balanced sentence): *wn n=k ʕz.wy p.t in rʕ* (the two doors of the sky are opened for you by Re).<sup>949</sup>

The branch consisting of B4C, B6C and B1P follows expectations, as it has multiple phrases that do not occur in B3Bo, BH5C and T1L,<sup>950</sup> as these witnesses represent the long version of this spell. However, even here the placement is unexpected. B4C and B6C are placed on the same sub-branch, even though B4C is more similar to B1P.<sup>951</sup> This can be seen in I,74,i, where B6C has a circumstantial *sdm=f*: *iw wp-w3.wt wp=f n=k w3.wt nfr.(w)t* (Wepwawet opens good roads for you), where B1P and B4C have a circumstantial *sdm.n=f*: *iw wp-w3.wt wp.n=f n=f w3.wt nfr.(w)t* (Wepwawet has opened good roads for him).<sup>952</sup> It is assumed that the unique variation which occurs in I,74,e and I,74,g is to blame here, as all three witnesses have their own unique structure there. As there are only a total of six phrases, any unique variation is likely to distort the results.<sup>953</sup>

<sup>949</sup> de Buck (1935) *CT I*, p. 75,b (B1P). Although practically the same, phrase I,75,c does not occur in T9C, which means that the syntax cannot be balanced sentence here.

<sup>950</sup> I,74,e, I,74,g, I,74,i and I,75,b.

<sup>951</sup> B4C and B6C share only one phrase with the same structure (I,75,b), where B4C and B1P share four phrases (I,73-74,d-a, I,74,b, I,74,i and I,75,b).

<sup>952</sup> de Buck (1935) *CT I*, p. 74,i (B1P).

<sup>953</sup> As discussed in length in chapter 3.55.

For spell 24, the method used in this chapter does suggest two different patterns in the verbal structure. However, only the placement of B3Bo, BH5C and T1L seem to be correct, the other witnesses cannot easily be explained. Thus, the method used in this chapter does not seem to work in a predictable manner, and it could be argued that the placement of the witnesses is random. Even though the distinction between the long and short version of the spell is visible, it seems that the unique variation which occurs in B4C, B6C and B1P is sufficient to make the results untrustworthy.

## 4.26. Spell 25

In spell 25,<sup>954</sup> there are a total of four phrases in which variation in the verbal structure occurs.<sup>955</sup> As was the case with spell 21-24, the witness T1C was excluded from these results. When the method described in this chapter was applied, the following dendrogram was produced (figure 4.15):

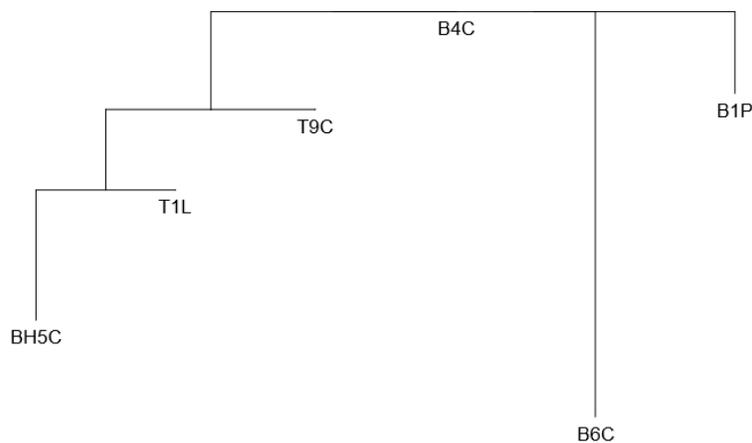


Figure 4.15 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 25.

In this dendrogram, there seems to be some distinction between the witnesses from Deir el-Bersha, and the witnesses from Beni Hasan and the Theban area, as BH5C, T1L and T9C are on a separate branch. This is most clearly visible in I,76,j and I,77,a, where there is a clear difference between the witnesses from Deir el-Bersha and the other regions. For example, in I,77,a, BH5C, T9C and T1L have a circumstantial *sdm.n=f: iw htp.n=f rd r d3d3.t r r-ry r sms.ty w3.ty* (he was gracious of cord at the tribunal, at the court, at the *sms.ty* of the two roads),<sup>956</sup> where B1P has a subjunctive *sdm=f: htp=f n=k r rwd.w r d3d3.t r r-ry sms.ty w3.ty* (may he be gracious to you at the stairways, at the tribunal, at the court of *sms.ty* of the two roads) and B4C has a nominal *sdm.n=f: htp.n=f n-t m d3d3.t r r[-ry sms.ty w3.ty]* (he was gracious to you in the tribunal, at the court of *sms.ty* of the two roads). The vertical distance of B6C likewise falls completely within expectations, as it has only two of the phrases in which there is variation in the verbal structure.<sup>957</sup> Moreover, as B6C has a unique structure in I,76,b, its distance from the other witnesses falls within expectations.

<sup>954</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.26.

<sup>955</sup> See appendix 5.23 for more detail.

<sup>956</sup> de Buck (1935) *CT I*, p. 77,a (T9C).

<sup>957</sup> I,76,b and I,77,b. However, B6C does have a phrase in I,77,a, but it is non-verbal.

For spell 25, the method used in this chapter is capable of visualize regional conditioned variation in the verbal structure. There seems to be a pattern used in Deir el-Bersha, and a separate pattern in the other regions. However, as there are only four data-points, the placement of the witnesses could be considered random, even though they seem to fall within expectation.

## 4.27. Spell 26

As explained in chapter 3.27, the inclusion of this spell in this chapter is to facilitate the study of the spell group of spells 1-27. The inclusion of spell 26 in this chapter is of limited use, as it only has witnesses from Deir el-Bersha, which would limit any study for regional variation. Additionally, the spell has only one phrase in which variation in the verbal structure occurs, I,77,f-g.<sup>958</sup> Thus, it would be pointless to create a dendrogram, as there are only two patterns, one for B6C and B1P, which have a circumstantial *sdm.n=f: iw rdi.n=i 3.t=k m-m 3h.w n wr n ph.ty=k* (I have placed your striking power among the spirits, because of the greatness of your strength)<sup>959</sup> and another for B4C and B15C, which have a circumstantial *sdm=f: iw rdi 3.t=t m-m 3h.w n wr n ph.ty=t* (because of the greatness of your strength).<sup>960</sup> There does not seem to be a clear reason why this separation occurs, as these witnesses are all dated to separate periods, being from a different group in Willems.<sup>961</sup> However, as B4C and B15C are dated between B6C and B1P, it could be suggested that there was a structure used in the earlier and later periods of coffin creation in Deir el-Bersha, which was interrupted by another pattern in between. As this is based on one data-point, it would be assumptive to give this suggestion much weight.

## 4.28. Spell 27

The following section will discuss spell 27.<sup>962</sup> In this spell, there are three phrases in which variation in the verbal structure occurs.<sup>963</sup> Using the method described in chapter 4.2, the following dendrogram was created (figure 4.16):

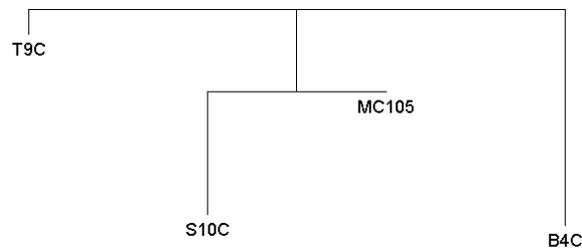


Figure 4.16 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 27.

In this dendrogram, MC105 and S10C were placed on the same branch, which suggests a connection. However, as was seen with other spells, this branch does not reflect similarity, but rather dissimilarity.

<sup>958</sup> See appendix 5.24 for more detail.

<sup>959</sup> de Buck (1935) *CT I*, p. 77,f-g (B6C).

<sup>960</sup> de Buck (1935) *CT I*, p. 77,f-g (B4C).

<sup>961</sup> Willems (1988), p. 70-77, where B6C belongs to group A, B4C to group B, B15C to group C and B1P to group D.

<sup>962</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.28.

<sup>963</sup> See appendix 5.25 for more detail.

MC105 and S10C do not share any phrases with the same structure. To make things worse, MC105 and T9C actually share two phrases with the same structure.<sup>964</sup> For example, in I,79,h, B4C, MC105 and T9C have a perfective active participle: *mk it=k m-hnt itr.ty* (who protected your father in front of the two shrines),<sup>965</sup> where S10C has an infinitive: *mk.t it m-hnt* (protecting the father in front of). Thus, one would have expected MC105 and T9C to be on the same branch. S10C does not share the same structure with any of the other witnesses, and should therefore have been on a separate branch. As this does not occur, it is clear that the method used in this chapter is not functional. Even so, it is encouraging to see that MC105 and T9C, which are both from the Theban area, share the same structure in two of the three phrases. For example, in I,80,e, where MC105 and T9C have a circumstantial *sdm=f* for *m3<sup>c</sup>-hrw* (to be justified): *snđ m3<sup>c</sup>-hrw=f* (of fear, while he is justified),<sup>966</sup> where B4C has a third person stative of *m3<sup>c</sup>* (to be true): *n hr snđ hrw=f m3<sup>c</sup>* (to Horus, the fear of his voice being true). S10C has the circumstantial *sdm=f*, but adds a *sdm.ty=fy* for *iri* (to do): *snđ n hr m3<sup>c</sup>-hrw[=f] r hft.ywt=f ir.t(y)=sn wd<sup>c</sup>-mdw hft m hrw pn* (the fear of Horus, while he is justified against his male and female enemies, who will do judgement against on this day). This suggests that there might have been a distinct verbal structure used in the Theban area.

## 4.29. Spell group 1-27

In a similar manner to the discussion of the sentence structure (chapter 3.29), it is worthwhile to discuss this entire group of spells as a single entity.<sup>967</sup> As there is no witness which uses all of these spells, the spells were replaced with a string of hyphens, to the length of the spell. However, only the phrases in which verbal variation occurred were used, following the method of this chapter. It needs to be noted however, that the structure used follows the spell order, rather than the order and occurrence of the spells in the supports.<sup>968</sup> Additionally, as spell 19 did not have any phrases in which variation in the verbal structure occurred, it was not included.

For the spell group of spells 1-27, the following dendrogram was created (figure 4.17):

<sup>964</sup> I,79,h and I,80,e.

<sup>965</sup> de Buck (1935) *CT I*, p. 79,h (T9C).

<sup>966</sup> de Buck (1935) *CT I*, p. 80,e (T9C).

<sup>967</sup> For more detail regarding the occurrence of witnesses per spell, and the additions to the method, see chapter 3.29 and table 3.26.

<sup>968</sup> See Jürgens (1996), p. 57-59, for actual tables concerning the order of spells on the supports. I am aware that this might substantially affect the results. However, if the spell sequences in the supports are maintained, it becomes nearly impossible to compare the three different groups of Jürgens with each other, due to their varied order of spells.

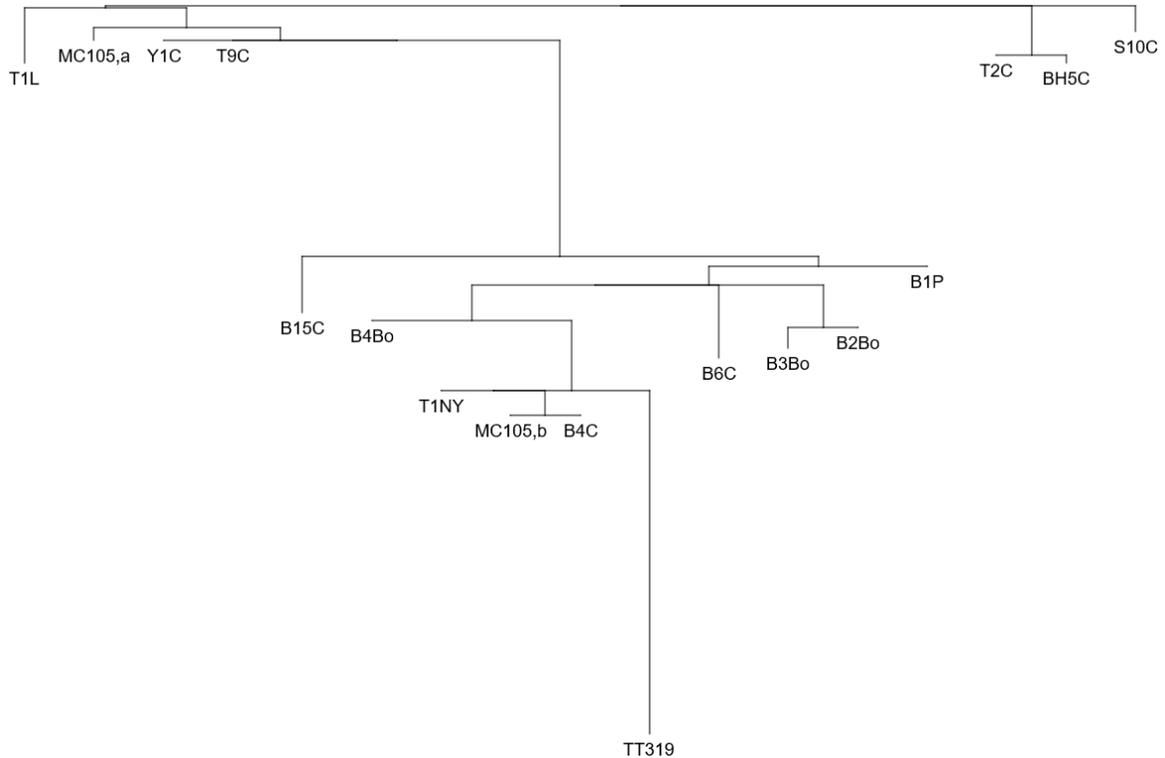


Figure 4.17 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of the spell group 1-27.

Based on the vertical distance, it could be suggested that there is a pattern in Deir el-Bersha, and one in the other regions, although the placement of MC105,b and T1NY complicates this statement. However, the placement of MC105,b should be discounted. MC105,b only occurs in spell 1, and represents only two of the 139<sup>969</sup> data-points used for this dendrogram. Additionally, MC105,b was more than 60% partially or fully reconstructed (see figure 3.3). Thus, there should be limited weight given to this placement. The same could be said for T1NY. This witnesses only occurs in spell 7, where it represents nine out of the 139 data-points used. However, as was seen in chapter 4.9, and chapter 3.9.2, T1NY was placed in proximity of the witnesses of Deir el-Bersha. Moreover, this is represented in Jürgens,<sup>970</sup> where B4C and T1NY are part of type  $\delta 2$ . Thus, even though it only occurs in one spell, the placement still follows the earlier results.

The placement of TT319 falls somewhat within expectations, as it is distant, but connected to B4C and T1NY. This is reflected in Jürgens, where TT319 is part of  $\delta 3$ , whereas B4C and T1NY are  $\delta 2$ . However, as there is an extensive vertical distance, these witnesses should not be considered that similar. Thus, it could be argued that there is a pattern used in the verbal structure Deir el-Bersha, which is only used outside Deir el-Bersha in one witness, in one spell. It is remarkable that there is a specific branch for B2Bo and B3Bo, which is reflected in Jürgens, under type  $\epsilon 2$ . As B4Bo belongs to the same set of coffins, it is surprising that there is some distance between B3Bo and B4Bo, as these belong to the same owner.

<sup>969</sup> The total number of phrases for all the spells combined, in which variation in the verbal structure occurs.

<sup>970</sup> Jürgens (1996), p. 60. However, note that Jürgens differentiates between B4C,a and B4C,b, one on the  $\delta$  branch (B4C,a), and one on the  $\epsilon$  branch (B4C,b).

However, it is not unlikely that there is some intentional variation here. Moreover, the distance between the B2Bo and B3Bo branch and the B4Bo branch is reflected in Jürgens as well, where B4Bo falls under type  $\epsilon 1$  instead of  $\epsilon 2$ .<sup>971</sup>

Most of the witnesses are at the top of the dendrogram. Apart from the fact that they come from the other regions, there is not much evidence of specific sub-groups in the text. Jürgens suggest that there is a connection between S10C and Y1C ( $\delta 6$ ), which is clearly not reflected here.<sup>972</sup>

Furthermore, there is one sub-branch which is a clear problematic result, namely the connection between BH5C and T2C. Based on their proximity, one would expect that they are similar, but the opposite is the case here. BH5C and T2C only occur together in the same spell for the spell group 16-17, which makes their connection less likely. However, as was seen in chapter 4.18, they were placed on the same sub-branch. As they reflected dissimilarity rather than similarity, it is clear that it is the same here.

Based on the spell group of spells 1-27, the method used in this chapter seems to work, as it suggests a distinct pattern in the verbal structure used in Deir el-Bersha, while the witnesses from other regions use a different, more loosely connected pattern. However, even with a higher number of data-points, the method used is still vulnerable to dissimilar witnesses being placed on the same branch, when they share dissimilarity from the other witnesses.

## 4.30. Spell 30

The following section will discuss spell 30.<sup>973</sup> For this spell, there are a total of six phrases in which variation in the verbal structure occurs.<sup>974</sup> Using the method described in this chapter, the following dendrogram was created (figure 4.18):

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<sup>971</sup> However, in Jürgens these are directly connected, which is not the case here.

<sup>972</sup> Even though it is not reflected in these results, based on other textual features of these witnesses, I would still support the suggestion that Y1C originated from Asyut.

<sup>973</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.30.

<sup>974</sup> See appendix 5.26 for more detail.

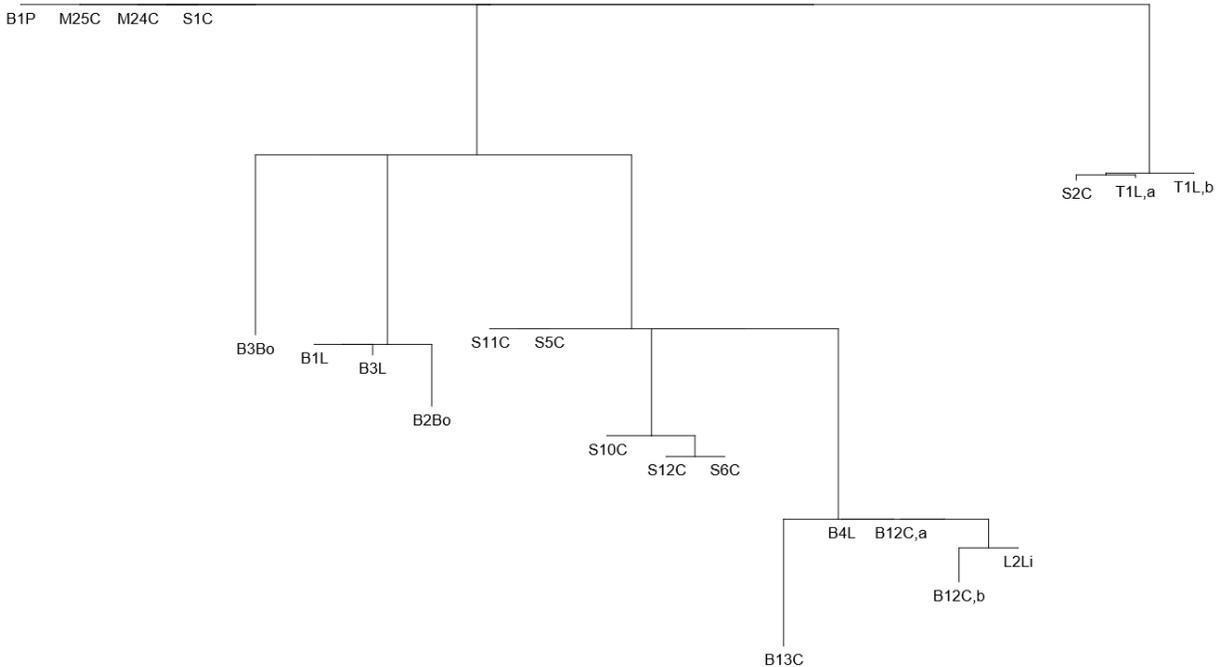


Figure 4.18 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 30.

In this dendrogram, there is one main central branch, on which most witnesses were placed, and a small branch containing T1L,a, T1L,b and S2C. Finally, there is the final branch of B1P, M24C, M25C and S1C, which represents a cluster. However, it does not mean that this cluster is completely identical, as B1P has one additional phrase (I,94,a), which does not occur in M24C, M25C and S1C. Moreover, as M24C and M25C were both nearly completely reconstructed (see figure 3.64) their placement is most likely due to the witnesses their reconstruction was based on. However, when compared to the stemma of Jürgens for the spell group 30-32+33-37,<sup>975</sup> there is some proximity between M25C and S1C, which are both part of type ζ, even though they are on separate branches (η for M25C and θ for S1C). Even so, the connection with B1P is not reflected there.

The right branch (figure 4.19) would almost suggest a pattern from the Theban area, if S2C was not placed there as well. However, the placement of the witnesses on this branch is deceptive, as T1L,a and T1L,b only vary in the verbal structure of one phrase,<sup>976</sup> whereas S2C and T1L,a vary in two phrases.<sup>977</sup> The general placement nonetheless does not seem to be out of order. For example, in I,90-91,d, T1L,a-b and S2C have the lemma *sf̄z* (to hate): *sf̄z n=k wrš. w=k im=f* (while your watchers hate for you with it),<sup>978</sup> where the majority of the witnesses have the lemma *sdz* (to tremble): *sdz n=f wrš. w=f* (his watchers tremble for him).<sup>979</sup> B3Bo and S5C have unique structures, as B3Bo has the lemma *h̄tm* (to perish): *h̄tm n=f wrš. w=f im=f* (while his

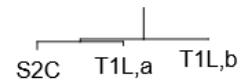


Figure 4.19 Spell 30: Right branch.

<sup>975</sup> Jürgens (1995), p. 199.

<sup>976</sup> I,94,a.

<sup>977</sup> S2C and T1L,a vary in I,88-89,b and S2C does not have I,94,a.

<sup>978</sup> de Buck (1935) *CT I*, p. 90,d (T1L,a).

<sup>979</sup> de Buck (1935) *CT I*, p. 90,d (S1C).

watchers perish for him at it), while S5C has the lemma *wḥz* (to shake): *wḥz n=f wr. w=f* (while his great ones shake (themselves) out for him). Even though the connection with S2C is not visible in Jürgens, T1L,a and T1L,b have their separate type in Jürgens as well (type β), which is not surprising, as they come from the same support. As these two witnesses come from the same support, it would be assumptive to allocate a region-specific pattern to these two witnesses, as it would be based on a single support.

On the central branch, there are signs of regionally conditioned variation. There are two branches for witnesses from Asyut, one for S5C and S11C, and one for S6C, S10C and S12C. This is reflected in Jürgens, where these witnesses from Asyut have their own type.<sup>980</sup> However, as S1C and S2C are placed on different locations, it shows that the other structures were possible in Asyut. For example, in I,84-85,d, where S1C and S2C follow the structure of the majority, that use a circumstantial *sḏm=f: mḥz=sn nrw r ḥr. w=sn* (while they see the fear on their faces),<sup>981</sup> while S5C, S6C, S11C and S12C have a subjunctive *sḏm=f: mḥz=sn nrw r ḥr=sn* (when they will see the fear on their face).<sup>982</sup> Note that S10C has a unique structure, as it has an indicative *sḏm=f: mḥz=sn nrw r ḥr=sn* (they saw the fear on their face).<sup>983</sup>

Additionally, there are two separate branches for witnesses from Deir el-Bersha. On the right final section of the main branch (figure 4.20), there is one witness, L2Li, which suggests that this branch is not purely from Deir el-Bersha. However, L2Li only has two of the six phrases,<sup>984</sup> of which one (I,88-89,b) is unique, and the second which it shares with nearly every other witness.<sup>985</sup> Thus, its placement here is random, and can be discounted. Discounting L2Li, this sub-branch perfectly represents type ξ in the stemma of Jürgens.

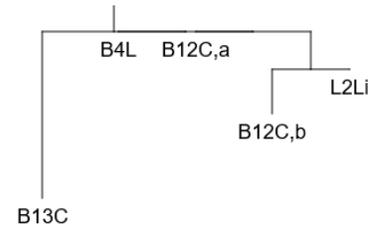


Figure 4.20 Spell 30: Right final section of the main branch.

The second branch with witnesses from Deir el-Bersha contains B2Bo, B1L and B3L. This branch, in general terms, follows type λ in the stemma of Jürgens. Thus, it seems that there are two distinct verbal structure patterns in use in Deir el-Bersha. This can be seen in I,86-87,b, where B2Bo, B1L and B3L have the lemma *iḥ* (to stride): *iḥ=f ḥr wḥ. wt nfr. (w)t n. (w)t imn. t m irw n ḥḥ ntr(y)* (while he strides upon the beautiful roads of the west in the shape of the divine Akh),<sup>986</sup> where the other witnesses from Deir el-Bersha have the lemma *sḏz* (to travel): *sḏz=f ḥr wḥ. wt nfr. (w)t n. (w)t imn. t m irw [n] ḥḥ ntr(y)* (while he travels upon the beautiful roads of the west in the shape of the divine Akh).<sup>987</sup>

In this spell, the method described in this chapter is capable of visualising regional conditioned variation in the sentence structure. In spell 30, there seem to be at least two distinct patterns in Deir el-Bersha, and a distinct pattern in Asyut. However, these patterns are not restrictive, as additional verbal

<sup>980</sup> Type v, even though the subtypes are not organized as is the case here.

<sup>981</sup> de Buck (1935) *CT I*, p. 84,d (B1P).

<sup>982</sup> de Buck (1935) *CT I*, p. 84,d (S6C). However, this structure occurs in B4L and B12C,b as well.

<sup>983</sup> Could be a subjunctive or nominal *sḏm=f* as well.

<sup>984</sup> I,88-89,b and I,94,a.

<sup>985</sup> Only B1P, T1L,a and T1L,b have a different structure in this phrase.

<sup>986</sup> de Buck (1935) *CT I*, p. 87,d (B3L).

<sup>987</sup> de Buck (1935) *CT I*, p. 87,d (B4L).

structures are available to witnesses from the same regions. When compared to the results for the same spell in the sentence structure (chapter 3.30.3), it is clear that the borders which were fuzzy in the sentence structure, are more clearly distinguished when only the verbal structure is used. Thus, visualising the variation patterns in the verbal structure can help to enhance the results gathered through the variation patterns in the sentence structure.

### 4.31. Spell 31

In spell 31,<sup>988</sup> there are a total of six phrases in which variation in the verbal structure occurs.<sup>989</sup> It needs to be noted that although B3Bo does have this spell, all its phrases were non-verbal, and therefore this witness was not used in the results. Additionally, as B2Bo, B12C,a-b, B13C, B1L and B4L were written as tables, the horizontal phrases were duplicated in the database. For this section, these duplications were considered separate phrases, as these phrases were intended to be read multiple times.

Using the method described in this chapter, the following dendrogram was produced (figure 4.21):

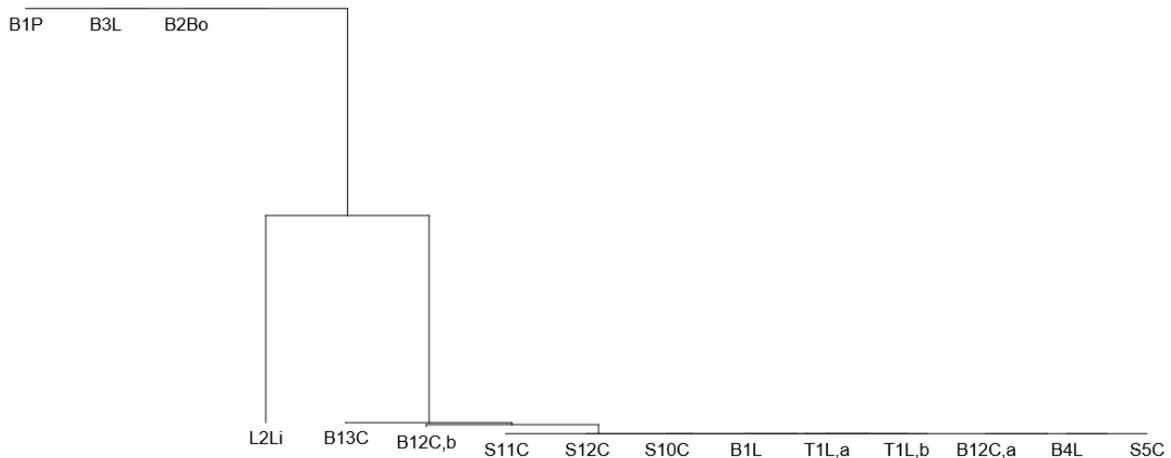


Figure 4.21 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 31.

In this dendrogram, there are three branches, of which two are represented with a long horizontal line with witnesses. These two branches should be considered clusters of witnesses, rather than the line as represented here. When rendered as radial phylogram, the dendrogram represents a y shape, with clusters at all ends.

As there are witnesses from Asyut, Deir el-Bersha and the Theban area on the lower branch, it is clear that there is a majority verbal structure pattern for this spell, which is used in multiple regions. However, the two other branches of this dendrogram show that variation on this structure is possible, and that this variation only occurs in Deir el-Bersha and el-Lisht. Moreover, the variation in pattern does reflect the separation in the stemma of Jürgens,<sup>990</sup> as B2Bo, B3L and B1P are part of type  $\lambda$ , and L2Li

<sup>988</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.31.

<sup>989</sup> See appendix 5.27 for more detail.

<sup>990</sup> Jürgens (1995), p. 199

exists as its own offshoot of type ι. The different structure of B2Bo, B3L and B1P can be seen in I,98-100,d-a, where they have a subjunctive *sdm=f* of *rdi* (to give), followed by a subjunctive *sdm=f* of *m33* (to see): *ih di=i m3n imy-r pr sn pn wsir m dddw m s'ḥ=f n k3 imn.t* (oh, may I cause that the overseer of the domain, this *sn*, sees Osiris in Busiris, in his dignity of the bull of the west).<sup>991</sup> The majority of the other witnesses only have the subjunctive *sdm=f* of *m33*: *ih m3=k wsir m dddw m s'ḥ=f n k3 imn.t* (oh, may you see Osiris in Busiris, in his dignity of the bull of the west).<sup>992</sup> However, this is complicated by B1L, which is part of type λ as well, but is part of the majority cluster. Moreover, it would be assumptive to associate a distinct verbal structure with L2Li, as it would be based on a single witness.

For this spell, the method in this chapter is capable of visualising regional conditioned variation in the verbal structure, although only to the extent that the outlying patterns are regionally conditioned. For the majority of the witnesses, the structure is stable, and not dependent on region. However, as the outlying patterns can be traced to a single region, it is clear that some regional influence on the verbal structure does exist.

### 4.32. Spell 32

In this section, spell 32<sup>993</sup> will be discussed. In this spell, there are a total of fourteen phrases<sup>994</sup> in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was made (figure 4.22):

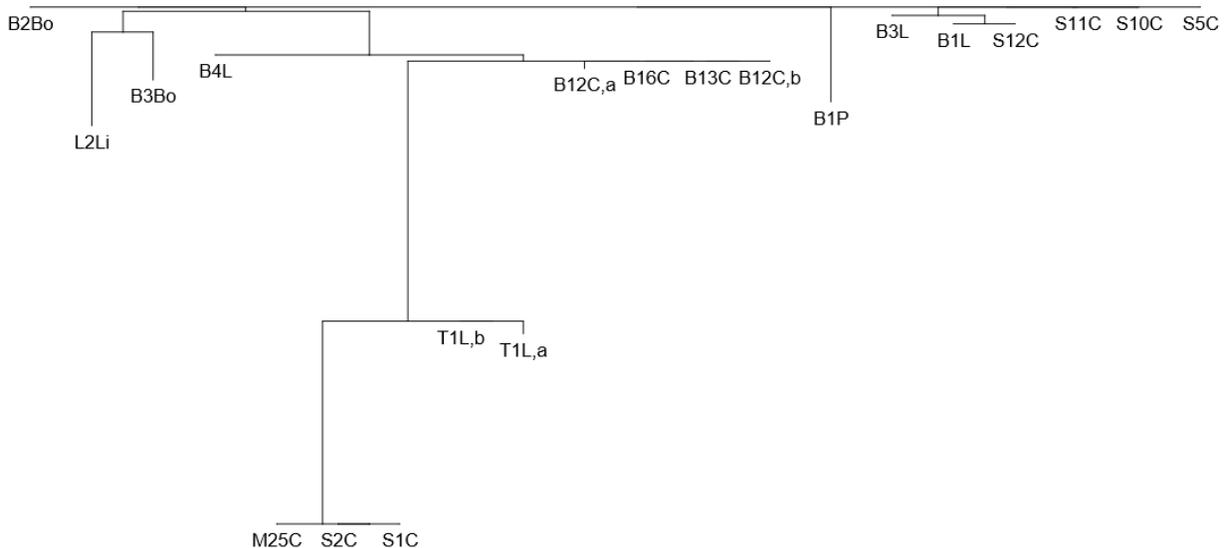


Figure 4.22 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 32.

In this dendrogram, there are multiple deceptive results that need to be addressed first. B3Bo and L2Li were placed on the same branch. However, this branch does not represent similarity, but rather

<sup>991</sup> de Buck (1935) *CT I*, p. 98,d (T1L,b).

<sup>992</sup> de Buck (1935) *CT I*, p. 98,d (B3L).

<sup>993</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.323.31.

<sup>994</sup> See appendix 5.28 for more detail.

dissimilarity. B3Bo and L2Li only share the same structure in four of the fourteen phrases.<sup>995</sup> As L2Li is quite dissimilar to all the other witnesses, it would have been preferred that it was placed on its own separate branch, as was the case with spell 31. For example, in I,111,a, L2Li has an imperfective active participle: *s<sup>c</sup>h tw hft s.t ib=k* (who ennobles you, according to your desire), where the majority of the witnesses have a *s<sup>d</sup>m.tw=f: s<sup>c</sup>h.t(w)=t hft s.t ib=t* (may you be ennobled according to your desire).<sup>996</sup> B2Bo, B1L, B3L and B1P have a passive subjunctive *s<sup>d</sup>m=f* instead: *s<sup>c</sup>h=k hft s.t ib=k* (may you be ennobled according to your desire).<sup>997</sup> At the other end of the dendrogram, S12C was placed on a branch with B1L and B3L. However, S12C only has the first three phrases, after which this witness ends. Even though the structure is the same as B1L in these phrases, the connection is less strong than the dendrogram suggests.

However, the other branches do fall within expectations. S10C and S11C only have the first three phrases with variation in the verbal structure, which is identical. Thus, they were placed as a cluster. S5C is with the same cluster, as it has one more phrase than S10C and S11C, but has the same structure in the first three phrases. B1L and B3L are on the same sub-branch, which reflects type λ4 in Jürgens.<sup>998</sup>

The same can be said for B12C,a-b, B13C, B16C and a bit further removed, B4L, which represent type ξ of Jürgens. Thus, even though B2Bo, B3Bo and B1P are less closely connected, it suggests that there are at least two patterns of verbal structure in Deir el-Bersha. This can be seen in I,102-103,a, where B12C,a-b, B13C, B16C and B4L have the circumstantial *s<sup>d</sup>m.n=f* of *iyi* (to come) which is used in the majority of the other witnesses: *wsir m ddw iy.n ir pn r bw hr=k im* (Osiris in Busiris, after this *ir* came to the place where you are), while they add a relative *s<sup>d</sup>m.n=f* of *hzi* (to descend): *wsir m ddw iy.n it=i pf <sup>c</sup>h<sup>c</sup>.w=i pf hzy=i pf hz.n=i n=f pf r bw hr hm=k im* (Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down came to the place where your majesty is), due to the use of the *it=i pf* phrase used instead of the name of the owner.<sup>999</sup>

The small sub-branch for T1L,a-b follows the stemma of Jürgens as well, where they are part of type β, separate from the other witnesses. This can be seen in I,104-106,e-a, where T1L,a-b have a prospective relative *s<sup>d</sup>m=f* of *mri* (to love), followed by an relative *s<sup>d</sup>m.n=f* of *msi* (to bring forth): *s3=t is pw mr.y=t ms.n=t m3<sup>c</sup>* (it is your son, who you will love, who you truly brought forth).<sup>1000</sup> In the same phrase, the majority of the other witnesses only have the relative *s<sup>d</sup>m.n=f* of *msi*: *s3=k is pw ms.n m3<sup>c</sup>.t* (it is your son, who Maat brought forth).<sup>1001</sup> As T1L,a and T1L,b come from the same support, it would be assumptive to suggest that there is a distinct pattern in the verbal structure of the Theban area, until more data from the Theban area can be added.

The final sub-branch consists of S1C, S2C and M25C. If M25C was not added to this branch, it could have suggested an additional distinct pattern from Asyut. However, M25C was mostly reconstructed (see

<sup>995</sup> I,104-105,c, I,107,c, I,109,b and I,110,b.

<sup>996</sup> de Buck (1935) *CT I*, p. 111,a (B3Bo).

<sup>997</sup> de Buck (1935) *CT I*, p. 111,a (B1L).

<sup>998</sup> Jürgens (1995), p. 199.

<sup>999</sup> See chapter 3.32.2 for more details.

<sup>1000</sup> de Buck (1935) *CT I*, p. 104-106,e-a (T1L,a).

<sup>1001</sup> de Buck (1935) *CT I*, p. 104-106,e-a (B1P).

figure 3.71) based on S1C, it is not unlikely that the placement is based on these reconstructions, rather than the original text.<sup>1002</sup> Moreover, as Jürgens connected M25C to S1C and S2C under type ζ, the placement does not seem unlikely.

For spell 32, the method used in this chapter is capable to visualize regional conditioned patterns in the verbal structure. However, some deceptive results occur as well, with the placement of L2Li and S12C. Even so, it is possible to distinguish at least two distinct patterns used in Deir el-Bersha, two patterns from Asyut, and one from the Theban area. However, the structures can be shared with the other regions, and the distinction is sometimes based on how much of the text of this spell is actually used rather than the actual pattern used in the phrases that occur in the witnesses.

### 4.33. Spell group 30-32

As Jürgens considers spells 30-32 as a group, it would be beneficial to study its underlying verbal structure, as was done for the sentence structure in chapter 3.33. For the witnesses that do not have all of the three spells,<sup>1003</sup> the missing spells were replaced by a string of hyphens for every phrase in which variation in the verbal structure occurred, in the same manner as was done in chapter 4.29 for spell group 1-27. Using the method described in chapter 4.2, the following dendrogram was created (figure 4.23):

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<sup>1002</sup> However, the choice to reconstruct based on S1C was not random, and it is remarkable that both S1C and M25C end their version of this spell at I,107,c, in the same manner, and it follows the same order in the spells, following this spell from spell 33 (as it moves from I,120,e to I,104,b).

<sup>1003</sup> For more detail regarding the occurrence of witnesses per spell, and the additions to the method, see chapter 3.33 and table 3.30.

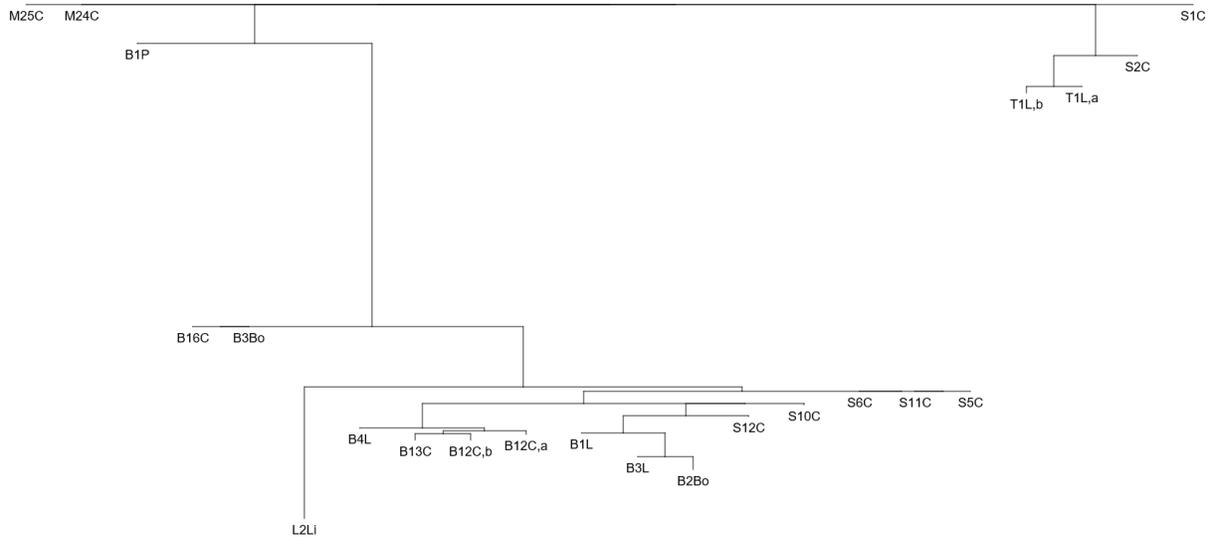


Figure 4.23 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of the spell group 30-32.

This dendrogram consists of one main branch, and three smaller branches, one containing M24C and M25C, one containing S1C and one containing S2C, T1L,a and T1L,b. In general, the branches of the dendrogram quite nicely resemble the stemma of Jürgens for spell group 30-32+33-37.<sup>1004</sup> At the top right of the dendrogram (figure 4.24), there is a sub-branch for T1L,a and T1L,b (type  $\beta$  in Jürgens). Additionally, S1C and S2C (type  $\theta$  in Jürgens), are not that far removed from each other. This would have been expected to some extent, as S1C and S2C belong to the same owner.<sup>1005</sup> The closer connection between T1L,a, T1L,b and S2C is not too surprising, as this occurred in spell 30 as well.

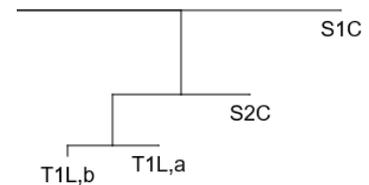


Figure 4.24 Spell group 30-32: Top right branch.

On the other side of the top branch, one can find M24C and M25C. This suggests the existence of a distinct pattern used in Meir. However, as stated above, these two witnesses were mostly reconstructed, and their separate placement is rather a result of the visualisation. When the dendrogram is rendered as a radial phylogram, it becomes clear that S1C, M24C and M25C form a cluster, which is not too surprising, as most of the reconstructions for M24C and M25C were based on S1C.

On the main branch, B3Bo and B16C were placed together. However, the placement of B16C here is random, as B16C only has the final three phrases of the combined 26 phrases of this spell group. Based only on these final phrases, B16C could just as well have been placed in proximity to B12C,b and B13C, with whom it is placed in spell 32. Moreover, as Jürgens groups B16 both with B12C,b and B13C under type  $\xi$ , the placement of B16C here seems random.

<sup>1004</sup> Jürgens (1995), p. 199.

<sup>1005</sup> However, as was seen in chapter 3.36.2 as well, it is possible that the variation was intentional.

L2Li was placed on its own sub-branch, which reflects correctly what was seen in spell 31 and spell 32,<sup>1006</sup> where it has its own distinct form from the other witnesses. This is reflected in Jürgens as well.

The left final sub-branch of the main branch (figure 4.25) represents a grouping which occurred in Jürgens as well, as type ξ. As stated in chapter 3.32.2, these witnesses share a specific phrase,<sup>1007</sup> which is used instead of the name of the owner. As these witnesses are grouped together based on the verbal structure, and this phrase only occurs once in spell 30-32, it is clear that there is an underlying verbal structure beyond this phrase that separates these witnesses from the other witnesses from Deir el-Bersha.

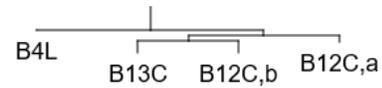


Figure 4.25 Spell group 30-32: Left final sub-branch of the main branch.

This distinction is likewise visible for another group of witnesses from Deir el-Bersha, namely B2Bo, B1L and B3L. These witnesses are part of type λ in Jürgens, and represent a second pattern in the verbal structure. However, this division between regions seem less clear here, as S12C and S10C are part of the same general sub-branch (figure 4.26). However, when displayed as a radial phylogram again, it becomes clear that S12C and S10C are clustered closer to S5C, S6C and S11C. This is reflected in Jürgens, where these witnesses are part of type v. Although S12C is indeed closer to B1L than S5C, it does not mean that it should be considered close to B2Bo, B1L and B3L. Thus, these witnesses could still be considered a distinct group in Deir el-Bersha, although some proximity to the witnesses from Asyut exists. However, this is reflected in Jürgens, where both type λ and v are connected to type κ1. Moreover, the entire lower sub-branch resembles the types in Jürgens, as both κ1 and ξ are connected under type κ.

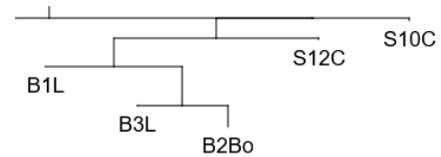


Figure 4.26 Spell group 30-32: Central final sub-branch of the main branch.

For this spell group, the method used in this chapter is clearly capable to visualise regional conditioned patterns in the verbal structure. Moreover, the dendrogram shows a notable similarity to the stemma of Jürgens. Based on the results here, it is possible to suggest that there are at least two distinct verbal structure patterns in Deir el-Bersha, two in Asyut, and one in the Theban area and el-Lisht. However, both the Theban area and el-Lisht pattern are based on one support only. Moreover, the patterns used in Asyut are akin to the Deir el-Bersha pattern or the Theban area pattern. However, as B16C showed, some placement of the witnesses can be relatively random, if the witness has only a few of the available phrases.

<sup>1006</sup> Note that in spell 32 L2Li was grouped with B3Bo, forming a sub-branch of dissimilarity.

<sup>1007</sup> The *it-i pf* phrase, see chapter 3.32.2 for more detail.

## 4.34. Spell 33

The following section will discuss the verbal structure in spell 33.<sup>1008</sup> In total, this spell has 21 phrases in which variation in the verbal structure occurs.<sup>1009</sup> Using the method described in this chapter, the following dendrogram was produced (figure 4.27):

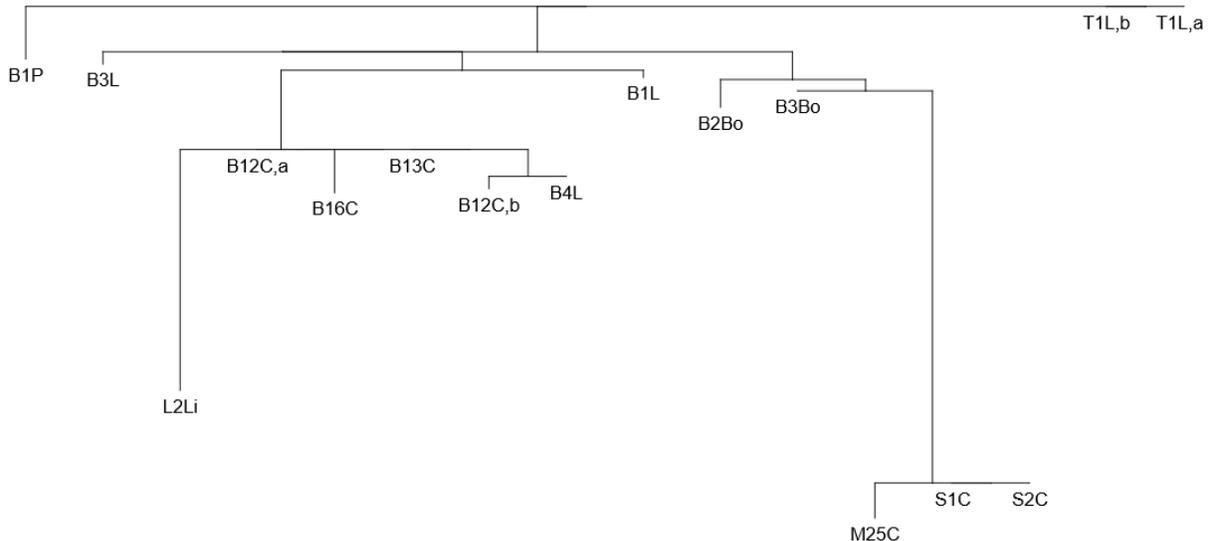


Figure 4.27 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 33.

In this dendrogram, there is a central branch on which most witnesses were placed. Additionally, there is a separate branch for T1L,a and T1L,b and a branch for B1P. The branch with T1L,a and T1L,b falls within expectations, as these witnesses only have the first three phrases<sup>1010</sup> of the 21 phrases in which variation in the verbal structure occurs. However, as these belong to the same support, it would be assumptive to suggest that this support on its own represents a Theban area pattern. However, this group is represented in the stemma of Jürgens<sup>1011</sup> as type  $\beta$ .

On the right final section of the main branch, there is a sub-branch with S1C, S2C and M25C. The inclusion of M25C seems to preclude a pattern for Asyut. However, the extensive reconstructions of M25C (see figure 3.77) which were based on S1C are more to blame for the placement. It needs to be noted that M25C follows a specific structure that only exists in a part of the spell, which is only shared with S1C and S2C. Moreover, as S1C, S2C and M25C fall under type  $\zeta$  in Jürgens,<sup>1012</sup> the connection is not completely surprising. This connection can be seen in I,119,a, where S1C, S2C and M25C have a passive nominal *sdm.n=f* of *pr* (to equip), followed by a relative *sdm.n=f* of *rh* (to know): *pr.n=f m rh.t.n=f* (he was equipped even with that which he knows),<sup>1013</sup> while B2Bo, B3Bo, B1L, B3L and B1P have a nominal

<sup>1008</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.34.

<sup>1009</sup> See appendix 5.29 for more detail.

<sup>1010</sup> I,112,b, I,112,c and I,113,d.

<sup>1011</sup> Jürgens (1995), p. 199.

<sup>1012</sup> However, in Jürgens there is an additional subdivision, with S1C and S2C being type  $\theta$ , where M25C is type  $\eta$ .

<sup>1013</sup> de Buck (1935) *CT I*, p. 119,a (S1C). Passive due to the lack of an object.

*sdm.n=f* for *pr*, which is followed by a relative *sdm.n=f* of *hm* (to not know): *pr.n=f t3 m hm.t.n=f* (he has equipped the land even with that which he did not know).<sup>1014</sup> B12C,b, B13C, B16C, B4L and L2Li have a nominal *sdm.n=f* for *pr*, which is followed by the relative *sdm.n=f* of *rh*: *pr.n=f t3 m rh.t.n=f* (he has equipped the land even with that which he knew).

As seen in spell 30-32, there is a division in Deir el-Bersha into two groups. However, it is less clear in this dendrogram. As one can see in figure 4.28, L2Li is connected to the same sub-branch as B12C,a, B12C,b, B13C, B16C and B4L, which belong to Jürgens type  $\xi$ . However, as there is substantial distance between L2Li and the other witnesses from this branch, the connection between these witnesses is not that strong. For example in I,113,e, where B12C,b, B13C, B16C and B4L have a second person stative: *sd3.t(i) r=s* (while you travel to her),<sup>1015</sup> while L2Li has a third person stative: *sd3 r=s* (while traveling to her).<sup>1016</sup> Moreover, when the dendrogram is displayed as a radial phylogram, the distance much more clearly shows that this should be considered its own pattern, even though there is some similarity between these groups, as phrase I,119,a above shows.

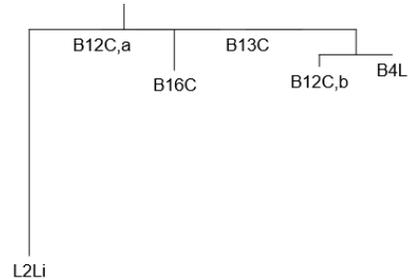


Figure 4.28 Spell 33: Left final sub-branch of the main branch.

The second group of witnesses from Deir el-Bersha, type  $\lambda$  in Jürgens, is less clear. Their central position in the dendrogram could be interpreted as a group, although it has many fuzzy borders. However, when displayed as a radial phylogram (figure 4.29), there is a central cluster, although without a clear central cluster point. Thus, there is cohesion for this group of witnesses, although there seems to be a lot of freedom in the pattern used. Additionally, there is an additional feature in this spell which clearly separates these witnesses, as they use the name of the owner, where B12C,a, B12C,b, B13C, B16C and B4L use the *it=i pf* phrase.<sup>1017</sup> Thus, there is a clear difference between the two groups from Deir el-Bersha.<sup>1018</sup>

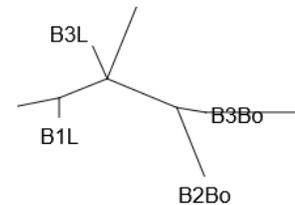


Figure 4.29 Spell 33: Radial phylogram display of the central cluster

For spell 33, the method used in this chapter seems to be capable to visualise variation in the verbal structure. However, when compared to spell group 30-32, the different groups are less clearly defined. Even so, it is possible to distinguish two verbal structure patterns in Deir el-Bersha, a pattern in el-Lisht and one in the Theban area, although these are based on single supports. Finally, there seems to have been a pattern used in Asyut and Meir, which was distinct from the other witnesses, as only a section of the spell is used in these witnesses.

<sup>1014</sup> de Buck (1935) *CTI*, p. 119,a (B1P).

<sup>1015</sup> de Buck (1935) *CTI*, p. 113,e (B16C). Note that B2Bo, B3Bo, B1L and B3L have this structure as well.

<sup>1016</sup> de Buck (1935) *CTI*, p. 113,e (L2Li).

<sup>1017</sup> see chapter 3.32.2 for more detail.

<sup>1018</sup> The distinction between the two groups in Deir el-Bersha can be seen in I,119,a, which is discussed above.

## 4.35. Spell 36

This section will discuss spell 36.<sup>1019</sup> In this spell, there are a total of sixteen phrases in which variation in the verbal structure occurs.<sup>1020</sup> As stated in chapter 3.35.1, there are two versions of this spell, a short version used in B1L, B3L and B1P and a long version, used in B3Bo, B12C, B13C,a-b, B16C, B4L and L2Li. Moreover, for the discussion of regional variation, this spell is less useful, as only one witness is not from Deir el-Bersha. Using the method discussed in chapter 4.2, the following dendrogram was created (figure 4.30):

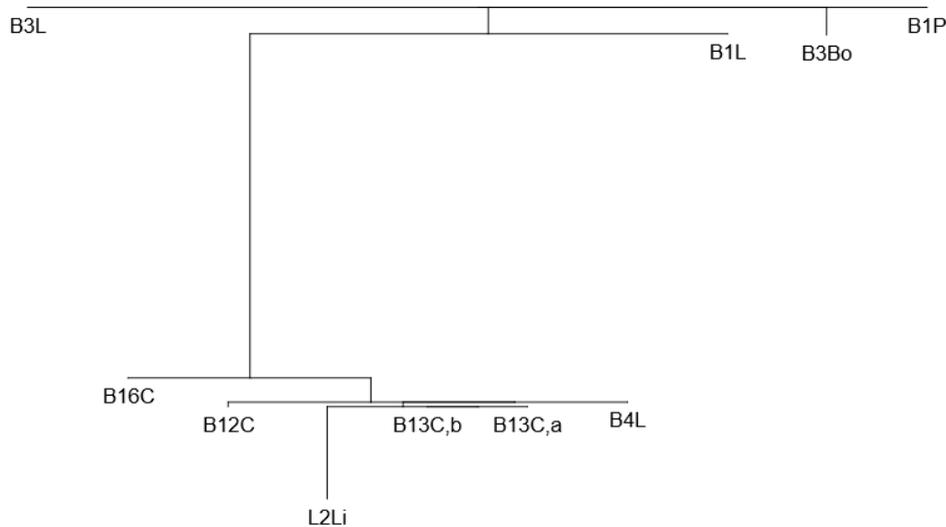


Figure 4.30 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 36.

In this dendrogram, there is a clear vertical division between B3Bo, B1L, B3L and B1P and the other witnesses. As these witnesses are considered in Jürgens<sup>1021</sup> as the same group as well (type λ), their proximity in this dendrogram seems to likewise reflect the results in Jürgens. However, one would have expected B3Bo to be more distant from B1L, B3L and B1P, as these use the short version of the spell, rather than the long version. On the other hand, in the long version, B3Bo is remarkably dissimilar from B12C, B13C,a, B13C,b, B16C and B4L, which would explain its distance. For example in I,142,c, where B3Bo has a nominal *sdm.n=f: iwī.n=s* (*(i)r=s mī išt ʔh.t tn mʔw.tit* (In what matter did she come, this renewed spirit?)), where the other witnesses have a nominal *sdm=f: iw=f* (*(i)r=f mī išt ʔh pn mʔw.ti* (In what matter does he come, this renewed spirit?)).<sup>1022</sup>

The lower section of the dendrogram resembles a group in Jürgens as well, as B12C, B13C,a, B13C,b, B16C and B4L are part of type ξ. However, as L2Li is connected to the same branch, it seems that L2Li is remarkably similar to this group. This is again an issue in visualization, which is less clear in this format. As one can see, there is some vertical distance between L2Li and the other witnesses. However, when

<sup>1019</sup> For more detail regarding background, witnesses and reconstructions, see chapter Spell 363.35.

<sup>1020</sup> See appendix 5.30 for more detail.

<sup>1021</sup> Jürgens (1995), p. 199.

<sup>1022</sup> de Buck (1935) *CT I*, p. 142,c (B12C).

the dendrogram is visualized as a radial phylogram, it becomes clear that B12C, B13C,a, B13C,b, B16C and B4L form a cluster,<sup>1023</sup> while L2Li cannot be considered part of that cluster. This can be seen in I,143,c, where L2Li has a circumstantial *sdm.n=f: šsp.n ssnb-n=f pn s.t=f ntr.(y)t m hw.t k3 ḥd* (after this *ssnb-n=f* has received his divine seat in the mansion of the white bull), where the other witnesses have a prospective *sdm=f: šsp=k ntr.wt m hw.t k3 ḥd* (you will receive a divine state in the mansion of the white bull).<sup>1024</sup>

Even though this spell is of less use for the study of regionally conditioned variation in the verbal structure, it does show some distinct patterns. As seen in spell 30-32 and 33, there are at least two patterns in use in Deir el-Bersha, and based on the placement of B3Bo, it seems that the use of the short or long version of the spell does not strongly influence the separation of these two groups. Additionally, there is a distinct pattern in el-Lisht, even though it shares some similarity with the that B12C, B13C,a, B13C,b, B16C and B4L group. However, the choice of visualisation can strongly influence the results, as the placement of L2Li in figure 4.30 shows a closer connection between L2Li and the other witnesses, than would be inferred when it is visualised as radial phylogram.

## 4.36. Spell 75

This section will discuss spell 75.<sup>1025</sup> As one of the longer spells, it has a total of 111 phrases with variation in its verbal structure.<sup>1026</sup> Beyond the witnesses attested in de Buck, M1Be<sup>1027</sup> was added as well. Furthermore, as B4C did not include any of the phrases with verbal structure variation, it was excluded from the results.<sup>1028</sup> Using the method described in chapter 4.2, the following dendrogram was produced (figure 4.31):

<sup>1023</sup> Although B16C is slightly less closely clustered to the other witnesses.

<sup>1024</sup> de Buck (1935) *CTI*, p. 143,c (B16C).

<sup>1025</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.36.

<sup>1026</sup> See appendix 5.31 for more detail.

<sup>1027</sup> Kindly provided to me by Tobias Konrad.

<sup>1028</sup> Iq-tree cannot function if one entry only consists of hyphens.

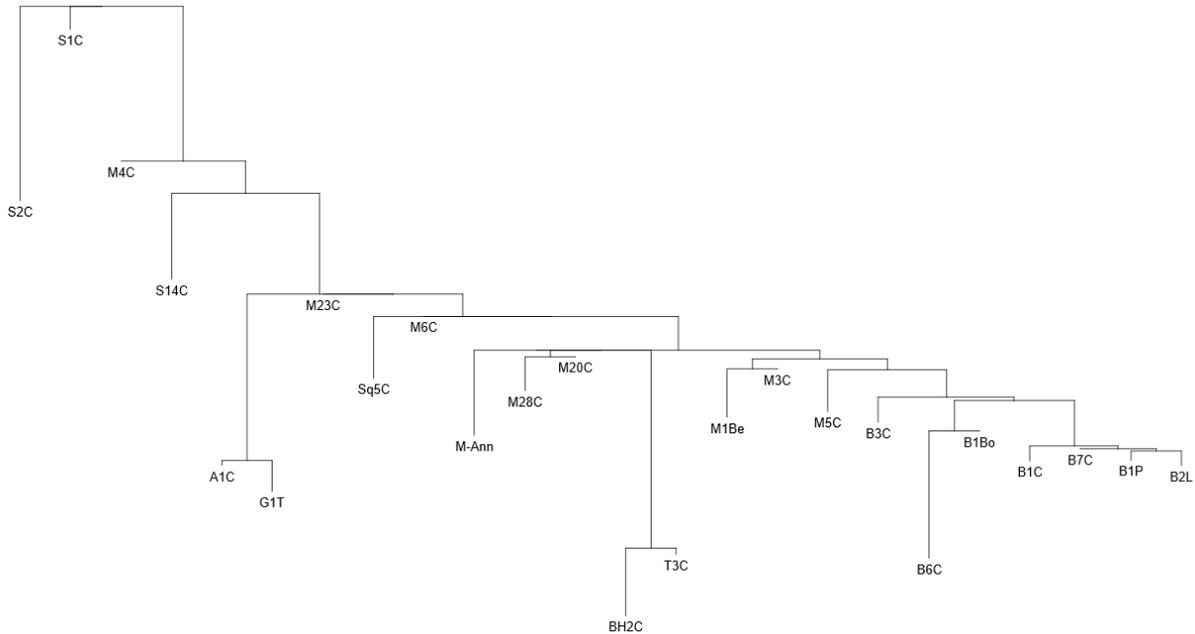


Figure 4.31 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 75.

In this dendrogram, there are two sections of interest. First, at the final section of the main branch, there lies a group of witnesses that all originate from Deir el-Bersha. This placement is encouraging, as it suggests the existence of a distinct verbal structure pattern in Deir el-Bersha, although it is related to the pattern used in some of the witnesses from Meir. This distinct grouping of Deir el-Bersha witnesses can be seen in I,398-399,c-a, where they have a prospective *sdm=f* of *tm* (to not do), followed by the negative complement of *sw3i* (to pass): *tm.y sw3 b3=i m sgw.t hr=sn* (my soul will not pass in astonishment upon them),<sup>1029</sup> where the other witnesses have a subjunctive *sdm=f* of *sw3i*: *sw3 b3=i m gw.t hr=s* (may my soul pass in astonishment upon them).<sup>1030</sup> Additionally, within this final section of the branch, two sub-branches can be seen, one for B1Bo and B6C, and another for B1C, B7C, B2L and B1P. This can be seen in I,356-357,c, where B1C, B2L and B1P use the lemma *sn<sup>c</sup>* (to rejoice): *sn<sup>c</sup> im.yw st3.w* (which those who are in mysteries rejoice),<sup>1031</sup> while the other witnesses use the lemma *sh<sup>c</sup>i* (to acclaim): *sh<sup>c</sup> imy.w st3.w* (which those who are in mysteries acclaim).<sup>1032</sup> This separation reflects the date and the method used for the script of these witnesses, as B1Bo and B6C belong to an earlier period of coffin creation, and B1C, B7C, B2L and B1P belong to a later period. This is reflected in the script as well, as B1Bo and B6C use a procedure in which the text is incised after application with ink, where the others are painted. Although these witnesses from Deir el-Bersha now are placed on the same sub-branch, it is encouraging that the division between two periods of coffin creation which was seen in chapter 3.36.2 is visible here as well.

<sup>1029</sup> de Buck (1935) *CTI*, p. 398-399,c-a (B1C).

<sup>1030</sup> de Buck (1935) *CTI*, p. 398-399,c-a (T3C).

<sup>1031</sup> de Buck (1935) *CTI*, p. 356,c (B2L).

<sup>1032</sup> de Buck (1935) *CTI*, p. 356,c (B6C). Note that this structure occurs in M3C, M6C, M20C, M28C, M-Ann, S14C and T3C as well.

In a similar manner as occurred in the sentence structure dendrogram, there is a separate sub-branch for A1C and G1T, which supports the idea that these witnesses belong to the same Upper Egyptian school of artists.<sup>1033</sup> However, T3C, which should belong to the same group is not remotely near these two witnesses, although that occurred in the sentence structure dendrogram as well. For example, this can be seen in I,326-329,c-a, where A1C and G1T have the lemma *wṯs* (to lift up): *wṯs=sn ḥpr.w=i m-ᶜ nnw* (they lift my creation up from Nun),<sup>1034</sup> where the other witnesses, including T3C have the lemma *nḏ* (to ask): *nḏ=sn ḥpr(.w)=i m-ᶜ nnw* (they ask about my creation from Nun).<sup>1035</sup>

However, there do not seem to be any clear patterns beyond this point. Although all on the same branch, the witnesses of Meir seem to be strongly scattered throughout witnesses from different regions, even though some clustering between M1Be and M3C, and M20C and M28C does seem to occur.<sup>1036</sup> For example, in I,330-331,c, where M1Be, M3C, M4C, M6C and M20C have a nominal *sḏm=f* of *ḏḏ* (to speak), followed by a circumstantial *sḏm.n=f* of *gr* (to be silent): *ḏḏ=i gr.n psḏ.t* (I speak after the ennead is silent).<sup>1037</sup> Here, the majority of the other witnesses, which include M28C and M-Ann, have a prospective *sḏm=f* for *ḏḏ*, followed by a prospective *sḏm=f* for *gr*: *ḏḏ=i gr psḏ.t* (when I speak, the ennead is silent).<sup>1038</sup> S1C and S2C have a circumstantial *sḏm=f* for *ḏḏ*, followed by a circumstantial *sḏm=f* for *gr*: *iw=i ḏḏ=i gr psḏ.t* (I speak while the ennead is silent).<sup>1039</sup>

As occurred in the sentence structure dendrogram as well, witness S1C and S2C are placed separate from the other witnesses, and it is only the visualisation that implies their proximity, as alternative orientations of the same dendrogram could place them at either side of the dendrogram. Although these two witnesses belong to the same owner, it cannot be said that they share the same verbal structure pattern. However, it is possible that this variation was intentional.<sup>1040</sup>

In summation, for spell 75, it is possible to differentiate between a verbal structure pattern of Deir el-Bersha, which can be considered to be regionally conditioned. Thus, the protein-sequence method used in this chapter is capable of visualising regional variation in the sentence structure. However, beside Deir el-Bersha, there does not seem to be any clear distinction between the other regions, with the exception of A1C and G1T, which should be considered a group, as they are relatively mixed together, with some pockets of Meir resembling a separate pattern as well.

<sup>1033</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>1034</sup> de Buck (1935) *CT I*, p. 327-329,c-a (G1T).

<sup>1035</sup> de Buck (1935) *CT I*, p. 326-328,c-a (T3C).

<sup>1036</sup> Which follows the stemma of Jürgens (1995), p. 135, where M1Be and M3C are part of type  $\mu_1$ , and M20C and M28C are part of  $\mu_2$ . However, Jürgens has M-Ann as part of  $\mu_2$ , while in my dendrogram it is on a different branch, although in the vicinity of M20C and M28C.

<sup>1037</sup> de Buck (1935) *CT I*, p. 330,c (M3C).

<sup>1038</sup> de Buck (1935) *CT I*, p. 331,c (M28C).

<sup>1039</sup> de Buck (1935) *CT I*, p. 331,c (S1C).

<sup>1040</sup> Even though they sometimes share the same structure, as can be seen in I,330-331,c, discussed above.

## 4.37. Spell 89

In spell 89,<sup>1041</sup> there are a total of eight phrases in which variation in the verbal structure occurs.<sup>1042</sup> Using the method described in this chapter, the following dendrogram was created (figure 4.32):

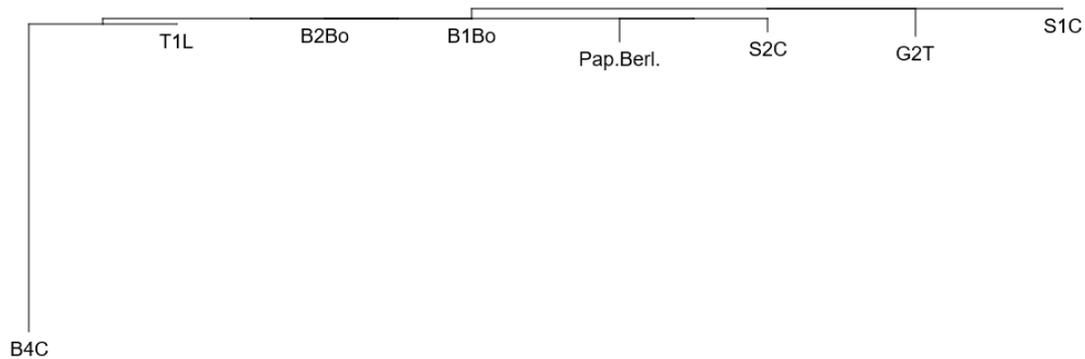


Figure 4.32 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 89.

In this spell, most witnesses are on a branch at the top, which does consist of multiple sub branches. However, as they are mostly near the top, it suggests that there is some underlying similarity between these witnesses. This is to some extent true, as multiple phrases of this spell only vary in one witness, which is rarely the same witness. For example, in II,58,b, G2T has a passive circumstantial *sdm=f: iw nḥm.w n=f t3w m fnd=i* (breath is taken away from my nose for him), where all other witnesses have a circumstantial *sdm.n=f: iw nḥm.n=f t3w m fnd=i* (he has taken away the breath from my nose).<sup>1043</sup>

The connection between the witnesses of the sub-branches is less clear. Even though the connection between Pap.Berl. and S2C would serve the suggestion that Pap.Berl. originates from Asyut,<sup>1044</sup> this placement is deceptive. Not only does S1C, which belongs to the same owner as S2C show that there are multiple options in Asyut, the affinity to Pap.Berl. is less conclusive than the dendrogram suggests. Only in four<sup>1045</sup> out of the eight phrases do these witnesses have the same verbal structure. However they have the same structure in phrase II,55,a, the title which only occurs in B4C, S2C and Pap.Berl. In this phrase, S2C and Pap.Berl. have an infinitive of *h3b* (to send): *r n h3b s [b3=f]* (a spell of sending a man and his soul),<sup>1046</sup> where B4C has an infinitive of *sh3m* (to have power): *[s]h3m m lft.y* (having power over an enemy).

The only witness which is remarkably distinct from the other witnesses is B4C. This falls within expectations, as it has a unique structure in four out of the eight phrases.<sup>1047</sup> For example in II,59,a,

<sup>1041</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.37.

<sup>1042</sup> See appendix 5.32 for more detail.

<sup>1043</sup> de Buck (1938) *CT II*, p. 58,b (Pap.Berl).

<sup>1044</sup> Regulski (2015), p. 301.

<sup>1045</sup> II,55,a, II,57,c, II,58,b and II,58,c.

<sup>1046</sup> de Buck (1938) *CT II*, p. 58,b (S2C).

<sup>1047</sup> In II,55,a, II,55,c, II,57,c and II,59,a.

where the majority of the witnesses have a circumstantial *sḏm.n=f: iw in.n=f wi r s.t=i tn* (he brought me to this place of mine),<sup>1048</sup> where B4C has a nominal *sḏm.n=f: in.n=f s(y) m s.t tn* (he has brought her even from this place). Note that Pap.Berl has a unique structure as well, as it has a circumstantial *sḏm=f: iw {iw} ini=f wi r s.t tn* (he brings me to this place).

Thus, based on spell 89, the method described in this chapter does not seem to be capable of visualizing regionally conditioned variation in the verbal structure. However, as there was no sign of regional patterns in the sentence structure (chapter 3.37.3) either, it is not unlikely that for this spell, there is no regional conditioned variation.

### 4.38. Spell 94

The following section will discuss spell 94.<sup>1049</sup> In this spell, there are only four phrases<sup>1050</sup> in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was produced (figure 4.33):

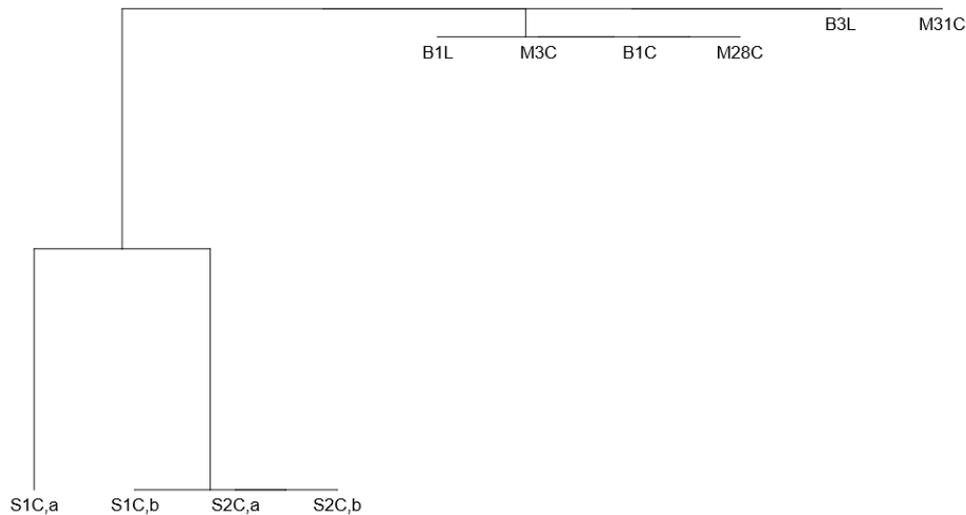


Figure 4.33 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 94.

In this dendrogram, there are three branches. The first branch, consisting of S1C,a, S1C,b, S2C,a and S2C,b, suggest the existence of a distinct verbal structure pattern in Asyut. However, the placement of S1C,a within this branch is problematic, as it only has one of the four phrases (II,68,c), which varies from all the other witnesses. Thus, based on this witness, it could be that this branch only exists due to dissimilarity with the other witnesses. However, S1C,b, S2C,a and S2C,b are nearly identical in the verbal structure, so their connection is reasonable. Moreover, their structure is distinct from the other witnesses, which is supported in this dendrogram. This can be seen in II,70,b, where S1C,b and S2C,a-b have an imperfective passive participle, followed by an infinitive: *snd.t n kf[.t=s]* (which is feared

<sup>1048</sup> de Buck (1938) *CT II*, p. 59,a (S2C).

<sup>1049</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.38.

<sup>1050</sup> See appendix 5.33 for more detail.

because of its uncovering),<sup>1051</sup> where the other witnesses have an imperfective relative *sdm=f: snd ntr.w kf.t=s* (which the gods fear, its uncovering).<sup>1052</sup>

Although the sentence structure (chapter 3.38.2) was able to visualize clear regional variation, this is not the case here, as there is only variation in the structure use in Asyut, and none in Deir el-Bersha and Meir.<sup>1053</sup> The placement of M31C can be considered random, as it only has the first two phrases in which verbal variation occurs, and in these the structure is identical to all the witnesses from Deir el-Bersha and Meir. Thus, it could just as well have been placed on the branch of B1C, B1L, M3C and M28C.

In spell 94, the method used in this chapter is barely capable of visualizing regional conditioned variation in the verbal structure, as the witnesses from Asyut are placed separate from the other witnesses. However, the distinction between Deir el-Bersha and Meir which was visible in the sentence structure is not visible in the verbal structure. Thus, it could be argued that the regional conditioned variation for this spell in Deir el-Bersha and Meir occurs in the non-verbal phrases, rather than the verbal phrases.

### 4.39. Spell 95

Spell 95<sup>1054</sup> is a short spell, and has only three phrases<sup>1055</sup> in which variation in the verbal structure occurs. Using the method described in chapter 4.2, the following dendrogram was created (figure 4.34):

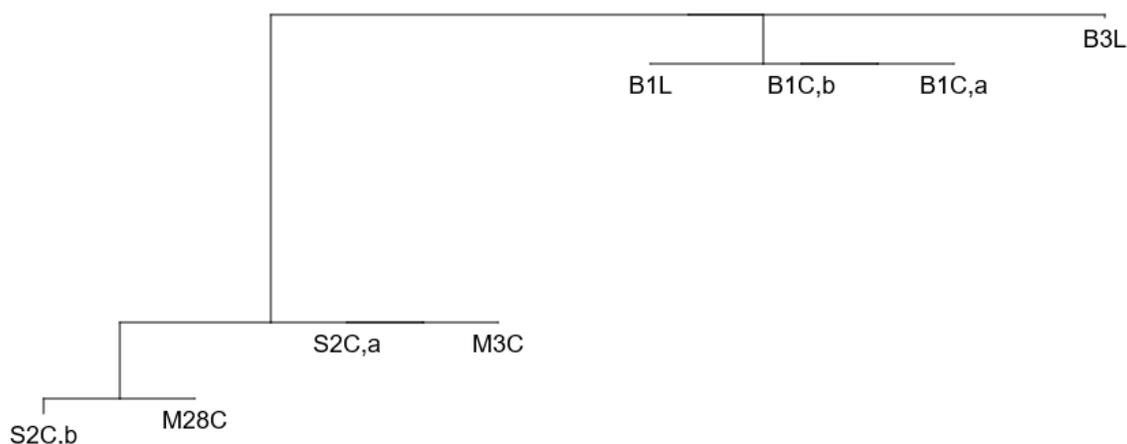


Figure 4.34 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 95.

In this dendrogram, there is some distinction between the witnesses from Deir el-Bersha, and the other witnesses. This is most clearly visible in II,73,b, where the witnesses from Deir el-Bersha have a prospective *sdm=f: pr.y=i m hrw* (I will go forth in the day),<sup>1056</sup> where the other regions have a nominal

<sup>1051</sup> de Buck (1938) *CT II*, p. 70,b (S2C,a).

<sup>1052</sup> de Buck (1938) *CT II*, p. 70,b (M3C).

<sup>1053</sup> As they are structurally identical, see II,70,b discussed above.

<sup>1054</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.39.

<sup>1055</sup> See appendix 5.34 for more detail.

<sup>1056</sup> de Buck (1938) *CT II*, p. 73,b (B1L).

*sdm=f: pr.n=i m hrw pn* ( I have gone forth in this day).<sup>1057</sup> B1C,a-b and B1L were placed on the same branch, which falls within expectations, as they have the same structure, except for II,74,c, where B1L has a non-verbal construction instead. The distance of B3L from the other witnesses from Deir el-Bersha falls within expectations, as it has a unique structure in II,73,a, where it has a *sdmm=f* for *stz* (to inflame), followed by a passive prospective *sdm=f* of *stkn* (to cause to approach) and a perfective active participle of *pr* (to go forth): *stz id.wt stkn hr.w r-gs pr m hwt=f* (the wombs will be inflamed, the faces will be caused to approach beside the one who went forth from his fire). Here, the majority of the other witnesses have the lemma *snkn* (to damage), rather than *stkn*: *stz id.wt snkn hr.w r-gs pr m hwt=f* (the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire).<sup>1058</sup>

The connection between M3C and S2C,a does follow expectations, as these witnesses only vary in II,74,c, which does not occur in S2C,a. The connection between S2C,b and M28C is only based on II,73,b however,<sup>1059</sup> and they are grouped based on dissimilarity with the other witnesses.<sup>1060</sup> All in all, there does not seem to be a clear sign that there is variation between Asyut and Meir.

For spell 95, the method used in this chapter is capable of visualizing regionally conditioned variation. Based on the verbal structure of II,73,b, there is clear evidence of a distinct pattern in Deir el-Bersha, and another outside Deir el-Bersha. However, as this is based on a single phrase only, it might imply more than can actually be supported.

#### 4.40. Spell 96

In this section, spell 96<sup>1061</sup> will be discussed. In this spell, there are a total of 24 phrases<sup>1062</sup> in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was made (figure 4.35):

<sup>1057</sup> de Buck (1938) *CT II*, p. 73,b (M3C).

<sup>1058</sup> de Buck (1938) *CT II*, p. 73,a (B1L). This structure is occurs in B1C,a-b, B1L, M3C and S2C,a. M28C has a unique structure where it replaced the *sdmm=f* with a passive prospective *sdm=f* and S2C,b has a unique structure which replaced *stz* with *sstz* (to make secret).

<sup>1059</sup> See II,73,b discussed above.

<sup>1060</sup> See II,73,a discussed above.

<sup>1061</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.40.

<sup>1062</sup> See appendix 5.35 for more detail.

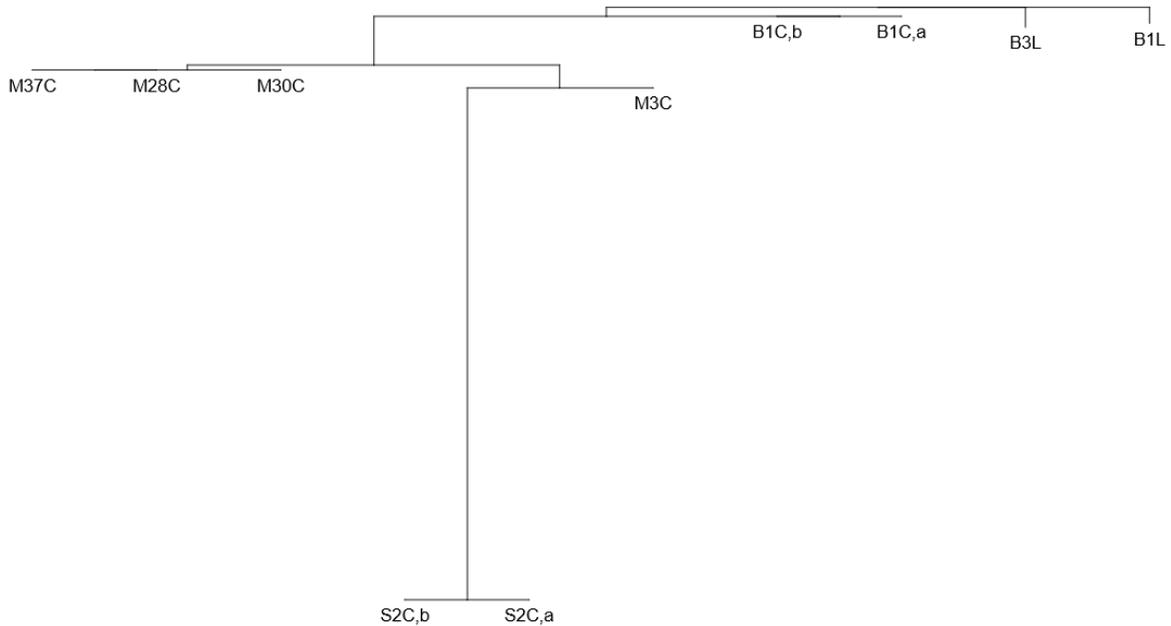


Figure 4.35 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 96.

In this dendrogram, there are clear signs of regional conditioned variation in the verbal structure. S2C,a and S2C,b are vertically distant from all the other witnesses, suggesting a distinct pattern in Asyut, although this would be based on a single witness only. This can be seen in II,81,b, where S2C,a-b have a nominal *sdm.n=f: i<sup>c</sup>.n ws[ir] r=i m i[r].t n.t id.t) dšr.t* (Osiris has washed my mouth even with the milk of the red cow),<sup>1063</sup> where the other witnesses have circumstantial *sdm.n=f: iw i<sup>c</sup>.n wsir r=i m irt.t n.t id.t* (Osiris has washed my mouth with the milk of the cow).<sup>1064</sup> The witnesses from Meir are part of a distinct pattern, especially in M30C and M37C which only have the second half of the spell. This can be seen in II,83,b, where the witnesses from Meir have a circumstantial *sdm.n=f(iw(=f) sdm.n=f)*, followed by a circumstantial *sdm.n=f(tempqr<sup>c</sup>l šl<sup>c</sup>use): iw dš.n=i imn.tt nmi.n=i isb.tt p.t* (I have crossed the west after I traversed the east of the sky),<sup>1065</sup> while the witnesses from Deir el-Bersha have two circumstantial *sdm.n=f(iw(=f) sdm.n=f)* forms: *iw dš.n=i imn.t p.t iw nmi.n=i imn.t p.t* (I have crossed the west of the sky, I have traversed the west of the sky).<sup>1066</sup> However, there is a high level of unique variation which occurs in these witnesses from Meir, especially in M3C. For example in II,87,d, where M3C has a perfective passive participle followed by an imperfective active participle: *iw rd.y n=i in sfg irw* (that which was given to me by the one hidden of shape), while the other witnesses have passive circumstantial *sdm=f: iw rdi n=i wš.t (i)r=f in sfg irw* (a road is given to me by the one hidden of shape).<sup>1067</sup> The fact that S2C,a-b is connected to M3C is due to their general dissimilarity from the other witnesses, rather than shared similarity.

<sup>1063</sup> de Buck (1938) *CT II*, p. 81,b (S2C,a).

<sup>1064</sup> de Buck (1938) *CT II*, p. 81,b (B1L).

<sup>1065</sup> de Buck (1938) *CT II*, p. 83,b (M3C).

<sup>1066</sup> de Buck (1938) *CT II*, p. 83,b (B1L).

<sup>1067</sup> de Buck (1938) *CT II*, p. 87,d (M28C).

When compared to the variation in sentence structure (see chapter 3.40.3), it seems that the verbal structure does show clear borders of regional conditioned patterns, which was not visible when the entire sentence structure was taken into regard. Thus, for spell 96, it could be argued that by focussing on the verbal structure, it is possible to visualize regionally conditioned patterns which would be lost when the entire sentence structure is compared. For spell 96, the method used in this chapter shows a clear distinction between the witnesses from Asyut, Deir el-Bersha and Meir, even if this might only be based on dissimilarity from each other, rather than similarity within the different regions themselves.

#### 4.41. Spell group 94-96

As Bonanno<sup>1068</sup> considers spells 94-96 to be a group, it would be worthwhile to study the verbal structure of the group in addition to single spells, in the same manner as was done for the sentence structure in chapter 3.41. For the witnesses that do not have all of the three spells,<sup>1069</sup> the missing spells were replaced by a string of hyphens for every phrase in which variation in the verbal structure occurred, in the same manner as was done in chapter 4.29 for spell group 1-27 and chapter 4.33 for spell group 30-32. Using the method described in chapter 4.2, the following dendrogram was produced (figure 4.36):

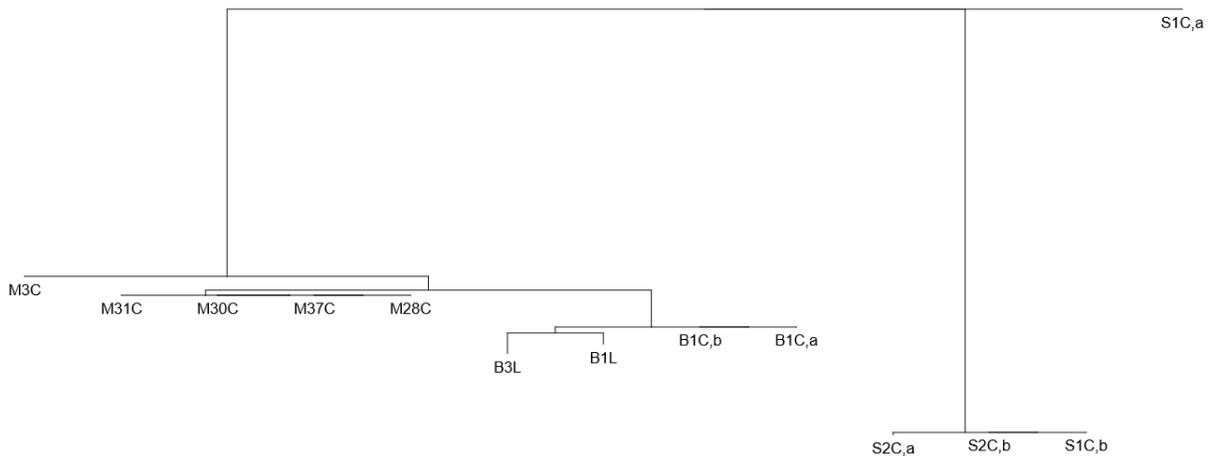


Figure 4.36 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of the spell group 94-96.

In this dendrogram there are two main branches, and a separate branch for S1C,a. This branch should be discounted, as it is based on a single data-point.<sup>1070</sup> The other witnesses from Asyut are placed together on the same branch, which suggest the existence of a distinct pattern in the verbal structure used in Asyut for this spell group.

<sup>1068</sup> Bonanno (2018), p. 276, 297.

<sup>1069</sup> For more detail regarding the occurrence of witnesses per spell, and the additions to the method, see chapter 3.41 and table 3.38.

<sup>1070</sup> See chapter 4.38 for more detail.

Even though the witnesses from Deir el-Bersha and Meir are on the same branch, it is clear that there are two distinct patterns in use in these witnesses, which are regionally conditioned.

When compared to the results of the sentence structure (see chapter 3.41.2), it is clear that the non-verbal sections of this spell make it impossible to see regionally conditioned patterns, which are clearly visible in the verbal structure. Thus, the method used in this chapter is not only capable of visualizing regionally distinct patterns in the verbal structure, it allows for the allocation of regional features in the text, which would be lost if only the non-verbal sections of the text were taken into regard. For the spell group of spells 94-96, the verbal structure serves as a stabilising feature for research into regional conditioned variation, as it creates clear borders between the witnesses from Asyut, Deir el-Bersha and Meir.

#### 4.42. Spell 97

In this section, the verbal structure variation in spell 97<sup>1071</sup> will be discussed. In total, there are four phrases<sup>1072</sup> in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was made (figure 4.37):

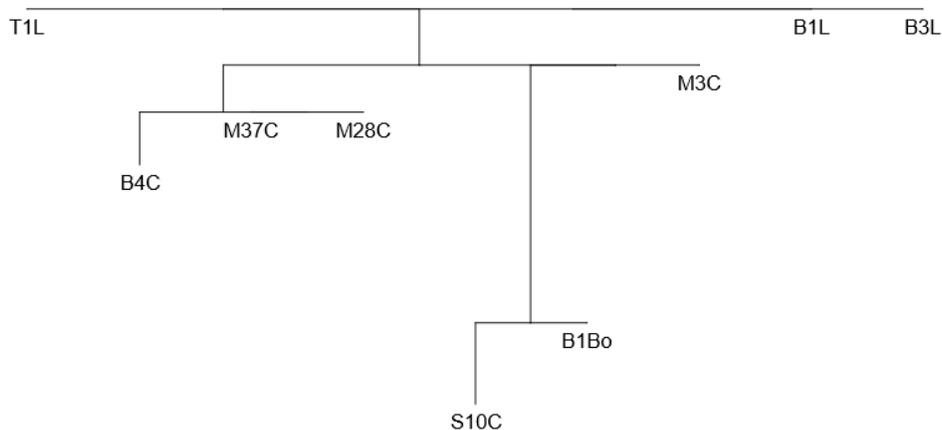


Figure 4.37 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 97.

Based on this dendrogram, there does not seem to be any regional conditioned variation in the verbal structure, as there are no branches which uniquely have witnesses from one region. The branch with B1L and B3L might seem separated, but this is due to visualization, as T1L has an identical structure to B1L and B3L, with the exception that the phrase II,92,b-c does not occur in T1L. In a radial phylogram, B1L, B3L and T1L form a cluster. M28C and M37C form a cluster as well. However, as M37C is mostly reconstructed (see figure 3.99), this would be expected, as the reconstructions were based on M28C and M3C.

<sup>1071</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.42.

<sup>1072</sup> See appendix 5.36 for more detail.

The connection of B4C to M28C and M37C furthermore falls within expectations, even though this is based on only two data-points.<sup>1073</sup> The connection between B1Bo and S10C is rather a result of dissimilarity, as they only share the same structure in one phrase (II,92,a), although this variation is unique to B1Bo and S10C. In this phrase, B1Bo and S10C have prospective *sḏm=f* for *smn* (to establish): *smn=f škr.t=t̄ m wp.t r<sup>c</sup>* (so that he will establish your adornment on the brow of Re),<sup>1074</sup> while B4C, M28C and M37C have a prospective *sḏm=f* for *rdi* (to give), followed by a subjunctive *sḏm=f* of *ptr* (to see): *di=t̄ ptr=s hkr=t̄ m wp.t r<sup>c</sup> it ntr.w* (so that you will cause that she sees your adornment on the brow of Re, the father of the gods),<sup>1075</sup> B1L, B3L and T1L have the prospective *sḏm=f* for *rdi*, followed by a passive subjunctive *sḏm=f* of *ptr*: *di=i ptr hkr=t̄ m wp.t r<sup>c</sup>* (so that I cause that your adornment is seen on the brow of Re)<sup>1076</sup> and M3C has a prospective *sḏm=f* of *ptr*: *ptr=i b3=i šw.t=i m wp.t r<sup>c</sup>* (so that I will see my soul and my feather on the brow of Re).

For spell 97, the method used in this chapter does not seem to visualize regional conditioned variation in the verbal structure. However, it seems clear that the verbal structure variation in this spell is not regionally conditioned, which would make it impossible to visualize it. The placement of the witnesses seems to fall within expectations. Thus, the method does seem to work as intended.

#### 4.43. Spell 151

In this section, spell 151<sup>1077</sup> will be discussed. In this spell, there are a total of thirteen phrases in which variation in the verbal structure occurs.<sup>1078</sup> Using the method described in chapter 4.2, the following dendrogram was created (figure 4.38):

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<sup>1073</sup> Phrase II,91,d and II,92,a.

<sup>1074</sup> de Buck (1938) *CT II*, p. 92,a (B2Bo).

<sup>1075</sup> de Buck (1938) *CT II*, p. 92,a (B4C).

<sup>1076</sup> de Buck (1938) *CT II*, p. 92,a (B3L).

<sup>1077</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.43.

<sup>1078</sup> See appendix 5.37 for more detail.

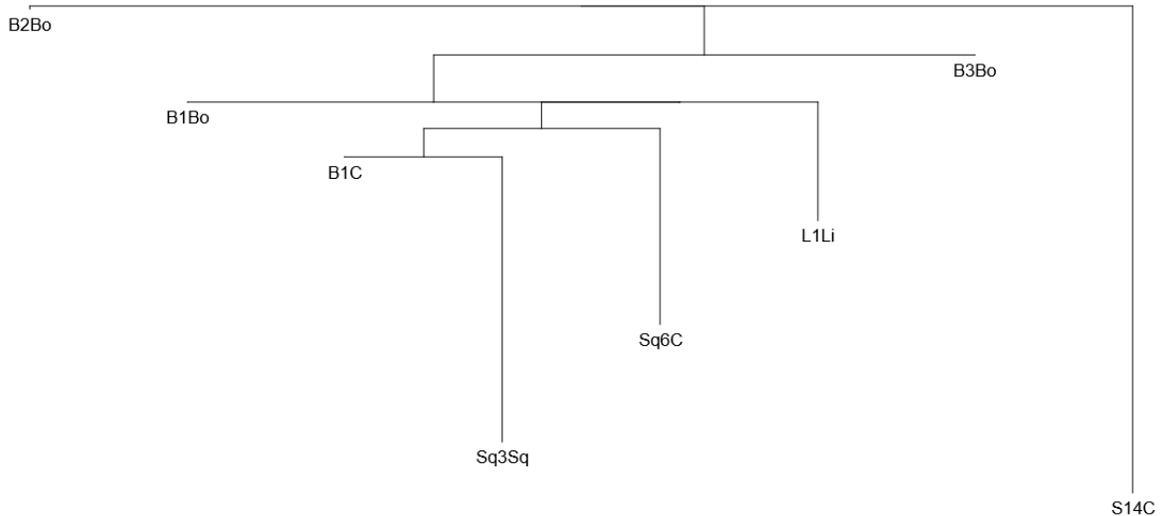


Figure 4.38 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 151.

In this dendrogram, the only evidence of some regional conditioned variation in the verbal structure can be extrapolated based on the vertical position of the witnesses. As all witnesses from Deir el-Bersha are in the upper half of the dendrogram, some similarity could be suggested. This is more clearly visible when the dendrogram is visualized as a radial phylogram (figure 4.39). In the central section of the radial phylogram, one can see that although not truly clustered, the witnesses from Deir el-Bersha are grouped closer together, while the other witnesses are scattered as separate branches. Thus, although these witnesses are not alike, there does seem to be some underlying similarity. This can be seen in II,258-259,c-a, where the witnesses from Deir el-Bersha have a prospective *sdm=f*: *h3.y=i r ns.t=i im.t h3.t wi3 r* (I will descend to the seat which is in the forepart of the bark of Re),<sup>1079</sup> where L1L has a nominal *sdm.n=f* (balanced sentence): *h3.n=i m ns.t im.t wi3* (I have descended into the seat which is in the bark), while Sq3Sq has a nominal *sdm.n=f* (emphatic use): *h3.n snni pn [r] ns.t=f im.t dp.t r* (this *snni* has descended even to his seat, which is in the boat of Re).<sup>1080</sup>

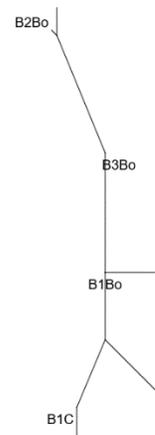


Figure 4.39 Spell 151: Central section of the radial phylogram

Nonetheless, it would be assumptive to consider this a proper pattern in the verbal structure. It only suggests some underlying similarity, even though the witnesses from Deir el-Bersha are more similar to each other than to the witnesses from the other regions.

As S14C was placed on its own branch, it could be considered a distinct pattern from Asyut. However, this would be based on a single witness. Moreover, the structure in S14C is always shared with at least one other region, except for II,225,a and 256,e. For example, in II,225,a, S14C has the infinitive for *pri* (to go forth): *pr.t m h3.t m hr.t-ntr* (going forth from the tomb in the necropolis), where B1C has the

<sup>1079</sup> de Buck (1938) *CT II*, p. 258-259,c-a (B1C). Note however that S14C has this structure as well, as there is no structure completely unique to Deir el-Bersha in this spell, as the structure is always shared with at least one other region.

<sup>1080</sup> Variation between L1Li and Sq3Sq is due to II,258,b, which provided the second *sdm.n=f* for L1Li, as this phrase does not occur in Sq3Sq.

infinitive of *wn* (to open): *wn ḥ3.t m grḥ* (opening the tomb in the night). B3Bo expands on B1C, adding a subjunctive for *pri* and an imperfective relative *sdm=f* for *mri* (to love, to wish): *wn r n ḥ3.t pr.t s.t r mrr=s* (opening the gate of the tomb, so that a woman may go forth according to that which she wishes). For the witnesses from Saqqara there does not seem to be a clear underlying pattern.<sup>1081</sup>

For this spell, the method used in this chapter is not capable of visualizing regional conditioned variation in the verbal structure, as it does not seem to exist. There is the suggestion of some underlying similarity in the witnesses from Deir el-Bersha, although it is only visible when a radial phylogram is used. Moreover, it could not be considered a sign of a regional conditioned pattern. It could be argued that there might be a distinct pattern in Asyut. However, as this would be based on one witness only, it would be assumptive at best.

#### 4.44. Spell 154

In spell 154,<sup>1082</sup> there are a total of nineteen phrases in which variation in the verbal structure occurs.<sup>1083</sup> When the method used in this chapter was applied, the following dendrogram was produced (figure 4.40):

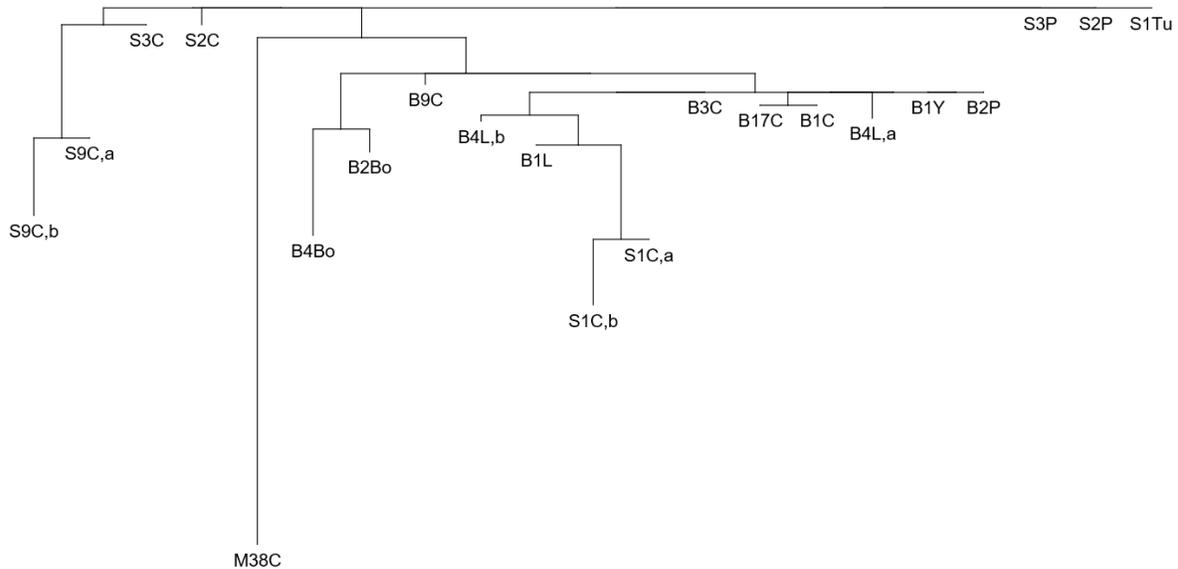


Figure 4.40 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 154.

In this dendrogram, there is one large central branch, and three separate branches. The left branch, containing S3C, S9C,a and S9C,b is problematic. S9C,b only has two phrases<sup>1084</sup> in which variation in the verbal structure occurs, and of these two, it only share the same structure with S9C,a in phrase II,266-

<sup>1081</sup> Sq6C and Sq3Sq only have the same structure in II,256,c and II,258,a, which both share the structure with at least one other region.

<sup>1082</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.44.

<sup>1083</sup> See appendix 5.38 for more detail.

<sup>1084</sup> II,266-267,d and II,268-269,e.

267,d. Here, S9C,a-b have the infinitive *ꜣḥ* (to be potent) twice: *ꜣḥ tp tꜣ ꜣḥ m ḥr.t-nṯr* (being potent upon the land, being potent in the necropolis),<sup>1085</sup> where the other witnesses have this infinitive once: *ꜣḥ m ḥr.t-nṯr* (and being potent in the necropolis).<sup>1086</sup> Moreover, the connection between S3C and S9C,a is less compelling than the dendrogram suggests. The connection between these witnesses is that they both have a unique variation in II,270-271,d, rather than a similarity, as the further phrases of S9C,a have the same structure that was used in S2C, S2P, S3P and S1Tü as well. Thus, this branch represents dissimilarity with the other witnesses, instead of an underlying structure.

As M38C is on its own sub-branch, and quite distant from the other witnesses, it could be suggested that there might have been a distinct pattern in the verbal structure of Meir. For example, this is visible in II,272-273,a, where the majority of the witnesses have a first person stative of *rh* (to know), followed by a perfective passive participle (feminine singular) of *tm* (to not do): *iw=i rh.ki psd.t iwnw tmm.t bs wr mꜣ.w ḥr=s* (I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced),<sup>1087</sup> where M38C only has the first person stative: *iw=i rh.kwi [psd.t iwnw]* (I know the Ennead of Heliopolis). However, it would be assumptive to consider the pattern in M38C a regional pattern for Meir, as this is based on one witness only.<sup>1088</sup>

The central branch contains all the witnesses from Deir el-Bersha, which provides a clear indication that there was a distinct pattern in the verbal structure. This can be seen in II,284-285,c, where the witnesses from Deir el-Bersha have a *sdm.t=f* followed by a subjunctive *sdm=f: r ḥpr.t iwꜣ.w iwꜣ=f wi* (until the heir comes to be. May he inherit (from) me), where the witnesses from Asyut only have the *sdm.t=f: r ḥpr.t iwꜣ.w* (until the heir comes to be).<sup>1089</sup> However, S1C,a-b is connected to this branch as well. This can be seen in II,280-281,d, where the witnesses from Deir el-Bersha and S1C,a-b have the lemma *ḥpi* (to meet): *rꜣ pw ḥp.n sw imy ins=f* (it is Re, the one who is in his red linen has met him),<sup>1090</sup> where the other witnesses from Asyut have the lemma *ḥnp* (to snatch): *rꜣ pw ḥnp.n sw imy ins=f* (it is Re, the one who is in his red linen has snatched him).<sup>1091</sup> Although it is clear that these witnesses do not follow the same pattern as is used in the other witnesses from Asyut, the connection between S1C,a-b and B1L is less compelling than the dendrogram suggests. In total, there are only eight phrases of the nineteen in which these witnesses have a similar structure.<sup>1092</sup> Thus, although S1C,a-b clearly uses a different pattern than what was used in the other witnesses from Asyut, it varies enough not to be considered part of the Deir el-Bersha group. Additionally, although common ground between the witnesses from Deir el-Bersha exists, the multitude of sub-branches makes it clear that there is a reasonable level of freedom in the verbal structure of Deir el-Bersha as well.

<sup>1085</sup> de Buck (1938) *CT II*, p. 266,d (S9C,a).

<sup>1086</sup> de Buck (1938) *CT II*, p. 266,d (S2P).

<sup>1087</sup> de Buck (1938) *CT II*, p. 272,a (S2P).

<sup>1088</sup> Moreover, this witness only has four of the nineteen phrases (II,268-269,e, II,268,271,f-c, II,270-271,d, II,272-273,a) in which variation in the verbal structure occurs, which might be the reason for its placement as well.

<sup>1089</sup> de Buck (1938) *CT II*, p. 284,c (S1Tü).

<sup>1090</sup> de Buck (1938) *CT II*, p. 280,d (S1C,a).

<sup>1091</sup> de Buck (1938) *CT II*, p. 280,d (S2P).

<sup>1092</sup> II,268-269,e, II,270-271,d, II,278,279,b, II,278-281,e-b, II,280-281,d, II,282-283,a, II,282-283,b and II,286-287,b.

For spell 154, the method used in this chapter seems to suggest that there are distinct patterns in the verbal structure for Asyut, Deir el-Bersha and Meir. However, the borders are fuzzy, and especially the placement of S1C,a-b makes any clear distinction problematic. Additionally, as S3C and S9C,a-b show, the connections between the witnesses might lie more in dissimilarity.

#### 4.45. Spell 162

The following section will discuss spell 162.<sup>1093</sup> In this spell there are a total of 25 phrases in which variation in the verbal structure occurs.<sup>1094</sup> Using the method described in this chapter, the following dendrogram was made (figure 4.41):

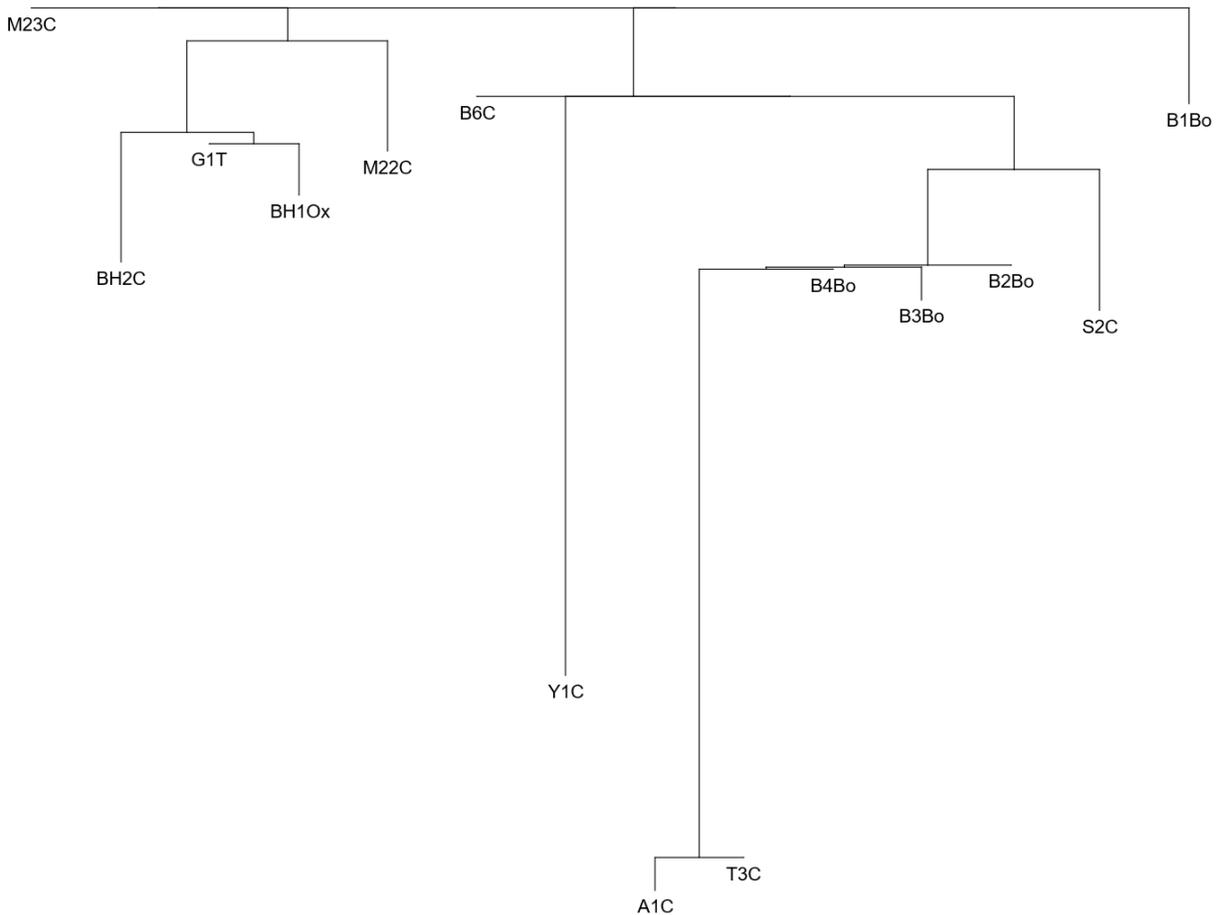


Figure 4.41 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 162.

<sup>1093</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.45.

<sup>1094</sup> See appendix 5.39 for more detail.

In this dendrogram, there are two main branches, with a separate branch for B1Bo. Even though M23C looks like a separate branch as well, when the dendrogram is rendered as a rectangular cladogram, it becomes clear that M23C belongs to the same branch as BH2C, BH10x, G1T and M22C (figure 4.42). Due to the fact that there are witnesses from Beni Hasan, Gebelein and Meir on this branch, it is clear that this branch represents a pattern in the verbal structure, but that this variation is not regionally conditioned. Moreover, there are barely any shared structures in this group, which suggests that this branch is based on dissimilarity from the other witnesses.

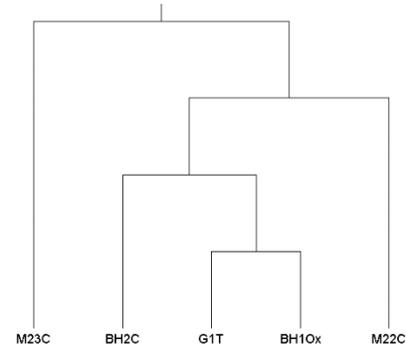


Figure 4.42 Spell 162: Left branch, visualized as a rectangular cladogram

A1C and T3C share a sub-branch, which is sensible if one considers that these two witnesses seem to represent an Upper Egyptian school of coffin decoration.<sup>1095</sup> However, as G1T is placed on a different branch, it does not seem that this school used the same verbal structure in the phrases. Moreover, A1C only has two of the 25 phrases,<sup>1096</sup> and the first is a unique variation. Thus, the placement together with T3C could be considered accidental, as the structure in phrase II,390,b is the same in nearly every other witness.<sup>1097</sup>

Although there is some clustering between B2Bo, B3Bo and B4Bo, there is no clear sign of a regional conditioned structure in Deir el-Bersha, as B1Bo is quite different from these witnesses, even though it belongs to the same set of coffins. Moreover, B6C, which belongs to the same group in Willems, is similar to both B1Bo and the B2Bo, B3Bo and B4Bo group, which explains its position in the middle. This connection can be seen in II,399,b, where B2Bo, B4Bo and B6C have a nominal *sḏm=f* of *ḏḏ* (to say), followed by a perfective participle of *rdi* (to give) and a relative *sḏm=f* of *smsi* (to deliver): *ḏḏ=i n=k rn=k rn n rdi n=s hr=i sms.y=k* (I say your name to you, the name of that which was given to it by me, which you delivered).<sup>1098</sup> In the same phrase, B1Bo and S2C have the nominal *sḏm=f* of *ḏḏ*, followed by a relative *sḏm.n=f* of *rdi*, a nominal *sḏm=f* of *rh* (to know) and the relative *sḏm=f* of *smsi*: *ḏḏ=i n=k rn=k rn n rdi.n=k sn rh=i sms.y=k* (I say your name to you, the name of which you have given them. I know that which you delivered).<sup>1099</sup> However, as S2C share the same structure in 20 of the 25 phrases with B6C as well,<sup>1100</sup> it is clear that there is no real distinct pattern in Deir el-Bersha. On the other hand, in the

<sup>1095</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>1096</sup> II,389,b and II,390,b.

<sup>1097</sup> Only S2C has a different structure, and M23C does not have this phrase at all.

<sup>1098</sup> de Buck (1938) *CT II*, p. 399,b (B2Bo).

<sup>1099</sup> de Buck (1938) *CT II*, p. 399,b (B1Bo).

<sup>1100</sup> Only in II,390,b, II,395,b, II,399,b, II,403,a and II,403,b.



In this dendrogram, there is a main branch and a second branch for S1C and S2C. These witnesses should be considered a cluster, as they use an identical verbal structure. This can be seen in III,7,b, where S1C and S2C have a first person stative for *wḏz* (to be uninjured): *wḏz.ki m-<sup>c</sup> sḏb nb* (I am uninjured from any restraint),<sup>1106</sup> while B1Be, B1C, B17C and B2L,a have a first person stative for *wḏz*, followed by an imperfective active participle for *swḏz* (to make whole): *wḏz.kwi swḏz wi m-<sup>c</sup> sḏb nb* (I am uninjured, which makes me whole from any restraint).<sup>1107</sup> Although damaged, M2C and M22C have a two first person statives for both *wḏz* and *swḏz*: [*wḏz.ki*] *swḏz.ki m-<sup>c</sup> [sḏb nb]* (I am uninjured and I am made whole from any restraint),<sup>1108</sup> while all other witnesses have a unique structure, for example B4Bo, which has a nominal *sḏm=f* for *wḏz* and a passive nominal *sḏm=f* for *swḏz*: *wḏz ḏḥwty-nḥt tn swḏz.w ḏḥwty-nḥt [tn m<sup>c</sup> sḏb]* (this *ḏḥwty-nḥt* is uninjured and this *ḏḥwty-nḥt* is made whole from the restraint). It could be suggested that S1C and S2C represent a distinct pattern in the verbal structure of Asyut, but as these witnesses belong to the same owner, and are often distinct from each other and other witnesses from Asyut,<sup>1109</sup> it would be assumptive to assign a pattern in Asyut based on these witnesses alone.

In this dendrogram, there is a sub-branch for B1Be, B1C, B17C and B2L,a. These witnesses represent a cluster of witnesses with the same verbal structure. Moreover, this structure can be clearly seen in III,6,a, which occurs in all witnesses except these four.<sup>1110</sup> Even though B2L,b is on the other sub-branch, this does not imply that B2L does not belong to this group. B2L,b only consists of one phrase, III,6,a. As this phrase does not occur in B2L,a, B2L,b should be on a different branch. However, its placement in proximity to other witnesses from Deir el-Bersha might be random, as based on this phrase alone, B2L,b could have been placed with S1C and S2C as well.

The right sub-branch contains witnesses from Deir el-Bersha and Meir. However, the placements of M2C and M22C are dubious, as most of the verbal forms of these witnesses have been reconstructed.<sup>1111</sup> Thus, the placement near the witnesses from Bersha could be due to the reconstructions, rather than the original text. Moreover, the connection between B3C and M2C seems to be based on dissimilarity with the other branches, rather than similarity, as these witnesses only share the same structure in four of the nine phrases.<sup>1112</sup> In comparison, B2Bo and B3C share the same structure in six phrases.<sup>1113</sup> Thus, the connection between Deir el-Bersha and Meir is less strong than the dendrogram suggests. Moreover, four of the nine phrases have only one witness which varies, for example in III,6,b, where the majority of the witnesses have the lemma *ḏḥ* (to flourish): *ḏḥ miš.t r<sup>c</sup> ḥr mš<sup>c</sup>.t r<sup>c</sup> nb* (so that the liver of Re will flourish because of Maat, every day),<sup>1114</sup> while B5C has the lemma *išḥi* (to overflow): *išḥ.w miš.t r<sup>c</sup> ḥr mš<sup>c</sup>.t r<sup>c</sup> nb* (so that the liver of Re will overflow because of Maat, every day).

<sup>1106</sup> Buck, 1947, p. 7,b (S1C).

<sup>1107</sup> Buck, 1947, p. 7,b (B1C).

<sup>1108</sup> Buck, 1947, p. 7,b (M22C). the *wḏz.ki* is reconstructed in both witnesses.

<sup>1109</sup> See for example spell 30 (chapter 4.30), 32 (chapter 4.32) and 75 (chapter 4.36).

<sup>1110</sup> Additionally it can be seen in III,7,b, discussed above.

<sup>1111</sup> See figure 3.108 in chapter 3.46.1.

<sup>1112</sup> III,7,a, III,10,a, III,12,a and III,13,a.

<sup>1113</sup> Only in III,7,b, II,9,b and III,10,a does the verbal structure vary.

<sup>1114</sup> Buck, 1947, p. 6,b (B1C).

In spell 165, the method used in this chapter is capable of visualizing regional conditioned variation in the verbal structure. There seems to be a distinct pattern in Asyut, even though it is only based on the coffins of one man. Additionally, there seems to be at least two patterns in Deir el-Bersha. One of these patterns is clearly distinct, while the other pattern seems to have more overlap with the witnesses of the other regions. Thus, this pattern could rather reflect a more general pattern for this spell that was used in Meir as well.

#### 4.47. Spell 166

Spell 166<sup>1115</sup> is a short spell, with only three phrases in which variation in the verbal structure occurs.<sup>1116</sup> Using the method described in this chapter, the following dendrogram was made (figure 4.44):

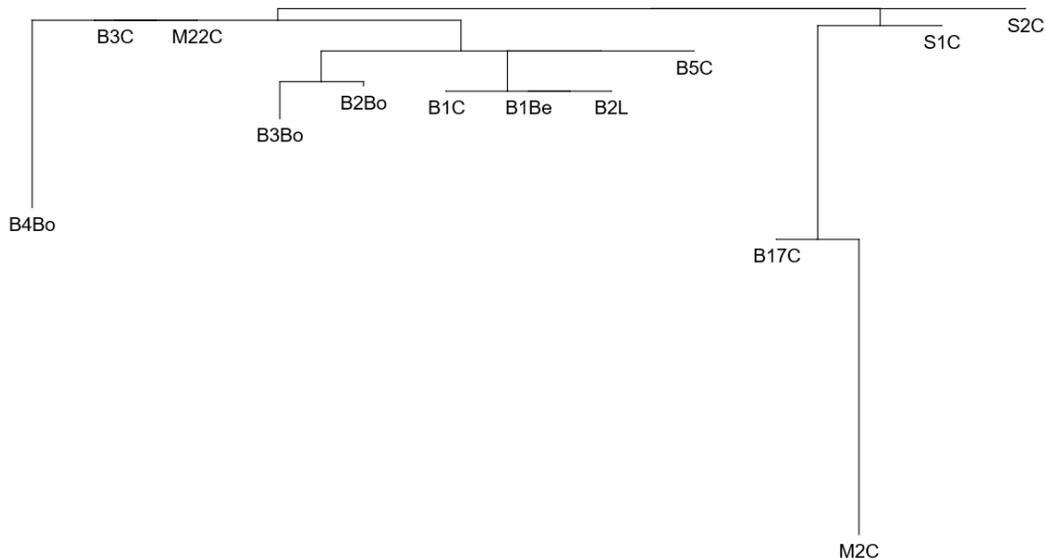


Figure 4.44 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 166.

In this dendrogram, there are three branches. The right branch, consisting of B17C, S1C and M2C, falsely suggests some connection between these witnesses. However, only S1C shares some similarity with the other witnesses, whereas B17C and M2C do not share the same verbal structure in with any of the other witnesses. Thus, this branch represents the witnesses that are dissimilar from the other witnesses. This can be seen in III,16,a, where S1C follows the structure of the majority, which use an imperative: *imi n=i nn 3w.wt* (give me these offerings),<sup>1117</sup> where B17C has a passive circumstantial *sdm=f: iw rdi.w n=i 3w.wt* (offerings are given to me), and M2C does not have a phrase. Note that B4Bo has a unique structure, as it has two imperatives: *imi n dhwtj-nht t[.w] hr mnw imi n dhwtj-nht nn 3w.wt* (give to *dhwtj-nht* bread with Min, give these offerings to *dhwtj-nht*).

<sup>1115</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.47.

<sup>1116</sup> See appendix 5.41 for more detail.

<sup>1117</sup> Buck, 1947, p. 16,a (S1C).

The placement of M22C on the left branch can be ignored, as it was more than 50% partially or fully reconstructed.<sup>1118</sup> However, if M22C is discounted, the left branch becomes a representation of the witnesses from Deir el-Bersha. Within this Deir el-Bersha branch, there is a sub-branch, which resembles the distinct pattern which was seen in spell 165, as B1Be, B1C and B2L were placed on the same sub-branch. Moreover, this is reflected in III,14,a, where B1Be, B1C and B2L have a stative for *phr*, in the construction *ts-phr* (vice-versa): *sšmm.t im=i sšn.wt=i ts phr* (the guide with me is my unstopper, and vice-versa).<sup>1119</sup> All the other witnesses have a unique structure, for example B5C, which has an imperfective active participle (masculine singular) for *smt* (to hear), followed by an imperfective participle for *sdm* (to hear) and the stative of the *ts-phr* construction: *in smt wi sdm.w ts phr* (it is the one who hears me who is heard, and vice-versa), or B4Bo, which only has a imperfective active participle (feminine singular) for *smt*: *i[n] smt.t* (it is the one who hears).

For spell 166, the method used in this chapter seems to be capable to visualize regional conditioned variation in the verbal structure, but only on the condition that certain witnesses are ignored. However, as one of the three phrases with variation in the verbal structure has a unique variation, any placement of witnesses is based on one or two data-points at best. This results in deceptive branches, as B17C and M22C are completely unique in their structure, but are placed on the same branch, as they are dissimilar from all other witnesses. Nonetheless, as M22C is badly damaged, it is possible to suggest that there are at least two distinct patterns in Deir el-Bersha, were the other regions all have their own variations.

#### 4.48. Spell 167

In spell 167,<sup>1120</sup> there are a total of twelve phrases in which variation in the verbal structure occurs.<sup>1121</sup> Using the method described in this chapter, the following dendrogram was created (figure 4.45):

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<sup>1118</sup> See figure 3.110 in chapter 3.47.1.

<sup>1119</sup> Buck, 1947, p. 14,a (B1Be).

<sup>1120</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.48.

<sup>1121</sup> See appendix 5.41 for more detail.

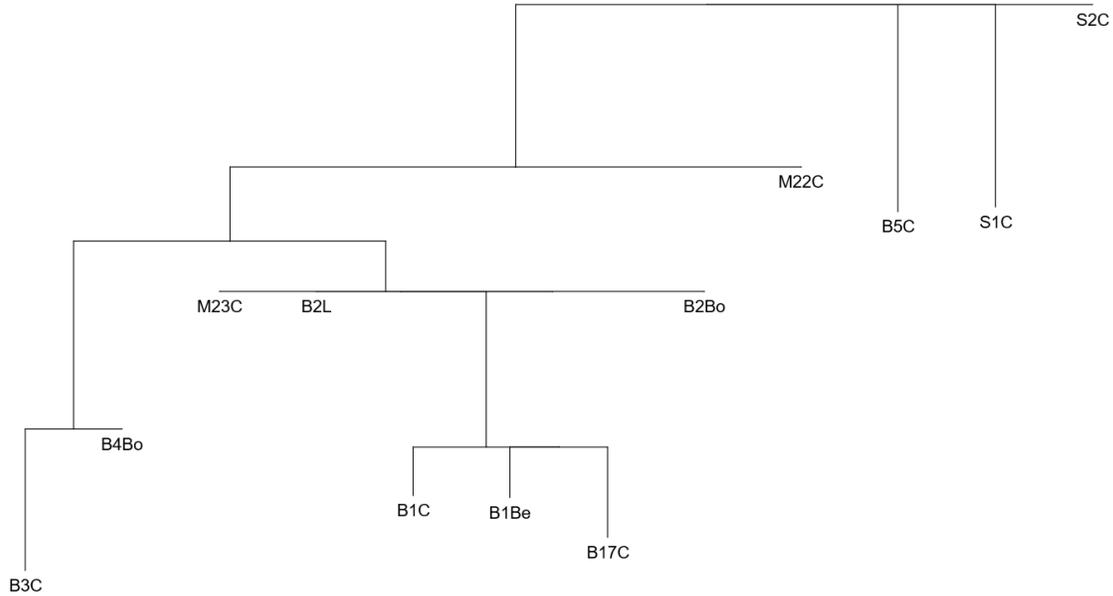


Figure 4.45 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 167.

In this dendrogram, there is a large branch at the left, and three single witness branches at the right. Most of the left branch represents witnesses from Deir el-Bersha, with the exception of M22C and M23C. The placement of M23C should not hold real value, as it is mostly reconstructed.<sup>1122</sup> Even if the reconstructions are correct, this witness only has the final three phrases,<sup>1123</sup> in which the verbal structure is the same as B2Bo. However, the same three data-points occur in M22C as well. Thus, M23C could have likewise been placed with M22C, creating a separate Meir branch. Thus, it could be argued that there is a Deir el-Bersha section in the dendrogram. For example, this can be seen in III,19,a, where the witnesses from Deir el-Bersha have a circumstantial *sdm=f: di-k n-i t* (while you give bread to me),<sup>1124</sup> where the other witnesses have a circumstantial *sdm.n=f: rdi.n-k n-i t hnk.t* (after you gave bread and beer to me).<sup>1125</sup>

In spell 165, one could see a clear separate section for B1Be, B1C, B17C and B2L. Of this group, in this spell only B1Be, B1C and B17C are left, as B2L is relatively far removed from this group. This is most likely due to III,16,c and III,17,a, where B2L does not follow the same pattern as B1Be, B1C and B17C. Another separate section exists for B4Bo and B3C, but the similarity between these witnesses represents a divergence from the other witnesses from Deir el-Bersha. In III,19,b and III,19,d these witnesses have a unique variation, even though the other phrases generally use the same structure as the other witnesses from Deir el-Bersha. Thus, this branch represents unique features within Deir el-Bersha, rather than a distinct verbal structure. Even so, in III,22,a, B1Be, B1C, B17C and B2L have a

<sup>1122</sup> See figure 3.112 in chapter 3.48.1.

<sup>1123</sup> III,24-25,c-a, III,25,b and III,26,c.

<sup>1124</sup> Buck, 1947, p. 19,a (B2Bo).

<sup>1125</sup> Buck, 1947, p. 19,a (S1C). However, it must be noted that B5C follows this structure.

passive nominal *sdm.n=f: wd.t ir.n sm3=t* (*wd.t*, your hair lock has been made),<sup>1126</sup> while the other witnesses have an imperative: *h3w.t ir n=i sm3=t* (Mourner, make your hair lock for me).<sup>1127</sup>

B5C is the only witness from Deir el-Bersha which does not occur with the others, but rather more closely to S1C and S2C. In total, B5C varies in only four phrases from S1C and S2C.<sup>1128</sup> Thus, there seems to have been some liberty in the verbal structure of the witnesses within Deir el-Bersha. There seems to be less of a connection between S1C and S2C, but as these witnesses only vary in three phrases,<sup>1129</sup> they should still be considered akin to each other.

For spell 167, it can be argued that the method described in this chapter works. However, the borders are fuzzy, and due to a similar structure at the end of the spell, the placement of M23C seems to be random. Thus, the dendrogram suggests the existence of a general Deir el-Bersha pattern, in which there is a distinct verbal structure pattern, although the picture is perhaps not entirely convincing. Beside this pattern, there is a high level of freedom to the witnesses. Additionally, it could be suggested that there might be a distinct pattern in Asyut. However, the proximity of B5C does make that less likely, even though S1C and S2C are to some extent distinct from B5C.

#### 4.49. Spell group 165-167

As spells 165-167 are considered a group for the sentence structure,<sup>1130</sup> it would be beneficial to study these spells as a group for the verbal structure as well. For the witnesses that do not have all of the three spells,<sup>1131</sup> the missing spells were replaced by a string of hyphens for every phrase in which variation in the verbal structure occurred, in the same manner as was done in chapter 4.29 for spell group 1-27, chapter 4.33 for spell group 30-32 and chapter 4.41 for spell group 94-96. Using the method described in chapter 4.2, the following dendrogram was produced (figure 4.46):

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<sup>1126</sup> Buck, 1947, p. 22,a (B17C).

<sup>1127</sup> Buck, 1947, p. 22,a (S1C). However, it could be read as *ir.n=i* (I have made) as well.

<sup>1128</sup> In III,17,a and III,17,b B5C uses a unique variation, and B5C does not have a phrase in III,24-25,c-a and III,25,b. For another example, see III,19,a, discussed above.

<sup>1129</sup> In III,18,b, III,19,b there is variation between S1C and S2C, although in both cases it represents an unique variation in S1C. III,19,d does not occur in S1C.

<sup>1130</sup> See chapter 3.46 for more detail.

<sup>1131</sup> For more detail regarding the occurrence of witnesses per spell, and the additions to the method, see chapter 3.49 and table 3.46.

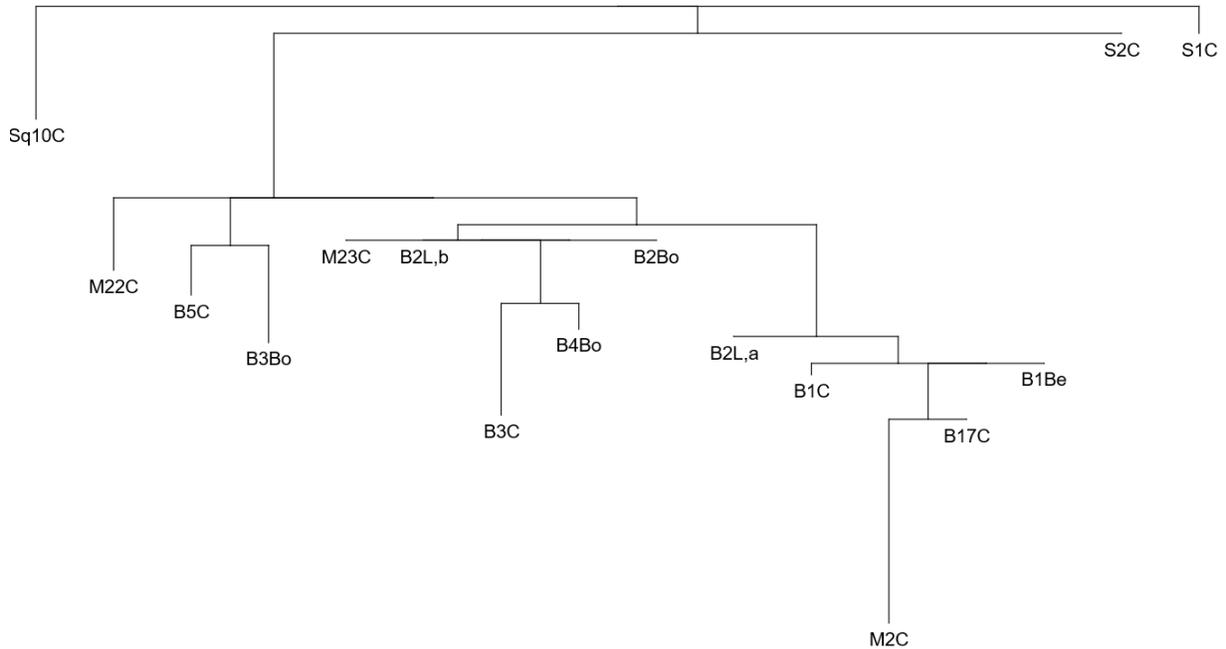


Figure 4.46 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of the spell group 165-167.

In this dendrogram, there is one central branch, with three single witness branches for S1C, S2C and Sq10C. Although placed on different branches in this dendrogram, S1C and S2C should be considered to be closer than this dendrogram suggests. When rendered as a radial phylogram (figure 4.47), S1C and S2C are more closely clustered together. Although not clustered on one point, there is more proximity between S1C and S2C than figure 4.46 suggests. Additionally, it makes it clear that Sq10C should be considered its own entity as well, although connected to the witnesses from Asyut. However, as Sq10C only occurs in spell 165, its connection is only based on seven data points, as it only used the first seven phrases of spell 165.<sup>1132</sup> Thus, it could be argued that there is a distinct pattern for Asyut and Saqqara, which are akin to each other. However, this would only be based on one witness of Saqqara, and two witnesses from Asyut, which belong to the same owner.

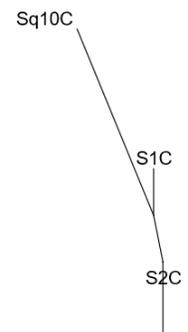


Figure 4.47 Spell group 165-167: Radial phylogram display of S1C, S2C and Sq10C.

The central branch represents the witnesses from Deir el-Bersha and Meir. However, some of the placements of the witnesses from Meir are dubious. For example, M23C only has the final three data-points of the combined spells, which caused it to be placed with B2L<sup>1133</sup> and B2Bo in spell 167. As was the case there, M23C could just as well have been placed with M22C, which has the same final three data-points. This would have falsely created the suggestion of a distinct Meir pattern.

<sup>1132</sup> See appendix 5.40 for more detail.

<sup>1133</sup> Note however that B2L in spell 167 is actually B2L,a in this dendrogram.

Due to the three sub-branches of the central branch, it could be suggested that there are three distinct verbal patterns used for this spell group in Deir el-Bersha. The connection of M2C to the right final sub-branch (figure 4.49) at first seems to pose a problem for this statement, but based on the separate spells, it does not seem that this connection is actually based on this group. M2C does not occur in spell 167, and in spell 165 and 166 it is quite different from the group containing B1Be, B1C, B17C and B2L,a. Even though B17C (in spell 166) and B2L,a (in spell 167) are more distant from the core B1Be and B1C structure, they remain similar. However, as B17C represents a unique verbal structure in spell 166, which is the case for M2C as well, the connection here is most likely based on dissimilarity with the other witnesses, rather than an underlying pattern.

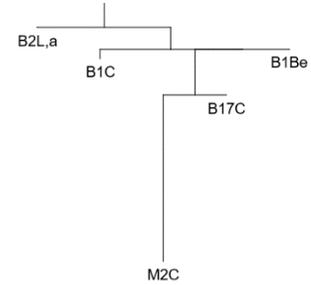


Figure 4.49 Spell group 165-167: Right final sub-branch of the central branch.

This is more clearly visible when the dendrogram is displayed as a radial phylogram (figure 4.48), where M2C is quite distant from B17C. Although placed here, M2C should be considered its own entity. Thus, it would be possible to consider this branch as an example of a distinct verbal structure pattern in Deir el-Bersha.



Figure 4.48 Spell group 165-167: Radial phylogram display of the right final sub-branch of the central branch.

For this spell group, the method used in this chapter is capable of visualizing regional conditioned variation in the verbal structure, although the placement of the witnesses from Meir complicate matters. Moreover, in the case of M2C, the placement is based on dissimilarity, which makes a group which is clearly distinct in the separate spells (B1Be, B1C, B17C and B2L,a) look like they are similar to a witness from Meir. Nonetheless, there seem to be at least three distinct patterns in the verbal structure for Deir el-Bersha, and a separate structure for both Asyut and Saqqara, even though this is currently based on limited data. There might be a distinct structure in Meir as well, however, it seems that this is closely related to the witnesses from Deir el-Bersha.

## 4.50. Spell 215

In this section, spell 215<sup>1134</sup> will be discussed. For this spell, there are a total of nineteen phrases in which variation in the verbal structure occurred.<sup>1135</sup> Using the method described in this chapter, the following dendrogram was produced (figure 4.50):

<sup>1134</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.50.

<sup>1135</sup> See appendix 5.43 for more detail.

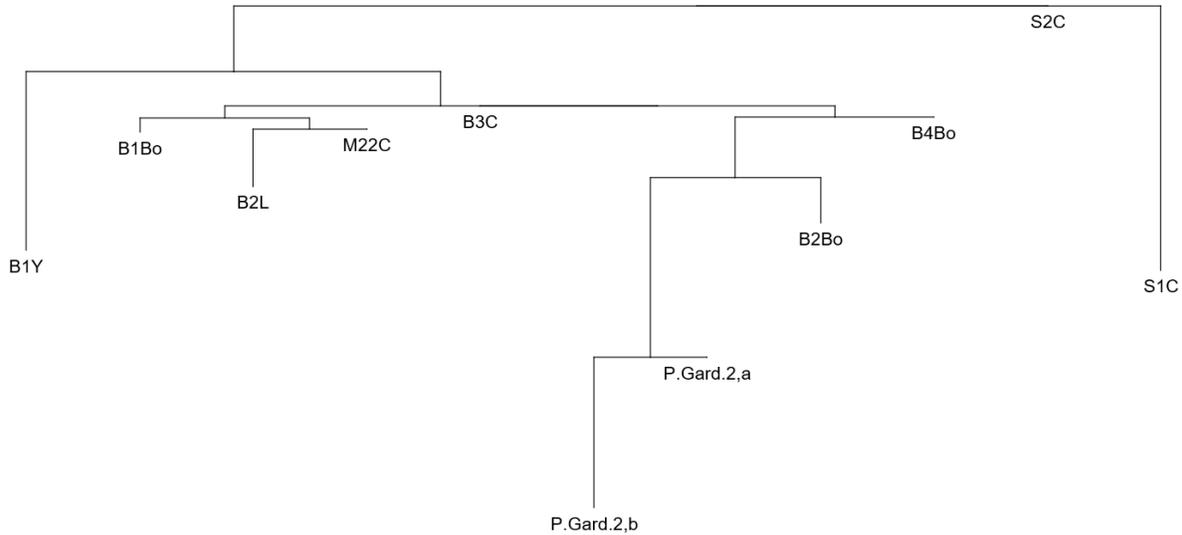


Figure 4.50 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 215.

In this dendrogram, there is one main branch, and a second branch for S1C and S2C. Even though they are placed separately, the vertical distance between the witnesses makes it clear that these two witnesses are not as similar as might be suggested here.

Based only on the right sub-branch of the main branch, it could be suggested that P.Gard.2 originates from Deir el-Bersha, as it is on the same branch as B2Bo and B4Bo. However, this connection is deceiving, as P.Gard.2,a only has the same structure in eleven of the nineteen phrases<sup>1136</sup> of B2Bo. This is better visible in a radial phylogram (figure 4.51), where there is a clear distance between P.Gard.2,a-b and the B1Bo, B2Bo, B4Bo, B3C, B2L and M22C cluster. Thus the connection between P.Gard.2 and Deir el-Bersha is less certain than figure 4.50 suggests. Even so, some connection between P.Gard.2,a-b and the witnesses from Deir el-Bersha and Meir can be seen in III,186,a, where this group has a passive *sdm=f: rdi mw n psd.ty* (while water is given to the double Ennead),<sup>1137</sup> where S1C and S2C have a passive *sdm.n=f: rdi.n n=f dhwtj* (after Thot was given to him).<sup>1138</sup> The suggestion that P.Gard.2 originates from Asyut<sup>1139</sup> cannot be supported based on the verbal structure in this spell. Furthermore, as seen in spell 30 and 32,<sup>1140</sup> it might be unwise to assume the form of a pattern from Asyut based only on S1C and S2C, which often vary from the other witnesses from Asyut.

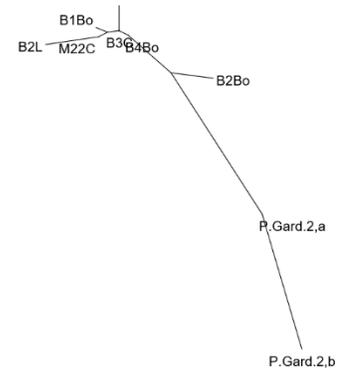


Figure 4.51 Spell 215: Radial phylogram display of the main branch.

<sup>1136</sup> III,180,a, III,180,c, III,181,a, III,181,b, III,183,b, III,186,a, III,186,b, III,187,b, III,188,b, III,188,c and III,189,a.

<sup>1137</sup> Buck, 1947, p. 186,a (B1Y).

<sup>1138</sup> Buck, 1947, p. 186,a (S1C).

<sup>1139</sup> Schenkel (1996), p. 125.

<sup>1140</sup> See chapter 4.30 and chapter 4.32.

For spell 215, the method used in this chapter is not capable of visualizing regional conditioned variation in the verbal structure, as it does not seem to exist. Moreover, the placement of P.Gard.2 suggests connections between the witnesses that cannot be supported, and only in the radial phylogram display is the distance of this papyrus more visible. The best that can be suggested based on this spell is a pattern used in Deir el-Bersha and Meir, whereas Asyut uses different structures, with a high level of freedom in the verbal structure. If the assumption that P.Gard.2 originates from Asyut is correct, it shows that this free variation is extremely broad. The addition of additional witnesses from Asyut would be extremely beneficial for this spell.

## 4.51. Spell 225

Spell 225<sup>1141</sup> is one of the longer spells of this chapter, with a total of 30 phrases in which variation in the verbal structure occurs.<sup>1142</sup> Using the method described in this chapter, the following dendrogram was made (figure 4.52):

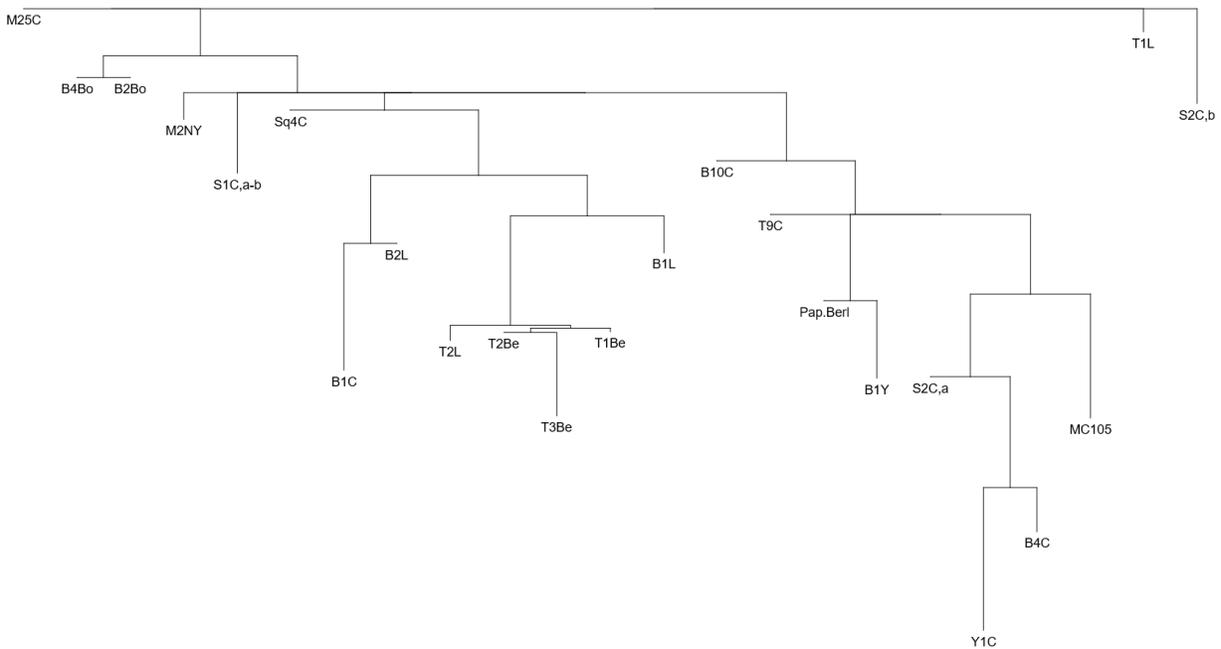


Figure 4.52 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 225.

In this dendrogram, there is one main branch, and separate branches for M25C, T1L and S2C,b. The fact that S2C,a and S2C,b ended up on completely different branches would have been expected, as these function remarkably different.<sup>1143</sup>

<sup>1141</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.51.

<sup>1142</sup> See appendix 5.44 for more detail.

<sup>1143</sup> Which is clearly visible in the sentence structure of this spell as well (chapter 3.51.2). The difference is most clearly visible in how the text refers to the owner, as S2C,a uses a first person, where S2C,b uses a second person.

In this dendrogram, there are multiple sub-branches which suggest the existence of regional conditioned patterns in the verbal structure. However, as all the different regions occur all over the dendrogram, it only reflects that some specific structures exist, but that these are rarely the only pattern used in that region. For example, there is a small sub-branch for B2Bo and B4Bo. This grouping is beneficial, as these witnesses are both part of the same assemblage of supports. Moreover, in the stemma of Jürgens,<sup>1144</sup> these witnesses are placed together as well, under type λ1. This can be seen in III,234-235,c, where B2Bo and B4Bo have a nominal *sdm.n=f* of *wnm* (to eat): *wnm.n=k st* (you have eaten it),<sup>1145</sup> where MC105, S2C,b and T1L have a nominal *sdm.n=f* (negation) of *wnm: n wnm.n=f st* (he does not eat it),<sup>1146</sup> while B1C, B4C, B1L, B2L, M2NY, S1C,a-b, S2C,a and Sq4C have a prospective *sdm=f* (negation): *n wnm=k st* (you will not eat it)<sup>1147</sup> and T1Be, Y1C and Pap.Berl have an infinitive: *n wnm st* (there is no eating of it).<sup>1148</sup>

Another group from Deir el-Bersha is visible in B1C and B2L, which are grouped together in Jürgens as well, under type ξ1. Additionally, in Jürgens B1L is part of ξ3, which is a separate branch of type ξ, which is visible here as well. Although there are too few witnesses to be certain, it is interesting that there is a separation between the B2Bo and B4Bo group, and the B1C, B1L and B2L group, as there is a clear difference in the date of coffin creation between these two groups.<sup>1149</sup> This can be seen in III,218-219,d where B2Bo and B4Bo have a prospective *sdm=f* of *rdi* (to give), followed by a subjunctive *sdm=f* of *pri* (to go forth): *rdi hn.t pr=k m hrw* (the pelican will cause that you go forth in the day).<sup>1150</sup> B1C and B2L only have the subjunctive *sdm=f* of *pri*: *pr=k m hrw* (so that you go forth in the day),<sup>1151</sup> while B1L has a circumstantial *sdm=f* of *rdi*, followed by the subjunctive *sdm=f* of *pri*: *di hn.t pr=k m hrw* (while the pelican causes that you go forth in the day).<sup>1152</sup>

A similar group that can be considered regionally conditioned comes from the Theban area. In this sub-branch (figure 4.53), there are only witnesses from the Theban area, and it is clear that they behave in a similar manner. This can be seen in III,220-221,a, where they have a relative *sdm.n=f* of *mri* (to love): *r bw mr.n=k im* (to the place where you loved),<sup>1153</sup> while the majority of the other witnesses have an imperfective relative *sdm=f* of *mri*: *r bw nb mrr.w ib=k im* (to every place where your heart loves).<sup>1154</sup> B1C, B4C, B1L and B2L have the imperfective *sdm=f* of *mri*, followed by the infinitive of *pri*: *r bw mrr.w ib=k im pr.t im m grh m hrw* (to the place where your heart loves going forth there, in

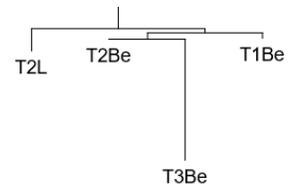


Figure 4.53 Spell 225: Theban area sub-branch of the main branch.

<sup>1144</sup> Jürgens (1995), p. 211.

<sup>1145</sup> Buck, 1947, p. 234,c (B2Bo).

<sup>1146</sup> Buck, 1947, p. 234,c (T1L).

<sup>1147</sup> Buck, 1947, p. 234,c (B1L).

<sup>1148</sup> Buck, 1947, p. 234,c (Y1C).

<sup>1149</sup> See Willems (1988), p. 70-78, where B2Bo and B4Bo are dated to the late 11th dynasty or the early 12th dynasty, and B1C, B1L and B2L are dated to a period between Sesostri II and Sesostri III.

<sup>1150</sup> Buck, 1947, p. 218,d (B2Bo).

<sup>1151</sup> Buck, 1947, p. 219,d (B2L). Note that T2L, Y1C and Pap.Berl use this structure as well.

<sup>1152</sup> Buck, 1947, p. 219,d (B1L).

<sup>1153</sup> Buck, 1947, p. 221,a (T1Be).

<sup>1154</sup> Buck, 1947, p. 221,a (T1L). Occurs in B2Bo, B4Bo, M25C, M2NY, MC105, S1C,a-b, S2C,a-b, Sq4C, T9C, T1L and Pap.Berl.

the night and in the day),<sup>1155</sup> while Y1C has a prospective relative of *mri: r bw mr.y=i im* (to the place where I will love). The T1Be, T2Be, T3Be and T2L group is a good representation of type  $\pi$  in Jürgens, although not with the same sub-division. However, as MC105, T9C and T1L occur on different branches, it cannot be stated that this is the only pattern available in the Theban area.

Some witnesses that share a specific feature, do not seem to share the same verbal structure. In this spell, B1Y,<sup>1156</sup> S2C,a, Pap.Berl. and Y1C use the first person when referring to the owner, rather than the second person. Thus, one would expect some connection, as this feature would support the suggestion that Pap.Berl. and Y1C originate from Asyut. Moreover, this is clear in the stemma from Jürgens, where S2C,a, Pap.Berl. and Y1C belong to type v. However, this is clearly not the case here. Even though they all occur on the same general sub-branch (figure 4.54), they are placed quite distant from each other. It is not unlikely that this is partially due to the method which was used here to encode the spells. As stated in chapter 2.1.6, if the first-person suffix is written at one point in the spell, it is never added. In this spell, this led to cases where instead a *s $\underline{d}m=f$*  form, a participle was being read instead, which caused the creation of a variant, where for the artist none existed. For example, in III,220-221,c, where Y1C has an imperfective active participle: *sh $\underline{m}$  m ib=i* (who has power in my *ib*-heart), while the other witnesses have a subjunctive *s $\underline{d}m=f$ : sh $\underline{m}$ =i m ib=i* (may I have power in my *ib*-heart).<sup>1157</sup> Notably, there are clear signs that this branch does not actually represent similarity in the witnesses, but is rather a collection of witnesses that were too dissimilar from the other witnesses. For example, B4C and Y1C are on the same sub-branch, but they only share the same structure in three out of the 30 phrases.<sup>1158</sup> The connection between B1Y and Pap.Berl. is similarly weak, as they only share the same structure in two phrases,<sup>1159</sup> although it must be noted that B1Y only has the first five phrases to begin with. As the connection is based on only two phrases, B1Y could just as well have been placed with Y1C, with which it shares the same structure in two phrases.<sup>1160</sup> Thus, it is clear that this branch represents dissimilarity, rather than an underlying verbal structure.

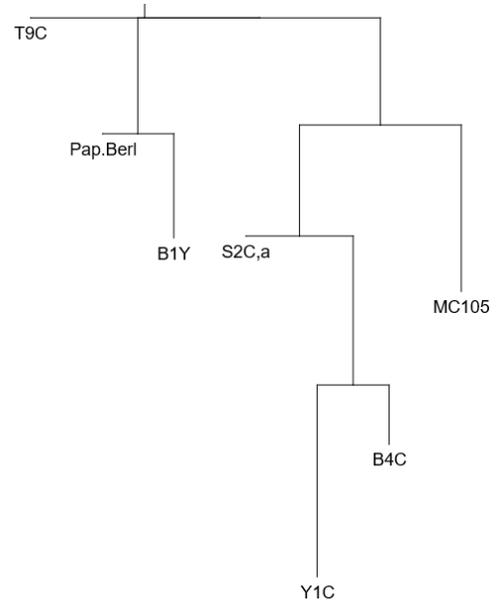


Figure 4.54 Spell 225: Right sub-branch of the main branch.

For spell 225, the method used in this chapter is capable of visualizing regional conditioned variation in the verbal structure. However, it can only do so in specific groups that seem to be regionally conditioned, despite the clear presence of alternative patterns in every region. Moreover, there is a high number of witnesses that were grouped together due to dissimilarity, rather than an underlying verbal

<sup>1155</sup> Buck, 1947, p. 221,a (B2L).

<sup>1156</sup> However, this spell has only the first five phrases, and could be placed differently because of it.

<sup>1157</sup> Buck, 1947, p. 220,c (S2C,a).

<sup>1158</sup> III,216-217,b, III,236-237,a and III,246-247,d.

<sup>1159</sup> III,216-217,a and III,216-217,b.

<sup>1160</sup> III,212,a and III,216-217,b.

structure. Moreover, a clear non-verbal feature of S2C,a, B1Y Pap.Berl. and Y1C is lost in the verbal structure, which shows that one should not solely rely on the verbal structure alone. In this spell, there are signs of a distinct pattern that was used in the Theban area, and two patterns from Deir el-Bersha, the separation of which seems to be based on the date of coffin creation.

## 4.52. Spell 335

In this section, spell 335<sup>1161</sup> will be discussed. Remarkably, as it is the longest spell in de Buck, this spell has a total of 110 phrases in which variation in the verbal structure occurs.<sup>1162</sup> This is actually one phrase less than occurred in spell 75. For this spell, the approach used was slightly changed. For the comparison of the phrases, the structure used in de Buck was followed, rather than the structure as it occurs in the witnesses. In this spell, BH1Br, M1Be,<sup>1163</sup> M1NY and T1C,b actually changed the order in which certain sections of the spell occurs. However, this is done by thematic unit, and could be considered moving the order of some of the paragraphs. Therefore, as the cohesion of the phrases within the paragraphs is not affected, the exact placement of the phrases seems less important. Moreover, as the alternative order was maintained in chapter 3.52.2, its adjustment does not seem unlikely. Moreover, if the original phrase order was followed, it would only result in a section of text with unique variations for one witness, even though the structure might be identical. This will reduce the number of phrases with variation in the verbal structure, as there would be many more phrases added that would only exist of two groups, with completely different phrases.

Thus, using the order of phrases as depicted in de Buck, the method used in this chapter was applied to create the following dendrogram (figure 4.55):

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<sup>1161</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.52.

<sup>1162</sup> See appendix 5.45 for more detail.

<sup>1163</sup> I am indebted to Tobias Konrad for providing the material of M1Be to me.

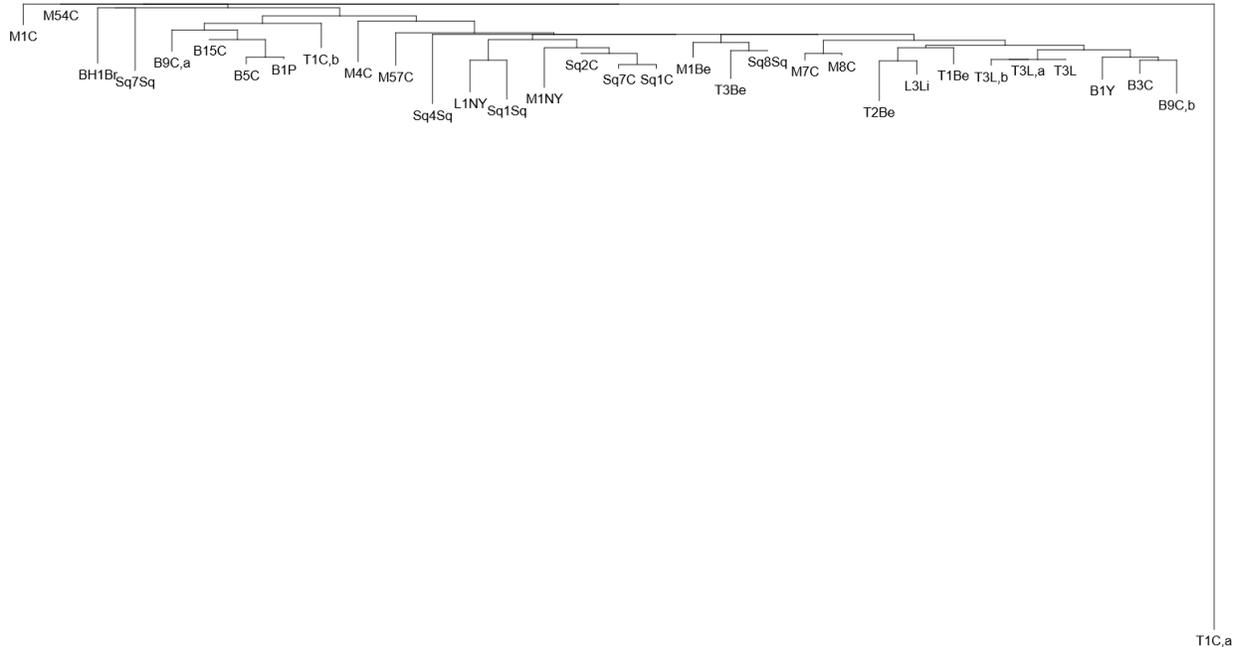


Figure 4.55 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 335.

In this dendrogram, there is one large branch, and two separate smaller branches, one for T1C,a and one for M1C and M54C. The extreme vertical distance of T1C,a is not completely surprising, as this witness represents one of the witnesses without glosses.<sup>1164</sup> However, if the lack of glosses was the reason for its distance, it is remarkable that this is not the case for B3C, B9C,b, M1Be and Sq4Sq. Thus, T1C,a represents a different verbal structure.<sup>1165</sup> The second small branch, consisting of M1C and M54C follows expectations, as they occurred on the same branch in the verbal structure as well.<sup>1166</sup> However, in the stemma of Rößler-Köhler,<sup>1167</sup> the connection between M1C and M54C is not as close as seen here, as although M1C and M54C are both part of type ξ, M54C and M1NY are together in the sub-type σ. As M1NY is not on this branch, this connection is not supported in this dendrogram.

The visualisation of the main branch shows two separate branches for the witnesses from Deir el-Bersha. On the right final sub-branch of the main branch (figure 4.56), one can find B3C, B9C,b and B1Y. The fact that these witnesses are separated from the other witnesses is ideal, as this group represents the witnesses from Deir el-Bersha which use the version of the spell without glosses. However, it needs to be noted that this branch is connected to witnesses which do have the glosses. Interestingly, in the stemma of Rößler-Köhler, the connection between B3C and B9C,b is there, under type ζ, where

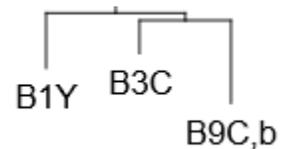


Figure 4.56 Spell 335: Right final sub-branch of the main branch.

<sup>1164</sup> B3C, B9C,b, B1Y, M1Be, Sq4Sq and T1C,a do not have glosses, see chapter 3.52.1 for more detail. However, it needs to be noted that B1Y and T1C,a do have some of the glosses.

<sup>1165</sup> This is mostly due to the first person suffix, which is habitually written in T1C,b, but not in T1C,a. Thus, where T1C,b would write a *sdm=f* form, T1C,a would be read as a participle or infinitive instead.

<sup>1166</sup> See chapter 3.52.2 as well. However, there are no structures that only occur in these witnesses, as they have unique structures for either M1C or M54C, or the structure is used in other witnesses as well.

<sup>1167</sup> Rößler-Köhler (1998), p. 92-93.

B1Y was placed under type  $\mu$ . Thus, the connection in Rößler-Köhler is not as close as the dendrogram here suggests.

The second sub-branch with witnesses from Deir el-Bersha occurs on the opposite side of the branch (figure 4.57). Here, B5C, B9C,a, B15C and B1P are clustered together. These witnesses represent the witnesses from Deir el-Bersha with glosses. However, the sub-branch includes T1C,b as well, which is the witness from this support that does include the glosses. Although this might look problematic, this does reflect the stemma from Rößler-Köhler, as these witnesses are all grouped under type  $\gamma$ , while B5C and B1P are under the sub-type  $\kappa$ . This sub-division can be seen in IV,222-223,a-b, where B5C and B1P have two nominal *sdm=f* (balanced sentence) forms: *spr=i r t3 n 3h.tyw (i)m prr[=i] m sb3 dsr* (I arrive at the land of the horizon-dwellers there, I go forth from the holy portal),<sup>1168</sup> while the majority of the other witnesses have a nominal *sdm=f* followed by a circumstantial *sdm=f*: *spr=i r t3 n 3h.tyw p.t pr=i m sb3 dsr* (I arrive at the land of the horizon-dwellers of the sky, while I go forth from the holy portal).<sup>1169</sup> The only witness that is part of type  $\gamma$  in Rößler-Köhler that is not represented here is M57C, which occurs on a different branch.

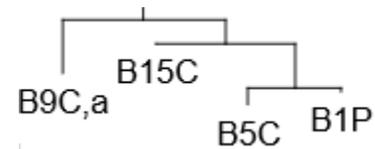


Figure 4.57 Spell 335: Leftmost sub-branch of the main branch.

In figure 4.58, there is a sub-branch to the right of the main branch, of which figure 4.56 is a part. There is a specific sub-branch for M7C and M8C, which falls within expectations, as these are remarkably similar. This can be seen in IV,222-223,a-b, where M7C and M8C have a nominal



Figure 4.58 Spell 335: Right sub-branch of the main branch.

*sdm=f* followed by a subjunctive *sdm=f*: *spr=i r t3 n 3h.tyw pr.t=i m sb3 dsr* (I arrive at the land of the horizon-dwellers, so that I go forth from the holy portal).<sup>1170</sup> In Rößler-Köhler they are part of type  $\epsilon$ . The additional branch for T3L is remarkable as well, as the contents therein all belong to the same witness, but have a great variety in length. However, as large sections of T3L,b are reconstructed, based on T3L, the proximity is rather expected. The final sub-branch is not from only one region, as it includes T1Be, T2Be and L3Li. However, as L3Li occurred next to T1Be in the sentence structure (see chapter 3.52.2), its connection here is not surprising. However, when compared with the stemma of Rößler-Köhler, its placement makes less sense, as T1Be, T2Be and L3Li fall under type  $\lambda$ ,  $\pi$ , and  $\mu$  respectively. However, with the exception of Sq1C, Sq7C and T3Be, this entire branch does represent type  $\beta$  in Rößler-Köhler.

In the central left sub-branch of the main branch (figure 4.59), there is another group of witnesses where some of the placement seems to be regionally conditioned, while the rest of the placement of the witnesses is not. The sub-branch containing Sq1C, Sq2C and Sq7C reflects similarity, which is expected, as they were found in the same tomb, and are typologically similar.<sup>1171</sup> This can be seen in IV,208-209,c, where they

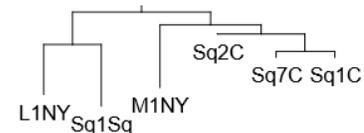


Figure 4.59 Spell 335: Central left sub-branch of the main branch.

<sup>1168</sup> de Buck (1951) *CT IV*, p. 222,a-b (B1P).

<sup>1169</sup> de Buck (1951) *CT IV*, p. 222,a-b (T1C,b).

<sup>1170</sup> de Buck (1951) *CT IV*, p. 223,a-b (M8C). See above for the majority structure of this phrase..

<sup>1171</sup> Willems (1988), p. 106.

have a passive nominal *sdm=f* (emphatic use): *dr iw.w=i* (my wrong doings are expelled),<sup>1172</sup> where the majority of the other witnesses have passive nominal *sdm=f* (balanced sentence): *dr iw=i* (My wrongdoing is expelled).<sup>1173</sup> On the other hand, the other witnesses, L1NY, M1NY and Sq1Sq are less easily explained. Although they all occur in Rößler-Köhler under type  $\iota$ , they all belong to different sub-types. It is clear that for these witnesses the variation is not due to the region of origin.

For spell 335, the method used in this chapter to visualize regionally conditioned variation seems to work, although with fuzzy borders, or only in the final sections of the branches. Even so, it is encouraging that the witnesses from Deir el-Bersha were placed on different branches, which reflects the use of glosses. Additionally, there are two distinct patterns from Meir, although they only occur in two witnesses each, and additional patterns are clearly available. There is one distinct pattern from Saqqara as well, although only for a specific group of coffins found in the same context. Finally, there seem to be some patterns in the Theban area, although rather based on a single witness, or, for T1Be and T2Be, shared with a witness from el-Lisht.

### 4.53. Spell 355

In this section, spell 355<sup>1174</sup> will be discussed. In this spell there are a total of thirteen phrases in which variation of the verbal structure occurred.<sup>1175</sup> Using the method described in chapter 4.2, the following dendrogram was made (figure 4.60):

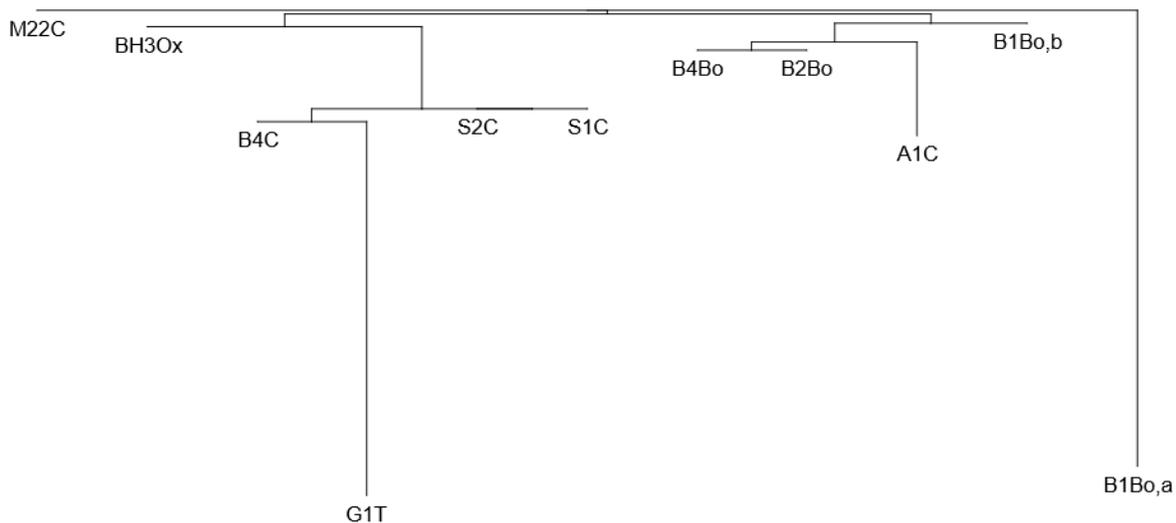


Figure 4.60 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 355.

In this dendrogram, there is one central branch, which consists of two sub-branches. Additionally, there is a separate branch for B1Bo,a and M22C. As M22C is the only witness from Meir, it would be

<sup>1172</sup> de Buck (1951) *CT IV*, p. 208,c (Sq1C). Variation is due to the use of a *sdm.n=f* in IV,208,d. Note that M1NY has this structure as well.

<sup>1173</sup> de Buck (1951) *CT IV*, p. 208,c (B9C,a).

<sup>1174</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.53.

<sup>1175</sup> See appendix 5.46 for more detail.

assumptive to suggest that it represents a specific Meir pattern. Moreover, as it is more than 70% partially or fully reconstructed,<sup>1176</sup> which was usually based on B2Bo or B4Bo, it is remarkable that it did not end up on the same branch.

There is some distance between B1Bo,a and B1Bo,b, which come from the same support. Although one would expect this to lead to the same general structure, it is not the case here. This was likely intentional, as B1Bo and B2Bo belong to the same owner, which would mean that the same spell occurred three times for the same person. Moreover, this can be seen in V,3,c, where B1Bo,a has a subjunctive *sdm=f: ir iw.t p.t tn m mh(y).t* (if this sky comes as the north wind), while B1Bo,b and the other witnesses have a prospective *sdm=f: ir iwi p.t tn m mh(y).t* (if this sky comes as the north wind).<sup>1177</sup>

When compared to spell 75, it is remarkable that there is much distance between A1C and G1T, which should be considered part of a group.<sup>1178</sup> However, for this spell, this clearly does not apply for the verbal structure. This can be seen in V,4,a, where G1T has a nominal *sdm.n=f: hms.n=i hr rsy s(w)* (I sat even upon the south of it), while A1C and the other witnesses have a prospective *sdm=f: hms=i m rsy s(w)* (then I will sit in the south of it).<sup>1179</sup>

The only section that can be suggested to be regionally conditioned is S1C and S2C, which represent a cluster, as they are nearly identical.<sup>1180</sup> For example, this can be seen in V,7,a, where S1C and S2C have a nominal *sdm.n=f* of *ith* (to pull): *ith.n=i inm m sr.t=i* (I have pulled the skin even from my nose),<sup>1181</sup> while the majority of the other witnesses have a infinitive for *ith*: *ith inm m sr.t* (pulling the skin from the nose).<sup>1182</sup> The other witnesses have unique structures, as G1T has a imperfective passive participle for *wb3* (to open): *hnt wb3 inm sr.t* (the face (is that) which is opened of the skin of the nostril), while A1C has a first person stative for *wb3*: *hnt wb3.k(wi) (i)nm sr.t=i* (the face, I am clearing of the skin of my nostril).<sup>1183</sup> BH3Ox has a nominal *sdm=f* for *ith*, but is reconstructed: *[ith] iwn.w (i)nm <m> sr.t* (the colour and skin is pulled even <from> the nostril). However, as S1C and S2C belong to the same owner, it would be assumptive to suggest they represent a distinct structure of Asyut. Moreover, their structure is remarkably similar to B4C,<sup>1184</sup> which makes it unlikely that there is a truly distinct pattern in Asyut.

In spell 355, the method used in this chapter is not capable of visualizing regional conditioned variation in the verbal structure, as there does not seem to be one. This reflects the result in chapter 3.53.3. Even

<sup>1176</sup> See figure 3.127 in chapter 3.53.1.

<sup>1177</sup> de Buck (1954) *CT V*, p. 3,c (B1Bo,b).

<sup>1178</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>1179</sup> de Buck (1954) *CT V*, p. 4,a (A1C).

<sup>1180</sup> The only variation occurs in V,4,b and V,4,c, which does not occur in S2C.

<sup>1181</sup> de Buck (1954) *CT V*, p. 7,a (S1C).

<sup>1182</sup> de Buck (1954) *CT V*, p. 7,a (B4Bo). Occurs in B1Bo,a-b, B2Bo, B4Bo and M22C (reconstructed).

<sup>1183</sup> This could be read as a relative *sdm=f* as well: *wb3=k* (which you opened).

<sup>1184</sup> The only variation between B4C and S1C occurs in V,2,a, which does not occur in S1C, and V,5,c, V,6,a and V,7,b, which do not occur in B4C, and V,7,b, where B4C has a different structure.

though the witnesses from Meir and Beni Hasan are on distinct branches, it would be assumptive to suggest that this represents distinct patterns in the verbal structure.

#### 4.54. Spell 398

The final spell of this chapter is spell 398.<sup>1185</sup> In this spell, there are a total of 39 phrases in which variation in the verbal structure occurs.<sup>1186</sup> Note that for the purposes of this chapter, this spell has an additional witness, M1Be.<sup>1187</sup> Using the method described in chapter 4.2, the following dendrogram was produced (figure 4.61):

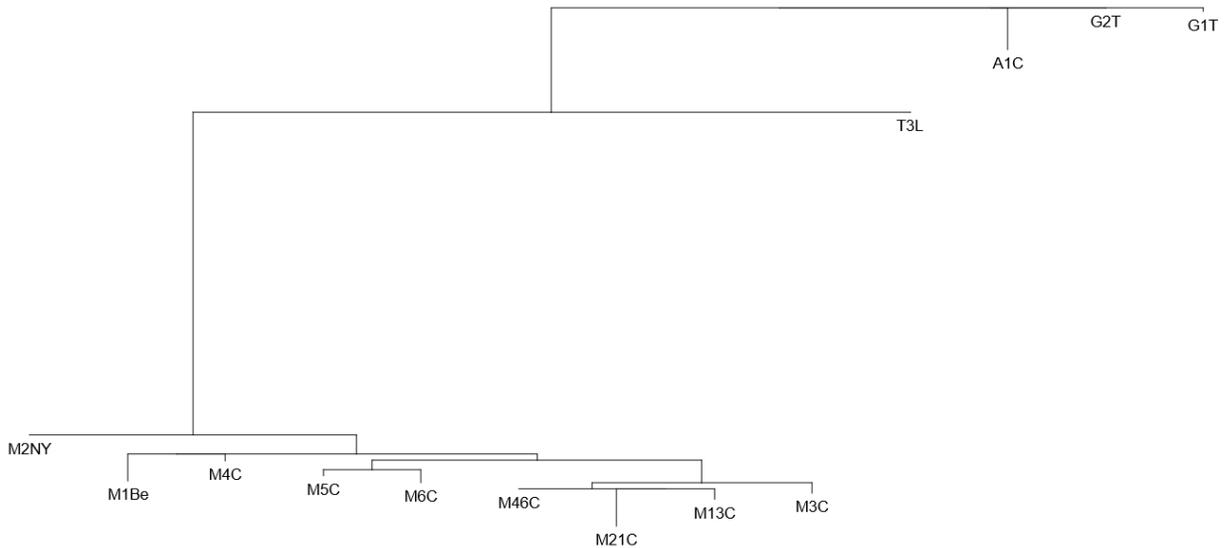


Figure 4.61 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 398.

Based on the vertical division alone, there are three clear groups in this dendrogram. One for the witnesses from Meir, one for T3L and a final one for A1C, G1T and G2T. Although the top section of the dendrogram consists of a witness from Aswan, and two from Gebelein, it should be considered one pattern, as these witnesses should be considered one group, representing a south Egyptian school of coffin decoration in the first intermediate period.<sup>1188</sup> Thus, it is remarkable that this is reflected in the verbal structure. For example, this can be seen in V,150,c, where A1C, G1T and G2T have an imperfective active *šdm=f*, followed by a relative *šdm.n=f: ntsn pw šdd.w=sn m pr šn<sup>c</sup> pw šd.n=sn hr nb* (it is them who they take from the storehouse, them who they have taken (to) Horus, the lord).<sup>1189</sup> In the same phrase, the witnesses from Meir have an imperfective active participle, followed by the relative *šdm.n=f: intsn pw šdd.w n=sn m šn<sup>c</sup> pw šd.n=sn im n hr nb* (it is they who take for them from the storehouse, they who

<sup>1185</sup> For more detail regarding background, witnesses and reconstructions, see chapter 3.54.

<sup>1186</sup> See appendix 5.47 for more detail.

<sup>1187</sup> I am indebted to Tobias Konrad for making this material available to me.

<sup>1188</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>1189</sup> de Buck (1954) *CT V*, p. 150,c (G1T).

they have taken there, for Horus, the lord),<sup>1190</sup> while T3L has a relative *sdm=f*, followed by the relative *sdm.n=f*: [ntsn] pw [š]d=k m=s m pr šn<sup>c</sup>=s pw šd.n=sn [hr nb] (It is them, who you took from it, from her storehouse, them who they have taken (to) Horus, the lord).

The placement of T3L additionally seems to suggest a distinct pattern of the verbal structure in the Theban area, although it must be mentioned that this is only based on one witness. However, the vertical division makes it clear that it is distinct from the Meir group as well as the south Egyptian school of the first intermediate period.<sup>1191</sup>

The final section represents the witnesses from Meir. Here it is clear that there is a distinct pattern in the verbal structure from Meir. However, some internal divisions are visible. M3C, M13C, M21C and M46C are part of the same sub-branch. The fact that these occur on a separate branch is remarkable, as all these witnesses do not have the conclusion section of the spell. Thus, it seems that the program is able to create a divergence in the witnesses from Meir based on the absence of a section of text.

Additionally, there is a sub-branch for M5C and M6C. M6C was badly damaged,<sup>1192</sup> and reconstructed based on M5C. Thus, the connection between these witnesses could be due to the reconstructions, rather than the original text, such that this sub-branch should not be taken as evidence of a distinct pattern in the verbal structure.

In spell 398, the method described in this chapter is clearly capable of visualizing regional conditioned variation in the verbal structure. In this spell, there are three distinct patterns, all bound to a different region. There is a distinct pattern for the witnesses of the Aswan and Gebelein group, a distinct pattern for the Theban area, and one for the witnesses from Meir. Within Meir, it is possible to see a distinct group, which seems to be based on the absence of the conclusion section of the spell.

## 4.55. Conclusion and final remarks

In this chapter it was intended to show the benefits of using the protein sequencing method on the verbal structure alone, to analyse whether there are regional conditioned patterns in the verbal structure of the *Coffin Texts*.

The benefits of studying the verbal structure, rather than the sentence structure was most clearly visible in spell 30, the spell group of spells 94-96 and spell 398. In these spells, there was clear regional conditioned variation, which was less obvious in the sentence structure variation. However, these seemed to be the exception, rather than the rule. Even if some regional conditioned variation can be suggested, the borders between groups are often fuzzy, or there are deceptive results due to branches based on dissimilarity. When the discussion from chapter 3.55 is taken into regard however, this is not completely surprising. Only dealing with the phrases in which variation in the verbal structure occurs leads to a low number of data-points in the majority of spells, often below the minimum of 20 data-

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<sup>1190</sup> de Buck (1954) *CT V*, p. 150,c (M2NY).

<sup>1191</sup> This distinction can be seen in V,105,c, discussed above.

<sup>1192</sup> See figure 3.129 in chapter 3.54.1.

point that was suggested in chapter 3.55. As the number of phrases in which verbal variation occurs is always less than the number of phrases that occur in the spell, many separate spells cannot pass this threshold. This is an issue that is difficult to resolve, although it would be possible to reduce the underlying problems by applying this method more on the spell groups, rather than the separate spells.

A major issue that stems from the low number of data-points, combined with unique variation, is the apparent tendency to create branches of dissimilarity. As these cannot be visually distinguished from the other branches, it is a necessity to cross-reference the dendrogram with the amino-acid codes used, which hampers the applicability of the results.

Moreover, the display type of the dendrogram becomes more pressing as well, as in comparison to the sentence structure, there are more clusters of witnesses, which are more clearly visible when a radial phylogram is used, rather than a rectangular phylogram. It seems that in regard to the visualisation, a multiplicity of approaches might be beneficial.

However, some of these issues might alternatively be addressed by changing the approach to allocating. In the same manner as chapter 3, this chapter used a binary approach to allocate variation. Instead, it might be more suitable to allow for a more gradual scale. However, as important variation might be lost because of a less strict approach, it would still not be recommended. On the other hand, a more lenient approach might allow for the limitation of unique variation due to obvious corruptions of the verbal forms.

Overall, the protein sequence method for the visualisation of regional conditioned variation is promising. However, it should not be used on its own, but rather as a supporting feature for additional avenues of research, including the sentence structure variation discussed in chapter 3.

# 5. Regional variation in the graphical form of the verbal lemmas of the *Coffin Texts*

*As chapter 3 and chapter 4 showed, there are signs that the sentence and verbal structure in the Coffin Texts can reflect a regional conditioned pattern. In this chapter, the focus is not on the separate spells, but rather on the corpus as a whole. As a full study of regional conditioned variation in every word in the Coffin Texts would be a monumental task,<sup>1193</sup> the focus of this chapter rather lies on the verbal forms. In this chapter, the verbal forms will be studied in order to see if there are regional preferences in the writing, use and occurrence of the graphical form of verbal lemmas.*

## 5.1. Introduction

As one could see in chapter 3 and chapter 4, there are clear signs of regional conditioned patterns in the structure of the *Coffin Texts*, be it in the structure of the phrase, or in the verbal structure. However, as the focus of these chapters was limited to the possibilities of visualizing these patterns, there was only consideration for the existence of these patterns, rather than to explain what they are. It is beyond the scope of this thesis to provide the detailed forms of this structure, even though they could theoretically be extracted. Moreover, as was the case with the earlier two chapters, any type of work regarding this structure would be restricted to spells, rather than the entire corpus. Thus, it would not be possible to make any general claim regarding the language used in the *Coffin Texts* of a specific region.

The aim of this chapter is to describe some features of the graphical forms<sup>1194</sup> of the verbal lemmas which were used in the *Coffin Texts*, to point out regional preferences in regard to the graphical forms used for that lemma. The purpose of this description is to show that there are regional patterns in the graphical forms of the lemmas, and that these patterns might be used to support suggested origins of texts.<sup>1195</sup> Although this chapter only deals with the *Coffin Texts*, it is intended to show the potential of this approach, regardless of the type of text studied.

The focus will lie on providing visual depictions of the variations in the graphical forms used for every verbal lemma, and describe the variations which can function as distinctive markers that suggest a

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<sup>1193</sup> For the relatively small section of spells I have encoded in my database, the current number of tokens is 89331. Thus, the total number of tokens for the *Coffin Texts* published by de Buck alone would be massive.

<sup>1194</sup> Due to the nature of the hieroglyphic script, spelling is an insufficient description for the 2-dimensional interaction between the graphemes which makes up the word, as spelling only describes the sequence of graphemes used to write a word. I use *graphical form* as a description of the 2-dimensional interaction between the graphemes of a word, as one spelling can have multiple graphical forms.

<sup>1195</sup> For example, Y1C, which is assumed to originate from Asyut, see Jürgens (1990), p. 55-56.

regional preference. Due to the nature of the hieroglyphic script, it is possible to assume that the use of one sign over another could represent a regional preference.<sup>1196</sup>

## 5.2. Method

In this chapter, the graphical forms will be discussed for the verbal lemmas. Due to the full encoding of the verbal forms in the database (see chapter 2.1.6) only these tokens were used for this chapter. However, as this chapter is only a description of the regional preferences in regard to the graphical forms of the verbal lemmas, the verbal functions themselves and their underlying interactions will not be discussed.

In the *Coffin Texts* one completely depends on the available material, and the choices that were made in ancient times of what to add to the decoration, and what to leave out. Although it would be possible to extract a list of verb forms from the database to provide some interesting statistics, it would be meaningless. As one spell could describe a future action, where another describes what exists, the morphology of the verbal forms would be extremely influenced by the spells in which these verbal forms occur. Thus, if one region would have only spells of the former type, it would seem that future tense is a feature of the language in that region, in regard to the *Coffin Texts*. Moreover, it would be possible to suggest that there might be a regional preference to speak with a future tense. This is, of course, nonsense. Thus, even though it would be possible to create a graph showing the occurrence of different *sdm=f* forms in a specific region, the results would be dependent on a great many different variables, which will not support any statistically significant research. Even when the entire corpus of the *Coffin Texts* would be included in the database,<sup>1197</sup> the same problems would arise. Thus, this chapter will not deal with occurrence rates of specific verbal forms.<sup>1198</sup>

For the purposes of this chapter, the work will only be descriptive. In the following sections, the verbal lemmas attested in the database will be discussed from *z* to *ḏ*. For every lemma, all the attestations of the lemma will be extracted from the database, and set out in a table depicting all the graphical forms used for this lemma in the database. Note that the material used in the tables depicts only the encoded material,<sup>1199</sup> thus will not represent all graphical forms used per lemma in the *Coffin Texts*, nor all attestations of this lemma.<sup>1200</sup> As stated in chapter 2.1.1, all the graphical forms are depicted as standardised hieroglyphs, and will rarely perfectly depict the original script.<sup>1201</sup>

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<sup>1196</sup> As Regulski (2018), p. 262, showed, is the case in regard to the sign structure of the hieratic script.

<sup>1197</sup> Which it clearly is not, I barely scratched the surface of all the material available.

<sup>1198</sup> It is not my intention to suggest that there are no regional preferences in regard to the use of specific verbal forms or verbal constructions in the *Coffin Texts*, rather that the material collected for this work will not be sufficient to perform any scientifically sound statistically research.

<sup>1199</sup> Although material from M1Be was included in chapter 3 and 4, it will not be included in this chapter, as this witness was not encoded in the database. However, as spell 313 which had only one witness (B5C) and the alternative spell 20-25 from T1C were encoded in the database, they will be included.

<sup>1200</sup> I am aware that this might not represent the reality of the lemma and its use, but as there are around 400 verbal lemmas in the database, it would be extremely time consuming to locate and include every graphical form for every lemma.

<sup>1201</sup> Any issues arising due to the script will be discussed with the lemmas themselves.

Based on the attested graphical forms of the lemma, any regional patterns in the sign use and the position of these graphemes in regard to each other will be discussed. The results of the attestations in the database will then be compared to other attestations of that lemma in the *Coffin Texts* outside the database, to verify any perceived regional preferences.<sup>1202</sup> For the purpose of deciding if a pattern represents a regional preference, any attestation of this feature which occurs outside the region would be considered an argument against such.<sup>1203</sup> It falls outside the scope of this chapter to verify any patterns based on other sources that are not related to the *Coffin Texts* in the same regions, although that would be a preferred follow-up for the results gathered in this chapter.

In order to allow for the comparison of the graphical forms, some adjustments to the encoded forms needed to be made. Due to the variety of additions made to the stem of the lemma by the morphology of a verbal form, for example the N35 (—) in a *sḏm.n=f*, it was necessary to reduce all graphical forms encoded in the database to their stem. The only exception to this principle was to retain the duplicated sign in cases of gemination, as a region might have a preference in the placement of the duplicated sign.

However, although the discussion of the stem of the graphical form will habitually include classifiers as well, some classifiers, for example, the A1 (𓀀) or A40 (𓀁) will be ignored for participles where the border between verb form and substantive becomes extremely vague, for example in *msḏd.wt* (those male and females that hate),<sup>1204</sup> where the A1, B1 (𓀂) and Z2 (𓀃) signs were discounted, as they are not considered classifiers of the stem, but rather of the resulting substantive use of the participle. Note that for the terminology of the functions of the signs, Polis & Rosmorduc was followed.<sup>1205</sup>

As the majority of the *Coffin Texts* are written in columns, it is useful to provide an additional description of the graphical form. In this chapter, *long format* and *compact format* are used to describe a specific type of graphical form. A *long format* is used to describe a graphical form which depicts the graphemes of the word without writing a grapheme beside another in the column. A *compact format* describes a form in which two or more graphemes are written next to each other in the column. Figure 5.1 shows both the long and compact format of the same spelling of the lemma *sh̄m*. Note that for the purposes of this chapter, all images of graphical forms have been standardised to depict the word as if written vertically from left to right, although the majority of the original attestations of the *Coffin Texts* would be orientated right to left. However, any alternative orientation of graphemes within words has been maintained.

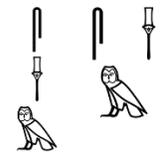


Figure 5.1 Long and compact format of *sh̄m*

<sup>1202</sup> Using van der Plas & Borghouts (1998) as the main source of additional attestations. Note that for the purpose of this verification, only the *Coffin Texts* material published by de Buck will be used, so even though the lemmas might be attested in the *Pyramid Texts* sections of the coffin decoration as well, Allen J. P. (2006) *CT 8*, was not included in this verification process. Nor were any additional sources of *Coffin Texts* not included in the publication of de Buck.

<sup>1203</sup> I am aware that a pure mathematical approach to a language is futile, but as I am only dealing with a section of all attestations of a lemma, I assume that one attestation represents a higher chance that the same features are used again in the other region.

<sup>1204</sup> de Buck (1935) *CT I*, p. 13,d (S10C).

<sup>1205</sup> Polis & Rosmorduc (2015), p. 158-168.

Although all verbal lemmas encoded in the database have been studied, for the sake of brevity in this chapter, not every lemma has been included. Only the lemmas which provided some signs of a regional preference have been included in this chapter, while not including lemmas that provided a regional preference in the database, which was discounted due to the attestations outside the database, or lemmas where no regional preference could be discerned. However, the full discussion of every verbal lemma has been included in appendix 6.

Moreover, the following lemmas have been excluded from this work, as they are either only attested with substantives or adjectives, have only one attestation in the *Coffin Texts*, or are problematic:

*šd* (unknown),<sup>1206</sup> *iš* (to praise, to adore), *iw* (to wail, to complain), *imšh* (to revere, to be revered, to be provided for), *imn* (to hide, to be hidden), *ihi* (to shout), *ikr* (to be excellent) *ʿwš* (to rob, to steal), *whm* (to burn), *bʿbʿ* (to bathe, to bubble), *bš* (to spit, to vomit, to spit out), *bdš* (to be weak, to be weary), *pš* (to fly),<sup>1207</sup> *mš* (to guide, to lead),<sup>1208</sup> *mšwi* (to be new), *mnh* (to slay), *mnh* (to be splendid), *nmt* (to traverse), *nhs* (to awake, to be awake), *nhš* (to be winding), *nh* (to be strong), *nsm* (to burn),<sup>1209</sup> *nkn* (to be injured), *nnt* (to bind, to fetter), *rwq* (to be firm), *rnp* (to be young), *hi* (to acclaim), *hwn* (to be young, to be rejuvenated), *hbs* (to clothe, to cover), *hrst* (to be red), *hsb* (to count, to recon), *hmt* (to become three),<sup>1210</sup> *hni* (to alight),<sup>1211</sup> *hnfi* (to burn), *hnti* (to sail upstream),<sup>1212</sup> *hnd* (to tread), *hrp* (to govern), *hkr* (to adorn), *sš* (to be wise), *sš* (to be sated, to prepare),<sup>1213</sup> *sš* (to make libation), *sini* (to wait),<sup>1214</sup> *sini*

<sup>1206</sup> One attestation, see de Buck (1951) *CT IV*, p. 92,g (B5C). However, as the meaning of this lemma is unknown, it cannot be said with certainty if this is even a verbal form.

<sup>1207</sup> One attestation, see de Buck (1951) *CT IV*, p. 245,a, which is a guess. However, this lemma is relatively common in the *Coffin Texts*, see van der Plas & Borghouts (1998), p. 92 and Gracia Zamacona (2008), p. 453-463, which do not include this phrase in their attestations.

<sup>1208</sup> One attestation, see de Buck (1935) *CT I*, p. 393,d (S2C), however, the sign used is uncertain, as the other witnesses use *š* (to tie, to knot). Moreover, this phrase is not attested in van der Plas & Borghouts (1998), p. 121 or Gracia Zamacona (2008), p. 713-714, which makes this reading highly unlikely.

<sup>1209</sup> One attestation, see de Buck (1951) *CT IV*, p. 412, col. 163 (Sq7Sq). As it is not attested in van der Plas & Borghouts, the reading is uncertain, and it is not attested again in the *Coffin Texts*.

<sup>1210</sup> Three attestations from Meir, see de Buck (1954) *CT V*, p. 155,b (M2NY, M5C, M2C), the translation of this phrase is uncertain.

<sup>1211</sup> One attestation, see de Buck (1935) *CT I*, p. 23,b. Reading is uncertain, as the A2 (𓀀) classifier would allow this to be read as *hni* (to make music) instead. The lemma is common in the *CT* however, see van der Plas & Borghouts (1998), p. 228 and Gracia Zamacona (2008), p. 1028-1035.

<sup>1212</sup> One attestation, see de Buck (1935) *CT I*, p. 400,a (B1Bo). However, this could be read as *hnti* (to be in front of) as well, and this phrase is not attested in van der Molen, van der Plas & Borghouts, and Gracia Zamacona.

<sup>1213</sup> One attestation, see de Buck (1951) *CT IV*, p. 307,e (M54C). However, only this lemma is visible in the phrase, where M57C uses *smi*, which makes reading this uncertain. However, other attestations do exist in the *Coffin Texts*, see van der Plas & Borghouts (1998), p. 241, although they consider the two lemmas of *sš* one lemma instead.

<sup>1214</sup> One attestation, see de Buck (1951) *CT IV*, p. 318,b (M54C), reading of this lemma is uncertain here. Read as part of *sin* (to run) in van der Plas & Borghouts (1998), p. 245, a lemma that does not occur in the database.

(to cause to cut off),<sup>1215</sup> *s<sup>c</sup>b* (to purify),<sup>1216</sup> *swzḥ* (to endure),<sup>1217</sup> *swn* (to suffer), *swḥi* (to boast), *sbn* (to give to suck),<sup>1218</sup> *sm* (to help),<sup>1219</sup> *sms* (to be old), *snm* (to feed),<sup>1220</sup> *snnw* (to make two),<sup>1221</sup> *snḥ* (to tie up), *srḥ* (to warm), *shkz* (to cause to rule),<sup>1222</sup> *shbi* (to cause to be hushed),<sup>1223</sup> *shni* (to rest), *shdi* (to cause to sail upstream),<sup>1224</sup> *ssz<sup>w</sup>* (to eliminate),<sup>1225</sup> *ssmt* (to cause to hear),<sup>1226</sup> *ssnb* (to cause to be healthy),<sup>1227</sup> *sšz* (to ask),<sup>1228</sup> *sṯz* (to pull),<sup>1229</sup> *stkn* (to cause to approach),<sup>1230</sup> *sdḥ* (to hide),<sup>1231</sup> *šp* (to be blind), *šps<sup>s</sup>* (to be noble), *šsz* (to be wise), *kz<sup>s</sup>* (to bind, to string), *kmz* (to mourn), *krf* (to contract), *kmm*

<sup>1215</sup> One attestation, see de Buck (1935) *CT I*, p. 72,b (B1P), there are no additional attestations in the *CT* according to van der Plas & Borghouts (1998), p. 245.

<sup>1216</sup> One attestation, see de Buck (1935) *CT I*, p. 144,b (L2Li), where the other witnesses use *sw<sup>c</sup>b* (to purify) instead. This lemma is not attested in van der Molen or van der Plas & Borghouts.

<sup>1217</sup> One attestation, see de Buck (1935) *CT I*, p. 109,a. Reading is highly uncertain, as this phrase is not mentioned in van der van der Molen (2000), p. 463 or van der Plas & Borghouts (1998), p. 247.

<sup>1218</sup> Two attestations, see de Buck (1935) *CT I*, p. 143,b (B3Bo, L2Li), in a difficult form, as the other witnesses use *sbnn.wt* (reproduction) instead, which could be read for these forms as well. Moreover, in van der Plas & Borghouts (1998), p. 249, this phrase is not attested as verbal construction.

<sup>1219</sup> One attestation, see de Buck (1947) *CT III*, p. 179,e (P.Gard.2). Although this lemma is attested in the *CT*, see van der Plas & Borghouts (1998), p. 253, the reading of this lemma in this phrase is uncertain, based on an image of the original, where there might be something else than a S29 (𐎓) before the G17 (𐎗). Moreover, this phrase is not attested for this lemma in van der Plas & Borghouts.

<sup>1220</sup> One attestation, see de Buck (1947) *CT III*, p. 14,a. Although the lemma is attested in van der Plas & Borghouts (1998), p. 258, this phrase is added as a separate unique lemma, which meaning is uncertain.

<sup>1221</sup> One attestation, see de Buck (1954) *CT V*, p. 155,a, in a phrase with an unclear translation, it is possible this lemma does not exist at all.

<sup>1222</sup> One attestation, see de Buck (1951) *CT IV*, p. 193,e (BH1Br). There are no other attestations of this lemma in the *CT*, see van der Plas & Borghouts (1998), p. 261.

<sup>1223</sup> One attestation, see de Buck (1935) *CT I*, p. 73,a (T1L). Based on van der van der Molen (2000), p. 536 and van der Plas & Borghouts (1998), p. 263, there are no other attestations in the *CT*.

<sup>1224</sup> One attestation, see de Buck (1951) *CT IV*, p. 297,a (T3Be), there is only one additional attestation of this lemma in the *CT* according to van der van der Molen (2000), p. 544 and Gracia Zamacona (2008), p. 1269, in de Buck (1956) *CT VI*, p. 329,l (B1L), which only varies by using P1A (𐎗𐎗) instead of P1 (𐎗).

<sup>1225</sup> One attestation, see de Buck (1938) *CT II*, p. 55,c (Pap.Berl). Based on van der van der Molen (2000), p. 546 and van der Plas & Borghouts there are no other attestations in the *CT*.

<sup>1226</sup> One attestation, see de Buck (1947) *CT III*, p. 14,a (B3Bo). Not attested in van der Molen or van der Plas & Borghouts. The reading of this lemma is uncertain in this phrase. Note that I read this lemma as a causative of the lemma *smt* (to hear), see appendix 6.247.

<sup>1227</sup> One attestation, see de Buck (1947) *CT III*, p. 7,b (B3Bo), there are no other attestations of this lemma in the *CT* according to van der Plas & Borghouts (1998), p. 266.

<sup>1228</sup> One attestation, see de Buck (1947) *CT III*, p. 250,a (T1Be), where the other witnesses use *šsz* instead. van der Plas & Borghouts (1998), p. 266, give this lemma as ‘meaning unknown’, without additional attestations.

<sup>1229</sup> One attestation, see de Buck (1951) *CT IV*, p. 303,b, it is uncertain if this is correct, as in IV,303,a *sṯz* (wound) is used instead. However, this lemma is attested outside the database, see van der Plas & Borghouts (1998), p. 272.

<sup>1230</sup> One attestation, see de Buck (1938) *CT II*, p. 73,a (B3L), there are no other attestations of this lemma in the *CT* according to van der Plas & Borghouts (1998), p. 271.

<sup>1231</sup> One attestation, see de Buck (1935) *CT I*, p. 60,b (B6C). Due to the A29 (𐎗) classifier, it is not unlikely that this is simply a misspelling of *shd* (to be upside down), which is used in the other witnesses.

(to be black),<sup>1232</sup> *gʒw* (to be narrow),<sup>1233</sup> *gwʒ* (to pull tight),<sup>1234</sup> *tʒ* (to be hot), *twr* (to purify, to be pure), *tkʒ* (to burn), *mi* (to raise),<sup>1235</sup> *mmw* (to boil in a vat), *dʒm* (meaning unknown, verbal use is a guess), *dsr* (to be holy, to be splendid, to be sacred).

As the study of any regional preferences in the graphical form of the stem of a lemma is restricted to that lemma, an attempt was made to find regional preferences in the visual representation of the morphological features of the verbal forms as well. In section 5.4 the regional patterns in the graphical form of the different ending types of the first-person stative will be discussed.

Sadly, this was the only feature in which any clear regional patterns could be discerned. Attempts were made to see if the use of a *i*. prefix was regionally conditioned, or if the use of a written *.y/.w* ending in the prospective *sdm=f*, relative *sdm=f/sdm.n=f* or participles had any regional preferences. However, these attempts proved fruitless based on the material from the database, and no patterns could be discerned.<sup>1236</sup>

### 5.3. Graphical forms of the lemmas of verbal forms

In the following sections, the graphical forms of the lemmas will be discussed. Note that any regional feature in the graphical forms should only be considered to apply to the lemma it belongs to, and not be considered a feature that applies to all lemmas of that region. The lemmas will be discussed *ʒ* to *d*, although only the lemmas in which regional preferences could be discerned were added here, while the other lemmas are included in appendix 6.

#### 5.3.1. *ʒwi* (to extend)<sup>1237</sup>

In the database, this lemma is only attested twice, both of which occur in Meir.<sup>1238</sup> Therefore, the database does not inform any regional preference. Moreover, the two graphical forms (see table 5.1) are quite distinct, which suggests that this verb form is extremely varied in Meir. However, outside the

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<sup>1232</sup> Attested once in the database, see de Buck (1951) *CT IV*, p. 268,d (T1C,a), although it could be argued to be an adjective, as it is part of a name of a divinity. Moreover, all other witnesses use *ʔk* (to enter) here. Note that in van der Plas & Borghouts (1998), p. 294, this lemma is only considered as an adjective.

<sup>1233</sup> Attested once in the database, see de Buck (1935) *CT I*, p. 327,b (M-ann). However, de Buck did not see the original, and the alternative version of this witness uses *sdm* (to hear, to listen) here, which makes the existence of this attestation dubious. However, this lemma is attested outside the database, see van der Plas & Borghouts (1998), p. 297).

<sup>1234</sup> Attested once in the database, see de Buck (1938) *CT II*, p. 390,b (S2C). However, the token is damaged, and the other witnesses use *pgʒ* (to open up; see section 5.3.57). However, the lemma *gwʒ* is attested in the *CT* outside the database, see van der Plas & Borghouts (1998), p. 297 and Gracia Zamacona (2008), p. 1436-1439.

<sup>1235</sup> One attestation, see de Buck (1935) *CT I*, p. 80,a (B4C), which van der Plas & Borghouts (1998), p. 313, placed under *mmw* (number). My translation of this phrase is uncertain, as it is a unique phrase, which is damaged.

<sup>1236</sup> Only with the *i*. prefix there is a slightly higher chance that it occurs in the Theban area with the stative, but as this occurred only in two out of the 133 statives attested in the Theban area, it is meaningless.

<sup>1237</sup> van der van der Molen (2000), p. 2.

<sup>1238</sup> de Buck (1947) *CT III*, p. 11,c; de Buck (1954) *CT V*, p. 149,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 1.

database, a variant of form 2 without the Z1 (𓏏) classifier is attested in Deir el-Bersha as well.<sup>1239</sup>

Moreover, outside the database it is possible in Deir el-Bersha and the Theban area to include the Y2 (𓏏) classifier.<sup>1240</sup> Nonetheless, the phonetic spelling of form 1 is only attested in Meir.

Graphical form stem	no.	Region	Attestations
	1	Meir	1
	2	Meir	1 <sup>1241</sup>

Table 5.1 Graphical forms of the stem of 𓏏wi.

### 5.3.2. 𓏏wh (to serve)<sup>1242</sup>

The lemma 𓏏wh only occurs three times in the database,<sup>1243</sup> and all attestations occur in Meir, in the same phrase. It is not unlikely that the use of this form represents a corruption, as G1T and A1C use 𓏏h (to be/become a spirit; see section 5.3.6), and M46C and M4C use hwi (to protect; see section 5.3.108) instead. In general, this section of the text is badly damaged for all witnesses from Meir, which compounds the issues. As one can see in table 5.2, the graphical forms are varied. Based on the additional attestations outside the database,<sup>1244</sup> form 2 and 3 are only attested in Meir, while form 1 is attested in Deir el-Bersha as well. However, it is possible outside the database to use a F40 (𓏏) instead of the G1 (𓏏) in Asyut and Deir el-Bersha. Moreover, the A24 (𓏏) classifier can be used in Deir el-Bersha as addition to the D40 (𓏏) classifier.

Graphical form stem	no.	Region	Attestations
	1	Meir	1
	2	Meir	1

<sup>1239</sup> de Buck (1947) *CT III*, p. 156,b (B2Bo,a).

<sup>1240</sup> de Buck (1935) *CT I*, p. 222/102 (B16C); de Buck (1961) *CT VII*, p. 25,j (T1Be).

<sup>1241</sup> Note that reading this as 𓏏wi is highly uncertain, as it might simply be a corruption of 𓏏w.wt (offerings). See de Buck (1947) *CT III*, p. 11,c (M2C).

<sup>1242</sup> van der van der Molen (2000), p. 2.

<sup>1243</sup> de Buck (1954) *CT V*, p. 145,a.

<sup>1244</sup> de Buck (1951) *CT IV*, p. 365,a.

Graphical form stem	no.	Region	Attestations
	3	Meir	1 <sup>1245</sup>

Table 5.2 Graphical forms of the stem of *ʕwḥ*.

### 5.3.3. *ʕfi* (to gorge)<sup>1246</sup>

In the database the lemma *ʕfi* occurs in one phrase only,<sup>1247</sup> although it is attested in ten witnesses. As one can see in table 5.3, the variation lies mostly in the use of a different classifier, or in a duplication of the *ʕf* section. Note that in van der Molen *ʕfʕf* (form 3) is considered a separate lemma,<sup>1248</sup> although still unique to this phrase. Form 4 should be considered a corruption, in which the I9 (𓂏) and G1 (𓂑) switched position.<sup>1249</sup>

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1		3	Theban area	1
						Gebelein	1
	2	Deir el-Bersha	3				
		Meir	2		4	Unknown (Y1C)	1
		Asyut	1				

Table 5.3 Graphical forms of the stem of *ʕfi*.

Although it is based on a single attestation, it could be suggested that Beni Hasan prefers to use a humanoid classifier over the bird here. However, the additional attestations outside the database show that the use of a humanoid classifier occurs in P.Gard.2 as well, which is suggested to originate from Asyut.<sup>1250</sup> Therefore, it cannot be assumed to be a local preference.

The use of the *ʕfʕf* does present an interesting feature. Even though the attestations come from the Theban area and Gebelein, there seems to be some distinction, as T3C and G1T both considered represent the same southern Egyptian school of artist which seemed to exist in the First Intermediate

<sup>1245</sup> See de Buck (1951) *CT IV*, p. 365,a (M5C), the G25 (𓂑) is not visible, but de Buck suggest the traces suit a bird. It could simply be a G1 (𓂑) as well.

<sup>1246</sup> van der van der Molen (2000), p. 4.

<sup>1247</sup> de Buck (1938) *CT II*, p. 394,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 2.

<sup>1248</sup> van der van der Molen (2000), p. 4.

<sup>1249</sup> Even though it would be possible to read it as *fʕi* (to lift, to carry) here, the G38 (𓂑) classifier would be unusual.

<sup>1250</sup> Schenkel (1996), p. 125.

Period.<sup>1251</sup> Thus, the duplication of *ꜣf* could suggest a regional preference, even if it only occurred during the First Intermediate Period.

### 5.3.4. *ꜣmm* (to seize, to grasp)<sup>1252</sup>

The lemma *ꜣmm* is attested thirteen times in the database. However, only eleven attestations are from verbal forms.<sup>1253</sup> The majority of the attestations are from spell 75, while one attestation comes from spell 313, a unique spell which only occurs in B5C. The attestations per region are set out in table 5.4, for every graphical form of the stem. Note that as this is a *2ae gem.* lemma and gemination occurs in the database, the table has been divided in gemination and no gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Deir el-Bersha	5				
		Meir	1				
<i>Gemination</i>				<i>Gemination</i>			
	2	Theban area	1		4	Deir el-Bersha	1
							
							
	3	Asyut	2		5	Asyut	1
							
							

Table 5.4 Graphical forms of the stem of *ꜣmm*.

Note that form 5 represents an error by the artist, as the second G1 () should be read as a G17 (). The use of a classifier seems to be the preference in most regions. It is remarkable that form 3 and 5 both use a D36 () as classifier, where the D49 () and D40 () seems more preferable for this verb. Moreover, it has to be a choice by the artist, as the script used in the witnesses (S1C and S2C) is a nearly hieroglyphic form of cursive. This type of script would differentiate between the different signs of the arm, which can become indistinguishable in hieratic and near hieratic cursive script.<sup>1254</sup> Thus, it could be

<sup>1251</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>1252</sup> van der van der Molen (2000), p. 4.

<sup>1253</sup> de Buck (1935) *CT I*, p. 397,b, 397,b; de Buck (1951) *CT IV*, p. 92,h. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 3.

<sup>1254</sup> Möller (1909), p. 9.

argued that Asyut prefers to use the D36 as classifier with *ꜣmm*. However, as S1C and S2C belong to the same owner, it might be a feature of these two supports instead.

Based on the sole attestation from the Theban area, one could suggest that the Theban area prefers not to add a classifier. However, in the original support (T3C) the verb is written together with *ndr* as a double column,<sup>1255</sup> which could have been the reason why there is no classifier. Outside the database there are no other attestations from the Theban area which use this lemma, although the absence of a classifier is attested in Asyut as well.<sup>1256</sup> Thus, although the absence of a classifier might be a feature of the Theban area, it can be left out in other regions.

### 5.3.5. *ꜣr* (to drive away)<sup>1257</sup>

This lemma is attested 28 times in the database,<sup>1258</sup> although the majority of its attestations come from the name of a divinity in spell 335.<sup>1259</sup> Note that the first vowel of this lemma is varied, as it can be written as *iꜣ* or *ꜣi* as well. This is most likely a visual representation of the conflation of the *ꜣ* phoneme with the *i* in this lemma.<sup>1260</sup> In the following table the attestations per region are set out for every graphical form of the stem (table 5.5):

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		7	Saqqara	2
	2	Saqqara	1		8	Theban area	1
	3	Deir el-Bersha Meir Theban area	3 2 3		9	Theban area	1
	4	el-Lisht Beni Hasan Meir	3 2 4		10	Meir	1

<sup>1255</sup> It sometimes occurs in the *Coffin Texts* that the text has repeated features in the text, where for example the subject of a verb is written once in the column, and the two verbs forms are written above it as two columns next to each other, both using the subject that is only written once. Thus, it does not mean that two columns are written in one column, but rather that sections of the phrase in recurrent constructions are written as two columns, instead of repeating parts of the phrase that do not change twice.

<sup>1256</sup> de Buck (1938) *CT II*, p. 236,c (S1C,b).

<sup>1257</sup> van der van der Molen (2000), p. 5.

<sup>1258</sup> de Buck (1951) *CT IV*, p. 265,d, 266-267,b, 266-267,e; de Buck (1954) *CT V*, p. 152,d-e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 3.

<sup>1259</sup> *n ꜣr wr mn=f* 'the great one is not driven away' is his name de Buck (1951) *CT IV*, p. 267,c (M57C). Note that the phrase is extremely variable, and in some witnesses the negation is not written.

<sup>1260</sup> Peust (1999), p. 142.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	5	Saqqara	1		11	Meir	1
	6	Theban area	1 <sup>1261</sup>		12	Meir	1

Table 5.5 Graphical forms of the stem of ʕr.

Based on these attestations, it seems that in Deir el-Bersha there is the preference to not add a M17 (𓄀) to the word. Although the form *iʕr* is attested once in the Theban area as well, it occurs more often in Meir. In el-Lisht and Beni Hasan there seems to be a preference for writing *iʕr* in a compact format (form 4). Beyond these points, there does not seem to be any clear regional preferences in the spelling of the stem of ʕr, and especially Meir can be extremely varied in its graphical form.

### 5.3.6. ʕh (to be/become a spirit, to be potent, to be well)<sup>1262</sup>

In the database, the lemma *ʕh* is attested 63 times. However, some of these are substantives,<sup>1263</sup> and only 52 attestations represent verbal forms.<sup>1264</sup> In table 5.6, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	2		7	Asyut	1
	2	Meir Theban area	2 1		8	Meir Asyut Aswan	4 1 1
	3	Gebelein Aswan	1 1		9	Deir el-Bersha Meir	1 2
	4	Meir	1		10	Deir el-Bersha Asyut Aswan	3 5 1

<sup>1261</sup> Note that the V4 (𓄀) is assumed to be a corruption of the T12 (𓄀) due to their similar form.

<sup>1262</sup> van der van der Molen (2000), p. 6.

<sup>1263</sup> For example, in de Buck (1935) *CT I*, p. 4,a (B1P), *ʕh.w* (the potent ones) is used, even though it could be argued that it is technically a participle.

<sup>1264</sup> de Buck (1935) *CT I*, p. 4-5,a, 141,e, 376,b; de Buck (1938) *CT II*, p. 266-267,d, 273,d-f, 287,d-g, 288-289,a; de Buck (1954) *CT V*, p. 123,c, 145,a, 157,c-d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 3.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	5	Deir el-Bersha Gebelein	2 2		11	Beni Hasan Deir el-Bersha Meir Asyut	1 1 4 9
	6	Asyut Theban area Gebelein	1 2 2				

Table 5.6 Graphical forms of the stem of *ʕh*.

In this lemma, there are only scant signs of regional preference. The graphical form used in Meir is highly varied, but it seems that the G25 () is never written with a curl or stroke at its claws. The attestations from the Theban area suggest that the Y2 () classifier is always written. However, as this is based on one witness only (T3L), it might be a personal preference of the artist responsible for this witness. Moreover, outside the database the Theban area occurs without an Y2 classifier.<sup>1265</sup> Asyut seems to have a preference for using the interpretant Aa1 () and the Y2 classifier, although the interpretant is not always there. Alternative forms occur in Asyut, but are rare in comparison to form 10 and 11.

### 5.3.7. *ʕh* (to nurse, to bring up)<sup>1266</sup>

This lemma is attested 21 times in the database, although ten of these attestations are substantives, as *ʕh.yh* (nurse) was encoded as part of this lemma.<sup>1267</sup> Note that all attestations, including the substantives, occur in the same phrase.<sup>1268</sup> Additionally, the use of the B5 () represents a standardisation, as the scripts used by the witnesses rarely provide the all the specific details of this complex sign. In table 5.7, the attestations per region are set out for every graphical form:

<sup>1265</sup> de Buck (1935) *CTI*, p. 286,f (T9C).

<sup>1266</sup> van der van der Molen (2000), p. 10.

<sup>1267</sup> As the noun is technically a participle of *ʕh* (she who nurses, i.e. a nurse).

<sup>1268</sup> de Buck (1935) *CTI*, p. 48,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 6-7.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	4		4	Deir el-Bersha	1
		Asyut	1				
		Theban area	2				
	2	Deir el-Bersha	1		5	Deir el-Bersha	1 <sup>1269</sup>
							
							
	3	Beni Hasan	1				
							

Table 5.7 Graphical forms of the stem of *ꜣꜣ*.

In this lemma, there are no clear signs of regional preferences for the graphical form of the stem. However, one interesting feature stands out. The addition of a M17\*M17 () group only occurs in Deir el-Bersha, and more specifically in the witnesses that are dated to Amenemhat II – Sesostris III (B15C and B1P).<sup>1270</sup> The other attestations of Deir el-Bersha (B2Bo, B3Bo, B4Bo and B6C) are all dated to the period of the late 11th dynasty until the early 12th dynasty,<sup>1271</sup> thus it could be suggested that the addition of the M17\*M17 is based on the date of coffin creation. However, outside the database, the addition of this group seems to be unique to this phrase, as it is not repeated in the other attestations from the *Coffin Texts*.

### 5.3.8. *i* (to say, to speak)<sup>1272</sup>

In the database, this lemma has 225 attestations. However, only 79 attestations represent verb forms,<sup>1273</sup> the other attestations are interjections. In table 5.8 the attestations per region are set out for every graphical form of the stem:

<sup>1269</sup> Note that this form represents a special case, as it only occurs with this witness (B6C). It might be simply a dittography of the *ꜣꜣ.wt* before it in the phrase, but due to the duplication of the V13 () with a 2-lit verb, I took it as a *ꜣꜣmm=f* instead here.

<sup>1270</sup> Willems (1988), p. 74-77.

<sup>1271</sup> Willems (1988), p. 70-74.

<sup>1272</sup> van der van der Molen (2000), p. 11.

<sup>1273</sup> de Buck (1935) *CT I*, p. 32,a, 94,c, 102,a, 107,b, 121,b, 141,b, 145,a, 145,d, 397,a; de Buck (1938) *CT II*, p. 79,a, 79,b; de Buck (1947) *CT III*, p. 223,f; de Buck (1951) *CT IV*, p. 87,b, 92,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 9.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht Deir el-Bersha Meir Asyut	3 25 1 2		7	Deir el-Bersha	3
	2	Deir el-Bersha Meir Asyut Gebelein	23 2 2 1		8	el-Lisht Deir el-Bersha	3 6
	3	Meir	1		9	Asyut	1
	4	Deir el-Bersha	1		10	Deir el-Bersha	1
	5	Theban area	1		11	Theban area	1
	6	Meir Theban area	1 1				

Table 5.8 Graphical forms of the stem of *i*.

For this lemma, some regional preferences can be distinguished. The addition of a G1 () is only attested in the Theban area, although both form 5 and 11 come from the same witness (T1L).<sup>1274</sup> The use of the Y2 () classifier is only attested in Deir el-Bersha, likewise from one witness (B1P). In el-Lisht, there is either no classifier, or a Z1 (), which suggest that this region prefers to avoid the humanoid classifiers. Gebelein is only attested with form 2. Even though this is only a single attestation, the same form is used for the interjection as well,<sup>1275</sup> which suggests that form 2 represents the preferred form for Gebelein.

### 5.3.9. *i*ꜣ (to stride)<sup>1276</sup>

There are seventeen attestations of this lemma in the database.<sup>1277</sup> Table 5.9 shows the attestations per region for every graphical form of the stem:

<sup>1274</sup> Context and the other witnesses make it unlikely that this should be read as *i*ꜣ (to stride) instead, see section 5.3.9.

<sup>1275</sup> de Buck (1954) *CT V*, p. 120,a.

<sup>1276</sup> van der van der Molen (2000), p. 11.

<sup>1277</sup> de Buck (1935) *CT I*, p. 86-87,b; de Buck (1938) *CT II*, p. 68,a, 68,2\*, 71,a, 77,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 9 and Gracia Zamacona (2008), p. 12.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	3		4	Asyut	1 <sup>1278</sup>
	2	Deir el-Bersha	2 <sup>1279</sup>		5	Asyut	1 <sup>1280</sup>
	3	Asyut	9				

Table 5.9 Graphical forms of the stem of *iʒ*.

For the attestations in the database, there is a clear difference between the attestations from Asyut and Deir el-Bersha, as the long format of form 3 is only attested in Asyut. For the attestations outside the database this is true as well, although there are hardly any other attestations of this lemma in the *Coffin Texts*.

### 5.3.10. *iʒwi* (to be aged)<sup>1281</sup>

There are eighteen attestations of this lemma in the database, although only sixteen attestations from the same phrase in spell 75 are verbal forms.<sup>1282</sup> As one can see in table 5.10, there are only two forms used for the stem:

Graphical form stem	no.	Region	Attestations
	1	Saqqara	1
		Deir el-Bersha	4
		Meir	6
		Asyut	1
		Theban area	1
		Gebelein	1
	2	Deir el-Bersha	2

Table 5.10 Graphical forms of the stem of *iʒwi*.

<sup>1278</sup> Written as a line in the original witness. Note that the Z1 ( ) signs represent filler strokes.

<sup>1279</sup> From the same witness (B3L), see de Buck (1938) *CT II*, p. 71,a, 77,c. Due to the A28 (𓆎) classifier is it uncertain if it even is this lemma, the reading is based on S2C which has this lemma in the same phrases. However, it is possible that this represents a corruption of *kʒi* (to be tall, to be high), see section 5.3.179, where the use of the A28 makes more sense.

<sup>1280</sup> Note that the Z1 ( ) signs represent filler strokes.

<sup>1281</sup> van der van der Molen (2000), p. 12-13.

<sup>1282</sup> de Buck (1935) *CT I*, p. 374-375,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 10.

The only variation occurs in Deir el-Bersha, where form 2 is used in addition to form 1. However, as the other attestations of this lemma in the *Coffin Texts* outside this lemma only feature witnesses from Deir el-Bersha, it cannot be said if the other regions might use form 2 as well.

### 5.3.11. *i3t* (to injure, to be injured, to be missing)<sup>1283</sup>

This lemma has a total of seventeen attestations in the database, from the same phrase in spell 154.<sup>1284</sup> In the following table, the attestations per regions are shown for every graphical form of the stem (table 5.11):

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		7	Deir el-Bersha	1
	2	Deir el-Bersha	2		8	Deir el-Bersha Asyut	1 4
	3	Asyut	1		9	Asyut	1
	4	Deir el-Bersha	2		10	Deir el-Bersha	1
	5	Deir el-Bersha	1		11	Deir el-Bersha	1
	6	Deir el-Bersha	1				

Table 5.11 Graphical forms of the stem of *i3t*.

For this lemma, there are some signs of regional preferences, without clear borders. Although the use of X1 (..) instead of V13 (=) occurs in Deir el-Bersha as well, it is more common in Asyut. Inversely, Deir el-Bersha is more likely to use the V13 instead of the X1. If a classifier is written, Asyut is more likely to use the D57 (𓄀) than the G37 (𓄁), where Deir el-Bersha uses both classifiers at more or less the same rate.

<sup>1283</sup> van der van der Molen (2000), p. 16

<sup>1284</sup> de Buck (1938) *CT II*, p. 276-277,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 12.

The use of other classifiers seems to only occur in Deir el-Bersha. Outside the database there is only one additional attestation of this lemma,<sup>1285</sup> and the only visible attestations are from the Theban area and Saqqara, which use either form 2 or form 8.<sup>1286</sup>

### 5.3.12. *iꜥi* (to wash)<sup>1287</sup>

The lemma *iꜥi* has 26 attestations in the database, although only 21 attestations represent verbal forms.<sup>1288</sup> In table 5.12, the attestations per region are shown for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	5		4	Deir el-Bersha	1
	2	Meir	1		5	Deir el-Bersha	4
	3	Papyrus (P.Gard.2)	2			Asyut	4

Table 5.12 Graphical forms of the stem of *iꜥi*.

From the attestations in the database, one could make the suggestion that Asyut prefers to use a long format (form 5) for this lemma. However, form 1 is attested outside the database in Asyut as well.<sup>1289</sup> In Meir there seems to be a preference for the compact format (form 1). However, the long format occurs outside the database as well.<sup>1290</sup> However, the use of the Y2 () seems to only occur in Meir for this lemma. Note that this lemma does not serve as evidence that P.Gard.2 originates from Asyut,<sup>1291</sup> as Asyut usually adds the N35A () as classifier, which was not added in P.Gard.2.

### 5.3.13. *iꜥb* (to unite, to be united, to hand over)<sup>1292</sup>

In the database, this lemma has a total of 30 attestations.<sup>1293</sup> In table 5.13, the attestations per region are set out for every graphical form of the stem:

<sup>1285</sup> de Buck (1935) *CT I*, p. 295,c.

<sup>1286</sup> Although T2C uses a long format of form 1, and Sq3C used a D56 () instead of a D57.

<sup>1287</sup> van der van der Molen (2000), p. 17.

<sup>1288</sup> de Buck (1938) *CT II*, p. 81,b; de Buck (1947) *CT III*, p. 179,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 13.

<sup>1289</sup> de Buck (1954) *CT V*, p. 292,h (S2C).

<sup>1290</sup> de Buck (1961) *CT VII*, p. 128,f (M2C).

<sup>1291</sup> Schenkel (1996), p. 125.

<sup>1292</sup> van der van der Molen (2000), p. 18.

<sup>1293</sup> de Buck (1935) *CT I*, p. 376-377,c, 393,c; de Buck (1938) *CT II*, p. 76,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 13-14.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		9	Gebelein	1
	2	Asyut	2		10	Deir el-Bersha	2
	3	Gebelein	1		11	Deir el-Bersha	1
	4	Meir	1		12	Meir	1
	5	Deir el-Bersha	1		13	Deir el-Bersha Theban area	1 1
	6	Deir el-Bersha Meir	5 2		14	Deir el-Bersha Meir	1 1
	7	Deir el-Bersha Meir	2 4		15	Meir	1
	8	Theban area	1				

Table 5.13 Graphical forms of the stem of *iʿb*.

Based on the database, it could be suggested that the attestations from Asyut never add the M17 (𐎎) to the lemma. However, this does occur in Asyut outside the database.<sup>1294</sup> In Gebelein, the F18 (𐎎) is always added to the spelling, even in attestations outside the database. There do not seem to be any other additional regional preferences, as the graphical form can be remarkably varied.

<sup>1294</sup> de Buck (1951) *CT IV*, p. 173,e (S2C).

### 5.3.14. *iw<sup>c</sup>* (to inherit)<sup>1295</sup>

This lemma is relatively common in the database, with 107 attestations. However, only 51 attestations represent verbal forms.<sup>1296</sup> In table 5.14, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		7	Deir el-Bersha	1
	2	Deir el-Bersha Asyut	20 6		8	Theban area	2
	3	Deir el-Bersha Asyut Theban area	9 2 1		9	Deir el-Bersha	3
	4	Deir el-Bersha	1		10	Meir	2
	5	Deir el-Bersha	1		11	Meir	1
	6	Theban area	1				

Table 5.14 Graphical forms of the stem of *iw<sup>c</sup>*.

In general, there does not seem to be a regional preference, although some regional features do seem to exist. The absence of the E9 () for this lemma (form 10, 11 and 12) is rare, but it is only attested in Deir el-Bersha and Meir. However, outside the database, the absence is attested in the Theban area as well.<sup>1297</sup> Nonetheless, based on the database, form 11 and 12 represent the only form in which the attestations from Meir occur,<sup>1298</sup> while form 10 seems to be unique to Deir el-Bersha.

<sup>1295</sup> van der van der Molen (2000), p. 23

<sup>1296</sup> de Buck (1935) *CT I*, p. 15,b, 37,f, 41-42,c-a; de Buck (1938) *CT II*, p. 278-279,b, 284-285,c; de Buck (1951) *CT IV*, p. 93,d; de Buck (1954) *CT V*, p. 154,f. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 19.

<sup>1297</sup> de Buck (1956) *CT VI*, p. 398,h (T1L).

<sup>1298</sup> There is a lack of additional attestations from Meir to verify this claim. However, when used as *iw<sup>c</sup>* (heir), see de Buck (1938) *CT II*, p. 69,a, the E9 is used in the witnesses from Meir as well.

### 5.3.15. *ibi* (to be thirsty)<sup>1299</sup>

There are 47 attestations for this lemma in the database, but only eleven attestations represent verbal forms.<sup>1300</sup> In table 5.15, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		5	Deir el-Bersha	2
	2	Asyut	1		6	Deir el-Bersha	2
	3	Deir el-Bersha	2		7	Asyut	1
	4	Deir el-Bersha	1				

Table 5.15 Graphical forms of the stem of *ibi*.

In the database, it can be suggested that the use of the E8 (𓏏) only occurs in Deir el-Bersha. However, outside the database it occurs in the Theban area and Saqqara as well.<sup>1301</sup> Additionally, when the attestations beyond the database are included, it becomes clear that form 5 is often used in all regions. Nonetheless, the use of the Y2 (𓏏) classifier seems to only occur in Deir el-Bersha. Moreover, form 2 seems to only occur in Asyut, as all other witnesses add a A2 (𓀀), E8 or N35A (𓏏).

### 5.3.16. *ini* (to bring, to bring away, to buy)<sup>1302</sup>

The lemma *ini* is quite common, and has 233 attestations in the database. However, only 229 of these attestations reflect verbal forms,<sup>1303</sup> as the other four attestations are considered substantives.<sup>1304</sup> In table 5.16, the attestations per region are set out for every graphical form of the stem. Note that this is

<sup>1299</sup> van der van der Molen (2000), p. 26.

<sup>1300</sup> de Buck (1947) *CT III*, p. 19,b, 19,d, 187,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 21. Note that *ib.t* (thirst) was considered to be part of this lemma.

<sup>1301</sup> de Buck (1954) *CT V*, p. 19,a (T1C), 22,c (Sq11C).

<sup>1302</sup> van der van der Molen (2000), p. 38.

<sup>1303</sup> de Buck (1935) *CT I*, p. 4,b, 4,d, 29,b, 35,e, 36,a, 57,d, 73,b,139,b, 140,b, 140,d-e, 140,g, 369-371,c-a, 375,e, 376-377,b; de Buck (1938) *CT II*, p. 59,a, 88-89,d-a, 89,e, 89,h, 390,c, 398,b; de Buck (1947) *CT III*, p. 223,g; de Buck (1951) *CT IV*, p. 88,m-n, 88,o, 270-271,c, 272,c, 283,d, 299,c, 302,e, 325,a; de Buck (1954) *CT V*, p. 120,b, 120-121,c-a, 121,c-d, 154,a, 154,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 29.

<sup>1304</sup> de Buck (1935) *CT I*, p. 4,b (B1P, Y1C, S10C), 4,d (Y1C), even though it could be argued that these substantives are participles.

a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
<i>No Gemination</i>				<i>No Gemination</i>			
	1	el-Lisht Deir el-Bersha Asyut	1 1 1		5	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Asyut Theban area Gebelein Aswan Papyrus (Pap.Berl.) Unknown (Y1C)	4 6 4 79 29 6 23 2 4 1 1
	2	Gebelein	1				
	3	Beni Hasan Deir el-Bersha Meir Theban area Gebelein	2 2 2 4 4				
	4	Aswan	1		6	Gebelein	1
<i>Gemination</i>				<i>Gemination</i>			
	7	Gebelein	2		11	Saqqara Beni Hasan Deir el-Bersha Meir Asyut Theban area Gebelein Aswan Unknown (Y1C)	1 1 7 19 1 6 2 3 1
	8	Beni Hasan Theban area Gebelein	1 1 2				
	9	Gebelein	1				
	10	Gebelein	2				

Table 5.16 Graphical forms of the stem of *ini* (to bring).

For this lemma, there are only some vague signs of a regional preference. The use of the D54 (∧) classifier is only attested in Gebelein, even though the attestations from Gebelein occur outside the database without the D54 as well. Aswan has one unique feature with form 4, even though this might have simply been an error for a N35 (—), despite the signs being quite different.<sup>1305</sup> Beyond these features there are no real meaningful variations that show regional preferences.

<sup>1305</sup> See de Buck (1954) *CT V*, p. 121,3\* and Willems (1996), pl. 21, col. 140.

### 5.3.17. *ini* (to sever)<sup>1306</sup>

This lemma has only five attestations in the database, from the same phrase in spell 23.<sup>1307</sup> In table 5.17, one can see the attestations per region for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Deir el-Bersha	1
		Theban area	1				
	2	Theban area	1		4	Theban area	1

Table 5.17 Graphical forms of the stem of *ini* (to sever).

Based on the database, there does not seem to be a regional preference for this lemma, although the D40 (𓄀) classifier only occurs in the Theban area. The only other attestation of this lemma in the *Coffin Texts*<sup>1308</sup> does not disprove the use of D40 classifier in the Theban area, although the lemma can only be seen fully intact in three of the ten witnesses, due to damage.<sup>1309</sup>

### 5.3.18. *int* (to fetter)<sup>1310</sup>

In the database, there are a total of five attestations for this lemma, from the same phrase of spell 23.<sup>1311</sup> In table 5.18, the attestations per region are set out for every graphical form of the stem:

<sup>1306</sup> van der van der Molen (2000), p. 39.

<sup>1307</sup> de Buck (1935) *CT I*, p. 72,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 30.

<sup>1308</sup> de Buck (1954) *CT V*, p. 287,c.

<sup>1309</sup> B2Bo,b, B7Bo,b and M23C,b.

<sup>1310</sup> van der van der Molen (2000), p. 42.

<sup>1311</sup> de Buck (1935) *CT I*, p. 70,c. Assumed to be the only attestation in the *Coffin Texts*, see van der Plas & Borghouts (1998), p. 33.

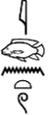
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>1312</sup>		4	Theban area	1
	2	Deir el-Bersha	1		5	Theban area	1
	3	Deir el-Bersha	1				

Table 5.18 Graphical forms of the stem of *int*.

As one can see in the table, the graphical forms are extremely varied. Moreover, the use of the V13 (═) is actually rare, which suggests that for this lemma the distinction between the *t̄* and *t* has already been lost. The use of the A24 (𓂏) classifier seems to be unique to the Theban area, but as this is only one attestation, it might be unique to this witness (T1L) instead.

### 5.3.19. *iri* (to do, to make, to perform)<sup>1313</sup>

This is one of the most common lemmas in the database, with a total of 836 attestations.<sup>1314</sup> In table 5.19, one can see the attestations per region for the graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. However, as one can see in form 4, it is possible for the attestations without gemination to have an D21 (↵) attached as an interpretant, and therefore look identical to form 9 with gemination.

<sup>1312</sup> de Buck (1935) *CT I*, p. 70,c (B6C), could be read as *ini* (to delay) as well.

<sup>1313</sup> van der van der Molen (2000), p. 48.

<sup>1314</sup> de Buck (1935) *CT I*, p. 4,c, 4,d, 4-5,e, 5,f, 5,g, 5,h, 9,c, 10,e 10,f, 13,c, 13-14,e-a,18,c, 18,e, 18,f, 19,a, 21,a, 21,d, 22,c, 24,b, 25,b, 29,a, 32,b, 33,c, 35,c, 35, d, 35,e, 36,c, 40,b, 40,c, 46,b, 46,c, 46,d 52,b, 52,c, 52,d-e, 52,g, 59,f, 60,b, 61,a, 72,c, 79,b, 79,c, 80,e, 83,f, 96,a, 106-107,c, 110,c, 112,c, 112,d, 119,b, 121,g, 336-339,c-a, 344-345,a-b, 344-347,d-a, 346-347,b, 356-357,b, 363,g, 380,b, 382-383,b, 385,c, 386,c, 390,c, 394,d, 395,d, 398,e, 402-403,e-a; de Buck (1938) *CT II*, p. 68,b, 68,2\*, 71,b, 77-78,d-a, 79,c, 83,c, 274-275,b, 282-283,a, 286-287,a, 392,d, 401,b, 402,b, 403,c; de Buck (1947) *CT III*, p. 6,a, 22,a, 230-231,c, 232-233,a, 247,g, 247,h; de Buck (1951) *CT IV*, p. 87,a, 88,e, 90,m, 91,a, 91,b, 91,k, 91,l, 194-195,a, 195,d, 199,d, 236-237,c, 249,a, 258-259,a, 258-259,b, 264-265,b, 284-285,a, 288-289,a, 290-291,a, 302,a, 303,a, 322,a, 324,b, 326,n; de Buck (1954) *CT V*, p. 122,c, 122,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 35-37.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Deir el-Bersha	2 <sup>1315</sup>		4	Beni Hasan	1
	2	el-Lisht	1 <sup>1316</sup>			Deir el-Bersha	2
	3	Saqqara	35			Meir	2
		el-Lisht	11			Theban area	3
		Beni Hasan	14		5	Theban area	1
		Deir el-Bersha	313		6	Beni Hasan	1
		Meir	129			Deir el-Bersha	1
		Asyut	92			Theban area	8
		Theban area	91		7	Beni Hasan	1
		Gebelein	14				
		Aswan	5				
		Papyrus (Pap.Berl.)	1				
		Unknown (Y1C)	6				
<i>Gemination</i>				<i>Gemination</i>			
	8	Saqqara	1 <sup>1317</sup>		11	Theban area	1
	9	Saqqara	4				
		el-Lisht	2		12	Theban area	3
		Deir el-Bersha	23				
		Meir	7				
		Asyut	13				
		Theban area	36		13	Beni Hasan	1
		Papyrus (Pap.Berl.)	1				
		Unknown (Y1C)	2				
	10	Beni Hasan	3				
		Meir	1				
		Asyut	2				
		Unknown (Y1C)	2				

Table 5.19 Graphical forms of the stem of *iri*.

As one can see in form 3 and 9, for most attestations the same form is used for nearly every region. Nonetheless, there are some features that can represent a regional variation. The addition of M17 (<sup>4</sup>) is rare, and occurs in Beni Hasan and Deir el-Bersha as well (form 6, 7 and 13), but it is much more common in the Theban area. However, it does not represent any specific period, as it occurs in witnesses dated to the reign of Mentuhotep II (T9C) and to the reign of Sesostri III (T2Be).

The use of the pupil of the eye, D12 (◦), for the entire eye, D4 (◑), is quite rare in the Middle Kingdom, and seems to only occur in Deir el-Bersha. The use of D21 for *iri* only occurs in el-Lisht, although it is far

<sup>1315</sup> de Buck (1938) *CT II*, p. 274,b (B2P), 275,b (B1C).

<sup>1316</sup> de Buck (1935) *CT I*, p. 110,c (L2Li), the D21 (◑) represents an eye without a pupil.

<sup>1317</sup> de Buck (1951) *CT IV*, p. 194,a (Sq4Sq). This attestation is problematic, as it does not show gemination where it should, as I took it as a nominal *sdm.tw=f* here. However, the *t(w)* is written with a V13 (≡), and it is possible that this sign should be read as an N35 (≡) and X1 (◑) instead, which would make this a nominal *sdm.n.tw=f*, which is what occurs in the other witnesses. Moreover, this would not require gemination.

from unlikely that this is a modern error, in which the pupil of the D4 was lost, instead of an intentional change.

Even though form 3 occurs in Beni Hasan for the absence of gemination, it is remarkable that in case of gemination, there are always two D21 signs added (form 10 and 13). Moreover, there is one witness in Beni Hasan (BH5C), which always added the interpretant D21, as there is no attestation in this witness with only the D4.

### 5.3.20. *ith* (to drag, to pull off)<sup>1318</sup>

In the database, there are 24 attestations of the lemma *ith*.<sup>1319</sup> In table 5.20, the attestations per region are set out for every graphical form of the stem. Note that the use of the D20 (⤵) might actually represent the U31 (⤵), as in near hieratic cursive script these two signs can become indistinguishable.<sup>1320</sup>

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>1321</sup>		6	Theban area	1
	2	Deir el-Bersha Meir Gebelein	2 2 2		7	Aswan	1
	3	Beni Hasan	1		8	Deir el-Bersha Asyut	2 1
	4	Deir el-Bersha	2		9	Asyut Theban area	1 1
	5	Deir el-Bersha Meir Theban area	4 1 1		10	Asyut	1

Table 5.20 Graphical forms of the stem of *ith*.

For this lemma, there does not seem to be a regional preference. The only form which is clearly different is form 6, but it is unlikely that this is a regional feature of the Theban area, as de Buck added a sic with the bird.<sup>1322</sup> Based on the database, it would be possible to suggest that Gebelein and Aswan do not use

<sup>1318</sup> van der van der Molen (2000), p. 60.

<sup>1319</sup> de Buck (1935) *CT I*, p. 45,c; de Buck (1954) *CT V*, p. 7,a, 160,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 43-44.

<sup>1320</sup> See Möller (1909), p. 8, 46, no. 90 and 491.

<sup>1321</sup> de Buck (1935) *CT I*, p. 45,c (B4Bo). Assumed to be a corruption, as *rth* (to bake) makes little sense in this phrase.

<sup>1322</sup> de Buck (1935) *CT I*, p. 45,c (T9C).

the V1 (ⲉ) classifier. However, outside the database the V1 is used in Gebelein as a classifier.<sup>1323</sup> Beni Hasan only has an attestation for form 3,<sup>1324</sup> but as it is the only attestation from Beni Hasan in the *Coffin Texts*, it would be assumptive to suggest it represents a regional preference.

### 5.3.21. *īī* (to take)<sup>1325</sup>

The lemma *īī* has 86 attestations in the database.<sup>1326</sup> In table 5.21, the attestations per region are set out for every graphical form of the stem. Note that with this lemma it is often difficult to know if the X1 (ⲉ) should be considered an interpretant, or an addition due to morphology of the verbal form in which it is used.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		7	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir	3 2 1 1 3
	2	Asyut Theban area	1 <sup>1327</sup> 1		8	Deir el-Bersha Meir	2 1 <sup>1328</sup>
	3	Theban area	1		9	Deir el-Bersha Meir Theban area	4 <sup>1329</sup> 2 2
	4	Theban area	1		10	Deir el-Bersha Meir Theban area	10 1 2
	5	Saqqara Deir el-Bersha Theban area	1 23 7		11	Deir el-Bersha	2
	6	Deir el-Bersha	5		12	Deir el-Bersha	1

Table 5.21 Graphical forms of the stem of *īī*.

<sup>1323</sup> de Buck (1961) *CT VII*, p. 139,n.

<sup>1324</sup> de Buck (1954) *CT V*, p. 7,a (BH3Ox).

<sup>1325</sup> van der van der Molen (2000), p. 60.

<sup>1326</sup> de Buck (1935) *CT I*, p. 15,b, 23,c, 27,a, 37,c, 37,e, 53,b, 58,a, 79,l, 94,b, 399,c; de Buck (1951) *CT IV*, p. 93,e, 236-237,b, 270,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 44.

<sup>1327</sup> de Buck (1935) *CT I*, p. 23,c (S10C), reconstruction, only the V15-A24 (ⲉⲓⲛⲓ) group is visible. It is possible that the particle *īw* was written above the V15, instead of only the M17 (ⲓ).

<sup>1328</sup> de Buck (1951) *CT IV*, p. 237,b (M57C). Partially reconstructed, the D40 (ⲉ) is not visible, thus might not have been there at all.

<sup>1329</sup> All attestations are from the same witness (B1P).

As one can see, the majority of the attestations are either form 5 or form 7. However, some regional preferences seem to occur. The use of the initial M17 (𓄀) seems to only occur in the Theban area, as the sole attestation from Asyut in form 2 represents a reconstruction.

The use of a stroke at the toe of the V15 (𓄁) seems to only occur in Deir el-Bersha in the database, but this form is attested outside the database in Beni Hasan as well.<sup>1330</sup> Thus, it is unlikely to be a regional preference. The use of a D40 (𓄂) classifier seems to only occur in Deir el-Bersha, as the attestation from Meir (form 8) is a reconstruction. The attestations from Saqqara and el-Lisht do not seem to appear without the X1 interpretant in the database. However, outside the database this is not true for Saqqara,<sup>1331</sup> nor for el-Lisht.<sup>1332</sup>

### 5.3.22. *idi* (to be censed)<sup>1333</sup>

This lemma has 35 attestations in the database, of which 32 attestations represent verbal forms.<sup>1334</sup> In table 5.22, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	2		7	Deir el-Bersha Theban area	1 1
	2	Deir el-Bersha	1		8	Meir	1
	3	Meir	1		9	Deir el-Bersha	3
	4	Gebelein	1		10	Asyut	1
	5	Aswan	1		11	Theban area	1
	6	Meir	4		12	Deir el-Bersha	2
	7	Deir el-Bersha	2		8	Asyut	1
	8	Meir	1		9	Deir el-Bersha	2
	9	Deir el-Bersha	3		10	Theban area	2
	10	Theban area	2		11	Deir el-Bersha	1
	11	Deir el-Bersha	3		12	Asyut	1
	12	Theban area	2		13	Deir el-Bersha	2
	13	Deir el-Bersha	3		14	Asyut	1

Table 5.22 Graphical forms of the stem of *idi*.

<sup>1330</sup> de Buck (1938) *CT II*, p. 116,w.

<sup>1331</sup> de Buck (1938) *CT II*, p. 176,g.

<sup>1332</sup> de Buck (1961) *CT VII*, p. 9,r, 9,s.

<sup>1333</sup> van der van der Molen (2000), p. 61.

<sup>1334</sup> de Buck (1935) *CT I*, p. 21,c, 332-333,a, 333,2\*. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 44.

Based on the database, it seems that although the D40 (𐎠) is used as well, Meir has the tendency with this lemma to use D40A (𐎠), which does not occur in the other regions. However, outside the database there are attestations of the D40A in P.Gard.3.<sup>1335</sup> However, as there are no coffins with this hieroglyph, it can still function as a regional preference for Meir.

Although the N4 (𐎠) classifier (form 6 and 12) occurs outside Deir el-Bersha as well, it seems that Deir el-Bersha is more likely than either Asyut or the Theban area to use it as classifier. Form 11 seems only to occur in the Theban area, although it is only attested in one witness (MC105).

### 5.3.23. *ṣpr* (to acquire, to provide, to equip)<sup>1336</sup>

The lemma *ṣpr* occurs relatively often, with 98 attestations in the database. However, as this lemma occurs as a substantive and adjective as well, there are only 78 attestations where *ṣpr* is used as a verb form.<sup>1337</sup> Note that the instances of the Aa20 (𐎠) only reflect a standardisation of the graphemes used in the original texts, as the exact form can vary greatly. Table 5.23 shows the different graphical forms of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Gebelein	2		7	el-Lisht	1
	2	Meir	1 <sup>1338</sup>		8	Asyut	1 <sup>1339</sup>
	3	Asyut	1 <sup>1340</sup>		9	el-Lisht	1
	4	Asyut	1			Deir el-Bersha	24
	5	el-Lisht	1		10	Meir	1
		Deir el-Bersha	8			Asyut	1
		Meir	7		11	Theban area	1
		Asyut	2				
		Theban area	3				
		Gebelein	5				
		Aswan	4				

<sup>1335</sup> de Buck (1961) *CT VII*, p. 165,i, 167,b.

<sup>1336</sup> van der van der Molen (2000), p. 70.

<sup>1337</sup> de Buck (1935) *CT I*, p. 86-87,c, 89,d, 119,a, 138,c 141,e, 399,d; de Buck (1954) *CT V*, p. 145,b, 147,b, 154,b, 157,b, 157,c-d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 51-52.

<sup>1338</sup> Note that this form is reconstructed, based on traces visible on a support de Buck did not see himself.

<sup>1339</sup> Note that the Aa20C is a placeholder for an unusual variant of this sign, see de Buck (1935) *CT I*, p. 86,c (S11C).

<sup>1340</sup> Note that this is a placeholder for an unusual variant of this sign, see de Buck (1935) *CT I*, p. 86,c (S10C).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	6	el-Lisht	1		12	Theban area	1

Table 5.23 Graphical forms of the stem of *ʕpr*.

The major variation between the forms is the use of only the Aa20 or the addition of the Y2 (𓏏) classifier. In Aswan and Gebelein there are no attestations of the use of the Y2 classifier. The witnesses A1C, G1T and G2T, which provide these attestations should be considered a group, as they represent a southern Egyptian school of artists in the First Intermediate Period, together with T3C.<sup>1341</sup> The fact that both Aswan and Gebelein do not have the Y2 classifier supports that grouping. However, as one can see in form 12, the Y2 classifier is used in the Theban area by T1L. As this witness is dated to the reign of Mentuhotep II-III,<sup>1342</sup> it is possible that the complete absence of the Y2 in the form is only limited to Aswan and Gebelein.

In Deir el-Bersha it is possible to use the Y2 classifier or leave it out, although the addition of the Y2 is more likely than the absence. Moreover, witnesses that are dated to the late 11th dynasty and the early 12th dynasty<sup>1343</sup> are more likely leave the Y2 classifier out.<sup>1344</sup> Asyut and Meir do not seem to have a specific preference.

### 5.3.24. *ʕm* (to swallow, to devour, to absorb)<sup>1345</sup>

In the database, this lemma is attested thirteen times.<sup>1346</sup> For these attestations the verb is constantly used as an imperfective participle, as it is used in the name of divinities: ‘the one who swallows ...’. For this lemma, the variation is limited to the use and position of the classifier (see table 5.24).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		3	Saqqara	2
						Deir el-Bersha	2
						Meir	3
						Theban area	3
	2	Meir	1		4	Theban area	1

Table 5.24 Graphical forms of the stem of *ʕm*.

<sup>1341</sup> See Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>1342</sup> Willems (1988) p. 115.

<sup>1343</sup> B2Bo and B3Bo, see Willems (1988), p. 70-74.

<sup>1344</sup> For form 5 only three of the eight attestations do not belong to this group (B16C and B1L), where there is only one attestation of B2Bo with form 9.

<sup>1345</sup> van der van der Molen (2000), p. 71.

<sup>1346</sup> de Buck (1951) *CT IV*, p. 217,d-e, 314,b, 314,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 52.

The majority of the attestations use the A2 (𐎠) classifier. Meir both has one attestation without a classifier, and one where the A2 has been written next to the G17 (𐎠). However, it would be assumptive to suggest more freedom in Meir, as the absence or the placement of the A2 could be simply due to the amount of space available, rather than any specific pattern. Moreover, the absence of a classifier is attested in Deir el-Bersha as well,<sup>1347</sup> as is form 2.<sup>1348</sup> Even so, the long format of form 3 is the preferred form for this lemma in most regions. Note that outside the database it is possible in Deir el-Bersha to use a Y2 (𐎠) classifier as well.<sup>1349</sup>

The use of the F20 (𐎠) as classifier in the Theban area could suggest a unique feature. However, as this is based on the witness T1Be, which prefers to write the hieroglyphs clustered together,<sup>1350</sup> it might have been a choice by the artist to use a sign which could form around the next word, and use less space. On the other hand, the F20 classifier is attested outside the database in T2Be as well.<sup>1351</sup>

### 5.3.25. *nh* (to live)<sup>1352</sup>

The lemma of *nh* is relatively common, with a total of 347 attestations. However, a large number of these attestations are actually substantives or adjectives.<sup>1353</sup> In the database, there are a total of 183 attestations where this lemma is used as a verb form.<sup>1354</sup> In table 5.25, one can see that the majority of the graphical forms are either form 3 or form 4, which is simply a variation between a long format and a compact format. Form 1 is a rare spelling, in which the word is written phonetically.

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<sup>1347</sup> de Buck (1938) *CT II*, p. 341,b (B9C).

<sup>1348</sup> de Buck (1954) *CT V*, p. 51,e (B2Bo).

<sup>1349</sup> de Buck (1938) *CT II*, p. 12,g (B1C, B1P, B2L).

<sup>1350</sup> See de Buck (1951) *CT IV*, p. 314,a-b (T1Be), where the final sign of IV,314,a is actually written in front of the D36:M17 group of *m* in the column.

<sup>1351</sup> de Buck (1956), p. 145,d (T2Be).

<sup>1352</sup> van der van der Molen (2000), p. 73.

<sup>1353</sup> Although it could be argued that the border between a participle and a substantive for this lemma is extremely vague.

<sup>1354</sup> de Buck (1935) *CT I*, p. 61,c, 62,f, 79,d-e, 88-89,b, 89,e, 393,f; de Buck (1938) *CT II*, p. 68,a, 71,a, 77,c, 391,b, 391,e, 394-395,c-a, 396,b, 397,a, 398,d, 398,e-f; de Buck (1947) *CT III*, p. 178,c, 234-235,a, 236-237,a; de Buck (1951) *CT IV*, p. 312,c, 313,c, 320,b, 321,a; de Buck (1954) *CT V*, p. 1,a.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Asyut	1 <sup>1355</sup>
	2	Saqqara	4		4	Beni Hasan	1
		el-Lisht	1			Deir el-Bersha	26
		Beni Hasan	8			Meir	2
		Deir el-Bersha	42			Asyut	24
		Meir	23			Theban area	15
		Asyut	3			Aswan	1
		Theban area	13			Papyrus (P.Gard.2)	1
		Gebelein	6			Unknown (Y1C)	6
		Papyrus <sup>1356</sup>	5				

Table 5.25 Graphical forms of the stem of *ḥnh*.

Although it is based on the position of the S34 () there does seem to be some regional preferences. In Asyut the compact format of form 2 does occur, but it is relatively rare, as it only has three attestations versus 24 attestations of the long format of form 4. Thus, there seem to be a clear preference for the long format in Asyut. This preference would support the suggestion that Y1C originates from Asyut,<sup>1357</sup> as it only uses the long format. However, the majority of the attestations in P.Gard.2 and Pap.Berl use form 2, while they are suggested to originate from Asyut as well.<sup>1358</sup> Thus, although using the long format in Asyut might be the case for coffins, it does not seem to apply for papyri.

Although not bound to a single region, there seems to have been a preference for using the compact format (form 3) in Saqqara, el-Lisht and Gebelein. In Beni Hasan likewise there seems to have been a preference for the compact format, although the long format occurred there as well. The same is the case for witnesses from Meir, which have a clear preference for the compact writing, although the long format occurs twice. With 42 attestations, it is clear that the preference in Deir el-Bersha lies with the compact format. However, as the long format is attested 26 times as well, there seems to have been some freedom in Deir el-Bersha. In the Theban area there is no preference in the graphical form, as the attestations of form 2 and 4 are about the same.

### 5.3.26. *ḥh3* (to fight)<sup>1359</sup>

This lemma is relatively common, as it is attested 155 times in the database. However, in the same manner as *ḥnh*, the lemma is often used for substantives,<sup>1360</sup> and is only attested 30 times as a verb

<sup>1355</sup> Note that the Z4A () represent filler strokes here, as this witness (S5C) prefers to use strokes to fill empty spaces.

<sup>1356</sup> P.Gard.2 and Pap.Berl.

<sup>1357</sup> Jürgens (1990), p. 55-56.

<sup>1358</sup> Regulski (2015), p. 301, for Pap.Berl. and Schenkel (1996), p. 125, for P.Gard.2.

<sup>1359</sup> van der van der Molen (2000), p. 76.

<sup>1360</sup> As for example fighter, battlefield and warship were added under this lemma in the database, instead of receiving their own lemma.

form.<sup>1361</sup> Note that it was attempted to correctly represent the different graphical forms of D34 (𓄀), and that the exact form should not be considered important. Due to the varied type of script used in most witnesses, the distinctions in the different classes of D34 are usually not clearly visible.<sup>1362</sup> In table 5.26, one can see that form 2 is completely unique. This form represents a unique spelling of *ḥz* as *ih̄n*,<sup>1363</sup> which is currently only attested in Beni Hasan. However, as this is based on only one witness (BH1Br), the current data is not sufficient to suggest that this only occurs in Beni Hasan.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		5	Deir el-Bersha Meir Asyut Theban area	7 2 1 6
	2	Beni Hasan	1		6	Saqqara Deir el-Bersha	1 2
	3	Saqqara el-Lisht Deir el-Bersha Theban area	2 2 1 1		7	Theban area	1
	4	Meir	1		8	Meir	1

Table 5.26 Graphical forms of the stem of *ḥz*.

The use of the D40 (𓄀) classifier is less common than the A24 (𓄀), which is rather remarkable, as the A24 takes up a lot more space in the column than the D40 would. The use of the D40 classifier in Saqqara needs to be discounted however, as it is a reconstruction (Sq8Sq).<sup>1364</sup> The other two attestations from Saqqara do not have any classifier, which is the case in el-Lisht as well. Thus, it could be suggested that for the most northern attestations of this lemma in the *Coffin Texts*, there could be a preference for not using a classifier at all, as the other regions like Deir el-Bersha and the Theban area can occur with and without classifier. In Meir however, all the attestations have some sort of classifier attached,<sup>1365</sup> although the exact form may vary. Thus, it seems that the use of a classifier is preferred in Meir.

<sup>1361</sup> de Buck (1935) *CT I*, p. 19,c, 325-327,d-a; de Buck (1951) *CT IV*, p. 234-235,b, 292,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 55.

<sup>1362</sup> A class is considered a group of graphemes with similar iconic features, see Polis (2020) *About Thot Sign List (TSL). Goal, datamodel and audience of TSL*, <http://thotsignlist.org/About> (accessed 29-06-2020). The new grapheme was made by myself for the TSL, and is currently not yet part of the repertoire of Jshes.

<sup>1363</sup> Note that although it is spelled *ih̄* or *ḥ* here, *ih̄n* is the more common form of this lemma for the substantive forms in BH1Br.

<sup>1364</sup> This witness is one of the witnesses with spell 335 which de Buck added separately, as they are extremely fragmentary. However, the reconstruction was not completely random, as the substantive of *ḥz* of IV,232,b, see de Buck (1951) *CT IV*, p. 408, is actually written with a D40 classifier.

<sup>1365</sup> Including form 4, as I consider the Z1 (𓄀) a classifier here.

The use of the G1 () interpretant occurs once in Meir and the Theban area. However, it seems to represent a personal preference of the artist. The use of the humanoid figure in form 1 is extremely rare, and seems to represent an interpretation of de Buck, instead of a distinct separate sign.<sup>1366</sup>

### 5.3.27. $\text{ḥ}^c$ (to stand, to rise up)<sup>1367</sup>

This lemma occurs relatively often, as it was attested 82 times<sup>1368</sup> in the database when used as a verbal form.<sup>1369</sup> In table 5.27, one can see that form 4 is most common, as it is attested 61 times. The use of a classifier is relatively rare, but can occur. Additionally, there are many unique spellings as well.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Unknown (Y1C)	1		7	Aswan	1
	2	Gebelein	1		8	Theban area	2
	3	Papyrus (P.Gard.2)	1		9	Deir el-Bersha	1
	4	El-Lisht	2		10	Theban area	2
		Deir el-Bersha	33		11	Meir	1
		Meir	6		11	Theban area	1
		Asyut	13		12	Deir el-Bersha	1
		Theban area	6				
		Papyrus (Pap.Berl.)	1				
	5	Theban area	1				
							
	6	Deir el-Bersha	6				
							

Table 5.27 Graphical forms of the stem of  $\text{ḥ}^c$ .

One of the features that might reflect a regional preference is the use of the D54 () classifier which is attested in Deir el-Bersha, Meir and the Theban area. However, form 6 occurs only in Deir el-Bersha, whereas Meir and the Theban area only use the classifier when there is no D36 () before the P6 () .

<sup>1366</sup> de Buck (1935) *CT I*, p. 19,c (MC105), de Buck added a sic to this sign, and it seems that it might have been a corruption of the D34 instead, where the weapon was turned into two legs.

<sup>1367</sup> van der van der Molen (2000), p. 77.

<sup>1368</sup> In total there are 114 attestations, but 32 of these attestations are substantives.

<sup>1369</sup> de Buck (1935) *CT I*, p. 14,b, 25,a, 25,b, 26,b, 330-331,a, 386,b, 405,d; de Buck (1947) *CT III*, p. 17,c, 186,b, 248-249,d; de Buck (1951) *CT IV*, p. 278,c, 279,d, 281,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 56 and Gracia Zamacona (2008), p. 275-327.

Thus, the combination of the classifier and an initial D36 seems to be unique to Deir el-Bersha, although the form without an initial D36 occurs once as well (form 9). Additionally, the use of the D54 classifier seems to only occur in witnesses from Amenemhat II onwards,<sup>1370</sup> and thus might represent a development over time.

The use of humanoid signs as classifiers or phonemograms is rare, and only occurs once in the Theban area and twice in two witnesses which are believed to be from Asyut.<sup>1371</sup> It would be assumptive to base a claim on only three witnesses, but for the lemma *ḥm* the use of a humanoid sign would not support the suggestion that Pap.Berl. and Y1C originate from Asyut.

The use of P7 (𓆏) is only attested twice, once in Deir el-Bersha (form 12) and once in Aswan (form 7). The use of this grapheme seems not to be a regional preference, but rather a feature of the writing style and amount of space available to the artist.

For this lemma, there are only a few signs of regional preference, with fuzzy borders. There is a distinct form where there is an initial D36 when the classifier D54 is used, which only occurs in Deir el-Bersha. However, the use of D54 on its own occurs in Meir and the Theban area as well. The lack of an initial D36 does occur in multiple regions, but is most common in witnesses from the Theban area.

### 5.3.28. *ḥm* (to extinguish, to quench)<sup>1372</sup>

In the database, this lemma occurs 27 times.<sup>1373</sup> As one can see in table 5.28, the graphical form of this lemma is remarkably constant over the various regions.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	13		3	Theban area	1
		Meir	6				
		Asyut	1				
		Theban area	3				
		Gebelein	1				
	2	Asyut	1		4	Theban area	1

Table 5.28 Graphical forms of the stem of *ḥm*.

<sup>1370</sup> The use of a D54 classifier occurs in B1C, B5C, B15C, B17C, B1Y, M4C, T1Be, T2Be and T2L. Only T2L is slightly earlier, as Willems (1988), p. 115, dates it to a period between Sesostri I and Amenemhat II.

<sup>1371</sup> Jürgens (1990), p. 55-56 for Y1C; Schenkel (1996), p. 125 for P.Gard.2.

<sup>1372</sup> van der van der Molen (2000), p. 78.

<sup>1373</sup> de Buck (1935) *CT I*, p. 21,b, 378-379,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 56.

Form 2 should be considered the same as form 1, as the only variation is the orientation of the classifier. This alternative orientation is due to the fact that in I,378,a, S1C is written oriented to the right, rather than to the left. This causes certain signs, like the V31A (𐀓) to be written as the V31 (𐀓), even if the witness would normally use V31A if the writing was oriented to the left. Thus, the orientation of the glyphs should not represent a regional pattern.

Even though the graphical form of the attestations is relatively constant, there are two attestations from the Theban area that add a M17 (𐀓) or replace the D36 (𐀓) with a M17. It could be suggested that this is a preference of the Theban area, but outside the database there is an attestation from Meir as well.<sup>1374</sup> Nonetheless, it is clear that the Theban area is more likely to use the M17 with this lemma, although it is rarely the preferred form.

### 5.3.29. *ḥi* (to fly, to fly away)<sup>1375</sup>

The lemma *ḥi* is attested eleven times in the database, although all attestations come from the same phrase in spell 335.<sup>1376</sup> As one can see in table 5.29, there are three different graphical forms, which vary based on the classifier.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Meir	1
	2	Saqqara Deir el-Bersha Theban area	1 3 3
	3	Meir Theban area	2 1

Table 5.29 Graphical forms of the stem of *ḥi*.

The use of G40 (𐀓) occurs in one witness (M1NY), but this is rather due to the type of script used in this witness. Whereas the other witnesses use a near hieratic cursive script,<sup>1377</sup> M1NY is much closer to hieroglyphic.<sup>1378</sup> In hieratic, it is nearly impossible to differentiate between G40 and G41 (𐀓),<sup>1379</sup> thus it could be argued that the other witnesses might have intended to use the G40, but it can no longer be recognised as such. The additional classifier D54 (𐀓) only occurs in Meir and the Theban area, which

<sup>1374</sup> de Buck (1954) *CT V*, p. 115,j.

<sup>1375</sup> van der van der Molen (2000), p. 78.

<sup>1376</sup> de Buck (1951) *CT IV*, p. 310,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 56.

<sup>1377</sup> Fischer (1976), p. 41, fig. 4, type 3b-4.

<sup>1378</sup> See appendix 1 for more detail.

<sup>1379</sup> Möller (1909), p. 21, no. 221 and no. 222.

could suggest that this only occurred in the southern regions of Egypt. However, this suggestion might be assumptive, as there are no additional attestations of this lemma in the *Coffin Texts*.<sup>1380</sup>

### 5.3.30. 𓆏𓆏 (to be numerous, to be many)

This lemma is attested 25 times in the database, but the majority of these attestations are substantive. Only in six attestations is it used as a verb,<sup>1381</sup> in a *nfr-hr* construction. The variation in the spelling is relatively limited, with only three different forms attested (table 5.30):

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1
	2	Deir el-Bersha Meir	1 3
	3	Deir el-Bersha	1
			

Table 5.30 Graphical forms of the stem of 𓆏𓆏.

Based on this table, one can assume that Meir prefers only the use of the I1 (𓆏), where Deir el-Bersha can use a variety of graphical forms. However, when compared to the stem of a substantive,<sup>1382</sup> it becomes clear that Meir can include the interpretant G1 (𓆏). However, the use of the phonetic spelling (form 1) is only attested in Deir el-Bersha, even though it occurs in P.Gard.4 as well, although the I1 is included in this witness.<sup>1383</sup> The complete absence of the I1 is only attested in Deir el-Bersha, while a Y2 (𓆏) classifier can be included in Deir el-Bersha.<sup>1384</sup>

### 5.3.31. 𓆏 (to enter)<sup>1385</sup>

The lemma 𓆏 is attested 122 times in the database.<sup>1386</sup> In table 5.31 the different graphical forms of 𓆏 are set out. Note that in form 4,<sup>1387</sup> the G1 (𓆏) is considered to be a corruption of a G35 (𓆏).<sup>1388</sup>

<sup>1380</sup> Gracia Zamacona (2008), p. 328.

<sup>1381</sup> de Buck (1938) *CT II*, p. 90,b, 90,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 57.

<sup>1382</sup> de Buck (1935) *CT I*, p. 325,a.

<sup>1383</sup> de Buck (1956) *CT VI*, p. 139,i (P.Gard.4).

<sup>1384</sup> de Buck (1951) *CT IV*, p. 145,d (B2L).

<sup>1385</sup> van der van der Molen (2000), p. 80.

<sup>1386</sup> de Buck (1935) *CT I*, p. 141,a, 142,e, 144,c, 144,g, 387,a, 399,b; de Buck (1938) *CT II*, p. 266,e, 273,d-f, 288-289,b; de Buck (1947) *CT III*, p. 239,b; de Buck (1951) *CT IV*, p. 268-269,d, 271,d, 278-279,a, 290-291,c, 306,a, 323,b, 326,j, 326,k. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 57 and Gracia Zamacona (2008), p. 329-385.

<sup>1387</sup> See de Buck (1951) *CT IV*, p. 269,d (T3Be).

<sup>1388</sup> Which is not impossible due to the near hieratic cursive script this witness (T3Be) uses.

Alternatively, it could be the lemma  $\text{𓆎}$  (to be accurate), although it would be the only attestation of that lemma in the database.<sup>1389</sup>

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		6	Beni Hasan Deir el-Bersha Meir Asyut Theban area	2 7 1 <sup>1390</sup> 8 2
	2	Saqqara el-Lisht Meir Theban area	6 6 5 4		7	Meir	1
	3	el-Lisht Deir el-Bersha Meir	4 15 3		8	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Asyut Theban area	3 1 2 17 4 4 4
	4	Theban area	1		9	Meir Theban area Gebelein	1 4 1
	5	Deir el-Bersha Meir Theban area	7 2 2		10	Meir Theban area	2 2

Table 5.31 Graphical forms of the stem of  $\text{𓆎}$ .

As one can see above, most of the graphical variants are used in multiple regions, and there might be a regional preference, but only to the extent that one graphical form occurs more in one region than the other. For example, Deir el-Bersha uses form 2, 3, 5, 6 and 8, but form 3 and 8 are attested the most.

However, in Asyut there is a clear preference to use either form 6 or 8. In these attestations the interpretants D36 ( $\text{𓆎}$ ) and N29 ( $\text{𓆎}$ ) are never written, and the G35 is used in all of them. The D54 ( $\text{𓆎}$ ) classifier is optional, the use of G35 is not. Therefore, if a D36 or N29 is written with  $\text{𓆎}$ , it seems unlikely that it would have come from Asyut.<sup>1391</sup>

<sup>1389</sup> Although it occurs often enough in the *Coffin Texts*, see van der van der Molen (2000), p. 80.

<sup>1390</sup> Note that this attestation, de Buck (1935) *CT I*, p. 399,b (M23C) is reconstructed, and could therefore be spelled differently as well.

<sup>1391</sup> It is possible that additional graphical forms that do include the D36 or N29 exist in Asyut, but were not covered by the spells currently encoded in the database.

### 5.3.32. *wəḥ* (to lay down, to offer, to endure)<sup>1392</sup>

In the database there are eight attestations of this lemma.<sup>1393</sup> In table 5.32, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	1		3	Asyut	5
	2	Asyut	1		4	Deir el-Bersha	1

Table 5.32 Graphical forms of the stem of *wəḥ*.

In the database it seems that the Y2 (𐤃) classifier only occurs in Deir el-Bersha. However, outside the database, the Y2 classifier is attested in Asyut and Meir as well.<sup>1394</sup> The use of the G1 (𐤂) interpretant occurs only in Asyut in the database, but occurs in other regions outside the database as well.<sup>1395</sup> In the database it seems that only in Deir el-Bersha the V4 (𐤄) phonogram can be left out (form 1), but outside the database this occurs in other regions as well.<sup>1396</sup> However, it needs to be noted that in Asyut the V4 phonogram is always added for this lemma.

### 5.3.33. *wəḏ* (to be green, to be fresh, to cause to flourish)<sup>1397</sup>

This lemma has 22 attestations in the database, but only nine represent verbal forms.<sup>1398</sup> In table 5.33, the attestations per region are set out for every graphical form of the stem. Note that as de Buck corrected every M13A (𐤃) into a M13 (𐤃), it was only possible to distinguish between the two classes of the same sign in the attestations which were seen by the author. Therefore, the variation between these two classes of the same sign should not be considered relevant.

<sup>1392</sup> van der van der Molen (2000), p. 83.

<sup>1393</sup> de Buck (1935) *CT I*, p. 109,a; de Buck (1938) *CT II*, p. 266,d, 269-271,f-c, 288,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 60 and Gracia Zamacona (2008), p. 390-391.

<sup>1394</sup> de Buck (1947) *CT III*, p. 63,c (M57C); de Buck (1951) *CT IV*, p. 170,c (S2C).

<sup>1395</sup> de Buck (1935) *CT I*, p. 128,b (B4L, B13C).

<sup>1396</sup> de Buck (1935) *CT I*, p. 134,e (L2Li); de Buck (1956) *CT VI*, p. 130,c (M3C).

<sup>1397</sup> van der van der Molen (2000), p. 85.

<sup>1398</sup> de Buck (1951) *CT IV*, p. 316,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 61.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir Theban area	1 1		4	Saqqara Meir Theban area	1 1 1
	2	Meir	1		5	Deir el-Bersha Theban area	1 1
	3	Deir el-Bersha	1				

Table 5.33 Graphical forms of the stem of *w3d*.

In the database, it seems that only in Meir and the Theban area the M13/M13A can be used without interpretants or classifiers. Outside the database this is attested in Deir el-Bersha.<sup>1399</sup> The use of the M14 () is only attested in Deir el-Bersha and the Theban area. There do not seem to be any other regional features for this lemma, although it is possible to write this lemma phonetically with a V4 () phonemogram outside the database.<sup>1400</sup>

### 5.3.34. *w<sup>c</sup>i* (to be alone, to be unique)<sup>1401</sup>

This lemma is relatively common in the database, with 191 attestations. However, the majority of these attestations are adjectives or substantives, with only 46 attestations representing verbal forms.<sup>1402</sup> In table 5.34, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Theban area Gebelein	1 1 1 2 3 2 1		4	Saqqara el-Lisht Deir el-Bersha Meir Theban area	4 1 11 7 2
	2	Meir Theban area	5 3		5	Asyut	1
	3	Meir	1				

Table 5.34 Graphical forms of the stem of *w<sup>c</sup>i*.

<sup>1399</sup> de Buck (1947) *CT III*, p. 72,c (B2L).

<sup>1400</sup> de Buck (1947) *CT III*, p. 72,c (B3Bo, T1L); de Buck (1954) *CT V*, p. 386,b (B1Bo).

<sup>1401</sup> van der van der Molen (2000), p. 87.

<sup>1402</sup> de Buck (1935) *CT I*, p. 334,c, 374-375,d; de Buck (1951) *CT IV*, p. 184,d, 186-187,a; de Buck (1954) *CT V*, p. 154,f. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 65.

For this lemma, the use of the T21 (𐎢) alone seems to only occur in Asyut when used as a verbal form, although in Asyut it is more common outside the database to use form 1. Form 2 is only attested in Meir and the Theban area, which is true outside the database as well. In the database, it seems that the G37 (𐎢) classifier is only used in Meir (form 3), but outside the database this is attested in Deir el-Bersha as well.<sup>1403</sup> Nonetheless, it seems that form 1 and form 4 are the preferred forms for this lemma in all regions.

### 5.3.35. *wbꜣ* (to drill, to open)<sup>1404</sup>

In the database, there are 26 attestations for this lemma.<sup>1405</sup> In table 5.35, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1 <sup>1406</sup>		7	Deir el-Bersha Gebelein Aswan	2 1 1
	2	Beni Hasan	1		8	Beni Hasan Deir el-Bersha	1 1
	3	Deir el-Bersha	1		9	Deir el-Bersha Meir Asyut Theban area	4 1 1 1
	4	Asyut	2		10	Deir el-Bersha	2
	5	Asyut	4		11	Deir el-Bersha	1
	6	Asyut	1				

Table 5.35 Graphical forms of the stem of *wbꜣ*.

<sup>1403</sup> de Buck (1938) *CT II*, p. 33,e (B2L).

<sup>1404</sup> van der van der Molen (2000), p. 89.

<sup>1405</sup> de Buck (1935) *CT I*, p. 76,f); de Buck (1938) *CT II*, p. 268,a-b, 273,g-h, 288-289,d); de Buck (1951) *CT IV*, p. 89,g); de Buck (1954) *CT V*, p. 7,a, 7,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 66-67 and Gracia Zamacona (2008), p. 395.

<sup>1406</sup> de Buck (1938) *CT II*, p. 273,g-h (S1C,b). The sign used should be considered a class of U26 (𐎢).

The use of the G43 (𓄀) phonemogram is only attested in Beni Hasan in the database. However, it occurs in other regions outside the database as well.<sup>1407</sup> In the database, the addition of the G1 interpretant is only attested in Deir el-Bersha (form 11), but it occurs in Meir as well.<sup>1408</sup> Furthermore, it seems that Gebelein and Aswan only use form 7, but outside the database form 8 is used in these regions as well.<sup>1409</sup> The Y2 (𓄁) classifier is only attested in Deir el-Bersha in the database, but occurs outside of it in the Theban area as well.<sup>1410</sup> Finally, the use of N2 (𓄂) or one of its classes to replace the U26 (𓄃) is only attested in Deir el-Bersha and Asyut, and only rarely. Thus, except in the exact form of the U26 or its variants there might be a regional preference, for example with form 5 and 6 in Asyut. There do not seem to be any additional regional features for this lemma.

### 5.3.36. *wps̄* (to scatter light, to illuminate)<sup>1411</sup>

There are 42 attestations in the database for this lemma.<sup>1412</sup> In table 5.36, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		6	Gebelein	1
	2	Meir	1		7	Gebelein	1
	3	Deir el-Bersha Meir Asyut Theban area	7 18 2 1		8	Meir	2
	4	Theban area	1		9	Asyut Aswan	4 2
	5	Deir el-Bersha	1				

Table 5.36 Graphical forms of the stem of *wps̄*.

For this lemma, the F13 (𓄄) is not written in Gebelein and Aswan. However, there are no additional attestations of this lemma from these regions in the *Coffin Texts* to verify whether this is a regional

<sup>1407</sup> de Buck (1938) *CT II*, p. 164,h (B2L, B2P, Sq3Sq, Sq4C).

<sup>1408</sup> de Buck (1938) *CT II*, p. 122,a (M48C).

<sup>1409</sup> de Buck (1938) *CT II*, p. 29,h (G1T, A1C).

<sup>1410</sup> de Buck (1947) *CT III*, p. 211,j (T3Be).

<sup>1411</sup> van der van der Molen (2000), p. 92.

<sup>1412</sup> de Buck (1935) *CT I*, p. 340-341,b, 352-353,b, 356-359,d-a, 371,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 68.

preference of the two southernmost regions. Moreover, the use of the G43 () seems to only occur to the south of Meir in the database (form 6-9). Outside the database this is attested in Deir el-Bersha as well.<sup>1413</sup> The use of the Y2 () classifier is only attested in Deir el-Bersha.

### 5.3.37. *wn* (to open)<sup>1414</sup>

This is a common lemma in the database, with 197 attestations.<sup>1415</sup> In table 5.37, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	5		5	Theban area	1
		Asyut	2				
		Theban area	8				
	2	Saqqara	8		6	Theban area	2 <sup>1416</sup>
		Beni Hasan	5				
		Deir el-Bersha	57				
		Meir	16				
		Asyut	32		7	el-Lisht	3
		Theban area	23			Deir el-Bersha	13
		Gebelein	2				
		Aswan	1		8	Deir el-Bersha	9
		Papyrus (Pap.Berl)	3				
		Unknown (Y1C)	4				
	3	Unknown (Y1C)	1		9	Deir el-Bersha	2
	4	Deir el-Bersha	1				

Table 5.37 Graphical forms of the stem of *wn*.

Although the clear majority of the attestations are form 2, which is used in nearly all other regions, there are some features that could be considered a regional preference. The use of the M42 () is only attested in el-Lisht and Deir el-Bersha (form 7). Moreover, el-Lisht only uses this form for this lemma, as

<sup>1413</sup> de Buck (1956) *CT VI*, p. 382,j (B1C). Note that it is technically written as *wpsš* here, as if the artist was trying to write *psš* (to divide; see appendix 6.93). However, reading *wpsš* makes more sense in this phrase.

<sup>1414</sup> van der van der Molen (2000), p. 92.

<sup>1415</sup> de Buck (1935) *CT I*, p. 11,a, 40,d, 56,a, 57,c, 75,d; de Buck (1938) *CT II*, p. 72,b-c, 75,a, 89,b, 91,b, 255,a, 255,c, 256,b, 256,c, 256,e, 268-271,f-c, 270-271,d, 392,b; de Buck (1947) *CT III*, p. 212,e, 214-215,b, 214-215,c, 215,f-g, 218-219,b; de Buck (1954) *CT V*, p. 1,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 68.

<sup>1416</sup> de Buck (1935) *CT I*, p. 11,a, 56,a (T9C). As a *sdmm=f* does not make sense in these phrases, I assume this was an error in this witness.

the E34 (𓆎) is not attested in this region for this lemma. Finally, using the O31 (𓆏) as logogram is only attested in Deir el-Bersha.

### 5.3.38. *wnm* (to eat)<sup>1417</sup>

The lemma *wnm* has 133 attestations in the database. However, only 132 attestations represent verbal forms.<sup>1418</sup> In table 5.38, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		12	Deir el-Bersha	2
	2	Meir	1		13	Saqqara Deir el-Bersha Theban area	1 2 1
	3	Beni Hasan Deir el-Bersha Meir Asyut Theban area Gebelein Aswan Papyrus <sup>1419</sup> Unknown (Y1C)	1 13 12 4 5 2 2 4 3		14	Deir el-Bersha	1
	4	Beni Hasan	1		15	Deir el-Bersha	1
	5	Asyut	1		16	Deir el-Bersha Meir	1 1
	6	Deir el-Bersha	1		17	Deir el-Bersha	1
	7	Deir el-Bersha	16		18	Deir el-Bersha	4
	8	Deir el-Bersha Meir Asyut Gebelein	7 2 10 1		19	Deir el-Bersha	5
	9	Deir el-Bersha	2		20	Deir el-Bersha	1
					21	Deir el-Bersha Meir Asyut Theban area	5 6 3 2
					22	Theban area	1

<sup>1417</sup> van der van der Molen (2000), p. 94.

<sup>1418</sup> de Buck (1935) *CT I*, p. 11,e, 76,c; de Buck (1938) *CT II*, p. 74,b, 75,b-c, 81,a, 394,a; de Buck (1947) *CT III*, p. 5,a, 12,c, 16,c, 17,a, 21,a, 175,b, 184,b, 185,c, 185,d, 234,a, 234-235,c, 236,a; de Buck (1954) *CT V*, p. 136,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 69.

<sup>1419</sup> P.Gard.2 and Pap.Berl.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	10	Meir	1		23	Deir el-Bersha	2
	11	Meir	1				

Table 5.38 Graphical forms of the stem of *wmm*.

In this lemma, the use of the A2 () as logogram (form 1) is only attested in Deir el-Bersha. Moreover, although the use of the double X7 () is attested in multiple regions, it is more likely to be used in Deir el-Bersha.<sup>1420</sup> The addition of the G17 () interpretant seems to only occur in Deir el-Bersha. The use of the M17 () as replacement classifier for the A2 is attested in Meir and the Theban area (form 11 and 22), but should be considered features of the supports (M2NY and T1Be), as the A2 is attested often enough in both regions. The use of the double X2 () is only attested in Deir el-Bersha and Meir, although it is rare in both regions.

### 5.3.39. *wrr* (to be great)<sup>1421</sup>

This lemma is common in the database, with 442 attestations. However, most of these are adjectives or substantives, with only 54 attestations representing verbal forms.<sup>1422</sup> In table 5.39, the attestations per region are set out for every graphical form of the stem. Note that form 4 and 5 represent geminating forms.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Asyut	5 2		4	Meir	1
	2	Deir el-Bersha Asyut Theban area	32 5 7		5	Deir el-Bersha	1
	3	el-Lisht	1				

Table 5.39 Graphical forms of the stem of *wrr*.

In this lemma, the A19 () phonemogram is only used in Deir el-Bersha and Asyut. The use of the Y2 () classifier is only attested in Deir el-Bersha, which is true outside the database as well. Form 3 is unique

<sup>1420</sup> However, this might be a feature of the overrepresentation of Deir el-Bersha sources in de Buck.

<sup>1421</sup> van der van der Molen (2000), p. 96.

<sup>1422</sup> de Buck (1935) *CT I*, p. 16,c, 38,b, 38,c, 143,b; de Buck (1938) *CT II*, p. 268-269,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 71.

to el-Lisht, but should be considered a feature of the witness (L2Li), rather than a regional feature.<sup>1423</sup> Note that outside the database it is possible in Saqqara to only write the G36 () phonemogram.<sup>1424</sup>

### 5.3.40. *whn* (to overturn, to overthrow)<sup>1425</sup>

In the database there are fifteen attestations of this lemma.<sup>1426</sup> In table 5.40, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Asyut Theban area	1 1 1		4	Deir el-Bersha	1
	2	Deir el-Bersha	1		5	Theban area	1
	3	Beni Hasan Deir el-Bersha Theban area	1 5 2		6	Deir el-Bersha	1

Table 5.40 Graphical forms of the stem of *whn*.

There are no regional preferences for this lemma, except for the use of the D40 () classifier, which is only attested in Deir el-Bersha. Although the database suggests that the O37 () classifier is only attested in Deir el-Bersha and the Theban area, outside the database this classifier is attested in Saqqara and Asyut as well.<sup>1427</sup>

### 5.3.41. *whm* (to repeat)<sup>1428</sup>

This lemma has 37 attestations in the database. However, only 34 attestations represent verbal forms.<sup>1429</sup> In table 5.41, the attestations per region are set out for every graphical form of the stem:

<sup>1423</sup> As L1Li and L2Li prefer to write partial forms for the hieroglyphs of animates.

<sup>1424</sup> de Buck (1935) *CT I*, p. 280,c (Sq3C).

<sup>1425</sup> van der van der Molen (2000), p. 99.

<sup>1426</sup> de Buck (1935) *CT I*, p. 60,e, 400-401,d-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 74.

<sup>1427</sup> de Buck (1938) *CT II*, p. 245,a (S1P); de Buck (1951) *CT IV*, p. 159,e (Sq6C).

<sup>1428</sup> van der van der Molen (2000), p. 100.

<sup>1429</sup> de Buck (1935) *CT I*, p. 8,a, 326-327,b, 393,g; de Buck (1951) *CT IV*, p. 88,j, 89,f, 89,i, 90,i, 90,o. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 74.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		5	Deir el-Bersha Asyut	5 1
	2	Deir el-Bersha Meir Asyut Theban area Unknown (Y1C)	7 4 3 1 1		6	Deir el-Bersha	6
	3	Meir Theban area	1 1		7	Asyut	1
	4	Beni Hasan	1		8	Theban area	1 <sup>1430</sup>

Table 5.41 Graphical forms of the stem of *whm*.

The use of the Y2 (𓏏) classifier is only attested in Deir el-Bersha and Asyut, which is true outside the database as well. However, the use of the Y2 is rare in Asyut, while much more common in Deir el-Bersha, albeit only in the witnesses of the later period of coffin decoration. Beni Hasan is the only region where the use of the A26 (𓏏) is attested (form 4), which is true outside the database as well. There are no other features which represent a regional preference for this lemma.

### 5.3.42. *wh3* (to throw off, to shake out)<sup>1431</sup>

This lemma has sixteen attestations in the database.<sup>1432</sup> In table 5.42, the attestations per region are set out for every graphical form of the stem:

<sup>1430</sup> de Buck (1935) *CT I*, p. 326,b (T3C). I assume the F35 (𓏏) is a corruption of the F25 (𓏏), as in near hieratic cursive script one can be mistaken for the other, if poorly made. See Möller (1909), p. 15-16, no. 162 and 180.

<sup>1431</sup> van der van der Molen (2000), p. 100-101.

<sup>1432</sup> de Buck (1935) *CT I*, p. 90,d; de Buck (1947) *CT III*, p. 248-249,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 75.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		4	Deir el-Bersha Asyut Theban area Unknown (Y1C)	1 2 1 1
	2	Asyut	1 <sup>1433</sup>		5	Theban area	1
	3	Deir el-Bersha Theban area Papyrus (Pap.Berl)	4 3 1				

Table 5.42 Graphical forms of the stem of *wh3*.

For this lemma, in Asyut there seems to be a preference for the long format of form 2 and 4, both within and outside of the database. The absence of the Aa1 (⊖) interpretant is only attested in the Theban area (form 5), but its absence is rare. Note that it is possible in Deir el-Bersha to replace the M12 (⊖) with an M16 (⊖) instead.<sup>1434</sup>

### 5.3.43. *wšb* (to answer, to answer for)<sup>1435</sup>

This lemma has only six attestations in the database. However, only four represent verbal forms.<sup>1436</sup> As table 5.43 shows, every attestation has its own form:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		3	Asyut	1
	2	Deir el-Bersha	1		4	Asyut	1

Table 5.43 Graphical forms of the stem of *wšb*.

<sup>1433</sup> de Buck (1935) *CT I*, p. 90,d (S5C). The strokes are filler, as this witness often has strokes added for pure decorative purposes.

<sup>1434</sup> de Buck (1935) *CT I*, p. 226,c (B12C, B17C, B16C).

<sup>1435</sup> van der van der Molen (2000), p. 104.

<sup>1436</sup> de Buck (1947) *CT III*, p. 20,c. Note that van der Plas & Borghouts (1998), p. 77 consider this phrase part of *wšb* (to feed) instead, and does not include this lemma. However, I considered this lemma more suitable in this phrase. However, as both these lemmas are difficult to visually distinguish, I used the entries in *wšb* (to feed) to verify the forms.

In the database, the A2 (𐤀) classifier is only attested in Asyut. Outside the database it is attested in Deir el-Bersha and Meir as well.<sup>1437</sup> Nonetheless, it seems that Asyut always includes the A2 classifier, which is true outside the database as well. Additionally, only in Asyut is the F16 (𐤆) classifier added (form 4). Finally, the Y2 (𐤀) classifier is only attested in Deir el-Bersha.

### 5.3.44. *wʕs* (to raise up, to lift up, to carry)<sup>1438</sup>

There are only two attestations of this lemma in the database, from the same phrase of spell 75.<sup>1439</sup> As table 5.44 shows, both regions have their own form. Form 1 is additionally attested in other regions,<sup>1440</sup> but form 2 seems to be unique to Aswan. However, in this lemma the T14 (𐤔) or O30 (𐤓) are habitually written as classifiers, instead of the initial position.<sup>1441</sup> Note that it is possible to have the T14 on the second position in Gebelein as well.<sup>1442</sup>

Graphical form stem	no.	Region	Attestations
	1	Gebelein	1
	2	Aswan	1

Table 5.44 Graphical forms of the stem of *wʕs*.

### 5.3.45. *wđi* (to put, to place)<sup>1443</sup>

There are 50 attestations of this lemma in the database.<sup>1444</sup> In table 5.45, the attestations per region are set out for every graphical form of the stem. Note that as this is a *3ae inf.* lemma and gemination occurs, the table has been separated in gemination and no gemination.

<sup>1437</sup> de Buck (1947) *CT III*, p. 204,b (B2Bo, M22C).

<sup>1438</sup> van der van der Molen (2000), p. 106.

<sup>1439</sup> de Buck (1935) *CT I*, p. 327-329, c-a (G1T, A1C). For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 78.

<sup>1440</sup> de Buck (1935) *CT I*, p. 178,h (B2Bo); de Buck (1947) *CT III*, p. 309,d (T3L).

<sup>1441</sup> For example, see de Buck (1935) *CT I*, p. 305,g, and even in Gebelein as well, see de Buck (1938) *CT II*, p. 115,f (G2T).

<sup>1442</sup> de Buck (1938) *CT II*, p. 7,b (G1T).

<sup>1443</sup> van der van der Molen (2000), p. 106-107.

<sup>1444</sup> de Buck (1935) *CT I*, p. 31-32,d-a, 36,d-e; de Buck (1938) *CT II*, p. 85,d; de Buck (1951) *CT IV*, p. 87,l, 88,e, 88,i, 90,n, 236-237,a, 300,b, 315,d; de Buck (1954) *CT V*, p. 155,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 78-79.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	el-Lisht Deir el-Bersha Theban area	1 5 1		7	Deir el-Bersha	4
	2	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Theban area	2 1 1 1 2 1		8	Deir el-Bersha	1 <sup>1445</sup>
	3	Meir Asyut Theban area	2 1 2		9	Meir	1
	4	Saqqara Deir el-Bersha Theban area	1 1 2		10	Saqqara	1
	5	Saqqara Deir el-Bersha Theban area	1 2 1		11	Meir	1 <sup>1446</sup>
	6	Deir el-Bersha	4		12	Meir	2
<i>Gemination</i>				<i>Gemination</i>			
	13	Deir el-Bersha Meir	2 1		15	Saqqara Meir Theban area	1 1 1
	14	Meir	1		16	Theban area	1

Table 5.45 Graphical forms of the stem of *wdi*.

Note that the use of the different arms as classifier should not be considered a valid ground for variation, as in near hieratic cursive script these signs resemble each other.<sup>1447</sup> Nonetheless, the U32 (𓄀) is only attested in Deir el-Bersha. The use of a A24 (𓄁) classifier only occurs in Saqqara in the database,

<sup>1445</sup> de Buck (1951) *CT IV*, p. 88,e (B5C). I assume the addition of the G37 (𓄂) classifier is due to the negative nature of the phrase here.

<sup>1446</sup> de Buck (1951) *CT IV*, p. 237,a (M54C). This witness habitually replaces humanoid hieroglyphs with the M17\*Z1 (𓄃) group, thus this form most likely represents form 10.

<sup>1447</sup> Möller (1909), p. 9.

but occurs outside the database in Deir el-Bersha as well.<sup>1448</sup> The use of the Z9 (×) and the T30 (↖) classifiers are only attested in Meir. However, these represent a specific reading of this lemma together with *šꜣꜣ* (to inflict a wound). The G37 (↙) classifier is only attested in Deir el-Bersha, with the classifier representing the negative nature of this lemma in this phrase, rather than a general regional feature.

### 5.3.46. *wdn* (to be heavy, to weigh upon)<sup>1449</sup>

There are eight attestations of this lemma in the database.<sup>1450</sup> In table 5.46, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>1451</sup>		4	Theban area	1
	2	Deir el-Bersha	1 <sup>1452</sup>		5	Theban area	1
	3	Beni Hasan Deir el-Bersha Theban area	1 2 1				

Table 5.46 Graphical forms of the stem of *wdn*.

In the database, the absence of the N35 (⋯) is only attested in Deir el-Bersha, but outside the database Asyut can leave it out as well.<sup>1453</sup> The use of the A24 (𓀓) classifier is only attested in the Theban area, while the D40 (𓄀) classifier is only attested in Deir el-Bersha. Finally, form 5 is only attested in the Theban area, but seems to be a unique form.

<sup>1448</sup> de Buck (1956) *CT VI*, p. 173,j (B1Bo).

<sup>1449</sup> van der van der Molen (2000), p. 107.

<sup>1450</sup> de Buck (1935) *CT I*, p. 71,b, 71,f. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 79.

<sup>1451</sup> Note that this form could be easily mistaken for form 6 of *wdi*, see table 5.45.

<sup>1452</sup> Note that this form could be easily mistaken for form 7 of *wdi*, see table 5.45.

<sup>1453</sup> de Buck (1951) *CT IV*, p. 152,b (S1C,a-b).

### 5.3.47. *wḏi* (to send, to depart)

There are twelve attestations of this lemma in the database.<sup>1454</sup> In table 5.47, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		5	Theban area	1
							
							
	2	Meir	2		6	Deir el-Bersha	1
							
	3	Meir	1		7	Saqqara	1
						Deir el-Bersha	1
						Meir	1
						Theban area	1
							
	4	Theban area	1		8	Deir el-Bersha	1 <sup>1455</sup>
							

Table 5.47 Graphical forms of the stem of *wḏi*.

As this lemma is not attested in van der Molen and van der Plas & Borghouts, these attestations are currently the only ones of this lemma in the *Coffin Texts*.<sup>1456</sup> Based on table 5.47, it seems that the use of the D46 (𓄱) only occurs in Deir el-Bersha and the Theban area. The use of the D40 (𓄲) classifier is only attested in the Theban area, and the G37 (𓄳) classifier is only attested in Meir.

<sup>1454</sup> de Buck (1951) *CT IV*, p. 314,d, 317,d. This lemma is not attested in van der Molen and van der Plas & Borghouts, as they consider these phrases part of *wḏi* (to put; see section 5.3.45). However, the method I used for encoding required the use of this lemma, as *wḏi* is a valid lemma.

<sup>1455</sup> de Buck (1951) *CT IV*, p. 314,d (B1Y). I assume the I9 (𓄱) is a corruption of the I10 (𓄲), due to the similarity between the two signs in near hieratic cursive script, see Möller (1909), p. 24-25, no. 250, 263.

<sup>1456</sup> However, I find it likely that more can be found.

### 5.3.48. *wḏ<sup>c</sup>* (to separate, to judge, to appoint)<sup>1457</sup>

In the database there are 125 attestations of this lemma, but only 123 of these attestations represent verbal forms.<sup>1458</sup> In table 5.48, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan Deir el-Bersha Meir Asyut Gebelein Aswan Unknown (Y1C)	2 8 4 1 2 1 1		9	Beni Hasan Deir el-Bersha	1 1
	2	Meir	1		10	Deir el-Bersha Meir	2 1
	3	Gebelein Meir	3 1		11	Meir	1 <sup>1459</sup>
	4	Meir	7		12	Theban area	2 <sup>1460</sup>
	5	Meir	3		13	Deir el-Bersha Meir	2 1
	6	Deir el-Bersha Asyut Theban area	9 1 4		14	Deir el-Bersha	4
	7	Deir el-Bersha	1		15	Deir el-Bersha	1

<sup>1457</sup> van der van der Molen (2000), p. 110.

<sup>1458</sup> de Buck (1935) *CT I*, p. 24,a, 26,a, 33,d, 43,a, 44-45,e-a, 47,b, 361,b, 378-391,d-a, 382-383,c, 386,b, 391,b; de Buck (1938) *CT II*, p. 75,a, 90,d, 394,a; de Buck (1951) *CT IV*, p. 234,b, 236,b; de Buck (1954) *CT V*, p. 121,b, 140,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 80.

<sup>1459</sup> de Buck (1935) *CT I*, p. 391,b (M28C). As this witness was not seen by de Buck himself, I assume the N37 (𓏏) is a modern corruption of an Y2 (𓏏).

<sup>1460</sup> de Buck (1935) *CT I*, p. 24,a (MC105, T9C). I am not certain why the D36 (𓏏) geminates here, as the addition of the X1 (𓏏) in the original makes it unlikely that this should be read as a *sdmm=f*, which would not make much sense here to begin with. However, it is remarkable that this only occurs in the Theban area.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	8	Deir el-Bersha Meir Asyut Theban area	34 7 8 8		16	Deir el-Bersha	1

Table 5.48 Graphical forms of the stem of *wḏ<sup>c</sup>*.

In the database, the use of the G43 () on the initial position only occurs in Deir el-Bersha (form 16). However, outside the database this is attested in other regions as well.<sup>1461</sup> The V1 () classifier is only attested in Deir el-Bersha in the database (form 7), but outside of it occurs in Saqqara as well.<sup>1462</sup> In the database it seems the Aa22 () is only attested in Deir el-Bersha and Meir (form 13-15), but occurs outside the database in the Theban area as well.<sup>1463</sup> The use of the T30 () as classifier only occurs in Deir el-Bersha and Meir in the database, but is attested in multiple other regions as well.<sup>1464</sup> The A2 () classifier is only attested in Beni Hasan and Deir el-Bersha (form 9), and might represent a feature of the more northern attestations of this lemma, although it does not occur in Saqqara or el-Lisht.

### 5.3.49. *wḏb* (to turn, to turn back)<sup>1465</sup>

This lemma has 24 attestations in the database.<sup>1466</sup> In table 5.49, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		9	Deir el-Bersha	2
	2	Deir el-Bersha	1		10	Meir	1

<sup>1461</sup> de Buck (1935) *CT I*, p. 288,h (T1C, Sq3C); de Buck (1951) *CT IV*, p. 126,a (S1C).

<sup>1462</sup> de Buck (1938) *CT II*, p. 163,e (Sq3Sq).

<sup>1463</sup> de Buck (1935) *CT I*, p. 288,h (T2C).

<sup>1464</sup> de Buck (1938) *CT II*, p. 154,e (G2T); de Buck (1947) *CT III*, p. 344,d (S1C, S2C,a); de Buck (1956) *CT VI*, p. 255,h (Sq3C). I assume this classifier is habitually used when *wḏ<sup>c</sup>* should be read as a more aggressive form of separation (to sever, to cut off).

<sup>1465</sup> van der van der Molen (2000), p. 111.

<sup>1466</sup> de Buck (1935) *CT I*, p. 34,b, 385,b, 387,a; de Buck (1954) *CT V*, p. 139,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 81 and Gracia Zamacona (2008), p. 440-442.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	Deir el-Bersha	1		11	Meir	1
	4	Deir el-Bersha	2		12	Theban area	1
	5	Asyut Theban area	1 1 <sup>1467</sup>		13	Deir el-Bersha	1
	6	Deir el-Bersha Meir Asyut	1 2 2		14	Deir el-Bersha	1
	7	Asyut	1 <sup>1468</sup>		15	Theban area	1 <sup>1469</sup>
	8	Deir el-Bersha	3				

Table 5.49 Graphical forms of the stem of *wdb*.

In the database, the D55 (△) classifier is only attested in Meir and Deir el-Bersha. However, outside the database the D55 classifier is attested in Asyut as well.<sup>1470</sup> In the database it seems that Asyut always uses the F46 (≡) or any of its classes for this lemma (form 5-7). However, outside the database the N21 (↵) is attested in Asyut as well.<sup>1471</sup> The absence of the V24 (!) and the use of a D46 (≡) is only attested in

<sup>1467</sup> de Buck (1935) *CT I*, p. 34,b (MC105). Reconstruction, the phrase is completely lost. Could be any other graphical form as well.

<sup>1468</sup> de Buck (1935) *CT I*, p. 385,b (S1C). I assume the N18 (≡) is a corruption of the F46 (≡) or any of its classes, or for the N21 (↵).

<sup>1469</sup> de Buck (1935) *CT I*, p. 34,b (T9C). The V28 (!) is assumed to be a corruption of the V24 (!), and the tusk of form 15 a variation for the N21 (↵).

<sup>1470</sup> de Buck (1938) *CT II*, p. 242,d (S1P).

<sup>1471</sup> de Buck (1938) *CT II*, p. 242,d (S1C,b, S2C,d).

Meir, which is true outside the database as well. Note that outside the database it is possible in Meir to use a D40 (𐎠) classifier, or use the F46 as logogram.<sup>1472</sup>

### 5.3.50. *bnn* (to beget)<sup>1473</sup>

This lemma is attested eleven times in the database, where all attestations occur in the same phrase of spell 15.<sup>1474</sup> The following table sets out the attestations per region for every graphical form (table 5.50):

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	2 <sup>1475</sup>		4	Theban area	1
		Asyut	1				
		Theban area	2 <sup>1476</sup>		5	Deir el-Bersha	1
	2	Deir el-Bersha	1				
	3	Deir el-Bersha	3				

Table 5.50 Graphical forms of the stem of *bnn*.

For this lemma, the use of the phallus classifier seems to be restricted to Deir el-Bersha, although the damage in the witnesses from the Theban area makes it difficult to be certain. Moreover, T9C used form 4, where a T30 (𐎠) is used instead of a phallus classifier, which can be assumed to be a corruption. As there are no other attestations in the database or in van der Molen, or in van der Plas & Borghouts<sup>1477</sup> for the *Coffin Texts*, it cannot be stated with certainty whether the Theban area used a phallus classifier or not.

### 5.3.51. *bḥni* (to cut up, to cut off, to punish)<sup>1478</sup>

The lemma *bḥni* is attested twelve times in the database.<sup>1479</sup> In table 5.51 the attestations per region are set out for every graphical form of the stem:

<sup>1472</sup> de Buck (1961) *CT VII*, p. 128,i (M5C, M6C).

<sup>1473</sup> van der van der Molen (2000), p. 121.

<sup>1474</sup> de Buck (1935) *CT I*, p. 45,b.

<sup>1475</sup> Note that one attestation (B4C) is reconstructed.

<sup>1476</sup> Note that both attestations (MC105 and T2C) are reconstructed.

<sup>1477</sup> van der Plas & Borghouts (1998), p. 87.

<sup>1478</sup> van der van der Molen (2000), p. 122-123.

<sup>1479</sup> de Buck (1935) *CT I*, p. 21,a, 402,b-c; de Buck (1951) *CT IV*, p. 90,m. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 87.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Meir Asyut	5 1 1		3	Deir el-Bersha	2
	2	Deir el-Bersha	2		4	Theban area	1

Table 5.51 Graphical forms of the stem of *bhni*.

For this lemma, the clear preference lies with form 1.<sup>1480</sup> However, there are some distinct features in Deir el-Bersha. The use of the D40 (𐀀) as addition to the T30 (𐀁) classifier seems only to occur in Deir el-Bersha (B1C and B5C), specifically in the witnesses that are dated to the later period of coffin decoration.<sup>1481</sup> However, as B1C additionally uses form 1 in the same phrase (I,402,b-c), it is not exclusive. Form 3 occurs only in Deir el-Bersha, in B1Bo. It could be argued that it represents a style from the earlier period of coffin decoration in Deir el-Bersha.<sup>1482</sup> However, B6C, which is dated to the same period, uses form 1, thus the use of form 3 is more likely a quirk of this support than a regional preference. The use of the F18 (𐀂) phonemogram in the Theban area seems unique, and does not occur outside the database. Therefore, it would be assumptive to associate this with a single region based on a single attestation. However, the F18 is used as classifier in Beni Hasan.<sup>1483</sup>

### 5.3.52. *bs* (to introduce, to initiate)<sup>1484</sup>

This lemma is attested 25 times in the database.<sup>1485</sup> In table 5.52, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Asyut	2 1		7	Asyut	2
	2	Asyut	1		8	Deir el-Bersha	5

<sup>1480</sup> Including with other attestations in van der Molen, for all regions, although variations with other classifiers, see for example *de Buck (1961) CT VII*, p. 154,s, where A24 (𐀄) is used as a classifier, instead of T30 (𐀁).

<sup>1481</sup> Willems (1988), p. 75-78.

<sup>1482</sup> Willems (1988), p. 70-74.

<sup>1483</sup> de Buck (1938) *CT II*, p. 116,g (BH3C).

<sup>1484</sup> van der van der Molen (2000), p. 123.

<sup>1485</sup> de Buck (1935) *CT I*, p. 141,f; de Buck (1938) *CT II*, p. 272-273,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 88.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	Deir el-Bersha	3		9	Deir el-Bersha	1
	4	Asyut	1		10	Deir el-Bersha	2
	5	el-Lisht	1		11	Deir el-Bersha	1
	6	Deir el-Bersha Asyut	1 3		12	Deir el-Bersha	1

Table 5.52 Graphical forms of the stem of *bs*.

In Asyut, there seems to be a possibility to write *bs* only phonetically, without the addition of a phono-repeater or classifier, which does not occur in the other regions. However, beyond the database, there is an attestation from Deir el-Bersha<sup>1486</sup> and the Theban area<sup>1487</sup> that does not include a phono-repeater or classifier. It must be noted that the absence of both is more common in Asyut than in the other regions. In Deir el-Bersha, it is possible to use a A2 () as a classifier, which seems to be unique to the region.

### 5.3.53. *p3* (auxiliary verb, to have done in the past)<sup>1488</sup>

In the database, there are eighteen attestations of this lemma, from the same phrase of spell 30.<sup>1489</sup> In table 5.53, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Asyut	1 2		6	Asyut	1
							
							

<sup>1486</sup> de Buck (1954) *CT V*, p. 67,c (B2L,b). Note that B2L,a does have the K5 () phono-repeater.

<sup>1487</sup> de Buck (1947) *CT III*, p. 310,d (T1Be), although the gemination of the *s* is unusual if *bs* is a 2-*lit* verb, which means it might be *bsi* (to flow forth) here instead.

<sup>1488</sup> van der van der Molen (2000), p. 127.

<sup>1489</sup> de Buck (1935) *CT I*, p. 84-85,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 92.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	2	Asyut	1		7	Asyut	1 <sup>1490</sup>
	3	Asyut	1		8	Deir el-Bersha	1
	4	Asyut	1		9	Deir el-Bersha Theban area	2 2
	5	Deir el-Bersha Meir	1 2 <sup>1491</sup>		10	Deir el-Bersha	2

Table 5.53 Graphical forms of the stem of *p3*.

One of the major variations is in the use of the G41 () instead of the G40 (), which occurs in Deir el-Bersha and the Theban area. However, it is not unlikely that this variation occurs due to transcription, rather than original intent, as the witnesses with form 8-10 all use a near hieratic cursive script, in which it is not possible to differentiate between the G40 and G41.<sup>1492</sup> However, Deir el-Bersha has one feature which is not attested in the other regions, which is the addition of a circle sign (o) at the end of the word (form 8 and 10). In Asyut it is possible to only add the Q3 () interpretant (form 2-4), which is not attested in the other regions. Regrettably, there are no additional attestations of this lemma from Meir outside the database, which makes it impossible to say if the reconstructions are correct.

### 5.3.54. *phr* (to turn, to go around, to envelop)<sup>1493</sup>

In the database there are 92 attestations of this lemma.<sup>1494</sup> In table 5.54, the attestations per region are set out for every graphical form of the stem:

<sup>1490</sup> de Buck (1935) *CT I*, p. 84,c (S11C), assumed to be a corruption, as the *m33* that follows is not written in this, thus the G1 () signs could be the remnant of *m33*, instead of interpretants of *p3*.

<sup>1491</sup> de Buck (1935) *CT I*, p. 84,c (M24C, M25C), complete reconstruction, could be any other form as well.

<sup>1492</sup> Möller (1909), p. 21, no. 221 and 222. Note that the script type of T1L (the Theban area attestations of form 9) is not known to me.

<sup>1493</sup> van der van der Molen (2000), p. 138.

<sup>1494</sup> de Buck (1935) *CT I*, p. 25,a, 36,b, 48-49,d-a, 79,l, 119-120,d-a; de Buck (1938) *CT II*, p. 83,c, 389-390,c-a; de Buck (1947) *CT III*, p. 14,a, 232,a, 247,h; de Buck (1951) *CT IV*, p. 246-247,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 102-103 and Gracia Zamacona (2008), p. 684-706.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara el-Lisht Deir el-Bersha Meir Asyut Theban area	6 2 15 10 5 4		11	Deir el-Bersha Theban area	4 2
	2	Theban area	2		12	Theban area	1
	3	Theban area	2		13	Deir el-Bersha	1
	4	Deir el-Bersha Theban area	6 1		14	Beni Hasan	2
	5	Asyut	1		15	Deir el-Bersha	1
	6	Asyut	1		16	Deir el-Bersha	1
	7	Asyut	1		17	Deir el-Bersha	3
	8	Deir el-Bersha	1		18	Deir el-Bersha Meir	1 1
	9	Deir el-Bersha Theban area Aswan	6 3 1		19	Deir el-Bersha Asyut Theban area Unknown (Y1C)	1 1 1 1
	10	Deir el-Bersha	2		20	Gebelein	1
					21	Deir el-Bersha	1

Table 5.54 Graphical forms of the stem of *phr*.

Although form 1, 3 and 4 are relatively common for this lemma, it needs to be noted that these forms only occur in the database when used in the construction *ts-phr* (vice-versa). Only in the Theban area does form 2 occur, although it only occurs in T9C. Outside the database it is attested in T1C as well,<sup>1495</sup> while form 2 occurs in Asyut as well.<sup>1496</sup> In the database, the use of the F47 (≡) instead of the F46 (≡),

<sup>1495</sup> de Buck (1947) *CT III*, p. 210,c (T1C).

<sup>1496</sup> de Buck (1947) *CT III*, p. 379,c (S1C,a).

see form 3, is only attested in the Theban area, but outside the database it is attested in Asyut as well.<sup>1497</sup> In the database, Gebelein is only attested with a F48 (≡), but outside the database form 19 is attested as well for Gebelein.<sup>1498</sup> However, it seems that only using the two interpretants Q3 (⌈) and D21 (⌋) and the classifier D54 (∧) is the preferred form in Gebelein for this lemma. The use of the F48 is only attested in Deir el-Bersha, the Theban area and Gebelein (form 4, 11, 17, 20). However, the use of the F49 (≡) is only attested in the Theban area (form 12), which is more likely to use F48 or F49 instead of F46. The attestations from Beni Hasan seem to include the Q3, F32 (⌋) and D21 in all its attestations, which is true outside the database as well.<sup>1499</sup> Only in Asyut is the F32 replaced by an Aa1 (⊖). However, this only occurs in S10C (form 5-7), and should be considered a feature of this witness, rather than a regional preference in Asyut. The use of the D55 (∧) classifier (form 10 and 16) is only attested in Deir el-Bersha, but all attestations come from the same witness (B2Bo).

### 5.3.55. *psḥ* (to bite)<sup>1500</sup>

The lemma *psḥ* has seven attestations in the database, from the same phrase of spell 22.<sup>1501</sup> In table 5.55, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Theban area	1
	2	Deir el-Bersha	1		5	Beni Hasan	1
	3	Deir el-Bersha Theban area	1 1		6	Deir el-Bersha	1

Table 5.55 Graphical forms of the stem of *psḥ*.

For this lemma, there do seem to be some regional preferences. The Theban area seem to prefer the long format of form 3 and 4.<sup>1502</sup> The use of a Y2 (⌋) classifier is only attested in Deir el-Bersha, although

<sup>1497</sup> de Buck (1956) *CT VI*, p. 180,h (S1C).

<sup>1498</sup> de Buck (1956) *CT VI*, p. 263,b (G1T).

<sup>1499</sup> de Buck (1961) *CT VII*, p. 107,a (BH4C). However, in this attestation the F46 is used as a phono-repeater, instead of a phonogram.

<sup>1500</sup> van der van der Molen (2000), p. 139.

<sup>1501</sup> de Buck (1935) *CT I*, p. 64-65,c-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 103.

<sup>1502</sup> Note that outside the database there are attestations without the A2 (⌈) classifier as well, see de Buck (1951) *CT IV*, p. 34,f (T1L), but it is constantly written in the long format.

it might be a feature of the witness (B1P), rather than a regional preference. Form 5 suggests that there is a preference in Beni Hasan to use a S29 (𓄏). However, there do not seem to be any other attestations from Beni Hasan in the *Coffin Texts*, thus it might be simply a feature of the witness (BH5C), rather than a regional feature.

### 5.3.56. *ps̃n* (to split)<sup>1503</sup>

In the database there are 34 attestations of this lemma.<sup>1504</sup> In table 5.56, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>1505</sup>		5	Saqqara el-Lisht Deir el-Bersha Meir Theban area	7 3 1 4 6
	2	Theban area	1		6	Meir	1
	3	Meir	1		7	Saqqara Deir el-Bersha Meir	1 4 1
	4	Meir Theban area	1 2				

Table 5.56 Graphical forms of the stem of *ps̃n*.

In the database, it seems that Deir el-Bersha prefers to use *ps̃n* rather than *ps̃n* for this lemma, even though *ps̃n* occurs in Deir el-Bersha as well (form 5). However, based on the attestations outside the database,<sup>1506</sup> it becomes clear that *ps̃n* is only used in witnesses from the later period of coffin creation in Deir el-Bersha,<sup>1507</sup> as the earlier witnesses use *ps̃n* or *ps̃š*. The variant *ps̃n* occurs in Saqqara and Meir as well, but are more an exception rather than the rule. The addition of an additional classifier beyond the Z9 (𓄏) is rare, and is only attested in Meir and the Theban area. Moreover, the use of the D54 (𓄏) classifier is only attested in Meir, although it is the only attestation of this classifier, and might therefore

<sup>1503</sup> van der van der Molen (2000), p. 142. Note that *ps̃n* van der van der Molen (2000), p. 140 was encoded under this lemma as well.

<sup>1504</sup> de Buck (1951) *CT IV*, p. 282-283,b, 287,e, 288-289,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 104. Note that *ps̃n* is added under *ps̃š* (see appendix 6.93) in van der Plas & Borghouts (1998), p. 103.

<sup>1505</sup> de Buck (1951) *CT IV*, p. 288,c, (B1P), I consider the G43 (𓄏) an error, rather than reading *pw s̃n*. Here.

<sup>1506</sup> de Buck (1951) *CT IV*, p. 143 (B2L); de Buck (1956) *CT VI*, p. 63,l (B2L).

<sup>1507</sup> *ps̃n* is only attested in Deir el-Bersha in the witnesses B9C, B2L, B1P and B1Y, although B1Y is a reconstruction.

represent a feature of the witness (M1NY) rather than a regional feature, as M1NY is attested with form 5 as well.

### 5.3.57. *pgz* (to unfold, to open up)<sup>1508</sup>

The lemma *pgz* has twelve attestations in the database.<sup>1509</sup> In table 5.57, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1 <sup>1510</sup>		4	Deir el-Bersha	3
	2	Gebelein	1			Meir	1
	3	Beni Hasan	2		5	Unknown (Y1C)	1
		Deir el-Bersha	2				

Table 5.57 Graphical forms of the stem of *pgz*.

In this lemma, there does not seem to be any regional preference, as most witnesses use form 4. Gebelein seems to prefer the compact format of form 2, but outside the database form 4 is attested in Gebelein as well.<sup>1511</sup> The use of the F51 (𓂏) classifier is only attested in Y1C, and seems to represent a unique feature of that witness. In Beni Hasan the D40 (𓂏) classifier is not used. However, as there are no additional attestations of this lemma in Beni Hasan, it might represent a regional feature, even though form 3 is not unique to Beni Hasan.<sup>1512</sup>

### 5.3.58. *ptr* (to see, to behold)<sup>1513</sup>

In the database there are seven attestations of this lemma, in the same phrase of spell 97.<sup>1514</sup> In table 5.58, the attestations per region are set out for every graphical form of the stem:

<sup>1508</sup> van der van der Molen (2000), p. 142.

<sup>1509</sup> de Buck (1938) *CT II*, p. 30,b, 390,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 104.

<sup>1510</sup> de Buck (1938) *CT II*, p. 390,b (T3C). Assumed not to be intentional, but rather due to limited space at the end of a column.

<sup>1511</sup> de Buck (1938) *CT II*, p. 138,b (G2T).

<sup>1512</sup> de Buck (1938) *CT II*, p. 138,b (S1C, G1T, A1C).

<sup>1513</sup> van der van der Molen (2000), p. 142.

<sup>1514</sup> de Buck (1938) *CT II*, p. 92,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 104.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		3	Meir	1
	2	Meir	2		4	Deir el-Bersha	3

Table 5.58 Graphical forms of the stem of *ptr*.

In the database, it seems that there are distinct forms for every region. However, outside the database this is not true. Meir is only attested in the database without an eye classifier, but outside the database it is attested with a D5 (𓄀) classifier as well.<sup>1515</sup> Deir el-Bersha is the only attestation in the database with a D5 classifier, but outside the database it is attested in other regions as well. However, if an eye is added as classifier in Deir el-Bersha, the D5 is commonly used. The use of the D4 (𓄁) as classifier is only attested in the Theban area in the database, which is true outside the database as well. However, it is remarkable that the D5 classifier does not occur in the Theban area, although other eyes like the D10 (𓄂)<sup>1516</sup> are used as classifier there. The absence of an eye classifier is attested in all the other regions which use this lemma.

### 5.3.59. *pd* (to stretch out, to spread out)<sup>1517</sup>

This lemma has nine attestations in the database.<sup>1518</sup> In table 5.59, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht Deir el-Bersha Asyut	1 1 1		4	Deir el-Bersha	1
	2	Asyut	1		5	Saqqara Deir el-Bersha	2 1
	3	Asyut	1				

Table 5.59 Graphical forms of the stem of *pd*.

<sup>1515</sup> de Buck (1954) *CT V*, p. 207,e (M1C).

<sup>1516</sup> de Buck (1951) *CT IV*, p. 383,b (T3Be).

<sup>1517</sup> van der van der Molen (2000), p. 143-144.

<sup>1518</sup> de Buck (1935) *CT I*, p. 338-340,d-a; de Buck (1938) *CT II*, p. 255-256,d-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 105 and Gracia Zamacona (2008), p. 710-712.

In this lemma, there is some variation in the classifiers. Deir el-Bersha can replace the T9 (𓂏) with the T10 (𓂐), although it seems to be a feature of the witness B1Bo, rather than a regional preference of Deir el-Bersha. The addition of the D54 (𓂑) is only attested in Saqqara and Deir el-Bersha. Note that outside the database form 2 is attested in Saqqara as well.<sup>1519</sup> The addition of the D56 (𓂒) in Asyut (form 3) seems to be a unique feature, which is not repeated in the *Coffin Texts*. However, form 1 and 2 are most commonly used for this lemma in the *Coffin Texts*.

### 5.3.60. *fꜣi* (to lift, to carry, to raise)<sup>1520</sup>

The lemma *fꜣi* is relatively common in the database, with a total of 59 attestations.<sup>1521</sup> In table 5.60, the attestations per region are set out for every graphical form of the stem. As this lemma is a *3ae inf.* lemma, the table is separated due to the occurrence of gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No Gemination</i>				<i>No Gemination</i>			
	1	Meir	1		4	Aswan	1
	2	Meir	4		5	Meir	1
	3	Deir el-Bersha Gebelein	1 1		6	Meir	2
<i>Gemination</i>				<i>Gemination</i>			
	7	Gebelein	1		13	Deir el-Bersha Meir Asyut	1 <sup>1522</sup> 2 5
	8	Theban area	1		14	Deir el-Bersha	3 <sup>1523</sup>

<sup>1519</sup> de Buck (1961) *CT VII*, p. 62,f (Sq3C).

<sup>1520</sup> van der van der Molen (2000), p. 145.

<sup>1521</sup> de Buck (1935) *CT I*, p. 366-369,c-a, 368,b, 371,h, 371,i, 368-371,c-a, 370-371,b); de Buck (1951) *CT IV*, p. 184,d; de Buck (1954) *CT V*, p. 142,b, 143,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 107.

<sup>1522</sup> de Buck (1935) *CT I*, p. 370,b (B7C), reconstructed. Could be any other form as well.

<sup>1523</sup> All three attestations come from the same witness (B1C).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	9	Saqqara	2		15	Deir el-Bersha	1
		Deir el-Bersha	4				
		Theban area	2				
	10	Deir el-Bersha	2		16	Deir el-Bersha	6 <sup>1524</sup>
						Meir	12
							
	11	Deir el-Bersha	1		17	Deir el-Bersha	1 <sup>1525</sup>
							
							
	12	Deir el-Bersha	1		18	Meir	3 <sup>1526</sup>
							
							

Table 5.60 Graphical forms of the stem of *fz̄i*.

Even though the Theban area is underrepresented, it has an interesting feature, as the A9 (𓀓) only occurs as a logogram. However, this is only based on one witness (T3C). Attestations outside the database<sup>1527</sup> indicate that classifier are used in the Theban as well. The witnesses from Asyut are only attested with form 13 in the database, even though outside the database they are attested with a A9 or equivalent as well. Thus, it cannot be suggested that Asyut prefers to write this lemma phonetically, even though the use of A9 or equivalent signs seems to be less common.

Deir el-Bersha has access to an extreme variety of forms, but based on the database, it seems that the use of the Y2 (𓀓) classifier only occurs in Deir el-Bersha. In Gebelein there seems to be a unique form as well (form 7). However, as it is based on one witness (G1T), it might represent a feature of this witness, rather than regional preference. In Meir, there seems to be a preference to use the A9 or an equivalent sign as a classifier rather than a logogram, when the lemma geminates (see form 16 and 18). However, the A9 or any equivalent can be left out as well (form 13), and is used as a logogram when the lemma does not geminate.

<sup>1524</sup> Two attestations are reconstructions from B7C, see de Buck (1935) *CT I*, p. 366-368,c-a, 368-370,c-a.

<sup>1525</sup> de Buck (1935) *CT I*, p. 368-370,c-a (B1P), the duplication of the A9 (𓀓) is assumed to be a corruption.

<sup>1526</sup> All three attestations come from the same witness (M28C).

<sup>1527</sup> de Buck (1961) *CT VII*, p. 38,h.

### 5.3.61. *fdi* (to pluck, to uproot)<sup>1528</sup>

This lemma is rare in the database, with a total of six attestations, in the same phrase of spell 398.<sup>1529</sup> As one can see in table 5.61, the spelling is relatively constant, with only some variation in the classifiers.

Graphical form stem	no.	Region	Attestations
	1	Theban area Gebelein Aswan	1 2 1
	2	Meir	1 <sup>1530</sup>
	3	Meir	1 <sup>1531</sup>

Table 5.61 Graphical forms of the stem of *fdi*.

Based on the database, only in Meir is the humanoid replaced by an arm. However, outside the database this is attested as well in the Theban area and Deir el-Bersha.<sup>1532</sup> Gebelein and Aswan are only attested with the humanoid classifier.

### 5.3.62. *m33* (to see)<sup>1533</sup>

The lemma *m33* is one of the common lemmas in the database, with 432 attestations. However, only 397 attestations are verbal forms.<sup>1534</sup> In table 5.62 the attestations per region are set out for every graphical form. Note that the forms which include a N35 (𓂏) or S4 (𓂏) represents a subjunctive *sḏm=f*.<sup>1535</sup>

<sup>1528</sup> van der van der Molen (2000), p. 147.

<sup>1529</sup> de Buck (1954) *CT V*, p. 155,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 107 and Gracia Zamacona (2008), p. 711-712.

<sup>1530</sup> Note that the D37 (𓂏) could be read as a D40 (𓂏) as well.

<sup>1531</sup> M5C has an unusual addition to the classifier, and the V1 (𓂏) is only an approximation of the additional line written with the A19 (𓂏).

<sup>1532</sup> de Buck (1954) *CT V*, p. 115,k (T1C), 397,f (B2L).

<sup>1533</sup> van der van der Molen (2000), p. 151-152.

<sup>1534</sup> de Buck (1935) *CT I*, p. 37,a, 54,a, 84-85,b, 84-85,c, 84-85,d, 96-97,b-c, 98-99,a-b, 98-100,d-a, 112,b, 113,b-c, 136,a, 142,a, 328-329,b, 334-335,a, 334-335,c, 337,a, 357,f, 358-359,c, 367-369,c-a, 368,b, 371,g, 386,d, 387,c, 388,c, 389,c, 391,a; de Buck (1938) *CT II*, p. 244,a, 284-285,d, 402,d; de Buck (1951) *CT IV*, p. 87,c, 87,f, 87,n, 88,g, 91,o-p, 92,b, 244-245,a, 253,d-f, 270-271,c, 272,c, 283,d, 300,b, 307,c, 307,f, 314,e; de Buck (1954) *CT V*, p. 131,a, 153,c, 158,a, 160,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 120-121.

<sup>1535</sup> Malaise & Winand (1999), p. 342.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>		
	1	el-Lisht	3		15	Gebelein	1		
		Deir el-Bersha	4						
		Meir	2						
		Asyut	6						
		Theban area	1						
	2	Beni Hasan	2		16	Saqqara	3		
						Deir el-Bersha	39		
		Meir	13						
		Asyut	18						
		Theban area	7						
	3	Asyut	1		17	Asyut	5		
	4	Asyut	1				18	Asyut	1
	5	Asyut	1 <sup>1536</sup>						19
	6	Theban area	1		20	Theban area	1		
		Gebelein	5						
	7	Saqqara	8				21	Deir el-Bersha	2
		el-Lisht	4					Asyut	1
		Beni Hasan	1				22	Gebelein	2
		Deir el-Bersha	75						
		Meir	55						
		Asyut	6						
		Theban area	29						
		Gebelein	4						
		Aswan	6						
		Unknown (Y1C)	1						

<sup>1536</sup> Note that the strokes are decorative here, this form should be considered similar to form 1.

<sup>1537</sup> Note that the strokes are decorative here, this form should be considered similar to form 16.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	8	Beni Hasan Asyut	1 1		23	Deir el-Bersha Meir Asyut Theban area Aswan	35 8 4 2 1
	9	Deir el-Bersha	3 <sup>1538</sup>		24	Asyut	1
	10	Asyut	2 <sup>1539</sup>		25	Asyut	1
	11	el-Lisht	4		26	Asyut	1
	12	Saqqara Deir el-Bersha	2 4		27	Deir el-Bersha	1
	13	Deir el-Bersha Meir Theban area Gebelein	3 4 1 3		28	Asyut	1
	14	Meir	1		29	Asyut	1

Table 5.62 Graphical forms of the stem of *m33*.

Form 7, 16 and 23 are the most common forms for this lemma, and are represented in nearly every region. However, some regional preferences seem to occur. The Theban area seems to have a preference not to write the N35 with the subjunctive *sdm=f*, apart from some rare instances.<sup>1540</sup> The use of the S4 occurs only in Asyut, but as it only occurs in one witness (S11C), it cannot be considered a regional preference.

<sup>1538</sup> All from the same witness (B4L). Two attestations are reconstructions due to the tabular form of spell 31, where the same phrase de Buck (1935) *CT I*, p. 96,b, needs to be read for every column below it.

<sup>1539</sup> Note that the strokes are decorative here, this form should be considered similar to form 8.

<sup>1540</sup> There are 2 attestations with the N35 in the Theban area (form 23), while there are 10 attestations without the N35 (form 1 and 7).

In Gebelein, there seems to be a preference for compact formats (form 6, 13, 15 and 22), although the long format of form 7 is attested as well. Additionally, the G1 (𓆎) is always included in the forms used in Gebelein, which is true for Aswan as well. Moreover, although the Theban area is attested without the G1, this is not true for T3C. Thus, it could be argued that the constant inclusion of a G1 interpretant is a feature of the First Intermediate Period south Egyptian school of artists.<sup>1541</sup>

### 5.3.63. *mꜣꜥ* (to be true)<sup>1542</sup>

In the database, this lemma has 45 attestations. However, only 37 attestations represent a verbal form.<sup>1543</sup> In table 5.63, the attestations per region for every graphical form of the stem are set out:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara Deir el-Bersha Meir	2 1 1		5	Deir el-Bersha	9
	2	Meir	1		6	Saqqara Deir el-Bersha Meir Theban area	2 10 3 2
	3	Deir el-Bersha	2		7	Theban area	1
	4	Deir el-Bersha Meir	1 1		8	el-Lisht	1

Table 5.63 Graphical forms of the stem of *mꜣꜥ* (to be true).

In the database, form 5 only occurs in Deir el-Bersha, which suggest that it represents a regional preference. However, when compared to form 6, it becomes clear that the use of these two forms are more or less similar. Notably, there is an interesting feature hidden here, as form 5 is more popular with the later period of coffin decoration in Deir el-Bersha, where form 6 is more popular with the earlier period of coffin decoration. However, the forms are not completely exclusive, as form 5 has one attestation from B3Bo, and two from B4C,<sup>1544</sup> and form 6 has one attestation from B9C.<sup>1545</sup> Moreover, form 1 and 3 are not attested beyond the reign of Amenemhat II. Thus, the use of the classifier Y2 (𓆎) is

<sup>1541</sup> Although not uniquely for this group, as for example B5C only attestations with the G1 as well. However, for this period the inclusion is constant, where B1Bo, which is one of the earliest witnesses from Deir el-Bersha can leave the G1 out.

<sup>1542</sup> van der van der Molen (2000), p. 153.

<sup>1543</sup> de Buck (1935) *CT I*, p. 25,b, 37,b, 41-42,c-a, 42,c, 43,a, 78,f, 80,e, 89,e, 113,b-c, 405,e; de Buck (1951) *CT IV*, p. 184-185.a, 263,c, 266,b, 269,b, 289,b, 298,a 304,b, 318,b 326,h-i, 326,l, 236,n. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 121.

<sup>1544</sup> B4Bo is dated to the late 11th dynasty and early 12th dynasty, and B4C to Amenemhat I-II. The other attestations (B15C, B1L, B3L and B1P) are dated to Amenemhat II and Sesostris II-III.

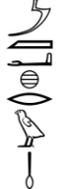
<sup>1545</sup> B9C is the youngest attestation with Amenemhat II, where the other attestations (B2Bo, B3Bo, B4Bo, B4C and B6C) are dated to the late 11th dynasty and early 12th dynasty and Amenemhat I-II.

most commonly a later period of coffin decoration preference in Deir el-Bersha. The use of form 5 is not unique to Deir el-Bersha, as outside the database the form is attested in Asyut as well.<sup>1546</sup> The attestations from Meir seem to prefer the complete absence of the Y2 classifier.

As form 8 is based on L2Li, a witness de Buck did not see himself, it cannot be said if the use of the U5 (→) represents a regional preference, or if this is a feature of the witness itself. However, there are no other attestations of this lemma in the *Coffin Text* for el-Lisht.

### 5.3.64. *m3<sup>c</sup>-hrw* (to be justified)<sup>1547</sup>

This lemma was added as a separate entity<sup>1548</sup>, even though it is technically a sub-lemma of *m3<sup>c</sup>* (to be true), as it represents a compound verb. Nonetheless, there are 162 attestations of the lemma *m3<sup>c</sup>-hrw* in the database, although only 110 attestations represent a verbal form,<sup>1549</sup> as the substantive *m3<sup>c</sup>-hrw* (justification) was added in the database under this lemma. As one can see in table 5.64, the graphical form of this lemma can be remarkably varied.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Unknown (Y1C)	1		18	Deir el-Bersha	3
	2	Theban area	1		19	Deir el-Bersha	2
	3	Deir el-Bersha Theban area	4 6		20	Deir el-Bersha	1

<sup>1546</sup> de Buck (1938) *CT II*, p. 381,d (S2P).

<sup>1547</sup> van der van der Molen (2000), p. 153-154.

<sup>1548</sup> Following van der van der Molen (2000), p. 153-154 and van der Plas & Borghouts (1998), p. 122.

<sup>1549</sup> de Buck (1935) *CT I*, p. 3,d, 9,c, 10,d, 16,b, 19,b, 22,b, 22,d, 23,b, 24,a, 25,b, 26,b, 29-30,c-a, 33,c, 34-35,d-a, 37,b, 41-42,c-a, 42,c, 43,a, 52,f, 80,e; de Buck (1938) *CT II*, p. 87,c; de Buck (1947) *CT III*, p. 212,a, 219,e; de Buck (1951) *CT IV*, p. 88,o, 93,k; de Buck (1954) *CT V*, p. 155,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 122.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	4	Deir el-Bersha	5		21	Theban area	1
	5	Deir el-Bersha	2		22	Deir el-Bersha	1
	6	Deir el-Bersha Theban area	4 11		23	Deir el-Bersha	5
	7	Theban area	1		24	Asyut	8
	8	Theban area	1		25	Deir el-Bersha	1
	9	Deir el-Bersha	1		26	Meir Unknown (Y1C)	1 1
	10	Deir el-Bersha	2		27	Deir el-Bersha	2
	11	Deir el-Bersha	4		28	Deir el-Bersha Meir Theban area	10 3 1
	12	Deir el-Bersha	4		29	Asyut	1

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	13	Meir	1		30	Asyut	1
	14	Deir el-Bersha	1		31	Theban area	2
	15	Deir el-Bersha	8		32	Deir el-Bersha	6
	16	Theban area	1		33	Meir	1
	17	Asyut	1				

Table 5.64 Graphical forms of the stem of *ms<sup>c</sup>-hrw*.

In this lemma, a graphical form often occurs in only one witness, and therefore seems to represent a personal preference of the artist, rather than a regional feature. For example, form 32 has six attestations, but all come from the same witness (B4C). Nonetheless, there are some features that can represent a regional preference. The complete phonetic spelling of *hrw* occurs only in Deir el-Bersha (form 14, 18, 20, 23). However, with the exception of form 20, all these attestations are from the same witness (B3Bo). The addition of the Aa1 (⊖) and D21 (↔) to the P8 (⌈) in *hrw* occurs in the Theban area as well (form 21), but is more common in Deir el-Bersha. The other regions only add the G43 (⊗) to *hrw*.

Based on the attestations from the database, it is possible to suggest that there is a preference in Asyut to use the long format (form 17, 24, 29 and 30). However, outside the database, compact forms are used as well.<sup>1550</sup> The use of a Y2 (↔) is attested in Deir el-Bersha (form 4, 19, 22 and 27) and the Theban area (16), but is most prevalent in Deir el-Bersha.

<sup>1550</sup> de Buck (1938) *CT II*, p. 154,b (S2C).

### 5.3.65. *mꜣꜥ* (to acclaim)<sup>1551</sup>

The lemma *mꜣꜥ* has seven attestations in the database, all from the same phrase in spell 36.<sup>1552</sup> In table 5.65, one can see that the majority of variation occurs due to the occurrence of the A2 () classifier, and which vessel is used as a phono-repeater.

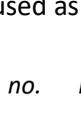
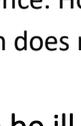
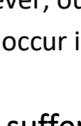
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
	2	Deir el-Bersha	1		5	Deir el-Bersha	3
	3	el-Lisht	1				

Table 5.65 Graphical forms of the stem of *mꜣꜥ*.

The attestation from el-Lisht (L2Li) stands out, as it uses a different vessel than the W7 () as the phono-repeater. However, as this witness was not seen by de Buck himself, it cannot be said if this represents a regional variant, or if the vessel was a modern transcription instead. Due to the lack of attestations from different regions, it is difficult to say whether the forms from Deir el-Bersha are a representation of a regional preference. However, outside the database there is an attestation from Meir, which added a T14 ()<sup>1553</sup> which does not occur in Deir el-Bersha, or el-Lisht.

### 5.3.66. *mr* (to be ill, to suffer, to have pain)<sup>1554</sup>

In the database, this lemma has 28 attestations. However, only fourteen attestations represent verbal forms.<sup>1555</sup> In table 5.66, the attestations per region are set out for the graphical forms of the stem:

<sup>1551</sup> van der van der Molen (2000), p. 158.

<sup>1552</sup> de Buck (1935) *CT I*, p. 141,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 123.

<sup>1553</sup> de Buck (1956) *CT VI*, p. 345,b (M57C).

<sup>1554</sup> van der van der Molen (2000), p. 170.

<sup>1555</sup> de Buck (1951) *CT IV*, p. 89,m, 303,b; de Buck (1954) *CT V*, p. 155,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 128.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Gebelein Aswan	1 1		5	Deir el-Bersha	1
	2	Deir el-Bersha	1		6	Meir	2
	3	Theban area	2		7	Deir el-Bersha Theban area	1 1
	4	Deir el-Bersha Theban area Gebelein	1 2 1				

Table 5.66 Graphical forms of the stem of *mr* (to be ill).

In the database, there are some features that resemble regional preferences for this lemma. In Meir, there seems to be a preference for the long format of form 6 and the absence of a classifier. However, outside the database there is an attestation of form 4 as well,<sup>1556</sup> even though a classifier is not attested in Meir for this lemma. The use of the G37 () classifier is only attested in Deir el-Bersha and the Theban area, including the attestations outside the database. The use of the D40 () classifier is only attested in Deir el-Bersha. In Gebelein and Aswan, only the compact format of form 1 and 4 is used, and there is no classifier attested, including the attestations outside the database. Note that form 4 is one of the most common forms for this lemma, and should not be considered a regional variant, but rather the standard form for this lemma in all regions.

### 5.3.67. *mr* (to bind)<sup>1557</sup>

In the database there are 20 attestations for this lemma, although all are from the same phrase in spell 225.<sup>1558</sup> In table 5.67, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	2 <sup>1559</sup>		5	Deir el-Bersha Asyut Theban area Unknown (Y1C)	2 3 1 1
	2	Deir el-Bersha	3		6	Deir el-Bersha	1

<sup>1556</sup> de Buck (1947) *CT III*, p. 3,d (M22C).

<sup>1557</sup> van der van der Molen (2000), p. 172.

<sup>1558</sup> de Buck (1947) *CT III*, p. 216-217,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 128.

<sup>1559</sup> M25C and M2NY, both these attestations are reconstructions, that cannot be distinguished from *mri* (to love). However, based on the available space in the lacuna, the addition of a classifier seems unlikely.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	Deir el-Bersha	1		7	Theban area	2
	4	Saqqara Theban area Papyrus (Pap.Berl.)	1 1 1		8	Theban area	1

Table 5.67 Graphical forms of the stem of *mr* (to bind).

For this lemma, there is one clear regional variation which occurs in the Theban area, where this lemma is written *mi* rather than *mr*. However, *mr* is used as well (form 5). It could be argued that this is due to the date of the witness, as MC105 (form 5) is dated to Mentuhotep II-IV,<sup>1560</sup> whereas T1Be, T2Be and T2L (form 7 and 8) are dated to Sesostri I – Amenemhat II (T2L)<sup>1561</sup> or Sesostri III (T1Be, T2Be).<sup>1562</sup> Thus, it seems that the use of *mi* for this lemma in the Theban area reflects a later period of coffin decoration.

In Deir el-Bersha, there are some witnesses (B2Bo, B4Bo, B4C and B1Y; form 2 and 3) that include a rectangle (▭) sign with this lemma. Based on the attestation from Saqqara (form 4), it could be suggested that Saqqara only uses the S28 (𓂏) as classifier (form 4). However, outside the database, form 5 is used in Saqqara as well.<sup>1563</sup>

### 5.3.68. *mrî* (to love, to wish)<sup>1564</sup>

The lemma *mrî* is relatively common in the database, with 160 attestations. However, only 142 of these attestations reflect verbal forms.<sup>1565</sup> In table 5.68, the attestations per region are set out for the graphical forms of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Theban area	1		5	Deir el-Bersha	1

<sup>1560</sup> Willems (1988), p. 116.

<sup>1561</sup> Willems (1988), p. 115-116.

<sup>1562</sup> Willems (1988), p. 114-115.

<sup>1563</sup> de Buck (1956) *CT VI*, p. 251,e, (Sq5C, Sq3C).

<sup>1564</sup> van der van der Molen (2000), p. 171.

<sup>1565</sup> de Buck (1935) *CT I*, p. 44-45,e-a, 68,a, 69,d, 83,d, 104-106,e-a, 106,b, 112,c, 120,d; de Buck (1938) *CT II*, p. 255,a; de Buck (1947) *CT III*, p. 10,b, 212,b-d, 220-221,a, 223,e; de Buck (1951) *CT IV*, p. 252-253,b, 260,a, 260,b; de Buck (1954) *CT V*, p. 7,b, 122,a, 122,b, 123,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 128-129.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
𓄀	2	Saqqara	4	𓄀	6	Meir	2
		el-Lisht	4				
		Beni Hasan	2				
		Deir el-Bersha	22				
		Meir	21				
		Asyut	6				
		Theban area	11				
		Gebelein	1				
		Aswan	1				
		Unknown (Y1C)	1				
𓄀	3	Deir el-Bersha	2	𓄀	8	Deir el-Bersha	1
𓄀	4	Meir	1	𓄀			
		Theban area	3				
Geminatio 𓄀	9	Deir el-Bersha	20	Geminatio 𓄀	11	Deir el-Bersha	3
		Meir	12				
		Asyut	3				
		Theban area	7				
		Gebelein	6				
		Aswan	3				
		Papyrus (Pap.Berl.)	1				
𓄀	10	Deir el-Bersha	1	𓄀	12	Saqqara	1

Table 5.68 Graphical forms of the stem of *mri*.

As one can see in the table, the majority of the attestations are either form 2 or form 9. However, some regional conditioned variation does seem to occur. The classifier Y2 (𓄀) is only attested in witnesses from Deir el-Bersha (form 7, 8 and 11) as well as the N36 (𓄀) phono-repeater. The N37 (𓄀) phono-repeater is only attested in Meir and Deir el-Bersha. The Theban area is the only region where the N36 is used as a phonemogram when this lemma is used as a verb.

### 5.3.69. *msi* (to bear, to give birth, to bring forth)<sup>1566</sup>

This lemma is relatively common in the database, with a total of 234 attestations. However, only 194 attestations are of verbal forms.<sup>1567</sup> In table 5.69, the attestations per region are set out for every graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. Due to the extremely varied

<sup>1566</sup> van der van der Molen (2000), p. 181.

<sup>1567</sup> de Buck (1935) *CT I*, p. 30-31,d-a, 48,a, 88-89,b, 97,d, 99,b, 99,c, 101,d, 106,a, 117,a, 344-345,c, 354-355,c; de Buck (1938) *CT II*, p. 82,b, 82,c, 244,a, 399,b, 400,a; de Buck (1951) *CT IV*, p. 91,e, 91,f, 224,a, 244-245,a, 246-247,b, 248,a, 251,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 131-132.

nature of the hieroglyph B3 (𓇧), B4 (𓇨), and their classes, all the classifiers of some form of humanoid with lines beneath it should be considered the same classifier, as the variation between them is rarely intentional.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
<i>No gemination</i>				<i>No gemination</i>			
	1	Asyut	1 <sup>1568</sup>		16	Deir el-Bersha	1
	2	Asyut	3 <sup>1569</sup>		17	Deir el-Bersha	1
	3	Deir el-Bersha	1 <sup>1570</sup>		18	Deir el-Bersha	2
	4	Deir el-Bersha	1 <sup>1571</sup>		19	Beni Hasan	1
	5	Meir	2 <sup>1572</sup>		20 <sup>1573</sup>	Saqqara	1
	6	Meir	2			Deir el-Bersha	2
	7	Deir el-Bersha	2		21	Theban area	1
	8	Asyut	1			Unknown (Y1C)	1 <sup>1574</sup>
		Meir	2		22	Deir el-Bersha	1
					23	Beni Hasan	3
						Deir el-Bersha	1
						Meir	2

<sup>1568</sup> de Buck (1935) *CT I*, p. 106,a, (S1C). The A40 (𓇩) is a corruption of the B1 (𓇧) (form 2). Note that this should be considered one grapheme which functions as a class of B3/B4.

<sup>1569</sup> Only attested in S1C. Note that this should be considered one grapheme which functions as a class of B3/B4.

<sup>1570</sup> de Buck (1935) *CT I*, p. 117,a (B3L). Note that this should be considered one grapheme which functions as a class of B3/B4.

<sup>1571</sup> de Buck (1935) *CT I*, p. 48,a (B6C). Note that this should be considered one grapheme which functions as a class of B3/B4.

<sup>1572</sup> de Buck (1935) *CT I*, p. 345,c (M4C). Note that this should be considered one grapheme which functions as a class of B3/B4.

<sup>1573</sup> Note that the B1 (𓇧) and the Z2 (𓇪) should be considered one grapheme which functions as a class of B3/B4.

<sup>1574</sup> de Buck (1938) *CT II*, p. 400,a (Y1C)). Note that the B1 (𓇧) and the two Z2 (𓇪) should be considered one grapheme which functions as a class of B3/B4.

	9	Meir	1		24	Deir el-Bersha	6		
	10	Deir el-Bersha	6		25	el-Lisht	2		
		Asyut	1			Beni Hasan	2		
	11	Saqqara	1		26	Deir el-Bersha	9		
		el-Listh	1			Asyut	2		
		Deir el-Bersha	36			Theban area	4		
		Meir	19			Asyut	1		
		Asyut	5		27	Deir el-Bersha	3		
		Theban area	8				28	Deir el-Bersha	1
		Gebelein	3					29	Deir el-Bersha
		Aswan	2			Meir	2		
	12	Beni Hasan	1		30	Deir el-Bersha	1		
		13	Beni Hasan	1			Meir	2	
	14		Saqqara	7		31	Saqqara	1	
		el-Lisht	5		32		Deir el-Bersha	1 <sup>1575</sup>	
		Meir	5				33	Deir el-Bersha	1
		Theban area	3					Meir	2
		Gebelein	1				Asyut	1	
		Aswan	1				34	Asyut	1
	15	Meir	1					35	Deir el-Bersha
		32	Deir el-Bersha	1 <sup>1575</sup>		36	Asyut		1 <sup>1576</sup>
	33		Deir el-Bersha	1				36	Asyut
		Meir	2			36	Asyut		1 <sup>1576</sup>
	Asyut	1			36		Asyut	1 <sup>1576</sup>	
	34	Asyut	1				36	Asyut	1 <sup>1576</sup>
		35	Deir el-Bersha	1 <sup>1575</sup>				36	Asyut
	Deir el-Bersha		1 <sup>1575</sup>			36	Asyut		1 <sup>1576</sup>
	33	Deir el-Bersha	1				36	Asyut	1 <sup>1576</sup>
		Meir	2			36		Asyut	1 <sup>1576</sup>
	Asyut	1			36		Asyut	1 <sup>1576</sup>	
	34	Asyut	1				36	Asyut	1 <sup>1576</sup>
		Asyut	1			36		Asyut	1 <sup>1576</sup>
	35	Deir el-Bersha	1 <sup>1575</sup>				36	Asyut	1 <sup>1576</sup>
		Deir el-Bersha	1 <sup>1575</sup>			36		Asyut	1 <sup>1576</sup>
	33	Deir el-Bersha	1				36	Asyut	1 <sup>1576</sup>
		Meir	2			36		Asyut	1 <sup>1576</sup>
	Asyut	1			36		Asyut	1 <sup>1576</sup>	
	34	Asyut	1				36	Asyut	1 <sup>1576</sup>
		Asyut	1			36		Asyut	1 <sup>1576</sup>
	35	Deir el-Bersha	1 <sup>1575</sup>				36	Asyut	1 <sup>1576</sup>
		Deir el-Bersha	1 <sup>1575</sup>			36		Asyut	1 <sup>1576</sup>
	33	Deir el-Bersha	1				36	Asyut	1 <sup>1576</sup>
		Meir	2			36		Asyut	1 <sup>1576</sup>
	Asyut	1			36		Asyut	1 <sup>1576</sup>	
	34	Asyut	1				36	Asyut	1 <sup>1576</sup>
		Asyut	1			36		Asyut	1 <sup>1576</sup>
	35	Deir el-Bersha	1 <sup>1575</sup>				36	Asyut	1 <sup>1576</sup>
		Deir el-Bersha	1 <sup>1575</sup>			36		Asyut	1 <sup>1576</sup>
	33	Deir el-Bersha	1				36	Asyut	1 <sup>1576</sup>
		Meir	2			36		Asyut	1 <sup>1576</sup>
	Asyut	1			36		Asyut	1 <sup>1576</sup>	
	34	Asyut	1				36	Asyut	1 <sup>1576</sup>
		Asyut	1			36		Asyut	1 <sup>1576</sup>
	35	Deir el-Bersha	1 <sup>1575</sup>				36	Asyut	1 <sup>1576</sup>
		Deir el-Bersha	1 <sup>1575</sup>			36		Asyut	1 <sup>1576</sup>
	33	Deir el-Bersha	1				36	Asyut	1 <sup>1576</sup>
		Meir	2			36		Asyut	1 <sup>1576</sup>
	Asyut	1			36		Asyut	1 <sup>1576</sup>	
	34	Asyut	1				36	Asyut	1 <sup>1576</sup>
		Asyut	1			36		Asyut	1 <sup>1576</sup>
	35	Deir el-Bersha	1 <sup>1575</sup>				36	Asyut	1 <sup>1576</sup>
		Deir el-Bersha	1 <sup>1575</sup>			36		Asyut	1 <sup>1576</sup>
	33	Deir el-Bersha	1				36	Asyut	1 <sup>1576</sup>
		Meir	2			36		Asyut	1 <sup>1576</sup>
	Asyut	1			36		Asyut	1 <sup>1576</sup>	
	34	Asyut	1				36	Asyut	1 <sup>1576</sup>
		Asyut	1			36		Asyut	1 <sup>1576</sup>
	35	Deir el-Bersha	1 <sup>1575</sup>				36	Asyut	1 <sup>1576</sup>
		Deir el-Bersha	1 <sup>1575</sup>			36		Asyut	1 <sup>1576</sup>
	33	Deir el-Bersha	1				36	Asyut	1 <sup>1576</sup>
		Meir	2			36		Asyut	1 <sup>1576</sup>
	Asyut	1			36		Asyut	1 <sup>1576</sup>	
	34	Asyut	1				36	Asyut	1 <sup>1576</sup>
		Asyut	1			36		Asyut	1 <sup>1576</sup>
	35	Deir el-Bersha	1 <sup>1575</sup>				36	Asyut	1 <sup>1576</sup>
		Deir el-Bersha	1 <sup>1575</sup>			36		Asyut	1 <sup>1576</sup>
	33	Deir el-Bersha	1				36	Asyut	1 <sup>1576</sup>
		Meir	2			36		Asyut	1 <sup>1576</sup>
	Asyut	1			36		Asyut	1 <sup>1576</sup>	
	34	Asyut	1				36	Asyut	1 <sup>1576</sup>
		Asyut	1			36		Asyut	1 <sup>1576</sup>
	35	Deir el-Bersha	1 <sup>1575</sup>				36	Asyut	1 <sup>1576</sup>
		Deir el-Bersha	1 <sup>1575</sup>			36		Asyut	1 <sup>1576</sup>
	33	Deir el-Bersha	1				36	Asyut	1 <sup>1576</sup>
		Meir	2			36		Asyut	1 <sup>1576</sup>
	Asyut	1			36		Asyut	1 <sup>1576</sup>	
	34	Asyut	1				36	Asyut	1 <sup>1576</sup>
		Asyut	1			36		Asyut	1 <sup>1576</sup>
	35	Deir el-Bersha	1 <sup>1575</sup>				36	Asyut	1 <sup>1576</sup>
		Deir el-Bersha	1 <sup>1575</sup>			36		Asyut	1 <sup>1576</sup>
	33	Deir el-Bersha	1				36	Asyut	1 <sup>1576</sup>
		Meir	2			36		Asyut	1 <sup>1576</sup>
	Asyut	1			36		Asyut	1 <sup>1576</sup>	
	34	Asyut	1				36	Asyut	1 <sup>1576</sup>
		Asyut	1			36		Asyut	1 <sup>1576</sup>
	35	Deir el-Bersha	1 <sup>1575</sup>				36	Asyut	1 <sup>1576</sup>
		Deir el-Bersha	1 <sup>1575</sup>			36		Asyut	1 <sup>1576</sup>
	33	Deir el-Bersha	1				36	Asyut	1 <sup>1576</sup>
		Meir	2			36		Asyut	1 <sup>1576</sup>
	Asyut	1			36		Asyut	1 <sup>1576</sup>	
	34	Asyut	1				36	Asyut	1 <sup>1576</sup>
		Asyut	1			36		Asyut	1 <sup>1576</sup>
	35	Deir el-Bersha	1 <sup>1575</sup>				36	Asyut	1 <sup>1576</sup>
		Deir el-Bersha	1 <sup>1575</sup>			36		Asyut	

In this lemma, there are hardly any regional features when all the humanoid classifiers are treated as the same sign. Nonetheless, minor regional preferences seem to occur. For example, in el-Lisht, Gebelein and Aswan (form 11, 14 and 25), there is no attestation of a humanoid classifier or logogram. The use of the humanoid figure as a logogram is only attested in Deir el-Bersha, Meir and Asyut (form 1-10 and 32), whereas Beni Hasan and the Theban area only use it as a classifier (form 12, 13, 19, 20 and 30). The use of the G17 (𓄀) interpretant is only attested in Saqqara (form 31), although it is extremely rare. The reversed direction of the S29 (𓄁) occurs only in Asyut (form 26 and 34), but this is due to the left to right direction of the writing in this witness (S2C), rather than an intentional variation.

### 5.3.70. *mki* (to guard, to protect)<sup>1577</sup>

The lemma *mki* has only four attestations in the database, from the same phrase of spell 27.<sup>1578</sup> In table 5.70, one can see that every region has its own form, although it needs to be noted that one of the attestations from the Theban area (MC105) is a reconstruction.

Graphical form stem	no.	Region	Attestations
	1	Theban area	2
	2	Deir el-Bersha	1
	3	Asyut	1

Table 5.70 Graphical forms of the stem of *mki*.

Although the database suggests distinct variants in the regions, form 1 is used in other regions as well.<sup>1579</sup> The use of a D40 (𓄀) classifier after the V31 (𓄁) or V31A (𓄂) is most common in Asyut, but occurs in Deir el-Bersha as well.<sup>1580</sup> The use of a A24 (𓄃) classifier is most commonly attested in Deir el-Bersha, but is attested in P.Gard.2 as well,<sup>1581</sup> which is assumed to originate from Asyut.<sup>1582</sup> However, the use of the A24 classifier is only attested in Deir el-Bersha for coffin decorations.

<sup>1577</sup> van der van der Molen (2000), p. 187.

<sup>1578</sup> de Buck (1935) *CT I*, p. 79,h. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 133.

<sup>1579</sup> de Buck (1947) *CT III*, p. 190,c (S1C, B2Bo).

<sup>1580</sup> de Buck (1954) *CT V*, p. 315,q.

<sup>1581</sup> de Buck (1956) *CT VI*, p. 198,d.

<sup>1582</sup> (Schenkel, 1996, p. 125.

### 5.3.71. *mṭn* (to assign)<sup>1583</sup>

There are only ten attestations of this lemma in the database, from the same phrase in spell 215.<sup>1584</sup> As one can see in table 5.71, the spelling is relatively constant, and the variation rather takes place in the graphical form.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	3		4	Deir el-Bersha Meir Asyut	1 1 1
	2	Deir el-Bersha	1		5	Deir el-Bersha Asyut	1 1
	3	Papyrus (P.Gard.2)	1				

Table 5.71 Graphical forms of the stem of *mṭn*.

Based on the table, there does not seem to be a regional preference for this lemma. The only clear exception occurs in P.Gard.2, which uses a N31 (𓂏) classifier rather than a Y2 (𓂏). Outside the database there are only three additional attestations of this lemma,<sup>1585</sup> which all use the N31 classifier, which is interesting as these are from P.Gard.3 and P.Gard.4. Thus, the use of this classifier might represent a feature of papyri, rather than a regional feature of the *Coffin Texts*.

### 5.3.72. *mdw* (to speak)<sup>1586</sup>

This lemma has 217 attestations in the database. However, only 62 attestations represent verbal forms.<sup>1587</sup> In table 5.72, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara Deir el-Bersha	2 3		11	Deir el-Bersha Asyut	1 2

<sup>1583</sup> van der van der Molen (2000), p. 190.

<sup>1584</sup> de Buck (1947) *CT III*, p. 187-188,d-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 134.

<sup>1585</sup> de Buck (1961) *CT VII*, p. 152,l, 153,g.

<sup>1586</sup> van der van der Molen (2000), p. 191-192.

<sup>1587</sup> de Buck (1935) *CT I*, p. 39,b, 39,d; de Buck (1938) *CT II*, p. 274-276,c-a; de Buck (1951) *CT IV*, p. 252-253,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 134.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	2	el-Lisht	1		12	Deir el-Bersha Asyut Theban area	1 1 2
 	3	Meir	4	 	13	Meir	1 <sup>1588</sup>
	4	Asyut	4	 	14	Deir el-Bersha Asyut Theban area	9 2 6
	5	Deir el-Bersha Asyut	5 1	 	15	Beni Hasan Deir el-Bersha	1 2
 	6	Theban area	1	 	16	Saqqara	1 <sup>1589</sup>
	7	Meir Theban area	1 1	 	17	Deir el-Bersha	1
	8	Saqqara el-Lisht	1 1	 	18	Deir el-Bersha	3
 	9	Meir	1 <sup>1590</sup>		19	Deir el-Bersha	1
	10	Deir el-Bersha	1				

Table 5.72 Graphical forms of the stem of *mdw*.

<sup>1588</sup> de Buck (1951) *CT IV*, p. 253,b (M1NY), the A1 () classifier is assumed to be an error for A2 () , as this witness uses a A40 () for the first person.

<sup>1589</sup> de Buck (1951) *CT IV*, p. 252,b (Sq1C). The Z1 () functions as a classifier, replacing the A2, as this witness prefers to replace the humanoid figures with Z1.

<sup>1590</sup> de Buck (1951) *CT IV*, p. 253,b (M1C)) Note that the M17\*Z1 () group functions as a classifier, replacing the A2 () , as this witness dislikes using humanoid figures.

In this lemma, the Theban area is the only region where all the interpretants of the S43 (𓄀) were added (form 6), although this might be a feature of the witness (MC105). The absence of the G43 (𓄁) only occurs in Deir el-Bersha and Asyut. In the other regions the sign is constantly included, even though the G43 is used in Deir el-Bersha and Asyut as well. In el-Lisht, there seems to be a preference for using a compact format (form 2 and 8). Form 9 and 16 represent variants where the A2 (𓄂) classifier was replaced by a M17\*Z1 group (𓄃), but as this occurs in Saqqara and Meir, it most likely reflects features of the witnesses (Sq1C, M1C) rather than a regional preference. Therefore, Saqqara does not use any humanoid classifier for this lemma in the database. However, outside the database the A2 is used in Saqqara as well.<sup>1591</sup>

### 5.3.73. *nbi* (to swim)<sup>1592</sup>

In the database there are 21 attestations of this lemma.<sup>1593</sup> In table 5.73, the attestations per region are set out for every graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. Note that the humanoid classifiers (form 5, 6, 8 and 10) represent the closest similarity to the sign used in the original, rather than being exact representations of the signs.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Meir	1		3	Saqqara	1
	2	Deir el-Bersha	1		4	el-Lisht	1
<i>Gemination</i>				<i>Gemination</i>			
	5	Saqqara	1		11	Deir el-Bersha	2 <sup>1594</sup>

<sup>1591</sup> de Buck (1938) *CT II*, p. 164,e (Sq3Sq).

<sup>1592</sup> van der van der Molen (2000), p. 217.

<sup>1593</sup> de Buck (1951) *CT IV*, p. 294,a, 294-295,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 155 and Gracia Zamacona (2008), p. 744-745.

<sup>1594</sup> One of these attestations (B1Y) is a reconstruction.

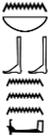
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	6	Theban area	2 <sup>1595</sup>		12	Saqqara Theban area	1 <sup>1596</sup> 2
	7	Meir	1		13	Theban area	1
	8	Meir	1		14	Deir el-Bersha	1
	9	Beni Hasan	1		15	Meir	2
	10	Saqqara	1		16	Deir el-Bersha	1

Table 5.73 Graphical forms of the stem of *nbi* (to swim).

As one can see in the table above, the graphical forms of the lemma *nbi* are remarkably varied. However, there are some minor details that suggest a regional preference. The use of the S12 (𓂏) as a phonogram is only attested in el-Lisht and Meir,<sup>1597</sup> although it is more common in Meir. The use of the D40 (𓂏) classifier occurs in Deir el-Bersha and the Theban area (form 13), but is much more common in Deir el-Bersha (form 2, 9, 11 and 14). If the humanoid figures (form 5, 6, 8 and 10) are treated as classes of the same sign, namely a man who is swimming, there is no regional pattern to the use of these classifiers. Otherwise, these different graphemes should be considered unique forms bound to the region where they were attested.

<sup>1595</sup> One of these attestations (T2Be) is a reconstruction.

<sup>1596</sup> Reconstruction (Sq2C), could be any other spelling as well.

<sup>1597</sup> Note that this attestation is based on de Buck (1951) *CT IV*, p. 295,b (L1NY), as the support deteriorated since de Buck worked on it. In the more recent image I had access to (see appendix 1 for more detail) this token is now lost. Therefore, I cannot say with certainty if this transcription is correct.

### 5.3.74. *nbs* (to burn)<sup>1598</sup>

This lemma has only eight attestations in the database.<sup>1599</sup> Moreover, there are no additional attestations of this lemma outside the database.<sup>1600</sup> In table 5.74, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Meir Theban area	1 1
	2	Beni Hasan Meir	2 1		5	Deir el-Bersha	1
	3	Meir	1				

Table 5.74 Graphical forms of the stem of *nbs*.

For this lemma, there are only minor variation between the regions. The southernmost attestations, Meir and the Theban area, use a Q7 (𓆎) or one of its classes as classifier (form 3 and 4), where the northernmost attestations, Beni Hasan and Deir el-Bersha, do not use a classifier or use a D40 (𓆏) classifier. The use of the V30 (𓆑) as phonemogram is only attested in Deir el-Bersha, as is the use of the O34 (𓆒) instead of the S29 (𓆓). However, there are too few attestations of this lemma to suggest any regional preference with any degree of certainty.

### 5.3.75. *nfꜣ* (to exhale, to blow)<sup>1601</sup>

In the database there are 79 attestations of this lemma, with the majority of the attestations coming from spell 75. However, only 77 attestations are of verbal forms.<sup>1602</sup> In table 5.75, the attestations per region are set out for every graphical form of the stem:

<sup>1598</sup> van der van der Molen (2000), p. 220.

<sup>1599</sup> de Buck (1951) *CT IV*, p. 270,b-271,b, 272,a.

<sup>1600</sup> van der Plas & Borghouts (1998), p. 156.

<sup>1601</sup> van der van der Molen (2000), p. 222.

<sup>1602</sup> de Buck (1935) *CT I*, p. 338-339,c, 354-355,b, 356-357,a, 358-361,d-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 156-157.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>1603</sup>		8	Theban area	3
	2	Meir	1 <sup>1604</sup>		9	Saqqara	1 <sup>1605</sup>
	3	Asyut	4			Beni Hasan	1
	4	Deir el-Bersha	1			Deir el-Bersha	20
		Meir	1			Meir	24
	5	Gebelein	1			Asyut	6
	6	Gebelein	1			Theban area	1
	7	Deir el-Bersha	1			Gebelein	1
					10	Gebelein	1
						Aswan	3
					11	Deir el-Bersha	1
					12	Aswan	1
					13	Deir el-Bersha	3

Table 5.75 Graphical forms of the stem of *ḥf3*.

Although form 9 is the favourite form for this lemma in most witnesses, there are signs of regional preferences. In the database, the use of the A2 () classifier only occurs in Aswan, Gebelein and the Theban area. Moreover, the attestation from the Theban area is T3C. As these attestations are considered a group representing a south Egyptian school of artists in the First intermediate period,<sup>1606</sup> it seems that the use of the A2 classifier with this lemma is a feature of that school.

<sup>1603</sup> de Buck (1935) *CT I*, p. 356,a (B6C), the D20 () classifier makes this reading most likely.

<sup>1604</sup> de Buck (1935) *CT I*, p. 357,a (M28C), the D20 () classifier makes this reading most likely. However, as de Buck did not see this witness himself, it might be a modern error as well.

<sup>1605</sup> de Buck (1935) *CT I*, p. 359-361, d-a (Sq5C). Reconstruction, although there are traces left of the D20.

<sup>1606</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

The Y2 (𐎎) is only attested in Deir el-Bersha, although all attestations are from the same witness (B1C). Including the attestations outside the database, which do not use the Y2 classifier, it might be better to consider this a feature of the support, rather than a regional preference, even though it does not occur outside Deir el-Bersha in the *Coffin Texts*, and the use of the Y2 classifier is more commonly used in Deir el-Bersha for the other lemmas as well. The absence of one of the phonemograms (form 1, 2 and 4) is only attested in Deir el-Bersha and Meir.

### 5.3.76. *nmi* (to traverse, to travel)<sup>1607</sup>

This lemma has 23 attestations in the database.<sup>1608</sup> In table 5.76, the attestation per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		7	Deir el-Bersha	1
	2	Deir el-Bersha Meir	2 1		8	Deir el-Bersha	1
	3	Deir el-Bersha	3		9	Deir el-Bersha	1
	4	Deir el-Bersha Meir	1 5		10	Asyut	2
	5	Deir el-Bersha	2		11	Deir el-Bersha	1 <sup>1609</sup>
	6	Deir el-Bersha	2				

Table 5.76 Graphical forms of the stem of *nmi*.

<sup>1607</sup> van der van der Molen (2000), p. 227.

<sup>1608</sup> de Buck (1935) *CT I*, p. 53,d, 53,e, 137,b; de Buck (1938) *CT II*, p. 82-83,d-a, 83,b, 83,1\*. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 158 and Gracia Zamacona (2008), p. 749-754.

<sup>1609</sup> de Buck (1935) *CT I*, p. 137,b (B16C). Could be a corruption, as all the other witnesses have *min* (today) here.

In the database, the addition of the M17 (𓄳) seems only to occur in Deir el-Bersha and Meir. However, outside the database this is attested in Asyut and the Theban area as well.<sup>1610</sup> The use of the phono-repeater O5 (𓄳) is only attested in Deir el-Bersha and Asyut, although its use is more common in Deir el-Bersha. However, the different classes of the O5 of form 7 and 9 only occur in Deir el-Bersha. However, outside the database the O5 is used as phonemogram in the Theban area.<sup>1611</sup> The use of the D40 (𓄳) classifier is only attested in Deir el-Bersha (form 3 and 6), which is true outside the database as well.

### 5.3.77. *nhm* (to rejoice, to shout, to tremble, to quake)<sup>1612</sup>

In the database there are fifteen attestations, of which fourteen attestations are of verbal forms.<sup>1613</sup> As one can see in table 5.77, the graphical form of this lemma is remarkably constant:

Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1
	2	Deir el-Bersha	11
	3	el-Lisht	2

Table 5.77 Graphical forms of the stem of *nhm*.

It is difficult for this lemma to suggest any regional preferences, as the majority of the attestations, including those outside the database, are from Deir el-Bersha. Nonetheless, it seems that the use of the D54 (𓄳) classifier only occurs in Beni Hasan, although this is the only attestation from Beni Hasan and the only attestation of the D54 for this lemma in the *Coffin Texts*. The attestations from el-Lisht suggest that this region does not use a classifier, but outside the database that is true for Deir el-Bersha as well.<sup>1614</sup> However, as these are the only attestations from el-Lisht, it might still be a regional preference for el-Lisht, even though the absence of the classifier occurs outside el-Lisht as well.

However, including the attestations outside the database, it seems that this lemma does not occur south of Deir el-Bersha. This is most likely due to the spells in which this lemma occurs rather than an objection to the lemma south of Deir el-Bersha, as the substantive *nhm* (shout) is attested in Asyut.<sup>1615</sup>

<sup>1610</sup> de Buck (1935) *CT I*, p. 302,c (T1C, T2C); de Buck (1951) *CT IV*, p. 352,c, (S1C, S2C).

<sup>1611</sup> de Buck (1956) *CT VI*, p. 414,e.

<sup>1612</sup> van der van der Molen (2000), p. 236.

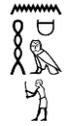
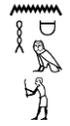
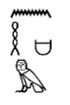
<sup>1613</sup> de Buck (1935) *CT I*, p. 5,h, 144,e, 144,e-f. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 160 and Gracia Zamacona (2008), p. 770-771.

<sup>1614</sup> de Buck (1954) *CT V*, p. 349,f (B9C).

<sup>1615</sup> de Buck (1938) *CT II*, p. 279,a (S1C,b). However, this is likely an error for *whm* which is used in the other witnesses, including the S1C,a.

### 5.3.78. *nḥm* (to take away, to rescue)<sup>1616</sup>

There are 128 attestations for the lemma *nḥm* in the database.<sup>1617</sup> In table 5.78, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Theban area	1		11	Deir el-Bersha	1
	2	Gebelein	1		12	Deir el-Bersha Meir Theban area	1 1 4
	3	Meir	2		13	Saqqara el-Lisht Deir el-Bersha Theban area	5 2 8 3
	4	Meir Gebelein	1 1		14	Deir el-Bersha	1
	5	Meir	2		15	Saqqara Deir el-Bersha Meir Asyut Theban area Papyrus (Pap.Berl)	3 25 16 4 10 1
	6	Meir	1		16	Asyut	1
	7	Meir Theban area Gebelein	3 1 1		17	Gebelein	1
	8	Meir Theban area	1 3		18	Gebelein	1
	9	Saqqara Meir Gebelein Aswan	1 4 1 1				

<sup>1616</sup> van der van der Molen (2000), p. 238-239.

<sup>1617</sup> de Buck (1935) *CT I*, p. 15,c, 38,a, 52,a, 370-373,c-a); de Buck (1938) *CT II*, p. 58,b, 88,a, 88,b); de Buck (1951) *CT IV*, p. 295,e, 298-299,a, 303,a, 312,b, 319,e, 321,e; de Buck (1954) *CT V*, p. 121,b, 152,d-e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 161.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	10	Deir el-Bersha	7		19	Meir	1 <sup>1618</sup>
		Meir	4				
		Asyut	1				
		Theban area	2				

Table 5.78 Graphical forms of the stem of *nḥm*.

In Gebelein, there seems to be a preference for a compact format, as form 10 and 12-16 are not attested in that region. The addition of the interpretant V28 (𓄿) is only attested in Gebelein and Meir. In Deir el-Bersha the N42 (𓄿) is always attested without any other sign next to it, as the attestations from Deir el-Bersha seem to prefer to use the long format of form 10 and 12-16. In the other regions both the compact and long format are attested.

### 5.3.79. *nḥn* (to be young, to be a child)<sup>1619</sup>

In the database there are only six attestations of this lemma, from the same phrase of spell 8.<sup>1620</sup> In table 5.79, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
					5	Deir el-Bersha	1
	2	Theban area	1				
	3	Theban area	1				

Table 5.79 Graphical forms of the stem of *nḥn*.

As one can see in the table above, there does not seem to be any regional preference in the graphical form of the lemma, as nearly every feature occurs in Deir el-Bersha and the Theban area. However, outside the database it seems that Deir el-Bersha prefers to use the G37 (𓄿) over the A17 (𓄿) as classifier.<sup>1621</sup>

<sup>1618</sup> de Buck (1935) *CT I*, p. 371,c (M-Ann), the V30 (𓄿) is assumed to be a corruption of the N42 (𓄿). However, as de Buck did not see this witness himself, I cannot say if the corruption is modern, or ancient. This might be true for the D34 (𓄿) as well, which could have been a A24 (𓄿) if the script of the original was near hieratic cursive script.

<sup>1619</sup> van der van der Molen (2000), p. 241.

<sup>1620</sup> de Buck (1935) *CT I*, p. 24,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 162.

<sup>1621</sup> de Buck (1961) *CT VII*, p. 312,a.

### 5.3.80. *ns(i)* (to burn)<sup>1622</sup>

In the database, there are a total of 66 attestations of this lemma. However, only 44 attestations represent verbal forms.<sup>1623</sup> In table 5.80, the attestations per region are set out for every graphical form of the stem:

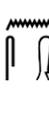
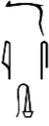
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		6	Deir el-Bersha	1
	2	Aswan	1		7	Deir el-Bersha Meir Asyut Gebelein	6 11 1 <sup>1624</sup> 2
	3	Asyut	1		8	Deir el-Bersha Meir Theban area	8 4 2
	4	Asyut	2		9	Deir el-Bersha	2
	5	Meir	1				

Table 5.80 Graphical forms of the stem of *nsr*, *ns*, *nsi*.

The use of *nsi* (form 5) is only attested in Meir. The absence of the N35 interpretant is only attested in the Theban area,<sup>1625</sup> although it is most likely due to the negation in this phrase. The absence of the F20 (↵) phonemogram occurs only in Deir el-Bersha, although rarely. In Gebelein there is a clear preference for the compact format of form 7, although form 7 represents one of the most common forms of this lemma.

<sup>1622</sup> van der van der Molen (2000), p. 245. Note that in the database this lemma is under *nsr*, but due to the attestations I decided to add it here as *ns(i)*.

<sup>1623</sup> de Buck (1935) *CTI*, p. 362-363,c, 380-381,b, 395,e, 398,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 163.

<sup>1624</sup> de Buck (1935) *CTI*, p. 398,e (S2C). Reconstruction, might be a different spelling, or not have been written at all.

<sup>1625</sup> de Buck (1935) *CTI*, p. 362,c, (T3C).

### 5.3.81. *nsb* (to lick, to devour)<sup>1626</sup>

This lemma has nine attestations in the database.<sup>1627</sup> In table 5.81, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
	2	Theban area	2		5	Theban area	1
	3	Saqqara	2 <sup>1628</sup>				
		Meir	1				
		Theban area	1				

Table 5.81 Graphical forms of the stem of *nsb*.

In the database, there is no real variation in the regions. However, it seems that the attestations from Deir el-Bersha prefer to use a long format (form 1 and 4), rather than the more compact format used in the other witnesses. Outside the database, Deir el-Bersha uses compact formats as well.<sup>1629</sup> Although it does not occur in the database, the Y2 (𓏏) can be used as classifier,<sup>1630</sup> but is only attested in Deir el-Bersha.

### 5.3.82. *ns̄* (to drive away, to expel)<sup>1631</sup>

In the database there are eighteen attestations of this lemma.<sup>1632</sup> In table 5.82, the attestations per region are set out for every graphical form of the stem:

<sup>1626</sup> van der van der Molen (2000), p. 246.

<sup>1627</sup> de Buck (1951) *CT IV*, p. 320,a, 320,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 163.

<sup>1628</sup> de Buck (1951) *CT IV*, p. 407 (Sq2C). Both attestations are reconstructions, and might have been spelled differently.

<sup>1629</sup> de Buck (1938) *CT II*, p. 44,h.

<sup>1630</sup> de Buck (1961) *CT VII*, p. 253,b.

<sup>1631</sup> van der van der Molen (2000), p. 247.

<sup>1632</sup> de Buck (1938) *CT II*, p. 278-280,e-b; de Buck (1951) *CT IV*, p. 260,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 164.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Meir	2 1
	2	Deir el-Bersha Asyut	8 6
	3	Asyut	1

Table 5.82 Graphical forms of the stem of *nš*.

In the database, the only variation occurs based on the classifiers A24 () and V36 (). It seems that Asyut and Deir el-Bersha can use either classifier, although the V36 is preferred. Outside the database form 2 is used for Gebelein and Aswan as well,<sup>1633</sup> which suggests that form 2 is the most common form for this lemma, no matter the region. Meir only uses the A24 classifier, but this seems to be the only attestation in the *Coffin Texts*, and could therefore be a feature of this witness (M4C) as well.

### 5.3.83. *nšni* (to rage, to be furious)<sup>1634</sup>

This lemma is relatively common in the database with a total of 71 attestations. However, only 22 attestations are of verbal forms.<sup>1635</sup> In table 5.83, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations			
	1	el-Lisht	1		5	Saqqara	1			
		Beni Hasan	1			Theban area	1 <sup>1636</sup>			
	2	Saqqara	1			6	Saqqara	2		
		el-Lisht	1					7	Meir	3
		Deir el-Bersha	4						Theban area	4
	3	Theban area	1		4	Meir	2			

Table 5.83 Graphical forms of the stem of *nšni*.

<sup>1633</sup> de Buck (1956) *CT VI*, p. 264,j.

<sup>1634</sup> van der van der Molen (2000), p. 248.

<sup>1635</sup> de Buck (1951) *CT IV*, p. 239,c, 242-243,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 164.

<sup>1636</sup> de Buck (1951) *CT IV*, p. 239,c, 243,a (T2Be). Reconstruction, only the first N35 (—) and N37 (—) are visible. It is possible that this witness should only be reconstructed as form 7, which occurs in T1Be (which belongs to the same owner). However, the reconstruction was based on IV,141,a, where only the classifier is visible.

As one can see in the table above, the variation in the graphical form only occurs in the classifier. The use of the D40 (𐎡) classifier is attested in three regions (form 2), although it is remarkable that it does not occur to the south of Deir el-Bersha. The A24 (𐎠) classifier is only attested in the Theban area in the database (form 3), but occurs in Deir el-Bersha as well.<sup>1637</sup> The use of the N4 (𐎎) classifier (form 4 and 7) are attested in Meir and the Theban area. Notably, it seems that this is a required *Coffin Texts* classifier for this lemma in Meir. Although the use of a Sethian animal in the classifier (form 5 and 6) seems to be limited to Saqqara and the Theban area in the database, it occurs in other regions outside the database.<sup>1638</sup>

### 5.3.84. *nk* (to copulate)<sup>1639</sup>

The lemma *nk* has 65 attestations in the database.<sup>1640</sup> In table 5.84, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	9		3	Deir el-Bersha Meir	29 8
	2	Asyut	10		4	Deir el-Bersha Meir	1 8

Table 5.84 Graphical forms of the stem of *nk*.

As one can see in the table above, the variation mostly occurs in the classifier. Form 1 and 2 are only attested in Asyut, while form 3 and 4 are only attested in Deir el-Bersha and Meir, although Deir el-Bersha favours form 3. However, outside the database form 1 is attested in Dendera<sup>1641</sup> and P.Gard.3.<sup>1642</sup> Thus, it is unlikely that there is a regional preference for this lemma.

### 5.3.85. *ngg* (to cackle, to screech)<sup>1643</sup>

In the database there are nineteen attestations of this lemma.<sup>1644</sup> In table 5.85, the attestations per region are set out for every graphical form of the stem. Note that as this is a *2ae gem.* lemma and gemination occurs in the database, the table has been divided in gemination and no gemination. Note as well that *ngn* and *ngi* are considered alternative spellings for this lemma.

<sup>1637</sup> de Buck (1938) *CT II*, p. 30,f (B1Bo).

<sup>1638</sup> de Buck (1938) *CT II*, p. 340,b (S2P, B4Bo).

<sup>1639</sup> van der van der Molen (2000), p. 250.

<sup>1640</sup> de Buck (1938) *CT II*, p. 67,d, 68,d, 68,2\*, 70,d, 72,a, 77,b, 78,c, 80,b, 80,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 164.

<sup>1641</sup> de Buck (1951) *CT IV*, p. 72,b (D1C).

<sup>1642</sup> de Buck (1961) *CT VII*, p. 182,f (P.Gard.3).

<sup>1643</sup> van der van der Molen (2000), p. 252-253.

<sup>1644</sup> de Buck (1935) *CT I*, p. 74,b); de Buck (1951) *CT IV*, p. 311,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 165.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Meir	2		5	Saqqara	1
	2	Theban area	3		6	Beni Hasan	1
	3	Deir el-Bersha	2		6	Deir el-Bersha	2
	4	Theban area	1 <sup>1645</sup>		7	Theban area	1
<i>Gemination</i>				<i>Gemination</i>			
	8	Deir el-Bersha	1		9	Meir	1
		Theban area	1				

Table 5.85 Graphical forms of the stem of *ngg*.

For this lemma, there are some features that suggest a regional preference. Form 3 is only attested in Deir el-Bersha, and moreover, only in B3Bo and B4C, which are both witnesses which belong to women. However, as there are no additional attestations of *ngn* outside the database, it cannot be said whether this is random, or intentional. Moreover, the witness B3C which belongs to the same owner as B4C uses form 5 as well, so the variation might have been random. Form 7 only occurs in the Theban area,<sup>1646</sup> but there are no other attestations of *ngi* in the *Coffin Texts*, nor is the G41 () used as classifier anywhere else, so this might simply reflect a feature of the witness. The attestations from Meir (form 1 and form 9) seem to suggest that the compact format is preferred in this region. However, there are no other attestations from Meir in the *Coffin Texts* to validate this preference.

### 5.3.86. *nd* (to consult, to inquire about, to ask)<sup>1647</sup>

This lemma has a total of 32 attestations in the database.<sup>1648</sup> In table 5.86, the attestations per region are set out for every graphical form of the stem:

<sup>1645</sup> de Buck (1951) *CT IV*, p. 311,a (T1C), the A1 () is assumed to be a corruption of the A2 ()

<sup>1646</sup> de Buck (1951) *CT IV*, p. 311,a (T3Be).

<sup>1647</sup> van der van der Molen (2000), p. 260.

<sup>1648</sup> de Buck (1935) *CT I*, p. 323,b, 326-329,c-a, 332-333,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 170.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		7	Beni Hasan Deir el-Bersha Meir Asyut	1 5 2 1
	2	Meir	1 <sup>1649</sup>		8	Deir el-Bersha Meir	2 3
	3	Meir	2		9	Meir Asyut	3 2
	4	Beni Hasan	1		10	Theban area	2 <sup>1650</sup>
	5	Deir el-Bersha	3		11	Theban area	1 <sup>1651</sup>
	6	Deir el-Bersha	1		12	Deir el-Bersha	1 <sup>1652</sup>

Table 5.86 Graphical forms of the stem of *nd* (to consult).

In the database, the use of the Aa27 (†) without interpretants is only attested in Asyut (form 1). However, outside the database this is additionally attested in Deir el-Bersha.<sup>1653</sup> The use of the A24 (𓂠) as classifier is only attested in the Theban area (form 10), but as these attestations are from the same witness (T3C), it might simply represent a feature of this witness, rather than a regional preference. Beni Hasan is the only region in which the A26 (𓂡) is attested as classifier (form 4). However, there are no other attestations of this sign with this lemma in the *Coffin Texts*, thus it might reflect a unique feature of the witness BH2C, even though this witness uses form 7 as well.

<sup>1649</sup> de Buck (1935) *CT I*, p. 332,c (M20C), the A1 (𓂠) is assumed to be a corruption for the A2 (𓂡).

<sup>1650</sup> de Buck (1935) *CT I*, p. 332,c, 333,3\* (T3C). Due to the A24 (𓂠) it looks more like *nd* (to protect; see section 5.3.87), however, based on the context and the other witnesses, this lemma seems to be more likely here.

<sup>1651</sup> de Buck (1935) *CT I*, p. 326-328,c-a (T3C), the G17 (𓂡) is considered to be a corruption for a humanoid classifier.

<sup>1652</sup> de Buck (1935) *CT I*, p. 332,c (B1P), the I9 (𓂡) addition should be considered an error, as the lemma *nfd* does not seem to exist, nor does a *n=f* make sense in this position.

<sup>1653</sup> de Buck (1947) *CT III*, p. 154,a (B2Bo, B3Bo).

### 5.3.87. *nd* (to protect, to save)<sup>1654</sup>

The lemma *nd* is relatively common, with a total of 218 attestations in the database. However, only 200 of these attestations are verbal forms.<sup>1655</sup> Note that following Griffiths,<sup>1656</sup> the attestations of *nd-ḥr* (to greet) were encoded under this lemma as well, which provided a large number of the attestations.<sup>1657</sup> In table 5.87, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara el-Lisht Beni Hasan Deir el-Bersha Theban area	6 3 2 1 3		19	Saqqara	1
	2	Theban area	1		20	Beni Hasan	1 <sup>1658</sup>
	3	Theban area	1		21	Meir Theban area	1 1
	4	Beni Hasan	1		22 <sup>1659</sup>	Deir el-Bersha Asyut	1 2
	5	el-Lisht Meir Theban area	1 3 2		23 <sup>1660</sup>	Deir el-Bersha Theban area	1 1
	6	Deir el-Bersha	2 <sup>1661</sup>		24	Deir el-Bersha Meir Asyut Theban area	3 2 1 3
					25	Saqqara Deir el-Bersha Gebelein	1 2 1

<sup>1654</sup> van der van der Molen (2000), p. 260-261.

<sup>1655</sup> de Buck (1935) *CT I*, p. 2,c, 3,c, 22,a, 24,a, 27,b, 27-28,c-a, 51,d, 66,a, 66,b, 100-101,c, 115-116,d-a, 116,c, 117,b, 119-120,d-a,120,b; de Buck (1938) *CT II*, p. 399,a; de Buck (1947) *CT III*, p. 186,b, 188,b; de Buck (1951) *CT IV*, p. 92,b, 204-205,c, 252-255,c-a, 266-267,a, 280-281,c; de Buck (1954) *CT V*, p. 156,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 170.

<sup>1656</sup> Griffiths (1951), p. 36-37.

<sup>1657</sup> Usually with the *i*. prefix for the imperative, in all regions. Of the 115 imperatives of this lemma, only 4 attestations did not have the *i*. prefix, once in Beni Hasan, Deir el-Bersha, Meir and the Theban area.

<sup>1658</sup> de Buck (1935) *CT I*, p. 66,a (BH5C). Note that the A24 (𓂏) classifier is a placeholder for a complicated sign not currently in Jshesh.

<sup>1659</sup> Note that due to the A2 (𓂏) classifier this could be read as *nd* (to consult; see section 5.3.86) as well.

<sup>1660</sup> Note that the M17 (𓂏) is considered a classifier, rather than a phonogram.

<sup>1661</sup> de Buck (1947) *CT III*, p. 188,b (B2Bo, B4Bo), due to the A2 (𓂏) classifier this could be read as *nd* (to consult; see section 5.3.86) as well.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	7	Beni Hasan Meir	1 1		26	Theban area	1
	8	Meir	1		27	Meir Theban area	4 5
	9	Theban area	1		28 <sup>1662</sup>	Deir el-Bersha Asyut	1 2
	10	Beni Hasan Deir el-Bersha	1 1		29	Theban area	1
	11	Meir	1		30	Deir el-Bersha	10
	12	Deir el-Bersha	3		31	Deir el-Bersha	1
	13	Theban area	2		32	Meir	1 <sup>1663</sup>
	14	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Asyut Theban area Papyrus (P.Gard.2) Unknown (Y1C)	2 5 2 56 11 6 11 1 1		33	Saqqara	1
	15	Deir el-Bersha Meir Asyut Theban area	3 1 1 1		34	el-Lisht	1
	16	Asyut	1		35	Deir el-Bersha	1
					36	Deir el-Bersha	1 <sup>1664</sup>

<sup>1662</sup> Note that due to the A2 (𓀀) classifier this could be read as *nd* (to consult; see section 5.3.86) as well.

<sup>1663</sup> Note that due to the A2 (𓀀) classifier this could be read as *nd* (to consult; see section 5.3.86) as well.

<sup>1664</sup> de Buck (1935) *CT I*, p. 115-116,d-a (B16), the Z11 (𓀀) is assumed to be a corruption of the Aa27 (𓀀).

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	17	Saqqara	1		37	Theban area	1 <sup>1665</sup>
		Asyut	2				
		Theban area	1				
		Gebelein	2				
		Aswan	1				
	18	el-Lisht	1				

Table 5.87 Graphical forms of the stem of *nd* (to protect).

As one can see in the table above, the graphical form of this lemma is remarkably varied. However, it needs to be noted that the position of the signs under the tail of the I10 (𓏏), for example in form 27 and 31 could be considered a modern interpretation, as in near hieratic cursive script the I10 does not necessarily have a long downwards tail,<sup>1666</sup> which is the case in hieroglyphic script. It seems that for this lemma there is a clear preference to not use the interpretant N35 (.....) over its inclusion, as only 50 attestations out of the 200 attestations use the interpretant N35. However, it is not unlikely that this is due to the imperative, which commonly gets the *i.* prefix attached.

Nonetheless, there are some regional features. The attestations from Gebelein and Aswan do not occur without the N35 and I10 as interpretants. Additionally, T3C from the Theban area does not include these interpretants. Thus, there seems to be a preference in the attestations representing the First Intermediate Period southern Egyptian school of artists.<sup>1667</sup>

In the database, the use of the A24 (𓏏) classifier is only attested in the Theban area (form 13 and 29).<sup>1668</sup> However, outside the database this is attested in Deir el-Bersha and Beni Hasan as well.<sup>1669</sup> Therefore, it cannot represent a regional preference.

### 5.3.88. *ndm* (to be sweet, to be pleasant)<sup>1670</sup>

In the database, this lemma has 40 attestations, but only 24 of these attestations reflect verbal forms.<sup>1671</sup> As one can see in table 5.88, the majority of the attestations are form 3, which is represented in most regions.

<sup>1665</sup> de Buck (1954) *CT V*, p. 156,c (T3L), the Z11 (𓏏) is assumed to be a corruption of the Aa27 (𓏏).

<sup>1666</sup> Möller (1909), p. 24 no. 250.

<sup>1667</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>1668</sup> The A24 (𓏏) of form 20 from Beni Hasan represents a placeholder sign.

<sup>1669</sup> de Buck (1951) *CT IV*, p. 17,l (B2Bo, BH1Ox).

<sup>1670</sup> van der van der Molen (2000), p. 261.

<sup>1671</sup> de Buck (1935) *CT I*, p. 23,a, 23,b, 24,b, 101,c; de Buck (1951) *CT IV*, p. 93,j. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 170.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Deir el-Bersha	15
	2	el-Lisht	1		4	Deir el-Bersha	1
						Asyut	2
						Theban area	4

Table 5.88 Graphical forms of the stem of *ndm*.

Form 2 only occurs in el-Lisht, as it uses a partial form of the hieroglyph G17 () . However, this resembles a feature of the witness (L2Li) rather than a regional preference.<sup>1672</sup> In the database, form 4 is only attested in Deir el-Bersha, but outside the database it is used in Asyut as well.<sup>1673</sup> Likewise, the use of the Y2 () classifier is only attested in Deir el-Bersha in the database, but occurs outside the database in Asyut.<sup>1674</sup> The use of the M29 () in the initial position in a verbal form is only attested in Deir el-Bersha and el-Lisht, which is true outside the database as well.<sup>1675</sup> However, the use of the M29 in the initial position is rare.

### 5.3.89. *ndri* (to hold fast, to seize, to grasp)<sup>1676</sup>

The lemma *ndri* has 29 attestations in the database.<sup>1677</sup> In table 5.89, the attestations per region are set out for every graphical form of the stem:

<sup>1672</sup> However, the use of partial hieroglyphs for the hieroglyphs of animates is to my knowledge only attested in el-Lisht.

<sup>1673</sup> de Buck (1938) *CT II*, p. 245,d (S1C,b).

<sup>1674</sup> de Buck (1956) *CT VI*, p. 170,j (S10C).

<sup>1675</sup> For example, see de Buck (1961) *CT VII*, p. 65,q (L1Li), 370,a (B6C).

<sup>1676</sup> van der van der Molen (2000), p. 261.

<sup>1677</sup> de Buck (1935) *CT I*, p. 397,b; de Buck (1938) *CT II*, p. 258,a, 393,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 170.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>1678</sup>		4	Deir el-Bersha Meir	6 2
	2	el-Lisht	1		5	Asyut	1
	3	Saqqara Beni Hasan Deir el-Bersha Meir Asyut Theban area Gebelein	2 2 6 2 2 2 1		6	Unknown (Y1C)	1

Table 5.89 Graphical forms of the stem of *ndri*.

For this lemma, the major variation occurs in the use of the classifier. In the database, there is a remarkable feature between form 3 and form 4. All the attestations from Deir el-Bersha with form 3<sup>1679</sup> are from the early period of coffin decoration, whereas the attestations of form 4<sup>1680</sup> are from the later period of coffin decoration. However, outside the database there is a witness from the later period of coffin decoration (B12C) which uses form 3 as well.<sup>1681</sup> Nonetheless, the earlier period of coffin decoration in Deir el-Bersha does not use the D40 (𐎡) as classifier, but rather uses a A24 (𐎡) or no classifier at all. The use of form 1 only occurs in Deir el-Bersha, even though it is only attested in B3Bo, even outside the database. Therefore, it should be considered a feature of this witness, rather than a regional feature. There are no clear regional preferences for the other regions, which commonly use form 2-4.

### 5.3.90. *rnn* (to rejoice, to praise)<sup>1682</sup>

This lemma has seven attestations in the database, from the same phrase of spell 36.<sup>1683</sup> Table 5.90 shows that there are only two variations of the lemma in the database, based on the use of the N35 (𐎡) or M22 (𐎡).

<sup>1678</sup> de Buck (1938) *CT II*, p. 258,a (B3Bo), the A19\*V1 group (𐎡) should be considered a single grapheme.

<sup>1679</sup> B1Bo, B4Bo and B6C.

<sup>1680</sup> B1C, B7C, B2L and B1P, although B7C represents a reconstruction.

<sup>1681</sup> de Buck (1935) *CT I*, p. 181,c (B12C). There are many additional attestations as well.

<sup>1682</sup> van der van der Molen (2000), p. 282.

<sup>1683</sup> de Buck (1935) *CT I*, p. 141,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 183. Note that van der Molen and van der Plas & Borghouts placed this phrase under the lemma *rnn* (to nurse) instead.

Graphical form stem	no.	Region	Attestations
	1	el-Lisht Deir el-Bersha	1 1
	2	Deir el-Bersha	5

Table 5.90 Graphical forms of the stem of *mn*.

It can be suggested that the use of the M22 for this lemma only occurs in Deir el-Bersha, which is true outside the database, even though the use of the N35 is attested in Deir el-Bersha as well.

### 5.3.91. *rh* (to know, to learn)<sup>1684</sup>

This is one of the common lemmas in the database, with a total of 378 attestations. However, only 365 attestations represent verbal forms.<sup>1685</sup> In table 5.91 the attestations per region are set out for every witness:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara	7		4	Meir	1
		Beni Hasan	10				
		Deir el-Bersha	71				
		Meir	17				
		Asyut	71		5	Saqqara	16
		Theban area	15			el-Lisht	14
		Gebelein	3			Beni Hasan	3
		Aswan	1			Deir el-Bersha	74
		Meir	31				
	2	Meir	1	Asyut	6		
	3	Meir	4	Theban area	19		
				Gebelein	1		

Table 5.91 Graphical forms of the stem of *rh*.

As table 5.91 shows, the form of this lemma is remarkably constant, with most regions using either form 1 or form 5. Form 2 and form 3 are only attested in one witness (M1NY), where the script allows for the differentiation between the Y1 (—) and the Y2 (—) classifier. In the database it seems that Aswan is only attested with form 1, but outside the database form 5 is attested as well.<sup>1686</sup> As el-Lisht only has attestations with form 5, it can be suggested that the addition of the Y2 classifier is a regional feature.

<sup>1684</sup> van der van der Molen (2000), p. 285.

<sup>1685</sup> de Buck (1935) *CT I*, p. 17,c, 24,b, 26,a, 104-105,d,119,a, 138,c, 139-140,c-a,140,d-e, 140,g, 334-335,b, 340-341,d, 362-363,b, 394-395,c-a, 394,f, 399,c; de Buck (1938) *CT II*, p. 266-267,a, 266-267,b, 266-267,c, 268-269,d, 272-273,a, 273,g-h, 274-275,b, 275,d, 286-287,b, 287-d-g, 390,e, 399,b; de Buck (1951) *CT IV*, p. 192-193,a, 196-197,a, 199,a, 218-219,a, 219,b, 221,a, 245,a, 257,b, 262-263,b, 306,b; de Buck (1954) *CT V*, p. 154,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 184-185.

<sup>1686</sup> de Buck (1947) *CT III*, p. 311,e (A1C).

Although form 1 and form 5 both occur in Asyut, there is a clear preference for writing this lemma without the Y2 classifier. This occurs in Beni Hasan as well. On the other hand, in Meir there seems to be a preference to include the Y1/Y2 classifier, although enough attestations without the Y2 classifier exist. This likewise seems to be true in Saqqara. In Deir el-Bersha and the Theban area, one is as likely to find this lemma with or without the Y2 classifier. The compact format of forms 2 and 4<sup>1687</sup> are only attested in Meir, but it is assumed that these do not represent regional features, but are compact due to the available space in the column.

### 5.3.92. *rs* (to wake, to watch)<sup>1688</sup>

There are four attestations of this lemma in the database,<sup>1689</sup> but they all represent functional corruptions of *tr-s* (its time) which is used in the other regions. As table 5.92 shows, there are distinct forms for el-Lisht and the Theban area. However, outside the database form 2 is used in Deir el-Bersha as well,<sup>1690</sup> although the witnesses from Deir el-Bersha prefer to add a D5 (𓄀) classifier. In the Theban area the addition of an eye classifier is likewise more common than form 2.<sup>1691</sup> Form 1 is a unique form that is not repeated in the *Coffin Texts*, as habitually a T13 (𓄁) or T14 (𓄂) is added.

Graphical form stem	no.	Region	Attestations
	1	el-Lisht	2
	2	Theban area	2

Table 5.92 Graphical forms of the stem of *rs*.

### 5.3.93. *rd* (to grow)<sup>1692</sup>

In the database there are seventeen attestations of this lemma, from the same phrase of spell 75.<sup>1693</sup> As can be seen in table 5.93, the variation in the graphical form is limited to the classifier.

<sup>1687</sup> de Buck (1951) *CT IV*, p. 197,b (M57C), 306,b (M1NY).

<sup>1688</sup> van der van der Molen (2000), p. 286-287.

<sup>1689</sup> de Buck (1951) *CT IV*, p. 239,c, 241,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 185.

<sup>1690</sup> de Buck (1935) *CT I*, p. 208,e (B17C).

<sup>1691</sup> de Buck (1935) *CT I*, p. 282,a, 282,b (T1C, T2C).

<sup>1692</sup> van der van der Molen (2000), p. 290.

<sup>1693</sup> de Buck (1935) *CT I*, p. 342-343,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 186.



Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	Deir el-Bersha	1		8	el-Lisht	1
	5	Deir el-Bersha Meir	1 1		9	el-Lisht	2
<i>Gemination</i>				<i>Gemination</i>			
	10	Deir el-Bersha	3		12	Deir el-Bersha Meir Asyut Theban area	8 2 2 1
	11	Deir el-Bersha	3				

Table 5.94 Graphical forms of the stem of *h3i*.

As one can see in the 112 attestations of form 6, it is the preferred form for this lemma in most regions. Form 9 should be considered the same as form 6, as the variation is due to the preference of the witness (L1Li) to use partial forms for hieroglyphs of animates.

The attestations from Gebelein are the only witnesses that do not use form 6, as these all prefer the compact format of form 3. Gebelein is attested with gemination outside the database as well,<sup>1697</sup> where it uses a compact form, as the second G1 () is placed in front of the D54 () in the column. Thus, there seems to be a preference for compact formats in Gebelein. On the other hand, Saqqara and Asyut seem to prefer the long formats (form 6 and 12). In Deir el-Bersha there seems to be a lot of freedom in the graphical form. However, the use of the Y2 () classifier only seems to occur in Deir el-Bersha.<sup>1698</sup>

### 5.3.95. *h3b* (to send)<sup>1699</sup>

The lemma *h3b* has a total of 31 attestations in the database.<sup>1700</sup> In table 5.95, the attestations per region are set out for every graphical form of the stem:

<sup>1697</sup> de Buck (1938) *CT II*, p. 29,b.

<sup>1698</sup> For this lemma only attested in B12C.

<sup>1699</sup> van der van der Molen (2000), p. 295.

<sup>1700</sup> de Buck (1938) *CT II*, p. 55,a, 59,c, 90,c, 259,b; de Buck (1951) *CT IV*, p. 242-243,b, 242,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 191.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht	1		4	Saqqara el-Lisht Deir el-Bersha Meir Asyut Theban area Gebelein	1 2 2 3 2 2 1
	2	Deir el-Bersha Papyrus (Pap.Berl.)	3 1		5	Saqqara Deir el-Bersha Meir Theban area	4 2 3 3
	3	Meir	1				

Table 5.95 Graphical forms of the stem of *hꜣb*.

Form 1 only occurs in el-Lisht, but is attested in a witness (L1Li) which prefers to use partial versions of hieroglyphs of animates. Therefore, it should not be considered a regional preference, but rather a feature of this witness.<sup>1701</sup> The long format of form 5 is not attested in Asyut or Gebelein in the database. However, outside the database, form 5 is attested for Asyut.<sup>1702</sup> Nonetheless, Gebelein seems to use some sort of compact form for this lemma, although it can vary from form 4. The absence of the D54 (△) classifier might seem unique in Meir, but outside the database, it occurs in Deir el-Bersha as well.<sup>1703</sup>

### 5.3.96. *hrw* (to be pleased, to be satisfied)<sup>1704</sup>

In the database there are only five attestations of this lemma, all from the same phrase of spell 25.<sup>1705</sup> As table 5.96 shows, there are only three forms which vary based on the classifier:

<sup>1701</sup> Although to my current knowledge the constant use of partial versions of hieroglyphs of animates in the *CT* only occurs in el-Lisht.

<sup>1702</sup> de Buck (1947) *CT III*, p. 140,a (S10C).

<sup>1703</sup> de Buck (1951) *CT IV*, p. 393,e (B1Bo,b).

<sup>1704</sup> van der van der Molen (2000), p. 300.

<sup>1705</sup> de Buck (1935) *CT I*, p. 76,h. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 193.

Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1
	2	Deir el-Bersha	2
	3	Deir el-Bersha Theban area	1 1

Table 5.96 Graphical forms of the stem of *hrw*.

Based on the database, the use of the A2 () classifier only occurs in Deir el-Bersha. Outside the database the A2 classifier is not used in any other region, although Beni Hasan is attested with a humanoid classifier as well,<sup>1706</sup> even though it is not the A2 classifier.

### 5.3.97. *hk* (to break)

This lemma has one attestation in the database,<sup>1707</sup> although it could be considered a corruption of *hks* (to be injured),<sup>1708</sup> which is used in the other witnesses. However, as it is a functional lemma, which suits the phrase, it was not corrected. However, there do not seem to be any additional attestations in the *Coffin Texts*, so this lemma is of limited use for a discussion of regional variation, nor can its form (figure 5.2) be used to suggest a regional preference in Meir for the graphical form.



Figure 5.2

### 5.3.98. *h<sup>c</sup>i* (to rejoice)<sup>1709</sup>

This lemma has a total of 42 attestations in the database, although only 41 are verb forms.<sup>1710</sup> In table 5.97, one can see the attestations per region for every graphical form of the stem. As this lemma is a *3ae inf.*, the table is separated due to the occurrence of gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Deir el-Bersha	5		4	Deir el-Bersha	4
		Meir	2				
		Asyut	4				
		Gebelein	1				

<sup>1706</sup> de Buck (1951) *CT IV*, p. 20,g (BH2C).

<sup>1707</sup> de Buck (1951) *CT IV*, p. 233,a (M1NY).

<sup>1708</sup> See section 5.3.125.

<sup>1709</sup> van der van der Molen (2000), p. 312-313.

<sup>1710</sup> de Buck (1935) *CT I*, p. 83,e, 96,a, 113,d, 121,c, 356-357,c, 357,f, 357,g, 371,d, 371,f, 387,c, 388,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 197-198.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	2	el-Lisht	1		5	Deir el-Bersha	5
	3	Deir el-Bersha	1			Meir	1
<b>Gemination</b>						Asyut	4
	7	Meir	3		8	Theban area	3
		Asyut	2			Deir el-Bersha	2
		Gebelein	1			Meir	1
						Theban area	1

Table 5.97 Graphical forms of the stem of *hʿi*.

For this lemma, there are some signs of a regional preference. In Gebelein, only form 1 and 7 are attested. Both these forms use a compact format, which suggests a regional preference for writing compact formats. However, as the attestations come from the same support, it might simply be a feature of the support. On the other hand, the attestations of the Theban area use form 5 and 8. This suggests a regional preference to write this lemma in the long format instead. The use of a Y2 (—) classifier is only attested in Deir el-Bersha in the database.

### 5.3.99. *hpt* (to embrace)<sup>1711</sup>

In the database, the lemma *hpt* has 28 attestations.<sup>1712</sup> In table 5.98, one can see the attestations per region for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		6	Saqqara	3
	2	Meir	1			el-Lisht	1
	3	Aswan	1			Beni Hasan	1
						Deir el-Bersha	1
						Meir	1
						Theban area	2
						Gebelein	1
					7	Meir	1
					8	Meir	1

<sup>1711</sup> van der van der Molen (2000), p. 329.

<sup>1712</sup> de Buck (1951) *CT IV*, p. 278-279,d); de Buck (1954) *CT V*, p. 133,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 202.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	Meir	7		9	Deir el-Bersha Meir	1 1
	5	el-Lisht Theban area	1 1		10	Saqqara Meir	1 1

Table 5.98 Graphical forms of the stem of *hpt*.

According to van der Plas & Borghouts, there is only one more attestation in the *Coffin Texts* beside the attestations of this table.<sup>1713</sup> However, according to Carrier,<sup>1714</sup> this is actually *shn* (to embrace). In Meir there is a high variety in the forms, although it is the only region where the logogram function of D32 (𓄀) is attested. However, it could be argued that it should be read as *shn* instead. Additionally, the use of a D54 (𓄁) is only attested in Meir. However, as form 6 is attested in nearly every region, it could be argued that there might be some regional variation for this lemma, but that the preference lies with form 6.

### 5.3.100. *hmsi* (to sit)<sup>1715</sup>

This lemma is common in the database, with a total of 187 attestations.<sup>1716</sup> Note that the humanoid hieroglyphs used in table 5.99 are at best an interpretation, as they represent different classes of A3 (𓄃) or A7 (𓄄), that are extremely varied due to the near hieratic cursive script used in the majority of the witnesses.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		18	Deir el-Bersha Meir Aswan Papyrus (Pap.Berl.)	12 1 1 2
	2	Asyut	5		19	Beni Hasan	1
	3	Deir el-Bersha	1		20	el-Lisht Deir el-Bersha Meir Aswan	1 2 5 1

<sup>1713</sup> de Buck (1961) *CT VII*, p. 225,x (P.Gard.2).

<sup>1714</sup> Carrier (2004,c), p. 2142.

<sup>1715</sup> van der van der Molen (2000), p. 334.

<sup>1716</sup> de Buck (1935) *CT I*, p. 7,d, 21,d, 47,b, 330-331,a; de Buck (1947) *CT III*, p. 16,c, 17,a, 184,b, 185,c, 185,d, 238-239,a, 238,2\*, 248-249,d; de Buck (1951) *CT IV*, p. 87,g, 93,f, 306,c, 323,a, 323,c, 324,a, 326,e-f; de Buck (1954) *CT V*, p. 2,c, 3,b, 4,a, 4,c, 5,b, 6,a, 6,c, 7,b, 159,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 203 and Gracia Zamacona (2008), p. 877-935.

	4	Deir el-Bersha	1		21	Theban area	1
	5	Deir el-Bersha	1		22	Deir el-Bersha Meir Aswan	6 1 1
	6	Deir el-Bersha	1		23	Deir el-Bersha Theban area	1 3
	7	Theban area	1		24	Deir el-Bersha	3
	8	Asyut	3		25	Meir	1
	9	Unknown (Y1C)	1		26	Asyut	12
	10	Theban area Unknown (Y1C)	2 1		27	Deir el-Bersha Meir Asyut Theban area	8 1 1 2
	11	Theban area	1 <sup>1717</sup>		28	Deir el-Bersha Meir Asyut Theban area Aswan	42 1 3 1 5
	12	Gebelein	5		29	Theban area	1 <sup>1718</sup>
	13	Deir el-Bersha Meir Theben area Gebelein	1 3 2 1		30	Theban area	1
	14	Deir el-Bersha	8		31	Theban area	1

<sup>1717</sup> de Buck (1954) *CT V*, p. 159,e (T3L). Note that it is assumed that the Aa1 (⊖) is a corruption of the N42 (⊖).

<sup>1718</sup> de Buck (1935) *CT I*, p. 21,d, the Q1 (⊖) is used as this is a feminine participle, due to the phonetic value *st*, and should not be extracted from the stem, even though it is technically not needed due to the S29 (⊖).

	15	Papyrus (P.Gard.2)	2		32	Gebelein	1
	16	Asyut	2		33	Gebelein	1
	17	Beni Hasan	6		34	Meir	1 <sup>1719</sup>
		Deir el-Bersha	1				
		Meir	8				
		Theban area	3				

Table 5.99 Graphical forms of the stem of *ḥmsi*.

Due to the problem of differentiation of the humanoid hieroglyphs and the high number of forms, it is difficult to suggest any regional preference for this lemma. However, some features do stand out. For example, form 1, 2, 8, 16 and 26 only occur in Asyut. However, these are only attested in two witnesses, S1C and S2C, which belong to the same owner. Moreover, as form 27 and 28 occurs in Asyut as well (S2C, S10C and S14C), it is clear that form 1, 2, 8, 16, and 26 represent a feature of a pair of supports, rather than a regional preference.<sup>1720</sup>

The attestations from Gebelein (form 12, 32 and 33) show that this region is much more likely to include the interpretants V28 (𓂏) and G17 (𓂏), compared to only a single attestation in the Theban area (form 31). However, the use of these interpretants cannot be considered a feature of the southern attestations, as the attestations from Aswan do not use the V28 and/or G17. Moreover, the G17 is used in Beni Hasan as well (form 19), although form 17 is more commonly used there.

The use of the humanoid figure as a logogram is most common in Asyut, even though it occurs in the Theban area as well (form 10). Moreover, if the suggestion that Y1C originates from Asyut is correct,<sup>1721</sup> its attestations would support this placement, even though it could be suggested to originate from the Theban area as well, based on this lemma.

Finally, the use of a Y2 (𓂏) classifier seems to only occur in Deir el-Bersha (form 14 and 24). Moreover, these attestations are dated to the reign of Sesostriis II-III,<sup>1722</sup> and could therefore represent a regional pattern of this period of coffin decoration in Deir el-Bersha.

<sup>1719</sup> de Buck (1935) *CT I*, p. 331,a (M-Ann), the V30 (𓂏) is assumed to be a corruption of the N42 (𓂏).

<sup>1720</sup> Even though these forms are not attested outside Asyut, and the use of the A193 (𓂏) sign might still represent a unique feature from Asyut.

<sup>1721</sup> Jürgens (1990), p. 55-56.

<sup>1722</sup> B1C, B17C and B2L, see (Willems, 1988, pp. 75-77, although other forms are used in this period as well.

5.3.101. *hnk* (to present, to offer)<sup>1723</sup>

In the database, this lemma has only six attestations, which all originate from Meir.<sup>1724</sup> In table 5.100, one can see the different graphical forms of this lemma. Based on attestations outside the database, the use of the M2 (𓄏) in this lemma seems to be a feature unique to Meir, even though it can occur without it (form 1).

Graphical form stem	no.	Region	Attestations
	1	Meir	2
	2	Meir	1
	3	Meir	3

Table 5.100 Graphical forms of the stem of *hnk*.

5.3.102. *hri* (to be far)<sup>1725</sup>

There are 22 attestations for this lemma in the database. However, all are from the same phrase of spell 14.<sup>1726</sup> In table 5.101, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha Theban area	2 1
	2	Deir el-Bersha Theban area	8 3		5	Deir el-Bersha Asyut Theban area	2 2 2
	3	Deir el-Bersha	1				

Table 5.101 Graphical forms of the stem of *hri*.

<sup>1723</sup> van der van der Molen (2000), p. 341.

<sup>1724</sup> de Buck (1938) *CT II*, p. 74,c, 81,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 206.

<sup>1725</sup> van der van der Molen (2000), p. 351.

<sup>1726</sup> de Buck (1935) *CT I*, p. 44,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 212-213 and Gracia Zamacona (2008), p. 942-952.

In this lemma, the addition of a second classifier beyond the N31 (𓏏) seems only to occur in Deir el-Bersha. In Asyut, there seems to be a preference for the long format of form 5. However, outside the database form 2 occurs as well in Asyut.<sup>1727</sup> Thus, there only seems to be some preference for an additional classifier in Deir el-Bersha, while the attestations from the Theban area and Asyut cannot be distinguished from Deir el-Bersha.

### 5.3.103. *ḥkr* (to be hungry)<sup>1728</sup>

The lemma *ḥkr* has a total of 41 attestations in the database. However, only 21 attestations represent verbal forms.<sup>1729</sup> In table 5.102, the attestations per region are depicted for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>1730</sup>		6	Deir el-Bersha	3
	2	Deir el-Bersha	1		7	Deir el-Bersha	1
	3	Papyrus (P.Gard.2)	1		8	Asyut	1
	4	Deir el-Bersha Meir Asyut	3 1 1		9	Deir el-Bersha Meir Asyut	1 1 2
	5	Deir el-Bersha	4				

Table 5.102 Graphical forms of the stem of *ḥkr*.

There do seem to be some regional preferences for this lemma, as the use of the G37 (𓏏) or Y2 (𓏏) classifier only occurs in Deir el-Bersha. Although form 4 occurs in Asyut, there seems to be a preference to using the long format of form 8 and 9. However, if P.Gard.2 originates from Asyut,<sup>1731</sup> it is not reflected in the form, as it constantly uses the compact format of form 3 or 4.<sup>1732</sup> Meir does not seem to

<sup>1727</sup> de Buck (1947) *CT III*, p. 111,c (S2C).

<sup>1728</sup> van der van der Molen (2000), p. 359.

<sup>1729</sup> de Buck (1947) *CT III*, p. 19,b, 187,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 215.

<sup>1730</sup> de Buck (1947) *CT III*, p. 187,b (B4Bo). In the original, there is a X1 (𓏏) written below the N29 (𓏏), which I took as a marker for the third person feminine stative. However, it could be argued that it is a corruption of a D21 (𓏏) as well.

<sup>1731</sup> Schenkel (1996), p. 125.

<sup>1732</sup> de Buck (1947) *CT III*, p. 178,b.

occur without the A2 (𓆎) classifier, but as there are no other attestations outside the database for Meir in the *Coffin Texts*, this assumption is based on limited data.

### 5.3.104. *hṭp* (to be content, to be at rest)<sup>1733</sup>

This lemma is relatively common in the database, with a total of 264 attestations. However, only 124 attestations are of verb forms.<sup>1734</sup> As one can see in table 5.103, the graphical form of the stem is remarkably constant, with two main versions, form 2 and form 4, which are a compact format and a long format for the same spelling.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht	1		4	Saqqara	6
	2	Saqqara	5			Beni Hasan	1
		el-Lisht	3			Deir el-Bersha	33
		Beni Hasan	4			Meir	6
		Deir el-Bersha	14			Asyut	9
		Meir	15			Theban area	19
		Theban area	5		5	Deir el-Bersha	1
	3	Meir	1			Meir	1

Table 5.103 Graphical forms of the stem of *hṭp*.

Even though form 2 and 4 both occur in most regions, there are some regional preferences. In Asyut, only form 4 is attested, thus it seems that this region prefers the long format for this lemma. el-Lisht is the opposite, as it prefers the compact format (form 2). Even though both forms occur, Beni Hasan and Meir seem to prefer the compact format over the long format, while the opposite is true for Deir el-Bersha and the Theban area. Only in Saqqara seems the use of form 2 and 4 to be even. The use of the Y2 (𓆎) classifier is rare, and is only attested in Deir el-Bersha and Meir.

### 5.3.105. *hṭm* (to perish, to quench, to be destroyed)<sup>1735</sup>

In the database, this lemma has 108 attestations. However, only 92 of these attestations represent verbal forms.<sup>1736</sup> In table 5.104, the attestations per region are set out for every graphical form of the stem. Note that the variation in the duck hieroglyphs might be a modern adaptation, rather than a

<sup>1733</sup> van der van der Molen (2000), p. 364-365.

<sup>1734</sup> de Buck (1935) *CT I*, p. 20,c, 57,b, 57,c, 77,b 86,b, 350,b; de Buck (1947) *CT III*, p. 6,a, 18,b, 184,b; de Buck (1951) *CT IV*, p. 87,e, 93,h, 256-257,a, 260-261,b; de Buck (1954) *CT V*, p. 2,a, 146,a 154,f. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 216 and Gracia Zamacona (2008), p. 954-959.

<sup>1735</sup> van der van der Molen (2000), p. 366.

<sup>1736</sup> de Buck (1935) *CT I*, p. 21,a, 30,c, 31,b, 31,c, 90-91,c, 90,d, 118,b, 118,c-d, 138,a, 138,b; de Buck (1947) *CT III*, p. 213,b-c; de Buck (1951) *CT IV*, p. 93,o, 284-285,b, 293,d, 304,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 217.

variation in the original text.<sup>1737</sup> Thus, the protruding feather on the G38 (𓆎) should not necessarily be considered an important variation.<sup>1738</sup>

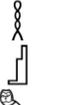
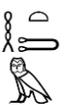
<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	1 <sup>1739</sup>		23	el-Lisht	2
	2	Deir el-Bersha	2		24	Deir el-Bersha	1
	3	Deir el-Bersha	2		25	Deir el-Bersha	1
	4	Deir el-Bersha Asyut	3 1		26	Deir el-Bersha	2
	5	el-Lisht	1		27	Theban area	1
	6	el-Lisht	1		28	Deir el-Bersha	1
	7	Deir el-Bersha	1		29	Asyut	1
	8	Meir	1		30	Deir el-Bersha	1
	9	Saqqara	1		31	Deir el-Bersha	1 <sup>1740</sup>

<sup>1737</sup> Especially when the witnesses with near hieratic cursive script are concerned.

<sup>1738</sup> For example, form 2 and form 3 should be considered similar, as they are both attested in B1L, which uses a near hieratic cursive script in which the variation is not really visible for this sign.

<sup>1739</sup> de Buck (1935) *CTI*, p. 90,c (B2Bo). This form is a placeholder, as the actual sign is of a duck with water coming from its mouth (that is what it looks like in de Buck, the sign seems unique to me).

<sup>1740</sup> de Buck (1935) *CTI*, p. 31,c (B2Bo). This form is a placeholder, as the actual sign is of a duck with water coming from its mouth (that is what it looks like in de Buck, the sign seems unique to me).

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	10	Deir el-Bersha	1		32	Meir Asyut	1 1
	11	Saqqara Deir el-Bersha	2 4		33	Deir el-Bersha	1
	12	Deir el-Bersha	3		34	Theban area	1
	13	Saqqara Theban area	1 3		35	Deir el-Bersha	1
	14	Deir el-Bersha Theban area	6 1		36	Deir el-Bersha Theban area	2 1
	15	Theban area	1		37	Deir el-Bersha Asyut	1 1
	16	Deir el-Bersha Theban area	1 2		38	Theban area	1
	17	Theban area	1 <sup>1741</sup>		39	Saqqara Deir el-Bersha Theban area	1 6 2

<sup>1741</sup> de Buck (1935) *CT I*, p. 21,a (T1L). The V13 (≡) is assumed to be a corruption of the U15 (≡).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	18	Asyut	1		40	Deir el-Bersha	1
	19	Meir	1		41	Deir el-Bersha Meir Theban area	6 2 2
	20	Deir el-Bersha Meir	2 2		42	Theban area	1
	21	Deir el-Bersha	1		43	el-Lisht	1
	22	Meir	1				

Table 5.104 Graphical forms of the stem of *htm*.

As one can see in table 5.104 above, there is a high number of variations in the form of this lemma, as there are nearly half as many variations in the graphical form as there are attestations. Although attested once in Asyut as well (form 4), in Deir el-Bersha it is possible that the V28 () is not written. The use of the partial version of the G17 () in form 6 and 43 occurs only in el-Lisht, although it occurs in one witness (L2Li) only. However, as the full forms of birds are used in el-Lisht as well (form 23), it would be assumptive to consider it a regional preference to use partial hieroglyphs for hieroglyphs of animates.

The addition of the D35 () seems to only occur in Deir el-Bersha or Asyut (form 7, 25, 29 and 37). In the same vein, the A2 () classifier is only attested in Deir el-Bersha and Asyut (form 29 and 35). The use of the A24 () classifier is currently only attested in Meir. There do not seem to be any other clear regional preferences for this lemma, as for example form 1 and form 31 represent a unique feature of one support (B2Bo), rather than a regional preference.

### 5.3.106. *ḥḏi* (to destroy)<sup>1742</sup>

In the database, there are a total of fifteen attestations of this lemma.<sup>1743</sup> In table 5.105, the attestations per region are set out for every graphical form:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	1
	2	Deir el-Bersha	5
	3	Deir el-Bersha Meir Asyut Theban area	5 2 1 1

Table 5.105 Graphical forms of the stem of *ḥḏi*.

All three forms are attested in Deir el-Bersha, suggesting a high level of freedom in this region. The other regions are only attested with form 3, which suggests a preference for a long format. However, outside the database it is clear that form 2 can be used in Asyut as well,<sup>1744</sup> even though the preference lies with form 3. The use of a D46 (𐎠) instead of I10 (𐎡) seems to only occur in B1C, and represents a feature of that support, rather than a regional feature.<sup>1745</sup>

### 5.3.107. *ḥʿi* (to appear, to rise)<sup>1746</sup>

In the database, this lemma has 56 attestations. However, only 22 attestations represent verbal forms.<sup>1747</sup> In table 5.106, the attestations per region are set out for every graphical form of the stem:

<sup>1742</sup> van der van der Molen (2000), p. 369.

<sup>1743</sup> de Buck (1935) *CT I*, p. 38,a, 402,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 218.

<sup>1744</sup> de Buck (1938) *CT II*, p. 300,b (S2P).

<sup>1745</sup> Even though the use is not attested outside Deir el-Bersha.

<sup>1746</sup> van der van der Molen (2000), p. 375-376.

<sup>1747</sup> de Buck (1935) *CT I*, p. 45,d, 46,a, 46,d, 52-53,c-a; de Buck (1951) *CT IV*, p. 87,m, 90,o, 187,d-f. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 222-223 and Gracia Zamacona (2008), p. 969-1020.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		3	Deir el-Bersha Theban area	7 5
	2	Beni Hasan Deir el-Bersha Asyut	1 2 4		4	Deir el-Bersha	1

Table 5.106 Graphical forms of the stem of *hwi*.

In the database, it seems that the I12 () is only used in Deir el-Bersha, but outside the database it is attested in Asyut as well.<sup>1748</sup> The use of the Y2 () classifier is only attested in Deir el-Bersha and the Theban area in the database, but occurs outside the database in other regions as well.<sup>1749</sup> However, form 1 is only attested in Deir el-Bersha, even though it represents a rare form for this lemma.

### 5.3.108. *hwi* (to protect, to prevent)<sup>1750</sup>

There are 60 attestations in the database, but only 59 represent verbal forms.<sup>1751</sup> In table 5.107, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht Deir el-Bersha	2 1		5	Saqqara el-Lisht Deir el-Bersha Meir Theban area	7 2 1 8 2
	2	Deir el-Bersha Meir Theban area	1 2 1		6	Meir	1
	3	Saqqara Deir el-Bersha Theban area	3 4 5		7	Meir Theban area	8 1
	4	Beni Hasan Meir Theban area	2 5 2		8	Deir el-Bersha	1

Table 5.107 Graphical forms of the stem of *hwi*.

For this lemma, any variation based on the arms is considered of less importance. Even though not all the witnesses missing the D43 () sign used a near hieratic cursive script, in which the difference

<sup>1748</sup> de Buck (1947) *CT III*, p. 145,d (S2C).

<sup>1749</sup> de Buck (1951) *CT IV*, p. 61,h (L2Li), 64,f (BH4C).

<sup>1750</sup> van der van der Molen (2000), p. 377.

<sup>1751</sup> de Buck (1951) *CT IV*, p. 256-257,a, 260-261,b; de Buck (1954) *CT V*, p. 144,b, 145,a, 149,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 223.

between the D43 and the other arms can be lost,<sup>1752</sup> it can be assumed that for the witnesses with a more hieroglyphic script the change is due to the precursor text, rather than an intentional variation.

In the database, the absence of any arm hieroglyph is only attested in Meir and the Theban area. However, outside the database it occurs in other regions as well.<sup>1753</sup> The absence of the Aa1 (⊖) phonemogram is in the database only attested in Deir el-Bersha (form 8), but occurs outside the database in the Theban area as well.<sup>1754</sup> Based on the database, one could suggest that in el-Lisht the G43 (𓆎) is always added, while in Beni Hasan it is always left out. However, although this is true for Beni Hasan, this is not true for el-Lisht.<sup>1755</sup> Finally, the Y2 (⌒) classifier is in the database only attested in Meir (form 6), but the Y2 classifier occurs outside the database in Deir el-Bersha as well.<sup>1756</sup>

Thus, with the exception of Beni Hasan, it seems unlikely that there is a regional preference in this lemma.

### 5.3.109. *hbi* (to reduce, to deduct, to hush)<sup>1757</sup>

In the database, there are 33 attestations of this lemma. However, only sixteen attestations represent verbal forms.<sup>1758</sup> As table 5.108 shows, there are only three graphical forms for this lemma. Form 1 is only attested in Deir el-Bersha, which is true outside the database as well. Note however that this lemma is only attested in Asyut and Deir el-Bersha.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	3
	2	Deir el-Bersha Asyut	3 4
	3	Deir el-Bersha Asyut	4 2

Table 5.108 Graphical forms of the stem of *hbi*.

<sup>1752</sup> Möller (1909), p. 9, no. 99, 103, 105, 106, 107.

<sup>1753</sup> de Buck (1935) *CT I*, p. 297,a (B10C, Sq3C); de Buck (1961) *CT VII*, p. 65,n (L1Li).

<sup>1754</sup> de Buck (1935) *CT I*, p. 309,l (T1C).

<sup>1755</sup> de Buck (1961) *CT VII*, p. 3,j (L1Li).

<sup>1756</sup> de Buck (1961) *CT VII*, p. 419,d (B1C).

<sup>1757</sup> van der van der Molen (2000), p. 378.

<sup>1758</sup> de Buck (1938) *CT II*, p. 272-273,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 223.

5.3.110. *hbs* (to hack up, to plough, to be hacked up)<sup>1759</sup>

This lemma has eleven attestations in the database, from the same phrase of spell 7.<sup>1760</sup> In table 5.109, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	2		5	Theban area	1
	2	Deir el-Bersha	1		6	Deir el-Bersha	1
	3	Deir el-Bersha	1		7	Deir el-Bersha	1
	4	Deir el-Bersha Asyut Theban area	1 1 1		8	Deir el-Bersha	1

Table 5.109 Graphical forms of the stem of *hbs*.

In the database, it seems that the Z9 (x) classifier only occurs in the Theban area. However, outside the database, the Z9 classifier is attested in other regions as well.<sup>1761</sup> The use of the A21 (𓆎) classifier is only attested in Deir el-Bersha, which is true outside the database as well,<sup>1762</sup> although it seems to only occur in B2Bo and B3Bo, which are part of an assemblage. In the database the A58 (𓆏) classifier is only attested in Deir el-Bersha, but outside the database it occurs in Asyut as well.<sup>1763</sup> However, the use of the D40 (—) classifier is only attested in Deir el-Bersha. In the database, it seems that the O34 (—) is only used in Deir el-Bersha, but it occurs in Meir and the Theban area as well.<sup>1764</sup> Finally, in Gebelein it is possible to use a G37 (𓆑) classifier, although there is only one attestation of its use.<sup>1765</sup>

<sup>1759</sup> van der van der Molen (2000), p. 379.

<sup>1760</sup> de Buck (1935) *CT I*, p. 19,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 224.

<sup>1761</sup> de Buck (1935) *CT I*, p. 268,f (B10C); de Buck (1951) *CT IV*, p. 337,b (M7C, M8C); de Buck (1956) *CT VI*, p. 268,u (G1T).

<sup>1762</sup> Note that B2Bo uses form 3 as well, see de Buck (1954) *CT V*, p. 292,c (B2Bo), but if the transcription in de Buck is correct, it could explain how form 2 and 7 came to be.

<sup>1763</sup> de Buck (1938) *CT II*, p. 49,c, (S1C).

<sup>1764</sup> de Buck (1951) *CT IV*, p. 337,b (M7C, M8C, T1Be, T2Be).

<sup>1765</sup> de Buck (1938) *CT II*, p. 49,c, (G2T).

5.3.111. *hpi* (to travel, to depart, to encounter)<sup>1766</sup>

This lemma has 62 attestations in the database, although only 48 represent verbal forms.<sup>1767</sup> In table 5.110, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	4		7	Deir el-Bersha Asyut	20 2
	2	Meir	1		8	Beni Hasan Theban area	1 1
	3	el-Lisht Deir el-Bersha	3 1		9	Deir el-Bersha	1
	4	Meir	1		10	Deir el-Bersha	8
	5	Deir el-Bersha	1		11	Deir el-Bersha	2
	6	Aswan	1		12	Gebelein	1 <sup>1768</sup>

Table 5.110 Graphical forms of the stem of *hpi*.

In this lemma, most of the regions use form 7 or any of its graphical variants. However, form 9-11 are only attested in Deir el-Bersha, which is true outside the database as well. The Y2 (—) classifier is only attested in Beni Hasan and the Theban area, and does not occur again with this lemma outside the database.<sup>1769</sup>

5.3.112. *hpr* (to come to be, to become)<sup>1770</sup>

This is a common lemma in the database, with 920 attestations. However, only 827 attestations represent verbal forms.<sup>1771</sup> In table 5.111, the attestations per region are set out for every graphical form of the stem:

<sup>1766</sup> van der van der Molen (2000), p. 380.

<sup>1767</sup> de Buck (1935) *CT I*, p. 115,b, 121,a, 145,c; de Buck (1938) *CT II*, p. 280-281,d; de Buck (1951) *CT IV*, p. 289,b; de Buck (1954) *CT V*, p. 146,b, 147,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 224 and Gracia Zamacona (2008), p. 1022-1027.

<sup>1768</sup> de Buck (1954) *CT V*, p. 146,b (G1T). I assume the X1 (.) is an error.

<sup>1769</sup> van der van der Molen (2000), p. 380, calls these attestations an incomplete writing for *hpr*, which is used in the other witnesses that have the phrase IV,388-389,b.

<sup>1770</sup> van der van der Molen (2000), p. 380-381.

<sup>1771</sup> de Buck (1935) *CT I*, p. 12,d, 73,b, 314,a, 314-315,b, 316-317,a, 316,b, 316-317,c, 318-319,b, 318-319,c, 320-321,a, 324-325,a, 326-327,b, 328-329,b, 330,b, 332,b, 332,c, 334-335,a, 334-335,b, 334-335,c, 336-337,a, 336,b, 338-341, d-a, 342-343,b, 350-353,c-a, 372-373,c, 374-375,c, 374-375,d, 377,a, 384,a, 385,a, 387,a, 388,b, 389,b,

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Meir	2 3		11	Deir el-Bersha Theban area	4 1
	2	Saqqara Theban area	1 2		12	Saqqara Deir el-Bersha Meir Asyut Theban area	2 31 39 33 12
	3	Deir el-Bersha	1 <sup>1772</sup>		13	Asyut	2
	4	Deir el-Bersha	34		14	Meir	7
	5	Deir el-Bersha	2		15	Deir el-Bersha	1 <sup>1773</sup>
	6	Saqqara el-Lisht Deir el-Bersha Meir Theban area	5 9 165 2 6		16	Saqqara Meir Asyut Theban area Gebelein	2 7 1 2 1
	7	Beni Hasan Deir el-Bersha Theban area	4 3 3		17	Gebelein	6
	8	Deir el-Bersha	29 <sup>1774</sup>		18	Beni Hasan	1

397,a, 400,a 402-403,e-a; de Buck (1938) *CT II*, p. 268-271,f-c, 276-277,c, 278-279,c, 280-281,c, 282-283,b, 284-285,b, 284-285,c, 284-287,e-a, 396,b, 398,e-f, 400,a; de Buck (1951) *CT IV*, p. 184-185,b, 188-189,a, 188,b, 228-229,b, 280-281,a, 288-289,b, 309,a, 310,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 224.

<sup>1772</sup> de Buck (1935) *CT I*, p. 324,a (B1P). This witness habitually writes *hpr* with two D21 (↔) signs, see form 8 as well. I assume that the precursor text used the L1 (⊕) with an D21 interpretant. This witness prefers not to use the L1 however, thus the artist replaced every L1 with the Aa1-Q3-D21 group (⊕↔), but forgot to remove the D21 interpretant.

<sup>1773</sup> de Buck (1938) *CT II*, p. 280,c (B4L). The second D21 (↔) is assumed to be an error, automatically added after writing the L1 (⊕)

<sup>1774</sup> All from B1P.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	9	Meir	1		19	Saqqara	21
						Beni Hasan	14
						Deir el-Bersha	41
						Meir	165
						Asyut	90
						Theban area	38
						Gebelein	13
						Aswan	9
						Unknown (Y1C)	3
	10	Asyut	2		20	Saqqara	1
						Beni Hasan	1
						Meir	1
						Theban area	3

Table 5.111 Graphical forms of the stem of *hpr*.

For this lemma, Aswan and Gebelein are only attested with the L1 (𓂀) in the initial position, where the other regions both use the L1 in the initial position (form 16-20) and the phonetic spelling of the lemma. However, in Deir el-Bersha it is more likely that the lemma is written phonetically, rather than with the L1 in the initial position.<sup>1775</sup> The other regions have the opposite, preferring the initial L1 over the phonetic spelling. The use of the O1 (𓂁) phonemogram is only attested in Deir el-Bersha.

For this lemma, there are some forms that are only attested in one region. Form 14 is only attested in Meir, while form 17 is only attested in Gebelein. Note that this lemma is only written in a long format in Asyut (form 10, 12, 13, 16 and 19).

In Deir el-Bersha, forms both with the L1 and without the L1 occur, but over time it becomes clear that although the L1 is used in both periods of coffin decoration in Deir el-Bersha, the L1 becomes less popular. In the early period of coffin decoration, the L1 is used in 33% of the attestations,<sup>1776</sup> whereas in the later period this is reduced to only 8%.<sup>1777</sup>

Thus, although the borders are fuzzy, there are some regional preference for this lemma.

<sup>1775</sup> Form 19, the only form with L1 in the initial position has 41 attestations, whereas the phonetic spelling has 272 attestations.

<sup>1776</sup> For the early period of coffin decoration there are 38 attestations with the L1 and 79 attestations without the L1.

<sup>1777</sup> For the later period of coffin decoration there are only 15 attestations with the L1 and 181 attestations without the L1.

5.3.113. *hn* (to direct)<sup>1778</sup>

There are seventeen attestations of this lemma in the database,<sup>1779</sup> which are the only attestations of this lemma in the *Coffin Texts*.<sup>1780</sup> In table 5.112, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		4	Deir el-Bersha	1
	2	Deir el-Bersha	2		5	Asyut	5
	3	Deir el-Bersha Asyut	5 1		6	Asyut	1 <sup>1781</sup>

Table 5.112 Graphical forms of the stem of *hn*.

In this lemma, the A24 () classifier is only attested in Deir el-Bersha, in the witnesses from the earlier period of coffin decoration (B2Bo, B4Bo). The D54 () classifier is only attested in Deir el-Bersha as well. Asyut on the other hand is the only region where the I3 () classifier is used. The absence of a classifier, or the use of the D40 () is attested in both regions.

5.3.114. *hni* (to play music)<sup>1782</sup>

There are five attestations of this lemma in the database, from the same phrase in spell 7.<sup>1783</sup> In table 5.113, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations
	1	Theban area	1
	2	Deir el-Bersha	2
	3	Asyut Theban area	1 1

Table 5.113 Graphical forms of the stem of *hni*.

<sup>1778</sup> van der van der Molen (2000), p. 390.

<sup>1779</sup> de Buck (1938) *CT II*, p. 280-281,e.

<sup>1780</sup> See van der Plas & Borghouts (1998), p. 227.

<sup>1781</sup> de Buck (1938) *CT II*, p. 281,e (S1C,b). I assume the I9 () is an error for the N35 ()

<sup>1782</sup> van der van der Molen (2000), p. 391.

<sup>1783</sup> de Buck (1935) *CT I*, p. 23,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 228.

In the database, form 1 is only attested in the Theban area, but it occurs outside the database in Meir as well.<sup>1784</sup> For this lemma, Asyut seems to prefer to not use a humanoid classifier, which is true outside the database as well.<sup>1785</sup> Form 2 is unique to Deir el-Bersha, but as the attestations are from B2Bo and B3Bo belong to the same assemblage, it might be a feature of these witnesses, rather than a regional feature.<sup>1786</sup>

### 5.3.115. *hnp* (to snatch, to steal)<sup>1787</sup>

There are fourteen attestations of this lemma in the database.<sup>1788</sup> In table 5.114, the attestations per region are set out for every graphical form of the stem. Note that form 2 and form 3 should be considered to be the same, as the variation between the D37 (𓄳) and D40 (𓄴) here is due to the script, rather than an intentional variation.

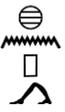
<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Meir	1		3	Saqqara	1
	2	Theban area	1		4	Asyut	5
						Deir el-Bersha	2
						Meir	2
						Theban area	2

Table 5.114 Graphical forms of the stem of *hnp*.

The use of the A24 (𓄳) classifier is only attested in Meir, which is true outside the database as well, although form 1 is rare. In the database it seems that the D54 (𓄴) classifier is only attested in Asyut, but it occurs in other regions as well.<sup>1789</sup> Moreover, although the database suggests that form 4 is the only form used in Asyut, other classifiers can be used in Asyut as well.<sup>1790</sup> Nonetheless, form 3 is the preferred form for this lemma in most regions.

<sup>1784</sup> de Buck (1956) *CT VI*, p. 130,b (M6C).

<sup>1785</sup> de Buck (1956) *CT VI*, p. 405,o (S10C).

<sup>1786</sup> As the other witnesses from Deir el-Bersha (B4Bo, B4C, B6C, B1P) with phrase I,23,b use *hni* (to row; see section 5.3.123) instead.

<sup>1787</sup> van der van der Molen (2000), p. 391-392.

<sup>1788</sup> de Buck (1938) *CT II*, p. 280,d; de Buck (1951) *CT IV*, p. 314,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 228.

<sup>1789</sup> de Buck (1938) *CT II*, p. 94,c (B1C, B2P); de Buck (1956) *CT VI*, p. 274,k (G1T); de Buck (1961) *CT VII*, p. 58,n (Sq3C).

<sup>1790</sup> de Buck (1956) *CT VI*, p. 208,a (S1C).

### 5.3.116. *hnr* (to restrain)<sup>1791</sup>

There are only seven attestations of this lemma in the database, from the same phrase in spell 23.<sup>1792</sup> In table 5.115, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		3	Deir el-Bersha	4
	2	Beni Hasan	1 <sup>1793</sup>		4	Theban area	1

Table 5.115 Graphical forms of the stem of *hnr*.

In the database it seems that form 3 only occurs in Deir el-Bersha, but outside the database it occurs in Asyut<sup>1794</sup> and the Theban area as well.<sup>1795</sup> The use of the V1 (◊) classifier is only attested in the Theban area in the database, but occurs in Asyut as well.<sup>1796</sup> Both within and outside the database, form 2 is only attested in Beni Hasan.

### 5.3.117. *hns* (to travel, to traverse)<sup>1797</sup>

This lemma has eleven attestations in the database.<sup>1798</sup> In table 5.116, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Meir Gebelein	3 1 <sup>1799</sup> 1		5	Meir	1
	2	Deir el-Bersha	1		6	Deir el-Bersha	1

<sup>1791</sup> van der van der Molen (2000), p. 394.

<sup>1792</sup> de Buck (1935) *CT I*, p. 70,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 228.

<sup>1793</sup> de Buck (1935) *CT I*, p. 70,b (BH5C). I assume the *r* weakened into an *i*, which is why the M17 (𓄀) is used instead of the D21 (𓄁). See Peust (1999), p. 140.

<sup>1794</sup> de Buck (1938) *CT II*, p. 232,a (S2C,d). Note that de Buck transcribed an D20 (𓄀) instead of a U31 (𓄁), as these signs are nearly identical in cursive script. See Möller (1909), p. 8, 46, no. 98, 491.

<sup>1795</sup> de Buck (1961) *CT VII*, p. 18,z (T3C).

<sup>1796</sup> de Buck (1938) *CT II*, p. 357,a (S2P).

<sup>1797</sup> van der van der Molen (2000), p. 394.

<sup>1798</sup> de Buck (1935) *CT I*, p. 393,i, 395,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 228 and Gracia Zamacona (2008), p. 1036-1042.

<sup>1799</sup> de Buck (1935) *CT I*, p. 395,c (M23C). Reconstruction, could be any other form as well.

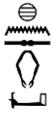
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	Deir el-Bersha	1		7	Meir	1
	4	Asyut	1				

Table 5.116 Graphical forms of the stem of *hns*.

In the database, the addition of the D32 (ⲟ) is only attested in Deir el-Bersha. However, outside the database it occurs in other regions as well.<sup>1800</sup> The D40 (Ⲙ) classifier is only attested in Deir el-Bersha (form 3 and 6), which is true outside the database as well. Asyut seems to only occur with a O35 (Ⲡ) and without a classifier, but form 1 is attested in Asyut as well.<sup>1801</sup> The use of the S29 (ⲓ) instead of an O34 (Ⲙ) is only attested in Deir el-Bersha and Meir, but occurs outside the database in Saqqara as well.<sup>1802</sup>

### 5.3.118. *hnti* (to be in front of)<sup>1803</sup>

The lemma *hnti* has eight attestations in the database, from the same phrase in spell 11.<sup>1804</sup> In table 5.117, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2
	2	Deir el-Bersha	1
	3	Deir el-Bersha Theban area	3 2

Table 5.117 Graphical forms of the stem of *hnti*.

<sup>1800</sup> de Buck (1935) *CT I*, p. 277,b (T1C); de Buck (1951) *CT IV*, p. 35,e (Sq6C); de Buck (1956) *CT VI*, p. 196,s (P.Gard.2).

<sup>1801</sup> de Buck (1947) *CT III*, p. 191,a (S2C). Note that in form 4, see de Buck (1935) *CT I*, p. 393,i (S2C) the O35 (Ⲡ) is damaged, thus it is possible that this should be read as form 1 as well.

<sup>1802</sup> de Buck (1951) *CT IV*, p. 35,c (Sq6C).

<sup>1803</sup> van der van der Molen (2000), p. 399.

<sup>1804</sup> de Buck (1935) *CT I*, p. 37,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 229-230 and Gracia Zamacona (2008), p. 1044-1045. Note however that Gracia Zamacona placed this phrase under *hnti* (to sail upstream) instead.

In the database the absence of the P1 (𓂏) classifier only occurs in Deir el-Bersha. However, outside the database this occurs in the other regions,<sup>1805</sup> which all use form 2. Form 1 on the other hand only occurs in Deir el-Bersha, and is not attested anywhere else in the *Coffin Texts*.

### 5.3.119. *hsfi* (to travel upstream)<sup>1806</sup>

There are seven attestations of this lemma in the database, from the same phrase of spell 398.<sup>1807</sup> In table 5.118, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		3	Aswan	1
	2	Theban area Gebelein	1 2		4	Meir	2

Table 5.118 Graphical forms of the stem of *hsfi*.

In the database Meir always uses the P1 (𓂏) classifier. However, this classifier or the P2 (𓂏) are used in the Theban area and Saqqara as well,<sup>1808</sup> even though the P1 classifier is always attested in Meir. Gebelein is only attested with the U35 (𓂏) in the initial position, without a classifier (form 2). This is true outside the database as well, although form 2 is attested in Asyut as well.<sup>1809</sup> The A24 (𓂏) classifier is only attested in Aswan in the database, but occurs in Deir el-Bersha as well.<sup>1810</sup> However, form 3 is only attested in Aswan. Note that the D40 (𓂏) classifier can be used in Deir el-Bersha as well.<sup>1811</sup>

### 5.3.120. *hsr* (to drive away, to dispel)<sup>1812</sup>

There are 49 attestations of this lemma in the database, but only 43 attestations represent verbal forms.<sup>1813</sup> In table 5.119, the attestations per region are set out for every graphical form of the stem:

<sup>1805</sup> de Buck (1938) *CT II*, p. 178,a (P.Gard.2); de Buck (1951) *CT IV*, p. 118,d (S1P); de Buck (1956) *CT VI*, p. 267,m (G1T), 396,p (T1L).

<sup>1806</sup> van der van der Molen (2000), p. 409.

<sup>1807</sup> de Buck (1954) *CT V*, p. 153,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 232 and Gracia Zamacona (2008), p. 1090.

<sup>1808</sup> de Buck (1954) *CT V*, p. 101,b (T1C, T1Be, Sq1C).

<sup>1809</sup> de Buck (1947) *CT III*, p. 76,i (S10C,a-b).

<sup>1810</sup> de Buck (1954) *CT V*, p. 378,e (B5C).

<sup>1811</sup> de Buck (1954) *CT V*, p. 378,e (B1C).

<sup>1812</sup> van der van der Molen (2000), p. 410.

<sup>1813</sup> de Buck (1935) *CT I*, p. 59,b, 63,c; de Buck (1938) *CT II*, p. 259,b; de Buck (1951) *CT IV*, p. 208,c, 208-209,d, 256-257,c.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan Meir	1 1		6	Meir	1
	2	Saqqara Deir el-Bersha	1 1		7	Theban area	1
	3	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Theban area	4 2 1 13 5 7		8	el-Lisht	1 <sup>1814</sup>
	4	Theban area	1		9	Saqqara	1 <sup>1815</sup>
	5	Meir	1		10	Theban area	1 <sup>1816</sup>

Table 5.119 Graphical forms of the stem of *h<sub>3</sub>sr*.

In this lemma, the variation in the arm classifiers should be considered a variation due to the script used in the witnesses, rather than an intentional variation. Form 3 is clearly the preferred form of this lemma in all the regions. However, the inclusion of the A60 () or the V29 () classifier is only attested in Meir (form 5-6). There are no additional features which represents a regional preference.

### 5.3.121. *ht<sub>3</sub>i* (to retire, to retreat, to turn back)<sup>1817</sup>

There are nineteen attestations of this lemma in the database.<sup>1818</sup> In table 5.120, the attestations per region are set out for every graphical form of the stem:

<sup>1814</sup> de Buck (1951) *CT IV*, p. 209,d (L3Li). I assume the D21 () was lost, but should be reconstructed.

<sup>1815</sup> de Buck (1951) *CT IV*, p. 208,c (Sq4Sq). I assume this is an incorrect spelling of *h<sub>3</sub>sr*.

<sup>1816</sup> de Buck (1951) *CT IV*, p. 208,9 (T3L). I assume this is an incorrect spelling of *h<sub>3</sub>sr*.

<sup>1817</sup> van der van der Molen (2000), p. 411.

<sup>1818</sup> de Buck (1951) *CT IV*, p. 270-271,b, 272,a; For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 233 and Gracia Zamacona (2008), p. 1091-1093.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht Meir	2 1		5	Meir	2
	2	Theban area	1		6	Saqqara el-Lisht Deir el-Bersha Theban area	2 1 1 1
	3	Meir	1		7	Saqqara Deir el-Bersha Meir	1 1 1
	4	Meir	2		8	Beni Hasan Meir	1 1

Table 5.120 Graphical forms of the stem of *hṭi*.

In the database, el-Lisht is the only region where no classifier is attested, which is true outside the database as well. The use of the D55 (△) classifier is only attested in Beni Hasan and Meir in the database (form 4 and 8), but occurs outside the database in the Theban area as well.<sup>1819</sup> If a classifier is written, the other regions use a D54 (▲) classifier, which occurs outside the database in Asyut and Gebelein as well.<sup>1820</sup>

### 5.3.122. *hṭm* (to seal)<sup>1821</sup>

The lemma *hṭm* has 31 attestations in the database, although only 29 attestations represent verbal forms.<sup>1822</sup> In table 5.121, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		8	Deir el-Bersha Asyut Theban area	2 1 1
	2	Meir Gebelein Aswan	4 2 1		9	Deir el-Bersha	1

<sup>1819</sup> de Buck (1956) *CT VI*, p. 276,s (TT319).

<sup>1820</sup> de Buck (1938) *CT II*, p. 127,f (S1C, G2T).

<sup>1821</sup> van der van der Molen (2000), p. 413-414.

<sup>1822</sup> de Buck (1935) *CT I*, p. 352-353,d; de Buck (1938) *CT II*, p. 91,b; de Buck (1954) *CT V*, p. 155,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 233-234.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	Gebelein	1		10	Deir el-Bersha Meir	1 1
	4	Deir el-Bersha Meir	1 2		11	Theban area	1 <sup>1823</sup>
	5	Deir el-Bersha	1		12	Meir Asyut Theban area	1 1 1
	6	Deir el-Bersha Aswan	2 1		13	Deir el-Bersha	1
	7	Meir	1				

Table 5.121 Graphical forms of the stem of *hnm*.

In this lemma, the D40 (𐎠) classifier is only attested in Deir el-Bersha (form 9), which is true outside the database as well. In the database it seems that Asyut only uses the long format for this lemma (form 8, 12), but outside the database a compact format is used as well,<sup>1824</sup> although the long format is much more common in Asyut. The S19 (𐎡) is only attested in the Theban area, although form 11 is the only attestation of the S19 in the *Coffin Texts*, so it might be better to read this hieratic sign as a S20 (𐎢) instead. There are no other variations in this lemma that represent a regional preference.

### 5.3.123. *hni* (to row, to convey by boat)<sup>1825</sup>

There are 22 attestations of this lemma in the database.<sup>1826</sup> In table 5.122, the attestations per region are set out for every graphical form of the stem:

<sup>1823</sup> de Buck (1954) *CT V*, p. 155,c (T3L) Note that the S19 (𐎡) is written in the hieratic form in the original.

<sup>1824</sup> de Buck (1951) *CT IV*, p. 106,d (S2P).

<sup>1825</sup> van der van der Molen (2000), p. 419.

<sup>1826</sup> de Buck (1935) *CT I*, p. 23,b, 78,i-j, 94,a; de Buck (1938) *CT II*, p. 258,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 236 and Gracia Zamacona (2008), p. 1101-1110.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		4	Deir el-Bersha	1
	2	el-Lisht Deir el-Bersha Asyut Theban area	2 11 1 2		5	Deir el-Bersha	1
	3	Deir el-Bersha	2				

Table 5.122 Graphical forms of the stem of *hni*.

In the database, the only variation occurs in Deir el-Bersha itself, as all other regions use form 2. However, outside the database the D40 (𐀀) classifier is attested in Asyut as well.<sup>1827</sup> The use of the N18 (𐀁) is only attested in Deir el-Bersha (form 4-5). Outside the database, there is some additional variation in the other regions as well. In multiple regions it is possible to leave out the classifier,<sup>1828</sup> or to use the F26 (𐀂) phonemogram instead of the D33 (𐀃).<sup>1829</sup> Note that it is possible to use the D33B (𐀄) as classifier in Asyut as well. However, form 2 remains the preferred form in all regions.

### 5.3.124. *hnm* (to join, to enfold)<sup>1830</sup>

This lemma has 55 attestations in the database.<sup>1831</sup> In table 5.123, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		8	Deir el-Bersha Meir	2 1
	2	Meir Theban area	1 2		9	Deir el-Bersha	2
	3	el-Lisht	4		10	Deir el-Bersha Theban area Gebelein Aswan	12 1 1 1

<sup>1827</sup> de Buck (1947) *CT III*, p. 77,j (S10C).

<sup>1828</sup> de Buck (1938) *CT II*, p. 388,n (L1Li); de Buck (1947) *CT III*, p. 75,m (S10C); de Buck (1961) *CT VII*, p. 44,i (T9C).

<sup>1829</sup> de Buck (1947) *CT III*, p. 112,g (B9C, T1C); de Buck (1954) *CT V*, p. 225,c (S2C).

<sup>1830</sup> van der van der Molen (2000), p. 422.

<sup>1831</sup> de Buck (1935) *CT I*, p. 104-106,e-a, 106,b, 107,d, 115,b, 121,a, 145,c; de Buck (1954) *CT V*, p. 156,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 236.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	el-Lisht	1		11	Deir el-Bersha	6
	5	Deir el-Bersha	7		12	Meir	1
	6	Deir el-Bersha	1		13	Deir el-Bersha	4
	7	Deir el-Bersha Gebelein	3 1		14	Deir el-Bersha	3

Table 5.123 Graphical forms of the stem of *hnm*.

Form 1 is in the database only attested in Deir el-Bersha. However, outside the database it is attested in el-Lisht and the Theban area as well.<sup>1832</sup> The use of classifiers is only attested in Deir el-Bersha and Meir, which is true outside the database as well. Although the A2 (𓅓) classifier is attested in both regions, it is more likely to occur in Deir el-Bersha. The D40 (𓄠) classifier is only attested in Meir, but is rare. The Y2 (𓄡) classifier is only attested in Deir el-Bersha.

### 5.3.125. *hks* (to be injured)<sup>1833</sup>

This lemma has 24 attestations in the database, from the same phrase in spell 335.<sup>1834</sup> However, these attestations represent all the attestations of this lemma in the *Coffin Texts*.<sup>1835</sup> In table 5.124, the attestations per region are set out for every graphical form of the stem:

<sup>1832</sup> de Buck (1947) *CT III*, p. 295,e (T3C); de Buck (1961) *CT VII*, p. 9,o (L2Li).

<sup>1833</sup> van der van der Molen (2000), p. 429.

<sup>1834</sup> de Buck (1951) *CT IV*, p. 232-233,a.

<sup>1835</sup> See van der Plas & Borghouts (1998), p. 238.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		7	Deir el-Bersha	1
	2	el-Lisht	1		8	Meir	1
	3	Meir	1		9	Saqqara	3
	4	Deir el-Bersha	1			el-Lisht	1
	5	Saqqara	1			Deir el-Bersha	4
	6	Theban area	1			Meir	2
						Theban area	4
					10	Saqqara	1
					11	Deir el-Bersha	1

Table 5.124 Graphical forms of the stem of *hks*.

As table 5.124 shows, this lemma is highly varied. However, some regional features occur. In the Theban area it is possible to replace the F32 (𓆎) with an Aa1 (𓆏). Moreover, the Theban area is the only region where the classifier can be left out (form 1 and 6). In Meir it is possible to replace the G37 (𓆑) classifier with an Y2 (𓆒) classifier. In Deir el-Bersha the G37 can be replaced with a D5 (𓆓), referring to *hks.t*, the injured eye of Horus. The use of the O34 (𓆔) instead of the S29 (𓆕) is only attested in Saqqara, while in Deir el-Bersha the S29 can be left out (form 4). Nonetheless, form 9 seems to represent the common form for this lemma. However, it is not unlikely that due to the lack of additional attestations the perceived variations are only features of the witnesses, rather than regional features, as every form except for form 9 is only attested once.

5.3.126. *s3wi* (to lengthen)<sup>1836</sup>

This lemma has only one attestation in the database.<sup>1837</sup> The form used in B5C (see figure 5.3) represents a unique variant, as there are no other attestations in the *Coffin Texts* with the Y2 (𓆏) classifier. However, the same graphical form without the Y2 is attested in Asyut<sup>1838</sup> and Deir el-Bersha,<sup>1839</sup> even though in Deir el-Bersha the long format of the same spelling occurs as well.



Figure 5.3

5.3.127. *s3m* (to burn up)<sup>1840</sup>

This lemma has 21 attestations in the database.<sup>1841</sup> In table 5.125, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir Theban area	2		5	Beni Hasan Theban area	1
			1				2
	2	Meir	1		6	Theban area	1
	3	el-Lisht Deir el-Bersha	1		7	Saqqara Deir el-Bersha	1
			1				2
	4	Saqqara el-Lisht Deir el-Bersha Meir Theban area	3				
			1				
			1				
			2				
			1				

Table 5.125 Graphical forms of the stem of *s3m*.

<sup>1836</sup> van der van der Molen (2000), p. 440.

<sup>1837</sup> de Buck (1951) *CT IV*, p. 90,k (B5C). For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 242. Note that I consider the compound *s3wi-ib* part of this lemma.

<sup>1838</sup> de Buck (1947) *CT III*, p. 157,b (S1C).

<sup>1839</sup> de Buck (1961) *CT VII*, p. 385,b (B44Bo, B2Bo).

<sup>1840</sup> van der van der Molen (2000), p. 442.

<sup>1841</sup> de Buck (1951) *CT IV*, p. 262-263,a, 263,c. There are no additional attestations in the *Coffin Texts* according to van der Plas & Borghouts (1998), p. 242.



5.3.129. *sꜥm* (to swallow, to wash down)<sup>1845</sup>

There are seventeen attestations of the lemma *sꜥm* in the database, which come from the same phrase in spell 225.<sup>1846</sup> In table 5.127, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		6	Theban area	1
	2	Theban area	1		7	Deir el-Bersha	1
	3	Theban area	1		8	Asyut Theban area Papyrus (Pap.Berl)	2 3 1
	4	Deir el-Bersha	1		9	Meir	1
	5	Deir el-Bersha Asyut Unknown (Y1C)	2 1 1				

Table 5.127 Graphical forms of the stem of *sꜥm*.

In the database, there are some features that can be considered regional. The use of the Y2 (⏟) classifier is only attested in Deir el-Bersha, which is true outside the database as well. The F20 (⏏) classifier is only attested in the Theban area, but as all attestations belong to T1Be and T2Be, which belong to the same owner, it might be a preference of these witnesses, rather than a regional feature. The use of the D40 (⏟) classifier seems to be unique to Meir. However, there are no other attestations from Meir for this lemma in the *Coffin Texts*, nor any other attestation of the D40 classifier. In the database Asyut seem to have a preference to habitually include the A2 (⏏) classifier. However, outside the database the N35A (⏏) occurs as well,<sup>1847</sup> even though the use of the A2 classifier,<sup>1847</sup> remains the preference in Asyut.

<sup>1845</sup> van der van der Molen (2000), p. 455.

<sup>1846</sup> de Buck (1947) *CT III*, p. 236-237,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 245.

<sup>1847</sup> de Buck (1956) *CT VI*, p. 406,n (S10C).

5.3.130.  $s(i)^c r$  (to cause to come near, to cause to ascend)<sup>1848</sup>

The lemma  $s(i)^c r$  has 38 attestations in the database.<sup>1849</sup> In table 5.128, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht	1		9	Theban area	1
	2	Asyut	1		10	Asyut	1 <sup>1850</sup>
	3	Deir el-Bersha	1		11	Beni Hasan Asyut	1 1
	4	Asyut	1		12	Deir el-Bersha Meir Asyut	9 2 1
	5	Deir el-Bersha	1		13	Deir el-Bersha	3
	6	Theban area	1		14	Deir el-Bersha	1
	7	Asyut	2		15	Deir el-Bersha	1 <sup>1851</sup>
	8	Deir el-Bersha	1		16	Theban area	1 <sup>1852</sup>

Table 5.128 Graphical forms of the stem of  $s^c r$ .

<sup>1848</sup> van der van der Molen (2000), p. 455-456.

<sup>1849</sup> de Buck (1935) *CT I*, p. 72,c, 104-105,c, 358-359,b; de Buck (1951) *CT IV*, p. 90,j. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 244, under the lemma  $s i^c r$ .

<sup>1850</sup> de Buck (1935) *CT I*, p. 104,c (S12C), the Z1 ( ) strokes are simply filler.

<sup>1851</sup> de Buck (1935) *CT I*, p. 72,c, (B6C). Due to the N31 ( ) classifier, I assume that the second D36 ( ) is a corruption of the D21 ( ).

<sup>1852</sup> de Buck (1935) *CT I*, p. 358,b (T3C). Considered a  $s d m m = f$ , hence the duplication of the D21 ( ).

In the database the *si<sup>c</sup>r* form of this lemma is only attested in the Theban area (form 9). However, outside the database *si<sup>c</sup>r* occurs in other regions as well.<sup>1853</sup> Form 3 is in the database only attested in Deir el-Bersha, but outside the database in el-Lisht as well,<sup>1854</sup> thus the use of the O34 (⏟) cannot be considered a regional feature. The use of the Y2 (⏟) as classifier is only attested in Deir el-Bersha for text written on the coffins, as it does occur outside the database in P.Gard.2 and P.Gard.3,<sup>1855</sup> although these attestations use the *si<sup>c</sup>* form of this lemma.

### 5.3.131. *s<sup>c</sup>h* (to ennoble, to be noble)<sup>1856</sup>

In the database there are 37 attestations of this lemma. However, one attestation is an adjective, thus only 36 attestations represent verbal forms.<sup>1857</sup> In table 5.129, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	1		9	Deir el-Bersha	1
	2	el-Lisht Deir el-Bersha	1 8		10	el-Lisht	1
	3	Gebelein	1		11	Theban area	3
	4	Theban area	1		12	Deir el-Bersha	5
	5	Theban area	1 <sup>1858</sup>		13	Deir el-Bersha Theban area	1 1

<sup>1853</sup> de Buck (1947) *CT III*, p. 143,f (S2C, B2Be).

<sup>1854</sup> de Buck (1956) *CT VI*, p. 322,q (L1Li).

<sup>1855</sup> de Buck (1961) *CT VII*, p. 204,k.

<sup>1856</sup> van der van der Molen (2000), p. 458.

<sup>1857</sup> de Buck (1935) *CT I*, p. 20,c, 104,c, 111,a, 143,a, 370-371,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 245-246.

<sup>1858</sup> de Buck (1935) *CT I*, p. 20,c (T1L). Based on I,20,b, I assume that the artist forgot to add a V28 (i).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	6	Deir el-Bersha	1		14	Asyut	1
	7	Theban area	1		15	Saqqara	1
	8	Deir el-Bersha	2			Deir el-Bersha	2
						Meir	1
						Asyut	1
					16	Theban area	1

Table 5.129 Graphical forms of the stem of *s<sup>c</sup>h*.

For this lemma there are some features that could be considered regional. The use of the Y2 (⏟) classifier is only attested in the Theban area and Deir el-Bersha. In the database the use of the Y2 classifier is much more common in the Theban area, but outside the database it is clearly quite common in Deir el-Bersha as well.<sup>1859</sup> However, the use of the Z5 (⏟) or Z9 (⏟) classifier is only attested in the Theban area.

Although the E31 (⏟) and its classes are often attested in multiple regions, it seems that in Asyut the addition is constant, including in attestations outside the database. Although not attested in the database, P.Gard.2 uses the E31 constantly as well with this lemma,<sup>1860</sup> which could support the suggestion that this papyrus originates from Asyut.<sup>1861</sup> On the other hand, based on the database it could be suggested that there is a preference in el-Lisht to only use the S20 (⏟) as classifier. However, outside the database S28 (⏟) and the absence of a classifier are attested in el-Lisht as well.<sup>1862</sup>

### 5.3.132. *s<sup>c</sup>h<sup>c</sup>* (to erect, to set up)<sup>1863</sup>

There are seventeen attestations of this lemma in the database, from the same phrase in spell 154.<sup>1864</sup> In table 5.130, the attestations per region are set out for every graphical form of the stem:

<sup>1859</sup> de Buck (1935) *CT I*, p. 210,e (B10C, B12C, B16C).

<sup>1860</sup> For example, see de Buck (1961) *CT VII*, p. 237,v, 237,i.

<sup>1861</sup> Schenkel, (1996), p. 125.

<sup>1862</sup> de Buck (1961) *CT VII*, p. 64,m, 66,j (L1Li).

<sup>1863</sup> van der van der Molen (2000), p. 458.

<sup>1864</sup> de Buck (1938) *CT II*, p. 278-281,e-b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 246.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Asyut	2
	2	Deir el-Bersha	2		5	Deir el-Bersha Asyut	3 3
	3	Deir el-Bersha Asyut	3 2		6	Deir el-Bersha	1

Table 5.130 Graphical forms of the stem of  $s^c h^c$ .

The only major variation between Deir el-Bersha and Asyut are form 2 and form 4 in the database. Here, the use of the D54 ( $\Delta$ ) as classifier is only attested in Deir el-Bersha. However, outside the database the D54 classifier is attested in Meir as well.<sup>1865</sup> Nonetheless, the use of the D54 classifier is not attested in any other region. Form 4 cannot be considered a regional preference, as the witnesses S1C,b and S1Tü write the text from left to right, thus the opposite direction of the S29 ( $\text{||}$ ) is most likely due to the different writing direction, rather than an intentional variation.

### 5.3.133. $s^c k$ (to cause to enter)<sup>1866</sup>

This lemma only has four attestations in the database.<sup>1867</sup> As table 5.131 shows, every attestation has its own graphical form. Although the database suggests that the D54 ( $\Delta$ ) classifier is not used in Deir el-Bersha, it is used there outside the database.<sup>1868</sup> The absence of the G35 ( $\text{||}$ ) seems to only occur in Deir el-Bersha.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Meir	1
	2	Deir el-Bersha	1		4	Theban area	1

Table 5.131 Graphical forms of the stem of  $s^c k$ .

<sup>1865</sup> de Buck (1951) *CT IV*, p. 355,e (M7C, M8C).

<sup>1866</sup> van der van der Molen (2000), p. 458-459.

<sup>1867</sup> de Buck (1938) *CT II*, p. 92,e; de Buck (1951) *CT IV*, p. 290-291,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 246.

<sup>1868</sup> de Buck (1935) *CT I*, p. 147,c (B4L).

5.3.134. *swʒi* (to pass)<sup>1869</sup>

There are only seventeen attestations in the database,<sup>1870</sup> even though this lemma is relatively common in the *Coffin Texts*.<sup>1871</sup> In table 5.132, the attestations per region are set out for every graphical form of the stem. With the exception of the use of the Z9 (×), which only occurs in Deir el-Bersha,<sup>1872</sup> there does not seem to be any regional preference for this lemma.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		6	Asyut	1
	2	Theban area	1		7	Deir el-Bersha	2
	3	Deir el-Bersha	3		8	Asyut Theban area	1 2
	4	Meir	1		9	Unknown (Y1C)	1
	5	Deir el-Bersha Meir	2 1		10	Deir el-Bersha	1

Table 5.132 Graphical forms of the stem of *swʒi*.

5.3.135. *swʒd* (to make green, to make fresh)<sup>1873</sup>

This lemma has 38 attestations in the database.<sup>1874</sup> In table 5.133, the attestations per region are set out for every graphical form of the stem. Note that as de Buck corrected every M13A (↓) into a M13 (↑), it was only possible to distinguish between the two classes of the same sign in the attestations which were

<sup>1869</sup> van der van der Molen (2000), p. 462.

<sup>1870</sup> de Buck (1935) *CT I*, p. 397,b, 398-399,c-a; de Buck (1938) *CT II*, p. 393,a; de Buck (1951) *CT IV*, p. 324,c.

<sup>1871</sup> See van der Plas & Borghouts (1998), p. 246-247 and Gracia Zamacona (2008), p. 1169-1209.

<sup>1872</sup> As phonogram (form 10) or phono-repeater, see de Buck (1954) *CT V*, p. 189,i (B9C, B10C).

<sup>1873</sup> van der van der Molen (2000), p. 463.

<sup>1874</sup> de Buck (1935) *CT I*, p. 40,d, 348-349,d, 350-351,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 247.

seen by the author. Therefore, the variation between these two classes of the same sign should not be considered important.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Theban area	1		9	Deir el-Bersha	4
	2	Deir el-Bersha Meir	1 2			Theban area	1
	3	Meir	2		10	Deir el-Bersha	1
	4	Deir el-Bersha Meir	1 5		11	Beni Hasan Meir	1 3
	5	Meir	1		12	Asyut	2
	6	Meir Gebelein Aswan	1 1 1		13	Asyut	1
	7	Deir el-Bersha	1		14	Deir el-Bersha	1
	8	Deir el-Bersha Theban area	3 1		15	Asyut	1

Table 5.133 Graphical forms of the stem of *swꜣd*.

In the database, the use of the D46 (𓄀) instead of the I10 (𓄁) is only attested in Deir el-Bersha (form 10), which is true outside the database as well. Likewise, all the attestations in Asyut are written with a V4 (𓄂), both within and outside of the database.<sup>1875</sup> Moreover, the use of the V4 is only attested in Beni Hasan, Deir el-Bersha, Asyut and Meir. Thus, it could be argued that the use of the V4 only occurs to the

<sup>1875</sup> There is one attestation, de Buck (1954) *CT V*, p. 226,k (S2C)) which might be form 3 or 6 instead, but as the M13 (𓄃) is damaged, it could be a V4 (𓄂) as well.

north of Asyut, as it is not attested in the Theban area and further to the south. The addition of the Y2 (𓏏) classifier is only attested in Deir el-Bersha and Meir, which is true outside the database as well. Note that outside the database, the use of an M14 (𓏏) in this lemma is only attested in el-Lisht.<sup>1876</sup>

### 5.3.136. *sw<sup>c</sup>b* (to cleanse, to purify)<sup>1877</sup>

In the database there are 40 attestations of this lemma.<sup>1878</sup> In table 5.134, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara	1 <sup>1879</sup>		6	Theban area	1
	2	el-Lisht Deir el-Bersha	1 5		7	Deir el-Bersha Theban area	1 1
	3	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Theban area	5 1 1 5 5 6		8	Deir el-Bersha Theban area	3 1
	4	Deir el-Bersha	1		9	Beni Hasan	1
	5	Meir	1				

Table 5.134 Graphical forms of the stem of *sw<sup>c</sup>b*.

<sup>1876</sup> de Buck (1947) *CT III*, p. 72,d (L1Li).

<sup>1877</sup> van der van der Molen (2000), p. 463-464.

<sup>1878</sup> de Buck (1935) *CT I*, p. 62,c, 144,b; de Buck (1951) *CT IV*, p. 212-213,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 247.

<sup>1879</sup> de Buck (1951) *CT IV*, p. 212,b (Sq4Sq). Note that I took the double N35 (𓏏𓏏) as an incomplete N35A (𓏏𓏏) classifier, as the column ends after the two N35 signs. However, it would be possible to read this as a *sdm.n=f* as well.

In the database, only in Saqqara is a humanoid hieroglyph used (form 1), but outside the database this occurs in Asyut<sup>1880</sup> and Beni Hasan as well.<sup>1881</sup> The absence of any classifier (form 2) is only attested in el-Lisht and Deir el-Bersha, but occurs outside the database in the Theban area as well.<sup>1882</sup> The use of a completely phonetic spelling of the lemma (form 9) only occurs only in Beni Hasan, which is true outside the database as well.<sup>1883</sup> However, the other regions do include some of the interpretants. In the database, the G43 (𓆎) interpretant is only attested in Meir and the Theban area, but occurs outside the database in Asyut as well.<sup>1884</sup> The use of the D36 (𓄱) interpretant is only attested in Meir, but occurs outside the database in Deir el-Bersha as well.<sup>1885</sup> Finally, the D58 (𓄲) interpretant is only attested in Deir el-Bersha and the Theban area. Note that although it does not occur in the database, it is possible in Deir el-Bersha to replace the S29 (𓄳) with the O34 (𓄴).

### 5.3.137. *swr* (to drink)<sup>1886</sup>

In the database there are fourteen attestations of this lemma.<sup>1887</sup> As table 5.135 shows, the graphical form of this lemma is remarkably constant:

Graphical form stem	no.	Region	Attestations	
	1	Beni Hasan	1	
		Deir el-Bersha	7	
		Meir	1	
		Theban area	2	
		Papyrus (P.Gard.2)	1	
	2	Deir el-Bersha	1	
		3	Deir el-Bersha	1

Table 5.135 Graphical forms of the stem of *swr*.

In general, form 1 is the preferred form for this lemma in all the regions. However, the N35A (𓄳) and Y2 (𓄴) classifier are only attested in Deir el-Bersha, which is true outside the database as well. However, there are some additional classifiers used for this lemma outside the database. In Saqqara, it is possible

<sup>1880</sup> de Buck (1947) *CT III*, p. 334,f (S1C).

<sup>1881</sup> de Buck (1956) *CT VI*, p. 121,f (BH10x).

<sup>1882</sup> de Buck (1947) *CT III*, p. 299,b (T3C).

<sup>1883</sup> See de Buck (1956) *CT VI*, p. 121,f (BH2C).

<sup>1884</sup> de Buck (1947) *CT III*, p. 334,f (S1C).

<sup>1885</sup> de Buck (1935) *CT I*, p. 147,b (B3Bo).

<sup>1886</sup> van der van der Molen (2000), p. 465.

<sup>1887</sup> de Buck (1935) *CT I*, p. 59,d; de Buck (1947) *CT III*, p. 175,c, 236,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 247.

to use a D40 (𐎡) classifier.<sup>1888</sup> Moreover, in Deir el-Bersha, Saqqara and the Theban area it is possible to use the A116 (𐎡) classifier as well.<sup>1889</sup> Additionally, the A115 (𐎡) classifier is attested in Beni Hasan.<sup>1890</sup> Finally, it is possible in multiple regions to not write a classifier at all.<sup>1891</sup>

### 5.3.138. *spd* (to be sharp, to make sharp)<sup>1892</sup>

In the database there are nineteen attestations of this lemma, but only seventeen represent verbal forms.<sup>1893</sup> In table 5.136, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		5	Deir el-Bersha	1
	2	Saqqara	1		6	Saqqara	1
		el-Lisht	1			Meir	3
		Meir	2			Asyut	2
	3	Deir el-Bersha	1		7	Deir el-Bersha	1
	4	Deir el-Bersha	1		8	Deir el-Bersha	2

Table 5.136 Graphical forms of the stem of *spd*.

In the database, form 1 is only attested in Meir. However, this form is attested outside the database in Deir el-Bersha as well.<sup>1894</sup> The D40 (𐎡) and Y2 (𐎡) classifier are only attested in Deir el-Bersha. In Asyut, the M44 (𐎡) is only used as a phonemogram (form 5-8), not as a phono-repeater (form 2-4). In el-Lisht the M44 is only used as a phono-repeater.

<sup>1888</sup> de Buck (1935) *CT I*, p. 293,d (Sq6C).

<sup>1889</sup> de Buck (1935) *CT I*, p. 293,d (Sq3C, T9C); de Buck (1947) *CT III*, p. 126,i (B1Bo).

<sup>1890</sup> de Buck (1947) *CT III*, p. 126,i (BH3Ox).

<sup>1891</sup> de Buck (1947) *CT III*, p. 154,c (S1C); de Buck (1947) *CT III*, p. 259,e (B15C).

<sup>1892</sup> van der van der Molen (2000), p. 483-484.

<sup>1893</sup> de Buck (1938) *CT II*, p. 72,b-c; de Buck (1951) *CT IV*, p. 89,m, 91,i, 303,a, 303,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 251.

<sup>1894</sup> de Buck (1935) *CT I*, p. 194,e (B13C).

5.3.139. *sfg* (to be unseen, to be invisible)<sup>1895</sup>

In the database this lemma has 49 attestations.<sup>1896</sup> Note that all attestations in the *Coffin Texts* are participles, as the lemma only occurs in the compound *sfg-irw* (invisible of shape). In table 5.137, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		7	Gebelein Aswan	1 1
	2	Deir el-Bersha	1		8	Deir el-Bersha	1
	3	Deir el-Bersha Meir Gebelein	6 7 1		9	Beni Hasan Deir el-Bersha Meir Asyut Theban area Papyrus (Pap.Berl)	1 12 2 5 2 1
	4	Asyut	1		10	Deir el-Bersha	1 <sup>1897</sup>
	5	Meir	1		11	Deir el-Bersha	1
	6	Meir	2				

Table 5.137 Graphical forms of the stem of *sfg*.

There are features in this lemma that can be considered a regional preference. The use of an D4 () or D5 () classifier is only attested in Meir. The use of the F51 () classifier is only attested in Gebelein and Aswan, which represent the southernmost attestation of this lemma. However, form 3 is attested in Gebelein as well, suggesting a preference for a compact format. The Y2 () classifier is only attested in Deir el-Bersha.

The other regions use either form 3 or form 9. The database suggests that the Theban area prefers to use the long format of form 9, but outside the database form 3 is attested as well.<sup>1898</sup> Beni Hasan seems to prefer the long format as well, but as there are no additional attestations of this lemma in the *Coffin Texts* for Beni Hasan, it would be assumptive to suggest that this is a regional preference based on one

<sup>1895</sup> van der van der Molen (2000), p. 488.

<sup>1896</sup> de Buck (1935) *CT I*, p. 316-317,b, 318-319,a, 405,b; de Buck (1938) *CT II*, p. 57-58,d-a, 86,d, 87,d, 88,a, 90,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 252.

<sup>1897</sup> de Buck (1938) *CT II*, p. 87,d (B1L). The V12 () is a placeholder for an unclear sign, which might be an unfinished eye according to de Buck.

<sup>1898</sup> de Buck (1938) *CT II*, p. 63,f (T1Be).

attestation. Although both the long and compact format is attested in Asyut (form 4 and 9), it seems that the preference lies with the long format.

### 5.3.140. *smꜣ* (to unite, to join, to partake)<sup>1899</sup>

In the database there are 35 attestations of this lemma, but only 26 represent verbal forms.<sup>1900</sup> In table 5.138, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		8	Deir el-Bersha	1
	2	Meir	1		9	Saqqara	1 <sup>1901</sup>
	3	Deir el-Bersha	2		10	Deir el-Bersha	4
	4	Asyut	1		11	Deir el-Bersha	1
	5	Deir el-Bersha	1		12	Deir el-Bersha	2
	6	Deir el-Bersha	1		13	Deir el-Bersha	1
	7	Deir el-Bersha	1		14	Deir el-Bersha	2

Table 5.138 Graphical forms of the stem of *smꜣ* (to unite).

Form 9 only occurs in Saqqara, but most likely is an error in the witness (Sq10C), as it is not repeated in the *Coffin Texts*.<sup>1902</sup> Based on the database, it can be suggested that in Asyut and Meir the G1 ()

<sup>1899</sup> van der van der Molen (2000), p. 490.

<sup>1900</sup> de Buck (1947) *CT III*, p. 7,a, 21,c; de Buck (1951) *CT IV*, p. 91,j, 318,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 253 and Gracia Zamacona (2008), p. 1228-1236.

<sup>1901</sup> de Buck (1947) *CT III*, p. 7,a (Sq10C), Note that de Buck transcribed a F36 () here, although in his notes (3\*) he states that it is written as the hieratic Aa20 ()

<sup>1902</sup> Unless de Buck repeated the correction of an Aa20 () into a F36 () without mentioning it.

interpretant is never added. However, outside the database this is not true for Asyut.<sup>1903</sup> In Asyut the O34 (⏟) phonemogram is always included inside and outside the database. The use of the Y2 (⏟) classifier is only attested in Deir el-Bersha.

### 5.3.141. *smꜣ* (to slay, to destroy)<sup>1904</sup>

There are ten attestations of this lemma in the database.<sup>1905</sup> In table 5.139, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		5	Deir el-Bersha	1
	2	Meir	1		6	Deir el-Bersha	1
	3	Deir el-Bersha	1			Asyut	1
						Theban area	1
	4	Deir el-Bersha	1		7	Deir el-Bersha	1 <sup>1906</sup>
					8	Meir	1

Table 5.139 Graphical forms of the stem of *smꜣ* (to slay).

For this lemma, the attestations from Meir always include the G1 () interpretant in the database, but outside the database the lemma occurs without the G1 interpretant as well.<sup>1907</sup> However, it is the only region in which a form without the U1 () is possible (form 8), although this form is rare in the *Coffin Texts*. The one and only use of the E1 () classifier in the *Coffin Texts* is attested in Deir el-Bersha. In the

<sup>1903</sup> de Buck (1947) *CT III*, p. 44,b (S10C).

<sup>1904</sup> van der van der Molen (2000), p. 492.

<sup>1905</sup> de Buck (1935) *CT I*, p. 52,a); de Buck (1951) *CT IV*, p. 263,a, 263,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 253.

<sup>1906</sup> de Buck (1935) *CT I*, p. 52,a, (B1P). Due to the E1 () classifier, it is possible to read this as *smꜣ* (wild bull) as well.

<sup>1907</sup> de Buck (1956) *CT VI*, p. 261,i (M2NY).

database the A24 (𐀓) classifier only occurs in Deir el-Bersha and Meir, but it is attested in Asyut outside the database as well.<sup>1908</sup> However, the A24 classifier does not seem to occur in the Theban area.

5.3.142. *smꜣ*<sup>c</sup> (to put to order, to correct, to cause to be true)<sup>1909</sup>

There are 15 attestations of this lemma in the database.<sup>1910</sup> In table 5.140, the attestations per region are set out for every graphical form of the stem. Note that form 5 and form 6 should be considered to be the same, as the N20 (𐀓) and Aa11 (𐀓) can look remarkably similar to each other in cursive script.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		6	Asyut Theban area Unknown (Y1C)	1 1 1
	2	Deir el-Bersha	3		7	Deir el-Bersha	1
	3	Deir el-Bersha	1		8	Deir el-Bersha	1
	4	Deir el-Bersha	1		9	el-Lisht	1
	5	Deir el-Bersha	3				

Table 5.140 Graphical forms of the stem of *smꜣ*<sup>c</sup>.

Both within and outside of the database, the use of the D54 (𐀓) classifier is only attested in Deir el-Bersha. In the database, the use of the Y2 (𐀓) classifier is only attested in Deir el-Bersha and el-Lisht, but occurs outside the database in Asyut, the Theban area and Saqqara as well.<sup>1911</sup> There are no other features that could be considered a regional preference.

<sup>1908</sup> de Buck (1938) *CT II*, p. 213,b.

<sup>1909</sup> van der van der Molen (2000), p. 493.

<sup>1910</sup> de Buck (1935) *CT I*, p. 1,a, 22,b, 136-137,d-a; de Buck (1951) *CT IV*, p. 91,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 254.

<sup>1911</sup> de Buck (1954) *CT V*, p. 96,d (Sq1C, T1C, T1Be); de Buck (1956) *CT VI*, p. 248,h (S10C,b).

5.3.143. *smn* (to make firm, to establish, to cause to endure)<sup>1912</sup>

In the database there are 44 attestations of this lemma.<sup>1913</sup> In table 5.141, the attestations per region are set out for every graphical form of the stem:

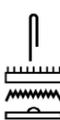
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	3		5	Asyut	1
	2	Asyut	1		6	Meir Theban area	1 1
	3	el-Lisht Deir el-Bersha Theban area Gebelein	1 3 1 1		7	Deir el-Bersha Meir Asyut Theban area	21 2 3 4
	4	Deir el-Bersha	1				

Table 5.141 Graphical forms of the stem of *smn*.

For most of the regions, there is no clear regional preference, as both form 3 and 7 are most commonly attested. In the database, the use of the O34 (—) instead of the S29 (||) is only attested in Deir el-Bersha. This is true outside the database as well. Gebelein and el-Lisht seem to prefer the compact format of form 3, but as there are no additional attestations from Gebelein or el-Lisht for this lemma, it might be a feature of the supports (G1T and L2Li), rather than a regional preference.

5.3.144. *smḥi* (to cause to forget)<sup>1914</sup>

There are eight attestations of this lemma in the database, although only one represents a verbal form.<sup>1915</sup> The form used in B1C (see figure 5.4) is unique, as the attestations outside the database use either an A2 (𓂏) classifier or a G37 (𓂏) classifier.<sup>1916</sup> Thus, it seems that the Y2 (𓂏) classifier only occurs in Deir el-Bersha for this lemma.



Figure 5.4

<sup>1912</sup> van der van der Molen (2000), p. 495.

<sup>1913</sup> de Buck (1935) *CT I*, p. 29-30,c-a, 58,a, 140,c, 393-394,e-a; de Buck (1938) *CT II*, p. 92,a; de Buck (1947) *CT III*, p. 14,a; de Buck (1951) *CT IV*, p. 87,d, 87,k, 88,c, 91,s, 93,g. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 254 and Gracia Zamacona (2008), p. 1238-1240.

<sup>1914</sup> van der van der Molen (2000), p. 496.

<sup>1915</sup> de Buck (1947) *CT III*, p. 22,b (B1C). For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 255.

<sup>1916</sup> de Buck (1938) *CT II*, p. 95,g (G2T, S1C); de Buck (1954) *CT V*, p. 333,q (B3L).

### 5.3.145. *sn* (to open)<sup>1917</sup>

The lemma *sn* has 56 attestations in the database.<sup>1918</sup> In table 5.142, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		4	Saqqara Deir el-Bersha Meir Asyut Theban area Gebelein Unknown (Y1C)	1 20 7 4 8 1 2
	2	Deir el-Bersha Theban area	1 1		5	Theban area	1 <sup>1919</sup>
	3	Deir el-Bersha Theban area	1 1		6	Deir el-Bersha	7

Table 5.142 Graphical forms of the stem of *sn*.

As table 5.142 shows, form 4 is clearly the preferred form used in all the regions. Any variation in the database is only attested in Deir el-Bersha and the Theban area. However, form 2 is attested outside the database in Gebelein and Asyut,<sup>1920</sup> which therefore cannot be considered a regional preference. The use of the D40 (𓄀) classifier is only attested in the Deir el-Bersha and the Theban area, which is true outside the database as well. However, it is much more likely to be used in Deir el-Bersha than in the Theban area.

### 5.3.146. *sn<sup>c</sup>* (to rejoice)<sup>1921</sup>

In the database there are only three attestations of this lemma, from the same phrase in spell 75.<sup>1922</sup> Moreover, these seem to be the only attestations of this lemma in the *Coffin Texts*. Additionally, the attestations are all from witnesses that are dated between Sesostri II and Sesostri III (B1C, B2L, B1P), which suggests it is a change which only occurred for that specific group of witnesses, as the other witnesses use *hzi* or *sh<sup>c</sup>i* instead. There are three graphical forms of this lemma, see table 5.143. However, it could be argued that the humanoid classifier of form 2 should actually be read separately, as

<sup>1917</sup> van der van der Molen (2000), p. 499.

<sup>1918</sup> de Buck (1935) *CT I*, p. 11,b, 75,c, 75,e-f, 75,h; de Buck (1938) *CT II*, p. 84,c, 392,c; de Buck (1947) *CT III*, p. 214-215,c, 215,f-g, 215-219,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 255-256.

<sup>1919</sup> de Buck (1947) *CT III*, p. 219,c (T1Be). Reconstruction, only the D36 (𓄀) is visible. Note that it is not unlikely that due the script used in this witness that the D36 should be read as a D40 (𓄀) instead, as form 6.

<sup>1920</sup> de Buck (1938) *CT II*, p. 120,e (G2T); de Buck (1951) *CT IV*, p. 152,h (S1C,b).

<sup>1921</sup> van der van der Molen (2000), p. 507.

<sup>1922</sup> de Buck (1935) *CT I*, p. 356,c. According to van der Plas & Borghouts (1998), p. 257, there are no additional attestations of this lemma in the database.

B1C uses *ḥḥ.w* (the chaos gods) after *sn<sup>c</sup>*. As there are no other attestations, it is possible that this lemma is region and period specific.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	1
	2	Deir el-Bersha	1
	3	Deir el-Bersha	1

Table 5.143 Graphical forms of the stem of *sn<sup>c</sup>*.

### 5.3.147. *snwr* (to cause to tremble)<sup>1923</sup>

In the database, there are 29 attestations of this lemma,<sup>1924</sup> which represent all attestations of this lemma in the *Coffin Texts*.<sup>1925</sup> In table 5.144, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Asyut	1		12	Deir el-Bersha	1
	2	el-Lisht	1		13	Deir el-Bersha	1
	3	el-Lisht	1		14	Asyut	1
	4	Deir el-Bersha	1		15	Deir el-Bersha	1

<sup>1923</sup> van der van der Molen (2000), p. 507.

<sup>1924</sup> de Buck (1935) *CT I*, p. 104-105,b, 120,f.

<sup>1925</sup> See van der Plas & Borghouts (1998), p. 257.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	5	Deir el-Bersha	2		16	Meir Asyut	1 2
	6	Deir el-Bersha	1		17	Deir el-Bersha	3
	7	Deir el-Bersha	2		18	Deir el-Bersha	1
	8	Asyut	1 <sup>1926</sup>		19	Deir el-Bersha	1
	9	Asyut	1		20	Deir el-Bersha	1
	10	Theban area	1		21	Deir el-Bersha	2
	11	Theban area	1		22	Deir el-Bersha	1

Table 5.144 Graphical forms of the stem of *snwr*.

As one can see in table 5.144, the graphical form for this lemma is highly variable, as there are 22 forms for 29 attestations. Note that although a distinction was made between the U19 (𓂏) and U20 (𓂐), this is a modern distinction, as in near hieratic cursive script it is often difficult to differentiate between the two graphemes.

<sup>1926</sup> de Buck (1935) *CTI*, p. 104,b (S12C)), the strokes are decorative.

Nonetheless, some features can be considered to be regional. The D54 (ⲁ), G38 (ⲛ) and Y2 (ⲓ) classifiers are only attested in Deir el-Bersha. The use of the K13 (ⲛ) instead of the K1 (ⲛ) is rare, and only occurs in Asyut and Deir el-Bersha. Additionally, the O34 (ⲓ) is used in el-Lisht, instead of the S29 (ⲓ). Moreover, the witness (L2Li) replaced the G43 (ⲛ) with a partial form of the grapheme, as this witness prefers to use partial hieroglyphs for the hieroglyphs of animates.

### 5.3.148. *snsn* (to be brotherly, to be friendly)<sup>1927</sup>

In the database there are twelve attestations of this lemma, from the same phrase of spell 75.<sup>1928</sup> In table 5.145, the attestations per region are set out for the graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir Gebelein	1 1		5	Deir el-Bersha	1
	2	Deir el-Bersha Meir	3 1		6	Asyut	1
	3	Meir	1		7	Theban area	1
	4	Deir el-Bersha	1		8	Deir el-Bersha	1

Table 5.145 Graphical forms of the stem of *snsn*.

In the database it seems that Gebelein does not use a classifier or the D20 (ⲛ) phono-repeater. However, outside the database the D20 occurs in Gebelein as well.<sup>1929</sup> The use of the Y2 (ⲓ) classifier is only attested in Deir el-Bersha. The Theban area seems to prefer a long format (form 7) for this lemma, but

<sup>1927</sup> van der van der Molen (2000), p. 512-513.

<sup>1928</sup> de Buck (1935) *CT I*, p. 389,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 258.

<sup>1929</sup> de Buck (1951) *CT IV*, p. 179,j (G1T).

as there are no additional attestations for this lemma from the Theban area, it cannot be said if this is a regional preference, or if this is a feature of the support.

### 5.3.149. *snš/sšn* (to unstop)<sup>1930</sup>

There are seventeen attestations of this lemma in the database, although only thirteen attestations represent verbal forms.<sup>1931</sup> Note however that these attestations represent the divinity ‘she who unstops’, which was taken as a participle, although it could be argued that this is a substantive instead. In table 5.146, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha Asyut	1 1
	2	Deir el-Bersha	1		5	Meir	2
	3	Meir	1		6	Deir el-Bersha Asyut	4 2

Table 5.146 Graphical forms of the stem of *snš/sšn*.

In this lemma, there are a few features that could suggest a regional preference. The F21 (𐎏) classifier is not attested in Asyut (form 4 and 6), and constantly occurs in Meir (form 3 and 5). The use of the O34 (𐎎) instead of the S29 (𐎍) is only attested in Deir el-Bersha.

### 5.3.150. *snḳ* (to suckle)<sup>1932</sup>

This lemma has nine attestations in the database, from the same phrase in spell 6.<sup>1933</sup> In table 5.147, the attestations per region are set out for every graphical form of the stem:

<sup>1930</sup> van der van der Molen (2000), p. 514, 554.

<sup>1931</sup> de Buck (1947) *CT III*, p. 13,b, 14,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 267, added under *sšn/snš*.

<sup>1932</sup> van der van der Molen (2000), p. 514.

<sup>1933</sup> de Buck (1935) *CT I*, p. 17,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 259.

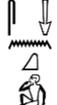
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
	2	Deir el-Bersha	1		5	Deir el-Bersha Theban area	4 1
	3	Asyut	1				

Table 5.147 Graphical forms of the stem of *snk*.

In this lemma, there are some features that could be considered a regional preference. Both within and outside of the database the Y2 (𐎢) classifier only occurs in Deir el-Bersha. The T22 (𐎢) phonemogram is only attested in Asyut, and this seems to be the only attestation for this lemma in the *Coffin Texts*. In the database it seems that the D40 (𐎢) classifier only occurs in Deir el Bersha (form 4), but outside the database the D40 classifier is attested in Asyut as well.<sup>1934</sup> Outside the database there are two additional classifier that are used, B5 (𐎢)<sup>1935</sup> and D27 (𐎢).<sup>1936</sup> However, as both occur in multiple regions, it should not be considered a regional preference.

### 5.3.151. *snkn* (to injure, to damage)<sup>1937</sup>

There are only seven attestations of this lemma in the database.<sup>1938</sup> Based on van der Plas & Borghouts, there are no additional attestations of this lemma in the *Coffin Texts*.<sup>1939</sup> In table 5.148, the attestations per region are set out for every graphical form of the stem.

<sup>1934</sup> de Buck (1947) *CT III*, p. 360,c (S1C,a). Note that it is possible to read the D40 (𐎢) as a D36 (𐎢) here as well, but the use of an arm as classifier is certain.

<sup>1935</sup> de Buck (1935) *CT I*, p. 281,a (T9C); de Buck (1951) *CT IV*, p. 350,a (B2Bo, B4Bo).

<sup>1936</sup> de Buck (1935) *CT I*, p. 281,a (T1C); de Buck (1951) *CT IV*, p. 182,f (G1T); de Buck (1956) *CT VI*, p. 97,d (B9C).

<sup>1937</sup> van der van der Molen (2000), p. 515.

<sup>1938</sup> de Buck (1938) *CT II*, p. 73,a.

<sup>1939</sup> van der Plas & Borghouts (1998), p. 259.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		4	Asyut	1
	2	Asyut	1		5	Deir el-Bersha	3
	3	Meir	1				

Table 5.148 Graphical forms of the stem of *snkn*.

As these are the only attestations of this lemma, it is possible to suggest some regional preferences. In Deir el-Bersha there is a preference to use the D57 (𐎢) classifier (form 5), which is the classifier used in Meir (form 5) as well. However, Asyut seems to prefer to use the D56 (𐎡) classifier. However, form 2 and 4 belong to the same witness, so it is possible that this is a feature of the support, rather than a regional preference. Only in Meir is a form without a classifier attested (form 3). The compact format of form 1 is only attested in Meir, as the other regions seem to prefer a long format.

### 5.3.152. *snḏ* (to fear, to be afraid)<sup>1940</sup>

The lemma *snḏ* has 62 attestations in the database, but only 45 attestations represent verbal forms.<sup>1941</sup> In table 5.149, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations					
	1	Deir el-Bersha	1		7	Deir el-Bersha	1					
		Meir	4				8	Asyut	2			
		Asyut	5					9	Deir el-Bersha	1		
		Theban area	3						10			
		Gebelein	2							11		
		Aswan	1								12	
	2	Deir el-Bersha	5									

<sup>1940</sup> van der van der Molen (2000), p. 516-517.

<sup>1941</sup> de Buck (1935) *CT I*, p. 348-351,e-a, 386,a; de Buck (1938) *CT II*, p. 70,b; de Buck (1951) *CT IV*, p. 91,o-p, 320,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 259.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	Saqqara Deir el-Bersha Meir	1 4 9		10	Deir el-Bersha	1
	4	Deir el-Bersha	1		11	Theban area	1
	5	Deir el-Bersha	1		12	Deir el-Bersha	1
	6	Deir el-Bersha	1				

Table 5.149 Graphical forms of the stem of *snd*.

In this lemma, there are some features that can be considered regional. Both within and outside of the database, the D40 (𓄱) classifier and the Y2 (𓄲) classifier are only attested in Deir el-Bersha. The use of the D46 (𓄳) phonemogram/interpretant is only attested in Deir el-Bersha, but occurs outside the database in el-Lisht as well.<sup>1942</sup> In the database, the Aa27 (𓄴) phonemogram is only attested in Deir el-Bersha and Asyut (form 8 and 9). However, outside the database, the Aa27 phonemogram is attested in Saqqara and Dendera as well.<sup>1943</sup> The use of a T22 (𓄵) phonemogram is unique in Deir el-Bersha and not repeated in the *Coffin Texts*. In the database, Gebelein only occurs with form 1, but outside the database form 3 is attested for Gebelein as well.<sup>1944</sup> In Meir, only form 1 and form 3 are attested, but it seems that there is a preference for form 3.

### 5.3.153. *sr* (to foretell, to make known)<sup>1945</sup>

In the database there are 34 attestations of this lemma.<sup>1946</sup> In table 5.150, the attestations per region are set out for every graphical form of the stem. Note that there is an issue with the E27 (𓄶) in this lemma, as this sign looks more like a E20 (𓄷) in multiple witnesses. However, following the transcription of de Buck, the E27 was used when an animal was written for this lemma.

<sup>1942</sup> de Buck (1961) *CT VII*, p. 64,s (L1Li).

<sup>1943</sup> de Buck (1951) *CT IV*, p. 35,l (Sq6C), 72,d (D1C).

<sup>1944</sup> de Buck (1951) *CT IV*, p. 180,v (G1T).

<sup>1945</sup> van der van der Molen (2000), p. 519.

<sup>1946</sup> de Buck (1935) *CT I*, p. 120,e, 140,g, 320-323,d-a, 404-405,c-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 260.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		9	Deir el-Bersha	3
	2	Deir el-Bersha	1		10	Asyut	1
	3	Deir el-Bersha	1		11	el-Lisht	1
	4	Deir el-Bersha Meir	1 6		12	Deir el-Bersha	4
	5	Meir	1		13	Beni Hasan Deir el-Bersha Asyut Theban area	1 1 2 2
	6	Deir el-Bersha	1		14	Deir el-Bersha	2
	7	Deir el-Bersha	1		15	Deir el-Bersha	1
	8	Gebelein Aswan	1 1		16	Meir	1

Table 5.150 Graphical forms of the stem of *sr*.

In Deir el-Bersha, the use of the D54 (△) classifier relatively common. However, it is rarely attested in Meir (form 16) and the Theban area as well.<sup>1947</sup> On the other hand, the use of the Y2 (⏟) classifier is only attested in Deir el-Bersha (form 7), as is the use of the O34 (⏟) instead of the S29 (⏏). In the database it seems that the A2 (𐀀) classifier is only attested in Deir el-Bersha and Meir (form 5, 9, 15 and 16).

<sup>1947</sup> de Buck (1956) *CT VI*, p. 402,f (T1L).

However, outside the database the A2 classifier is used in Asyut<sup>1948</sup> and the Theban area as well.<sup>1949</sup> In general, most regions use form 4, 8 or 13 for this lemma.

### 5.3.154. *sri* (to rule, to command)<sup>1950</sup>

This lemma has 34 attestations in the database, but only nineteen attestations represent verbal forms,<sup>1951</sup> as *sr* (magistrate, nobleman) was encoded under this lemma as well. In table 5.151, the attestations per region are set out for every graphical form of the stem. As this lemma is a *3ae inf.* lemma and gemination occurs, the table has been separated in gemination and no gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Deir el-Bersha	1		2	Deir el-Bersha	1
<i>Gemination</i>				<i>Gemination</i>			
	3	Asyut	1		6	Asyut	1
	4	Beni Hasan	1		7	Deir el-Bersha	1
		Deir el-Bersha	1				
		Meir	7				
		Asyut	1				
		Gebelein	1				
		Aswan	1				
	5	Deir el-Bersha	1				
		Theban area	1				

Table 5.151 Graphical forms of the stem of *sri*.

The use of the A21 () as logogram (form 3) only occurs in Asyut, but does not seem to occur again in the *Coffin Texts*. In Deir el-Bersha, it is possible to add an Y2 () classifier or replace the A21 classifier with an Y2 classifier, which is true outside the database as well. Outside the database this lemma can be written in Gebelein without the A21 classifier as well,<sup>1952</sup> although even in Gebelein the absence of the classifier is rare. The use of the O34 () instead of the S29 () is only attested in Deir el-Bersha.

<sup>1948</sup> de Buck (1956) *CT VI*, p. 53,e (S1C).

<sup>1949</sup> de Buck (1954) *CT V*, p. 176,l (T1C).

<sup>1950</sup> van der van der Molen (2000), p. 518-519.

<sup>1951</sup> de Buck (1935) *CT I*, p. 324-325,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 260.

<sup>1952</sup> de Buck (1956) *CT VI*, p. 182,e (G2T).

### 5.3.155. *srd* (to plant, to make grow)<sup>1953</sup>

In the database there are 20 attestations of this lemma.<sup>1954</sup> In table 5.152, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan Deir el-Bersha Meir Gebelein	1 2 2 1		4	Deir el-Bersha Asyut Theban area	7 2 1
	2	Beni Hasan	1		5	Unknown (Y1C)	1
	3	Theban area	1		6	Deir el-Bersha	1

Table 5.152 Graphical forms of the stem of *srd*.

For this lemma, the majority of the attestations in the *Coffin Texts* use either form 1 or form 4. However, even though Beni Hasan uses form 1 as well, the M31 (𓄀) classifier is only attested in Beni Hasan, in the same manner as *rd* (to grow; see 5.3.93). Based on the database, it could be suggested that Asyut prefers the long format of form 4. However, outside the database, the compact format of form 1 is attested in Asyut as well.<sup>1955</sup> Outside the database it is possible in Deir el-Bersha for the M32 (𓄁) classifier to be replaced by the D40 (𓄂) classifier.<sup>1956</sup>

### 5.3.156. *shꜥi* (to acclaim)<sup>1957</sup>

In the database, there are sixteen attestations of this lemma.<sup>1958</sup> As table 5.153 shows, there is barely any variation in the spelling, although some variation in the graphical form exists.

<sup>1953</sup> van der van der Molen (2000), p. 523.

<sup>1954</sup> de Buck (1935) *CT I*, p. 17,b; de Buck (1938) *CT II*, p. 398,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 260.

<sup>1955</sup> de Buck (1938) *CT II*, p. 352,a (S1C).

<sup>1956</sup> de Buck (1938) *CT II*, p. 352,a (B1L).

<sup>1957</sup> van der van der Molen (2000), p. 525.

<sup>1958</sup> de Buck (1935) *CT I*, p. 356-357,c, 359,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 261.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1
		Meir	7
		Gebelein	2
		Aswan	1
	2	Deir el-Bersha	1
	3	Deir el-Bersha	1
		Asyut	1
		Theban area	1
		Aswan	1

Table 5.153 Graphical forms of the stem of *sh<sup>c</sup>i*.

For this lemma, it seems that Meir and Gebelein prefer the compact format of form 1, where Asyut and the Theban area prefer the long format of form 3. For Aswan and Deir el-Bersha, there does not seem to be a preference of one form over the other. However, a compact format is attested outside the database for Asyut and Theban area.<sup>1959</sup> Thus, there seems to be a graphical preference for form 1 only for Gebelein and Meir, as there are no other attestations for this lemma from Gebelein and Meir in the *Coffin Texts*.

### 5.3.157. *sh<sup>r</sup>i* (to remove, to drive away, to cause to escape)<sup>1960</sup>

In the database there are 27 attestations of this lemma.<sup>1961</sup> In table 5.154, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations	
	1	Meir	1		10	Saqqara	3	
	2	Meir	1			11	Saqqara	1
							Deir el-Bersha	4
		Meir	1					
	3	Meir	1			12	Deir el-Bersha	1

<sup>1959</sup> de Buck (1954) *CT V*, p. 169,b (S1C); de Buck (1956) *CT VI*, p. 411,b. However, as this phrase is written as a line, it could still be considered the long format as well.

<sup>1960</sup> van der van der Molen (2000), p. 526.

<sup>1961</sup> de Buck (1938) *CT II*, p. 67,a; de Buck (1951) *CT IV*, p. 210-211,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 261 and Gracia Zamacona (2008), p. 1248.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	Theban area	1		13	el-Lisht	1
	5	Meir	2		14	Saqqara	1
	6	Theban area	1		15	Saqqara	1
	7	Theban area	2		16	Deir el-Bersha	1
	8	Meir	1		17	Theban area	1
	9	Theban area	1		18	Beni Hasan	1 <sup>1962</sup>

Table 5.154 Graphical forms of the stem of *shri*.

Although this lemma is varied in its form, there are only a few variations that represent a regional preference. In the database it seems that Deir el-Bersha always includes the N31 (𓂏) classifier with this lemma. However, outside the database it occurs without the N31 classifier as well,<sup>1963</sup> although this seems to be an exception to the rule. Additionally, the D54 (𓂏) classifier is only attested in Deir el-Bersha (form 12). The Y2 (𓂏) classifier is only attested in el-Lisht and Meir, but is only optional in both regions.<sup>1964</sup>

<sup>1962</sup> de Buck (1951) *CT IV*, p. 211,a (BH1Br). Due to the classifiers I assumed it was an incorrect spelling for *shri*.

<sup>1963</sup> de Buck (1961) *CT VII*, p. 39,l (B10C).

<sup>1964</sup> See form 1, 2, 3, 8 and 11 for Meir and de Buck (1961) *CT VII*, p. 2,q (L2Li) for el-Lisht.

5.3.158. *shṭp* (to pacify, to satisfy, to cause to be plentiful)<sup>1965</sup>

The lemma *shṭp* has 48 attestations in the database.<sup>1966</sup> In table 5.155, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>1967</sup>		9	Deir el-Bersha	2
	2	Deir el-Bersha	2		10	Asyut	1
	3	Deir el-Bersha Gebelein	2 2		11	Theban area	1
	4	Meir	1 <sup>1968</sup>		12	Beni Hasan Meir Aswan	1 6 1
	5	Beni Hasan Meir	1 6		13	Deir el-Bersha Meir Asyut Theban area Papyrus (P.Gard.2)	10 1 2 1 1
	6	Deir el-Bersha	1		14	Asyut	2
	7	Aswan	1		15	Asyut	1
	8	Meir	1				

Table 5.155 Graphical forms of the stem of *shṭp*.

<sup>1965</sup> van der van der Molen (2000), p. 527.

<sup>1966</sup> de Buck (1935) *CT I*, p. 348-349,c, 350-351,b; de Buck (1947) *CT III*, p. 188,c; de Buck (1951) *CT IV*, p. 260,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 261-262.

<sup>1967</sup> de Buck (1935) *CT I*, p. 348,c (B1C). As the owner to which this participle reflects to is masculine, I assumed the X1 (.) and Q3 (⌊) were written in the wrong order. However, it could theoretically be read as an infinitive as well.

<sup>1968</sup> de Buck (1935) *CT I*, p. 351,b (M-Ann). Not seen by de Buck himself, it is possible that the Y1 (⌊) should be read as an Y2 (⌊) instead.

In the database, the Theban area seems to prefer a long format (form 11 and 13). However, outside the database, the compact format of form 6 is attested as well.<sup>1969</sup> Asyut seems to prefer the long format as well (form 10, 13, 14 and 15), but is attested with form 3 outside the database.<sup>1970</sup> The use of the X4 (𓂏) classifier occurs only in Asyut, but only when the ‘to cause to be plentiful’ function is used. In Gebelein there is a preference for a compact format for this lemma. In Aswan there is slightly more freedom in the position of the S29 (𓂏), but the X1 (𓂏) and Q3 (𓂏) signs are constantly written next to each other in the column (form 7 and 12). The other regions do not have a clear distinction, although the use of the O34 (𓂏) instead of the S29 is only attested in Deir el-Bersha.

### 5.3.159. *shī* (to hit, to chop off, to grasp)<sup>1971</sup>

In the database, there are only three attestations of this lemma, from the same phrase of spell 24, all from Deir el-Bersha.<sup>1972</sup> As table 5.156 shows, there are only two graphical forms for this lemma, which vary based on the classifier. Outside the database this lemma can occur in Deir el-Bersha with an A24 (𓂏) classifier as well.<sup>1973</sup> Note that this lemma seemingly only occurs in witnesses from Deir el-Bersha.<sup>1974</sup>

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1
	2	Deir el-Bersha	2

Table 5.156 Graphical forms of the stem of *shī*.

### 5.3.160. *sh̄m* (to have power)<sup>1975</sup>

This is one of the common lemmas in the database, with a total of 390 attestations in the database. However, only 320 attestations represent verbal forms.<sup>1976</sup> In table 5.157 the attestations per region are set out for every graphical form of the stem:

<sup>1969</sup> de Buck (1935) *CT I*, p. 300,a (T1C).

<sup>1970</sup> de Buck (1938) *CT II*, p. 318,c (S3P).

<sup>1971</sup> van der van der Molen (2000), p. 528. Note that van der Molen has *shī* (to chop off) as a separate lemma.

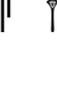
<sup>1972</sup> de Buck (1935) *CT I*, p. 74,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 262.

<sup>1973</sup> de Buck (1951) *CT IV*, p. 55,j (B3L).

<sup>1974</sup> There might be an attestation in Asyut, see de Buck (1954) *CT V*, p. 169,d (S1C). However, as the word is damaged, includes an G43 (𓂏) and the other witness from Meir uses *sh̄z-ꜥ*, it is not unlikely that this is something else.

<sup>1975</sup> van der van der Molen (2000), p. 538.

<sup>1976</sup> de Buck (1935) *CT I*, p. 12-13,e-a, 13,b, 66-67,e-a, 67,c, 67,d, 68,a, 68,c, 69,a, 69,c, 327,b, 405,e; de Buck (1938) *CT II*, p. 55,a, 56,d, 85,c, 85-86,e-a, 86,c, 90,a, 282-285,c-a, 389,a; de Buck (1947) *CT III*, p. 212,b-d, 220-221,c, 222-223,a, 222-223,c, 222-223,d, 224-225,c, 225,b, 226-227,a, 226-227,b, 226-227,d, 228-229,a, 228-229,b, 228,c, 230,a, 230-231,c, 232-233,a, 242,b, 242,c, 242,d, 243,e, 243,f, 244,a, 244-245,b, 244-245,d, 245,e, 245,e, 245,f-g, 245,h-i, 246,a, 246-247,b, 247,e-f, 247,g, 247,h, 250,b; de Buck (1951) *CT IV*, p. 305,a; de Buck (1954) *CT V*, p. 1,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 263-264.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Aswan	1		16	Saqqara	2
	2	Theban area	1			Beni Hasan	5
	3	Theban area	1			Deir el-Bersha	54
	4	Theban area	7 <sup>1977</sup>			Meir	5
	5	Theban area	1			Asyut	45
	6	Theban area	1			Theban area	74
	7	Theban area	2			Papyrus (Pap.Berl)	7
	8	Deir el-Bersha	1			Unknown (Y1C)	9
	9	Unknown (Y1C)	1				
	10	Asyut Theban area	4 7		17	Saqqara	6
						Asyut	2
						Theban area	1
							
							
							
							
							
							
							
							
							
							

<sup>1977</sup> All from the same witness (T2Be).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	11	Deir el-Bersha	2		24	Deir el-Bersha	1
	12	Deir el-Bersha	2		25	Meir	10
	13	Saqqara	1		26	Deir el-Bersha Meir Theban area Gebelein	2 7 1 1
	14	Deir el-Bersha	1		27	Deir el-Bersha	4
	15	Deir el-Bersha	1		28	Theban area	1

Table 5.157 Graphical forms of the stem of *shn*.

In general, it seems that nearly every region prefers form 16 for this lemma. However, the D40 (𓄀) and the Y2 (𓄁) classifier are only attested in Deir el-Bersha. The A24 (𓄂) classifier is attested both in Deir el-Bersha and the Theban area. Aswan is the only region where this lemma is attested without the S42 (𓄃). Form 2 and 3, where the S42 is used as a phono-repeater, is only attested in the Theban area. The clustering of the S29 (𓄄), Aa1 (𓄅) and S42 signs in forms 4-6 only occur in the Theban area, although form 4 and 5 occur only in the witness T2Be, and form 6 only occurs in T9C. Thus, these represent features of the supports, rather than a regional feature.

### 5.3.161. *shn* (to embrace, to enclose)<sup>1978</sup>

This lemma has eight attestations in the database.<sup>1979</sup> In table 5.158, the attestations per region are set out for every graphical form of the stem:

<sup>1978</sup> van der van der Molen (2000), p. 539-540.

<sup>1979</sup> de Buck (1935) *CTI*, p. 59,b, 363,f, 395,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 264.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Beni Hasan	1
	2	Deir el-Bersha	2		5	Deir el-Bersha	1
	3	Saqqara Deir el-Bersha	1 1		6	Asyut	1

Table 5.158 Graphical forms of the stem of *shn*.

In the database, it seems that form 6 only occurs in Asyut. Contrastingly, outside the database it becomes clear that this is one of the common forms of this lemma,<sup>1980</sup> beside form 3. In Asyut, it only occurs with form 6<sup>1981</sup> or without a classifier,<sup>1982</sup> the lemma does not occur with the D32 (∩) classifier. This seems to be true for Gebelein as well.<sup>1983</sup> Form 4 seems to only occur in Beni Hasan, while form 3 is attested in this region as well.<sup>1984</sup> The use of the D28 (⊔) instead of the D32 classifier is only attested in the later period of coffin decoration in Deir el-Bersha (form 1 and 2), but does not occur outside spell 75. Thus, the D28 could be read as the substantive *k3* here as well, instead of a classifier.<sup>1985</sup>

### 5.3.162. *shr* (to overthrow, to cast down)<sup>1986</sup>

In the database this lemma has 25 attestations.<sup>1987</sup> In table 5.159, the attestations per region are set out for every graphical form of the stem:

<sup>1980</sup> de Buck (1947) *CT III*, p. 181,c (B1C), 323,g (G1T, A1C); de Buck (1951) *CT IV*, p. 26,j (T1L, Sq6C).

<sup>1981</sup> de Buck (1956) *CT VI*, p. 405,q (S10C).

<sup>1982</sup> de Buck (1961) *CT VII*, p. 97,o (S10C).

<sup>1983</sup> de Buck (1956) *CT VI*, p. 271,f (G1T); de Buck (1961) *CT VII*, p. 140,i (G1T).

<sup>1984</sup> de Buck (1951) *CT IV*, p. 64,i (BH4C).

<sup>1985</sup> Making the phrase in de Buck (1935) *CT I*, p. 363,f (B2L): *shn k3=i t3.w nb(.w)* (My ka will embrace all the lands).

<sup>1986</sup> van der van der Molen (2000), p. 541-542.

<sup>1987</sup> de Buck (1935) *CT I*, p. 39,c, 40,a, 59,b; de Buck (1951) *CT IV*, p. 90,l, 91,c, 211,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 265.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Theban area	1
	2	Deir el-Bersha Theban area	2 4		5	Deir el-Bersha	2
	3	Deir el-Bersha Asyut Theban area	11 2 2				

Table 5.159 Graphical forms of the stem of *shr*.

In the database, it is only attested in Deir el-Bersha that the S29 (𓂏) can be replaced by an O34 (𓂏). However, outside the database this occurs in el-Lisht as well.<sup>1988</sup> It is possible in Deir el-Bersha to use the D40 (𓂏) classifier, which is true outside the database as well. However, the arm classifier in form 4 could be similar, as the D36 (𓂏) and D40 can look similar in near hieratic cursive script.<sup>1989</sup> This would mean that the arm classifier can be used in the Theban area as well. Note that outside the database it is possible in Deir el-Bersha to use a Y2 (𓂏) classifier as well.<sup>1990</sup> In the database, it seems that Asyut prefers the long format of form 3. Outside the database the compact format of form 2 is attested in Asyut as well.<sup>1991</sup>

### 5.3.163. *ss(w)n* (to destroy)<sup>1992</sup>

In the database, there are seven attestations of this lemma, from the same phrase in spell 75.<sup>1993</sup> In table 5.160, the attestations per region are set out for every graphical form of the stem:

<sup>1988</sup> de Buck (1951) *CT IV*, p. 49,r (L1Li).

<sup>1989</sup> Which is used in T3Be, the attestation of form 4. See Möller (1909), p. 9, no. 99 and 105.

<sup>1990</sup> de Buck (1938) *CT II*, p. 32,a (B2L).

<sup>1991</sup> de Buck (1961) *CT VII*, p. 105,e (S5C).

<sup>1992</sup> van der van der Molen (2000), p. 546.

<sup>1993</sup> de Buck (1935) *CT I*, p. 401,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 266.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir Asyut	1 1		4	Deir el-Bersha	1 <sup>1994</sup>
	2	Deir el-Bersha	2 <sup>1995</sup>		5	Deir el-Bersha	1
	3	Deir el-Bersha	1				

Table 5.160 Graphical forms of the stem of *ss(w)n*.

Based on all attestations in the *Coffin Texts*, it seems that all regions, except for Deir el-Bersha, prefer to use form 1.<sup>1996</sup> The use of the E34 () or T11 () is only attested in Deir el-Bersha. Moreover, the use of the T11 seems to only occur in the later period of coffin decoration. However, this is based on form 3 and 4 alone (B2L, B1P), as it not attested outside the database. Additionally, the use of the D54 () and D40 () classifier is only attested in Deir el-Bersha as well, although these classifiers do not occur outside the database.

### 5.3.164. *sšp* (to be bright, to make bright)<sup>1997</sup>

This lemma has 25 attestations in the database, but only six attestations represent verbal forms.<sup>1998</sup> As table 5.161 shows, all the attestations of this lemma in the database are from Deir el-Bersha, although with remarkable variation in the graphical form. Even so, the use of the O34 () instead of the S29 () is only attested in Deir el-Bersha. Additionally, the use of the D40 () classifier is only attested in Deir el-Bersha as well, although rare in the *Coffin Texts* for this lemma.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1

<sup>1994</sup> de Buck (1935) *CT I*, p. 401,c (B2L), I assume this to be an error in which the position of the O34 () and N35 () where reversed.

<sup>1995</sup> de Buck (1935) *CT I*, p. 401,c (B7C) is a reconstruction, based on B1C.

<sup>1996</sup> Form 1 is attested in Deir el-Bersha once, see de Buck (1951) *CT IV*, p. 18,f (B2Bo). For the other regions, see de Buck (1938) *CT II*, p. 252,e (S1C,a) and de Buck (1956) *CT VI*, p. 276,x (G1T).

<sup>1997</sup> van der van der Molen (2000), p. 550-551.

<sup>1998</sup> de Buck (1935) *CT I*, p. 18,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 267.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	2	Deir el-Bersha	1		5	Deir el-Bersha	2
	3	Deir el-Bersha	1				

Table 5.161 Graphical forms of the stem of *sšp*.

### 5.3.165. *sḳzī* (to make high, to exalt)<sup>1999</sup>

This lemma has eight attestations in the database, from the same phrase of spell 75.<sup>2000</sup> In table 5.162, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	3
	2	Deir el-Bersha	1
	3	Deir el-Bersha Meir Asyut Theban area	1 1 1 1

Table 5.162 Graphical forms of the stem of *sḳzī*.

In this lemma, the only variation occurs in Deir el-Bersha, with form 1 only occurring in witnesses from the later period of coffin decoration.<sup>2001</sup> The use of the Y2 (—) classifier occurs in earlier witnesses from Deir el-Bersha as well.<sup>2002</sup> Notably, the absence of the A28 (𓆎) classifier (form 1) does not occur in the earlier period of coffin decoration in Deir el-Bersha, nor does it occur in any other region, which all use form 2 and 3, or another graphical form of the same spelling.<sup>2003</sup>

<sup>1999</sup> van der van der Molen (2000), p. 559.

<sup>2000</sup> de Buck (1935) *CT I*, p. 404,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 268.

<sup>2001</sup> B1C, B2L and B7C. Note that B7C was reconstructed, based on B1C and B2L.

<sup>2002</sup> de Buck (1951) *CT IV*, p. 69,a (B6Bo).

<sup>2003</sup> For example, see de Buck (1951) *CT IV*, p. 180,i (G1T).

5.3.166. *škbb* (to cool, to calm, to extinguish)<sup>2004</sup>

The lemma *škbb* has seventeen attestations in the database, from the same phrase of spell 75.<sup>2005</sup> As table 5.163 shows, the graphical form for this lemma is highly variable, as there are fifteen separate forms for seventeen witnesses.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		9	Deir el-Bersha	1
	2	Meir	1		10	Gebelein	1
	3	Meir	2 <sup>2006</sup>		11	Deir el-Bersha	1
	4	Deir el-Bersha Meir	1 <sup>2007</sup> 1		12	Asyut	1
	5	Meir	1		13	Deir el-Bersha	1
	6	Meir	1		14	Theban area	1
	7	Deir el-Bersha	1		15	Asyut	1 <sup>2008</sup>

<sup>2004</sup> van der van der Molen (2000), p. 559.

<sup>2005</sup> de Buck (1935) *CT I*, p. 378-379,b). For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 268).

<sup>2006</sup> de Buck (1935) *CT I*, p. 379,b (M23C, M28). Both attestations are damaged, so it is possible that that more was written, although the size of the lacuna in both witnesses is small.

<sup>2007</sup> de Buck (1935) *CT I*, p. 378,b (B7C). Completely lost, it could have been written as any other form as well.

<sup>2008</sup> de Buck (1935) *CT I*, p. 378,b (S1C). I consider the additional S29 (𓂏) an error, and the direction of the S29 is due to the left to right writing direction of S1C).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	8	Deir el-Bersha	1				

Table 5.163 Graphical forms of the stem of *skbb*.

In this lemma, the use of the W16 () or its classes (form 7, 8 and 11) are only attested in Deir el-Bersha, which is true outside the database as well. In the database, it could be suggested that the Theban area prefers the long format of form 14, but outside the database a compact format is attested in the Theban area.<sup>2009</sup> The long format additionally occurs in Deir el-Bersha.<sup>2010</sup> In Asyut, the W15 () classifier is always used, while the N35A () classifier is never added. However, as there are no other attestations for this lemma in Asyut, and both witnesses (S1C and S2C) belong to the same owner, this might be a feature of the supports, rather than a regional preference. In the database, only Meir can be written without a classifier, but outside the database that is attested in Deir el-Bersha as well.<sup>2011</sup> The other regions seem to always include the W15 or N35A classifier.

### 5.3.167. *skdi* (to sail, to travel)<sup>2012</sup>

The lemma *skdi* has 83 attestations in the database.<sup>2013</sup> In table 5.164 the attestations per region are set out for every graphical form of the stem. Note that this is a causative *3ae inf.* lemma and gemination occurred. The table was therefore separated in no gemination and gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Deir el-Bersha	7		3	Deir el-Bersha	2
		Meir	1				
		Asyut	2		4	Asyut	1 <sup>2014</sup>
	2	Deir el-Bersha	5				
		Gebelein	1				

<sup>2009</sup> de Buck (1947) *CT III*, p. 322,c (T3C). Note that this is the same witness as form 14.

<sup>2010</sup> de Buck (1956) *CT VI*, p. 153,l (B1Bo).

<sup>2011</sup> de Buck (1956) *CT VI*, p. 115,b (B5Bo,b).

<sup>2012</sup> van der van der Molen (2000), p. 560-561.

<sup>2013</sup> de Buck (1935) *CT I*, p. 78,h, 321,b, 328-329,b, 340-341,d, 380-383,d-a; de Buck (1938) *CT II*, p. 403,a, 404,b, 404,c; de Buck (1951) *CT IV*, p. 296-297,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 269 and Gracia Zamacona (2008), p. 1280-1289.

<sup>2014</sup> de Buck (1935) *CT I*, p. 380-382,d-a (S1C). I consider the second S29 () an error for the Aa28 ()

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>Gemination</i>				<i>Gemination</i>			
	5	Gebelein	1		11	Meir	1
	6	Meir	1		12	Aswan	1 <sup>2015</sup>
	7	Meir	1 <sup>2016</sup>		13	Aswan	1
	8	Meir	1		14	Deir el-Bersha Theban area	1 2
	9	Saqqara el-Lisht Deir el-Bersha Meir Theban area	2 1 7 13 4		15	Asyut	1
	10	Saqqara Beni Hasan Deir el-Bersha Meir	2 1 15 6				

Table 5.164 Graphical forms of the stem of *sk̄di*.

In the database, the D54 (⤴) classifier occurs only in Meir. However, outside the database the D54 classifier is attested in el-Lisht as well.<sup>2017</sup> In el-Lisht, the Theban area and Aswan the N33 (⤴) is not used in the database. Although this is true for Aswan outside the database as well, it is not true for el-Lisht<sup>2018</sup> and the Theban area.<sup>2019</sup> Beni Hasan is only attested with the N33 (form 10), but as there are no other

<sup>2015</sup> de Buck (1935) *CT I*, p. 321,b (A1C). The addition of the A24 (⤴) classifier seems a remnant of the lemma which is used by the other witnesses, *sidi* (see appendix 6.215). In near hieratic cursive script, the M17 (⤴) and Aa28 (⤴) can easily overlap (see Möller (1909), p. 27, 46, no. 282 and 488), which most likely explains the variation here, although it is remarkable that both the classifiers for *sk̄dd* and *sidd* were used here.

<sup>2016</sup> de Buck (1951) *CT IV*, p. 297,a, (M57C). Note that Gracia Zamacona (2008), p. 1290 considers this a separate lemma.

<sup>2017</sup> de Buck (1947) *CT III*, p. 263,c (L1Li).

<sup>2018</sup> de Buck (1947) *CT III*, p. 263,c (L1Li).

<sup>2019</sup> de Buck (1947) *CT III*, p. 320,h (T3C).

attestations from Beni Hasan with this lemma in the *Coffin Texts*, it cannot be stated if this is a regional feature.

### 5.3.168. *sgr* (to silence)<sup>2020</sup>

There are 34 attestations of this lemma in the database, of which 31 represent verbal forms.<sup>2021</sup> In table 5.165, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		7	Deir el-Bersha Meir Asyut Theban area	4 3 1 2
	2	Meir Asyut	5 2		8	Beni Hasan	1
	3	Asyut	2		9	Deir el-Bersha	2
	4	Deir el-Bersha	1		10	Deir el-Bersha	1
	5	Meir	2		11	Theban area	1 <sup>2022</sup>
	6	Meir	2		12	Deir el-Bersha	1 <sup>2023</sup>

Table 5.165 Graphical forms of the stem of *sgr*.

For this lemma, there are a few signs of a regional preference. The A2 () classifier is constantly added in Asyut (form 2, 3 and 7), which is true outside the database as well. The use of form 8 is only attested in Beni Hasan, but as there are no other attestations for this lemma from Beni Hasan in the *Coffin Texts*, it

<sup>2020</sup> van der van der Molen (2000), p. 568.

<sup>2021</sup> de Buck (1935) *CTI*, p. 320-321,b, 378-379,c, 405,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 270.

<sup>2022</sup> de Buck (1935) *CTI*, p. 405,b (T3C). Assumed to be a variant of *sgr*. However, as all other witnesses use *sfg* here (as it is the *sfg-irw* construction, it is possible that T3C simply left out the I9 (⏟) instead of the D21 (⏟). However, as shown in section 5.3.139, T3C normally does not add a Y2 (⏟) classifier to *sfg*.

<sup>2023</sup> de Buck (1935) *CTI*, p. 320,b (B3C). Although this spelling would suggest the lemma *gr* (to be silent), based on the other witnesses and the structure of the phrase I considered the loss of the *s* more likely. Moreover, as *gr* is the start of a new column, it is not unlikely that the artist missed a sign. However, reading *gr* is possible here: *s3.t-ḥd-ḥtp tn gr n=f p.t sidd n=f t3.wy* (This *s3.t-ḥd-ḥtp*, the sky is silent for him, the lands are reduced to order for him).

cannot be stated with certainty if this is a regional preference, or a feature of the support. Except for the problematic form 11, the Y2 (𐎢) classifier is only used in Deir el-Bersha. Moreover, this classifier is only attested in witnesses which belong to the later period of coffin decoration in Deir el-Bersha.<sup>2024</sup> The A69 (𐎢) classifier is only attested in Deir el-Bersha (form 9), but occurs only in B1Bo, including attestations outside the database,<sup>2025</sup> and represents a feature of this support, rather than a regional preference.

### 5.3.169. *sti* (to shoot, to pour, to thrust)<sup>2026</sup>

This lemma has 24 attestations in the database.<sup>2027</sup> In table 5.166, the attestations per region are set out for every graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs, therefore the table has been separated in gemination and no gemination.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
<i>No gemination</i>				<i>No gemination</i>			
	1	Meir	1		4	Theban area	3
	2	Meir	1 <sup>2028</sup>		5	Saqqara	1
	3	el-Lisht Asyut	1 1		6	Theban area	1
<i>Gemination</i>				<i>Gemination</i>			
	7	Deir el-Bersha	1		10	Saqqara	1
	8	Deir el-Bersha Meir	2 2		11	Deir el-Bersha	1
	9	Deir el-Bersha Theban area Papyrus (Pap.Berl) Unknown (Y1C)	3 1 1 1		12	Asyut	2 <sup>2029</sup>

Table 5.166 Graphical forms of the stem of *sti* (to shoot).

<sup>2024</sup> B1C, B1L, B2L and B1P. See de Buck (1954) *CT V*, p. 217,d (B2L) and de Buck (1961) *CT VII*, p. 462,c (B1L).

<sup>2025</sup> de Buck (1961) *CT VII*, p. 462,c (B1Bo).

<sup>2026</sup> van der van der Molen (2000), p. 569-570.

<sup>2027</sup> de Buck (1947) *CT III*, p. 216-217,b; de Buck (1951) *CT IV*, p. 89,m, 307,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 270.

<sup>2028</sup> de Buck (1951) *CT IV*, p. 307,b (M54C). Reconstruction. Note that the lacuna seemed too small to me to contain anything else.

<sup>2029</sup> de Buck (1947) *CT III*, p. 216,b (S2C,a-b). In the original the shield has only one arrow in it, not two.

In the database only Meir uses the F29 (𓆑) as a logogram. However, outside the database this occurs in P.Gard.2 as well,<sup>2030</sup> although this witness includes a S29 (𓆑) interpretant. In Deir el-Bersha the V13 (𓆑) can be added and the V1 (𓆑) can be included as classifier (form 11). Outside the database, the V13 occurs only in Deir el-Bersha, although the V1 classifier seems not to reoccur in the *Coffin Texts*. In Asyut the F29 classifier can be replaced by a variant of the T57 (𓆑) with only one arrow.<sup>2031</sup> There are no distinctive features from the other regions.

### 5.3.170. *sti* (to burn, to kindle)<sup>2032</sup>

In the database there are eleven attestations of this lemma, from the same phrase in spell 4.<sup>2033</sup> In table 5.167, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Asyut	1
	2	Theban area	1		5	Deir el-Bersha	2
	3	Deir el-Bersha Theban area Unknown (Y1C)	3 1 1		6	Deir el-Bersha	1

Table 5.167 Graphical forms of the stem of *sti* (to burn).

In the database, Deir el-Bersha is the only region which adds the V13 (𓆑), which is true outside the database as well.<sup>2034</sup> In the database it seems that the D40 (𓆑) classifier only occurs in Asyut and Deir el-Bersha. However, outside the database it occurs in Gebelein as well,<sup>2035</sup> which makes it unlikely that this could be considered a regional feature. In the Theban area and in Y1C there is no classifier written. However, as there is no other attestation of this lemma from these regions, it is possible that this is simply a feature of the supports.

<sup>2030</sup> de Buck (1956) *CT VI*, p. 45,m (P.Gard.2).

<sup>2031</sup> See de Buck (1938) *CT II*, p. 343,a (S1C, S2P, S3P).

<sup>2032</sup> van der van der Molen (2000), p. 570.

<sup>2033</sup> de Buck (1935) *CT I*, p. 12,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 270.

<sup>2034</sup> See de Buck (1935) *CT I*, p. 250,d (B10C,c). The classifier makes this reading certain.

<sup>2035</sup> de Buck (1947) *CT III*, p. 305,d (G1T).

5.3.171. *stʒ* (to inflame)<sup>2036</sup>

There are seven attestations of this lemma in the database,<sup>2037</sup> which are the only attestations of this lemma in the *Coffin Texts*.<sup>2038</sup> In table 5.168, the attestations per region are set out for every graphical form of the stem. Note that with the exception of form 3, all the other attestations are a *sdmm=f*, which is the reason the G1 () is geminating.

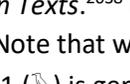
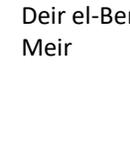
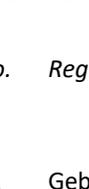
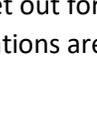
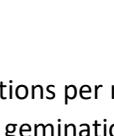
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		3	Meir	1
	2	Deir el-Bersha Meir	2 1		4	Asyut	1

Table 5.168 Graphical forms of the stem of *stʒ*.

As these are the only attestations of this lemma, the variation might be unique to the witnesses, rather than a true regional feature. Nonetheless, the use of the O34 () instead of the S29 () is only attested in Deir el-Bersha. Asyut is the only region in which there is no classifier (form 4). Regrettably, there are no features which could distinguish Deir el-Bersha and Meir from each other.

5.3.172. *sti* (to impregnate, to beget, to ejaculate)<sup>2039</sup>

In the database, this lemma has 75 attestations.<sup>2040</sup> In table 5.169, the attestations per region are set out for every graphical form of the stem. Note that as this is a *3ae inf.* lemma and gemination occurs, the table has been separated in gemination and no gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Gebelein	4 <sup>2041</sup>		11	Deir el-Bersha	1

<sup>2036</sup> van der van der Molen (2000), p. 571-572.

<sup>2037</sup> de Buck (1938) *CT II*, p. 73,a.

<sup>2038</sup> See van der Plas & Borghouts (1998), p. 270.

<sup>2039</sup> van der van der Molen (2000), p. 579-580.

<sup>2040</sup> de Buck (1935) *CT I*, p. 364-365,b, 364-365,c, 366-367,b, 374,c; de Buck (1947) *CT III*, p. 216-217,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 271.

<sup>2041</sup> Considered a variant of this lemma, based on the classifier. See van der van der Molen (2000), p. 515.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	2	Aswan	3		12	Meir	3
	3	Deir el-Bersha	1		13	Deir el-Bersha	1
	4	Deir el-Bersha	1		14	Meir	1
	5	Saqqara Deir el-Bersha	2 2		15	Meir	6 <sup>2042</sup>
	6	Deir el-Bersha	2		16	Meir	1
	7	Meir	2 <sup>2043</sup>		17	Deir el-Bersha Theban area	1 3
	8	Asyut	2		18	Deir el-Bersha	1
	9	Asyut	2		19	Meir	1
	10	Deir el-Bersha	2		28	Asyut	1
<i>Gemination</i>				<i>Gemination</i>			
	20	Deir el-Bersha	2		29	Asyut	2
	21	Deir el-Bersha	3				

<sup>2042</sup> de Buck (1935) *CT I*, p. 364-365,b (M20C, M23C, M28C, M6C, M-Ann). Due to the other witnesses, I placed this with this lemma, as I assume the U15 (𓄿) is a corruption of the phallus.

<sup>2043</sup> de Buck (1935) *CT I*, p. 364,b (M3C). Due to the other witnesses, I placed this with this lemma, I assume the U15 (𓄿) is a corruption of the phallus.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	22	Deir el-Bersha	2		30	Deir el-Bersha	3
	23	Meir	2 <sup>2044</sup>		31	Theban area	1
	24	Meir	7		32	Deir el-Bersha	1
	25	Meir	1		33	Saqqara	1
	26	Meir	1 <sup>2045</sup>		34	Saqqara Deir el-Bersha Meir	1 3 1
	27	Meir	1 <sup>2046</sup>		35	Meir	1

Table 5.169 Graphical forms of the stem of *sti*.

In this lemma, Gebelein and Aswan use their own form for *sti*, which is written as *sn̄i* (form 1 and 2). This seems to represent a southern Egyptian form of this lemma, that does not occur north of Gebelein in the *Coffin Texts*. The classifiers D40 (𓄀) and N35A (𓄁) are only attested in Deir el-Bersha, which is true outside the database as well. In Asyut there is a preference to write this lemma in the long form (form 8, 9, 28, 29), and the phallus is constantly included as a classifier. This is true outside the database as well.<sup>2047</sup> The addition of an U15 (𓄂) occurs only in Meir. However, it is not clear if this is a correct transcription, or if this should be read as a different sign altogether.

<sup>2044</sup> de Buck (1935) *CT I*, p. 364,c, 366,b (M3C). Due to the other witnesses, I placed this with this lemma, I assume the U15 (𓄂) is a corruption of the phallus.

<sup>2045</sup> de Buck (1935) *CT I*, p. 367,b (M-Ann). Due to the other witnesses, I placed this with this lemma, I assume the U15 (𓄂) is a corruption of the phallus.

<sup>2046</sup> de Buck (1935) *CT I*, p. 366,b (M20C). Due to the other witnesses, I placed this with this lemma, I assume the U15 (𓄂) is a corruption of the phallus.

<sup>2047</sup> See de Buck (1954) *CT V*, p. 308,c (S14C,a), note that this witness replaced the S29 (𓄃) with a O34 (𓄄).

5.3.173. *sdz* (to tremble)<sup>2048</sup>

The lemma *sdz* has 41 attestations in the database.<sup>2049</sup> In table 5.170, the attestations per region are set out for every graphical form of the stem. In the same manner as section 5.3.105, the variation due to the protruding feather of the G38 () should not be considered important. Therefore, form 5 and 7 and form 8 and 10 should be considered to be the same.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		6	Meir	1
	2	Deir el-Bersha	1		7	Aswan	1
	3	el-Lisht	1		8	Deir el-Bersha	16
	4	Beni Hasan	1		9	Meir	1
	5	Deir el-Bersha	7		10	Theban area	1
		Gebelein	1			Gebelein	1

Table 5.170 Graphical forms of the stem of *sdz*.

In the database, only el-Lisht and Beni Hasan use the O34 (—) instead of the S29 (𓂏). This could suggest a regional variation of the northern attestations of this lemma. However, the S29 is used in Saqqara,<sup>2051</sup> and the O34 additionally occurs in Deir el-Bersha,<sup>2052</sup> which makes it less likely to be a feature of the northern regions. The attestations from Asyut only occur in the long format of form 8 in the database. Outside the database, the compact format is attested in Asyut as well,<sup>2053</sup> but overall the long format still seems to be preferred. The A24 () classifier is only attested in Meir in the database, but occurs

<sup>2048</sup> van der van der Molen (2000), p. 586.

<sup>2049</sup> de Buck (1935) *CT I*, p. 14,c, 48,b, 90-91,d, 118,c-d, 138,b; de Buck (1954) *CT V*, p. 156,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 272-273.

<sup>2050</sup> de Buck (1935) *CT I*, p. 90,d (M24C, M25C). Reconstructed, the form might have been something else entirely.

<sup>2051</sup> de Buck (1951) *CT IV*, p. 36,d (Sq6C).

<sup>2052</sup> de Buck (1935) *CT I*, p. 205,f (B10C,b).

<sup>2053</sup> de Buck (1951) *CT IV*, p. 110,b (S1C).

outside the database in Asyut as well.<sup>2054</sup> However, this could still represent a regional feature of the southern section of Middle Egypt. The G33 (𓄀) is used in multiple regions,<sup>2055</sup> albeit rarely, and the phonemogram function of form 1 is only attested in Deir el-Bersha.

### 5.3.174. *sdm* (to hear, to listen)<sup>2056</sup>

The lemma *sdm* has 100 attestations in the database.<sup>2057</sup> In table 5.171, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht	1		10	Deir el-Bersha Meir Gebelein	2 2 1
	2	Meir	1		11	Aswan	1
	3	Deir el-Bersha	1		12	Deir el-Bersha Meir Asyut Theban area Papyrus (Pap.Berl)	9 8 3 1 1
	4	Deir el-Bersha Meir	8 1		13	Asyut	2
	5	Saqqara Beni Hasan Deir el-Bersha Meir Gebelein	1 1 4 8 3		14	Deir el-Bersha	1
	6	Asyut	1		15	Deir el-Bersha Asyut Theban area	18 4 4
	7	Meir	1		16	Asyut	1 <sup>2058</sup>

<sup>2054</sup> de Buck (1954) *CT V*, p. 390,f (S2C).

<sup>2055</sup> Deir el-Bersha and Meir in the database, but attested in Beni Hasan, see de Buck (1956) *CT VI*, p. 194,k (BH3C), and Asyut, see de Buck (1956) *CT VI*, p. 177,c (S1C).

<sup>2056</sup> van der van der Molen (2000), p. 593-594.

<sup>2057</sup> de Buck (1935) *CT I*, p. 28,c, 106-107,d-a, 121,f, 143-144,d-a, 322-323,c, 327,b, 372-373,b, 389,a; de Buck (1938) *CT II*, p. 57,c, 87,b, 90,d; de Buck (1947) *CT III*, p. 13,b, 14,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 274.

<sup>2058</sup> de Buck (1935) *CT I*, p. 372,b (S2C). Based on the other versions, *sdm* seems more likely here than *sdm* (to paint).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	8	Deir el-Bersha Meir Theban area	5 1 1		17	Deir el-Bersha	1 <sup>2059</sup>
	9	Deir el-Bersha Gebelein	2 1				

Table 5.171 Graphical forms of the stem of *sdm*.

In the database, the use of the A2 () classifier (form 7) is only attested in Meir. However, outside the database it is attested in the Theban area as well.<sup>2060</sup> The Y2 () classifier is only attested in Deir el-Bersha (form 3), which additionally seems to be true outside the database. In the database el-Lisht only has an attestation which uses the F21 () in the initial position (form 1). However, there are no other attestations from el-Lisht for this lemma, thus it is possible the lemma *sdm* only occurs in el-Lisht with the F21 in the initial position.

There are no other features in this lemma that can be considered regionally conditioned, as nearly every feature of the graphical form is attested in more than one region.

### 5.3.175. šw (to be empty, to lack)<sup>2061</sup>

There are thirteen attestations of this lemma in the database, from the same phrase in spell 165.<sup>2062</sup> In table 5.172 the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara	1		4	Deir el-Bersha	5
	2	Deir el-Bersha Meir	2 2		5	Asyut	1
	3	Deir el-Bersha Asyut	1 1				

Table 5.172 Graphical forms of the stem of šw (to be empty).

<sup>2059</sup> de Buck (1935) *CT I*, p. 143-144,d-a (B6C), one of the rare attestations of a *sdmm=f*.

<sup>2060</sup> de Buck (1935) *CT I*, p. 312,b (T1C).

<sup>2061</sup> van der van der Molen (2000), p. 607.

<sup>2062</sup> de Buck (1947) *CT III*, p. 9,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 278.

In the database, the H6 (𐎎) is only used in Saqqara, as the other attestations use the H6A (𐎎) instead. However, outside the database the H6 occurs in Deir el-Bersha as well.<sup>2063</sup> Meir and Saqqara are only attested without the N37 (𐎎) interpretant in the database, but outside the database it is used in Saqqara.<sup>2064</sup> There are no additional attestations from Meir for this lemma to verify the absence of the N37, although it is remarkable that in šw (to ascend, see section 5.3.176), the attestations from Meir are only attested with a N37 interpretant.

### 5.3.176. šw (to ascend, to be raised up)<sup>2065</sup>

This lemma has sixteen attestations in the database, from the same phrase in spell 75.<sup>2066</sup> In table 5.173, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		5	Beni Hasan	1
		Asyut	1		6	Meir	7
	2	Asyut	1		7	Deir el-Bersha	1
	3	Deir el-Bersha	1		7	Theban area	1
	4	Deir el-Bersha	1				

Table 5.173 Graphical forms of the stem of šw (to ascend).

In the database, it seems as if Asyut does not use the N37 (𐎎) interpretant. However, outside the database the N37 interpretant is attested in Asyut.<sup>2067</sup> In Beni Hasan, Meir and the Theban area, the N37 interpretant is always included. However, as there are no other attestations of this lemma in these regions, it might not be a regional feature. In the Theban area and Asyut, there seems to be a preference of using the H6A (𐎎) over the H6 (𐎎), whereas in Meir and Beni Hasan the H6 is preferred. It seems that nearly all forms are possible in Deir el-Bersha, although the N37 is more likely to be left out. This is true outside the database as well.<sup>2068</sup>

<sup>2063</sup> de Buck (1956) *CT VI*, p. 294,a (B1Bo).

<sup>2064</sup> de Buck (1961) *CT VII*, p. 54,a (Sq6C).

<sup>2065</sup> van der van der Molen (2000), p. 610-611.

<sup>2066</sup> de Buck (1935) *CT I*, p. 342-343,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 278 and Gracia Zamacona (2008), p. 1341-1342. Note that van der Plas & Borghouts placed this phrase under šwi (to be empty) instead.

<sup>2067</sup> de Buck (1947) *CT III*, p. 77,c (S10C,a).

<sup>2068</sup> For example, see de Buck (1956) *CT VI*, p. 105,a (B10C,b, B9C), 311,n (B1Bo).

### 5.3.177. *špt* (to be angry)<sup>2069</sup>

The lemma *špt* has seven attestations in the database, from the same phrase of spell 398.<sup>2070</sup> In table 5.174, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Gebelein	1		4	Meir	1
	2	Meir	1		5	Theban area	1
	3	Gebelein	1		6	Meir	1
					6	Aswan	1

Table 5.174 Graphical forms of the stem of *špt*.

There are some features in this lemma that could be considered regional. However, it needs to be noted that the distinction between the fishes might be modern, as in near hieratic cursive script the fishes can look similar.<sup>2071</sup> In Gebelein and Aswan, the A2 (𓆎) classifier is never used. In the Theban area, the A2 classifier is used, but there are no additional attestations in the *Coffin Texts* for the Theban area, Gebelein and Aswan. Meir can occur both with and without the A2 classifier, which is true for Deir el-Bersha<sup>2072</sup> and Asyut as well.<sup>2073</sup> Note that in Deir el-Bersha an Y2 (𓆏) classifier can be used as well.<sup>2074</sup>

### 5.3.178. *šnt* (to revile, to oppose, to punish)<sup>2075</sup>

This lemma has 29 attestations in the database, although only six represent verbal forms.<sup>2076</sup> As table 5.175 shows, there are only attestations from Deir el-Bersha for this lemma. As there are no other regions, the database cannot be used to suggest regional preferences. However, outside the database this lemma is attested in Asyut as well,<sup>2077</sup> where the D54 (𓆎) and Y2 (𓆏) classifiers are not used.

<sup>2069</sup> van der van der Molen (2000), p. 615.

<sup>2070</sup> de Buck (1954) *CT V*, p. 151,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 279.

<sup>2071</sup> Möller (1909), p. 24, no. 253-237.

<sup>2072</sup> de Buck (1961) *CT VII*, p. 347,d (B3C, B2Bo).

<sup>2073</sup> de Buck (1938) *CT II*, p. 228,a (S2C,c, S2P).

<sup>2074</sup> de Buck (1956) *CT VI*, p. 389,t (B1C).

<sup>2075</sup> van der van der Molen (2000), p. 626-627.

<sup>2076</sup> de Buck (1935) *CT I*, p. 46,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 281.

<sup>2077</sup> de Buck (1938) *CT II*, p. 231,b.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
	2	Deir el-Bersha	1		5	Deir el-Bersha	1
	3	Deir el-Bersha	2				

Table 5.175 Graphical forms of the stem of *šnt*.

### 5.3.179. *ḳzī* (to be tall, to be high)<sup>2078</sup>

There are 22 attestations of this lemma in the database. However, only sixteen of these attestations represent verbal forms.<sup>2079</sup> In table 5.176, one can see that there are only four graphical forms for this lemma, which vary based on the classifier A28 () , Y2 () or the absence of a classifier.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	3		3	Deir el-Bersha Meir	1 7
	2	Deir el-Bersha	4		4	Deir el-Bersha	1

Table 5.176 Graphical forms of the stem of *ḳzī*.

In the database, form 1, 2 and 4 are only attested in Deir el-Bersha. Outside the database there seems to be a preference for using A28 as classifier in nearly any other witness, although form 1 occurs in other regions as well.<sup>2080</sup> The use of the Y2 classifier is not attested outside Deir el-Bersha in the *Coffin Texts*, although it needs to be noted that the attestations with the Y2 classifier are all from the later period of coffin decoration in Deir el-Bersha.<sup>2081</sup>

<sup>2078</sup> van der van der Molen (2000), p. 643-644.

<sup>2079</sup> de Buck (1938) *CT II*, p. 68,a, 71,a, 77,c; de Buck (1951) *CT IV*, p. 88,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 287 and Gracia Zamacona (2008), p. 1407-1426.

<sup>2080</sup> de Buck (1938) *CT II*, p. 146,c (P.Gard.2); de Buck (1947) *CT III*, p. 314,a (T1Be); de Buck (1951) *CT IV*, p. 32,c (Sq3C).

<sup>2081</sup> B1C, B5C and B2L.

5.3.180. *kd* (to build)<sup>2082</sup>

This lemma has 30 attestations in the database.<sup>2083</sup> In table 5.177, the attestations per region are set out for every graphical form of the stem. Note that in the table the A35 (𐎗) is often a placeholder for one of its classes.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Aswan	4 1		7	Asyut	4
	2	Deir el-Bersha	1		8	Meir	1 <sup>2084</sup>
	3	Deir el-Bersha	6		9	Asyut	1
	4	Deir el-Bersha Asyut	2 3		10	Beni Hasan Deir el-Bersha Meir	1 2 1
	5	Gebelein	1		11	Asyut	1
	6	Asyut	1				

Table 5.177 Graphical forms of the stem of *kd*.

The use of A35 as a logogram is only attested in Deir el-Bersha and Aswan in the database, but occurs outside the database in Asyut as well.<sup>2085</sup> In the database, the W24 (𐎗) phono-repeater is only used in Asyut. Outside the database it occurs in Deir el-Bersha as well,<sup>2086</sup> but it is a rare variant, as this witness (B1Bo) habitually uses form 4 or 10. The use of a Y2 (𐎗) classifier is in the database only attested in Deir el-Bersha, but occurs outside the database in Asyut as well.<sup>2087</sup> The use of a D40 (𐎗) classifier is only attested in Deir el-Bersha. The use of the O36 (𐎗) classifier is in the database only attested in Gebelein, in

<sup>2082</sup> van der van der Molen (2000), p. 658-659.

<sup>2083</sup> de Buck (1938) *CT II*, p. 270-271,d; de Buck (1954) *CT V*, p. 2,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 290.

<sup>2084</sup> de Buck (1938) *CT II*, p. 271,d (M38C), Not seen by de Buck himself, and he suggest that the M17 (𐎗) should be read as a Aa28 (𐎗), the Aa1 (𐎗) as a N33 (𐎗) and the Y2 (𐎗) should be read as a D46 (𐎗), see note 5\*. However, I currently cannot say if the error is modern or ancient (although I assume modern).

<sup>2085</sup> de Buck (1951) *CT IV*, p. 119,g (S1C).

<sup>2086</sup> de Buck (1956) *CT VI*, p. 170,g (B1Bo).

<sup>2087</sup> de Buck (1956) *CT VI*, p. 170,g (S10C), although it is rare in Asyut.

G1T, but occurs outside the database in Asyut as well.<sup>2088</sup> However, it does not seem that the O36 is a regional feature for Gebelein or G1T, as form 4 is attested as well.<sup>2089</sup> Beni Hasan seems to prefer the long format of form 10, but as there are no other attestations from Beni Hasan for this lemma, it might simply be a feature of the witness.

### 5.3.181. *gmi* (to find, to discover)<sup>2090</sup>

In the database, there are 25 attestations of this lemma.<sup>2091</sup> As table 5.178 shows, the graphical form of this lemma is extremely constant:

Graphical form stem	no.	Region	Attestations
	1	Saqqara	1
		el-Lisht	1
	2	Saqqara	2
		el-Lisht	1
		Beni Hasan	1
		Deir el-Bersha	3
		Meir	9
		Theban area	5
	Gebelein	2	

Table 5.178 Graphical forms of the stem of *gmi*.

In this lemma, there is no clear sign of regional preferences. However, it is remarkable that only the northern attestations of this lemma do not include the interpretant G17 (). However, as Saqqara and el-Lisht have attestations with the G17 as well, it is not the sole form used. Moreover, outside the database, the use of form 1 is attested in P.Gard.2 as well.<sup>2092</sup> As all attestations of form 1 occur as a *s<sub>dm</sub>.n=f*, it might reflect a feature of the *s<sub>dm</sub>.n=f*, rather than a regional preference.

### 5.3.182. *gr* (to be silent, to be quiet)<sup>2093</sup>

In the database, there are a total of 23 attestations of the lemma *gr*, however, only nineteen of these are used as a verb form.<sup>2094</sup> As table 5.179 shows, the main variation lies in the use of a classifier.

<sup>2088</sup> de Buck (1956) *CT VI*, p. 61,h (S1C).

<sup>2089</sup> de Buck (1951) *CT IV*, p. 182,p (G1T).

<sup>2090</sup> van der van der Molen (2000), p. 686-687.

<sup>2091</sup> de Buck (1951) *CT IV*, p. 88,h, 278-279,b; de Buck (1954) *CT V*, p. 153,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 298.

<sup>2092</sup> de Buck (1938) *CT II*, p. 178,d.

<sup>2093</sup> van der van der Molen (2000), p. 689-690.

<sup>2094</sup> de Buck (1935) *CT I*, p. 330-331,c, 332,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 298.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		4	Deir el-Bersha	1
	2	Meir	3		5	Deir el-Bersha	1
	3	Deir el-Bersha	2				
		Meir	3				
		Asyut	3				
		Theban area	2				
		Gebelein	1				
		Aswan	1				

Table 5.179 Graphical forms of the stem of *gr*.

It is clear that form 3, which uses the A2 ( ) classifier, is the preferred form to write this lemma in all the regions. However, especially Deir el-Bersha can leave out the classifier, or use a Y2 ( ) classifier instead. However, the absence of the classifier is not unique in Deir el-Bersha, as it is attested outside the database in the Theban area and Saqqara as well.<sup>2095</sup> On the other hand, Meir is the only region where the A1 ( ) classifier is used instead of the A2 classifier.<sup>2096</sup>

### 5.3.183. *twr* (to show respect to)<sup>2097</sup>

This lemma has fourteen attestations in the database, from the same phrase in spell 75.<sup>2098</sup> In table 5.180, the attestations per region are set out for every graphical form of the stem:

<sup>2095</sup> de Buck (1935) *CT I*, p. 298,g (T9C and Sq3C).

<sup>2096</sup> Although this might be due to the modern interpretation of the script, rather than an intentional variation, as the position of the arm might imply both A1 ( ) and A2 ( ), in which case de Buck needed to make a choice.

<sup>2097</sup> van der van der Molen (2000), p. 712.

<sup>2098</sup> de Buck (1935) *CT I*, p. 385,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 304.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Meir Gebelein	1 2 1		4	Meir	1
	2	Asyut	1 <sup>2099</sup>		5	Deir el-Bersha	4
	3	Deir el-Bersha Asyut Theban area	1 1 1		6	Meir	1

Table 5.180 Graphical forms of the stem of *twr*.

The use of the Y2 (𐎢) classifier is only attested in Deir el-Bersha, specifically in the witnesses of the later period of coffin decoration. This is true outside the database as well. The D40 (𐎢) classifier is only attested in Meir, although there does not seem to be an additional attestation of the D40 classifier in the *Coffin Texts*. In Gebelein, there seems to be a preference to not include a classifier (form 1), but as there are no other attestations of this lemma from Gebelein, it might simply be a feature of the support. Finally, the A30 (𐎢) classifier is only attested in Meir (form 4), but outside the database it is attested in Deir el-Bersha as well.<sup>2100</sup> However, this might simply be an interpretation of de Buck, as in near hieratic cursive script, which is used in these witnesses (M5C and B3C), it is nearly impossible to differentiate between the A30 and the A4 (𐎢).<sup>2101</sup>

### 5.3.184. *ts* (to tie, to knot, to knit together)<sup>2102</sup>

There are 74 attestations of this lemma in the database, but only 66 attestations represent verbal forms.<sup>2103</sup> In table 5.181, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Aswan	1		7	Beni Hasan Deir el-Bersha	1 1
	2	Meir Theban area Gebelein	1 2 1		8	Deir el-Bersha	1

<sup>2099</sup> de Buck (1935) *CT I*, p. 385,d (S1C). I assume the A1 (𐎢) is an error, as S2C, which belongs to the same owner, uses an A4 (𐎢) instead.

<sup>2100</sup> de Buck (1947) *CT III*, p. 54,f (B3C).

<sup>2101</sup> Möller (1909), p. 1, 3, no. 2 and 38.

<sup>2102</sup> van der van der Molen (2000), p. 768-771.

<sup>2103</sup> de Buck (1935) *CT I*, p. 14,d, 58-59,e-a, 140,b, 316,a, 318-319,b, 336-337,a, 336,b, 393,d; de Buck (1951) *CT IV*, p. 91,g, 91,o-p, 93,b; de Buck (1954) *CT V*, p. 122,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 314.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	Meir	1 <sup>2104</sup>		9	Beni Hasan Deir el-Bersha Theban area Gebelein	1 1 1 1
	4	el-Lisht Deir el-Bersha Asyut Theban area	1 4 1 2		10	Deir el-Bersha	1
	5	Deir el-Bersha	1		11	Deir el-Bersha Meir	1 6
	6	Deir el-Bersha Meir Asyut	31 3 2				

Table 5.181 Graphical forms of the stem of *ḥs*.

Form 1 is only attested in Aswan in the database, but occurs outside the database in Asyut as well.<sup>2105</sup> In the database the V1 (◊) classifier only occurs in Deir el-Bersha, but occurs outside the database in other regions as well.<sup>2106</sup> However, the use of an D37 (⏟) or D40 (⏟) classifier (form 5 and 10) are only attested in Deir el-Bersha. In the database it seems that in Asyut the S24 (⏟) is only used in the initial position, although outside the database form 7 is attested as well.<sup>2107</sup> Thus, there does not seem to be a clear regional preference for this lemma.

### 5.3.185. *dbn* (to go round, to encircle)<sup>2108</sup>

This lemma is attested eleven times in the database.<sup>2109</sup> In table 5.182, the attestations per region are set out for every graphical forms of the stem:

<sup>2104</sup> de Buck (1935) *CT I*, p. 319,b (M-Ann), I assume the O34 (⏟) and Y2 (⏟) were accidentally switched, but I cannot say if it is a modern corruption, or if it occurred on the original as well, as de Buck did not see this witness himself.

<sup>2105</sup> de Buck (1954) *CT V*, p. 213,a (S2C).

<sup>2106</sup> de Buck (1947) *CT III*, p. 77,a (S10C,b); de Buck (1954) *CT V*, p. 213,a (M22C).

<sup>2107</sup> de Buck (1938) *CT II*, p. 218,e.

<sup>2108</sup> van der van der Molen (2000), p. 788-789.

<sup>2109</sup> de Buck (1951) *CT IV*, p. 253,d-f, 307,d; de Buck (1954) *CT V*, p. 139,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 318 and Gracia Zamacona (2008), p. 1454-1469).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		4	Meir	3
	2	Saqqara el-Lisht Meir Gebelein	1 1 1 1		5	Meir	1
	3	Aswan	1		6	Meir	1

Table 5.182 Graphical forms of the stem of *dbn*.

For this lemma, the only real variation occurs in the attestations from Meir, which can have a reduced form (4 and 6), where the F46 (≡) and F48 (≡) are used without interpretants.<sup>2110</sup> However, the fully spelled out forms (1 and 2) occur as well. Outside the database, there are instances of a reduced form in Deir el-Bersha,<sup>2111</sup> although not to the extent as form 4 and 6, as there is a N35 (⋯) interpretant or D54 (△) classifier attached. Thus, the use form 4 and 6 seems to be unique in Meir.

### 5.3.186. *dbh* (to ask for, to beg, to demand)<sup>2112</sup>

In the database, this lemma is attested ten times, in the same phrase of spell 162.<sup>2113</sup> As table 5.183 shows, the form is relatively constant, and the majority of the variation occurs in the classifiers.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		4	Deir el-Bersha	2
	2	Gebelein	1		5	Beni Hasan Deir el-Bersha Meir Asyut	1 1 1 1
	3	Unknown (Y1C)	1		6	Deir el-Bersha	1

Table 5.183 Graphical forms of the stem of *dbh*.

<sup>2110</sup> Note that these could be read as *phr* (to turn, to go around, to envelop; see section 5.3.54) as well.

<sup>2111</sup> de Buck (1938) *CT II*, p. 385,c (B9C); de Buck (1947) *CT III*, p. 290,c (B1C,b).

<sup>2112</sup> van der van der Molen (2000), p. 789-790.

<sup>2113</sup> de Buck (1938) *CT II*, p. 401-402,c-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 319.

For this lemma, there are signs of a regional preference in the graphical form, based on the use of F18 (𓆎). In Deir el-Bersha and Meir, this hieroglyph is constantly written before the D58-V28 (𓄀) group, including in attestations outside the database. On the other hand, Gebelein places it behind the D58-V28 group. Even though the attestations in the database suggest that this pattern might apply to the northern attestations versus the southern attestations, this is not true. In Aswan,<sup>2114</sup> the F18 is written before the D58-V28 group. Another attestation from Beni Hasan has the F18 after the group, even though it is more up north than Deir el-Bersha. Thus, for Deir el-Bersha and Gebelein there is a clear preference in the placement of the F18, where the other regions are attested with both placement options for the F18.

### 5.3.187. *dmḏ* (to unite, to assemble)<sup>2115</sup>

In the database, the lemma *dmḏ* is relatively common, with a total of 60 attestations.<sup>2116</sup> In table 5.184, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	3		5	Meir	1
	2	Meir	1		6	Deir el-Bersha Meir Asyut	3 1 5
	3	Deir el-Bersha Meir Theban area Gebelein	8 4 <sup>2117</sup> 1 1		7	Meir	1
	4	Deir el-Bersha	1		8	Deir el-Bersha	6
					9	Deir el-Bersha Meir Theban area Gebelein Aswan	5 11 2 3 3

Table 5.184 Graphical forms of the stem of *dmḏ*.

<sup>2114</sup> de Buck (1954) *CT V*, p. 48,b (A1C), although it could be argued that it is written between, rather than in front of or behind.

<sup>2115</sup> van der van der Molen (2000), p. 795.

<sup>2116</sup> de Buck (1935) *CT I*, p. 340,c, 352-353,c, 354-355,a, 376-377,a); de Buck (1954) *CT V*, p. 124,c). For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 320.

<sup>2117</sup> Note that three of these attestations are from M6C, which were all reconstructed. The form is therefore a guess, and could be nearly any other form as well.

In this lemma, there are some variations that suggest a regional preference. In form 1 and 2, the S23 (𓂏) is used as a classifier, where all other forms use it as a logogram.<sup>2118</sup> The use of S23 as a classifier seems to be a unique feature of Meir, even though nearly every other form is attested in Meir as well.

Form 9 is one of the more common forms, and represents an interesting feature, as the attestations from the Theban area are both from T3C. As the attestations from Aswan (A1C) and most of the attestations for Gebelein use form 9 as well,<sup>2119</sup> it is possible to suggest that for the southern Egyptian First Intermediate Period school of artists there was a preferred form for this lemma.<sup>2120</sup>

Although the exact form can vary, there seems to be a preference in Deir el-Bersha to include the Y2 (𓂏) classifier for every attestation. Based on the database alone, it seems that Asyut has a clear preference for form 6, as no other form is attested. However, form 9 is attested outside the database in Asyut as well.<sup>2121</sup>

### 5.3.188. *dn* (to kill, to cut off)<sup>2122</sup>

In the database, this lemma is only attested fourteen times, in the same phrase of spell 335.<sup>2123</sup> In table 5.185, the attestations per regions are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		4	Saqqara	2
	2	Meir	1			el-Lisht	1
	3	Meir	1			Deir el-Bersha	3
						Meir	2
						Theban area	2
						Deir el-Bersha	1 <sup>2124</sup>

Table 5.185 Graphical forms of the stem of *dn*.

Based on this table, one could suggest that Meir exclusively uses A24 (𓂏) or D36 (𓂏) classifiers, and habitually a T30 (𓂏) classifier, whereas the majority of attestations only use a T30 classifier. Additionally,

<sup>2118</sup> Note that for me a logogram can occur with or without interpretants.

<sup>2119</sup> de Buck (1954) *CT V*, p. 124,c (G1T) is the only exception, as it uses form 3.

<sup>2120</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>2121</sup> de Buck (1947) *CT III*, p. 29,b.

<sup>2122</sup> van der van der Molen (2000), p. 797-798.

<sup>2123</sup> de Buck (1951) *CT IV*, p. 301,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 320.

<sup>2124</sup> Note that this form could be read as the lemma *dn* (to thresh) as well, which is not attested in the *Coffin Texts*.

in the attestations outside the database, the only classifier used is T30, thus the use of A24 or D36 classifier for this lemma seems to only occur in Meir.

### 5.3.189. *dr* (to expel, to subdue, to drive out)<sup>2125</sup>

In the database, this lemma is relatively common, with a total of 182 attestations.<sup>2126</sup> As table 5.186 shows, the variation in the graphical form is due to the classifier or lack thereof.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>2127</sup>		4	Saqqara	1
	2	Saqqara	2		5	el-Lisht	1
	3	Deir el-Bersha	72			Deir el-Bersha	1 <sup>2128</sup>
		Meir	12				
		Asyut	15				
		Theban area	8		6	Saqqara	8
		Gebelein	3		6	el-Lisht	9
		Aswan	1			Beni Hasan	1
						Deir el-Bersha	21
		Saqqara	2		7	Deir el-Bersha	1
		Deir el-Bersha	1			Meir	1
		Meir	1				
		Theban area	3				

Table 5.186 Graphical forms of the stem of *dr*.

In this table, one can see that form 2 is most commonly used. Form 6 is the most common form of the graphical forms which use a classifier. Although there are no unique forms for any specific region, there are still some regional preferences. Even though form 2 is used in every attested region, it is the only attested form for Asyut, Gebelein and Aswan. Thus, it could be argued that these regions prefer not to add a classifier with this lemma. However, this is not true for Asyut, as it is attested with a A24 (𓂏) classifier outside the database as well.<sup>2129</sup>

The sole attestation from Beni Hasan could be a representation of a regional preference for using the D40 (𓂏) classifier. However, outside the database form 2 is used in Beni Hasan as well.<sup>2130</sup> Saqqara and el-Lisht are the only attestations which use the D36 (𓂏) as classifier. However, this might represent a

<sup>2125</sup> van der van der Molen (2000), p. 800-801.

<sup>2126</sup> de Buck (1935) *CT I*, p. 17,a, 90-91,a 104-105,a, 117,c, 119,c, 120,e, 121,e, 136-137,d-a, 137,c, 144,c, 392,b, 400,c, 401,b; de Buck (1951) *CT IV*, p. 208-209,c, 256-257,c, 319,b; de Buck (1954) *CT V*, p. 157,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 320-321.

<sup>2127</sup> Assumed to be a corruption in which the D46 (𓂏) was lost. See de Buck (1935) *CT I*, p. 91,a (B12C,b).

<sup>2128</sup> de Buck (1935) *CT I*, p. 17,a (B1P). Note that due to the script of this witness, it is nearly impossible to differentiate between the D37 (𓂏) and the D40 (𓂏). See Möller (1909), p. 9, no. 103, 105.

<sup>2129</sup> de Buck (1938) *CT II*, p. 137,a (S1C).

<sup>2130</sup> de Buck (1938) *CT II*, p. 116,r (BH3C).

feature of the script used in these witnesses, rather than an intentional choice.<sup>2131</sup> This would make form 4-5 and form 7 the same as form 6, and thus should not be considered a feature on which a regional preference can be based, beside the use of an arm classifier.

### 5.3.190. *dʒi* (to extend, to stretch out, to turn to, to oppose)<sup>2132</sup>

In the database, the lemma *dʒi* is attested 27 times.<sup>2133</sup> Note that due to form 3 and 8 (see table 5.187), one could easily mistake this lemma for *dʒi* (to cross; see section 5.3.191), in which case only context can be used to differentiate between the two lemmas.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	4		6	Deir el-Bersha	1
	2	Deir el-Bersha Asyut	3 4		7	Deir el-Bersha	1
	3	Deir el-Bersha	1		8	Deir el-Bersha	7
	4	Deir el-Bersha Asyut	1 2		9	Deir el-Bersha	1
	5	Deir el-Bersha	2		10	el-Lisht	1

Table 5.187 Graphical forms of the stem of *dʒi* (to extend).

Although Deir el-Bersha is overrepresented for this lemma, with 21 of the 27 attestations, there is a unique feature in the spelling, namely the use of the P1 () classifier, which only occurs in Deir el-Bersha. However, outside the database the P1 classifier is attested in Asyut, Meir, Theban area and Gebelein as well.<sup>2134</sup> The D40 () and D54 () classifier are only attested in Deir el-Bersha, which is true outside the database as well, although rare. Form 10 only occurs in el-Lisht, as it uses only the head of the G1 () as interpretant. However, this is a feature of the witness L2Li, rather than a regional

<sup>2131</sup> As in near hieratic cursive script the signs of the arms can be difficult to differentiate. See Möller (1909), p. 9, no. 99, 100, 103, 105, 106.

<sup>2132</sup> van der van der Molen (2000), p. 812-814.

<sup>2133</sup> de Buck (1935) *CT I*, p. 74,c, 109,b; de Buck (1938) *CT II*, p. 272-275,c-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 323.

<sup>2134</sup> de Buck (1951) *CT IV*, p. 139,a (S1P); de Buck (1954) *CT V*, p. 172,g (M2NY,a, M5C,a); de Buck (1956) *CT VI*, p. 276,m (G1T), 277,m (TT319).

preference. Finally, Asyut seems to prefer a compact format (form 2 and 4) for writing this lemma. However, outside the database, the long format is attested as well.<sup>2135</sup>

### 5.3.191. *d̥zi* (to cross, to ferry)<sup>2136</sup>

This lemma is relatively common in the database, with a total of 64 attestations. However, only 59 attestations represent verbal forms,<sup>2137</sup> as the substantive *d̥z.t* (ferry boat) was encoded under this lemma.<sup>2138</sup> Note that it might be difficult to differentiate this lemma from *d̥zi* (to extend; see section 5.3.190), as the differentiation can only be made based on the classifier or context. Moreover, due to the graphical form of *wd̥z* (to be hale, to be uninjured; see appendix 6.77) and *wd̥z* (to proceed, to go in procession; see appendix 6.78) it can be difficult to differentiate this lemma when a *w* is added in the prospective or in a participle,<sup>2139</sup> in which only context and the other witnesses with the same phrase can give clarity. Nonetheless, table 5.188 shows the attestations per region for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	2		6	el-Lisht Deir el-Bersha Theban area	1 1 1
	2	Saqqara	3		7	Meir	2
	3	Deir el-Bersha Meir Theban area Gebelein Aswan	9 8 1 3 1		8	Saqqara Beni Hasan Deir el-Bersha Meir	1 1 2 2
	4	Saqqara	1		9	Deir el-Bersha Meir Asyut	11 4 4
	5	Theban area	1				

Table 5.188 Graphical forms of the stem of *d̥zi* (to cross).

<sup>2135</sup> de Buck (1947) *CT III*, p. 391,e (S1C, S2C,b).

<sup>2136</sup> van der van der Molen (2000), p. 814-815.

<sup>2137</sup> de Buck (1935) *CT I*, p. 46,e, 53,d; de Buck (1938) *CT II*, p. 76,a, 82-83,d-a, 83,1\*, 83,b, 273-275,c-a, 402,c, 403,d; de Buck (1951) *CT IV*, p. 218-219,a, 220-221,b 226-227,a, 246-247,a, 326,c-d; de Buck (1954) *CT V*, p. 159,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 323 and Gracia Zamacona (2008), p. 1479-1509.

<sup>2138</sup> As the substantive can be considered a participle (that which ferries). However, it is not my intention to state that the substantive developed from the verb, or vice-versa.

<sup>2139</sup> As these attestations can write *wd̥z* as U29\*G43 ().

As table 5.188 shows, form 3 and form 9 are the most commonly used, as these represent this lemma most clearly, due to the P1 (𓂏) classifier. However, even though these are two graphical forms of the same spelling, it is clear that the distinction between the two matters, as the attestations from Aswan and Gebelein only use the compact format of form 3. As the witnesses from Aswan (A1C) and Gebelein (G1T, G2T) are considered to both originate from the same First Intermediate Period school of artists of southern Egypt,<sup>2140</sup> it could suggest that this school prefers to write a compact format for this lemma.

Although the majority of the regions have at least one attestation with the P1 classifier, this is not the case for Saqqara and el-Lisht. Although the absence of a classifier, or the use of a different classifier is not unique, based on the attestations in the database, one could suggest that the northern attestations of this lemma preferred not to write the P1 classifier, but did not use a classifier, or used the D54 (𓂏) or Y2 (𓂏) classifier instead. However, this is not the case, as the use of the P1 classifier is attested in these regions as well.<sup>2141</sup>

### 5.3.192. *dʿr* (to search out, to seek)<sup>2142</sup>

In the database, this lemma is attested eighteen times, in the same phrase from spell 75.<sup>2143</sup> Table 5.189 shows the attestations per region, set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		6	Deir el-Bersha	1
	2	Meir	2		7	Theban area	1
	3	Deir el-Bersha	2		8	Gebelein	1
		Aswan	1			Meir	1
						Deir el-Bersha	1
						Asyut	1

<sup>2140</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>2141</sup> See for example de Buck (1938) *CT II*, p. 163,g (Sq3C, Sq4C).

<sup>2142</sup> van der van der Molen (2000), p. 823.

<sup>2143</sup> de Buck (1935) *CT I*, p. 322-323,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 324-325.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	Asyut	1		9	Deir el-Bersha	1 <sup>2144</sup>
	5	Meir	3		10	Deir el-Bersha	1 <sup>2145</sup>

Table 5.189 Graphical forms of the stem of *d<sup>c</sup>r*.

In Meir, there does seem to be a preference to include the D54 (△) classifier, or no classifiers at all. Although attested once, Meir seems to prefer the exclusion of the T14 (∩) classifier. Note that a distinction was made between form 3 and form 6, based on the position of the D21 (↵) in comparison to the I10 (↶). However, this was based more on de Buck than the originals, as in the near hieratic cursive script of A1C and G1T,<sup>2146</sup> the tail of the I10 stays more or less horizontal, which is not reflected in the standardised hieroglyphs. However, this would not be the case for witnesses that are more on the hieroglyphic side of cursive script.<sup>2147</sup> If form 3 and 6 are considered the same for A1C and G1T, it is interesting to see that this groups them together with the attestation of the Theban area (T3C), as these should be considered a group.<sup>2148</sup> Thus, they seem to prefer the same graphical form for this lemma, even though the form is not unique to this group of coffins.

### 5.3.193. *dnd* (to rage, to be angry)<sup>2149</sup>

This lemma is attested 24 times in the database.<sup>2150</sup> As table 5.190 shows, the majority of the variation is based on the classifier. However, there is an issue with the use of the F2 (⊠) and F5 (⊡) classifier, as these are distinct in hieroglyphic script, but less so in near hieratic cursive script.<sup>2151</sup> Thus, it is possible that the separation between the two classifiers was a modern distinction.

<sup>2144</sup> A unique spelling, where it seems that the T14 (∩) was replaced by a V28 (∩). However, in comparison to the other attestations of the V28, this one is remarkably larger, so might represent another sign. See de Buck (1935) *CT I*, p. 322,b (B1P), 323,1\*.

<sup>2145</sup> de Buck (1935) *CT I*, p. 322,b (B6C), assumed to be a corruption, as the lemma *d<sup>c</sup>m* combined with the A24 (⊠) classifier does not make any sense here.

<sup>2146</sup> Based on pictures of the original. Images of G1T were provided to me by the Museo Egizio, Turin. For A1C, see Willems (1996), pl. 33.

<sup>2147</sup> Fischer (1976), p. 41 (fig. 4), type 2-3a, although type 2 is technically not cursive script.

<sup>2148</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>2149</sup> van der van der Molen (2000), p. 835-836.

<sup>2150</sup> de Buck (1935) *CT I*, p. 50-51,c-a, 320,c, 324-327,c-a, 328,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 326.

<sup>2151</sup> Möller (1909), p. 14, no. 151 and 154 (especially the example from Papyrus Ebers).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		7	Deir el-Bersha Theban area	1 1
	2	Deir el-Bersha Asyut	1 1		8	Deir el-Bersha	1
	3	Beni Hasan	1		9	Deir el-Bersha	1
	4	Deir el-Bersha Meir Asyut Gebelein Aswan	1 1 5 1 1		10	Deir el-Bersha Meir	1 3
	5	Meir	1		11	Deir el-Bersha	1
	6	Asyut	1				

Table 5.190 Graphical forms of the stem of *qnd*.

One remarkable feature is the use of the entire bull as classifier in Beni Hasan, as any other region only writes the head or the head and foreleg of the animal. However, as there are no other attestations from Beni Hasan in the *Coffin Texts*, it is difficult to say if this represents a regional preference, or if it is a peculiarity of the support (BH2C). The use of the A24 (𐔡) and D40 (𐔢) classifier seems to occur only in Deir el-Bersha and Asyut, while the use of the Y2 (𐔣) classifier seems to only occur in Deir el-Bersha and Meir, which is true outside the database as well.

### 5.3.194. Conclusions

As the 193 lemmas above showed, there are regional preferences in the graphical form of the verbal lemmas, although often based on criteria that overlap with other regions. Thus, instead of providing clear regional features for each lemma, the results rather provide a way to exclude certain regions if the provenance of a witness is unknown. Nonetheless, using the graphical form of the stem of verbal lemmas should only be used as a supporting feature.

Even though it would generally be unwise to transport a feature of one lemma to another, it was possible to extract one general trend in Deir el-Bersha. In Deir el-Bersha it was much more likely to replace the classifier of a lemma with a Y2 (𐀓) or D40 (𐀔) classifier, when the lemma does not naturally use that classifier.<sup>2152</sup> Moreover, in this period the broad use of the Y2 and D40 classifier is not as common as it becomes in the New Kingdom.<sup>2153</sup> Nonetheless, it could be argued that this feature is based on the date of coffin decoration in Deir el-Bersha, as this feature is more common with the witnesses dated to the reign of Amenemhat II and onwards.<sup>2154</sup> Additionally, replacing the S29 (𐀓) with a O34 (𐀔) is much more common in Deir el-Bersha in the same period.

Although the use of the Y2 and D40 as generic classifiers is not unique to Deir el-Bersha, it is more likely to occur in that region. However, this variation might be due to the fact that Deir el-Bersha is overrepresented in the *Coffin Texts*, and it is possible that the same features could be visible in Meir and the Theban area if they had the same representation.

For the verbal lemmas, the strongest evidence for regional preference lies in the classifiers, as there is often a preference for one classifier over another, although rarely only in one region. However, there were cases in which the exact graphical form did matter. For example, in *wḥz* (to throw off; see section 5.3.42) the attestations from Asyut have a clear preference for the long format. Thus, although much less common, there are regional preferences in the graphical form for a lemma, beside the spelling. However, this distinction is rare.

Additionally, although only hinted at in the lemmas, there might be some distinction in the graphical form based on the support, as there might be some variation between the graphical forms on the coffins, and the graphical forms used on papyri. This distinction might provide some insight into the mindset of the artist.

Due to the approach used for the description of the graphical forms of verbal lemmas, any interaction between the context of these lemmas has not yet been researched. Thus, it might be possible that the graphical form of the words before and after the verbal lemmas have influence on their final form. Moreover, it might be possible that the morphology of a lemma could have influence over the graphical form, rather than any region.<sup>2155</sup>

Although the database was a great method to collect the different graphical forms, it was often clear that only relying on the database would provide false positives or negatives. For example, this was the case for *nḥn* (to be young; see section 5.3.79), where some regional preference exists, although only visible in attestations outside the database. Thus, a more in-depth study of specific lemmas, including all

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<sup>2152</sup> For example, see *snḏ* (to fear; see section 5.3.152)

<sup>2153</sup> See Chantrain (2014) for a description of the evolution of classifier in the New Kingdom. However, this could be taken as a sign of standardisation in the classifiers.

<sup>2154</sup> Although it occurs before this period in Deir el-Bersha as well.

<sup>2155</sup> For example, see *gmī* (to find; see section 5.3.181). Although I did not notice the same in any of the other lemmas. However, it is possible that I simply missed it.

attestations in de Buck and including additional material would be extremely beneficiary to enhance the results gathered in this chapter.<sup>2156</sup>

Moreover, the selection process of the lemmas can be enhanced, as lemmas with a low number of attestations or a high number of attestations rarely provided any meaningful results. It would be preferred to exclude the most common lemmas, as they rarely provide a regional preference.<sup>2157</sup> The same is true for the rare lemmas, as one often has to wonder if a feature is regional, or a personal preference of the artist. Although a high number of attestations is preferred over a low number, the work performed on this chapter suggested that 50-200 attestations for a lemma from varied sources provides a relative reliable result.

Nonetheless, this first approach to using the graphical form to visualize regional preferences did provide results, although an addition of material and approaches would be extremely beneficiary. Even so, it is clearly possible to distinguish regional preferences in the graphical forms, although only as a tool of exclusion.

## 5.4. First person stative

In this section, the regional aspects to the first-person stative will be discussed,<sup>2158</sup> as it was observed to have some regional conditioned tendencies while these forms were encoded. One of the more interesting features of the first-person stative is that it has multiple different approaches to write the ending after the stem of the verb. In short, the first person stative ending occurs in four different types in the *Coffin Texts* which were encoded in the database: *.k*, *.ki*, *.kw* and *.kwi*.<sup>2159</sup> Although the graphical forms of these ending types vary, there seems to be some regional preference of writing one pattern of graphical form of the ending of the first-person stative over another. Table 5.191 separates the four ending types, the different graphical forms and the attestations per region for that ending type:

<i>Ending type</i>	<i>Graphical form</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
<i>.k</i>		1	Saqqara Beni Hasan Asyut Theban area	3 1 1 3

<sup>2156</sup> For example, the inclusion of material not included in de Buck, material from other regions, and including the *Pyramid Texts* from Middle Kingdom supports as well.

<sup>2157</sup> For example, *hpr* (to become; see section 5.3.112) was one of the few common lemmas which provided some regional features.

<sup>2158</sup> For a discussion in regard to the stative, see Kammerzell (1990); Kammerzell (1991,a); Kammerzell (1991); Vernus (1997), p. 17-19; Reintges (2006); Oréal (2009); Oréal (2010); Oréal (2013); Reintges (2015); Brose (2018).

<sup>2159</sup> Note that the use of the *i* phonetic value is simply to separate the different graphical forms, and does not represent an actual phonetic value, but rather the use of one of the following classifiers: A1 () , M17\*A1 () , A40 () , A50 () , M17 () , M17\*Z1 () and Z1 () , where M17, M17\*Z1 and Z1 are considered to be alternative writings for a humanoid figure. Based on Kammerzell (1991,a), p. 189-191, it would be better to assume there is only the ending *.kw*, of which the *w* is sometimes not written, and the *i* variants function as a classifier. Note however that Reintges (2015), p. 396 actually has 5 types of endings, as he has *.kiw* as a separate ending, which I consider to be a variant of *.kwi* (see table 5.191, type *.kwi*, form 3, 4 and 14).

Ending type	Graphical form	no.	Region	Attestations
		2	Saqqara el-Lisht Beni Hasan Deir el-Bersha Asyut Theban area Aswan	1 2 2 3 2 2 1
<b>Total:</b>				<b>21</b>
<i>.ki</i>		1	Saqqara Deir el-Bersha Meir Asyut	3 2 1 25
		2	Deir el-Bersha Meir Asyut Theban area	4 7 14 4
		3	Deir el-Bersha	16
		4	Meir Asyut Gebelein	1 6 3
		5	Asyut Theban area	1 5
				
		6	Beni Hasan	2
		7	Meir Asyut Gebelein	5 5 1
<b>Total:</b>				<b>105</b>
<i>.kw</i>		1	Meir	1
		2	Saqqara el-Lisht Beni Hasan Deir el-Bersha Gebelein Aswan	2 9 1 4 1 1
<b>Total:</b>				<b>19</b>

<i>Ending type</i>	<i>Graphical form</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
<i>.kwi</i>		1	Deir el-Bersha	1
		2	Meir	1
		3	Meir	2
		4	Meir	1
		5	Deir el-Bersha	4
		6	Deir el-Bersha	7
			Meir	29
			Theban area	15
	Aswan		4	
	7	Deir el-Bersha	36	
	8	Saqqara	1	
		el-Lisht	1	
		Theban area	1	
	9	Gebelein	2	
	10	Saqqara	1	
		Beni Hasan	1	
		Meir	7	
		Theban area	4	
	11	Theban area	3	
	12	Saqqara	2	

Ending type	Graphical form	no.	Region	Attestations
		13	Meir	2
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
				
<b>Total:</b>				<b>142</b>

Table 5.191 First person stative, sorted by type, graphical form and region.

Note that in table 5.191, distinctions were made between all types of graphical forms, even if the same signs are written in a longer format, or clustered as a group.<sup>2160</sup> Even though this difference might be considered inconsequential, there are some regional pattern differences. For example, in ending type *.ki*, form 4 and 5 use the same signs, even though in form 4 the M17 (𓄀) and A1 (𓄁) are next to each other. For the attestations from Asyut, this does not matter, as both occur. However, Gebelein and Meir both only use form 4, where the Theban area only uses form 5. Thus, the separation between the long form and the compact form is of importance.

For the encoded sections of the *Coffin Texts*, there are a total of 287 attestations of the first-person stative.<sup>2161</sup> The ending type *.k* has 21 attestations, the ending type *.ki* has 105 attestations, the ending type *.kw* has 19 attestations and the ending type *.kwi* has a total of 142 attestations. Of all attestations,

<sup>2160</sup> Note that depending on the witness, there might have been only one ending type or graphical form, or multiple ending types and graphical forms in one witness.

<sup>2161</sup> Over a total of 63 witnesses.

Deir el-Bersha provided 82 attestations,<sup>2162</sup> Meir has 62,<sup>2163</sup> Asyut used 50,<sup>2164</sup> the Theban area gave 37,<sup>2165</sup> Saqqara provided 21,<sup>2166</sup> el-Lisht used 12,<sup>2167</sup> Gebelein<sup>2168</sup> and Beni Hasan<sup>2169</sup> have seven attestations and Aswan six attestations.<sup>2170</sup> Finally, there are two attestations from papyri, one from Pap.Berl. and one from P.Gard.2, and two attestations from a source with an uncertain provenance, Y1C.

The following figure shows the percentage of every ending type for every region (figure 5.5):

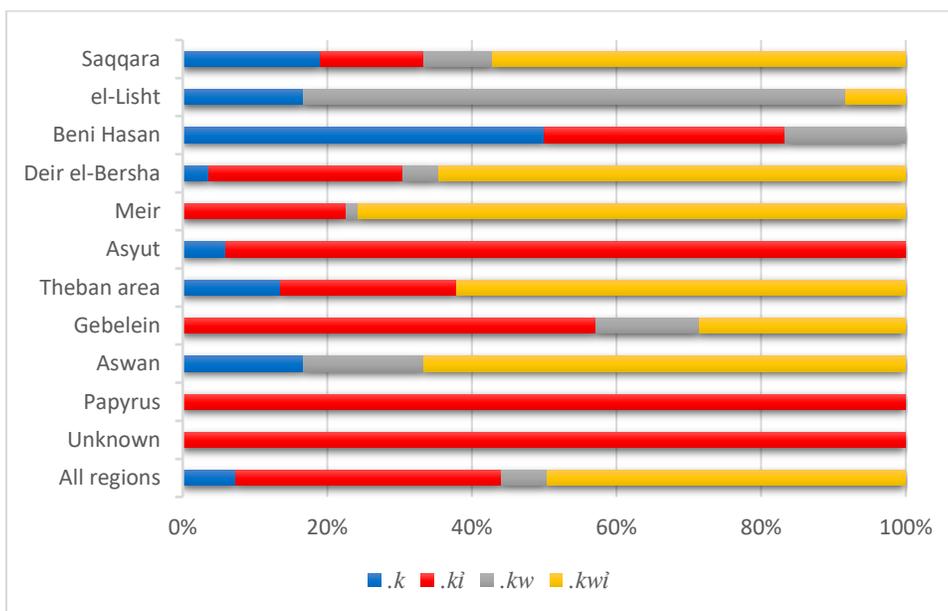


Figure 5.5 Percentage of the ending type of the first-person stative, sorted by region.

As figure 5.5 shows, it is rare that all ending types occur in one region. Only in Saqqara and Deir el-Bersha are all four ending types attested. However, both regions seem to have a preference for using the ending type *.kwi*, as in both cases it occurs around 60%. Additionally, in Deir el-Bersha, there seems to be a preference to use some type of classifier with the first-person stative, as only 9% of the attestations do not show any form of classifier with the first-person stative ending. Saqqara on the other

<sup>2162</sup> Over a total of 15 witnesses (B1Be, B1Bo, B2Bo, B4Bo, B1C, B5C, B9C, B15C, B17C, B1L, B2L, B4L, B1P, B2P, B1Y).

<sup>2163</sup> Over a total of 18 witnesses (M1C, M2C, M3C, M4C, M5C, M6C, M7C, M8C, M20C, M22C, M23C, M28C, M38C, M54, M57, M1NY, M2NY, M-Ann).

<sup>2164</sup> Over a total of 8 witnesses (S1C, S2C, S3C, S9C, S14C, S2P, S3P, S1Tü).

<sup>2165</sup> Over a total of 6 witnesses (T1Be, T2Be, T3Be, T1C, T3C, T3L).

<sup>2166</sup> Over a total of 6 witnesses (Sq1C, Sq2C, Sq7C, Sq1Sq, Sq7Sq, Sq8Sq).

<sup>2167</sup> Over a total of 2 witnesses (L1NY, L3Li).

<sup>2168</sup> Over a total of 2 witnesses (G1T, G2T).

<sup>2169</sup> Over a total of 2 witnesses (BH1Br, BH2C).

<sup>2170</sup> Over a total of 1 witness (A1C).

hand seems to be more comfortable with not writing the classifier, as 29% of the attestations do not have some sort of classifier.<sup>2171</sup>

In Deir el-Bersha, there is a unique feature that clearly separates it from the other witnesses, and which can be used as a provenance tool. In Deir el-Bersha, the A50 (𐎠) <sup>2172</sup> can be used as classifier for the witnesses that are dated to the later period of coffin creation in Deir el-Bersha, between the reigns of Amenemhat II and Sesostris III.<sup>2173</sup> In total, only 14 attestations with a classifier do not use the A50. However, this is not that remarkable, as the earlier period witnesses usually put the owner in the third person. The occurrence of a classifier or a lack of a classifier is not bound by period, as B4L occurs both with and without classifier, and uses A1 (𐎠) if a classifier is written, although all other later period attestations of a classifier always use the A50 classifier.<sup>2174</sup>

Another region which seems to follow a pattern is Asyut. As one can see above, the majority of its attestations are ending type *.ki*, with 6% of its attestations using ending type *.k*.<sup>2175</sup> Thus, there is a clear preference in the ending type used in Asyut. Although the actual graphical form of ending type *.ki* is varied, it is clear that it usually includes the classifier A1 (𐎠). There are only two more sections that show this clear preference for the ending type *.ki*, namely the two papyri, and Y1C. The fact that these four attestations seem to follow the Asyut pattern perfectly fits, as Y1C, Pap.Berl and P.Gard.2 are all suggested to originate from Asyut.<sup>2176</sup> Thus, it could be suggested that if the first-person stative is never written with an *w* in a support, it might originate from Asyut.

The attestations from el-Lisht seem to show a clear preference as well. Where ending type *.kw* is a minority for all the other regions, in el-Lisht it seems to be the preferred format instead. Although one case of the ending type *.kwi* occurs,<sup>2177</sup> and two cases of the ending type *.k*,<sup>2178</sup> it is clear that the witnesses from el-Lisht seem to dislike using the classifier with the first-person stative ending. Moreover, as the only instance of a classifier is a M17 (𐎠), it could be argued that there is no classifier in witnesses from el-Lisht at all. Even so, there seems to be a clear preference of writing an *w* and not using classifiers in el-Lisht.

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<sup>2171</sup> However, it is interesting that the use of humanoid figures only occurs in a total of 3 attestations, all from the same support (Sq7Sq), see table 5.191, ending type *.ki*, form 1. All other classifiers are or a M17 (𐎠) or a Z1 (𐎠), which can easily be lost.

<sup>2172</sup> However not exclusively so, as one can see in table 5.191, ending type *.ki* form 1 and 2 and type *.kwi* form 6. See Schenkel (1996), p. 124-127, for more detail regarding the use of the first person in the *Coffin Texts*.

<sup>2173</sup> Willems (1988), p. 74-81.

<sup>2174</sup> Based on the data currently available, it is not unlikely that the addition of new spells and witnesses might contradict this conclusion.

<sup>2175</sup> A total of three attestations out of 50. Note that all these cases represent a lack of space at the end of a column, thus the variation is due to practical reasons.

<sup>2176</sup> See Jürgens (1990), p. 55-56 for Y1C, Regulski (2015), p. 301 for Pap.Berl. and Schenkel (1996), p. 125 for P.Gard.2.

<sup>2177</sup> de Buck (1951) *CT IV*, p. 245,a. However, this attestation was based on a text not seen by de Buck himself.

<sup>2178</sup> de Buck (1951) *CT IV*, p. 306,b, although it needs to be noted that both these attestations are from the same support (L1NY) and same phrase. Moreover, I was not able to verify either case, as they are no longer visible.

In Meir, there is a clear preference of using a classifier, preferably using the ending type *.kwi*, which is used in 76% of the cases. Moreover, as 22% of the attestations use the ending type *.ki*, it is clear that in Meir one should expect the use of some type of classifier. There is only one attestation in which the classifier is absent,<sup>2179</sup> which is due to the fact that the stative ending was only added at a later date. This witness (M1NY) habitually uses a A40 () classifier,<sup>2180</sup> which does not occur in any other witness. It can be assumed that if there was space, the artist would have added the A40 as well. Beyond this point, Meir provides a large number of unique graphical forms,<sup>2181</sup> which shows that a large variety in exact classifier was visible, and that the use of a classifier was important, rather than the exact form.

Beni Hasan is one of the few regions that does not use the ending type *.kwi*. Instead, 50% of the attestations use ending type *.k*, 33% uses ending type *.ki* and 17% uses ending type *.kw*. However, these percentages involve significant uncertainty, as 50% only represents three attestations in the database. Moreover, these divisions actually represent two different witnesses. Ending type *.ki* is only used in BH2C, which are two attestations that occur in the same phrase.<sup>2182</sup> The other four attestations come from BH1Br. Thus, there is no clear regional pattern for Beni Hasan.<sup>2183</sup>

The Theban area seem to have a preference for using a classifier, as 62% of the attestations uses ending type *.kwi* and 24% uses ending type *.ki*. However, there is a final 14% of the attestations which use ending type *.k*. Ending type *.kw* does not seem to occur in the Theban area. Based on the witnesses which occur in the Theban area, it could be suggested that there is some influence based on the date of the witnesses. T1C only uses ending type *.k* and *.ki*, and is dated to the reign of Mentuhotep III-IV.<sup>2184</sup> T3L, which uses all three ending types, is dated to the reign of Sesostri I to Amenemhat II.<sup>2185</sup> The final three witnesses, T1Be, T2Be and T3Be, only use ending type *.kwi*. These witnesses are all dated to the reign of Sesostri III.<sup>2186</sup> Thus, it seems that over time the preference in the Theban area shifted towards the ending type *.kwi*. However, even though T1C and T3L both use the *.k* type ending, even in these witnesses the majority of the witnesses prefer to add some type of classifier to the ending, as T1C has three attestations without a classifier, and five with a classifier. T3L only has two attestations without a classifier, while having four attestations of ending type *.ki* and *.kwi* respectively. Thus, for the Theban area the preference would lie on using a classifier, usually A1 () or M17-A1 (), although T1Be does use the replacement M17 () or M17\*Z1 () instead.

Gebelein has only seven attestations, which except for one attestation,<sup>2187</sup> use a classifier with the ending. The preference seems to lie with the ending type *.ki*, although the *.kwi* is possible as well.

<sup>2179</sup> de Buck (1951) *CT IV*, p. 306,b (M1NY).

<sup>2180</sup> Schenkel (1996), p. 126.

<sup>2181</sup> See table 5.191, form 2, 3, 4, 13, 15, 17 and 19.

<sup>2182</sup> de Buck (1935) *CT I*, p. 325-327,c-a.

<sup>2183</sup> However, as BC2C uses M17 () as a classifier, it could be suggested that the use of a humanoid sign in the first-person stative is unlikely in Beni Hasan. However, this might simply represent the idiosyncratic habits of the artist.

<sup>2184</sup> Willems (1988), p. 110-114.

<sup>2185</sup> Willems (1988), p. 115.

<sup>2186</sup> Willems (1988), p. 114-115.

<sup>2187</sup> de Buck (1954) *CT V*, p. 158,b (G1T). However, the sign is badly made in the original, and as there is a type *.ki* in the same column, one could wonder if a mistake was made.

Beyond the preference for using a classifier, it is remarkable that the classifier group is always the same, using the M17\*A1 (𓄀𓄁) group next to each other in the column. It seems that the attestations from Gebelein prefer a compact format for the classifier group. However, it needs to be noted that this is based on two witnesses, G1T and G2T, which are assumed be part of the same assemblage.

As the attestations from Aswan are all based on the same witness, it would be assumptive to suggest a distinct pattern in Aswan based on this one source. Even so, there seems to be a preference to use an *w* in the ending, as only one attestation is without the *w*. Moreover, the preference lies in using an A1 (𓄀) as a classifier, as all attestations of ending type *.kwî* use form 6.

Note that it was attempted for all the witnesses to see if there is any reason behind the use of one ending type over another. However, the majority of the witnesses only have one ending type, while in the witnesses with multiple ending types there is often no clear reason behind the variation. However, sometimes a reason is visible, for example in spell 335. Here, T1C,a has ending type *.k*, where T1C,b has ending type *.ki*, which might be intentional to distinguish the two witnesses from each other. Or, in the case of Asyut, ending type *.k* is only used when the stative occurs at the end of the column, and is therefore only used out of practical reason. However, it was not possible to locate grammatical reasons for the use of the different ending types.

Although some overlap does exist, it is clear that there are regional preferences for the ending types of the first-person stative. However, as stated in chapter 5.2, all the following comments are based on the encoded sections of the database. Therefore, any additional attestations of the first-person stative might change these results in a meaningful manner. Nonetheless, it could be argued that the ending type of the first-person stative can be used as a tool to provide (or at least to confirm) provenance to a witness.

In Asyut there is the most clarity, as it nearly exclusively uses the ending type *.ki*. Thus, if an *w* is found with the first-person stative, it can be assumed that the witness does not originate from Asyut. In Deir el-Bersha, it is possible to differentiate between the other witnesses, although most clearly on the use of the A50 (𓄀) for the first person, which is only used during the later period of coffin decoration in Deir el-Bersha. Nonetheless, there is a clear preference of using an ending type which includes a classifier. The opposite is true in el-Lisht, where there is a preference of using ending type *.kw*, and the use of a classifier is rare. Meir on the other hand is an example where the use of a classifier seems preferred, even though the exact sign used for this classifier is dependent on the witness itself. Additionally, Meir has a high number of unique graphical forms for the ending types. In the Theban area there is a preference of using a classifier as well, although it seems that over time the preferred ending type moves from ending type *.ki* to ending type *.kwî*.

## 5.5. Conclusion and discussion

In this chapter it became clear that it is useful to study the graphical forms of the words of a text, in order to locate regional preferences. Both in the graphical forms of the verbal lemmas, and in the ending types and the graphical forms of the first-person stative, it was possible to see regional preferences. However, for both the lemmas and the first-person stative endings, it is clear that these

approaches cannot be used on their own, as they provide an exclusion based on features, rather than allocating a region based on a distinct feature. Thus, instead of a Y2 (—) classifier suggesting it comes from a specific region, it rather shows that it could not have come from a one or more regions. The same is true for first-person stative ending type .k, which would suggest that such a witness does not originate from Gebelein.

Nonetheless, specific results from this chapter need to be regarded with some reservation, as it only discusses a small section of the entire corpus of the *Coffin Texts*. Thus, suggestions and claims might be invalidated by the inclusion of more material. Due to the time intensive nature of this work it was necessary to limit the amount of data used, but this subject deserves more study, as it is clear that regional preferences can be revealed from the graphical form. 'More data' should be the preferred continuation of this work, especially for material that did not originate from Deir el-Bersha.

It was the intent of this chapter to show the potential of the study of the graphical forms of the *Coffin Texts*, which did provide results. Even though the results are based on exclusion rather than inclusion, it is possible to suggest a general region of origin based on the graphical form of a lemma. Even though this approach should only be used in conjunction with other methods, for example those discussed in chapter 3 and chapter 4, the multiplicity of approaches should allow the allocation of materials to their regions of origin.

## 6. Summary and recommendations

The work performed in this thesis served one main purpose, to try to move slightly closer to the potential evidence of dialect in the Ancient Egyptian language. Although this goal is still out of reach, it was suggested that if dialect itself cannot be approached, it should be possible to find signs of regional influence in the text, as a text is never written in a vacuum. Nonetheless, the underlying question for this work was always: *Is it possible to distinguish regional conditioned variation in Ancient Egyptian texts?* Thus, rather than providing the *why*, this study focussed on providing the *what*.

As any study into variation and patterns of variation needs plentiful data, the *Coffin Texts* were chosen as a valid subject for this study. It must be noted that this corpus has many issues, namely that it represents material only used for the elite of the elite and it is less clearly divined in Egyptology than the name would suggest. The main reason for the use of this corpus is based on the number of witnesses from a variety of regions that this corpus contains, and moreover, the format in which the *Coffin Texts* have been published support variation studies.<sup>2188</sup>

Using the *Coffin Texts* as corpus, a database<sup>2189</sup> was made to collect the texts and translations, to be used as data on which all other work for this thesis was based. Although the database was as first encoded with the inclusion of all possible data for every token, due to the time intensive nature of the encoding process, the focus was placed on the verbal forms only, even though the substantives, adjectives etc. were still encoded in a bare bones form. In this way, it was possible to encode a sufficient number of spells and witnesses, without losing important data along the way. Moreover, the verbal forms gave a strong base for comparison.

In order to deal with the data collected in the database, the work was divided into three distinct approaches to visualize the regional conditioned variation in the *Coffin Texts*. Thus, in the theme of *what*, it was only the intention to show that the variation existed, and could be associated with specific regions, rather than provide the pattern, or explain the variations between the patterns.

For the first approach (see chapter 3), the focus was placed on the sentence structure of the phrases which made up the spells. During encoding, it seemed that there were patterns in the sequence of words in a phrase, and their exact form. When set out as columns for every witness, with every identical phrase coloured for the sake of clarity, the file resembled images of chromosomes, when looked at from a distance. Thus, it was possible to apply the following metaphor to the spells: *Spells are proteins*.

As proteins are strings of amino-acids, spells could be considered to be similar, where a string of phrases would form a spell. Using this metaphor, it was decided that it might be worthwhile to eliminate the author from the process of sorting the spells based on their separate phrases. Moreover, if spells could be considered to behave like proteins, it would be possible to use bio-medical algorithms designed for DNA and protein comparison for *Coffin Texts* spells as well. Thus, using a binary approach to the

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<sup>2188</sup> See chapter 1 for more details.

<sup>2189</sup> See chapter 2 for more details.

allocation of variation,<sup>2190</sup> every phrase of every witness was allocated an amino-acid code, which allows the spell to be treated as a protein.

Next, the programs Iq-tree and Dendroscope were used to sort and visualise the different spells,<sup>2191</sup> to see if there were underlying patterns that suggest that the sentence structure of the spells was regionally conditioned. As discussed in detail in chapter 3, it was possible to distinguish between different regions based on the sentence structure. However, some issues with the protein-sequence method did occur, which can be corrected in the future.<sup>2192</sup> In general, it is suggested to use an alternative method for allocating amino-acid codes to the phrases than the binary approach on a sentence wide level. This would minimize the influence of spells with a low number of datapoints or unique variations, providing more stability for the program. Or, to make sure that every witness has at least 20 datapoints before using the Iq-tree program.

In chapter 3, based on the sentence structure it was possible to see regional patterns. Moreover, for some spells it was even possible to distinguish between different periods. Thus, the method was clearly capable to visualise the variation in a form that can be supported by existing approaches for provenance and dating.

Chapter 4 applied a second approach to visualise regional patterns that is related to the method used in chapter 3, but rather only applied to the verbal structure used in the phrases.<sup>2193</sup> As the sentence structure could be influenced by for example a genitival adjective, an attempt was made to look at the core of the structure of a phrase, excluding every aspect except the verbal forms. Using the same principles as were used in chapter 3, but focusing on the variation between lemma, position and morphology of the verbal forms, it was possible to create the same visualisation used for the sentence structure.<sup>2194</sup>

However, the issues that occurred in chapter 3 occurred in chapter 4 as well, especially the problematic underlying issues with a low number of datapoints. However, it was still possible to show regional patterns in the verbal structure, and moreover, in spells 94-96, the results of the verbal structure gave results that showed regional patterns which were not clearly visible in the sentence structure. Nonetheless, although the method used in chapter 4 was capable of visualising a regionally conditioned underlying structure in the verbal structure, the method seemed to function better as a supporting method for regional variation, rather than on its own.

As the third approach (see chapter 5), a more traditional Egyptological approach was used to locate patterns of regional variation in the *Coffin Texts*. As the verbal lemmas were encoded with all detail, including an image of the graphical form, it was possible to extract and collect these images for the verbal lemmas, so that they could be compared. As it was assumed that consciously or unconsciously

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<sup>2190</sup> Basically, there is variation, or there is no variation, without anything in between. For the reasoning why such a method was used, see chapter 3.2.1.1.

<sup>2191</sup> See chapter 3.2 for the full details regarding the method used.

<sup>2192</sup> See chapter 3.55 for more details.

<sup>2193</sup> See chapter 4.

<sup>2194</sup> See chapter 4.2 for more details.

there are preferences in how to write a word in every region, it was attempted to see if these preferences are visible, and if there are any patterns that even go beyond the separate lemmas. However, in order to keep the number of attestations for each lemma under control, only the data from the database was used.

It turned out that there are indeed regional preferences in the graphical forms of specific lemmas, although it is based on exclusion rather than inclusion. Thus, one can suggest that a graphical form does not belong to a specific region, rather than having a clear list of features that only occur in one region. Even though the majority of the regional preferences were based on the classifiers used, there were instances that only one graphical form of a spelling is attested in one region, where other regions use multiple graphical forms. Nonetheless, it was shown that the graphical forms of a lemma can contain regional preferences. However, collecting these preferences is time-intensive, and might be disproven when material outside the database was included.

Section 5.4 included a discussion regarding the regional aspects visible in the first-person stative endings, which showed regional preferences based on ending type and graphical form. Thus, it is not only possible to show regional preferences based on the graphical form of the verbal lemmas, but even based on the morphological features of a verbal form. Moreover, it was possible to show the evolution of the ending type used in Deir el-Bersha and the Theban area. However, this was the only morphological feature in which regional patterns were found, as other avenues came up short.

Returning to the question stated above: *Is it possible to distinguish regional conditioned variation in Ancient Egyptian texts?* Based on the work performed for this thesis, the answer is clearly positive. Even though the borders in the three approaches are often fuzzy, or provide problematic results, it cannot be denied that in a corpus like the *Coffin Texts*, it is possible to find patterns that resemble regionally conditioned variation. Therefore, it could be suggested that finding these regional patterns should be possible in other types of texts as well.

Thus, for the work provided here, there are two main paths forward.

The first path forward is to enhance the results gathered in this study. As most of the work was restricted by the material that was collected in the database, it represents only a small fragment of the entire corpus. Thus, the inclusion of the entire corpus of the *Coffin Texts* would be ideal, if rather ambitious. The additional data can provide additional support for the results, or even stabilise results that are currently problematic. Additionally, it would be useful to remove the final issues from the protein-sequence method used in chapter 3 and 4, by using a word by word amino-acid coding, rather than only sentence based.<sup>2195</sup>

The second path forward is to export the methods discussed in this work to material that lies outside the *Coffin Texts*, and preferably different periods as well. This would allow the comparison between the *Coffin Texts* and other material, to see if the patterns found in the *Coffin Texts* are actually features of the region, or if they represent regional patterns in the *Coffin Texts* alone. Moreover, to test the viability

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<sup>2195</sup> See chapter 3.2.2.1 for more details.

of the protein-sequence method, it might be worthwhile to export this method to another domain entirely. Even though the approach of chapter 5 is only applicable to Egyptology, or any other pictographic language, the methods of chapter 3 and 4 should be applicable in other languages and domains as well.

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# Appendix 1. *Coffin Texts* supports

The following appendix serves as a list of the supports<sup>1</sup> used for this work. Note that this is not a complete list of all the supports that carry *Coffin Texts*. As this list is primarily based on the same type of list in Willems,<sup>2</sup> references to this list have been excluded. However, more recent publications with the same type of list, have been included. Note that the Sigla of the coffins refer to their form as used in de Buck, and do not always refer to the updated sigla used in Willems.<sup>3</sup>

The following list is organised by region, and gives the siglum, the name of the owner<sup>4</sup> of the support, the gender<sup>5</sup> of the owner, the provenance of the support, the date of the support, based on dynasty and reign,<sup>6</sup> the type of object, the type of script used for the *Coffin Texts*<sup>7</sup> and the inventory number.<sup>8</sup>

Finally, a bibliographical list is given below each support.

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<sup>1</sup> The name support was used here, as the carriers of *Coffin Texts* can be more than only coffins, such as papyrus and tomb chamber walls as well.

<sup>2</sup> Willems (1988), p. 19-40. Please note that any other mentions of the supports in the same work have been included.

<sup>3</sup> Willems (2014) p. 230-315.

<sup>4</sup> In cases of usurpation or additional names for the owner, all the names are given.

<sup>5</sup> Based on the gender used in the *Coffin Texts*, even in cases where the coffin was usurped by a different person with a different gender.

<sup>6</sup> Based on Willems (1988).

<sup>7</sup> Based on Fischer (1976) p. 41 (fig. 4). Note that this refers to the *Coffin Text* material only, as often multiple types of script are used on the support itself, for example the ornamental texts, which are usually type 1, which are hieroglyphic signs with internal detail.

<sup>8</sup> If applicable. For material without inventory numbers, the current location (to my knowledge) is mentioned instead.

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>A1C</b>	<i>ḥkꜣ-t</i>	male	Aswan	11	Mentuhotep II	Coffin	3b-4, closer to 4	Cairo CG 28127 / JdE 36418

Cecil (1903), p. 69-70; Jéquier (1911); Porter & Moss (1937), p. 241, 244; Grdseloff (1951), p. 135-137; Neugebauer & Parker (1960), p. 14-15, pl. 14-15; Settgast (1963), p. 117, plate II; Willems (1983); Willems (1988), p. 109-110; Lapp (1993), p. 272-273, pl. 40-42; Willems (1996).

<b>B1Be</b>	<i>sn</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Coffin bottom	3b-4	Berlin 14385
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Schack-Schackenburg (1903); Äg. Ins. Berlin (1913), p. 213; Grapow (1909), p. 77-81; Porter & Moss (1934), p. 187; Piankoff (1974), pl. 8-9; Willems, (1988), p. 78; Lapp (1993), p. 276-277.

<b>B1Bo</b>	<i>dḥwty-nḥt</i>	male	Deir el-Bersha	Late 11 - early 12	-	Outer coffin	3a, incised	Boston MFA 20.1822-27
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Dunham (1921), p. 44; Breasted (1922), p. 308, fig. 63; Porter & Moss (1934), p. 179; Dunham & Smith (1949); Terrace (1968); D'Auria & Leveque (1988); Willems (1988), p. 70-74; Lapp (1993), p. 276-277. Images available online: <https://collections.mfa.org/objects/142815/front-side-panel-of-outer-coffin-of-djehutynakht?ctx=4687addb-3b82-435f-9d2b-c6f9c674737e&idx=0>; <https://collections.mfa.org/objects/142816/back-side-panel-of-the-outer-coffin-of-djehutynakht?ctx=a0bbd42e-ca60-47cc-805d-1327ef6bb26e&idx=0>; <https://collections.mfa.org/objects/142817/head-end-panel-from-the-outer-coffin-of-djehutynakht?ctx=a5641cda-7b1c-4679-84ff-998eb80319b2&idx=0>; <https://collections.mfa.org/objects/142818/foot-end-panel-from-the-outer-coffin-of-djehutynakht?ctx=cf55f30a-e01e-4ce5-891c-5f23ff542e1b&idx=0>; <https://collections.mfa.org/objects/142819/lid-of-the-outer-coffin-of-djehutynakht?ctx=5f48e922-055e-40dd-bf76-f76a41359b96&idx=0>; <https://collections.mfa.org/objects/142820/base-of-the-outer-coffin-of-djehutynakht?ctx=67ec4fe0-dad4-433b-bcd0-0948a5d58e28&idx=0> (accessed 16-07-2020).

<b>B2Bo</b>	<i>dḥwty-nḥt</i>	male	Deir el-Bersha	Late 11 - early 12	-	Inner coffin	3a, incised	Boston MFA 21.962-63
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Porter & Moss (1934), p. 179; Terrace (1968); D'Auria & Leveque (1988); Willems (1988), p. 70-74; Lapp (1993), p. 276-277, pl. 15, 44,b-c. Images available online: <https://collections.mfa.org/objects/143901/lid-from-inner-coffin-of-governor-djehutynakht?ctx=d310a1a2-ece9-4f8f-ab47-bffed9683793&idx=0>; <https://collections.mfa.org/objects/143900/inner-coffin-of-governor-djehutynakht?ctx=ad642349-d291-420e-aadc-27da2cbdb87a&idx=4>; <https://collections.mfa.org/objects/334434/head-end-of-the-inner-coffin-of-governor-djehutynakht?ctx=ad642349-d291-420e-aadc-27da2cbdb87a&idx=11> (accessed 16-07-2020).

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>B3Bo</b>	<i>dhwty-nht</i>	female	Deir el-Bersha	Late 11 - early 12	-	Middle coffin	3b	Boston MFA 21.964-65

Porter & Moss (1934), p. 179; Terrace (1968); D'Auria & Leveque (1988); Willems (1988), p. 70-74; Lapp (1993), p. 276-277. Images available online: <https://collections.mfa.org/objects/334434/head-end-of-the-inner-coffin-of-governor-djehutynakht?ctx=ad642349-d291-420e-aadc-27da2cbdb87a&idx=11>; <https://collections.mfa.org/objects/334434/head-end-of-the-inner-coffin-of-governor-djehutynakht?ctx=ad642349-d291-420e-aadc-27da2cbdb87a&idx=11> (accessed 16-07-2020)

<b>B4Bo</b>	<i>dhwty-nht</i>	female	Deir el-Bersha	Late 11 - early 12	-	Inner coffin	3b, incised	Boston MFA 21.966-67
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Porter & Moss (1934), p. 179; Terrace (1968); D'Auria & Leveque (1988); Willems (1988), p. 70-74; Lapp (1993), p. 276-277. Images available online: <https://collections.mfa.org/objects/143904/inner-coffin-of-lady-djehutynakht?ctx=2a9a0911-9563-4607-a41a-db4079dbec46&idx=0>; <https://collections.mfa.org/objects/143905/lid-from-inner-coffin-of-lady-djehutynakht?ctx=43cfca8c-3acb-47a3-b55e-68751d6d8662&idx=0> (accessed 16-07-2020).

<b>B1C</b>	<i>spi</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Outer coffin	3b	Cairo CG 28083 / JdE 32868
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Daressy (1900), p. 32-40; Lacau (1904,b), p. 170-199; Lacau (1906,b), pl. XI, XXIV, XXV; Porter & Moss (1934), p. 183; Piankoff (1974), pl. 1-7; Lilyquist (1979), fig. 141-143; Willems (1988), p. 75-77; Lapp (1993), p. 276-277.

<b>B3C</b>	<i>s3.t-hd-htp</i>	female	Deir el-Bersha	12	Amenemhat I – Amenemhat II	Inner coffin	3b, partially incised.	Cairo CG 28085
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Daressy (1900), p. 21-22; Lacau (1904,b), p. 201-221; Lacau (1906,b), pl. XI, XXVI, LVI; Porter & Moss (1934), p. 184; Willems (1988), p. 74; Lapp, 1993, p. 276-277, pl. 17.

<b>B4C</b>	<i>s3.t-hd-htp</i>	female	Deir el-Bersha	12	Amenemhat I – Amenemhat II	Outer coffin	3b, partially incised	Cairo CG 28086
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Daressy (1900), p. 21-22; Lacau (1904,b), p. 222-238; Porter & Moss (1934), p. 184; Willems (1988), p. 74; Lapp (1993), pp. 276-277.

<b>B5C</b>	<i>dhwty-htp</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Inner coffin	3b	Cairo JdE 37566
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Kamal (1902), p. 278-280; Schäfer & Andrae (1925), p. 293; Porter & Moss (1934), p. 185; Willems (1988), p. 77-78, 164, fig. 14; Lapp (1993), p. 278-279, pl. 14,c.

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>B6C</b>	<i>ḥ3-nḥt</i>	male	Deir el-Bersha	12	Amenemhat I	Coffin	3b, incised	Cairo CG 28094

Kamal (1901,a), p. 35-36; Lacau (1906,a), p. 65-71; Lacau (1906,b), pl. XXIX; Willems (1983-1984), p. 93-94; Willems (1988), p. 70-74; Lapp (1993), p. 276-277, pl. 13,a, 16.

<b>B7C</b>	<i>dḥwty-ḥtp</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Coffin	3b	Cairo JdE 37567
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Willems (1988), p. 77-78; Lapp (1993), p. 278-279.

<b>B9C</b>	<i>imn-m-ḥ3.t</i>	male	Deir el-Bersha	12	Amenemhat II	Inner coffin	3b, partially incised	Cairo CG 28091
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Kamal (1901,a), p. 24-28; Lacau (1906,a), p. 37-51; Lacau (1906,b), pl. XIII, XXVIII; Porter & Moss (1934), p. 184; Willems (1988), p. 74-75; Lapp (1993) p. 274-275, pl.13,b.

<b>B10C</b>	<i>imn-m-ḥ3.t</i>	male	Deir el-Bersha	12	Amenemhat II	Outer coffin	3b	Cairo CG 28092
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Kamal (1901,a), p. 20-24; Lacau (1906,a), p. 51-64; Porter & Moss (1934), p. 184; Willems (1988), p. 74-75; Lapp (1993), p. 274-275.

<b>B12C</b>	<i>iḥ3</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Inner coffin	3b	Cairo CG 28089
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Lacau (1906,a), p. 20-30; Lacau (1906,b), pl. XII, XXIII; Porter & Moss (1934), p. 185; Willems (1988), p. 78; Lapp (1993), p. 274-275.

<b>B13C</b>	<i>iḥ3</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Outer coffin	3b-4	Cairo CG 28090
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Lacau (1906,a), p. 30-37; Porter & Moss (1934), p. 185; Willems (1988), p. 78; Lapp (1993), p. 274-275.

<b>B15C</b>	<i>dḥwty-nḥt</i>	male	Deir el-Bersha	12	Amenemhat II	Coffin	3b	Cairo CG 28123
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Kamal (1901,b), p. 217-221; Lacau (1906,a), p. 136-142; Porter & Moss (1934), p. 185; Willems (1988), p. 74-75; Lapp (1993), p. 278-279.

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>B16C</b>	<i>nfri</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Outer coffin	3b-4	Cairo CG 28088

Daressy (1900), p. 40-41; Lacau (1902), p. 90-91; Lacau (1906,a), p. 10-20; Lacau (1906,b), pl. XXVII; Blackman (1931), p. 144; Porter & Moss (1934), p. 184; Allen (1976); Schenkel (1978); Willems (1988), p. 75-77; Lapp (1993), p. 274-275.

<b>B17C</b>	<i>nfri</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Inner coffin	3b	Cairo CG 28087
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Daressy (1900), p. 40-41; Lacau (1906,a), pp. 1-9; Lacau (1906), pl. XII; Porter & Moss (1934), p. 184; Davies N. M. (1936), pl. V; Willems (1988), p. 75-77; Lapp (1993), p. 274-275, pl. 13,c.

<b>B1L</b>	<i>gwr</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Inner coffin	3b	BM EA 30840
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Budge (1904), p. 57-58, pl. IV; Hall (1930), p. 238; Porter & Moss (1934), p. 187; Edwards (1938), p. 29, pl. IX; Willems (1988), pp. 75-77; Lapp (1993), p. 276-277. Images available online: [https://www.britishmuseum.org/collection/object/Y\\_EA30840](https://www.britishmuseum.org/collection/object/Y_EA30840) (accessed 16-07-2020).

<b>B2L</b>	<i>gwr</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Outer coffin	3b	BM EA 30839
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Budge (1904), p. 47-48; Porter & Moss (1934), p. 187; Edwards (1938), p. 27-28; Willems (1988), p. 75-77; Lapp (1993), p. 276-277, pl. 18; Strudwick (2006), pp. 81-83. Images available online: [https://www.britishmuseum.org/collection/object/Y\\_EA30839](https://www.britishmuseum.org/collection/object/Y_EA30839) (accessed 16-07-2020).

<b>B3L</b>	<i>šn</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Inner coffin	3b	BM EA 30842
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Porter & Moss (1934), p. 187; Edwards (1938), p. 29; Spencer (1982), p. 171-172, pl. 24; Willems (1988), p. 75-77, 176, fig. 18; Lapp (1993), p. 276-277; Taylor & Strudwick (2005), p. 46-47. Images available online: [https://www.britishmuseum.org/collection/object/Y\\_EA30842](https://www.britishmuseum.org/collection/object/Y_EA30842) (accessed 16-07-2020).

<b>B4L</b>	<i>sn</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Outer coffin	3b	BM EA 30841
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Budge (1904), p. 48-49; Porter & Moss (1934), p. 187; Rammant Peeters (1973), pl. IV,1 (incorrectly attributed to B5L); Lesko (1979), cover; Willems (1988), p. 75-77; Lapp (1993), p. 276-277; Pinch (1994), p. 33, fig.14. Images available online: [https://www.britishmuseum.org/collection/object/Y\\_EA30841](https://www.britishmuseum.org/collection/object/Y_EA30841) (accessed 16-07-2020).

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>B1P</b>	<i>spi</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Outer coffin	3b	Louvre E 10779A

Daressy (1900), p. 26; Boreux (1932), p. 175; Davies (1977), p. 109, pl. XVII,1; Nibbi (1981), cover; Nibbi (1986), pl. I; Willems (1988), p. 75-77; Lapp (1993), p. 276-277.

<b>B2P</b>	<i>spi</i>	male	Deir el-Bersha	12	Sesostris II – Sesostris III	Inner coffin	3b	Louvre E 10799B
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Daressy (1900), p. 26; Boreux (1932), p. 107-109, pl. IX; Porter & Moss (1934), p. 185; Vandier (1952), p. 13; Nibbi (1986), pl. II; Willems (1988), p. 75-77, 132, fig. 8-9; Lapp (1993), p. 276-277.

<b>B1Y</b>	<i>dhwtj-nht</i>	male	Deir el-Bersha	12	Amenemhat II	Coffin	3b	Yale 1937.5903
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Newberry (1914), p. 36; Porter & Moss (1934), p. 183; Scott III (1986), p. 72; Willems (1988), p. 80; Lapp (1993), p. 278-279.

<b>BH1Br</b>	<i>m3</i>	male	Beni Hasan	12	Amenemhat II - Sesostris III	Coffin	-	Brussels E5037
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Garstang (1907), p. 150 (fig.148), 192-193, pl. IX; Speleers (1923), p. 22-29 (85); Porter & Moss (1934), p. 162; Werbrouck (1934), pl. 85; Willems (1988), p. 66-67; Seipel (1989), p. 91-95; Lefebvre & Van Rinsveld (1990), p. 245-246; Lapp (1993), p. 278-279.

<b>BH2C</b>	<i>skr-m-h3.t</i> <i>/ t3wi</i>	male	Beni Hasan	11-12	Mentuhotep IV	Outer coffin	-	Cairo JdE 37564 b
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Lacau (1904,a), p. 233-237, pl. IV, VI; Garstang (1907), p. 79-89; Porter & Moss (1934), p. 161; Ruffle (1977), p. 210; Willems (1988), p. 64-65; Lapp (1993), p. 278-279.

<b>BH5C</b>	<i>hnm-nhti</i>	Male	Beni Hasan	11	Late 11th dynasty- Amenemhat I	Coffin	3a	Cairo JdE 37569
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Garstang (1907), p. 89-98, 164; Porter & Moss (1934), p. 162; Willems (1988), p. 64-65, 128, fig. 4; Lapp (1993), p. 278-279, pl. 11.

<b>BH10x</b>	<i>ntr-nht</i>	female	Beni Hasan	11-12	Mentuhotep IV – Amenemhat I	Outer coffin	3a	Oxford E3906
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Garstang (1907), p. 89-92; Blackman (1910), p. 116-127; Blackman (1911), p. 65-66; Porter & Moss (1934), p. 162; Willems (1988), p. 64-65; Lapp (1993), p. 278-279.

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>BH30x</b>	<i>hnm-htp</i>	male	Beni Hasan	-	-	Outer coffin fragments	-	Oxford E3908

Blackman (1911), p. 54-65; Porter & Moss (1934), p. 162; Willems (1988), p. 67; Lapp (1993), p. 280-281.

<b>G1T</b>	<i>ikr</i>	male	Gebelein	11	Mentuhotep II	Inner coffin	3b-4, closer to 4	Turin 15.774
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Porter & Moss (1937), p. 163; Neugebauer & Parker (1960), p. 12-13, pl. 11-13; Hornung (1973), pl. II; Willems (1983); Willems (1988), p. 109-110; Lapp (1993), p. 282-283.

<b>G2T</b>	<i>ikr</i>	male	Gebelein	11	Mentuhotep II	Side of outer coffin	3b-4, closer to 4	Turin, now perished.
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Willems (1988), p. 109-110; Lapp (1993), pp. 282-283.

<b>L1Li</b>	<i>ssnb-n=f</i>	male	el-Lisht	12	Amenemhat III	Outer Coffin	3a	In el-Lisht
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Gautier & Jéquier (1902), p. 76, pl. XVI-XXVI; Porter & Moss (1934), p. 84; Willems (1988), p. 104-105; Lapp (1993), p. 286-287; Willems (2018).

<b>L2Li</b>	<i>ssnb-n=f</i>	male	el-Lisht	12	Amenemhat III	Inner coffin	3a	In el-Lisht
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Gautier & Jéquier (1902), p. 77; Porter & Moss (1934), p. 84; Willems (1988), p. 104-105; Lapp (1993), p. 286-287; Willems (2018).

<b>L3Li</b>	<i>nht</i>	male	el-Lisht	12	Amenemhat II	Outer coffin	3b	In el-Lisht
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Gautier & Jéquier (1902), p. 83-85, pl. XXVII-XXVIII; Porter & Moss (1934), p. 84; Willems (1988), p. 104-105, 230, fig. 29; Lapp (1993), p. 284-285.

<b>L1NY</b>	<i>hty</i>	male	el-Lisht	12	Amenemhat II	Coffin	3b	MMA 32.1.133
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Hayes (1953), p. 315-316; Willems (1988), p. 104-105; Lapp (1993), p. 286-287; Arnold (2007), p. 51. Images available online:

<https://www.metmuseum.org/art/collection/search/555675?searchField=All&sortBy=Relevance&ft=32.1.133&offset=0&rpp=20&pos=1> (accessed 16-07-2020).

<b>M-Ann</b>	<i>hw.t-hr-m-h3.t</i>	male	Meir	12	Sesostris I	Coffin	-	-
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Kamal (1912), p. 122-127; Kamal (1914), p. 48-54; Porter & Moss (1934), p. 256; Willems (1988), p. 97-98; Lapp (1993), p. 288-289.

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>M1Be</b>	<i>snbi</i>	female	Meir	12	Amenemhat II	Coffin	3a	Berlin 70/71; Ident.Nr. ÄM 32320

Ägy. Mus. Berlin (1980), p. 46-47; Staatliche Museen Preussischer Kulturbesitz (1981), p. 88-89; Willems (1988), p. 97-98, 137, fig. 10. Images available online: [http://www.smb-digital.de/eMuseumPlus?service=direct/1/ResultLightboxView/result.t1.collection\\_lightbox.\\$TspTitleImageLink.link&sp=10&sp=Scollection&sp=SfieldValue&sp=0&sp=3&sp=3&sp=Slightbox\\_3x4&sp=0&sp=Sdetail&sp=0&sp=F&sp=T&sp=0](http://www.smb-digital.de/eMuseumPlus?service=direct/1/ResultLightboxView/result.t1.collection_lightbox.$TspTitleImageLink.link&sp=10&sp=Scollection&sp=SfieldValue&sp=0&sp=3&sp=3&sp=Slightbox_3x4&sp=0&sp=Sdetail&sp=0&sp=F&sp=T&sp=0) (accessed 16-07-2020).

<b>M1C</b>	<i>rr.(w)t</i> ( <i>s3.t-h3.ty-</i> <i>ˆ-rr.(w)t</i> )	male?	Meir	12	Amenemhat II	Inner coffin	3b	Cairo JdE 42949
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Kamal (1914), p. 61-62; Porter & Moss (1934), p. 256; Willems (1988), p. 98-99; Lapp (1993), p. 288-289, pl. 19,b, 22.

<b>M2C</b>	<i>hnm-htp /</i> <i>hnn</i> (usurped)	male	Meir	12	Amenemhat II	Coffin	3a	Cairo JdE 42947
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Kamal (1914), p. 55-56; Porter & Moss (1934), p. 256; Willems (1988), p. 98-99; Lapp (1993), p. 290-291, pl. 44,a.

<b>M3C</b>	<i>snbi / wh-</i> <i>htp</i> (usurped)	female	Meir	12	Amenemhat I – Amenemhat II	Coffin	3a	Cairo JdE 42825
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Kamal (1911), p. 33-34; Porter & Moss (1934), p. 256; Willems (1988), p. 97-98; Lapp (1993), p. 286-287; Meyer-Dietrich (2006).

<b>M4C</b>	<i>snbi/ snb-</i> <i>imy</i>	male	Meir	12	Amenemhat II	Coffin	3a	Cairo JdE 42950
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Kamal (1912), p. 118-120; Porter & Moss (1934), p. 256; Willems (1988), p. 97-98; Lapp (1993), p. 290-291.

<b>M5C</b>	<i>hw.t-hr-</i> <i>nht-t / nht-t</i>	female	Meir	12	Amenemhat I – Amenemhat II	Coffin	3b	Cairo JdE 42827
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Kamal (1911), p. 35-36; Porter & Moss (1934), p. 256; Willems (1988), p. 96-97; Lapp (1993), p. 288-289, pl. 19,a, 20.

<b>M6C</b>	<i>snbi</i>	male	Meir	12	Amenemhat I – Amenemhat II	Coffin	3a	Cairo JdE 42827
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Kamal (1911), p. 28-31; Porter & Moss (1934), p. 249; Willems (1988), p. 97-98, 166, fig. 15; Lapp (1993), p. 290-291.

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>M7C</b>	<i>wr-nfr</i>	male	Meir	12	Sesostris II – Sesostris III	Coffin	3b	Cairo CG 28037
Lacau (1904,b), p. 108-116; Porter & Moss (1934), p. 256; Willems (1988), p. 100; Lapp (1993), p. 286-287, pl. 23.								
<b>M8C</b>	<i>wr-s-nfr</i>	male	Meir	12	Sesostris II – Sesostris III	Coffin	3b	Cairo CG 28038
Lacau (1904,b), p. 116-122; Lacau (1906,b), pl. VIII; Porter & Moss (1934), p. 256; Willems (1988), p. 100; Lapp (1993), p. 286-287, pl. 19,c.								
<b>M13C</b>	<i>nht</i>	male	Meir	12	Sesostris I – Amenemhat II	Coffin	-	Cairo CG 28055
Lacau (1904,b), p. 145-150; Porter & Moss (1934), p. 256; Willems (1988), p. 97-98; Lapp (1993), p. 288-289.								
<b>M20C</b>	-	-	Meir	-	-	Coffin lid	3a	Cairo CG 28042
Lacau (1904,b), p. 135-136; Porter & Moss (1934) p. 257.								
<b>M21C</b>	-	-	Meir	-	-	Coffin bottom	3b	Cairo JdE 43004
Unpublished								
<b>M22C</b>	-	-	Meir	-	-	Coffin fragments	3b	Cairo JdE 42929
Unpublished								
<b>M23C</b>	-	-	Meir	-	-	Coffin fragments	3a	Cairo CG 28076
Lacau (1904,b), p. 168; Lacau (1904,c), p. 63-66 (B); Porter & Moss (1934), p. 257.								
<b>M24C</b>	<i>snnw</i>	male	Meir	12	Sesostris I	End fragments of coffin	3b	Cairo CG 28077
Lacau (1904,b), p. 168; Porter & Moss (1934), p. 257; Willems (1988), p. 97-98.								
<b>M25C</b>	<i>nfr-szb</i>	female	Meir	12	-	Coffin fragments	3b	Cairo CG 28078
Lacau (1904,b), p. 168; Porter & Moss (1934), p. 257.								

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>M28C</b>	<i>wh-htp</i>	male	Meir	12	Sesostris I	Coffin back, front, lid	3a	Cairo CG 28040

Daressy (1894), p. 130-131; Lacau (1904,b), p. 126-132; Porter & Moss (1934), p. 256-257; Willems (1988), p. 97-98; Lapp (1993), p. 286-287.

<b>M30C</b>	-	-	Meir	-	-	Coffin fragment	3b	Cairo
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Unpublished

<b>M31C</b>	-	-	Meir	-	-	Coffin fragment	3a	Cairo
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Unpublished

<b>M37C</b>	<i>snbi</i>	male	Meir	12	Amenemhat I – Amenemhat II	Coffin	3a	Cairo CG 28041
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Daressy (1894), p. 131-132; Lacau (1904,b), p. 132-135; Lacau (1906,b), pl. XVII; Porter & Moss (1934), p. 256-257; Willems (1988), p. 97-98; Lapp (1993), p. 290-291.

<b>M38C</b>	-	male	Meir	12	Amenemhat I – Amenemhat II	Coffin foot	-	Cairo CG 28047
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Lacau (1904,b), p. 140; Porter & Moss (1934), p. 257; Willems (1988), p. 97-98.

<b>M46C</b>	-	male?	Meir	-	-	Coffin bottom	-	Cairo CG 28056
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Lacau (1904,b), p. 151-152; Porter & Moss (1934), p. 257.

<b>M54C</b>	<i>hnm-htp</i>	male	Meir	12	Amenemhat II	Coffin lid	-	Cairo CG 28074
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Daressy (1889), p. 80 (XX); Lacau (1904,b), p. 166-167; Willems (1988), pp. 97-98.

<b>M57C</b>	<i>sbk-hr-hb</i>	male	Meir	12	-	Coffin head, front	-	Cairo
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Willems (1988), p. 100-101.

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>M1NY</b>	<i>wh-ḥtp</i>	male	Meir	12	Amenemhat II	Coffin	3a	MMA 12.182.132A-B
Kamal (1912), p. 108-110; Hayes (1953), p. 316; Lilyquist, Dorman & Russmann (1983), p. 22-23; Willems (1988), p. 98-99; Lapp (1993), p. 286-287, pl. 21,a. Images available online: <a href="https://www.metmuseum.org/art/collection/search/546303?searchField=All&amp;sortBy=Relevance&amp;ft=12.182.132&amp;offset=0&amp;rpp=20&amp;pos=3">https://www.metmuseum.org/art/collection/search/546303?searchField=All&amp;sortBy=Relevance&amp;ft=12.182.132&amp;offset=0&amp;rpp=20&amp;pos=3</a> (accessed 16-07-2020).								
<b>M2NY</b>	<i>ḥpy- ḥn.ty=fy</i>	male	Meir	12	Amenemhat II – Sesostris III	Outer coffin	3b	MMA 12.183.11 A
Kamal (1914), p. 83-86; Porter & Moss (1934), p. 256; Hayes (1953), p. 314; Willems (1988), p. 99-100; Lapp (1993), p. 288-289. Images available online: <a href="https://www.metmuseum.org/art/collection/search/545442?searchField=All&amp;sortBy=Relevance&amp;ft=12.183.11&amp;offset=0&amp;rpp=20&amp;pos=3">https://www.metmuseum.org/art/collection/search/545442?searchField=All&amp;sortBy=Relevance&amp;ft=12.183.11&amp;offset=0&amp;rpp=20&amp;pos=3</a> (accessed 16-07-2020).								
<b>MC105</b>	<i>šdi/ didi.w</i> (usurped)	female	Mentuhotep cemetery	11	Mentuhotep II - Mentuhotep III-IV	Coffin	3b	Cairo JdE 51875
Porter & Moss (1927), p. 652; Willems (1988), p. 116; Lapp (1993), p. 310-311.								
<b>S1C</b>	<i>msḥt(i)</i>	male	Asyut	12	-	Inner coffin	3a-3b, with blue filling	Cairo CG 28118
Daressy (1900); Lacau (1906,a), p. 101-128; Lacau (1906,b), pl. IX; Porter & Moss (1934), p. 265; Neugebauer & Parker (1960), p. 4-5, pl. 1-2; Lapp (1993), p. 294-295; Hannig (2006), p. 34, 164-168, 439-441; Zitman (2010,a), p. 157-161; Zitman (2010,b), p. 110-111.								
<b>S2C</b>	<i>msḥt(i)</i>	Male	Asyut	12	-	Outer coffin	3a-3b, with blue filling	Cairo CG 28119
Lacau (1906,a), p. 129-133; Porter & Moss (1934), p. 265; Lapp (1993), p. 294-295, pl.24; Hannig (2006), p. 169-174, 442-444; Zitman (2010,a), p. 157-161; Zitman (2010,b), p. 110-111.								
<b>S3C</b>	<i>it-ib</i>	male	Asyut	12	-	Coffin	3a-3b, with blue filling	Cairo JdE 36444
Chassinat & Palanque (1911), p. 191-214; Porter & Moss (1934), p. 267; Neugebauer & Parker (1960), p. 6, pl. 3-4; Lapp (1993), p. 292-293; Hannig (2006), p. 175-177, 445-448; Zitman (2010,a), p. 263-283; Zitman (2010,b), pp. 110-111.								

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>S5C</b>	ⲧⲃⲱⲃⲱ	male	Asyut	12	Sesostris I – Amenemhat II <sup>9</sup>	Coffin	3a	Cairo JdE 45064

Kamal (1916), p. 113-114; Porter & Moss (1934), p. 268; Neugebauer & Parker (1960), p. 18-19, pl. 20-21; Lapp (1993), p. 296-297, pl. 25; Hannig (2006), p. 181-185, 453-456; Zitman (2010,a) p. 313-318; Zitman (2010,b), p. 110-111.

<b>S6C</b>	ⲥⲱⲓ-ⲛ-ⲥⲕⲣ / ⲥⲧⲱ (usurped)	female	Asyut	12	-	Coffin	3a	Cairo JdE 36320 / CG 28131
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Chassinat & Palanque (1911), p. 125-134, pl. XXIV-XXV; Neugebauer & Parker (1960), p. 7, pl. 5-6; Lapp (1993), p. 296-297; Hannig (2006), p. 186-189, 457-461; Zitman (2010,a), p. 313-318; Zitman (2010,b), pp. 110-111.

<b>S9C</b>	ⲧⲃⲱⲃⲱ	male	Asyut	12	Sesostris I – Amenemhat II <sup>10</sup>	Coffin	3a	Cairo JdE 44979
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Kamal (1916), p. 110-111; Porter & Moss (1934), p. 268; Neugebauer & Parker (1960), p. 17, pl. 18-19; Lapp (1993), p. 296-297; Hannig (2006), p. 198-201, 470-473; Zitman (2010,a), p. 313-318; Zitman (2010,b), p. 110-111.

<b>S10C</b>	ⲓⲣ / ⲥⲛⲥⲱⲓ	male	Asyut	12	-	Coffin	3b-4	Cairo JdE 44980
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Kamal (1916), p. 105-108; Porter & Moss (1934), p. 268; Willems (1988), p. 103; Lapp (1993), p. 292-293, pl. 29-30; Hannig (2006), p. 202-204, 474-478; Zitman (2010,a), p. 298-312; Zitman (2010,b), p. 110-111.

<b>S11C</b>	ⲥⲓⲙⲥ	female	Asyut	12	-	Coffin	2-3a	Cairo JdE 44978
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Kamal (1916), p. 111; Porter & Moss (1934), p. 268; Neugebauer & Parker (1960), p. 20-21, pl. 22-23; Lapp (1993), p. 296-297; Hannig (2006), p. 205-207, 479-481; Zitman (2010,a), p. 298-312; Zitman (2010,b), p. 110-111.

<b>S12C</b>	ⲥⲛⲥⲱⲓ	male	Asyut	12	Sesostris I – Amenemhat II <sup>11</sup>	Coffin	2-3a	Cairo JdE 45065
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Lapp (1993), p. 292-293, pl. 26; Hannig (2006), p. 208-209, 482-484; Zitman (2010,a), p. 313-318; Zitman (2010,b), pp. 122-123.

<sup>9</sup> Based on Zitman (2010), p. 318.

<sup>10</sup> Based on Zitman (2010), p. 318.

<sup>11</sup> Based on Zitman (2010), p. 318.

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>S14C</b>	<i>hntn</i>	female	Asyut	12	-	Coffin	4	Cairo JdE 44981
Kamal (1916), p. 110; Porter & Moss (1934), p. 268; Willems (1988), p. 103; Lapp (1993), p. 298-299, pl. 31-32; Hannig (2006), p. 214-216, 491-493; Zitman (2010,a), p. 298-312; Zitman (2010,b), p. 110-111.								
<b>S2P</b>	<i>nh̄ti</i>	male	Asyut	12	-	Inner coffin	2-3a	Louvre 11936
Chassinat & Palanque (1911), p. 79-114, pl. XVI, XXI; Porter & Moss (1934), p. 266; Lapp (1993), p. 294-295; Hannig (2006), p. 346-348, 789-791; Zitman (2010,a), p. 263-283; Zitman (2010,b), p. 116-117.								
<b>S3P</b>	<i>hwi-n-skr / h̄ty</i>	female	Asyut	12	-	Coffin	-	Louvre 12036
Chassinat & Palanque (1911), p. 125-134, pl. XXVIII; Porter & Moss (1934), p. 266; Neugebauer & Parker (1960), p. 16, pl. 16-17; Lapp (1993), p. 296-297; Hannig (2006), p. 792-794; Zitman (2010,a), p. 263-283; Zitman (2010,b), p. 116-117								
<b>S1Tü</b>	<i>idy</i>	male	Asyut	12	-	Coffin	2-3a	Tübingen Inv. nr. 6
Brunner-Traut & Brunner (1981), p. 209-227, pl. 40-47; Neugebauer & Parker (1960), p. 8, pl. 7-8; Lapp (1993), p. 292-293; Hannig (2006), p. 403-407; Zitman (2010,a), p. 263-283; Zitman (2010,b), p. 116-117.								
<b>Sq1C</b>	<i>s̄3.t-b̄s̄3.tt</i>	female	Saqqara	12	Amenemhat II	Coffin	-	Cairo CG 28034
Maspero (1889), p. 218-231; Lacau (1904,b), p. 88-96; Porter & Moss (1931), p. 673; Willems (1988), p. 106; Lapp (1993), p. 304-305.								
<b>Sq2C</b>	<i>h̄pr-k̄3-r̄c</i>	male	Saqqara	12	Amenemhat II	Coffin	-	Cairo CG 28036
Maspero (1889), p. 231-237; Lacau (1904,b), p. 101-107; Lacau (1906,b), pl. XIII; Porter & Moss (1931), p. 673; Willems (1988), p. 106; Lapp (1993), p. 304-305.								
<b>Sq4C</b>	<i>hnw</i>	male	Saqqara	11-12	-	Inner coffin	-	Cairo JdE 39052
Lacau (1908), p. 57-61, pl. XXVIII; Porter & Moss (1931), p. 561; Willems (1988), p. 106; Lapp (1993), p. 304-305.								
<b>Sq5C</b>	<i>k̄3-rnni</i>	male	Saqqara	11-12	-	Inner coffin	3a	Cairo JdE 39054a
Lacau (1908), p. 7-14, 24-50, pl. XII-XIII; Porter & Moss (1931), p. 560; Lapp (1993), p. 306-307.								
<b>Sq6C</b>	<i>k̄3-rnni</i>	male	Saqqara	11-12	-	Outer coffin	3b	Cairo JdE 39054b
Lacau (1908), p. 7-14, 24-50, pl. XII-XIII; Porter & Moss (1931), p. 560; Lapp (1993), p. 306-307.								

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>Sq7C</b>	<i>hr</i>	male	Saqqara	12	Amenemhat II	Coffin	-	Cairo CG 28035
Maspero (1889), p. 210-218; Lacau (1904,b), p. 96-100; Porter & Moss (1931), p. 673; Willems (1988), p. 106; Lapp (1993), p. 304-305).								
<b>Sq10C</b>	<i>inp(w)-m-h3.t</i>	male	Saqqara	12	-	Outer coffin	3b	Cairo 18/1/27/3
Quibell & Hayter (1927), p. 11-15, pl. 21; Porter & Moss (1931), p. 550; Lapp (1993), p. 300-301.								
<b>Sq1Sq</b>	<i>sk-wsh.t</i>	male	Saqqara	12	-	Tomb chamber	-	In Saqqara
Porter & Moss (1931), p. 548-549; Lapp (1993), p. 306-307.								
<b>Sq3Sq</b>	<i>snni</i>	male	Saqqara	12	-	Inner coffin	-	In Saqqara
Firth & Gunn (1926), p. 246-253; Willems (1988), p. 106; Lapp (1993), p. 306-307.								
<b>Sq4Sq</b>	<i>ipi-hr-ssnb=f</i>	male	Saqqara	12	-	Coffin	-	In Saqqara
Firth & Gunn (1926), p. 239-245, pl. 23c; Porter & Moss (1931), p. 538; Lapp (1993), p. 300-301.								
<b>Sq7Sq</b>	<i>ipi-hr-mnh.t</i>	male	Saqqara	-	-	Coffin	3b	In Saqqara
Porter & Moss (1931), p. 570; Lapp (1993), p. 300-301.								
<b>Sq8Sq</b>	-	-	Saqqara	-	-	Coffin lid	3b	In Saqqara
Unpublished								
<b>T1Be</b>	<i>mntw-htp</i>	male	el-Assasif	12	Sesostris III	Outer coffin	3b	Berlin Ident.Nr. ÄM 9
Lepsius (1864), p. 86-88; Lepsius (1867), pl. I-XV; Steindorff (1896), p. 3-7, 13-24, pl. I-IV; Äg. Ins. Berlin (1913), p. 214-222; Porter & Moss (1927), p. 622-623; Willems (1988), p. 114-115; Lapp (1993), p. 308-309.								
<b>T2Be</b>	<i>mntw-htp</i>	male	el-Assasif	12	Sesostris III	Middle coffin	3b	Berlin Ident.Nr. ÄM 10
Lepsius (1867), pl. XVI-XXIX; Steindorff (1896), p. 7-10, 24-31, pl. IV-V; Äg. Ins. Berlin (1913), pp. 222-231; Porter & Moss (1927), p. 622-623; Willems (1988), p. 114-115; Lapp (1993), p. 308-309. Images available online: <a href="http://www.smb-digital.de/eMuseumPlus?service=direct/1/ResultListView/result.t1.collection_list.\$TspTitleLink\$0.link&amp;sp=10&amp;sp=Scollection&amp;sp=SfieldValue&amp;sp=1&amp;sp=6&amp;sp=3&amp;sp=SdetailList&amp;sp=0&amp;sp=Sdetail&amp;sp=0&amp;sp=F&amp;sp=T&amp;sp=13">http://www.smb-digital.de/eMuseumPlus?service=direct/1/ResultListView/result.t1.collection_list.\$TspTitleLink\$0.link&amp;sp=10&amp;sp=Scollection&amp;sp=SfieldValue&amp;sp=1&amp;sp=6&amp;sp=3&amp;sp=SdetailList&amp;sp=0&amp;sp=Sdetail&amp;sp=0&amp;sp=F&amp;sp=T&amp;sp=13</a> (accessed 16-07-2020).								

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>T3Be</b>	<i>sbk-ꜥ</i>	male	el-Assasif	12	Sesostris III	Coffin	3b	Berlin Ident.Nr. ÄM 45
Visconti (1828), pl. III-X; Visconti (1837), pl. I-VIII; Lepsius (1864), p. 87-89; Lepsius (1867), pl. XXX-XLIII; Steindorff (1901), p. 1-10, pl. I-II; Äg. Ins. Berlin (1913), p. 237-243; Porter & Moss (1927), p. 821; Willems (1988), p. 114-115; Lapp (1993), p. 310-311, pl. 34,a.								
<b>T1C</b>	<i>ḥr-ḥtp</i>	male	Deir el-Bahri	11	Mentuhotep III – Mentuhotep IV	Coffin (a); Tomb chamber (b)	3b-4 (a) 3b (b)	Cairo CG 28023, Temp. No. 5.7.22.1, Brooklyn 37.1507 (a); Tomb TT314, Cairo CG 28023 (b)
(a) Maspero (1889), p. 155-180, pl. XVII-XVIII; Lacau (1904,b), p. 49-56; Porter & Moss (1927), p. 389; Willems (1988), p. 110-114; Lapp (1993), p. 310-311.								
(b) Maspero (1889), p. 134-155, pl. XI-XVI; Lacau, (1904,b), p. 42-49; Capart (1906), p. 11, fig. 5; Porter & Moss (1927), p. 389; Willems (1988), p. 110-114; Lapp (1993), p. 310-311; Morales & Osman (2018).								
<b>T2C</b>	<i>dꜣgi</i>	male	Sheikh 'Abd el-Qurna	11	Mentuhotep II - Mentuhotep III-IV	Coffin	3b-4	Cairo CG 28024
Lepsius (1849-1859), pl. 147-148; Lepsius (1864), p. 86; Maspero (1889), p. 181, pl. IX; Lacau (1904,b), p. 56-61; Porter & Moss (1927), p. 217; Willems (1988), p. 110-114, 217, fig. 26; Lapp (1993), p. 310-311, pl. 36.								
<b>T3C</b>	<i>ꜥꜣy.t</i>	female	Deir el-Bahri	11	Mentuhotep II	Coffin	3a	Cairo JdE 47355
Winlock (1921), p. 46, 49, fig. 21, 24-25; Breasted (1922), p. 307, fig. 61-62; Porter & Moss (1929), p. 387-388; Pogo (1936), pl. 16-17; Buck (1939), p. 13, pl. II; Winlock (1942), p. 44, pl. IX; Neugebauer & Parker (1960), p. 10-11, pl. 9-10; Willems (1983); Willems (1988), p. 109-110; Lapp (1993), p. 308-309; Willems (1996), pl. 46-51.								
<b>T9C</b>	<i>mntꜥw-ḥtp / bwꜣw</i>	male	Deir el-Bahri	11	Mentuhotep II	Coffin	3a-3b	Cairo CG 28029
Lacau (1904,b), p. 66-74; Willems (1988), p. 110-114; Lapp (1993), p. 308-309; Morenz (1996), p. 130-141.								

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>T1L</b>	<i>imꜣw</i>	male	Deir el-Bahri	11	Mentuhotep II - Mentuhotep III	Outer coffin	-	BM EA 6654
Birch (1886); Budge (1904), p. 39-40; Porter & Moss (1927), p. 827; Edwards (1938), p. 29; Willems (1988), p. 115; Lapp (1993), p. 308-309.								
<b>T2L</b>	<i>mntꜣw-ḥtp</i>	male	Thebes	12	Sesostris I – Amenemhat II	Inner coffin	3b-4	BM EA 6655
Budge (1904), p. 46-47; Porter & Moss (1927), p. 827; Willems (1988), p. 115-116; Lapp (1993), p. 308-309, pl. 37.								
<b>T3L</b>	<i>sbk-ḥtp</i>	male	Sheikh 'Abd el-Qurna	12	Sesostris I – Amenemhat II	coffin	3b-4	BM EA 29570
Budge (1904), p. 40; Porter & Moss (1927), p. 827; Willems (1983), p. 81; Willems (1988), p. 115-116; Lapp (1993), p. 310-311. Images available online: <a href="https://www.britishmuseum.org/collection/object/Y_EA29570">https://www.britishmuseum.org/collection/object/Y_EA29570</a> (accessed 16-07-2020).								
<b>T1NY</b>	<i>n(y)-sw-ikꜣr</i>	male	Deir el-Bahri	11	Mentuhotep II - Mentuhotep III	Coffin back	3b	MMA 27.3.73 (now Detroit IA 65.394)
Porter & Moss (1927), p. 652; Hayes (1953), p. 315; Peck (1968); Willems (1988), p. 116; Lapp (1993), p. 308-309. Images available online: <a href="https://www.dia.org/art/collection/object/coffin-wall-43712">https://www.dia.org/art/collection/object/coffin-wall-43712</a> (accessed 16-07-2020).								
<b>TT319</b>	<i>nfr.w</i>	female	Deir el-Bahri	11	Mentuhotep II	Tomb chamber	3b	In Deir el-Bahri
Winlock (1926), p. 10, fig. 7; Porter & Moss (1927), p. 391-393; Winlock (1928), p. 4-5, fig. 2-3; Winlock (1942), p. 101-104, pl. 13; Fischer (1972), p. 156, fig. 5; Kuchman Sabbahy (1984), p. 36, plate 1; Willems (1988), p. 110-114; Lapp (1993), p. 308-309.								
<b>Y1C</b>	-	male	unknown	-	-	Coffin bottom	3b	Cairo JdE 45237
Unpublished								
<b>Pap.Berl</b>	<i>sdḥ</i>	male	Asyut	11-12	-	Papyrus	3b-4	Papyrus Berlin 10482
Grapow (1915); Kaplony-Heckel & Lüddeckens (1986), p. 53; Zitman (2010,a), p. 165-166; Regulski (2015); Regulski (2020).								

<i>Siglum</i>	<i>Owner</i>	<i>Gender</i>	<i>Provenance</i>	<i>Dynasty</i>	<i>Reign</i>	<i>Object type</i>	<i>Script type</i>	<i>Inventory number</i>
<b>P.Gard.2</b>			unknown	11-12	-	Papyrus	3b-4	Papyrus Gardiner 2 (BM EA 10676, 1-32)

Gestermann (2003); Regulski (2018). Images available online: [https://www.britishmuseum.org/collection/object/Y\\_EA10676-1](https://www.britishmuseum.org/collection/object/Y_EA10676-1);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-2](https://www.britishmuseum.org/collection/object/Y_EA10676-2); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-3](https://www.britishmuseum.org/collection/object/Y_EA10676-3);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-4](https://www.britishmuseum.org/collection/object/Y_EA10676-4); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-5](https://www.britishmuseum.org/collection/object/Y_EA10676-5);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-6](https://www.britishmuseum.org/collection/object/Y_EA10676-6); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-7](https://www.britishmuseum.org/collection/object/Y_EA10676-7);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-8](https://www.britishmuseum.org/collection/object/Y_EA10676-8); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-9](https://www.britishmuseum.org/collection/object/Y_EA10676-9);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-10](https://www.britishmuseum.org/collection/object/Y_EA10676-10); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-11](https://www.britishmuseum.org/collection/object/Y_EA10676-11);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-12](https://www.britishmuseum.org/collection/object/Y_EA10676-12); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-13](https://www.britishmuseum.org/collection/object/Y_EA10676-13);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-14](https://www.britishmuseum.org/collection/object/Y_EA10676-14); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-15](https://www.britishmuseum.org/collection/object/Y_EA10676-15);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-16](https://www.britishmuseum.org/collection/object/Y_EA10676-16); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-17](https://www.britishmuseum.org/collection/object/Y_EA10676-17);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-18](https://www.britishmuseum.org/collection/object/Y_EA10676-18); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-19](https://www.britishmuseum.org/collection/object/Y_EA10676-19);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-20](https://www.britishmuseum.org/collection/object/Y_EA10676-20); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-21](https://www.britishmuseum.org/collection/object/Y_EA10676-21);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-22](https://www.britishmuseum.org/collection/object/Y_EA10676-22); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-23](https://www.britishmuseum.org/collection/object/Y_EA10676-23);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-24](https://www.britishmuseum.org/collection/object/Y_EA10676-24); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-25](https://www.britishmuseum.org/collection/object/Y_EA10676-25);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-26](https://www.britishmuseum.org/collection/object/Y_EA10676-26); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-27](https://www.britishmuseum.org/collection/object/Y_EA10676-27);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-28](https://www.britishmuseum.org/collection/object/Y_EA10676-28); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-29](https://www.britishmuseum.org/collection/object/Y_EA10676-29);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-30](https://www.britishmuseum.org/collection/object/Y_EA10676-30); [https://www.britishmuseum.org/collection/object/Y\\_EA10676-31](https://www.britishmuseum.org/collection/object/Y_EA10676-31);  
[https://www.britishmuseum.org/collection/object/Y\\_EA10676-32](https://www.britishmuseum.org/collection/object/Y_EA10676-32) (accessed 16-07-2020).

## Appendix 2. Overview of spells, witnesses, regions and witnesses per region in de Buck

The following appendix consists of a table which shows the number of witnesses that occur per spell in de Buck. Additionally, it shows in how many regions this spell is attested, and how many witnesses there are per region. Additionally, the volume of de Buck and the page numbers are provided. Finally, the spells which were encoded for this work have been marked as well. The regions are arranged from northern to southern Egypt, except for the papyri and witnesses from unknown origins, which are gathered at the end of the regions.

It needs to be noted that this file only consists of the witnesses published in de Buck, and that every witness is counted, even if they came from the same support.<sup>12</sup>

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<sup>12</sup> For example, in spell 1, MC105,a and MC105,b are counted as separate witnesses, even though they come from the same support.

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded	
<i>De Buck, Coffin texts I</i>																							
1	15	5						1	7		1				5					1		1-7	yes
2	11	4							7		1				2					1		8-9	yes
3	7	2							6						1							10	yes
4	12	4							7		1				3					1		11-14	yes
5	9	3							7		1				1							15-16	yes
6	9	3							7		1				1							16-19	yes
7	11	3							6		1				4							19-23	yes
8	10	3							6		1				3							24-27	yes
9	10	3							6		1				3							27-33	yes
10	9	3							6		1				2							33-35	yes
11	8	2							6						2							35-38	yes
12	11	3							7		1				3							38-40	yes
13	10	3							7		1				2							41-43	yes
14	11	3							7		1				3							43-45	yes
15	11	3							7		1				3							45-46	yes
16	10	4						1	6		1				2							47-50	yes
17	9	3							6		1				2							50-53	yes
18	4	1							4													53-54	yes
19	5	1							5													55	yes
20	8	3						1	4						3							55-58	yes
21	9	3						1	4						4							58-63	yes
22	8	3						1	4						3							63-69	yes
23	8	3						1	4						3							70-73	yes

Spell	Witnesses	Regions	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	CT	Page	Encoded	
24	8	3						1	4						3					I	73-75	yes	
25	7	3						1	3						3						I	76-77	yes
26	4	1							4												I	77-78	yes
27	4	3							1		1				2						I	79-80	yes
28	2	1													2						I	80	no
29	2	1													2						I	81	no
30	21	5				1			9	2	7				2						I	82-94	yes
31	16	4				1			9		4				2						I	96-100	yes
32	20	5				1			10	1	6				2						I	100-111	yes
33	16	5				1			10	1	2				2						I	111-121	yes
34	10	2				1			9												I	122-128	no
35	10	2				1			9												I	129-134	no
36	10	2				1			9												I	135-145	yes
37	8	2				1			7												I	146-157	no
38	5	1							5												I	157-165	no
39	4	1							4												I	166-172	no
40	2	1							2												I	173-176	no
41	1	1							1												I	177	no
42	2	1							2												I	178	no
43	2	1							2												I	179-180	no
44	6	1							6												I	181-191	no
45	5	1							5												I	191-200	no
46	7	1							7												I	201-202	no
47	7	1							7												I	204-211	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
48	7	1							7											I	211-214	no	
49	6	1							6												I	215-221	no
50	7	1							7												I	223-232	no
51	7	1							7												I	233-238	no
52	5	1							5												I	238-240	no
53	5	1							5												I	240-243	no
54	2	1							2												I	243-244	no
55	1	1							1												I	245	no
56	1	1							1												I	245-246	no
57	1	1							1												I	246	no
58	1	1							1												I	247	no
59	1	1							1												I	247	no
60	6	1							6												I	248-255	no
61	5	1							5												I	256-264	no
62	5	1							5												I	265-271	no
63	5	3		1					1						3						I	272-274	no
64	5	3		1					1						3						I	275-276	no
65	5	3		1					1						3						I	276-279	no
66	5	3		1					1						3						I	280-281	no
67	5	3		1					1						3						I	282-289	no
68	5	3		1					1						3						I	289-291	no
69	6	3		2					1						3						I	292-296	no
70	4	3		1					1						2						I	296-297	no
71	4	3		1					1						2						I	297	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
72	5	3		1					1						3					I	298-302	no
73	5	3		1					1						3					I	303-305	no
74	5	3		1					1						3					I	306-313	no
75	24	8		1				1	8	8	3				1	1	1			I	314-405	yes
<i>De Buck, Coffin texts II</i>																						
76	6	2							5							1				II	1-17	no
77	3	3							1							1	1			II	18	no
78	7	3							5							1	1			II	19-23	no
79	5	1							5											II	23-27	no
80	7	3							5							1	1			II	27-43	no
81	4	1							4											II	44	no
82	4	1							4											II	45	no
83	6	3							4	1	1									II	46-48	no
84	5	5		1						1	1				1	1				II	49-51	no
85	2	2		1											1					II	51	no
86	3	2		2						1										II	52-53	no
87	2	1								2										II	53-54	no
88	1	1								1										II	54	no
89	8	5							3		2				1	1		1		II	55-59	yes
90	6	2							4						2					II	60-61	no
91	4	2							3						1					II	61-63	no
92	1	1													1					II	63	no
93	8	2							5		3									II	64-66	no
94	11	3							4	3	4									II	67-72	yes

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
95	8	3							4	2	2									II	72-74	yes
96	10	3							4	4	2									II	75-90	yes
97	9	4							4	3	1				1					II	91-92	yes
98	7	3							4		2					1				II	92-94	no
99	3	2									2					1				II	94-96	no
100	3	2									2					1				II	96-97	no
101	7	3							4		2					1				II	98-105	no
102	4	1							4											II	105-109	no
103	3	2									2					1				II	109-110	no
104	3	2									2					1				II	111	no
105	3	2									2					1				II	112-115	no
106	1	1						1												II	116-117	no
107	3	2						1			2									II	118-120	no
108	6	5							1	1	2				1			1		II	121	no
109	17	5							9	3	3				1			1		II	122-123	no
110	2	2								1								1		II	124	no
111	4	3							1		2					1				II	125-126	no
112	6	4							1	1	3					1				II	126-129	no
113	4	1							4											II	130-131	no
114	7	4							1	2	3					1				II	131-133	no
115	4	2									3					1				II	134-136	no
116	6	3									3					2	1			II	136-137	no
117	6	3									3					2	1			II	138-139	no
118	6	3									3					2	1			II	139-142	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
119	4	2									3					1				II	143-144	no
120	5	3									2					1		2		II	144-145	no
121	5	3									2					1		2		II	145	no
122	5	3									2					1		2		II	146	no
123	5	3									2					1		2		II	146	no
124	2	1																2		II	147	no
125	5	3									2					1		2		II	147	no
126	5	3									2					1		2		II	148	no
127	5	3									2					1		2		II	148	no
128	5	3									2					1		2		II	149	no
129	2	2									1					1				II	150	no
130	2	2									1					1				II	150	no
131	3	2									2					1				II	151-152	no
132	3	2									2					1				II	152-157	no
133	3	2									2					1				II	157-158	no
134	4	3									2					1		1		II	158-159	no
135	3	2									2					1				II	160	no
136	4	2		2					2											II	160-165	no
137	3	2		1					2											II	165-172	no
138	2	2		1					1											II	172	no
139	2	2		1					1											II	173	no
140	3	2		2					1											II	173	no
141	1	1		1																II	174	no
142	1	1		1																II	174-175	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
143	1	1		1																II	175-177	no
144	1	1																1		II	177-178	no
145	1	1									1									II	178-179	no
146	8	1							8											II	180-205	no
147	7	1									7									II	206-209	no
148	8	2							1		7									II	209-226	no
149	13	3							3		9							1		II	226-253	no
150	1	1							1											II	254	no
151	8	4		2		1			4		1									II	255-259	yes
152	6	1							6											II	260-261	no
153	8	2							7						1					II	261-265	no
154	21	3							11	1	9									II	266-289	yes
155	18	2							10		8									II	290-309	no
156	15	2							10		5									II	308-325	no
157	16	2							10		6									II	326-348	no
158	12	2							10		2									II	349-362	no
159	13	2							11		2									II	363-372	no
160	14	2							12		2									II	373-388	no
161	1	1				1														II	388	no
162	13	8						2	5	1	1				1	1	1		1	II	389-405	yes
163	1	1													1					II	405	no
<i>De Buck, Coffin texts III</i>																						
164	3	3								1	1					1				III	1-4	no
165	15	4		1					10	2	2									III	5-13	yes

Spell	Witnesses	Regions	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	CT	Page	Encoded
166	13	3							9	2	2									III	13-16	yes
167	12	3							8	2	2									III	16-27	yes
168	12	3							8	2	2									III	28-29	no
169	9	4							5	2	1							1		III	30-36	no
170	10	5							6	1	1				1			1		III	36-41	no
171	12	4							7	2	2							1		III	41-45	no
172	4	2									3				1					III	46	no
173	3	1							3											III	47-59	no
174	3	1							3											III	59-60	no
175	2	1							2											III	61-62	no
176	2	1							2											III	62	no
177	3	3				1			1	1										III	63-64	no
178	3	2						1		1										III	65	no
179	13	7				1	1	1	3	3	1			1	3					III	65-72	no
180	4	2							2						2					III	73-74	no
181	2	1									2									III	74-75	no
182	2	1									2									III	76-77	no
183	1	1													1					III	78	no
184	6	2							5						1					III	79-84	no
185	4	1							4											III	84	no
186	4	1							4											III	85-87	no
187	4	1							4											III	87-91	no
188	4	1							4											III	92-95	no
189	3	1							3											III	96-97	no

Spell	Witnesses	Regions	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	CT	Page	Encoded
190	2	1							2											III	98	no
191	5	2							3		2									III	99-101	no
192	9	2							6		3									III	102-109	no
193	7	2							5		2									III	109-111	no
194	3	2							2						1					III	112	no
195	2	2							1						1					III	113-114	no
196	1	1																1		III	115	no
197	6	1									6									III	116-119	no
198	5	1									5									III	119-122	no
199	5	1									5									III	123-124	no
200	1	1									1									III	125	no
201	3	3						1	1		1									III	125-127	no
202	2	2							1		1									III	128-129	no
203	4	2									1				3					III	129-139	no
204	6	3							3	1	2									III	139-142	no
205	7	2							5		2									III	143-152	no
206	5	2							3		2									III	153-154	no
207	12	6							6	1	2					1	1	1		III	155-160	no
208	7	2							5		2									III	161-162	no
209	8	4							4		2					1	1			III	163	no
210	17	5							8		5				2	1	1			III	164-167	no
211	5	2							3		2									III	166-168	no
212	3	2							2		1									III	169-170	no
213	2	2							1						1					III	171-172	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
214	1	1													1					III	173-174	no
215	11	4							6	1	2							2		III	175-189	yes
216	7	2							5		2									III	190-193	no
217	4	2							3	1										III	194-195	no
218	4	3				1			2		1									III	195-198	no
219	3	1							3											III	199-200	no
220	2	1							2											III	201-203	no
221	6	3							4	1	1									III	204-207	no
222	1	1				1														III	207	no
223	5	3		1					3						1					III	208-210	no
224	4	1													4					III	211	no
225	23	7		1					8	2	3				7			1	1	III	214-250	yes
226	8	4							2	3	2				1					III	251-259	no
227	4	4		1		1			1									1		III	260-265	no
228	16	3				1		1	14											III	266-293	no
229	3	3													1	1	1			III	294-298	no
230	2	2														1	1			III	298	no
231	3	3													1	1	1			III	299	no
232	2	2													1	1				III	300	no
233	2	2														1	1			III	300	no
234	2	2														1	1			III	301	no
235	3	3													1	1	1			III	301-302	no
236	4	3													2	1	1			III	302-306	no
237	6	3													3	2	1			III	306-315	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
238	1	1													1					III	316-319	no
239	3	3													1	1	1			III	320-322	no
240	3	3													1	1	1			III	323-324	no
241	2	2														1	1			III	324-326	no
242	5	1									5									III	327-328	no
243	10	5				1		1	2		5				1					III	329-331	no
244	4	1									4									III	332-333	no
245	2	1									2									III	334-336	no
246	3	1									3									III	337-338	no
247	3	2		1							2									III	339-340	no
248	2	1									2									III	340-342	no
249	3	1									3									III	343-344	no
250	6	2							2		4									III	345-346	no
251	4	2									3				1					III	347-351	no
252	6	2									5				1					III	351-352	no
253	11	5		1					2	1	6				1					III	353-356	no
254	5	1									5									III	357-359	no
255	6	1									6									III	359-364	no
256	6	1									6									III	365-366	no
257	9	2							3		6									III	367-370	no
258	5	1									5									III	371-373	no
259	5	1									5									III	374-377	no
260	5	1									5									III	377-381	no
261	6	2							1		5									III	382-389	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
262	3	1									3									III	390-391	no
263	2	1							2											III	392	no
264	1	1							1											III	393	no
265	1	1									1									III	394-395	no
266	1	1									1									III	396	no
267	6	2							3		3									III	396-400	no
<i>De Buck, Coffin texts IV</i>																						
268	4	3		1					2						1					IV	1-6	no
269	2	2		1											1					IV	6-7	no
270	3	2		2											1					IV	8	no
271	5	4		1				1	2						1					IV	9	no
272	7	3		2					4						1					IV	10	no
273	7	3		2					4						1					IV	11-12	no
274	5	3		1					3						1					IV	13-15	no
275	2	1							2											IV	16	no
276	3	2						1	2											IV	17	no
277	3	2						1	2											IV	18-22	no
278	3	2		2											1					IV	23-25	no
279	2	2		1											1					IV	25-27	no
280	2	1		2																IV	28-29	no
281	2	1		2																IV	30-31	no
282	2	1		2																IV	31-32	no
283	4	3		2		1									1					IV	33	no
284	2	2		1											1					IV	34	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
285	2	2		1					1											IV	35-36	no	
286	3	2		2					1												IV	36-38	no
287	2	1		2																	IV	38-39	no
288	4	2		2														2			IV	39-40	no
289	4	1							4												IV	41	no
290	3	1							3												IV	42	no
291	2	2		1											1						IV	42	no
292	2	2		1					1												IV	43-44	no
293	2	1							2												IV	45-46	no
294	2	1							2												IV	46-47	no
295	2	1							2												IV	47-48	no
296	1	1				1															IV	48-49	no
297	2	1							2												IV	50	no
298	2	1							2												IV	51	no
299	2	1							2												IV	51	no
300	2	1							2												IV	52	no
301	4	3				1			2									1			IV	52-53	no
302	2	1							2												IV	53-55	no
303	2	1							2												IV	55-57	no
304	2	1							2												IV	57-58	no
305	1	1							1												IV	58-59	no
306	1	1				1															IV	60-61	no
307	3	3				1		1				1									IV	62-64	no
308	1	1						1													IV	64	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
309	1	1																1		IV	65	no
310	1	1													1					IV	65-66	no
311	1	1							1											IV	67	no
312	6	3							4					1	1					IV	68-86	no
313	1	1							1											IV	87-93	yes
314	1	1							1											IV	94-96	no
315	1	1							1											IV	97	no
316	3	1									3									IV	98-109	no
317	4	1									4									IV	110-135	no
318	6	2							3		3									IV	136-142	no
319	2	1							2											IV	143	no
320	1	1							1											IV	144-145	no
321	1	1							1											IV	146-147	no
322	5	2								1	4									IV	148-151	no
323	4	1									4									IV	152	no
324	3	1									3									IV	153	no
325	6	3									4				1	1				IV	153-157	no
326	8	3		1					1		6									IV	157-162	no
327	4	1							4											IV	163-164	no
328	1	1		1																IV	164	no
329	4	3							1		2							1		IV	165	no
330	5	2							2		3									IV	166-171	no
331	4	3									2				1	1				IV	172-176	no
332	2	2													1	1				IV	177-178	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
333	1	1														1				IV	178	no
334	1	1														1				IV	179-183	no
335	32	6		7		2		1	7	7					8					IV	184-326	yes
336	1	1							1											IV	327-330	no
337	3	1							3											IV	331-333	no
338	4	2								2					2					IV	335-337	no
339	1	1							1											IV	338-339	no
340	8	5				2		1	2	2					1					IV	339-342	no
341	3	1							3											IV	343-345	no
342	3	1							3											IV	346-347	no
343	11	3							8		2				1					IV	348-365	no
344	2	1							2											IV	366-368	no
345	12	2							8		4									IV	369-376	no
346	3	1							3											IV	377-378	no
347	2	1							2											IV	379-380	no
348	3	1							3											IV	380	no
349	6	2							5						1					IV	381-384	no
350	3	1							3											IV	385	no
351	12	6		2					5	2	1	1			1					IV	386-389	no
352	6	2				1			5											IV	390-391	no
353	20							1	10	2	4				2				1	IV	392-401	no
354	2	1							2											IV	402	no
<i>De Buck, Coffin texts V</i>																						
355	12	6						1	6	1	2					1	1			V	1-7	yes

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
356	3	2				1			2											V	8	no
357	3	2				1			2											V	9	no
358	1	1													1					V	10-11	no
359	8	4							3						3	1	1			V	11-14	no
360	2	1							2											V	14	no
361	9	3							6	2	1									V	15-16	no
362	5	4		1					2		1				1					V	17-22	no
363	4	1							4											V	23-24	no
364	5	2							4					1						V	24-25	no
365	4	2		1					3											V	26	no
366	5	2		2					3											V	27-28	no
367	5	2		2					3											V	28-29	no
368	3	1							3											V	30	no
369	4	2							3			1								V	31	no
370	3	1							3											V	32-33	no
371	3	1							3											V	33-34	no
372	3	1							3											V	34	no
373	2	1							2											V	35-36	no
374	3	2		1					2											V	36-37	no
375	4	2							3		1									V	38	no
376	4	3							2	1	1									V	39	no
377	3	3							1	1	1									V	39-40	no
378	4	3							1	1					2					V	41-42	no
379	3	1							3											V	42-43	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
380	3	1							3											V	43	no
381	3	1							3											V	44	no
382	3	1							3											V	44	no
383	5	4							2						1	1	1			V	45-48	no
384	7	2							6		1									V	49-52	no
385	4	2							3		1									V	53	no
386	2	1							2											V	53	no
387	9	3							6		1				2					V	54-56	no
388	14	3							9	3	2									V	57-58	no
389	7	4							3		2				1				1	V	59	no
390	20	8		1				1	8	2	1	1			4			2		V	60-64	no
391	6	4							1	1					3			1		V	64-65	no
392	3	1							3											V	66	no
393	2	1							2											V	67	no
394	2	1							2											V	67	no
395	7	2				1			6											V	68-73	no
396	1	1							1											V	73-74	no
397	10	4		4						1			1		4					V	75-119	no
398	12	4								8					1	2	1			V	120-160	yes
399	5	2														3	2			V	165-167	no
400	3	2								2	1									V	168-173	no
401	1	1									1									V	174	no
402	3	3				1				1					1					V	175-177	no
403	5	3		1				1		3										V	177-180	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
404	6	3				1			4	1										V	181-200	no
405	2	1								2										V	200-210	no
406	4	3							1	2	1									V	211	no
407	9	3							4	3	2									V	212-224	no
408	1	1									1									V	225-226	no
409	2	1													2					V	227-233	no
410	12	5				1			7	2	1				1					V	234-235	no
411	7	3							4	2	1									V	236-238	no
412	6	5				1					2				1			1	1	V	239	no
413	7	3							4	1	2									V	240-243	no
414	5	2							4		1									V	244-248	no
415	2	1							2											V	248	no
416	6	3							3	1	2									V	249-250	no
417	4	3							2		1							1		V	251	no
418	11	3							6	3	2									V	252-256	no
419	1	1							1											V	256	no
420	2	1							2											V	257	no
421	5	2							4		1									V	258	no
422	7	2							4		3									V	259-260	no
423	5	2							4		1									V	261-264	no
424	8	3							4	1	3									V	265-268	no
425	7	3							4	1	2									V	269-270	no
426	6	3							4	1	2									V	270-271	no
427	7	3							3		3							1		V	271-273	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
428	5	3							2		2							1		V	274	no
429	5	2							3		2									V	275-276	no
430	5	2							3		2									V	277	no
431	9	3							5	2	2									V	278-279	no
432	5	3							2	1	2									V	280	no
433	7	3							4	1	2									V	281-282	no
434	9	3							6	2	1									V	283-285	no
435	4	3							2	1	1									V	286	no
436	10	3							6	2	2									V	287-289	no
437	1	1				1														V	289	no
438	2	1							2											V	290-291	no
439	4	2							3		1									V	292	no
440	7	3							4	1	2									V	293-296	no
441	4	3							2	1	1									V	297-300	no
442	5	2							1		4									V	301-302	no
443	9	3							4	1	4									V	303-310	no
444	4	2							1		3									V	311-313	no
445	1	1								1										V	314	no
446	1	1							1											V	315-316	no
447	1	1							1											V	316	no
448	2	2							1						1					V	317	no
449	2	1							2											V	318	no
450	1	1							1											V	319	no
451	4	2		2					2											V	320	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
452	4	3						1	2	1										V	321	no
453	2	1							2											V	322-323	no
454	3	1							3											V	323-326	no
455	3	2							2		1									V	327-328	no
456	3	2							2		1									V	328-329	no
457	3	2				1			2											V	330	no
458	2	1							2											V	330-332	no
459	2	1							2											V	332	no
460	2	1							2											V	333	no
461	2	1							2											V	334	no
462	2	1							2											V	334	no
463	4	2							3									1		V	335	no
464	7	1							7											V	336-348	no
465	6	1							6											V	348-352	no
466	7	1							7											V	352-358	no
467	5	1							5											V	363-380	no
468	2	1							2											V	381-386	no
469	3	2							2		1									V	387-398	no
470	3	1							3											V	398-400	no
471	1	1							1											V	400	no
<i>De Buck, Coffin texts VI</i>																						
472	2	1							2											VI	1-2	no
473	4	1							4											VI	3-16	no
474	1	1							1											VI	17-26	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
475	1	1						1												VI	26-28	no	
476	2	1									2										VI	29-33	no
477	1	1							1												VI	34-36	no
478	1	1							1												VI	37	no
479	1	1																1			VI	37-43	no
480	1	1																1			VI	43-45	no
481	3	1									3										VI	46-47	no
482	6	2							2		4										VI	48-52	no
483	5	2							2		3										VI	53	no
484	5	2							2		3										VI	53-62	no
485	1	1							1												VI	62-63	no
486	3	2							2		1										VI	63-65	no
487	1	1									1										VI	66	no
488	2	1							2												VI	67	no
489	2	1							2												VI	68	no
490	2	2							1						1						VI	68	no
491	6	2							5						1						VI	69-71	no
492	4	1							4												VI	71-72	no
493	3	1							3												VI	73-75	no
494	2	1							2												VI	75-76	no
495	2	1							2												VI	76-77	no
496	4	2		1					3												VI	77-78	no
497	2	2		1					1												VI	78-79	no
498	5	2		2					3												VI	79-81	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
499	4	2							3						1					VI	82-83	no
500	1	1							1											VI	83-85	no
501	2	1							2											VI	85-86	no
502	5	4							1	1	2								1	VI	86-89	no
503	4	2							3		1									VI	89	no
504	4	3							1		2								1	VI	90	no
505	1	1								1										VI	90	no
506	1	1								1										VI	91	no
507	2	1							2											VI	92-93	no
508	2	1							2											VI	94	no
509	2	1							2											VI	95	no
510	2	1							2											VI	95-96	no
511	2	1							2											VI	96	no
512	2	1							2											VI	97	no
513	9	1							9											VI	97-101	no
514	1	1							1											VI	101	no
515	3	1							3											VI	102	no
516	4	2		1					3											VI	103-105	no
517	3	1							3											VI	105-107	no
518	2	1							2											VI	107-108	no
519	2	1							2											VI	108-109	no
520	4	1							4											VI	109-110	no
521	5	1							5											VI	111-112	no
522	4	1							4											VI	113-114	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
523	5	1							5											VI	114-116	no
524	2	1							2											VI	116-117	no
525	1	1							1											VI	118	no
526	2	1									2									VI	118-119	no
527	1	1									1									VI	119	no
528	1	1									1									VI	120	no
529	2	1				2														VI	120	no
530	6	3		2			2								2					VI	121-122	no
531	5	1								5										VI	123-125	no
532	2	1													2					VI	126	no
533	9	1								9										VI	127-131	no
534	1	1								1										VI	131	no
535	1	1								1										VI	132	no
536	1	1								1										VI	133	no
537	1	1								1										VI	133	no
538	1	1								1										VI	134	no
539	3	2								2								1		VI	134	no
540	1	1								1										VI	135-136	no
541	2	2								1								1		VI	137	no
542	2	2								1								1		VI	137-138	no
543	1	1																1		VI	138	no
544	1	1								1										VI	139	no
545	3	2								1								2		VI	139-142	no
546	1	1								1										VI	142	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
547	1	1								1										VI	143	no
548	4	2								2					2					VI	144-146	no
549	5	3		3					1						1					VI	147	no
550	3	2						1	2											VI	148	no
551	3	2							2							1				VI	149-151	no
552	1	1				1														VI	151	no
553	3	1							3											VI	152-153	no
554	2	1							2											VI	153-155	no
555	2	1							2											VI	155-156	no
556	2	1							2											VI	156-158	no
557	2	1							2											VI	158-159	no
558	4	2						3	1											VI	159-160	no
559	4	2						3	1											VI	160	no
560	2	2						1	1											VI	161	no
561	2	2						1	1											VI	161	no
562	1	1													1					VI	162	no
563	1	1														1				VI	162	no
564	2	2							1	1										VI	163	no
565	3	2						1	2											VI	163-164	no
566	4	2						2	2											VI	164-165	no
567	2	2							1		1									VI	166-167	no
568	3	2							2		1									VI	167	no
569	5	2							4		1									VI	168-169	no
570	2	2							1		1									VI	170	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>
571	2	2							1		1									VI	170-174	no
572	3	2							1	2										VI	174-176	no
573	3	2							1		2									VI	177-183	no
574	2	2							1		1									VI	183-184	no
575	5	2							3		2									VI	185-190	no
576	3	1							3											VI	191	no
577	6	1							6											VI	192-193	no
578	2	1							2											VI	194	no
579	1	1						1												VI	194	no
580	1	1						1												VI	195	no
581	2	2						1										1		VI	196-198	no
582	1	1		1																VI	199	no
583	1	1		1																VI	199	no
584	3	2							2		1									VI	200-201	no
585	2	2		1							1									VI	201-205	no
586	2	1									2									VI	205-208	no
587	1	1																1		VI	208-209	no
588	1	1													1					VI	209	no
589	3	1									3									VI	210	no
590	2	1									2									VI	210	no
591	2	1									2									VI	211	no
592	1	1									1									VI	211	no
593	4	1									4									VI	212	no
594	2	1									2									VI	212-213	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
595	1	1									1									VI	213	no
596	2	1									2									VI	214	no
597	1	1									1									VI	214	no
598	3	1									3									VI	215	no
599	4	1									4									VI	215	no
600	1	1									1									VI	216	no
601	1	1									1									VI	216	no
602	1	1									1									VI	217	no
603	1	1									1									VI	217	no
604	1	1									1									VI	218	no
605	2	1									2									VI	218	no
606	2	1									2									VI	219	no
607	2	1				2														VI	219-220	no
608	1	1								1										VI	221	no
609	5	1									5									VI	222-223	no
610	2	1							2											VI	224	no
611	2	2							1						1					VI	225	no
612	2	1							2											VI	225-226	no
613	2	1							2											VI	226	no
614	3	1							3											VI	227	no
615	2	1							2											VI	227	no
616	2	1							2											VI	228	no
617	4	2							3									1		VI	228-229	no
618	2	1							2											VI	230	no

Spell	Witnesses	Regions	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	CT	Page	Encoded	
619	2	1							2											VI	231-234	no	
620	2	1							2												VI	235	no
621	1	1							1												VI	235	no
622	1	1							1												VI	236-238	no
623	2	1													2						VI	239	no
624	2	1													2						VI	240-241	no
625	2	2				1					1										VI	242	no
626	2	1									2										VI	243	no
627	2	2							1		1										VI	244-246	no
628	2	1							2												VI	247	no
629	2	1									2										VI	248-250	no
630	3	1									3										VI	251-253	no
631	2	2		1					1												VI	253-254	no
632	2	1		2																	VI	255	no
633	2	1		2																	VI	255	no
634	2	2		1											1						VI	256	no
635	2	1		2																	VI	257-258	no
636	2	1							2												VI	259	no
637	1	1													1						VI	259	no
638	2	2						1							1						VI	260	no
639	1	1													1						VI	260	no
640	2	2								1					1						VI	261	no
641	3	2								2				1							VI	262	no
642	2	2														1	1				VI	263	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
643	2	2														1	1			VI	263	no
644	2	2														1	1			VI	264-265	no
645	1	1		1																VI	265	no
646	1	1														1				VI	266	no
647	1	1														1				VI	267-269	no
648	1	1														1				VI	270	no
649	1	1														1				VI	271-272	no
650	1	1														1				VI	272	no
651	1	1														1				VI	273	no
652	1	1														1				VI	273-274	no
653	1	1														1				VI	274	no
654	1	1														1				VI	275	no
655	1	1														1				VI	275-276	no
656	1	1													1					VI	276-278	no
657	1	1													1					VI	278	no
658	1	1													1					VI	279	no
659	1	1																1		VI	280	no
660	1	1							1											VI	280-286	no
661	1	1		1																VI	287	no
662	1	1							1											VI	287-288	no
663	1	1							1											VI	289-290	no
664	1	1							1											VI	290	no
665	1	1							1											VI	291-292	no
666	1	1							1											VI	293-294	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
667	1	1							1											VI	295-296	no	
668	1	1							1												VI	296-297	no
669	1	1							1												VI	297	no
670	1	1							1												VI	298	no
671	1	1							1												VI	299	no
672	1	1							1												VI	299-300	no
673	1	1							1												VI	300-301	no
674	1	1							1												VI	302-303	no
675	1	1													1						VI	303	no
676	1	1							1												VI	304	no
677	1	1							1												VI	304	no
678	1	1							1												VI	305	no
679	1	1				1															VI	305	no
680	1	1							1												VI	306	no
681	1	1							1												VI	306-308	no
682	1	1							1												VI	308-312	no
683	1	1							1												VI	312	no
684	1	1							1												VI	313-314	no
685	1	1				1															VI	314	no
686	1	1							1												VI	315-317	no
687	1	1				1															VI	317	no
688	1	1							1												VI	318	no
689	1	1							1												VI	319-321	no
690	1	1				1															VI	321	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
691	1	1				1														VI	322-324	no	
692	1	1		1																	VI	324	no
693	1	1							1												VI	325-326	no
694	1	1							1												VI	327	no
695	1	1							1												VI	328-329	no
696	1	1							1												VI	330-331	no
697	1	1				1															VI	331	no
698	1	1							1												VI	332	no
699	1	1							1												VI	332	no
700	2	2		1					1												VI	333	no
701	1	1							1												VI	333	no
702	1	1							1												VI	334	no
703	1	1							1												VI	334-335	no
704	1	1							1												VI	335-336	no
705	1	1							1												VI	336-337	no
706	1	1							1												VI	337	no
707	1	1							1												VI	338	no
708	1	1							1												VI	339	no
709	1	1							1												VI	339-341	no
710	1	1							1												VI	341	no
711	1	1							1												VI	342	no
712	1	1							1												VI	343	no
713	1	1							1												VI	343	no
714	1	1							1												VI	343-344	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
715	1	1								1										VI	344-345	no
716	2	2		1														1		VI	345	no
717	1	1							1											VI	346	no
718	1	1							1											VI	346	no
719	1	1							1											VI	347	no
720	1	1							1											VI	347-349	no
721	1	1							1											VI	350	no
722	1	1							1											VI	350-351	no
723	2	2							1						1					VI	351-354	no
724	1	1							1											VI	354	no
725	1	1							1											VI	355-356	no
726	1	1							1											VI	357	no
727	1	1							1											VI	357	no
728	1	1							1											VI	358-362	no
729	1	1		1																VI	362	no
730	1	1									1									VI	363	no
731	1	1				1														VI	363	no
732	1	1							1											VI	364	no
733	1	1							1											VI	364-365	no
734	1	1							1											VI	365	no
735	1	1							1											VI	366	no
736	1	1							1											VI	366	no
737	1	1							1											VI	367	no
738	1	1							1											VI	367	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
739	1	1							1											VI	367	no	
740	1	1							1												VI	368	no
741	1	1							1												VI	368-369	no
742	1	1							1												VI	370-372	no
743	1	1							1												VI	372-373	no
744	1	1							1												VI	374	no
745	1	1							1												VI	374-375	no
746	1	1							1												VI	375-376	no
747	1	1							1												VI	377	no
748	1	1							1												VI	377-378	no
749	1	1							1												VI	379	no
750	1	1							1												VI	379-380	no
751	1	1							1												VI	380	no
752	1	1							1												VI	381	no
753	1	1							1												VI	382-383	no
754	1	1							1												VI	383-384	no
755	1	1							1												VI	384-385	no
756	1	1							1												VI	386	no
757	1	1							1												VI	386	no
758	1	1							1												VI	387	no
759	1	1							1												VI	387-389	no
760	1	1							1												VI	390	no
761	1	1													1						VI	391-392	no
762	1	1													1						VI	392	no

Spell	Witnesses	Regions	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	CT	Page	Encoded
763	1	1													1					VI	393	no
764	1	1													1					VI	393-394	no
765	1	1													1					VI	395	no
766	1	1													1					VI	396-398	no
767	1	1													1					VI	398-399	no
768	1	1													1					VI	399-402	no
769	1	1													1					VI	402-404	no
770	1	1									1									VI	405	no
771	1	1									1									VI	405	no
772	1	1									1									VI	406	no
773	1	1									1									VI	407	no
774	1	1									1									VI	408	no
775	1	1									1									VI	408-409	no
776	1	1									1									VI	409	no
777	2	1													2					VI	410	no
778	2	1													2					VI	410	no
779	2	1													2					VI	411	no
780	2	1													2					VI	411	no
781	2	1													2					VI	412	no
782	2	1													2					VI	412	no
783	2	1													2					VI	413	no
784	2	1													2					VI	414	no
785	2	1													2					VI	414	no
786	1	1								1										VI	415	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
787	1	1								1										VI	415	no
<i>De Buck, Coffin texts VII</i>																						
787	1	1								1										VII	1	no
788	5	2				1								4						VII	1	no
789	1	1				1														VII	2	no
790	1	1				1														VII	2	no
791	1	1				1														VII	3	no
792	1	1				1														VII	3	no
793	1	1				1														VII	3	no
794	1	1								1										VII	4	no
795	1	1								1										VII	4	no
796	1	1								1										VII	5	no
797	1	1								1										VII	5	no
798	1	1								1										VII	6	no
799	1	1								1										VII	6-7	no
800	1	1								1										VII	8	no
801	1	1				1														VII	8-9	no
802	1	1				1														VII	9	no
803	1	1				1														VII	9	no
804	1	1				1														VII	10	no
805	1	1				1														VII	10	no
806	1	1													1					VII	11	no
807	1	1													1					VII	11	no
808	1	1													1					VII	12	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
809	1	1													1					VII	12	no	
810	1	1													1						VII	12	no
811	1	1													1						VII	13	no
812	1	1													1						VII	13	no
813	1	1													1						VII	13	no
814	1	1													1						VII	14	no
815	1	1													1						VII	14	no
816	1	1													1						VII	15	no
817	1	1													1						VII	16	no
818	1	1													1						VII	17-18	no
819	1	1													1						VII	18-19	no
820	1	1													1						VII	19-21	no
821	1	1													1						VII	22	no
822	1	1													1						VII	22-23	no
823	1	1													1						VII	23-24	no
824	1	1													1						VII	24-25	no
825	1	1													1						VII	26	no
826	1	1													1						VII	27	no
827	1	1													1						VII	27-28	no
828	1	1													1						VII	28-29	no
829	1	1													1						VII	30	no
830	1	1													1						VII	31	no
831	3	1													3						VII	31	no
832	4	2							1						3						VII	32-34	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>
833	1	1													1					VII	34-35	no
834	2	2								1					1					VII	35	no
835	1	1													1					VII	36	no
836	1	1													1					VII	36	no
837	2	2							1						1					VII	37-39	no
838	2	2							1						1					VII	40	no
839	2	2							1						1					VII	41-45	no
840	1	1													1					VII	45	no
841	1	1													1					VII	46	no
842	1	1													1					VII	47	no
843	1	1													1					VII	48	no
844	1	1													1					VII	48	no
845	2	2		1											1					VII	49	no
846	1	1		1																VII	50	no
847	1	1		1																VII	51	no
848	1	1		1																VII	52-53	no
849	1	1		1																VII	53-54	no
850	1	1		1																VII	54	no
851	1	1		1																VII	55	no
852	1	1		1																VII	55-56	no
853	1	1		1																VII	56-57	no
854	1	1		1																VII	57	no
855	1	1		1																VII	58	no
856	2	1		2																VII	58-59	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
857	6	2		5											1					VII	59-60	no	
858	1	1		1																	VII	60-62	no
859	1	1		1																	VII	62	no
860	1	1		1																	VII	63	no
861	1	1													1						VII	63	no
862	1	1				1															VII	64-66	no
863	1	1				1															VII	66	no
864	1	1									1										VII	67-69	no
865	2	1									2										VII	69	no
866	3	1									3										VII	70-73	no
867	1	1									1										VII	73	no
868	1	1									1										VII	73-74	no
869	1	1									1										VII	74	no
870	1	1									1										VII	75	no
871	2	1									2										VII	75-76	no
872	2	1									2										VII	76-77	no
873	2	1									2										VII	77-78	no
874	3	1									3										VII	78-80	no
875	2	1									2										VII	80-85	no
876	2	1									2										VII	85-90	no
877	1	1									1										VII	90	no
878	1	1									1										VII	91	no
879	1	1									1										VII	91	no
880	1	1									1										VII	92	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
881	1	1									1									VII	92	no	
882	1	1									1										VII	93	no
883	1	1									1										VII	93	no
884	1	1									1										VII	94	no
885	1	1									1										VII	94-98	no
886	1	1							1												VII	98	no
887	1	1									1										VII	99	no
888	1	1									1										VII	99-100	no
889	1	1									1										VII	100	no
890	1	1									1										VII	101	no
891	1	1									1										VII	101-102	no
892	1	1									1										VII	102-103	no
893	1	1									1										VII	103	no
894	1	1									1										VII	104	no
895	1	1									1										VII	104-105	no
896	1	1									1										VII	105	no
897	1	1									1										VII	105	no
898	1	1						1													VII	106	no
899	1	1						1													VII	106-107	no
900	1	1						1													VII	107	no
901	1	1						1													VII	107-108	no
902	1	1		1																	VII	109	no
903	1	1						1													VII	109	no
904	1	1		1																	VII	110	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
905	1	1		1																VII	110-111	no	
906	1	1		1																	VII	111	no
907	1	1		1																	VII	112	no
908	1	1														1					VII	112	no
909	1	1							1												VII	113-114	no
910	1	1							1												VII	114-115	no
911	1	1							1												VII	116	no
912	1	1							1												VII	117	no
913	1	1							1												VII	117	no
914	2	2							1					1							VII	118-119	no
915	1	1							1												VII	119	no
916	1	1							1												VII	119-120	no
917	1	1							1												VII	120-122	no
918	1	1													1						VII	122-124	no
919	1	1								1											VII	124	no
920	1	1								1											VII	125	no
921	1	1								1											VII	125	no
922	2	1								2											VII	126	no
923	1	1								1											VII	126-127	no
924	2	1								2											VII	127	no
925	6	1								6											VII	128	no
926	4	1								4											VII	128-129	no
927	1	1								1											VII	129	no
928	1	1								1											VII	129	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
929	1	1								1										VII	130	no	
930	1	1								1											VII	130-131	no
931	1	1								1											VII	132	no
932	1	1															1				VII	132-133	no
933	1	1															1				VII	133	no
934	2	2														1	1				VII	134-136	no
935	1	1															1				VII	136	no
936	1	1														1					VII	137-143	no
937	2	1																2			VII	144-146	no
938	2	1																2			VII	147-149	no
939	2	1																2			VII	150-151	no
940	2	1																2			VII	152-153	no
941	2	1																2			VII	153-155	no
942	2	1																2			VII	155-156	no
943	2	1																2			VII	157-158	no
944	1	1																1			VII	158	no
945	2	1																2			VII	159-161	no
946	1	1																1			VII	162-163	no
947	1	1																1			VII	163	no
948	2	1																2			VII	164	no
949	1	1																1			VII	164	no
950	2	1																2			VII	165-166	no
951	2	1																2			VII	166	no
952	1	1																1			VII	167	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>
953	1	1																1		VII	168	no
954	1	1																1		VII	168-169	no
955	1	1																1		VII	169-170	no
956	1	1																1		VII	170-172	no
957	2	1																2		VII	172-176	no
958	2	1																2		VII	176-177	no
959	2	1																2		VII	177-178	no
960	1	1																1		VII	178-179	no
961	1	1																1		VII	179	no
962	1	1																1		VII	179	no
963	1	1																1		VII	180	no
964	2	1																2		VII	180	no
965	1	1																1		VII	181	no
966	1	1																1		VII	181	no
967	1	1																1		VII	182	no
968	1	1																1		VII	183	no
969	1	1																1		VII	183	no
970	1	1																1		VII	183-184	no
971	1	1																1		VII	184	no
972	1	1																1		VII	185	no
973	1	1																1		VII	185	no
974	1	1																1		VII	186	no
975	1	1																1		VII	186	no
976	1	1																1		VII	186-187	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>
977	1	1																1		VII	187-188	no
978	1	1																1		VII	188	no
979	1	1																1		VII	188-189	no
980	1	1																1		VII	190	no
981	1	1																1		VII	190	no
982	1	1																1		VII	191	no
983	1	1																1		VII	192	no
984	1	1																1		VII	192-193	no
985	2	2							1									1		VII	193	no
986	1	1																1		VII	194	no
987	1	1																1		VII	194-195	no
988	2	1																2		VII	196	no
989	2	1																2		VII	197-199	no
990	2	1																2		VII	199-201	no
991	2	1																2		VII	201-203	no
992	2	1																2		VII	203-204	no
993	2	1																2		VII	205-207	no
994	2	1																2		VII	208-209	no
995	2	1																2		VII	210-211	no
996	2	1																2		VII	212-213	no
997	2	1																2		VII	213-215	no
998	2	1																2		VII	215	no
999	2	1																2		VII	216	no
1000	2	1																2		VII	216-218	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>
1001	2	1																2		VII	218-219	no
1002	2	1																2		VII	219	no
1003	1	1																1		VII	220	no
1004	1	1																1		VII	220-221	no
1005	1	1																1		VII	221	no
1006	1	1																1		VII	222	no
1007	1	1																1		VII	223	no
1008	1	1																1		VII	223	no
1009	1	1																1		VII	224	no
1010	1	1																1		VII	224	no
1011	1	1																1		VII	225-227	no
1012	1	1																1		VII	228-229	no
1013	1	1																1		VII	229-232	no
1014	1	1																1		VII	232-233	no
1015	1	1																1		VII	233-234	no
1016	1	1																1		VII	235	no
1017	1	1																1		VII	236-239	no
1018	1	1																1		VII	240	no
1019	1	1																1		VII	240-241	no
1020	1	1																1		VII	241	no
1021	1	1																1		VII	242	no
1022	1	1																1		VII	243	no
1023	1	1																1		VII	244	no
1024	1	1																1		VII	244-246	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>
1025	2	2		1														1		VII	246-247	no
1026	1	1																1		VII	247	no
1027	1	1																1		VII	248	no
1028	1	1																1		VII	248-251	no
1029	14	1							14											VII	252-257	no
1030	14	1							14											VII	258-261	no
1031	1	1							1											VII	262	no
1032	5	1							5											VII	262	no
1033	15	1							15											VII	263-278	no
1034	15	1							15											VII	278-281	no
1035	6	1							6											VII	282-283	no
1036	15	1							15											VII	284-285	no
1037	15	1							15											VII	286-287	no
1038	13	1							13											VII	287	no
1039	10	1							10											VII	288	no
1040	13	1							13											VII	289-291	no
1041	12	1							12											VII	291-292	no
1042	14	1							14											VII	293-295	no
1043	11	1							11											VII	295-296	no
1044	6	1							6											VII	296	no
1045	9	1							9											VII	297	no
1046	10	1							10											VII	298-299	no
1047	7	1							7											VII	299-300	no
1048	4	1							4											VII	300-301	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
1049	5	1							5											VII	301-302	no	
1050	6	1							6												VII	302	no
1051	10	1							10												VII	303-304	no
1052	4	1							4												VII	304	no
1053	6	1							6												VII	305-306	no
1054	8	1							8												VII	306	no
1055	13	1							13												VII	307-308	no
1056	12	1							12												VII	309	no
1057	11	1							11												VII	309	no
1058	13	1							13												VII	310-312	no
1059	13	1							13												VII	312-313	no
1060	13	1							13												VII	313-317	no
1061	12	1							12												VII	317-319	no
1062	10	1							10												VII	320	no
1063	12	1							12												VII	321-322	no
1064	10	1							10												VII	322-323	no
1065	12	1							12												VII	324-326	no
1066	10	1							10												VII	327	no
1067	12	1							12												VII	328	no
1068	8	1							8												VII	329-331	no
1069	5	1							5												VII	331-333	no
1070	5	1							5												VII	333	no
1071	12	1							12												VII	334-339	no
1072	10	1							10												VII	339-341	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
1073	13	1							13											VII	342-345	no	
1074	11	1							11												VII	345	no
1075	11	1							11												VII	346	no
1076	5	1							5												VII	346-347	no
1077	4	1							4												VII	347-348	no
1078	9	1							9												VII	348	no
1079	10	1							10												VII	348-351	no
1080	9	1							9												VII	352-353	no
1081	7	1							7												VII	354	no
1082	4	1							4												VII	354-355	no
1083	1	1							1												VII	355	no
1084	4	1							4												VII	355-356	no
1085	11	1							11												VII	356-362	no
1086	8	1							8												VII	362-364	no
1087	7	1							7												VII	364-366	no
1088	6	1							6												VII	366	no
1089	11	1							11												VII	367-370	no
1090	6	1							6												VII	370	no
1091	3	1							3												VII	371	no
1092	3	1							3												VII	371	no
1093	9	1							9												VII	371-372	no
1094	11	1							11												VII	372-379	no
1095	6	1							6												VII	379	no
1096	6	1							6												VII	380	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
1097	3	1							3											VII	380	no	
1098	12	1							12												VII	381-385	no
1099	13	1							13												VII	386-415	no
1100	11	1							11												VII	416-419	no
1101	11	1							11												VII	420-423	no
1102	10	1							10												VII	423-426	no
1103	10	1							10												VII	426-429	no
1104	10	1							10												VII	430-431	no
1105	9	1							9												VII	431-433	no
1106	9	1							9												VII	433-435	no
1107	7	1							7												VII	436	no
1108	6	1							6												VII	436-437	no
1109	6	1							6												VII	437-438	no
1110	7	1							7												VII	439-440	no
1111	2	1							2												VII	440	no
1112	8	1							8												VII	440-443	no
1113	8	1							8												VII	443-445	no
1114	7	1							7												VII	445-446	no
1115	7	1							7												VII	446	no
1116	7	1							7												VII	447-448	no
1117	6	1							6												VII	448-450	no
1118	6	1							6												VII	451	no
1119	5	1							5												VII	451-452	no
1120	6	1							6												VII	453	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
1121	5	1							5											VII	453-454	no	
1122	4	1							4												VII	454	no
1123	3	1							3												VII	454	no
1124	6	1							6												VII	455	no
1125	5	1							5												VII	455-456	no
1126	4	1							4												VII	457	no
1127	3	1							3												VII	457	no
1128	5	1							5												VII	458	no
1129	5	1							5												VII	458-461	no
1130	7	1							4												VII	461-471	no
1131	3	1							3												VII	472-474	no
1132	3	1							3												VII	474-475	no
1133	3	1							3												VII	476	no
1134	3	1							3												VII	476-478	no
1135	3	1							3												VII	479-480	no
1136	3	1							3												VII	481-482	no
1137	3	1							3												VII	482-483	no
1138	3	1							3												VII	483-484	no
1139	3	1							3												VII	484-485	no
1140	3	1							3												VII	486-487	no
1141	3	1							3												VII	487-488	no
1142	3	1							3												VII	488-490	no
1143	3	1							3												VII	490-491	no
1144	3	1							3												VII	492	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
1145	3	1							3											VII	492-495	no	
1146	3	1							3												VII	496-497	no
1147	4	1							4												VII	498	no
1148	4	1							4												VII	498-499	no
1149	4	1							4												VII	499	no
1150	4	1							4												VII	500	no
1151	4	1							4												VII	501	no
1152	3	1							3												VII	501	no
1153	4	1							4												VII	502	no
1154	4	1							4												VII	502	no
1155	4	1							4												VII	503	no
1156	4	1							4												VII	503	no
1157	3	1							3												VII	504	no
1158	4	1							4												VII	504	no
1159	4	1							4												VII	505	no
1160	4	1							4												VII	505	no
1161	4	1							4												VII	506	no
1162	4	1							4												VII	506	no
1163	4	1							4												VII	507	no
1164	4	1							4												VII	507	no
1165	3	1							3												VII	508	no
1166	4	1							4												VII	508	no
1167	4	1							4												VII	509	no
1168	4	1							4												VII	510-511	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded	
1169	4	1							4											VII	511-512	no	
1170	4	1							4												VII	512	no
1171	4	1							4												VII	513	no
1172	4	1							4												VII	513	no
1173	4	1							4												VII	513	no
1174	4	1							4												VII	514	no
1175	4	1							4												VII	514-515	no
1176	4	1							4												VII	515	no
1177	4	1							4												VII	516	no
1178	4	1							4												VII	516	no
1179	4	1							4												VII	517	no
1180	3	1							3												VII	518	no
1181	3	1							3												VII	518-519	no
1182	3	1							3												VII	519	no
1183	3	1							3												VII	520	no
1184	3	1							3												VII	520-521	no
1185	3	1							3												VII	521	no
<i>Allen, Coffin texts 8</i>																							
PT 4	2	2		1						1											8	3	no
PT 23	5	1						5													8	4	no
PT 25	11	3						6	2						3						8	5-8	no
PT 27	1	1				1															8	8	no
PT 28	1	1				1															8	8	no
PT 29	1	1				1															8	8	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>
PT 30	1	1				1														8	8	no
PT 32	5	2						4	1											8	9	no
PT 34	2	1						2												8	10	no
PT 35	2	2		1				1												8	10	no
PT 36	2	1						2												8	11	no
PT 37	1	1						1												8	12	no
PT 38A	1	1						1												8	12	no
PT 39	1	1						1												8	12	no
PT 40	1	1						1												8	12	no
PT 41	1	1						1												8	12	no
PT 42	1	1						1												8	12	no
PT 43	1	1						1												8	12	no
PT 58	1	1							1											8	13	no
PT 59	1	1							1											8	13	no
PT 60A	1	1							1											8	13	no
PT 61	1	1							1											8	13	no
PT 62A-B	4	2		3					1											8	13	no
PT 63	2	2		1					1											8	13	no
PT 64	2	2		1					1											8	14	no
PT 65	2	2		1					1											8	14	no
PT 66	1	1		1																8	14	no
PT 67	2	2		1					1											8	14	no
PT 68	2	2		1					1											8	14	no
PT 69	1	1		1																8	14	no

Spell	Witnesses	Regions	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	CT	Page	Encoded
PT 70	3	2		2					1											8	14	no
PT 71A	4	2		4					1											8	15	no
PT 71B	3	2		2					1											8	16	no
PT 71C	1	1							1											8	16	no
PT 71D	3	2		2					1											8	17	no
PT 72	5	3		2					1						2					8	18	no
PT 73	5	3		2					1						2					8	18	no
PT 74	5	3		2					1						2					8	18	no
PT 75	5	3		2					1						2					8	19	no
PT 76	5	3		2					1						2					8	19	no
PT 77	19	6		4		3		1	2	2					7					8	20-24	no
PT 78	2	1				2														8	25	no
PT 79	3	2				2									1					8	25	no
PT 80	2	2													2					8	25	no
PT 81	9	6		1		1		1	1		1				4					8	26-29	no
PT 82	1	1							1											8	30	no
PT 83	1	1							1											8	30	no
PT 84	1	1							1											8	30	no
PT 85	1	1							1											8	30	no
PT 86	1	1							1											8	30	no
PT 87	1	1							1											8	30	no
PT 88	1	1							1											8	30	no
PT 89	1	1							1											8	30	no
PT 90	1	1							1											8	30	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
PT 91	1	1							1											8	30	no	
PT 92	1	1							1												8	30	no
PT 93	1	1							1												8	31	no
PT 94	1	1							1												8	31	no
PT 95	1	1							1												8	31	no
PT 96	1	1							1												8	31	no
PT 106	3	2		1					2												8	32	no
PT 107	3	2		2					1												8	33	no
PT 108	2	2							1	1											8	34	no
PT 109	2	2							1	1											8	34	no
PT 110	2	2							1	1											8	34	no
PT 111	2	2							1	1											8	34	no
PT 112	2	2							1	1											8	34	no
PT 113	2	2							1	1											8	34	no
PT 114	2	2							1	1											8	34	no
PT 115	2	2							1	1											8	34	no
PT 116	2	2							1	1											8	34	no
PT 117	2	2							1	1											8	35	no
PT 118	2	2							1	1											8	35	no
PT 119	2	2							1	1											8	35	no
PT 120	2	2							1	1											8	35	no
PT 121	2	2							1	1											8	35	no
PT 122	3	2							2	1											8	35	no
PT 123	2	2							1	1											8	35	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>	
PT 124	2	2							1	1										8	35	no	
PT 125	2	2							1	1											8	36	no
PT 126	2	2							1	1											8	36	no
PT 127	2	2							1	1											8	36	no
PT 128	2	2							1	1											8	36	no
PT 129	2	2							1	1											8	36	no
PT 130	2	2							1	1											8	36	no
PT 131	2	2							1	1											8	36	no
PT 132	4	2							3	1											8	36	no
PT 133	2	2							1	1											8	37	no
PT 134	2	2							1	1											8	37	no
PT 135	2	2							1	1											8	37	no
PT 136	2	2							1	1											8	37	no
PT 137	2	2							1	1											8	37	no
PT 138	1	1								1											8	37	no
PT 139	2	2							1	1											8	37	no
PT 140	2	2							1	1											8	37	no
PT 141	2	2							1	1											8	37	no
PT 142	2	2							1	1											8	38	no
PT 143	2	2							1	1											8	38	no
PT 144	1	1								1											8	38	no
PT 145	2	2							1	1											8	38	no
PT 146	2	2							1	1											8	38	no
PT 147	2	2							1	1											8	38	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>
PT 148	1	1							1											8	38	no
PT 149	2	2							1	1										8	39	no
PT 150	2	2							1	1										8	39	no
PT 151	2	2							1	1										8	39	no
PT 152	2	2							1	1										8	39	no
PT 153	2	2							1	1										8	39	no
PT 154	2	2							1	1										8	40	no
PT 155	2	2							1	1										8	40	no
PT 156	2	2							1	1										8	40	no
PT 157	1	1								1										8	40	no
PT 158	2	2							1	1										8	40	no
PT 159	2	2							1	1										8	40	no
PT 160	2	2							1	1										8	40	no
PT 161	2	2							1	1										8	41	no
PT 162	2	2							1	1										8	41	no
PT 163	2	2							1	1										8	41	no
PT 164	2	2							1	1										8	41	no
PT 165	2	2							1	1										8	41	no
PT 166	2	2							1	1										8	41	no
PT 167	3	2							1	2										8	41	no
PT 168	2	2							1	1										8	41	no
PT 169	2	2							1	1										8	41	no
PT 170	3	2							2	1										8	42	no
PT 171	2	2							1	1										8	42	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>
PT 204	1	1				1														8	42	no
PT 205	1	1				1														8	43	no
PT 207	1	1				1														8	43	no
PT 209	1	1				1														8	43	no
PT 210	1	1				1														8	44	no
PT 211	1	1				1														8	44	no
PT 212	1	1				1														8	45	no
PT 213	33	8	4	3		3		3	9	3	1				7				8	46-57	no	
PT 214	31	7	4	3		2		3	9	3					7				8	58-75	no	
PT 215	23	7	2	1		1		1	8	4					6				8	76-113	no	
PT 216	21	6	2		1	1			8	4					5				8	112-121	no	
PT 217	19	5	2			2			7	4					4				8	122-145	no	
PT 218	10	4	1						4	2					3				8	146-157	no	
PT 219	11	5	2				1		3	1					4				8	158-191	no	
PT 220	28	7		6		2	3	4	6	2					5				8	192-201	no	
PT 221	24	7		5		3	2	3	6	1					4				8	202-213	no	
PT 222	24	6		6		3		4	6	2					3				8	212-250	no	
PT 223	4	4				1			1	1					1				8	251-252	no	
PT 224	2	2				1					1								8	252-253	no	
PT 226	9	4		3		3				1					2				8	253-255	no	
PT 227	7	4		3		2				1					1				8	256	no	
PT 228	7	4		3		2				1					1				8	256-257	no	
PT 229	6	4		3		1				1					1				8	257	no	
PT 230	7	4		3		2				1					1				8	258-261	no	

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
PT 231	6	3		3		2									1					8	261	no
PT 232	5	2		3		2														8	262	no
PT 233	5	2		3		2														8	263	no
PT 234	5	2		3		2														8	263	no
PT 235	5	2		3		2														8	264	no
PT 236	5	2		3		2														8	264	no
PT 237	5	2		3		2														8	265	no
PT 238	5	2		3		2														8	265-266	no
PT 239	4	2		3		1														8	266	no
PT 240	4	2		3		1														8	267	no
PT 241	2	2		1		1														8	268	no
PT 242	1	1		1																8	268	no
PT 243	2	2		1		1														8	268	no
PT 247	1	1				1														8	269	no
PT 249	1	1													1					8	269	no
PT 250	1	1													1					8	269	no
PT 252	2	2								1					1					8	270	no
PT 253	2	2				1									1					8	270	no
PT 254	1	1				1														8	271-273	no
PT 255	1	1				1														8	273-274	no
PT 256	1	1				1														8	274	no
PT 257	1	1				1														8	275	no
PT 258	1	1				1														8	275-276	no
PT 260	1	1				1														8	276-277	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>
PT 261	1	1				1														8	278	no
PT 262	1	1				1														8	278-279	no
PT 263	1	1				1														8	280	no
PT 267	1	1				1														8	281	no
PT 268	1	1				1														8	281-282	no
PT 269	2	1				2														8	282-283	no
PT 270	2	1				2														8	284	no
PT 271	1	1				1														8	285	no
PT 272	1	1				1														8	285	no
PT 300	1	1				1														8	286	no
PT 304	1	1													1					8	286	no
PT 305	1	1													1					8	287	no
PT 306	2	2			1	1														8	287-288	no
PT 307	1	1				1														8	288-289	no
PT 308	1	1				1														8	289	no
PT 309	1	1				1														8	290	no
PT 310	1	1				1														8	290	no
PT 311	1	1				1														8	291	no
PT 312	1	1				1														8	291	no
PT 313	1	1				1														8	292	no
PT 314	1	1				1														8	292	no
PT 315	1	1				1														8	292	no
PT 316	1	1				1														8	293	no
PT 317	1	1				1														8	293	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
PT 318	1	1				1														8	294	no
PT 319	2	2		1		1														8	294-295	no
PT 320	1	1				1														8	295	no
PT 321	1	1				1														8	296	no
PT 332	2	1							2											8	296	no
PT 356	9	4		4		2			2						1					8	297-301	no
PT 357	4	2		2					2											8	301-303	no
PT 358	3	2		2					1											8	303	no
PT 364	7	3		3					3		1									8	304-313	no
PT 365	4	2		1					3											8	313-315	no
PT 366	5	2		2					3											8	315-319	no
PT 367	11	4		5		3			2						1					8	320-322	no
PT 368	9	2		7					2											8	323-327	no
PT 369	3	2		1					2											8	328-329	no
PT 370	3	1							3											8	329-330	no
PT 371	3	2		1					2											8	330-331	no
PT 371 vara	1	1							1											8	332	no
PT 372	2	1							2											8	332-333	no
PT 373	3	2		1					2											8	333-334	no
PT 374	3	1							3											8	335	no
PT 412	2	1							2											8	336-338	no
PT 414	2	1													1					8	339	no
PT 422	3	1							3											8	339-343	no
PT 423	2	1							2											8	344	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
PT 424	3	1							3											8	345-346	no
PT 425	3	1		3																8	347	no
PT 426	4	1		4																8	347	no
PT 427	6	2		5		1														8	348	no
PT 428	14	3		9		3									2					8	349	no
PT 429	6	2		5		1														8	350	no
PT 430	5	1		5																8	350	no
PT 431	4	1		4																8	351	no
PT 432	4	1		4																8	351-352	no
PT 433	6	2		4							2									8	352	no
PT 434	6	2		4							2									8	353-354	no
PT 443	6	2		4							2									8	354-355	no
PT 444	7	3		4						1	2									8	356	no
PT 446	9	3		5		3									1					8	357-358	no
PT 447	14	4		8		3				1					2					8	359-366	no
PT 448	13	3		9		2									2					8	367	no
PT 449	13	3		5		5									3					8	368	no
PT 450	9	3		5		2									2					8	368-374	no
PT 451	10	3		6		3									1					8	374-377	no
PT 452	4	2				3									1					8	378-379	no
PT 453	4	2				3									1					8	379	no
PT 454	4	1		4																8	380	no
PT 455	4	1		4																8	380-381	no
PT 468	3	2				1			2											8	382-385	no

Spell	Witnesses	Regions	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	CT	Page	Encoded
PT 532	2	2							1						1					8	385-386	no
PT 579	4	2		2					2											8	286-387	no
PT 588	25	5		8		13			1	1					2					8	388-390	no
PT 589	4	1		4																8	391	no
PT 590	4	1		4																8	391	no
PT 591	3	3		1		1									1					8	392-393	no
PT 592	5	3						1		2	2									8	394	no
PT 593	12		2	6		2			2											8	395-404	no
PT 637	3	2								1					2					8	405-406	no
PT 638	1	1													1					8	406	no
PT 639	1	1													1					8	407	no
PT 643B	2	1							2											8	407-408	no
PT 644	1	1							1											8	408	no
PT 645	4	2							3		1									8	409	no
PT 646	4	2							3		1									8	410	no
PT 647	3	2							2		1									8	410	no
PT 648	6	2							1		5									8	411-412	no
PT 649A	2	2							1		1									8	412	no
PT 649B	1	1							1											8	413	no
PT 650	1	1							1											8	413	no
PT 651	1	1								1										8	413	no
PT 652	2	2		1						1										8	413	no
PT 653C	2	2		1					1											8	413	no
PT 664B	1					1														8	413	no

Spell	Witnesses	Regions	Abusir	Saqqara	el-Riqqa	el-Lisht	Sidmant el-Gebel	Beni Hasan	Deir el-Bersha	Meir	Asyut	Qaw el-Kebir	Abydos	Dendera	Theban area	Gebelein	Aswan	Papyrus	Unknown	CT	Page	Encoded
PT 670	8	3			1				3						4					8	414-424	no
PT 674	2	1							2											8	425-426	no
PT 675	2	1							2											8	426-428	no
PT 676	1	1							1											8	428-429	no
PT 677A	4	2		2					2											8	430-432	no
PT 677B	4	2		1					3											8	433	no
PT 686	1	1													1					8	433	no
PT 690	5	2				2			3											8	434-440	no
N216+4-11	1	1								1										8	441	no
N216+12-21	1	1								1										8	441	no
N216+22-29	1	1								1										8	442	no
N216+30-41	1	1								1										8	442	no
N216+47-51	1	1								1										8	443	no
A1C foot edge texts	1	1															1			8	443	no
Ab1Le 83-89	1	1	1																	8	444	no
B1Bo 861-864	1	1							1											8	445	no
B2Bo edge texts	1	1							1											8	445-446	no
B16C 32-38	1	1							1											8	447	no
B17C 18-22	1	1							1											8	448	no
B17C 23-26	1	1							1											8	448	no
B17C 26-30	1	1							1											8	449	no
B17C 31-34	1	1							1											8	449	no
B17C 35-36+1-2	1	1							1											8	450	no

<b>Spell</b>	<b>Witnesses</b>	<b>Regions</b>	<i>Abusir</i>	<i>Saqqara</i>	<i>el-Riqqa</i>	<i>el-Lisht</i>	<i>Sidmant el-Gebel</i>	<i>Beni Hasan</i>	<i>Deir el-Bersha</i>	<i>Meir</i>	<i>Asyut</i>	<i>Qaw el-Kebir</i>	<i>Abydos</i>	<i>Dendera</i>	<i>Theban area</i>	<i>Gebelein</i>	<i>Aswan</i>	<i>Papyrus</i>	<i>Unknown</i>	<b>CT</b>	<b>Page</b>	<b>Encoded</b>
B17C 2-7	1	1							1											8	450	no
B17C 7-11	1	1							1											8	451	no
B17C 11-15	1	1							1											8	451	no
B17C 15-17	1	1							1											8	452	no
B17C 17	1	1							1											8	452	no
M7C 13-23	1	1								1										8	453	no
S1C Ext. Back 5-10	1	1									1									8	453	no
S17C Ext. Front	1	1									1									8	454	no
Sq3C 194-198	1	1		1																8	455	no
T2C 141	1	1													1					8	455	no
T1L edge texts	1	1													1					8	456	no

# Appendix 3. Transliteration and translation of encoded *Coffin Texts* spells

The following appendix consists of the transliteration and translation of the separate witnesses of the different spells used in this work. Note that these include all the texts encoded in the database, including the alternative version of spell 21-25 of T1C,<sup>13</sup> (see appendix 3.25), which was excluded in chapter 3 and chapter 4. Additionally, it includes spell 313 as well, which was encoded in the database, but not used in chapter 3 and chapter 4, as it only occurred in one witness.

In this appendix, the transliterations and translation are displayed witness by witness, and all the phrases as noted in de Buck are kept. Moreover, the amino-acid code associated with the phrase is displayed as well. For the phrases which do not have an attestation in the witness, the empty phrases were added as well. Note that these empty phrases do not represent a lacuna or damage in the text, rather just the absence of a phrase attested in another witness. However, when there is a large section of phrases without text, these sections were merged into one phrase. Note that for T1C in spell 21-25 and spell 313 there is no amino-acid code, as these spells are currently unique.

Finally, the amino-acid code string of the witness was added below the transcription and translation. Note that the witnesses are organized following the order as they were published in de Buck.

Note that these transliterations and translations are added here without comments or discussion. These are retained in the database. Moreover, the transliteration represents the text as written in the original witness. For example, the use of the *t* where the *t̄* should be read, and vice-versa, is intended to represent the original text, rather than an error in the original text.<sup>14</sup>

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<sup>13</sup> See chapter 3.22.1 for more details.

<sup>14</sup> Even though it is likely that some errors occurred in the database.

## Appendix 3.1. Spell 1

### Appendix 3.1.1. B3Bo

I,1	(X)	–	
I,2,a	(R)	<i>h3 wsir dhwtj-nht tn</i>	Ho, Osiris, this <i>dhwtj-nht</i> .
I,2,b	(R)	<i>ntt rw ntt rw.ty</i>	You are the lion, you are the double lion,
I,2,c	(R)	<i>ntt hr nd.ti it=f</i>	you are Horus, the protector of his father.
I,2,d	(X)	–	
I,2,e	(R)	<i>ntt fd.w-[nw n] ntr fd.w ipw</i>	You are the fourth of these four gods.
I,4,a	(M)	<i>3hw itp.w</i>	The power of the effective ones,
I,4,b	(R)	<i>inn.w mw</i>	who bring water,
I,4,c	(X)	–	
I,4,d	(R)	<i>irr.w h(°)p(y)</i>	who make the Nile,
I,4,e	(X)	–	
I,5,f	(X)	–	
I,5,g	(X)	–	
I,5,h	(X)	–	
I,6,a	(R)	<i>m hps n it.w=sn</i>	with the power of their fathers.
I,6,b	(R)	<i>wsir dhwtj-nht tn ts tn hr izb(.y)=t</i>	The Osiris, this <i>dhwtj-nht</i> , raise yourself upon your left side,
I,6,c	(R)	<i>imi tn hr imn=t</i>	place yourself upon your right side.
I,7,d	(X)	–	

*Spell 2 follows*

#### Amino-acid code:

-RRR-RMR-R----RRR-

### Appendix 3.1.2. B2Bo

I,1	(X)	–	
I,2,a	(M)	<i>h3 wsir dhwtj-nht</i>	Ho, Osiris <i>dhwtj-nht</i> .
I,2,b	(R)	<i>ntk rw ntk rw.ty</i>	You are the lion, you are the double lion,
I,2,c	(R)	<i>ntk hr nd.ti it=f</i>	you are Horus, protector of his father.
I,2,d	(X)	–	
I,2,e	(R)	<i>ntk fd(.w)-nw n ntr fd ipw</i>	You are the fourth of these four gods,
I,4,a	(K)	<i>3h itp.w</i>	while the effective ones are potent,
I,4,b	(R)	<i>inn.w mw</i>	who bring water,
I,4,c	(X)	–	
I,4,d	(R)	<i>irr.w h(°)p(y)</i>	who make the Nile,
I,4,e	(X)	–	
I,5,f	(X)	–	
I,5,g	(X)	–	
I,5,h	(X)	–	
I,6,a	(R)	<i>m hps n it.w=s &lt;n &gt;</i>	with the power of their fathers.

l,6,b	(R)	<i>wsir dhwtj-nht pn ts tw hr izb(.y)=k</i>	The Osiris, this <i>dhwtj-nht</i> , raise yourself upon your left side,
l,6,c	(R)	<i>imi tw hr imn=k</i>	place yourself upon your right side.
l,7,d	(X)	-	

Spell 2 follows

Amino-acid code:

-MRR-RKR-R---RRR-

Appendix 3.1.3. B4Bo

l,1	(X)	-	
l,2,a	(R)	<i>h3 wsir dhwtj-nht tn</i>	Ho, Osiris, this <i>dhwtj-nht</i> .
l,2,b	(K)	<i>ntt rw dhwtj-nht tn rw.ty</i>	You are the lion, this <i>dhwtj-nht</i> is the double lion,
l,2,c	(N)	<i>dhwtj-nht tn hr nd.ti it=f</i>	this <i>dhwtj-nht</i> is Horus, protector of his father.
l,2,d	(X)	-	
l,2,e	(M)	<i>ink fd(.w)-nw n fd.w ipw ntr.w</i>	I am the fourth of these four of gods,
l,4,a	(L)	<i>zh.w itp.w</i>	who are potent, who are effective,
l,4,b	(R)	<i>inn.w mw</i>	who bring water,
l,4,c	(X)	-	
l,4,d	(R)	<i>irr.w h(°)p(y)</i>	who make the Nile,
l,4,e	(X)	-	
l,5,f	(X)	-	
l,5,g	(X)	-	
l,5,h	(X)	-	
l,6,a	(R)	<i>m hps n it[.w]=sn</i>	with the power of their fathers.
l,6,b	(R)	<i>wsir dhwtj-nht tn ts tn hr izb(.y)=t</i>	The Osiris, this <i>dhwtj-nht</i> , raise yourself upon your left side,
l,6,c	(R)	<i>imi tn hr imn=t</i>	place yourself upon your right side.
l,7,d	(X)	-	

Spell 2 follows

Amino-acid code:

-RKN-MLR-R---RRR-

Appendix 3.1.4. B1P

l,1	(X)	-	
l,2,a	(R)	<i>h3 wsir spi pn</i>	Ho, Osiris, this <i>spi</i> .
l,2,b	(R)	<i>ntk rw ntk rw.ty</i>	You are the lion, you are the double lion,
l,2,c	(R)	<i>ntk hr nd.ti it=f</i>	you are Horus, protector of his father.
l,2,d	(X)	-	
l,2,e	(R)	<i>ntk fd.w-nw n ntr fd.w ipw</i>	You are the fourth of these four gods,
l,4,a	(R)	<i>zh.w itp.w</i>	potent ones who are effective,
l,4,b	(N)	<i>inn.w mw</i>	those who bring water,
l,4,c	(X)	-	
l,4,d	(M)	<i>irr.w hk3w</i>	those who made the magicians,

l,4,e	(R)	<i>irr.w hy hny</i>	who make acclamation and rejoicing,
l,5,f	(X)	-	
l,5,g	(X)	-	
l,5,h	(X)	-	
l,6,a	(R)	<i>m ḥpš n it.w=sn</i>	with the power of their fathers.
l,6,b	(R)	<i>wsir spī pn ts tw ḥr i3b(.y)=k</i>	The Osiris, this <i>spī</i> , raise yourself upon your left side,
l,6,c	(M)	<i>dī=i tw ḥr i3b(.y)=k</i>	I will place you upon your left side.
l,7,d	(X)	-	

*Spell 2 follows*

Amino-acid code:

-RRR-RRN-MR---RRM-

Appendix 3.1.5. B15C

l,1	(X)	-	
l,2,a	(R)	<i>h3 wsir dhwti-nht pn</i>	Ho, Osiris, this <i>dhwti-nht</i> .
l,2,b	(R)	<i>[nt]k rw ntk rw.ty</i>	You are the lion, you are the double lion,
l,2,c	(R)	<i>ntk ḥr nd.ti it=f</i>	you are Horus, protector of his father.
l,2,d	(X)	-	
l,2,e	(N)	<i>ntk fd.w-nw n fd.w ipw ntr.w</i>	You are the fourth of these four of gods,
l,4,a	(N)	<i>3h.w</i>	the spirits
l,4,b	(R)	<i>inn.w mw</i>	who bring water,
l,4,c	(X)	-	
l,4,d	(R)	<i>irr.w ḥ(°)p(y)</i>	who make the Nile,
l,4,e	(R)	<i>irr[.w] h[y hny]</i>	who make acclamation and rejoicing,
l,5,f	(X)	-	
l,5,g	(X)	-	
l,5,h	(X)	-	
l,6,a	(N)	<i>[m] ḥpš.w n(.w) it.w=sn</i>	with the powers of their fathers.
l,6,b	(R)	<i>wsir dhwti-nht pn ts tw ḥr i3b(.y)=k</i>	The Osiris, this <i>dhwti-nht</i> , raise yourself upon your left side,
l,6,c	(K)	<i>dī.kw imn=k</i>	while I am placing your right side.
l,7,d	(X)	-	

*Spell 2 follows*

Amino-acid code:

-RRR-NNR-RR---NRK-

Appendix 3.1.6. B6C

l,1	(X)	-	
l,2,a	(R)	<i>h3 wsir ḥ3-nht pn</i>	Ho, Osiris, this <i>ḥ3-nht</i> .
l,2,b	(R)	<i>ntk [rw] ntk rw.ty</i>	You are the lion, you are the double lion,
l,2,c	(R)	<i>ntk ḥr nd[.ti] it=f</i>	you are Horus, protector of his father.

l,2,d	(X)	-	
l,2,e	(R)	<i>ntk [fd.w]-nw n ntr fd.w ipw</i>	You are the fourth of these four gods,
l,4,a	(R)	<i>zh.w itp.w</i>	potent ones who are effective,
l,4,b	(R)	<i>inn.w mw</i>	who bring water,
l,4,c	(X)	-	
l,4,d	(R)	<i>irr.w h(°)p(y)</i>	who make the Nile,
l,4,e	(X)	-	
l,5,f	(X)	-	
l,5,g	(X)	-	
l,5,h	(X)	-	
l,6,a	(R)	<i>m hps̄ n it.w=sn</i>	with the power of their fathers.
l,6,b	(M)	<i>wsir °h3-nht pn ts tw hr gs=k izb(.y)</i>	The Osiris, this °h3-nht, raise yourself upon your left side,
l,6,c	(L)	<i>imi tw hr gs=k imn.ti</i>	place yourself upon your right side.
l,7,d	(X)	-	

Spell 2 follows

Amino-acid code:

-RRR-RRR-R----RML-

Appendix 3.1.7. B4C

l,1	(X)	-	
l,2,a	(X)	-	
l,2,b	(M)	<i>s3.t-hd-htp tn rw s3.t-hd-htp tn rw.ty</i>	This <i>s3.t-hd-htp</i> is the lion, this <i>s3.t-hd-htp</i> is the double lion,
l,2,c	(N)	<i>s3.t-hd-htp [tn hr nd.ti it=f]</i>	this <i>s3.t-hd-htp</i> is Horus, the protector of his father,
l,2,d	(X)	-	
l,2,e	(K)	<i>[s3.t-hd-htp tn fd.w-nw n fd.w] ntr.w ipw</i>	this <i>s3.t-hd-htp</i> is the fourth of the four of these gods,
l,4,a	(X)	-	
l,4,b	(R)	<i>inn.w mw</i>	who bring water,
l,4,c	(X)	-	
l,4,d	(R)	<i>irr.w h(°)p(y)</i>	who make the Nile,
l,4,e	(R)	<i>irr.w hy h[ny]</i>	who make acclamation and rejoicing,
l,5,f	(X)	-	
l,5,g	(X)	-	
l,5,h	(X)	-	
l,6,a	(M)	<i>[m] hps̄ n ntr.t=sn</i>	with the power of their goddess.
l,6,b	(R)	<i>wsir s3.t-hd-htp tn ts tw [hr izb(.y)=t]</i>	The Osiris, this <i>s3.t-hd-htp</i> , raise yourself upon your left side,
l,6,c	(R)	<i>[imi tn hr imn=t]</i>	place yourself upon your right side.
l,7,d	(X)	-	

Spell 2 follows

Amino-acid code:

--MN-K-R-RR---MRR-

Appendix 3.1.8. MC105,a

l,1	(R)	<i>dd-mdw sꜥh.w</i>	Reciting recitations:
l,2,a	(X)	-	
l,2,b	(N)	<i>ink rw ink rw.ty</i>	I am the lion, I am the double lion.
l,2,c	(X)	-	
l,2,d	(X)	-	
l,2,e	(L)	<i>ink fd.w-nw p[w]</i>	I am this fourth,
l,4,a	(N)	<i>ꜥh.w</i>	the spirits
l,4,b	(R)	<i>inn.w mw</i>	who bring water,
l,4,c	(X)	-	
l,4,d	(X)	-	
l,4,e	(R)	<i>irr.w hy hny</i>	those who make acclamation and rejoicing,
l,5,f	(X)	-	
l,5,g	(X)	-	
l,5,h	(X)	-	
l,6,a	(N)	<i>m hpš.w n.w it.w=sn</i>	with the powers of their fathers.
l,6,b	(R)	<i>wsir šdi tn ts tn hr izb(.y)=t</i>	The Osiris, this <i>šdi</i> , raise yourself upon your left side,
l,6,c	(R)	<i>imi tn hr imn=t</i>	place yourself upon your right side.
l,7,d	(X)	-	

Spell 2 follows

Amino-acid code:

R-N--LNR--R---NRR-

Appendix 3.1.9. Y1C

l,1	(N)	<i>hꜥ.t-<sup>c</sup>-m mdꜥ.t n.t smꜥ<sup>c</sup>-hrw s(i) m hr.t-ntr</i>	Here begins a book of justifying a man in the necropolis.
l,2,a	(X)	-	
l,2,b	(N)	<i>ink rw ink rw.ty</i>	I am the lion, I am the double lion,
l,2,c	(M)	<i>ink hr nd.(t)i it=f</i>	I am Horus, protector of his father.
l,2,d	(X)	-	
l,2,e	(I)	<i>ink ntr fd.w pw</i>	I am these four gods,
l,4,a	(X)	-	
l,4,b	(N)	<i>inn.w mw</i>	those who bring water,
l,4,c	(R)	<i>irr.w bꜥh</i>	those who make the inundation,
l,4,d	(K)	<i>inn.w h(ꜥ)p(y)</i>	those who bring the Nile,
l,4,e	(N)	<i>irr.w hy hnw</i>	those who make acclamation and rejoicing,
l,6,a	(D)	<i>m hpš.w n.w ms.w it=sn</i>	with the powers of the children of their father.
l,6,b	(R)	<i>wsir mn pw ts tw hr izb(.y)=k</i>	The Osiris, this someone, raise yourself upon your left side,
l,6,c	(R)	<i>imi tw hr imn=k</i>	place yourself upon your right side.
l,7,d	(X)	-	

Spell 2 follows

Amino-acid code:

N-NM-I-NRKN---DRR-

### Appendix 3.1.10. S10C

I,1	(N)	[ <i>h3.t-c-m</i> ] <i>md3.t</i> [ <i>n.t sm3-c-hrw s(i)</i> <i>m hr.t-ntr</i> ]	Here begins a book of justifying a man in the necropolis.
I,2,a	(X)	-	
I,2,b	(N)	<i>ink rw ink rw.ty</i>	I am the lion, I am the double lion,
I,2,c	(K)	<i>ink hr nd.(t)i it</i>	I am Horus, protector of the father.
I,2,d	(X)	-	
I,2,e	(H)	<i>ink fd.w-nw n ntr</i> [ <i>fd.w</i> ] <i>n ntr ipw</i>	I am the fourth of the four gods of these god(s),
I,4,a	(X)	-	
I,4,b	(N)	[ <i>inn.w mw</i> ]	those who bring water,
I,4,c	(R)	[ <i>irr</i> ]. <i>w bch.w</i>	those who make the inundations,
I,4,d	(L)	<i>ini mw.w h(c)p(y)</i>	who brought the waters of the Nile,
I,4,e	(N)	<i>irr.w hy hnw</i>	those who make acclamation and rejoicing,
I,5,f	(X)	-	
I,5,g	(X)	-	
I,5,h	(X)	-	
I,6,a	(D)	<i>m hps.w n.w ms[.w it]=sn</i>	with the powers of the children of their father.
I,6,b	(R)	<i>wsir ir pn ts tw hr isb(.y)=k</i>	The Osiris, this <i>ir</i> , raise yourself upon your left side,
I,6,c	(R)	<i>imi tw hr imn=k</i>	place yourself upon your right side.
I,7,d	(X)	-	

Spell 2 follows

Amino-acid code:

N-NK-H-NRLN---DRR-

### Appendix 3.1.11. TT319

I,1	(X)	-	
I,2,a	(X)	-	
I,2,b	(L)	<i>n=t rw.t n=t rw.ty</i>	To you belongs the lioness, to you belongs the double lion,
I,2,c	(L)	<i>n=t hr nd i[t=f]</i>	to you belongs Horus, who protects his father.
I,2,d	(X)	-	
I,2,e	(G)	[ <i>n=t</i> ] <i>ntr.w pw</i>	To you belong these gods.
I,4,a	(X)	-	
I,4,b	(R)	<i>inn.w mw</i>	who bring water,
I,4,c	(X)	-	
I,4,d	(R)	<i>irr.w h(c)p(y)</i>	who make the Nile,
I,4,e	(X)	-	
I,5,f	(X)	-	

l,5,g (X) -  
 l,5,h (X) -  
 l,6,a (K) *m ḥpš [n it]=sn*  
 l,6,b (K) *wsir nfr.w tn ts tn ḥr imn[y]=t*  
 l,6,c (R) *imi tn <ḥr> imn=t*  
 l,7,d (X) -  
 Spell 2 follows

Amino-acid code:

--LL-G-R-R---KKR-

Appendix 3.1.12. MC105,b

l,1 (R) *ḏd-mdw sšḥ.w*  
 l,3,a (K) [*šdi tn*]  
 l,3,b (R) *ntt rw [ntt rw.ty]*  
 l,3,c (R) *ntt ḥr nḏ.(t) i it=f*  
 l,3,d (R) [*ntt ḏḥwty mš<sup>c</sup>-ḥrw*]  
 l,3,e (N) [*ntt fd.w-nw n fd.w ipw ntr.w*]  
 l,5,a (I) *šḥ.w [itp.w]*  
 l,5,b (X) -  
 l,5,c (X) -  
 l,5,d (X) -  
 l,5,e (M) *irr[.w h]y b<sup>c</sup>b<sup>c</sup> irr.w h[ny]*  
 l,5,f (X) -  
 l,5,g (X) -  
 l,5,h (X) -  
 l,7,a (N) *m ḥpš[.w n.w it.w]=sn*  
 l,7,b (R) *wsir šdi tn ts [tn ḥr isb(.y)=t]*  
 l,7,c (R) [*imi*] *tn [ḥr imn=t]*  
 l,7,d (X) -

Spell 20 follows

Amino-acid code:

RKRRRNI---M---NRR-

Appendix 3.1.13. T9C

l,1 (X) -  
 l,3,a (N) *wsir bwšw*  
 l,3,b (I) *ntk rw ntk r rw.ty*  
 l,3,c (I) *ntk ḥr nḏ it*  
 l,3,d (R) *ntk ḏḥwty mš<sup>c</sup>-ḥrw*  
 l,3,e (E) *ntk fd.w-nw n fd.w ipw*

with the power of their father.  
 The Osiris, this *nfr.w*, raise yourself upon your right side  
 place yourself upon your right side.

Reciting recitations:

This *šdi*.

You are the lion, you are the double lion,  
 you are Horus, the protector of his father,  
 You are Toth, true of voice,  
 you are the fourth of these four of gods,  
 the spirits, the effective ones,

those who make acclamation and bubbling,  
 who make rejoicing,

with the powers of their fathers.

The Osiris, this *šdi*, raise yourself upon your left side,  
 place yourself upon your right side.

l,5,a	(R)	<i>ʒh.w itp.w</i>	the spirits who are effective,
l,5,b	(X)	-	
l,5,c	(X)	-	
l,5,d	(X)	-	
l,5,e	(K)	<i>irr.w hy irr.w hnw irr.w b<sup>c</sup>b<sup>c</sup></i>	who make acclamation, who make rejoicing, who make bubbling,
l,5,f	(X)	-	
l,5,g	(X)	-	
l,5,h	(X)	-	
l,7,a	(N)	<i>m hpš.w n.w it.w = &lt; s &gt; n</i>	with the powers of their fathers.
l,7,b	(L)	<i>wsir {n} ts tw hr izb(.y)=k</i>	Osiris, raise yourself upon your left side,
l,7,c	(R)	<i>imi tw hr imn=k</i>	place yourself upon your right side.
l,7,d	(X)	-	

Spell 20 follows

Amino-acid code:

-NIIERER---K---NLR-

Appendix 3.1.14. T1L

l,1	(M)	<i>[hʒ.t<sup>c</sup>-m] mḏʒ.t [n.t smʒ<sup>c</sup>-hrw s(i) m hr.t-nṯr] tm šm i.shdhd in bʒ m hr.t-nṯr</i>	Here begins a book of justifying a man in the necropolis, and not going upside down by a soul in the necropolis.
l,3,a	(N)	<i>[wsir imʒw]</i>	The Osiris <i>imʒw</i> .
l,3,b	(R)	<i>[ntk rw ntk rw.ty]</i>	You are the lion, you are the double lion,
l,3,c	(H)	<i>ntk hr nḏ it=f</i>	you are Horus, who protects his father,
l,3,d	(X)	-	
l,3,e	(N)	<i>ntk fd[.w-nw n fd.w ipw nṯr.w]</i>	you are the fourth of these four of gods,
l,5,a	(R)	<i>[ʒh.w itp.w]</i>	the spirits who are effective,
l,5,b	(X)	-	
l,5,c	(X)	-	
l,5,d	(X)	-	
l,5,e	(L)	<i>[irr].w hy irr.w hnw</i>	those who make acclamation, who make rejoicing,
l,5,f	(R)	<i>irr.w [hy] ir[r.w hnw]</i>	who make acclamation, who make rejoicing,
l,5,g	(X)	-	
l,5,h	(X)	-	
l,7,a	(L)	<i>m h[ps̄ n it] n wsir</i>	with the power of the father of Osiris.
l,7,b	(I)	<i>hʒ imʒw pn ts t[w hr izb(.y)=k]</i>	Ho, this <i>imʒw</i> , raise yourself upon your left side,
l,7,c	(R)	<i>[imi tw hr imn]=k</i>	place yourself upon your right side.
l,7,d	(R)	<i>[imi tw hr imn]=k imi [tw] hms.t(i)</i>	Place yourself upon your right side, place yourself sitting.

Spell 20 follows

Amino-acid code:

MNRH-NR---LR--LIRR

### Appendix 3.1.15. BH5C

l,1	(X)	-	
l,3,a	(R)	<i>h3 wsir hnm-nhti pn</i>	Ho, Osiris, this <i>hnm-nhti</i> .
l,3,b	(R)	<i>ntk rw ntk rw.ty</i>	You are the lion, you are the double lion
l,3,c	(G)	<i>ntk hr nd it=i</i>	you are Horus, who protects my father
l,3,d	(X)	-	
l,3,e	(Q)	<i>ntk fd.w-nw n fd.w pw ntr.w</i>	you are the fourth of these four of gods
l,5,a	(H)	<i>sh itp.w</i>	who are potent, who are effective,
l,5,b	(X)	-	
l,5,c	(X)	-	
l,5,d	(X)	-	
l,5,e	(I)	<i>i.irr.w hny hy</i>	who make rejoicing and acclamation
l,5,f	(X)	-	
l,5,g	(R)	<i>irr.w iz irr.w s3t.w</i>	who make praise, who make libation
l,5,h	(R)	<i>nhm.w m hps.w m b<sup>c</sup>b<sup>c</sup> nw i.ir.w r it.w=sn</i>	who rejoice with powers and drink, these who made (it) for their fathers.
l,7,a	(X)	-	
l,7,b	(H)	<i>wsir hnm-nhti pn imi ts tw hr izb(.y)=k</i>	The Osiris, this <i>hnm-nhti</i> , place and raise yourself upon your left side,
l,7,c	(I)	<i>di=i tw hr imn=k</i>	I will place you upon your right side.
l,7,d	(X)	-	

*Spell 20 follows*

Amino-acid code:

-RRG-QH---I-RR-HI-

## Appendix 3.2. Spell 2

### Appendix 3.2.1. B3Bo

1,8,a	(R)	<i>iw wḏ.n gbb [wh]m.n rw.ty</i>
1,8,b	(X)	-
1,8,c	(R)	<i>rdi.t(w) n=ṯ b3=ṯ imy t3 šw.t=ṯ imy.t šṯ3.w</i>
1,8,d	(R)	<i>h3 ḏḥwty-nḥt tn</i>
1,9,a	(R)	<i>ṯs ṯn</i>
1,9,b	(X)	-
1,9,c	(R)	<i>m3<sup>c</sup>-ḥrw=ṯ r ḥft.yw=ṯ</i>

Geb has commanded and the double lion has repeated

that your ba which is in the land and your shade which is in the secret places be given to you.

Ho, this *ḏḥwty-nḥt*,  
raise yourself,

so that you will be justified against your enemies

*Spell 3 follows*

Amino-acid code:

R-RRR-R

### Appendix 3.2.2. B2Bo

1,8,a	(R)	<i>iw wḏ.n gbb whm.n rw.ty</i>
1,8,b	(X)	-
1,8,c	(R)	<i>rdi.t(w) n=k b3=k imy t3 šw.t=k imy.t šṯ3.w</i>
1,8,d	(M)	<i>h3 ḏḥwty-nḥt</i>
1,9,a	(R)	<i>ṯs ṯw</i>
1,9,b	(X)	-
1,9,c	(R)	<i>m3<sup>c</sup>-ḥrw=k r ḥft.yw=k</i>

Geb has commanded and the double lion has repeated

that your ba which is in the land and your shade which is in the secret places be given to you.

Ho, *ḏḥwty-nḥt*,  
raise yourself,

so that you will be justified against your enemies.

*Spell 3 follows*

Amino-acid code:

R-RMR-R

### Appendix 3.2.3. B4Bo

1,8,a	(R)	<i>iw wḏ.n gbb whm.n rw.ty</i>
1,8,b	(X)	-
1,8,c	(R)	<i>rdi.t(w) n=ṯ b3=ṯ imy t3 šw.t=ṯ imy.t šṯ3.w</i>
1,8,d	(R)	<i>h3 ḏḥwty-nḥt tn</i>
1,9,a	(R)	<i>ṯs ṯn</i>
1,9,b	(X)	-

Geb has commanded and the double lion has repeated

that your ba which is in the land and your shade which is in the secret places be given to you.

Ho, this *ḏḥwty-nḥt*,  
raise yourself

l,9,c (R) *m3<sup>c</sup>-hrw=t r hft.yw=t*

so that you will be justified against your enemies.

Spell 3 follows

Amino-acid code:

R-RRR-R

#### Appendix 3.2.4. B1P

l,8,a (R) [*iw*] *w[d].n gbb whm[.n] rw.ty*

Geb has commanded and the double lion has repeated

l,8,b (X) -

l,8,c (R) *rdi.t(w) n=k b3=k imy t3 šw.t=k  
imy.t št3.w*

that your ba which is in the land and your shade which is in the secret places be given to you.

l,8,d (N) *h3 wsir spi pn*

Ho, the Osiris, this *spi*,

l,9,a (R) *ts tw*

raise yourself

l,9,b (X) -

l,9,c (R) *m3<sup>c</sup>-hrw=k r hft.yw=k*

so that you will be justified against your enemies.

Spell 3 follows

Amino-acid code:

R-RNR-R

#### Appendix 3.2.5. B15C

l,8,a (R) *iw wd.n [gbb whm.n] rw.ty*

Geb has commanded and the double lion has repeated

l,8,b (X) -

l,8,c (R) *rdi.t(w) n=k b3=k imy t3 šw.t=k  
imy.t št3.w*

that your ba which is in the land and your shade which is in the secret places be given to you.

l,8,d (N) *h3 wsir dhwti-nht pn*

Ho, the Osiris, this *dhwti-nht*,

l,9,a (X) -

l,9,b (X) -

l,9,c (R) *m3<sup>c</sup>-hrw=k [r] hft[.yw]=k*

may you be justified against your enemies.

Spell 3 follows

Amino-acid code:

R-RN--R

#### Appendix 3.2.6. B6C

l,8,a (R) *iw wd[.n] gbb [wh]m.n rw.ty*

Geb has commanded and the double lion has repeated:

l,8,b (R) *h3 wsir h3-nht pn*

Ho, this Osiris *h3-nht*,

l,8,c (M) *rdi n=k b3=k imy t3 šw.t=k imy.t št3.w*

your soul which is in the land and your shade which is in the secret places caused for you

l,8,d (X) -

- 1,9,a (X) -  
 1,9,b (R) *h3=k r d3d3.t*  
 1,9,c (M) *m3<sup>c</sup>-hrw=k r hft.yw=k r hft.ywt=k*

that you descend to the tribunal,  
 so that you are justified against your male and  
 female enemies.

*Spell 3 follows*

Amino-acid code:

RRM--RM

### Appendix 3.2.7. B4C

- 1,8,a (R) *[iw wd.n gbb whm.n rw].ty*  
 1,8,b (X) -  
 1,8,c (R) *rdi.t(w) n=k b3=k imy t3 šw.t=k*  
*imy.t št3.w*  
 1,8,d (X) -  
 1,9,a (R) *ts [tn]*  
 1,9,b (X) -  
 1,9,c (R) *[m3<sup>c</sup>-hrw=t] r hft.yw=t*

Geb has commanded and the double lion has  
 repeated

that your ba which is in the land and your shade  
 which is in the secret places be given to you.

Raise yourself,

so that you will be justified against your  
 enemies.

*Spell 4 follows*

Amino-acid code:

R-R-R-R

### Appendix 3.2.8. MC105

- 1,8,a (R) *iw wd.n gbb whm.n rw.ty*  
 1,8,b (X) -  
 1,8,c (R) *rdi.t(w) n=t b3=t imy t3 šw.t=t*  
*imy.t št3.w*  
 1,8,d (X) -  
 1,9,a (M) *ts tn ir=t*  
 1,9,b (X) -  
 1,9,c (K) *m3<sup>c</sup>-hrw=t r hft.yw <=t> r hft.ywt=t*  
*r irr.w r=t r irr.wt r=t ir.t(y)=sn*  
*wd<sup>c</sup>-mdw hft=t m hrw pn*

Geb has commanded and the double lion has  
 repeated

that your ba which is in the land and your shade  
 which is in the secret places be given to you.

raise yourself towards you

so that you will be justified against your male  
 and female enemies, against those male and  
 females who act against you, they who will do  
 judgment in front of you on this day.

*Spell 3 follows*

Amino-acid code:

R-R-M-K

### Appendix 3.2.9. Y1C

1,8,a	(R)	<i>iw {gb} wḏ.n gbb wḥm.n rw.ty</i>	Geb has commanded and the double lion has repeated
1,8,b	(X)	-	
1,8,c	(R)	<i>rdi.t(w) n=k {k} b3=k imy t3 šw.t=k imy.t štz.w</i>	that your ba which is in the land and your shade which is in the secret places be given to you.
1,8,d	(X)	-	
1,9,a	(R)	<i>ts tw</i>	raise yourself
1,9,b	(X)	-	
1,9,c	(L)	<i>iw m3<sup>c</sup>-hrw &lt;=k&gt; r hft.yw=k r irr.wt r=k r msḏḏ.w tw ir.t(y)=sn wḏ<sup>c</sup>-mdw hft=k m hrw pn</i>	May you be justified against your enemies, against those who act against you, against those who hate you, they who will do judgment in front of you on this day.

*Spell 4 follows*

Amino-acid code:

R-R-R-L

### Appendix 3.2.10. S10C

1,8,a	(R)	<i>iw wḏ.n gbb wḥm.n rw.ty</i>	Geb has commanded and the double lion has repeated
1,8,b	(X)	-	
1,8,c	(R)	<i>[rdi.t(w) n=k] b3=k imy t3 šw.t=k imy.t sštz.w</i>	that your ba which is in the land and your shade which is in the secret places be given to you.
1,8,d	(X)	-	
1,9,a	(R)	<i>ts tw</i>	raise yourself
1,9,b	(X)	-	
1,9,c	(I)	<i>iw m3<sup>c</sup>-hrw=k r hft.yw=k r irr.w r[=k r irr].wt r=k r msḏḏ.wt tw ir.t(y)=sn wḏ<sup>c</sup>-mdw hft=k m hrw pn</i>	May you be justified against your enemies, against those male and females who act against you, against those who hate you, they who will do judgement in front of you on this day.

*Spell 4 follows*

Amino-acid code:

R-R-R-I

### Appendix 3.2.11. TT319

1,8,a	(R)	<i>iw wḏ.n gbb wḥm.n rw.ty</i>	Geb has commanded and the double lion has repeated
1,8,b	(X)	-	
1,8,c	(K)	<i>rdi(.tw) n=t b3=t imy t3 šw.t=t imy.t s.t štz=t</i>	that your ba which is in the land and your shade which is in the place of your secret be given to you.
1,8,d	(X)	-	
1,9,a	(X)	-	

l,9,b (X) -  
l,9,c (H) *mš<sup>c</sup>-hrw=t r hft.yw=t r hft.yw[t]=t  
[r ms]dd.w tn msdd.(w)t tn ir.t(y)=sn  
wd<sup>c</sup>-mdw [hft=t] m hrw pn*

May you be justified against your male and female enemies, against those, male and female, who hate you, they who will do judgement in front of you on this day.

*Spell 4 follows*

Amino-acid code:

R-K---H

## Appendix 3.3. Spell 3

### Appendix 3.3.1. B3Bo

- l,10,a (R) *h3 dhwtly-nht tn*  
l,10,b (R) *šsp n=ṯ mdw=ṯ d3i. w=ṯ ṯbw.ty=ṯ*  
l,10,c (R) *h3=ṯ r d3d3.t*  
l,10,d (R) *m3<sup>c</sup>-hrw=ṯ r hft.yw=ṯ r hft.ywt=ṯ*  
l,10,e (R) *r ir.w r=ṯ r ir.wt r=ṯ*  
l,10,f (R) *ir.t(y)=sn wd<sup>c</sup>-mdw hft=ṯ m hrw pn*  
*nfr m d3d3.t*

Spell 4 follows

Amino-acid code:

RRRRRR

### Appendix 3.3.2. B2Bo

- l,10,a (M) *h3 dhwtly-nht*  
l,10,b (R) *šsp n=k mdw=k d3i. w=k ṯbw.ty=k*  
l,10,c (R) *h3=k r d3d3.t*  
l,10,d (R) *m3<sup>c</sup>-hrw=k r hft.y(w)=k r hft.ywt=k*  
l,10,e (M) *r ir.wt r=k*  
l,10,f (R) *ir.t(y)=sn wd<sup>c</sup>-mdw hft <=k> m hrw*  
*pn nfr m d3d3.t*

Spell 4 follows

Amino-acid code:

MRRRMR

### Appendix 3.3.3. B4Bo

- l,10,a (R) *h3 dhwtly-nht tn*  
l,10,b (R) *šsp n=ṯ mdw=ṯ d3i. w=ṯ ṯbw.ty=ṯ*  
l,10,c (R) *h3=ṯ r d3d3.t*  
l,10,d (N) *m3<sup>c</sup>-hrw=ṯ r hft.ywt=ṯ*  
l,10,e (K) *r ir r=ṯ r ir.t r=ṯ*  
l,10,f (R) *r ir.t(y)=sn wd<sup>c</sup>-mdw hft=ṯ m hrw pn*  
*nfr m d3d3.t*

Spell 4 follows

Ho, this *dhwtly-nht*,  
take your staff, your loincloth and your sandals,  
so that you descend to the tribunal.  
may you be justified against your male enemies,  
against your female enemies,  
against those males who acted against you,  
against those females who acted against you,  
they who will do judgement in front of you on  
this good day, in the tribunal.

Ho, *dhwtly-nht*,  
take your staff, your loincloth and your sandals,  
so that you descend to the tribunal.  
may you be justified against your male enemies,  
against your female enemies,  
against they, male and female, who acted  
against you,  
they who will do judgement in front of you on  
this good day, in the tribunal.

Ho, this *dhwtly-nht*,  
take your staff, your loincloth and your sandals,  
so that you descend to the tribunal.  
may you be justified against your male and  
female enemies,  
against the one who acted against you, against  
she who acted against you,  
against they who will do judgement in front of  
you on this good day, in the tribunal.

Amino-acid code:

RRRNKR

Appendix 3.3.4. B1P

- l,10,a (N) *h3 wsir spi pn*  
 l,10,b (R) *šsp n=k mdw=k d3i.w=k t̄bw.ty=k*  
 l,10,c (R) *h3=k r d̄3d̄3.t*  
 l,10,d (R) *m3<sup>c</sup>-hrw=k r hft.yw <=k> hft.ywt=k*  
 l,10,e (L) *r irr.w <irr>.wt r=k*  
 l,10,f (R) *ir.t(y)=sn wd<sup>c</sup>-mdw.w hft=k m hrw  
 pn nfr m d̄3d̄3.t*

Ho, the Osiris, this *spi*,  
 take your staff, your loincloth and your sandals,  
 so that you descend to the tribunal.  
 may you be justified against your male and  
 female enemies,  
 against those males and females that act  
 against you,  
 they who will do judgments in front of you on  
 this good day, in the tribunal.

Spell 4 follows

Amino-acid code:

NRRRLR

Appendix 3.3.5. B15C

- l,10,a (N) *h3 wsir dhwti-nht pn*  
 l,10,b (R) *šsp n=k d3i.w=k mdw=k t̄bw.ty=k*  
 l,10,c (M) *h3 wsir dhwti-nht pn h3=k r d̄3d̄3.t*  
 l,10,d (M) *m3<sup>c</sup>-hrw=k r hft.yw=k*  
 l,10,e (X) -  
 l,10,f (M) *ir.t(y)=sn wd<sup>c</sup>-mdw hft=k m hrw  
 pn nfr m d̄3d̄3.t nb(.t)*

Ho, the Osiris, this *dhwti-nht*,  
 take your staff, your loincloth and your sandals,  
 Ho, this Osiris *dhwti-nht*, may you descend to  
 the tribunal,  
 may you be justified against your enemies,  
 they who will do judgments in front of you on  
 this good day, in the entire tribunal.

Spell 4 follows

Amino-acid code:

NRMM-M

Appendix 3.3.6. B6C

- l,10,a (R) *h3 ḥ3-nht pn*  
 l,10,b (R) *šsp n=k mdw <=k> d3i.w=k t̄bw.ty=k*  
 l,10,c (K) *h3 ḥ3-nht pn*  
 l,10,d (N) *m3<sup>c</sup>-hrw=k r hft.ywt=k*  
 l,10,e (I) *irr.wt r=k*  
 l,10,f (K) *ir.t(y)=sn wd<sup>c</sup>-mdw hft=k m hrw pn  
 nfr m d̄3d̄3.t nb.t n.t wsir*

Ho, this *ḥ3-nht*,  
 take your staff, your loincloth and your sandals.  
 Ho, this *ḥ3-nht*,  
 may you be justified against your male and  
 female enemies,  
 who act against you,  
 they who will do judgments in front of you on  
 this good day, in the entire tribunal of Osiris.

Spell 4 follows

Amino-acid code:

RRKNIK

Appendix 3.3.7. MC105

l,10,a	(X)	-	
l,10,b	(M)	<i>šsp n=ṯ d(ṣ).w=ṯ</i>	Take your loincloth,
l,10,c	(R)	<i>hṣ=ṯ r dṣdṣ.t</i>	so that you descend to the tribunal.
l,10,d	(R)	<i>mṣ<sup>c</sup>-hrw=ṯ r hṯt.yw=ṯ r hṯt.ywt=ṯ</i>	may you be justified against your male enemies, against your female enemies,
l,10,e	(H)	<i>ir irr.w ir=ṯ r irr.wt r=ṯ m hr.t-nṯr</i>	against those males who act against you, against those females who act against you in the necropolis.

l,10,f (X) -

*Spell 16 follows*

Amino-acid code:

-MRRH-

## Appendix 3.4. Spell 4

### Appendix 3.4.1. B3Bo

l,11,f	(X)	-	
l,11,a	(R)	<i>wsir dhwtj-nht tn wn n=t t3 r=f</i>	Osiris, this <i>dhwtj-nht</i> , the land opens its mouth for you,
l,11,b	(R)	<i>sn n=t gbb r.ty=f hr=t</i>	Geb opens his two jaws for you upon you.
l,11,c	(X)	-	
l,11,d	(X)	-	
l,11,e	(R)	<i>wnm=t t=t šsp=t b<sup>c</sup>h=k</i>	May you eat your bread and may you receive your abundance,
l,12,a	(R)	<i>sd3=t r r(w)d wr</i>	may you go to the great stairway,
l,12,b	(R)	<i>iw.t=t r niw.t wr.t</i>	may you come to the great city,
l,12,c	(R)	<i>st=t n=t srf=t r t3</i>	may you kindle for yourself your warmth to the land,
l,12,d	(R)	<i>hp[r=t m] wsir</i>	may you come to be as Osiris.
l,12-13,e-a	(X)	-	
l,13,b	(X)	-	
l,13,c	(X)	-	
l,13,d	(X)	-	
l,13-14,e-a	(X)	-	
l,14,b	(R)	<i>dhwtj-nht tn h<sup>c</sup> n=t wr.w=sn</i>	This <i>dhwtj-nht</i> , their great ones stand up for you,
l,14,c	(R)	<i>sd3 n=t sš.w hr.w tm3.w=sn tp-<sup>c</sup>.wy=t</i>	the scribes who are upon their mats tremble because of you in front of you,
l,14,d	(R)	<i>ts.n=t n=t tp.w s3b.wt m iwnw</i>	after you knitted the heads of the speckled snakes on for yourself in Heliopolis.

*Spell 5 follows*

Amino-acid code:

-RR--RRRRR-----RRR

### Appendix 3.4.2. B2Bo

l,11,f	(X)	-	
l,11,a	(G)	<i>wsir dhwtj-nht wn n=k t3 r=f</i>	Osiris <i>dhwtj-nht</i> , the land opens its mouth for you,
l,11,b	(R)	<i>sn n=k gbb r.ty=f hr=k</i>	Geb opens his two jaws for you upon you.
l,11,c	(X)	-	
l,11,d	(X)	-	
l,11,e	(R)	<i>wnm=k t=k šsp=k b<sup>c</sup>h=k</i>	May you eat your bread and may you receive your abundance,
l,12,a	(R)	<i>sd3=k r r(w)d wr</i>	may you go to the great stairway,
l,12,b	(R)	<i>iw.t=k &lt;r&gt; niw.t wr.t</i>	may you come to the great city,
l,12,c	(R)	<i>st=k n=k srf=k r t3</i>	may you kindle for yourself your warmth to the

l,12,d	(R)	<i>hpr=k &lt;m&gt; wsir</i>	land, may you come to be as Osiris.
l,12-13,e-a	(X)	-	
l,13,b	(X)	-	
l,13,c	(X)	-	
l,13,d	(X)	-	
l,13-14,e-a	(X)	-	
l,14,b	(I)	<i>dhwtj-nht h<sup>c</sup> n=k wr.w=s[n]</i>	<i>dhwtj-nht</i> , their great ones stand up for you,
l,14,c	(R)	<i>sdz n=k sš.w hr.w tmz.w=sn tp-<sup>c</sup>.wy=k</i>	the scribes who are upon their mats tremble because of you in front of you,
l,14,d	(R)	<i>ts.n=k n=k tp.w sšb.wt m iwnw</i>	after you knitted the heads of the speckled snakes on for yourself in Heliopolis.

Spell 5 follows

Amino-acid code:

-GR--RRRRR-----IRR

### Appendix 3.4.3. B4Bo

l,11,f	(X)	-	
l,11,a	(R)	<i>wsir dhwtj-nht tn wn n=t tš r=f</i>	Osiris, this <i>dhwtj-nht</i> , the land opens its mouth for you,
l,11,b	(R)	<i>sn n=t gbb r.ty=f hr=t</i>	Geb opens his two jaws for you upon you.
l,11,c	(X)	-	
l,11,d	(X)	-	
l,11,e	(M)	<i>wmm=t t=t šsp=t b<sup>c</sup>h.w=t</i>	May you eat your bread and may you receive your abundance,
l,12,a	(R)	<i>sdz=t r r(w)d wr</i>	may you go to the great stairway,
l,12,b	(R)	<i>iw.t=t r niw.t wr.t</i>	may you come to the great city,
l,12,c	(R)	<i>st=t n=t srf=t r tš</i>	may you kindle for yourself your warmth to the land,
l,12,d	(R)	<i>hpr=t m wsir</i>	may you come to be as Osiris.
l,12-13,e-a	(X)	-	
l,13,b	(X)	-	
l,13,c	(X)	-	
l,13,d	(X)	-	
l,13-14,e-a	(X)	-	
l,14,b	(R)	<i>dhwtj-nht tn h<sup>c</sup> n=t wr.w=sn</i>	This <i>dhwtj-nht</i> , their great ones stand up for you,
l,14,c	(R)	<i>sdz n=t sš.w hr.w tmz.w=sn tp-<sup>c</sup>.wy=t</i>	the scribes who are upon their mats tremble because of you in front of you,
l,14,d	(N)	<i>ts.n=Hps tp.w sšb.wt m i(w)nw</i>	after you knitted the heads of the speckled snakes on in Heliopolis.

Spell 5 follows

Amino-acid code:

-RR--MRRRR-----RRN

#### Appendix 3.4.4.

#### B1P

l,11,f	(X)	-	
l,11,a	(R)	<i>wsir spi pn wn n=k t3 r=f</i>	Osiris, this <i>spi</i> , the land opens its mouth for you,
l,11,b	(R)	<i>sn n=k gbb r.ty=f hr=k</i>	Geb opens his two jaws for you upon you.
l,11,c	(X)	-	
l,11,d	(X)	-	
l,11,e	(R)	<i>wmm=k t=k šsp=k b<sup>h</sup>=k</i>	May you eat your bread and may you receive your abundance,
l,12,a	(R)	<i>sd3=k r r(w)d wr</i>	may you go to the great stairway,
l,12,b	(R)	<i>iw.t=k r niw.t wr.t</i>	may you come to the great city,
l,12,c	(R)	<i>st=k n=k srf=k r t3</i>	may you kindle for yourself your warmth to the land,
l,12,d	(R)	<i>hpr=k m wsir</i>	may you come to be as Osiris
l,12-13,e-a	(X)	-	
l,13,b	(X)	-	
l,13,c	(X)	-	
l,13,d	(X)	-	
l,13-14,e-a	(X)	-	
l,14,b	(R)	<i>spi pn <sup>h</sup> n=k wr.w=sn</i>	This <i>spi</i> , their great ones stand up for you,
l,14,c	(R)	<i>sd3 n=k šš.w hr.w tm3.w=sn tp-<sup>c</sup>.wy=k</i>	the scribes who are upon their mats tremble because of you in front of you,
l,14,d	(M)	<i>ts.n=k tp.w 3b.wt m i(w)nw</i>	after you knitted the heads of the speckled snakes on in Heliopolis.

Spell 5 follows

Amino-acid code:

-RR--RRRRR-----RRM

#### Appendix 3.4.5.

#### B15C

l,11,f	(X)	-	
l,11,a	(M)	<i>h3 wsir dhwti-nht pn wn n=k [t3] r=f</i>	Ho Osiris, this <i>dhwti-nht</i> , the land opens its mouth for you,
l,11,b	(R)	<i>sn n=k gbb [r.t]y=f hr=k</i>	Geb opens his two jaws for you upon you.
l,11,c	(X)	-	
l,11,d	(M)	<i>h3 wsir dhwti-nht pn</i>	Ho, Osiris, this <i>dhwti-nht</i> ,
l,11,e	(R)	<i>wmm=k t=k ššp=k b<sup>h</sup>=k</i>	may you eat your bread and may you receive your abundance,
l,12,a	(R)	<i>sd3=k r r(w)d wr</i>	may you go to the great stairway,
l,12,b	(R)	<i>iw.t=k r niw.t wr.t</i>	may you come to the great city,
l,12,c	(R)	<i>[s]t[=k n=k srf]=k r t3</i>	may you kindle for yourself your warmth to the land,
l,12,d	(R)	<i>hpr=k m wsir</i>	may you come to be as Osiris.
l,12-13,e-a	(X)	-	
l,13,b	(X)	-	
l,13,c	(X)	-	

l,13,d	(X)	-	
l,13-14,e-a	(X)	-	
l,14,b	(M)	<i>ḏḥwty-nḥt pn ḥꜥ n=k sr.w=sn</i>	This <i>ḏḥwty-nḥt</i> , their noblemen stand up for you,
l,14,c	(R)	<i>sdz n=k sš.w ḥr[.w tmz.w=sn tp-ꜥ.wy=k]</i>	the scribes who are upon their mats tremble because of you in front of you,
l,14,d	(N)	<i>[ts].n=k tp.w sꜣb.wt m i(w)nw</i>	after you knitted the heads of the speckled snakes on in Heliopolis.

*Spell 5 follows*

Amino-acid code:

-MR-MRRRRR-----MRN

#### Appendix 3.4.6. B6C

l,11,f	(X)	-	
l,11,a	(K)	<i>ḥz-nḥt pn wn n=k tꜣ r=f</i>	This <i>ḥz-nḥt</i> , the land opens its mouth for you,
l,11,b	(R)	<i>sn n=k gbb ḥr.ty=f ḥr=k</i>	Geb opens his two jaws for you upon you.
l,11,c	(X)	-	
l,11,d	(K)	<i>hꜣ ḥz-nḥt pn</i>	Ho, this <i>ḥz-nḥt</i> ,
l,11,e	(K)	<i>wnm t[=k] šsp=k bḥ=k</i>	eat your bread, so that you receive your abundance,
l,12,a	(R)	<i>sdz=k r r(w)d=k wr</i>	may you go to your great stairway,
l,12,b	(R)	<i>iw.t=k r niw.t wr.t</i>	may you come to the great city,
l,12,c	(R)	<i>st=k [n]=k srf=k r tꜣ</i>	may you kindle for yourself your warmth to the land,
l,12,d	(R)	<i>hpr=k m wsir</i>	may you come to be as Osiris.
l,12-13,e-a	(X)	-	
l,13,b	(X)	-	
l,13,c	(X)	-	
l,13,d	(X)	-	
l,13-14,e-a	(X)	-	
l,14,b	(R)	<i>ḥz-nḥt pn ḥꜥ n=k wr.w=sn</i>	This <i>ḥz-nḥt</i> , their great ones stand up for you,
l,14,c	(M)	<i>sdz n=k sš.w=sn ḥr tmz.w=sn tp-ꜥ.wy=k</i>	their scribes tremble because of you upon their mats in front of you,
l,14,d	(K)	<i>ts.n=k tp.w sꜣb.wt m iwnw</i>	after you knitted the heads of the speckled snakes on in Heliopolis.

*Spell 5 follows*

Amino-acid code:

-KR-KRRRRR-----RMK

#### Appendix 3.4.7. B4C

l,11,f	(X)	-	
l,11,a	(L)	<i>wsir sꜣ.t-ḥd-ḥtp tn wn n=tꜣ tꜣ.w</i>	Osiris, this <i>sꜣ.t-ḥd-ḥtp</i> , the lands open for you,
l,11,b	(R)	<i>sn n=tꜣ [gbb ḥr.ty=f ḥr=tꜣ]</i>	Geb opens his two jaws for you upon you.

l,11,c	(X)	-	
l,11,d	(X)	-	
l,11,e	(R)	[wnm=t̄ t=t̄ šsp=t̄ b <sup>c</sup> h]=t̄	May you eat your bread and may you receive your abundance,
l,12,a	(R)	sdz=t̄ r r(w)d wr	may you go to the great stairway,
l,12,b	(M)	r iw.t=t̄ r niw.t wr.t	until you come to the great city.
l,12,c	(N)	st=t̄ s[rf=t̄] r t̄z	May you kindle your warmth to the land,
l,12,d	(M)	hpr=t̄ m ntr rnpw nfr im	may you come to be as the young good god there,
l,12-13,e-a	(M)	s <sup>c</sup> nh=k m hft.y[w=t̄]	may you nourish with your enemies,
l,13,b	(X)	-	
l,13,c	(X)	-	
l,13,d	(R)	[m msdd.wt tn]	in those, male and female, that hate you,
l,13-14,e-a	(R)	[ir.t(y)=sn wd <sup>c</sup> -mdw hft=t̄ m hrw pn]	they who will do judgement in front of you on this day.
l,14,b	(N)	wsir s̄z.t-hd-htp tn <sup>c</sup> h <sup>c</sup> n=t̄ wr.w=sn	Osiris, this s̄z.t-hd-htp, their great ones stand up for you,
l,14,c	(R)	sdz n=t̄ [s̄š.w hr.w] tm̄z.w=sn tp <sup>c</sup> .wy=t̄	the scribes who are upon their mats tremble because of you in front of you,
l,14,d	(L)	t̄s=Hps tp.w s̄zb.wt m iwnw	while you knit the heads of the speckled snakes on in Heliopolis.

Spell 5 follows

Amino-acid code:

-LR--RRMNMM--RRNRL

### Appendix 3.4.8. MC105

l,11,f	(M)	dd-mdw r(z).w n.w m̄z <sup>c</sup> -hrw	Recitation of the spells of justification.
l,11,a	(R)	wsir šdi tn wn n=t̄ t̄z r=f	Osiris, this šdi, the land opens its mouth for you,
l,11,b	(M)	sn n=t̄ gbb <sup>c</sup> r.wt=f hr=t̄	Geb opens his jaws for you upon you.
l,11,c	(X)	-	
l,11,d	(X)	-	
l,11,e	(L)	wnm šdi tn t=s pn šsp šdi tn b <sup>c</sup> h=s	May this šdi eat this, her bread, and may this šdi receive her abundance,
l,12,a	(N)	sdz šdi tn r r(w)d wr	may this šdi go to the great stairway,
l,12,b	(N)	iw.t šdi t[n r] niw.t wr.t	may this šdi come to the great city,
l,12,c	(M)	st šdi tn srf=s r t̄z	may this šdi kindle her warmth to the land,
l,12,d	(K)	hpr šdi [tn m] ntr rnpw nfr im	may this šdi come to be as the young good god there,
l,12-13,e-a	(K)	šhm šdi tn m hft.yw=s]	may this šdi have power in her male enemies,
l,13,b	(M)	šhm šdi tn m hft.ywt=s	may this šdi have power in her female enemies,
l,13,c	(M)	m irr.w r=s [m irr.wt] r=s m hr.t-ntr	in those males that act against her and in those females that act against her in the necropolis.
l,13,d	(X)	-	

l,13-14,e-a	(X)	-	
l,14,b	(K)	ḥ <sup>ḥ</sup> wr.w=sn n wsir šdi [tn]	Their great ones stand up for this šdi,
l,14,c	(K)	sdz sš.w=sn ḥr.w tmz.w=sn tp-ḥ.wy [wsir] šdi tn	their scribes who are upon their mats tremble in front of this šdi,
l,14,d	(I)	ts.n šdi tn tp.w szb.[w]t [iwnw]	after this šdi knitted the heads of the speckled snakes of Heliopolis on.

Spell 5 follows

Amino-acid code:

MRM--LNNMKKMM--KKI

### Appendix 3.4.9. Y1C

l,11,f	(X)	-	
l,11,a	(I)	wsir mn pn wn n=k t3 r=f	Osiris, this someone, the land opens its mouth for you.
l,11,b	(R)	sn n=k gbb ḥr.ty=f ḥr=k	Geb opens his two jaws for you upon you.
l,11,c	(X)	-	
l,11,d	(X)	-	
l,11,e	(R)	wnm=k t=k pn šsp=k bḥ=k	May you eat this, your bread, and may you receive your abundance,
l,12,a	(D)	sdz=k r rwd wr	may you go to the great stairway,
l,12,b	(R)	iw.t=k r niw.t wr.t	may you come to the great city,
l,12,c	(N)	st=k srf=k r t3	may you kindle your warmth to the land,
l,12,d	(L)	hpr=k m ntr pn rnpw nfr im	may you come to be as this young and good god there,
l,12-13,e-a	(R)	šhm=k m hft.yw=k	may you have power in your enemies,
l,13,b	(X)	-	
l,13,c	(K)	m irr.wt r=k	in those, male and female, who act against you,
l,13,d	(M)	m msdd.wt	in those, male and female, who hate,
l,13-14,e-a	(R)	ir.t(y)=sn wdḥ-mdw hft=k m hrw pn	they who will do judgement in front of you on this day.
l,14,b	(L)	wsir mn pn	The Osiris, this someone.
l,14,c	(X)	-	
l,14,d	(X)	-	

End of support

Amino-acid code:

-IR--RDRNLR-KMRL--

### Appendix 3.4.10. S10C

l,11,f	(X)	-	
l,11,a	(R)	wsir ir pn wn n=k t3 r=f	Osiris, this ir, the land opens its mouth for you,
l,11,b	(K)	s[n n=k] gbb ḥr.ty=f ḥr=f	Geb opens his jaws for you upon him.
l,11,c	(X)	-	
l,11,d	(X)	-	

l,11,e	(R)	<i>wnm=k t=k pn šsp=k b<sup>ç</sup>h=k</i>	May you eat this, your bread, and may you receive your abundance,
l,12,a	(D)	<i>sdz [=k r rwd] wr</i>	may you go to the great stairway,
l,12,b	(R)	<i>iw[.t=k r niw].t wr.t</i>	may you come to the great city,
l,12,c	(K)	<i>st srf=k r t3</i>	may your warmth be kindled to the land,
l,12,d	(I)	<i>hpr=k m n<sup>r</sup>r pw [rn]pw nfr im</i>	may you come to be as this young and good god there,
l,12-13,e-a	(L)	<i>šhm=k m hft.ywt [=k]</i>	may you have power in your male and female enemies,
l,13,b	(X)	-	
l,13,c	(L)	<i>m irr.w r=k m irr.ywt r=k</i>	in those males who act against you and in those females that act against you.
l,13,d	(R)	<i>m msdd.wt tw</i>	in those, male and female, who hate you
l,13-14,e-a	(R)	<i>ir.t(y)=sn wd<sup>ç</sup>-mdw hft=k m hrw pn</i>	they who will do judgement in front of you on this day.
l,14,b	(N)	<i>wsir ir pn [ç]h<sup>ç</sup> n=k wr.w=sn</i>	Osiris, this <i>ir</i> , their great ones stand up for you,
l,14,c	(L)	<i>sdz n=k sç.w hr.w [tm3].w=sn tp-<sup>ç</sup>.wy</i>	the scribes who are upon their mats tremble because of you, before
l,14,d	(H)	<i>ts.t n=k [tp.w] s3b.wt m i(w)nw</i>	the knitting of the heads of the speckled snakes on for yourself in Heliopolis.

*Spell 5 follows*

Amino-acid code:

-RK--RDRKIL-LRRNLH

#### Appendix 3.4.11. T9C

l,11,f	(X)	-	
l,11,a	(G)	<i>wsir bw3w pn wnn n=k t3 r=f</i>	Osiris, this <i>bw3w</i> , the land opens its mouth for you,
l,11,b	(R)	<i>sn n=k gbb çr.ty=f hr=k</i>	Geb opens his two jaws for you upon you.
l,11,c	(X)	-	
l,11,d	(X)	-	
l,11,e	(I)	<i>wnm bw3w pn m t=f pn šsp bw3w pn b<sup>ç</sup>h=f pn</i>	May this <i>bw3w</i> eat from this, his bread, and may this <i>bw3w</i> receive this, his abundance,
l,12,a	(N)	<i>sdz bw3w pn r r(w)d wr</i>	may this <i>bw3w</i> go to the great stairway,
l,12,b	(N)	<i>iw.t bw3w pn r niw.t wr(.t)</i>	may this <i>bw3w</i> come to the great city.
l,12,c - l,14,d	(X)		

*Spell 5 follows*

Amino-acid code:

-GR--INN-----

#### Appendix 3.4.12. TT319

l,11,f	(X)	-	
l,11,a	(H)	<i>wsir nfr.w tn wn [n=t t3] r</i>	Osiris, this <i>nfr.w</i> , the land opens the mouth for

l,11,b	(L)	<i>sn.n gbb r.ty=f hr=t</i>	you,
l,11,c	(M)	<i>m3<sup>c</sup> hr=t hrw r h[ft.yw=t]</i>	after Geb opened his two jaws upon you. truth is with you, the voice against your enemies.
l,11,d	(L)	<i>wsir nfr.w tn</i>	The Osiris, this <i>nfr.w</i> ,
l,11,e	(H)	<i>wmm.n=t t=t šsp.n=k [b<sup>c</sup>h]=k</i>	you have eaten your bread, you have received your abundance,
l,12,a	(M)	<i>sd3.t(i) &lt;r&gt; r(w)d</i>	while you are traveling to the stairway.
l,12,b	(R)	<i>iw.t=t r niw.t wr.t</i>	May you come to the great city,
l,12,c	(N)	<i>st=t srf=t r t3</i>	may you kindle your warmth to the land,
l,12,d	(H)	<i>hpr=t m ntr pn nfr im</i>	may you come to be as this good god there,
l,12-13,e-a	(R)	<i>shm=t m [hft.y]w=t</i>	may you have power in your male enemies and in your female enemies,
l,13,b	(K)	<i>m hft.yw &lt;t&gt; =t</i>	
l,13,c	(X)	-	
l,13,d	(K)	<i>msdd.w tn msdd.w[t tn]</i>	those males who hate you, those females who hate you,
l,13-14,e-a	(R)	<i>ir.t(y)=sn wd<sup>c</sup>-mdw hft=t m hrw pn</i>	they who will do judgement in front of you on this day.
l,14,b - l,14,d	(X)		
<i>Spell 656 follows</i>			

Amino-acid code:

-HLMLHMRNHRK-KR---

## Appendix 3.5. Spell 5

### Appendix 3.5.1. B3Bo

l,15,a	(X)	-	
l,15,b	(R)	<i>it̄ n=it̄ p.t iw<sup>c</sup> n=it̄ t3</i>	Take the sky, inherit the earth.
l,15,c	(X)	-	
l,15,d	(X)	-	
l,15-16,c-a	(R)	<i>nm ir[=f] nhm p.t tn m[-<sup>c</sup>]=it̄ m ntr pn rnpw nfr im</i>	Who is the one who takes this sky away from you, as the young and good god there?
l,16,b	(M)	<i>m3<sup>c</sup>-hrw=it̄ r hft.yw=it̄ r hft.ywt=it̄ [hm.t-r3]</i>	You are justified even against your male enemies, against your female enemies, ect.

Spell 6 follows

Amino-acid code:

-R--RM

### Appendix 3.5.2. B2Bo

l,15,a	(X)	-	
l,15,b	(R)	<i>it̄ n=k p.t iw<sup>c</sup> n=k t3</i>	Take the sky, inherit the earth.
l,15,c	(X)	-	
l,15,d	(X)	-	
l,15-16,c-a	(R)	<i>nm ir=f nhm p.t tn m<sup>c</sup>=k m {m} ntr pn rnpw nfr im</i>	Who is the one who takes this sky away from you, as the young and good god there?
l,16,b	(K)	<i>m3<sup>c</sup>-hrw r hft.ywt=k hm.t-r3</i>	who is justified against your male and female enemies, ect.

Spell 6 follows

Amino-acid code:

-R--RK

### Appendix 3.5.3. B4Bo

l,15,a	(X)	-	
l,15,b	(R)	<i>it̄ n=it̄ p.t iw<sup>c</sup> n=it̄ t3</i>	Take the sky, inherit the earth.
l,15,c	(X)	-	
l,15,d	(X)	-	
l,15-16,c-a	(R)	<i>in-m ir=f nhm=f p.t tn m<sup>c</sup>=it̄ m ntr pn rnpw nfr im</i>	Who is he who will take this sky away from you, as the good young god there?
l,16,b	(L)	<i>m3<sup>c</sup>-hrw r hft.ywt=f hm.t-r3</i>	who is justified against his male and female enemies, ect.

Spell 6 follows

Amino-acid code:

-R--RL

#### Appendix 3.5.4.

#### B1P

I,15,a	(X)	-	
I,15,b	(R)	<i>it̄ n=k p.t iw<sup>c</sup> n=k t̄z</i>	Take the sky, inherit the earth.
I,15,c	(X)	-	
I,15,d	(X)	-	
I,15-16,c-a	(M)	<i>nm.w ir=f nh̄m=f p.t tn m<sup>c</sup>=k m n̄tr pn rnpw nfr</i>	Who is he who will take this sky away from you, as the good young god?
I,16,b	(I)	<i>m̄z<sup>c</sup>-hrw r h̄ft.ywt h̄mt-r̄z</i>	who is justified against the male and female enemies, ect.

Spell 6 follows

Amino-acid code:

-R--MI

#### Appendix 3.5.5.

#### B15C

I,15,a	(M)	<i>h̄z wsir dh̄wty-n̄ht pn</i>	Ho, Osiris, this <i>dh̄wty-n̄ht</i> .
I,15,b	(R)	<i>it̄ n=k p.t iw<sup>c</sup> n=k t̄z</i>	Take the sky, inherit the earth.
I,15,c	(X)	-	
I,15,d	(X)	-	
I,15-16,c-a	(K)	<i>nm ir=f [nh̄]m[=f ] p.t [tn] m<sup>c</sup>=k m n̄tr pn rnpw nfr</i>	Who is he who will take this sky away from you, as the good young god?
I,16,b	(H)	<i>m̄z<sup>c</sup>-hrw=k r h̄ft.yw=k</i>	You are justified even against your enemies.

Spell 6 follows

Amino-acid code:

MR--KH

#### Appendix 3.5.6.

#### B6C

I,15,a	(K)	<i>h̄z h̄z-n̄ht pn</i>	Ho, this <i>h̄z-n̄ht</i> .
I,15,b	(R)	<i>it̄ n=k p.t iw<sup>c</sup> n=k t̄z</i>	Take the sky, inherit the earth.
I,15,c	(X)	-	
I,15,d	(X)	-	
I,15-16,c-a	(L)	<i>nm ir[=f] nh̄m=f p.t tn m<sup>c</sup>=k m n̄tr pn rnp nfr im</i>	Who is he who will take this sky away from you, as the good young god?
I,16,b	(G)	<i>m̄z<sup>c</sup>-hrw=k r h̄ft.ywt=k</i>	you are justified even against your male and female enemies.

Spell 6 follows

Amino-acid code:

KR--LG

#### Appendix 3.5.7.

#### B4C

I,15,a	(X)	-	
I,15,b	(R)	<i>it̄ n=t̄ p.t iw[<sup>c</sup> n=t̄ t̄z]</i>	Take the sky, inherit the earth.
I,15,c	(M)	<i>[in-m ir=f nh̄m=f p.t tn m<sup>c</sup>=t̄]</i>	who is he who will take this sky away from you?

l,15,d (X) -  
 l,15-16,c-a (X) -  
 l,16,b (X) -

Spell 6 follows

Amino-acid code:

-RM---

Appendix 3.5.8. MC105

l,15,a (X) -  
 l,15,b (M) *iw iṭ.n wsir [šdi] tn p.t* The Osiris, this *šdi* has taken the sky, the Osiris,  
*iw iw<sup>c</sup>.n wsir [šdi tn] t3* this *šdi* has inherited the land.  
 l,15,c (K) *in-m [ir=f] nḥm=f p.t tn m<sup>c</sup>* Who is he who will take this sky away from the  
*wsir šdi tn* Osiris, this *šdi*?  
 l,15,d (M) *r<sup>c</sup> is sms.w nṯr.w ḥr is s.ti wsir* Even Re, the eldest of the gods (or) even Horus,  
 successor of Osiris?  
 l,15-16,c-a (X) -  
 l,16,b (X) -

Spell 6 follows

Amino-acid code:

-MKM--

Appendix 3.5.9. S10C

l,15,a (X) -  
 l,15,b (K) *iṭ n=k iw<sup>c</sup> n=k t3* Take and inherit the land.  
 l,15,c (L) *in-nm r n[ḥm p.t tn] m<sup>c</sup>=k* Who will take this sky away from you?  
 l,15,d (K) *r<sup>c</sup> is sms.w nṯr.w [ḥr nṯr pn]* even Re, eldest of the gods, (or) Horus, this god  
*wsir* of Osiris?  
 l,15-16,c-a (X) -  
 l,16,b (X) -

Spell 6 follows

Amino-acid code:

-KLK--

## Appendix 3.6. Spell 6

### Appendix 3.6.1. B3Bo

l,16,c	(R)	<i>wr.w ʒbd n kʒʒ p.t psdn.tyw</i>	Great is the monthly festival of the height of the sky, the new moon festival.
l,16,d	(R)	<i>sft.t(w) db<sup>c</sup> hr=ṯ</i>	The finger is removed upon you,
l,17,a	(R)	<i>dr dʒw.t[=ṯ]</i>	your trembling is expelled,
l,17,b	(R)	<i>ḏr srd.t=ṯ šw.t r ʒh.t</i>	since you planted the plume to the horizon,
l,17,c	(R)	<i>r bw n.t(y) rh.w ṯn im</i>	to the place where those who know you are.
l,17,d	(R)	<i>snk=ṯ mw.t=ṯ spd.t</i>	May you suckle your mother Sothis,
l,17,e	(R)	<i>mn<sup>c</sup>.t=Hps is im.t ʒh.t</i>	truly your nurse who is in the horizon.
l,18,a	(R)	<i>pʒg ʒs.t hr=ṯ</i>	Isis will kneel upon you,
l,18,b	(R)	<i>sšp=s ṯn</i>	she will make you bright,
l,18,c	(R)	<i>ir=s n=ṯ wʒ.wt=ṯ nfr[r].(w)t n.(w)t mʒ<sup>c</sup>-hr[w]</i>	she will make your good roads of justification for you,
l,18,d	(M)	<i>r hft.yw=ṯ r hft.ywt=ṯ</i>	against your male enemies, against your female Enemies,
l,18,e	(R)	<i>hm.t-rʒ</i>	etcetera,
l,18,f	(X)	-	
l,18,g	(X)	-	
l,19,a	(R)	<i>ir.t(y)=sn wd<sup>c</sup>-mdw hft=ṯ m hr.t-nṯr m hrw pn nfr</i>	they who will do judgment in front of you in the necropolis, on this good day.

Spell 7 follows

Amino-acid code:

RRRRRRRRRRMR--R

### Appendix 3.6.2. B2Bo

l,16,c	(R)	<i>wr.w ʒbd n kʒʒ p.t psdn.tyw</i>	Great is the monthly festival of the height of the sky, the new moon festival.
l,16,d	(R)	<i>sft.t(w) db<sup>c</sup> hr=k</i>	The finger is removed upon you,
l,17,a	(R)	<i>dr dʒw.t=k</i>	your trembling is expelled,
l,17,b	(R)	<i>ḏr srd.t=k šw.t r ʒh.t</i>	since you planted the plume to the horizon,
l,17,c	(R)	<i>r b(w) n.t(y) rh.w ṯw im</i>	to the place where those who know you are.
l,17,d	(N)	<i>snk=k m mw.t=k spd.t</i>	May you suckle with your mother Sothis,
l,17,e	(R)	<i>mn<sup>c</sup>.t=k is im.t ʒh.t</i>	truly your nurse who is in the horizon.
l,18,a	(R)	<i>pʒg ʒs.t hr=k</i>	Isis will kneel upon you,
l,18,b	(R)	<i>sšp=s ṯw</i>	she will make you bright,
l,18,c	(R)	<i>ir=s n=k wʒ.wt=k nfr.(w)t n.(w)t mʒ<sup>c</sup>-hrw</i>	she will make your good roads of justification for you,
l,18,d	(R)	<i>r hft.ywt=k</i>	against your male and female enemies,
l,18,e	(X)	-	
l,18,f	(X)	-	
l,18,g	(X)	-	

l,19,a (M) *r ṛ.t(y)=sn wḏ<sup>c</sup>-mdw ḥft=k m ḥr.t-nṛ* against those who will do judgment in front of  
*m hrw pn nfr* you in the necropolis, on this good day.

*Spell 7 follows*

Amino-acid code:

RRRRRNRRRRR---M

### Appendix 3.6.3. B4Bo

l,16,c (R)	<i>wr.(w) ʒbd n kʒʒ p.t psḏn.tyw</i>	Great is the monthly festival of the height of the sky, the new moon festival.
l,16,d (R)	<i>sfḥ.t(w) ḏb<sup>c</sup> ḥr=k</i>	The finger is removed upon you,
l,17,a (R)	<i>dr dʒw.t=k</i>	your trembling is expelled,
l,17,b (R)	<i>ḏr srd.t=k šw.t r ʒḥ.t</i>	since you planted the plume to the horizon,
l,17,c (R)	<i>r bw n.t(y) rḥ.w ṫw im</i>	to the place where those who know you are.
l,17,d (N)	<i>snk=ṫ m mw.t=ṫ spd.t</i>	May you suckle with your mother Sothis,
l,17,e (R)	<i>mn<sup>c</sup>.t=ṫ is im.t ʒḥ.t</i>	truly your nurse who is in the horizon.
l,18,a (R)	<i>pʒg ʒs.t ḥr=ṫ</i>	Isis will kneel upon you,
l,18,b (R)	<i>sšp=s ṫn</i>	she will make you bright,
l,18,c (M)	<i>ṛ-s n=ṫ wʒ.wt nfr.wt mʒ<sup>c</sup>-ḥrw=ṫ</i>	she will make the good roads of your justification for you,
l,18,d (R)	<i>r ḥft.ywt=ṫ</i>	against your male and female enemies,
l,18,e (M)	<i>r ṛ.y r=ṫ</i>	against he who acted against you,
l,18,f (M)	<i>ṛ.t r=ṫ</i>	she who acted against you,
l,18,g (X)	-	
l,19,a (N)	<i>r ṛ.t(y)=sn wḏ<sup>c</sup>-mdw ḥft=ṫ m hrw pn nfr</i>	against those who will do judgment in front of you on this good day.

*Spell 7 follows*

Amino-acid code:

RRRRRNRRRRMRMM-N

### Appendix 3.6.4. B1P

l,16,c (R)	<i>wr.w ʒbd n kʒʒ p.t psḏn.tyw</i>	Great is the monthly festival of the height of the sky, the new moon festival,
l,16,d (N)	<i>n sfḥ.t(w) ḏb<sup>c</sup> ḥr=k</i>	because the finger is removed upon you,
l,17,a (R)	<i>dr dʒw.t=k</i>	your trembling is expelled,
l,17,b (R)	<i>ḏr s &lt; r &gt; d.t=k šw.t r ʒḥ.t</i>	since you planted the plume to the horizon,
l,17,c (R)	<i>r bw n.t(y) rḥ.w ṫw im</i>	to the place where those who know you are.
l,17,d (R)	<i>snk=k mw.t=k spd.t</i>	May you suckle your mother Sothis,
l,17,e (R)	<i>mn<sup>c</sup>.t=k is im.t ʒḥ.t</i>	truly your nurse who is in the horizon.
l,18,a (R)	<i>pʒg ʒs.t ḥr=k</i>	Isis will kneel upon you,
l,18,b (R)	<i>sšp=s ṫw</i>	she will make you bright,
l,18,c (N)	<i>ṛ-s n=k wʒ.wt nfr[.wt] n.(w)t mʒ<sup>c</sup>-ḥrw</i>	she will make the good roads of justification for you,
l,18,d (K)	<i>r ḥft.ywt</i>	against the male and female enemies,

l,18,e	(R)	<i>hm.t-r3</i>	etcetera,
l,18,f	(X)	-	
l,18,g	(X)	-	
l,19,a	(R)	<i>ir.t(y)=sn wd<sup>c</sup>-mdw hft=k m hr.t-ntr m hrw pn nfr</i>	they who will do judgment in front of you in the necropolis, on this good day.

Spell 7 follows

Amino-acid code:

RNRRRRRRRNKR--R

### Appendix 3.6.5. B15C

l,16,c	(M)	<i>wr.w p.t n k3w p.t psd[.tyw]</i>	Great is the sky of the height of the sky, the new moon festival,
l,16,d	(N)	<i>n sfh.t(w) [db<sup>c</sup> hr]=k</i>	because the finger is removed upon you,
l,17,a	(R)	<i>d[r d3]w.t=k</i>	your trembling is expelled,
l,17,b	(M)	<i>dr sd=k sw.t r 3h.t</i>	since you have broken the plume to the horizon,
l,17,c	(R)	<i>r bw n.ty rh.w tw im</i>	to the place where those who know you are.
l,17,d	(M)	<i>snk mw.t=k spd.t</i>	Suckle your mother Sothis,
l,17,e	(R)	<i>[m]n<sup>c</sup>[.t]=k is i[m.t 3h.t]</i>	truly your nurse who is in the horizon.
l,18,a	(M)	<i>p3h.y 3s.t hr=k</i>	Isis will scratch upon you,
l,18,b	(R)	<i>s3p=s tw</i>	she will make you bright,
l,18,c	(K)	<i>ir=sn n=k w3.wt nfr.wt n.(w)t m3<sup>c</sup>-hrw</i>	they will make a good road of justification for you,
l,18,d	(R)	<i>[r hft.ywt=k]</i>	against your male and female enemies,
l,18,e	(R)	<i>[hm.t-r3]</i>	etcetera,
l,18,f	(X)	-	
l,18,g	(X)	-	
l,19,a	(K)	<i>[ir.t(y)]=sn wd<sup>c</sup>-mdw hft=k m hrw pn nfr</i>	they who will do judgment in front of you on this good day.

Spell 7 follows

Amino-acid code:

MNRMRMRMRKRR--K

### Appendix 3.6.6. B6C

l,16,c	(K)	<i>wr.w 3bd n k3w p.t psdn.tyw</i>	Great is the monthly festival of the height of the sky, the new moon festival,
l,16,d	(N)	<i>n sfh.t(w) db<sup>c</sup>.t hr=k</i>	because the finger is removed upon you,
l,17,a	(R)	<i>dr d3w.t=k</i>	your trembling is expelled,
l,17,b	(K)	<i>dr srd=k sw.t r 3h.t</i>	since you have planted the plume to the horizon,
l,17,c	(M)	<i>r bw n.t(y) rh tw im</i>	to the place where the one who knows you is.
l,17,d	(K)	<i>snk=k mw.t=k spd.t=k</i>	May you suckle your mother, your Sothis,
l,17,e	(R)	<i>mn<sup>c</sup>.t=k is im.t 3h.t</i>	truly your nurse who is in the horizon.

l,18,a	(R)	[p̄z̄]g ʒs.t hr=k	Isis will kneel upon you,
l,18,b	(R)	sšp=s tw	she will make you bright,
l,18,c	(N)	ir=s n=k wʒ. wt nfr.(w)t n.(w)t mʒc-hrw	she will make the good roads of justification for you,
l,18,d	(R)	r hft.ywt=k	against your male and female enemies,
l,18,e	(X)	-	
l,18,f	(X)	-	
l,18,g	(R)	r msdd.w(t) tw	against those, male and female, that hate you,
l,19,a	(N)	r ir.t(y)=sn wd̄c-mdw hft=k m hrw pn nfr	against they who will do judgment in front of you on this good day.

Spell 7 follows

Amino-acid code:

KNRKMKRRRRNR--RN

### Appendix 3.6.7. B4C

l,16,c	(L)	wr.w ʒbd n kʒw.w p.t psd̄(n).tyw	Great is the monthly festival of the heights of the sky, the new moon festival.
l,16,d	(R)	sft̄.t(w) db̄c hr=k	The finger is removed upon you,
l,17,a	(R)	dr [dʒw.t=̄t]	your trembling is expelled,
l,17,b	(R)	dr srd̄.t=̄t šw.t r ʒh̄.t	since you planted the plume to the horizon,
l,17,c	(R)	r bw n.ty rh̄.w tn im	to the place where those who know you are.
l,17,d	(R)	snk̄=̄t [mw.t=̄t spd̄.t]	May you suckle your mother Sothis,
l,17,e	(R)	[mn̄c.t=̄Hps is im̄.t ʒh̄.t]	truly your nurse who is in the horizon.
l,18,a	(K)	[p̄z̄g].t(i) ʒs.t	You are kneeling, Isis,
l,18,b	(N)	sh̄p=s tn	she will conduct you,
l,18,c	(N)	ir=s n=̄t wʒ. wt nfr.(w)t n.(w)t mʒc-hrw	she will make the good roads of justification for you,
l,18,d	(N)	r hft̄.y[w=̄t]	against your enemies,
l,18,e	(X)	-	
l,18,f	(X)	-	
l,18,g	(R)	[r msdd̄.wt] tn	against those, male and female, that hate you,
l,19,a	(L)	ir.t(y)=sn wd̄c-mdw hft̄=̄t m hrw pn	they who will do judgment in front of you on this day.

Spell 257 follows

Amino-acid code:

LRRRRRRKNNN--RL

### Appendix 3.6.8. MC105

l,16,c	(R)	wr.w ʒbd n kʒʒ [p.t psd̄n].tyw	Great is the monthly festival of the heights of the sky, the new moon festival.
l,16,d	(R)	sft̄.t(w) db̄c hr=̄t	The finger is removed upon you,
l,17,a	(R)	dr dʒw.t=̄t	your trembling is expelled,
l,17,b	(R)	dr [srd̄.t]=̄t šw.t r ʒh̄.t	since you planted the plume to the horizon,

l,17,c	(R)	<i>r bw n.t(y) rh.w tn im</i>	to the place where those who know you are.
l,17,d	(L)	<i>s[nk] tn mw.t=t spd.t</i>	Suckling you is your mother Sothis,
l,17,e	(R)	<i>mn<sup>c</sup>.t=t is im.t zh.t</i>	truly your nurse who is in the horizon.
l,18,a	(N)	<i>[bzg] zs.t hr=t</i>	Isis will be weary under you,
l,18,b	(N)	<i>shp=s tn</i>	she will conduct you,
l,18,c	(L)	<i>[ir]=s n=t w3.t nfr.t [m3<sup>c</sup>-hr]w=t</i>	she will make a good road of your justification for you,
l,18,d	(L)	<i>r hft.yw=t r hft.ywt=t m hrw pn</i>	against your male enemies, against your female enemies on this day,
l,18,e	(X)	-	
l,18,f	(X)	-	
l,18,g	(M)	<i>r msd[d.w] tn r msdd(.t) tn</i>	against those males that hate you, against she who hates you,
l,19,a	(D)	<i>r ir.t(y)=sn wd<sup>c</sup>-mdw hft=t m hrw [pn]</i>	against they who will do judgment in front of you on this day.

*Spell 13 follows*

Amino-acid code:

RRRRRLRNLL--MD

### Appendix 3.6.9. S10C

l,16,c	(I)	<i>wr.w zbd n k3w p.t n psdn.tyw</i>	Great is the monthly festival of the height of the sky because of the new moon festival.
l,16,d	(R)	<i>[sfh.t(w) db<sup>c</sup> hr=k]</i>	The finger is removed upon you,
l,17,a	(R)	<i>[dr] d3w.t=k</i>	your trembling is expelled,
l,17,b	(L)	<i>dr srd r zh.t</i>	since planting to the horizon,
l,17,c	(R)	<i>[r] bw n.t(y) rh.w t[w] im</i>	to the place where those who know you are.
l,17,d	(R)	<i>snk[=k mw.t=k s]pd.t</i>	May you suckle your mother Sothis,
l,17,e	(R)	<i>mn<sup>c</sup>.t=k is im.t zh.t</i>	truly your nurse who is in the horizon.
l,18,a	(N)	<i>b3g.y zs.t [hr=k]</i>	Isis will be weary under you,
l,18,b	(X)	-	
l,18,c	(N)	<i>[ir]=s [n]=k w3.[w]t [nfr.wt n.wt m3<sup>c</sup>-hrw]</i>	she will make the good roads of justification for you,
l,18,d	(N)	<i>[r hft].yw=k</i>	against your enemies,
l,18,e	(K)	<i>r irr.w [r=k]</i>	against those who act against you,
l,18,f	(K)	<i>[irr.ywt r=k]</i>	those females who act against you,
l,18,g	(R)	<i>[r msdd.wt tw]</i>	against those, male and female, that hate you,
l,19,a	(D)	<i>[r] ir.t(y)=sn wd<sup>c</sup>-mdw hft[=k] m hrw pn</i>	against they who will do judgment in front of you on this day.

*Spell 7 follows*

Amino-acid code:

IRRLRRRN-NNKKRD

## Appendix 3.7. Spell 7

### Appendix 3.7.1. B3Bo

I,19,b	(X)	-	
I,19,c	(R)	<i>ḥbs t3 ḥ3.n rh.wy</i>	The land is hacked up after the two rivals fought,
I,19-20,d-a	(R)	<i>šd.n rd.wy=sny šd.yt ntr(.yt) m iwnw</i>	their two feet dug out the sacred pool in Heliopolis.
I,20,b	(R)	<i>iy dhwtj d[b3(.w)] m sḥ=f</i>	Thoth comes, adorned with his dignity.
I,20,c	(R)	<i>sḥ.n sw itm.w m-hr.t ph.ty wr.ty htp.ty hr=f</i>	Atoum has ennobled him with strength, the two great ladies are satisfied because of him.
I,21,a	(R)	<i>tm ḥ3 ḥtm hnn.w</i>	The fighting comes to an end, the tumult is stopped,
I,21,b	(R)	<i>ḥm sd.t pr.t</i>	the flame that went forth is quenched,
I,21,c	(R)	<i>idi dšr.w tp-ḥ.wy d3d3.t ntr(.t)</i>	while the anger is censed before the divine tribunal,
I,21,d	(R)	<i>ḥms=s r wdḥ-mdw m-b3ḥ gbb</i>	while it sits in order to judge in the presence of Geb.
I,22,a	(R)	<i>i.nd ḥr=tn sr.w ntr.w</i>	Hail to you, magistrates of the gods!
I,22,b	(R)	<i>m3ḥ-hrw wsir dhwtj-nht tn ḥr=tn m hrw pn</i>	The Osiris, this <i>dhwtj-nht</i> , is justified with you on this day,
I,22,c	(X)	-	
I,22,d	(M)	<i>mr m3ḥ-hrw ḥr r hft.yw=f hrw=f pw [ḥḥ].w</i>	as Horus is justified against his enemies, this, his day of accession.
I,23,a	(R)	<i>[ndm ib=f] ḥr=tn</i>	May his heart be sweet with you,
I,23,b	(R)	<i>mr ndm ib n 3s.t hrw=s pw nfr n hn.t</i>	as the heart of Isis is sweet this, her good day of playing music,
I,23,c	(R)	<i>it.n s3=s ḥr t3.wy[=f(y)] m m3ḥḥ-hrw</i>	after her son Horus took his two lands in justification.

Spell 8 follows

Amino-acid code:

-RRRRRRRRRR-MRRR

### Appendix 3.7.2. B2Bo

I,19,b	(M)	<i>rdi.t m3ḥ-hrw s r hft.ywt=f m hr.t-ntr</i>	Causing that a man is justified against his male and female enemies in the necropolis.
I,19,c	(R)	<i>ḥbs t3 ḥ3.n rh.wy</i>	The land is hacked up after the two rivals fought,
I,19-20,d-a	(R)	<i>šd.n rd.wy=sny šd.yt ntr(.yt) m iwnw</i>	their two feet dug out the sacred pool in Heliopolis.
I,20,b	(R)	<i>iy dhwtj db3(.w) m sḥ=f</i>	Thoth comes, adorned with his dignity.
I,20,c	(R)	<i>sḥ.n sw itm.w m-hr.t ph.ty wr.ty htp.ty hr=f</i>	Atoum has ennobled him with strength, the two great ladies are satisfied because of him.
I,21,a	(R)	<i>tm ḥ3 ḥtm hnn.w</i>	The fighting comes to an end, the tumult is stopped,

I,21,b	(R)	<i>ḥm sd.t pr.t</i>	the flame that went forth is quenched,
I,21,c	(R)	<i>idi dšr.w tp-ḥ.wy dꜣdꜣ.t ntr(.t)</i>	while the anger is censured before the divine tribunal,
I,21,d	(R)	<i>ḥms=s r wdḥ-mdw m-bꜣḥ gbb</i>	while it sits in order to judge in the presence of Geb.
I,22,a	(R)	<i>i.nd ḥr=tn sr.w ntr.w</i>	Hail to you, magistrates of the gods!
I,22,b	(M)	<i>mꜣḥ-ḥrw wsir ḏḥwty-nḥt m hrw pn</i>	The Osiris <i>ḏḥwty-nḥt</i> is justified on this day,
I,22,c	(X)	-	
I,22,d	(R)	<i>mr mꜣḥ-ḥrw ḥr r ḥft.yw=f hrw=f pw nfr n ḥḥ.w</i>	as Horus is justified against his enemies, this, his good day of accession.
I,23,a	(R)	<i>nḏm ib=f ḥr=tn</i>	May his heart be sweet with you,
I,23,b	(R)	<i>mr nḏm ib n ꜣs.t hrw=s pw nfr n ḥn.t</i>	as the heart of Isis is sweet this, her good day of playing music,
I,23,c	(R)	<i>it.n sꜣ=s ḥr tꜣ.wy=f(y) m mꜣḥ-ḥrw</i>	after her son Horus took his two lands in justification.

Spell 8 follows

Amino-acid code:

MRRRRRRRRRM-RRRR

### Appendix 3.7.3. B4Bo

I,19,b	(X)	-	
I,19,c	(R)	<i>ḥbs tꜣ ḥꜣ.n rḥ.wy</i>	The land is hacked up after the two rivals fought,
I,19-20,d-a	(R)	<i>šd.n rd.wy=sny šd.yt ntr(.yt) m iwnw</i>	their two feet dug out the sacred pool in Heliopolis.
I,20,b	(R)	<i>iy ḏḥwty ḏbꜣ(.w) m sḥ=f</i>	Thoth comes, adorned with his dignity.
I,20,c	(M)	<i>sḥ.n sw nb-tm m ph.ty wr.ty ḥtp.ty ḥr=f</i>	The lord of all has ennobled all of him with strength, the two great ladies are satisfied because of him.
I,21,a	(M)	<i>tm ḥꜣ n-ḥr ir im</i>	The fighting comes to an end before that which was done there,
I,21,b	(R)	<i>ḥm sd.t pr.t</i>	the flame that went forth is quenched,
I,21,c	(M)	<i>idi.y dšr.w tp-ḥ.wy dꜣdꜣ.t ntr(.t)</i>	the anger will be censured before the divine tribunal,
I,21,d	(N)	<i>ḥms.t r wdḥ-mdw m-bꜣḥ gbb</i>	which sat in order to judge in the presence of Geb.
I,22,a	(R)	<i>i.nd ḥr=tn sr.w ntr.w</i>	Hail to you, magistrates of the gods!
I,22,b	(K)	<i>smꜣ ḥrw wsir ḏḥwty-nḥt tn r ḥft.yw=s m hrw pn</i>	The Osiris, this <i>ḏḥwty-nḥt</i> , is caused to be true of voice against her enemies on this day,
I,22,c	(X)	-	
I,22,d	(R)	<i>mr mꜣḥ-ḥrw ḥr r ḥft.yw=f m hrw=f pw nfr n ḥḥ.w</i>	as Horus is justified against his enemies on this, his good day of accession.
I,23,a	(R)	<i>nḏm ib=f ḥr=tn</i>	May his heart be sweet with you,
I,23,b	(N)	<i>mi nḏm ib n ꜣs.t hrw=s pw nfr n ḥn.t</i>	as the heart of Isis is sweet this, her good day of rowing,

l,23,c (N) *itt.n s3=t hr t3.wy=f(y) m m3c-hrw* after your son Horus took his two lands in justification.

Spell 8 follows

Amino-acid code:

-RRRMMRMNRK-RRNN

Appendix 3.7.4. B1P

l,19,b (X) -  
 l,19,c (R) *hbs t3 c'hz.n rh.wy* The land is hacked up after the two rivals fought,  
 l,19-20,d-a (N) *sd.n rd.wy=sn(y) sd.yt [n]tr(.yt) m i[wnw]* their two feet dug out the sacred pool in Heliopolis.  
 l,20,b (R) *[iy dhwt]y db3(.w) m s'hf* Thoth comes, adorned with his dignity.  
 l,20,c (R) *s'hn.n sw itm.w m-hr.t ph.ty wr.ty htp.ty hr=f* Atoum has ennobled him with strength, the two great ladies are satisfied because of him.  
 l,21,a (K) *tm c'hz shtm hnn.w* The fighting comes to an end, the tumult is caused to stop,  
 l,21,b (R) *hm sd.t pr.t* the flame that went forth is quenched,  
 l,21,c (R) *idi d3[r.w] tp-c.wy d3d3.t ntr(.t)* while the anger is censed before the divine tribunal,  
 l,21,d (R) *hms=s r wd-c-mdw m-b3h gbb* while it sits in order to judge in the presence of Geb.  
 l,22,a (R) *i.nd hr=tn sr.w ntr.w* Hail to you, magistrates of the gods!  
 l,22,b (R) *m3c-hrw wsir spi pn hr=tn m [hrw pn]* The Osiris, this *spi*, is justified with you on this day,  
 l,22,c (X) -  
 l,22,d (K) *mi m3c-hrw hr r hft.yw=f hrw=f pw nfr n hc.w* as Horus is justified against his enemies, this, his good day of accession.  
 l,23,a (R) *ndm ib=f hr=tn* May his heart be sweet with you,  
 l,23,b (N) *mi ndm ib n 3s.t h[r]w=s pw nfr n [hn.t]* as the heart of Isis is sweet this, her good day of rowing,  
 l,23,c (M) *itt.n s3=s hr t3.wy=f(y) m m3c-hrw* your son Horus took his two lands in justification.

Spell 8 follows

Amino-acid code:

-RNRKRRRRRR-KRNM

Appendix 3.7.5. B6C

l,19,b (X) -  
 l,19,c (M) *hbs t3 c'hz rh.wy* the land is hacked up while the two rivals fight,  
 l,19-2,d-a (N) *sd.n rd.wy=sn(y) sd.yt ntr(.yt) m iwnw* their two feet dug out the sacred pool in Heliopolis.  
 l,20,b (R) *iy dhwt]y db3(.w) m s'hf* Thoth comes, adorned with his dignity.  
 l,20,c (N) *s'hn.n sw nb-tm hr ph.ty wr.ty c3.ty htp.ty hr=f* The lord of all has ennobled him under strength, the two very great ladies are satisfied because

l,21,a	(L)	<i>tm ḥz bhñ hnn.w</i>	of him. The fighting comes to an end, the tumult is stopped,
l,21,b	(R)	<i>ḥm sḏ.t pr.t</i>	the flame that went forth is quenched,
l,21,c	(R)	<i>idi dšr.w tp-ᶜ.wy dḏdḏ.t ntr(.t)</i>	while the anger is censed before the divine tribunal,
l,21,d	(M)	<i>ḥms r wdᶜ-mdw m-bḏḥ rᶜ gbb imy p.t tḏ</i>	which sat, in order to judge in the presence of Re who is in the sky and Geb who is in the land.
l,22,a	(R)	<i>i.nd ḥr=tn sr(.w) ntr.w</i>	Hail to you, magistrates of the gods!
l,22,b	(R)	<i>mḏᶜ-ḥrw wsir ḥz-nht pn ḥr=tn m hrw pn</i>	The Osiris, this <i>ḥz-nht</i> , is justified with you on this day,
l,22,c	(X)	-	
l,22,d	(L)	<i>m[i] mḏᶜ-ḥrw ḥr r ḥft[.t].yw=f hrw pw nfr ḥᶜ.w</i>	as Horus is justified against his enemies, this good day of accession.
l,23,a	(R)	<i>nḏm ib=f ḥr=tn</i>	May his heart be sweet with you,
l,23,b	(N)	<i>mī nḏm ib n ḏs[.t] hrw=s pw nfr n hn.t</i>	as the heart of Isis is sweet this, her good day of rowing,
l,23,c	(R)	<i>it.n sḏ=s ḥr tḏ.wy=f (y) m mḏᶜ-ḥrw</i>	after her son Horus took his two lands in justification.

Spell 8 follows

Amino-acid code:

-MNRNLRRMRR-LRNR

### Appendix 3.7.6. B4C

l,19,b	(X)	-	
l,19,c	(R)	<i>[ḥbs tḏ ḥz.n rh.]wy</i>	The land is hacked up after the two rivals fought,
l,19-20,d-a	(N)	<i>šd.n rd.wy=sn(y) šd.yt ntr(.yt) m iwnw</i>	their two feet dug out the sacred pool in Heliopolis.
l,20,b	(R)	<i>iy ḏḥwtḏ ḏbḏ(.w) m s[ḥ=f]</i>	Thoth comes, adorned with his dignity.
l,20,c	(N)	<i>sḥ.n sw nb-tm ḥr ph.ty wr.ty ᶜḏ.ty ḥtp[.ty ḥr=f]</i>	The lord of all has ennobled him under strength, the two very great ladies are satisfied because of him.
l,21,a	(R)	<i>[tm ḥz ḥtm hnn.w]</i>	The fighting comes to an end, the tumult is stopped,
l,21,b	(N)	<i>[ḥm s]ḏ.t</i>	the flame is quenched,
l,21,c	(R)	<i>idi dšr.w tp-ᶜ.wy dḏdḏ.t ntr(.t)</i>	while the anger is censed before the divine tribunal,
l,21,d	(K)	<i>ḥms=s [r wdᶜ-mdw r]-gs gbb</i>	while it sits in order to judge beside Geb.
l,22,a	(R)	<i>i.nd ḥr=tn sr.w ntr.w</i>	Hail to you, magistrates of the gods!
l,22,b	(N)	<i>dī=tn mḏᶜ-ḥrw wsir sḏ.t-ḥḏ-ḥtp [tn m hrw pn]</i>	May they cause that the Osiris, this <i>sḏ.t-ḥḏ-ḥtp</i> , is justified on this day
l,22,c	(M)	<i>[r ḥft.ywt=s r msḏḏ.wt sy ir.t(y)=sn wdᶜ-mdw ḥft=s] m wnw.t tn m ḏbd pn m rnp.t tn</i>	against her male and female enemies, against those male and female that hate her, those who will do judgment in front of her in this hour, in this month, in this year,

l,22,d	(N)	<i>mī m3<sup>c</sup>-hrw hr hrw=f pw n h<sup>c</sup>[.w]</i>	as Horus is justified this, his day of accession,
l,23,a	(X)	-	
l,23,b	(M)	<i>mī ndm ib n 3s.t hrw=s pw n hn.t</i>	as the heart of Isis is sweet this, her day of rowing.
l,23,c	(K)	<i>īw īt.n s3=s hr [t3.wy=f m m3<sup>c</sup>-hrw]</i>	Her son Horus took his two lands in justification.

*Spell 8 follows*

Amino-acid code:

-RNRNRNRKRNMN-MK

### Appendix 3.7.7. MC105

l,19,b	(K)	<i>dd-mdw r(3).w n.w s3h.w m3<sup>c</sup>-hrw m hr.t-ntr</i>	Recitation of the spells of recitations of justification in the necropolis.
l,19,c	(R)	<i>hbs t3 h3.n rh.wy</i>	The land is hacked up after the two rivals fought,
l,19-20,d-a	(D)	<i>šd.n rd.wy=sny šd.wt ntr(.wt) m iwnw</i>	their two feet dug out the sacred pool in Heliopolis.
l,20,b	(R)	<i>[iy] dhwtj db3(.w) m s<sup>c</sup>h=f</i>	Thoth comes, adorned with his dignity.
l,20,c	(K)	<i>s<sup>c</sup>h.n sw itm.w [m]-hr ph.ty wr.ty htp. &lt;t&gt;y hr=s</i>	Atoum has ennobled him under the strength, the two great ladies are satisfied because of it.
l,21,a	(R)	<i>tm h3 htm hnn.w</i>	The fighting comes to an end, the tumult is stopped,
l,21,b	(N)	<i>hm sd.t</i>	the flame is quenched,
l,21,c	(R)	<i>idi dšr.w tp-<sup>c</sup>.wy d3d3.t ntr(.t)</i>	while the anger is censed before the divine tribunal,
l,21,d	(D)	<i>hms.t=sn r wd<sup>c</sup>-mdw m-b3h gbb</i>	may they sit in order to judge in the presence of Geb.
l,22,a	(N)	<i>i.nd hr=tn sr.w p.t sr.w t3</i>	Hail to you, magistrates of the sky, magistrates of the land!
l,22,b	(R)	<i>m3<sup>c</sup>-hrw wsir šdi tn hr=tn m hrw pn</i>	The Osiris, this šdi, is justified with you on this day,
l,22,c	(X)	-	
l,22,d	(N)	<i>mī m3<sup>c</sup>-hrw hr hrw=f pw n h<sup>c</sup>.w</i>	as Horus is justified this, his day of accession.
l,23,a	(M)	<i>ndm ib n šdi tn m hrw pn</i>	May the heart of this šdi be sweet on this day,
l,23,b	(D)	<i>mī ndm ib 3s.t hrw=s pw n hn.t</i>	as the heart of Isis is sweet this, her day of making music,
l,23,c	(L)	<i>īt.n s3=s hr t3.wy=f(y) im=f m m3<sup>c</sup>-hrw</i>	after her son Horus took his two lands with him in justification.

*Spell 8 follows*

Amino-acid code:

KRDRKRNDR-NMDL

### Appendix 3.7.8. S10C

l,19,b	(X)	-	
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l,19,c	(R)	[ <i>hbs t3</i> ] <i>ḥz.n rh.wy</i>	The land is hacked up after the two rivals fought,
l,19-20,d-a	(N)	<i>šd.n rd.wy=sn(y) šd.yt ntr(.yt) m i[wnw]</i>	their two feet dug out the sacred pool in Heliopolis.
l,20,b	(R)	<i>iy dhwti dbz(.w) m sḥ=f</i>	Thoth comes, adorned with his dignity
l,20,c	(L)	<i>sḥ[.n sw itm.w] m ph.ty wr[.ty]htp hr=f</i>	Atoum has ennobled him with the strength of the two ladies, who are satisfied because of him.
l,21,a	(R)	[ <i>tm ḥz h]tm hnn.w</i>	The fighting comes to an end, the tumult is stopped,
l,21,b	(N)	<i>ḥm sd.t</i>	the flame is quenched,
l,21,c	(R)	<i>idi [dš]r.w tp-ḥ.wy d3d3.t [ntr(.t)]</i>	while the anger is censured before the divine tribunal,
l,21,d	(L)	[ <i>hms=s ir]=f wdḥ-mdw m-bzh gbb</i>	they will sit, so that he performs judgment in the presence of Geb.
l,22,a	(N)	<i>i.nd hr=tn [sr.w] p.t sr.w [t3]</i>	Hail to you, magistrates of the sky, magistrates of the land!
l,22,b	(R)	<i>m3ḥ-hrw wsir [ir pn hr=tn m] hrw pn</i>	The Osiris, this <i>ir</i> , is justified with you on this day,
l,22,c	(X)	-	
l,22,d	(N)	<i>mi m3ḥ-hrw hr hrw=f pw [n ḥḥ.w]</i>	as Horus is justified this, his day of accession.
l,23,a	(K)	[ <i>ndm ib] wsir ir pn hr=tn m</i>	May the heart of the Osiris, this <i>ir</i> be sweet
		<i>[hrw pn]</i>	you on this day,
l,23,b	(K)	[ <i>mi ndm] ib n sz.s hr hrw=s pw n [hn.t]</i>	as the heart of Isis is sweet with her son Horus, this, her day of making music,
l,23,c	(N)	[ <i>i]t.n sz=t hr t3.wy[=f(y) m m3ḥ-hrw]</i>	after your son Horus took his two lands in justification.

Spell 8 follows

Amino-acid code:

-RNRLRNRLNR-NKKN

### Appendix 3.7.9. T9C

l,19,b	(X)	-	
l,19,c	(R)	<i>hbs t3 ḥz.n rh.wy</i>	The land is hacked up after the two rivals fought,
l,19-20,d-a	(D)	<i>šd.n rd.wy=sn{n}y šd.w(t) ntr(.wt) m iwnw</i>	their two feet dug out the sacred pool in Heliopolis.
l,20,b	(R)	<i>iy dhwti dbz(.w) m sḥ=f</i>	Thoth comes, adorned with his dignity
l,20,c	(I)	<i>sḥ.n sw itm.w hr ph. &lt;t&gt;y wr.ty htp.ty hr=s</i>	Atoum has ennobled him under strength, the two great ladies are satisfied because of it.
l,21,a	(R)	<i>tm ḥz htm hnn.w</i>	The fighting comes to an end, the tumult is stopped,
l,21,b	(N)	<i>ḥm sd.t</i>	the flame is quenched,
l,21,c	(K)	<i>id.t dšr.w tp-ḥ.wy d3d3.t ntr.w</i>	may the anger be censured before the tribunal of

			the gods.
I,21,d	(D)	<i>ḥms.t=sn r wḏ<sup>c</sup>-mdw &lt;m&gt; -bʒḥ</i>	may they sit in order to judge in the presence of Geb.
I,22,a	(D)	<i>i.nd ḥr=ṯn sr.w p.t tʒ</i>	Hail to you, magistrates of the sky and land!
I,22,b	(R)	<i>mʒ<sup>c</sup>-ḥrw wsir bwʒw pn ḥr=ṯn</i> <i>m hrw pn</i>	The Osiris, this <i>bwʒw</i> , is justified with you on this day,
I,22,c	(X)	-	
I,22,d	(N)	<i>mī mʒ<sup>c</sup>-ḥrw ḥr hrw=f pw n ḥ<sup>c</sup>.w</i>	as Horus is justified this, his day of accession.
I,23,a	(L)	<i>ndm ib bwʒw pn ḥr=ṯn m</i> <i>hrw pn</i>	May the heart of this <i>bwʒw</i> be sweet with them on this day,
I,23,b	(D)	<i>mī ndm ib ʒs.t hrw=s {p} pw</i> <i>n ḥn.t</i>	as the heart of Isis is sweet this, her day of making music,
I,23,c	(I)	<i>ṯ.n sʒ=s ḥr tʒ.wy im m ḥrw</i> <i>mʒ<sup>c</sup>.w</i>	after her son Horus took the two lands there with a true voice.

Spell 8 follows

Amino-acid code:

-RDRIRNKDDR-NLDI

### Appendix 3.7.10. T1NY

I,19,b	(X)	-	
I,19,c	(R)	<i>ḥbs tʒ ḥʒ.n rḥ.wy</i>	The land is hacked up after the two rivals fought,
I,19-20,d-a	(M)	<i>šd.n rd.wy=sn(y) šd.wty ntr(.w)</i> <i>m [iwnw]</i>	their two feet dug out the sacred pool in Heliopolis.
I,20,b	(R)	<i>iy ḏḥwty ḏbʒ(.w) m sḥ=f</i>	Thoth comes, adorned with his dignity.
I,20,c	(H)	<i>sḥ.n sw [itm.w] m-ḥr pḥ.[t]y</i> <i>wr[.ty] ʒ.ty ḥtp[.ty ḥr=f]</i>	Atoum has ennobled him under strength, the two very great ladies are satisfied because of him.
I,21,a	(R)	<i>[t]m ḥʒ ḥtm ḥn[n.w]</i>	The fighting comes to an end, the tumult is stopped,
I,21,b	(M)	<i>ihm sḏ.t</i>	the flame is quenched,
I,21,c	(R)	<i>idi dšr.w tp<sup>c</sup>.wy dʒdʒ.t [ntr(.t)]</i>	while the anger is censured before the divine tribunal,
I,21,d	(N)	<i>ḥms.t r wḏ<sup>c</sup>-mdw m-bʒḥ gb[b]</i>	which sat in order to judge in the presence of Geb.
I,22,a	(D)	<i>i.nd ḥr=ṯ &lt;n&gt; sr.w [p.t tʒ]</i>	Hail to you, magistrates of the sky and land!
I,22,b	(N)	<i>dī=ṯn mʒ<sup>c</sup>-ḥrw [wsir n(y)-sw-ikr]</i> <i>pn m hrw [pn]</i>	May they cause that the Osiris, this <i>n(y)-sw-ikr</i> , is justified on this day,
I,22,c	(K)	<i>[r ḥ]ft.yw=f r ḥft.y[w]t[=f r]</i> <i>msḏḏ.w [r msḏḏ.wt] r ir[.w]</i> <i>r=f r ir.wt r=f [r ir.t(y)]=sn</i> <i>wḏ<sup>c</sup>-mdw ḥft=f m hrw pn</i>	against his male enemies, against his female enemies, against those males that hate, against those females that hate, against those males that acted against him, against those females that acted against him, against they who will do judgment in front of him on this day,
I,22,d	(I)	<i>mī mʒ<sup>c</sup>-ḥrw ḥr hrw=f n ḥ<sup>c</sup>.w</i>	as Horus is justified (on) his day of accession.
I,23,a	(X)	-	

l,23,b (L) *mī m3<sup>c</sup>-hrw 3s[.t] hrw=s n hn.t* as Isis is justified (on) her day of resting  
 l,23,c (H) *it.n s3=s* after her son took.  
*Pyramid Texts spell 134 follows*

Amino-acid code:

-RMRHRMRNDNKI-LH

Appendix 3.7.11. T1L

l,19,b (X) -  
 l,19,c (R) *xbs tA [aHA.n r]H.wy* The land is hacked up after the two rivals fought,  
 l,19-2,d-a (K) *Sd.n rd.wy Sd.ti nTr m iwnw* the two feet dug that which the god will dig in Heliopolis.  
 l,2,b (R) *iy DHwty DbA(.w) m saH=f* Thoth comes, adorned with his dignity.  
 l,2,c (G) *saH.n sw nb-tm m-Xr pH[.ty] wr.ty Htp Hr=f* The lord of all has ennobled him under the strength of the two ladies, who are satisfied because of him.  
 l,21,a (R) *tm [aHA] Htm Xnn.w* The fighting comes to an end, the tumult is stopped,  
 l,21,b (K) *iaxm sD.t* the flame is quenched,  
 l,21,c (L) *idi dSr.w tp-a.wy DADA.t mi-qd* while the anger is censed before the entire tribunal,  
 l,21,d (I) *Hms r wDA-mdw m-bAH gbb* which sat in order to judge in the presence of Geb.  
 l,22,a - l,23,c (X) -  
*Spell 8 follows*

Amino-acid code:

-RKRGRKLI-----

## Appendix 3.8. Spell 8

### Appendix 3.8.1. B3Bo

l,24,a	(M)	<i>i.nd hr=tn d3d3.t ntr wd<sup>c</sup>.t(i)=s dhwty-nht tn</i>	Greetings to you, tribunal of the god, she who will judge this <i>dhwty-nht</i> ,
l,24,b	(R)	<i>hr dd[.t.n=s hm.t(i)] ndm.t(i) n ksn.t=s</i>	because of that which she had said, being ignorant, sweet, before she was difficult.
l,25,a	(R)	<i>phr h3=s h<sup>c</sup> m-s3=s</i>	The one that envelopes is behind her, the one that stands is behind her,
l,25,b	(M)	<i>m3<sup>c</sup>-hrw wsir dhwty-nht [tn] m-b3h gbb ir.y-p<sup>c</sup>.t ntr.w</i>	while the Osiris, this <i>dhwty-nht</i> , is justified in the presence of Geb, chiefest of the gods.
l,26,a	(R)	<i>hr ntr pf wd<sup>c</sup> s(y) hft rh=s</i>	under this god who judges her in accordance with that which she knows.
l,26,b	(R)	<i>[h<sup>c</sup>]<sup>c</sup>.n=s sw.t[=s m tp=s] m3<sup>c</sup>.t=s m h3.t=s</i>	She has stood up, her plume on her head, her truth on her brow,
l,26,c	(R)	<i>hft.yw=s m kmw.w</i>	her enemies are as the birds
l,27,a	(R)	<i>it.n=s is.t=s nb.t m m3<sup>c</sup>-hrw</i>	She has taken all her possessions in justification.

*Spell 9 follows*

Amino-acid code:

MRRMRRRR

### Appendix 3.8.2. B2Bo

l,24,a	(K)	<i>i.nd hr=tn d3d3.t ntr wd<sup>c</sup>.t sw wsir dhwty-nht</i>	Greetings to you, tribunal of the gods, who judge him, the Osiris <i>dhwty-nht</i> ,
l,24,b	(R)	<i>hr dd.t.n=f hm(.w) ndm(.w) n ksn.t=f</i>	because of that which he had said, being ignorant, sweet, before he was difficult.
l,25,a	(M)	<i>phr h3 dhwty-nht h<sup>c</sup> m-s3=f</i>	The one that envelopes is behind <i>dhwty-nht</i> , the one that stands is behind him,
l,25,b	(K)	<i>[m3<sup>c</sup>-h]rw wsir dhwty-nht m-b3h gbb ir.y-p<sup>c</sup>.t ntr.w</i>	while the Osiris <i>dhwty-nht</i> is justified in the presence of Geb, chiefest of the gods.
l,26,a	(M)	<i>hr ntr pf wd<sup>c</sup> sw hft rh.t.n=f</i>	Sunder this god who judges him in accordance with that which he knew.
l,26,b	(R)	<i>h<sup>c</sup>.n=f sw.t=f m tp=f m3<sup>c</sup>.t=f m h3.t=f</i>	He has stood up, his plume on his head, his truth on his brow,
l,26,c	(R)	<i>hft.yw=f m kmw.w</i>	his enemies are as the birds.
l,27,a	(N)	<i>it.n=f is.t=f nb(.t) m m3<sup>c</sup>-hrw</i>	He has taken all his possessions in justification.

*Spell 9 follows*

Amino-acid code:

KRMKMRRN

### Appendix 3.8.3. B4Bo

l,24,a	(L)	<i>i.nd hr=t d3d3.t ntr wd[.t] sw wsir dhwtj-nht tn</i>	Greetings to you, tribunal of the god, who judges her, the Osiris, this <i>dhwtj-nht</i> ,
l,24,b	(M)	<i>hr dd.t.n dhwtj-nht tn hm.t(i) ndm.kwi n ksn.t=i</i>	because of that which this <i>dhwtj-nht</i> has said, being ignorant, I being sweet and before I became difficult.
l,25,a	(K)	<i>phr h3=i hc m-s3 dhwtj-nht</i>	The one that envelopes is behind me, the one that stands is behind <i>dhwtj-nht</i> ,
l,25,b	(L)	<i>m-b3h gbb iry-p.t ntr.w</i>	in the presence of Geb, the chiefest of the gods.
l,26,a	(R)	<i>hr ntr pf wd sw hft rh=f</i>	under this god who judges him in accordance with that which he knows.
l,26,b	(R)	<i>hc.n=f sw.t=f m tp=f m3.t=f m h3.t=f</i>	He has stood up, his plume on his head, his truth on his brow,
l,26,c	(R)	<i>hft.yw=f m kmw.w</i>	his enemies are as the birds.
l,27,a	(R)	<i>it.n=f is.t=f nb.t m m3-hrw</i>	He has taken all his possessions in justification.

Spell 9 follows

Amino-acid code:

LMKLRRRR

### Appendix 3.8.4. B1P

l,24,a	(R)	<i>i.nd hr=tn d3d3.t ntr wd.t sw wsir spi p[n] im=s</i>	Greetings to you, tribunal of the god, who judges him, the Osiris, this <i>spi</i> , in it,
l,24,b	(K)	<i>hr dd.t.n=i hm.ki nhn.ki ndm.ki n ksn.t=i</i>	because of that which I have said, being ignorant, young and sweet, before I became difficult.
l,25,a	(L)	<i>phr.w h3=i hc.w m-s3=i</i>	Those that envelop are behind me, those that stand are behind me,
l,25,b	(R)	<i>m3-hrw [wsi]r spi pn m-b3h [gb]b</i>	while the Osiris, this <i>spi</i> , is justified in the presence of Geb.
l,26,a	(K)	<i>hr ntr pf wd sw hft=f</i>	Sunder the god who judges him in front of him
l,26,b	(R)	<i>hc.n=f sw.t=f m tp=f m3.t=f m h3.t=f</i>	He has stood up, his plume on his head, his truth on his brow,
l,26,c	(R)	<i>hft.yw=f m kmw.w</i>	his enemies are as the birds.
l,27,a	(R)	<i>it.n=f is.t=f nb.t m m3-hrw</i>	He has taken all his possessions in justification.

Spell 9 follows

Amino-acid code:

RKLRKRRR

### Appendix 3.8.5. B6C

l,24,a	(R)	<i>i.nd hr=t d3d3.t ntr wd.t sw wsir hc-nht pn im=s</i>	Greetings to you, tribunal of the god, who judges him, the Osiris, this <i>hc-nht</i> , in it,
l,24,b	(L)	<i>hr dd.t.n=f hm(.w) hr dd.t.n=f nh[n(.w)]</i>	because of that which he has said being

- ndm(.w)] ksn(.w)*
- l,25,a (R) *p[hr] h3=f h<sup>c</sup> m-s3=f*
- l,25,b (R) *m3<sup>c</sup>-hrw wsir h3-nht pn m-b3h gbb*
- l,26,a (L) *hr ntr pf wd<sup>c</sup> sw hr=f*
- l,26,b (M) *h<sup>c</sup>.n=f šw.t m tp=f m3<sup>c</sup>.t =f m h3.t=f*
- l,26,c (R) *hft.yw=f m kmw.w*
- l,27,a (N) *it.n=f iš.t=f nb(.t) m m3<sup>c</sup>-hrw*
- Spell 9 follows*

Amino-acid code:

RLRRLMRN

Appendix 3.8.6. B4C

- l,24,a (I) *[i.nd hr=tn d3d3.t ntr wd<sup>c</sup>.t] wsir*
- s3.t-hd-htp tn im=s m hrw pn*
- l,24,b (I) *hr dd.t.n=f hr ir.t.n=f hm[.ti] nhn.t(i)*  
*<n> ksn.t s3.t-hd-htp tn r=f*
- l,25,a (I) *phr [h3 wsir s3.t-hd-htp tn h<sup>c</sup> m-s3*  
*wsir s3.t-hd-htp tn]*
- l,25,b (I) *[m3<sup>c</sup>-hrw wsir] s3.t-hd-htp tn r=f r-gs*  
*gbb*
- l,26,a (N) *hr ntr pf wd<sup>c</sup> h.t [hft rh=f]*
- l,26,b (K) *m3<sup>c</sup>-hrw=f šw.t=f m tp=f m3<sup>c</sup>.t m h3.t=f*
- l,26,c (R) *h[ft].yw=f m kmw.w]*
- l,27,a (X) -
- Spell 9 follows*

Amino-acid code:

IIIIINKR-

Appendix 3.8.7. MC105

- l,24,a (H) *i.nd hr=tn d3d3.t ntr wd<sup>c</sup>.t(i)=s wsir*  
*šdi tn im=s m hrw pn*
- l,24,b (H) *hr dd.t.n=s hr ir.t.n=s hm(.ti) nhn(.ti)*

ignorant, because of that which he has said being young, sweet and being in difficulty. The one that envelopes is behind him, the one that stands is behind him, while the Osiris, this *h3-nht*, is justified in the presence of Geb. Sunder this god who judges him under him. He has stood up, the plume on his head, his truth on his brow, his enemies are as the birds. He has taken all his possessions in justification.

Greetings to you, tribunal of the god, who judges the Osiris, this *s3.t-hd-htp*, in it on this day, because of that which he has said, because of that which he has done, being ignorant and young, before this *s3.t-hd-htp* became difficult against him. The one that envelopes is behind the Osiris, this *s3.t-hd-htp*, the one that stands is behind the Osiris, this *s3.t-hd-htp*, while the Osiris, this *s3.t-hd-htp*, is justified, even beside Geb, under this god who judges the case in accordance with that which he knows. He is justified, his plume is on his head, truth is on his brow, his enemies are as the birds.

		<i>n ksn.t=s</i>	that which she has done, being ignorant and young, before she became difficult.
I,25,a	(N)	<i>phr.w h3 wsir šdi tn ḥḥ.w m-s3 šdi tn</i>	Those that envelop are behind the Osiris, this <i>šdi</i> , those that stand are behind this <i>šdi</i> ,
I,25,b	(H)	<i>m3ḥ-hrw šdi tn r hft.yw=s r hft.ywt=s m-b3h gbb</i>	while this <i>šdi</i> is justified against her male enemies and against her female enemies, in the presence of Geb,
I,26,a	(N)	<i>hr ntr pf wdḥ h.t hft rh=f</i>	under this god who judges the case in accordance with that which he knows.
I,26,b	(L)	<i>ḥḥ.n šdi tn m-b3h gbb šw.t=s m tp=s m3ḥ.t=s m h3.t=s</i>	This <i>šdi</i> has stood up in the presence of Geb, her plume on her head, her truth on her brow,
I,26,c	(R)	<i>hft.yw=s m kmw.w</i>	her enemies are as the birds.
I,27,a	(X)	-	
<i>Spell 9 follows</i>			

Amino-acid code:

HHNHNL-

Appendix 3.8.8. S10C

I,24,a	(G)	<i>i.nd hr=tn d3d3.t ntr wdḥ.t(i)=sn wsir ir pn</i>	Greetings to you, tribunal of the god, they who judge the Osiris, this <i>ir</i> ,
I,24,b	(G)	<i>hr ir.t.n wsir ir pn hm(.w) rh[(.w) n ks]n.t=f</i>	because of that which the Osiris, this <i>ir</i> , has done, being ignorant or knowledgeable, before he became difficult.
I,25,a	(H)	<i>phr.w h3 wsir ir pn ḥḥ.w &lt;m-s3&gt; wsir ir pn</i>	Those that envelop are behind the Osiris, this <i>ir</i> , those that stand are behind the Osiris, this <i>ir</i> .
I,25,b	(X)	-	
I,26,a	(X)	-	
I,26,b	(I)	<i>pr.n wsir ir pn m3ḥ-hrw=f m-b3h gbb šw.t=f m tp=f m3ḥ.t=f m h3.t=f</i>	The Osiris, this <i>ir</i> , has gone forth, while he is justified in the presence of Geb, his plume on his head, his truth on his brow,
I,26,c	(R)	<i>hft.yw=f m kmw.w</i>	his enemies are as the birds.
I,27,a	(X)	-	
<i>Spell 9 follows</i>			

Amino-acid code:

GGH--IR-

Appendix 3.8.9. T9C

I,24,a	(E)	<i>i.nd hr=tn d3d3.t ntr wdḥ.t(i)=sn wsir bw3w pn im=s m hrw pn</i>	Greetings to you, tribunal of the god, they who will judge the Osiris, this <i>bw3w</i> , in it on this day,
I,24,b	(E)	<i>hr dd.t.n=f ir.t.n=f ihm(.w) nhn(.w) n ksn.t=f</i>	because of that which he has said and done, being ignorant and young, before he became difficult.
I,25,a	(N)	<i>phr.w h3 wsir bw3w pn ḥḥ.w m-s3</i>	Those that envelop are behind the Osiris, this

		<i>bw3w pn</i>	<i>bw3w</i> , those that stand are behind this <i>bw3w</i> ,
l,25,b	(G)	<i>m3c-hrw bw3w pn r hft.ywt=f m-b3h gbb</i>	while this <i>bw3w</i> is justified against his male and female enemies in the presence of Geb.
l,26,a	(I)	<i>hr ntr pf wd<sup>c</sup> hft rh=f</i>	under this god who judges in accordance with that which he knows.
l,26,b	(H)	<i>c<sup>h</sup>.n bw3w pn m-b3h gbb sw.t=f m tp=f m3<sup>c</sup>.t m h3.t=f</i>	This <i>bw3w</i> has stood up in the presence of Geb, his plume on his head, truth on his brow.
l,26,c	(M)	<i>hft.ywt m kmw</i>	the enemies are as the bird.
l,27,a	(X)	-	
Spell 9 follows			

Amino-acid code

EENGIHM-

Appendix 3.8.10. T1L

l,24,a	(Q)	<i>m3c-hrw wsir im3w pn</i>	The Osiris, this <i>im3w</i> , is justified,
l,24,b	(Q)	<i>hr dd.t=f nhn(.w) hr ir.t.n=f hm(.w) n sw [n ksn].t=f</i>	because of that which he says being young, because of that which he has done being ignorant to him, before he became difficult.
l,25,a	(G)	<i>phr.w h3=f c<sup>h</sup>.w m-s3=f</i>	Those that envelop are behind him, those that stand are behind him,
l,25,b	(E)	<i>c<sup>h</sup>.n im3w pn hrw=f m3<sup>c</sup>(.w) r hft.w=f r hft.ywt=f r ir.t(y)=sn wd<sup>c</sup>-mdw hn<sup>c</sup>=k m [hr]w pn</i>	after this <i>im3w</i> stood up, his voice being true against his male enemies, against his female enemies, against they who will perform judgment together with you on this day.
l,26,a	(X)	-	
l,26,b	(G)	<i>c<sup>h</sup>.n im3w pn sw[.t]=f m [tp]=f m3<sup>c</sup>[.t=f m h3.t=f]</i>	This <i>im3w</i> has stood up, his plume on his head, his truth on his brow,
l,26,c	(K)	<i>hft.yw=f hft.ywt=f m kmw</i>	his male enemies and his female enemies are as the bird.
l,27,a	(M)	<i>it.n=f is.t=f m m3c-hrw</i>	He has taken his possessions in justification.
Spell 9 follows			

Amino-acid code

QQGE-GKM

## Appendix 3.9. Spell 9

### Appendix 3.9.1. B3Bo

I,27,b	(X)	-	
I,27-28,c-a	(R)	<i>i.nd hr=k dhwti imy htp ntr.w hn<sup>c</sup> d3d3.t nb.t ntt hn<sup>c</sup>=k</i>	Greetings to you, Toth, in whom is the peace of the gods and the entire tribunal which is with you.
I,28,b	(R)	<i>wd=k prr=sn m hsf.w wsir dhwti-nht tn</i>	May you command that they go forth at the approach of the Osiris, this <i>dhwti-nht</i> ,
I,28,c	(R)	<i>sdm=sn dd.t=s nb.t nfr m hrw [p]n</i>	so that they may hear all that she says which is good on this day,
I,29,a	(R)	<i>ntt twt is sw.t tw wbn.t m t3 ntr</i>	because it is truly you, this plume which rises in the land of the god,
I,29,b	(R)	<i>in.t.n wsir n hr</i>	which Osiris brought to Horus.
I,29-30,c-a	(M)	<i>s[m]n.n=f s(y) m tp=f r mtnw.t m3<sup>c</sup>-hrw r hft.yw=f r hft.ywt=f</i>	He has set it on his head as a reward of justification against his male enemies, against his female enemies.
I,30,b	(R)	<i>swt f3 hr.wy sth n=f</i>	He is the one who crushes the testicles of Seth for him,
I,30,c	(M)	<i>n sk &lt;=f&gt; mt=f</i>	he did not perish, he did not die,
I,30-31,d-a	(R)	<i>twt sb3 pw ms.w imn.tt</i>	you are that star which the west will bring forth,
I,31,b	(R)	<i>iwty sk=f iw[ty h]tm=f</i>	which he does not destroy, which he does not destroy.
I,31,c	(R)	<i>n sk dhwti-nht tn n htm=s</i>	this <i>dhwti-nht</i> will not perish, she will not be destroyed,
I,31-32,d-a	(M)	<i>n wd sdb nb dw r wsir dhwti-nht tn i in itm.w</i>	not any restraint of evil will be placed against the Osiris, this <i>dhwti-nht</i> , is said by Atoum.
I,32,b	(R)	<i>ir h.t nb(.t) dw.t dd.t=sn ir.t r wsir dhwti-nht tn m-b3h gbb</i>	As for anything evil which they say, and which was done against the Osiris, this <i>dhwti-nht</i> , in the presence of Geb,
I,33,a	(R)	<i>iw{n}=sn [r=s]n wnn=sn r=sn</i>	they are against them, they will be against them.
I,33,b	(X)	-	
I,33,c	(X)	-	

Spell 10 follows

### Amino-acid code

-RRRRRMRMRRRMRR--

### Appendix 3.9.2. B2Bo

I,27,b	(M)	<i>nd hr n dhwti hn<sup>c</sup> d3d3.t=f</i>	Greetings to Toth and his tribunal.
I,27-28,c-a	(M)	<i>i.nd hr=k dhwti hn<sup>c</sup> d3d3.t nb.t ntt hn<sup>c</sup>=k</i>	Greetings to you, Toth and the entire tribunal that is with you.
I,28,b	(M)	<i>wd=k prr=sn m hsf wsir</i>	May you command that they go forth at the

l,28,c	(R)	<i>ḏḥwty-nḥt</i> <i>sdm=sn ḏd.t=f nb.t nfr m hrw</i> <i>pn</i>	approach of the Osiris <i>ḏḥwty-nḥt</i> , so that they hear all that he says which is good on this day,
l,29,a	(M)	<i>ntt is šw.t tw wbn.t m t3 ntr</i>	because it is truly this plume, which rises in the land of the god,
l,29,b	(R)	<i>in.t.n wsir n hr</i>	which Osiris brought to Horus,
l,29-30,c-a	(K)	<i>smn=f s(y) m tp=f r mtnw.t</i> <i>m3c-hrw r hft.ywt=f</i>	so that he will set it on his head as a reward of justification against his male and female enemies.
l,30,b	(R)	<i>swt f3 hr.wy sth n=f</i>	He is the one who crushes the testicles of Seth for him,
l,30,c	(K)	<i>n sk.n=f iwty mwt=f</i>	he does not perish, who does not die,
l,30-31,d-a	(R)	<i>tw t sb3 pw ms.w imn.tt</i>	you are that star which the west will bring forth,
l,31,b	(R)	<i>iwty sk=f iwty htm[=f]</i>	which he does not destroy, which he does not destroy.
l,31,c	(M)	<i>n sk ḏḥwty-nḥt n htm=f</i>	<i>ḏḥwty-nḥt</i> will not perish, he will not be destroyed,
l,31-32,d-a	(K)	<i>n wd sdb nb ḏw r wsir</i> <i>ḏḥwty-nḥt i in itm.w</i>	not any restraint of evil will be placed against the Osiris <i>ḏḥwty-nḥt</i> , is said by Atoum.
l,32,b	(M)	<i>ir h.t nb(.t) ḏw.t ḏd(.t)=sn r</i> <i>ḏḥwty-nḥt m-b3h gbb</i>	As for anything evil which they say against <i>ḏḥwty-nḥt</i> in the presence of Geb,
l,33,a	(R)	<i>iw{n}=sn r=sn wnn=sn r=sn</i>	they are against them, they will be against them.
l,33,b	(X)	-	
l,33,c	(X)	-	

Spell 10 follows

Amino-acid code

MMMMRMRKRKRMMKMR--

Appendix 3.9.3. B4Bo

l,27,b	(X)	-	
l,27-28,c-a	(R)	<i>i.nd hr=k ḏḥwty imy htp ntr.w</i> <i>hn c d3d3.t nb.t ntt hn c=k</i>	Greetings to you, Toth, in whom is the peace of the gods and the entire tribunal which is with you.
l,28,b	(R)	<i>wd=k prr=sn m hsf.w wsir</i> <i>ḏḥwty-nḥt tn</i>	May you command that they go forth at the approach of the Osiris, this <i>ḏḥwty-nḥt</i> ,
l,28,c	(M)	<i>sdm.t(w) ḏd.t=s nb.t nfr m hrw</i> <i>pn</i>	so that all that she says which is good on this day is heard.
l,29,a	(R)	<i>ntt twt is šw.t tw wbn.t m t3 ntr</i>	Because it is truly you, this plume which rises in the land of the god,
l,29,b	(M)	<i>in.t.n wsir</i>	which Osiris brought
l,29-30,c-a	(L)	<i>smn=f s(y) m tp=f r mtnw.t</i> <i>m3c-hrw=f r hft.ywt=f</i>	so that he will set it on his head as a reward, so that he is justified against his male and female enemies.
l,30,b	(R)	<i>swt f3 hr.wy sth n=f</i>	He is the one who crushes the testicles of Seth

I,30,c	(R)	<i>n sk=f n mt=f</i>	for him,
I,30-31,d-a	(R)	<i>[twt] sbz pw ms.w imn.tt</i>	he did not perish, he did not die,
I,31,b	(R)	<i>iwty sk=f iwty htm=f</i>	you are that star which the west will bring forth which he does not destroy, which he does not destroy.
I,31,c	(K)	<i>n sk dhwtj-nht tn n shtm dhwtj-nht [tn]</i>	this <i>dhwtj-nht</i> will not perish, this <i>dhwtj-nht</i> will not be caused to be destroyed,
I,31-32,d-a	(L)	<i>n wd sdb.w nb(.w) dw r wsir dhwtj-nht tn i in itm.w</i>	not any restraints of evil will be placed against the Osiris, this <i>dhwtj-nht</i> , is said by Atoum.
I,32,b	(R)	<i>(i)r h.t nb.t dd(.t)=sn ir.t r wsir dhwtj-nht tn m-bzh gbb</i>	As for anything evil which they say, and which was done against the Osiris, this <i>dhwtj-nht</i> , in the presence of Geb,
I,33,a	(N)	<i>iw{n}=sn r=sn</i>	they are against them
I,33,b	(X)	-	
I,33,c	(X)	-	

Spell 10 follows

Amino-acid code

-RRMRMLRRRRKLRN--

Appendix 3.9.4. B1P

I,27,b	(X)	-	
I,27-28,c-a	(K)	<i>i.nd hr=k dhwtj imy htm.t ntr.w hnc dzd.t nb.t ntt hnc=k</i>	Greetings to you, Toth, in whom is the treasure of the gods and the entire tribunal which is with you.
I,28,b	(K)	<i>wd=k prr=sn m [hsf]=k wsir spi pn</i>	May you command that they go forth at your approach, Osiris, this <i>spi</i>
I,28,c	(R)	<i>sdm=sn dd.t=f nb.t nfr m hrw pn</i>	so that they hear all that he says which is good on this day,
I,29,a	(K)	<i>ntt swt is sw.t tw pw wbn.t m tz ntr</i>	because it is truly him, this plume is that which rises in the land of the god,
I,29,b	(R)	<i>in.t.n wsir n hr</i>	which Osiris brought to Horus,
I,29-30,c-a	(I)	<i>smn=f s(y) m tp=f r minw.t n.t m3c-hrw=f r hft.yw=f</i>	so that he will set it on his head as a reward of his justification against his enemies.
I,30,b	(R)	<i>swt f3 hr.wy sth n=f</i>	He is the one who crushes the testicles of Seth for him,
I,30,c	(R)	<i>n sk=f n mt=f</i>	he did not perish, he did not die,
I,30-31,d-a	(M)	<i>[twt] is sbz pw ms.w imn.tt nfr[.t]</i>	you are truly that star which the good west will bring forth,
I,31,b	(M)	<i>iwty sk &lt;=f&gt; htm=f</i>	which he does not destroy, does not destroy,
I,31,c	(X)	-	
I,31-32,d-a	(I)	<i>iw.ty dmi sdb nb dw r wsir spi pn in itm.w</i>	who does not do a abode of all restraint of evil against the Osiris, this <i>spi</i> , by Atoum.
I,32,b	(K)	<i>ir h.t nb.t dd.t=sn ir.t=sn r wsir spi pn m-bzh wsir m-bzh gbb</i>	As for anything which they say and which they will do against the Osiris, this <i>spi</i> , in the presence of Osiris, in the presence of Geb,
I,33,a	(M)	<i>iw=sn r=sn wnn=sn r=sn</i>	they are against them, they will be against

them.

I,33,b (X) -  
I,33,c (X) -  
Spell 10 follows

Amino-acid code  
-KKRKRIRMM-IKM--

Appendix 3.9.5. B6C

I,27,b	(X)	-	
I,27-28,c-a	(R)	<i>i.nd hr=k dhwti imy htp ntr.w hn<sup>c</sup> d3d3.t nb.t ntt hn<sup>c</sup>=k</i>	Greetings to you, Toth, in whom is the peace of the gods and the entire tribunal which is with you.
I,28,b	(R)	<i>wd=k prr=sn m hsf.w wsir h3-nht pn</i>	May you command that they go forth at the approach of the Osiris, this <i>h3-nht</i> ,
I,28,c	(R)	<i>sdm=sn dd.t=f nb.t nfr m hrw pn</i>	so that they hear all that he says which is good on this day,
I,29,a	(L)	<i>n twt is sw.t tw wbn.t m tz ntr</i>	because it is truly you, this plume which rises in the land of the god,
I,29,b	(R)	<i>in.t.n wsir n hr</i>	which Osiris brought to Horus,
I,29-30,c-a	(H)	<i>smn=f s(y) m tp=f r mtny.t m3<sup>c</sup>-hrw [r hft.yw=f r hft.ywt=f</i>	so that he will set it upon his head as a reward of justification against his male enemies, against his female enemies.
I,30,b	(M)	<i>swt f3 hr.wy stš</i>	He is the one who crushes the testicles of Seth,
I,30,c	(L)	<i>iwti sk.n=f iwti htm.n=f</i>	who he did not destroy, who he did not destroy,
I,30-31,d-a	(K)	<i>n twt is sb3 pw ms.n imn.tt nfr.t</i>	because you are truly that star which the good west brought forth,
I,31,b	(K)	<i>iwti sk &lt;.n=f&gt; htm.n=f</i>	who he did not destroy and destroy.
I,31,c	(X)	-	
I,31-32,d-a	(H)	<i>n wd.t sdb nb dw r wsir h3-nht pn i in itm.w</i>	there is no placing of any restraint of evil against the Osiris, this <i>h3-nht</i> , is said by Atoum.
I,32,b	(L)	<i>ir h.t nb.t dw.t dd.t=sn ir.t r wsir h3-nht pn dw m-b3h wsir gbb</i>	As for anything evil which they say, and which was done against the Osiris, this <i>h3-nht</i> , evil is in the presence of Osiris and Geb,
I,33,a	(R)	<i>iw{n}=sn [r]=sn wnn=sn r=sn</i>	they are against them, they will be against them.
I,33,b	(X)	-	
I,33,c	(X)	-	

Spell 10 follows

Amino-acid code  
-RRRLRHMLKK-HLR--

Appendix 3.9.6. B4C

I,27,b (X) -

l,27-28,c-a	(R)	<i>[i.nd hr=k dhwti imy htp ntr.w hn<sup>c</sup> d3d3.t nb.t ntt hn<sup>c</sup>=k</i>	Greetings to you, Toth, in whom is the peace of the gods and the entire tribunal which is with you.
l,28,b	(L)	<i>wd=k prr=sn m hsf wsir [s3.t-hd-htp tn]</i>	May you command that they go forth at the approach of the Osiris, this <i>s3.t-hd-htp</i>
l,28,c	(K)	<i>sdm=sn dd.t=s nb.t m hrw pn</i>	so that they hear all that she says on this day,
l,29,a	(I)	<i>ntt sw is sw.t tw w[bn.t m t3 ntr]</i>	because it is truly he, this plume which rises in the land of the god,
l,29,b	(R)	<i>[in.t.n wsir n hr]</i>	which Osiris brought to Horus,
l,29-30,c-a	(G)	<i>[smn=f s(y) m tp=f r mtnw.]t=f n.t m3<sup>c</sup>-hrw</i>	so that he will set it upon his head as his reward of justification.
l,30,b	(N)	<i>swt f3 isn.wy stš</i>	He is the one who crushes the testicles of Seth,
l,30,c	(R)	<i>n sk=f n [mt=f]</i>	he did not perish, he did not die,
l,30-31,d-a	(L)	<i>[tw] sb3 pw {pw}iry-st ms.w imn.tt</i>	you are that star, the warden of the west, which the west will bring forth,
l,31,b	(L)	<i>n sk[=f n mt=f]</i>	he does not perish, he does not die,
l,31,c	(L)	<i>[n sk s3.t-hd-htp tn n htm] s3.t-hd-htp tn</i>	this <i>s3.t-hd-htp</i> will not perish, this <i>s3.t-hd-htp</i> will not be destroyed,
l,31-32,d-a	(G)	<i>n wd.t sdb nb dw r=f in itm.w</i>	there is no placing of any restraint of evil against him by Atoum.
l,32,b	(I)	<i>ir h.t nb.t dd[.t=sn ir.t=sn] r=f</i>	as for anything they say and will do against him,
l,33,a	(K)	<i>iw=sn r=sn wnn n=sn r=sn</i>	they are against them, who are for them against them.
l,33,b	(X)	-	
l,33,c	(X)	-	

Spell 10 follows

Amino-acid code

-RLKIRGNRLLLLGIK--

Appendix 3.9.7. MC105

l,27,b	(X)	-	
l,27-28,c-a	(N)	<i>i.nd hr=k dhwti imy htp ntr.w hn<sup>c</sup> d3d3.t tw ntt hn<sup>c</sup>=k</i>	Greetings to you, Toth, in whom is the peace of the gods and this tribunal which is with you.
l,28,b	(N)	<i>wd=k pr=sn m hsf.w šdi tn</i>	May you command that they go forth at the approach of this <i>šdi</i>
l,28,c	(L)	<i>sdm=s mdw=s šdi tn nfr m hrw pn</i>	so that it may hear her words, of this <i>šdi</i> , which are good on this day,
l,29,a	(H)	<i>hr-nt[t] ir is wsir šdi tn sw.t tw pw wbn.t m t3 ntr</i>	because it is truly the Osiris, this <i>šdi</i> , this plume is that which rises in the land of the god,
l,29,b	(N)	<i>in.t.n wsir n s3=f hr</i>	which Osiris brought to his son Horus,
l,29-30,c-a	(E)	<i>smn=f s(y) m tp=f r mtnw.t=t n.t m3<sup>c</sup>-hrw=f</i>	so that he will set it upon his head as your reward of his justification.
l,30,b	(K)	<i>f3.n=f hr.wy s[t]š</i>	He has crushed the testicles of Seth,
l,30,c	(N)	<i>n mt wsir šdi tn n sk=s n htm=s</i>	the Osiris, this <i>šdi</i> , did not die, she did not perish, she was not destroyed,

I,30-31,d-a	(R)	<i>twt sbz pw ms.w imn.tt</i>	you are that star which the west will bring forth,
I,31,b	(N)	<i>iwty sk.n=f iwty htm.n=f</i>	who he did not destroy, who he did not destroy.
I,31,c	(R)	<i>n sk šdi [tn] n htm=s</i>	this <i>šdi</i> will not perish, she will not be destroyed,
I,31-32,d-a	(E)	<i>n wd.w sqb nb dw r šdi [t]n in itm.w in rmt.w in ntr.w nb(.w)</i>	not any restraint of evil will be placed against this <i>šdi</i> by Atoum, by the people, by all the gods.
I,32,b	(H)	<i>i[r h.t] nb(.t) dd.t=sn ir.t=sn r šdi tn dw</i>	As for everything which they say and which they will do to this <i>šdi</i> , which is evil,
I,33,a	(R)	<i>iw{n}=sn r[=sn] wnn=sn [r=sn]</i>	they are against them, they will be against them.
I,33,b	(M)	<i>dd.t=sn pw</i>	This is what they say:
I,33,c	(M)	<i>mz<sup>c</sup>-hrw šdi tn [r hft.yw=s r hft.ywt=s] m hrw pn</i>	This <i>šdi</i> is justified against her male enemies and female enemies on this day.

Spell 12 follows

Amino-acid code

-NNLHNEKNRRNREHRMM

Appendix 3.9.8. S10C

I,27,b	(X)	-	
I,27-28,c-a	(L)	<i>i.nd hr[=k] dhwty imy htp ntr.w hn<sup>c</sup> d3d3.t ntr(.t) ntt hn<sup>c</sup>=k</i>	Greetings to you, Toth, in whom is the peace of the gods, and the divine tribunal which is with you.
I,28,b	(R)	<i>wd=k prr=sn m hsf.w wsir ir pn</i>	May you command that they go forth at the approach of the Osiris, this <i>ir</i>
I,28,c	(I)	<i>[sd]m=sn mdw wsir ir nfr [m] hrw pn</i>	so that they hear the words of the Osiris, this <i>ir</i> , which are good on this day
I,29,a	(G)	<i>hr-ntt ir is wsir šw.t tw pw wbn.t [m t3] ntr</i>	because it is truly the Osiris, this plume is that which rises in the land of the god
I,29,b	(N)	<i>in.t.n wsir n s3=f hr</i>	which Osiris brought to his son Horus,
I,29-30,c-a	(R)	<i>smn &lt;=f&gt; s(y) m tp=f r mt[nw.t] n.t mz<sup>c</sup>-hrw</i>	so that he will set it upon his head as the reward of justification.
I,30,b	(L)	<i>3f<sup>c</sup>.n=f hr.wy stš</i>	He has crushed the testicles of Seth,
I,30,c	(I)	<i>n mt wsir ir pn n htm=f</i>	the Osiris, this <i>ir</i> did not die, he was not destroyed.
I,30-31,d-a	(X)	-	
I,31,b	(X)	-	
I,31,c	(X)	-	
I,31-32,d-a	(Q)	<i>n wd.t sqb nb dw r=f in itm.w in ntr.w in 3h.w in rmt.w nb(.w)</i>	There is no placing of any restraint of evil against him by Atoum, by the gods, by the spirits, by all the people.
I,32,b	(G)	<i>[ir] dd.t=sn ir.t h.t nb.t dw[.t] r wsir ir pn</i>	As for that which they say, and which was done, anything evil against the Osiris, this <i>ir</i> , they existed.
I,33,a	(L)	<i>iw[=sn] wn.n=sn</i>	This is what they said:
I,33,b	(R)	<i>dd.t.n=sn pw</i>	

l,33,c (K) *m3<sup>c</sup>-hrw wsir ir pn r hft.ywt[=f]* the Osiris, this *ir*, is justified against his male  
*ir.t(y)=sn wd<sup>c</sup>-mdw h.t=f m* and female enemies, they who will do  
*hrw p[n]* judgement of his thing on this day.

Spell 10 follows

Amino-acid code

-LRIGNRLI---QGLRK

Appendix 3.9.9. T9C

l,27,b (X) -  
l,27-28,c-a (N) *i.nd hr=k dhwti imy htp ntr.w* Greetings to you, Toth, in whom is the peace of  
*hn<sup>c</sup> d3d3.t tw ntt hn<sup>c</sup>=k* the gods and this tribunal which is with you.  
l,28,b (N) *wd=k pr=sn <m> hsf.w* May you command that they go forth at the  
*bw3w pn* approach of this *bw3w*,  
l,28,c (H) *sdm=sn mdw bw3w p<n> nfr* so that they may hear the words of this *bw3w*  
*m hrw pn* which are good on this day,  
l,29,a (E) *hr=ntt is n ir bw3w pn sw.t t(w)* because truly this *bw3w* did not do (it), this  
*pw wbn.t m t3 ntr* plume is that which rises in the land of the god,  
l,29,b (N) *in.t.n wsir <n> s3=f hr* which Osiris brought to his son Horus,  
l,29-30,c-a (R) *smn=f s(y) m tp=f r mnw.t* so that he will set it upon his head as the  
*n.t m3<sup>c</sup>-hrw* reward of justification.  
l,30,b (I) *f3<sup>c</sup>.n=f hr.wy stš* He has crushed the testicles of Seth,  
l,30,c (N) *n mt wsir bw3w pn n sk=f n* the Osiris, this *bw3w* did not die, he did not  
*htm=f* perish, he was not destroyed,  
l,30-31,d-a (R) *twt sb3 pw ms.w imn.tt* you are that star which the west will bring forth,  
l,31,b (N) *iwty sk.n=f iwty htm.n=f* who he did not destroy, who he did not destroy.  
l,31,c (R) *n sk bw3w pn n htm=f* this *bw3w* will not perish, he will not be  
destroyed,  
l,31-32,d-a (C) *n wd sdb nb dw r bw3w pn in* not any restraint of evil will be placed against  
*itm.w in rmt.w nb(.w)* this *bw3w* by Atoum, by all the people.  
l,32,b (E) *ir h.t nb(.t) dd.t=sn irr.t=sn r* as for everything which they say, and which  
*bw3w pn dw* they do against this *bw3w*, which is evil,  
l,33,a (N) *iw{n}=sn ir=sn* they are against them.  
l,33,b (R) *dd.t.n=sn pw* This is what they said:  
l,33,c (L) *m3<sup>c</sup>-hrw bw3w pn <r>* This *bw3w* is justified against his male and  
*hft.ywt=f m hrw pn* female enemies on this day.

Spell 12 follows

Amino-acid code

-NNHENRINRRCENRL

Appendix 3.9.10. T1L

l,27,b-l,30,a (X) -  
l,30,b (N) *swt cf<3 is>n.wy stš* He is the one that crushes the testicles of Seth,  
l,30,c (H) *iw.ty sk.n=f iwty htm.n=f [n sk]* who he did not destroy, who he did not destroy,  
*wsir im3w pn* the Osiris, this *im3w* did not perish.

l,30,d-l,33,c (X) -  
*Spell 769 (second part) follows*

Amino-acid code

-----NH-----

## Appendix 3.10. Spell 10

### Appendix 3.10.1. B3Bo

I,33,d (R)	<i>h3 wsir dhwtj-nht tn wd<sup>c</sup>(.w) n=t sb3 in sš3.t</i>	Ho Osiris, this <i>dhwtj-nht</i> , the portal is opened for you by Seshat,
I,34,a (R)	<i>wp(.w) n=t w3.wt nfr.wt in wp-w3.wt</i>	while good roads are opened for you by Wepwawet.
I,34,b (R)	<i>nn ntr wdb sw hr dd.t.n=f</i>	There is no god who turns himself back upon that which he has said.
I,34,c (R)	<i>dd.t.n=f pw</i>	This is what he has said:
I,34,d-a (R)	<i>m3<sup>c</sup>-hrw wsir dhwtj-nht tn r hft.yw=s r hft.ywt=s</i>	The Osiris, this <i>dhwtj-nht</i> , is justified against her male enemies, against her female enemies,
I,35,b (X)	-	
I,35,c (R)	<i>r ir.t(y)=sn wd<sup>c</sup>-mdw hft=s m hrw pn</i>	against those who will do judgement against her on this day.

*Spell 11 follows*

Amino-acid code

RRRRR-R

### Appendix 3.10.2. B2Bo

I,33,d (M)	<i>h3 wsir dhwtj-nht wd<sup>c</sup>(.w) n=k sb3 in sš3.t</i>	Ho Osiris <i>dhwtj-nht</i> , the portal is opened for you by Seshat,
I,34,a (R)	<i>wp(.w) n=k w3.wt nfr.(w)t in wp-w3.wt</i>	while good roads are opened for you by Wepwawet.
I,34,b (R)	<i>nn ntr wdb sw hr dd.t.n=f</i>	There is no god who turns himself back upon that which he has said.
I,34,c (R)	<i>dd.t.n=f pw</i>	This is what he has said:
I,34,d-a (M)	<i>m3[<sup>c</sup>]-hrw wsir dhwtj-nht r hft.ywt=f</i>	The Osiris <i>dhwtj-nht</i> is justified against his male and female enemies,
I,35,b (X)	-	
I,35,c (N)	<i>r ir.t(y)=sn wd<sup>c</sup>-mdw hft m hrw pn</i>	against those who will do judgement against on this day.

*Spell 11 follows*

Amino-acid code

MRRRM-N

### Appendix 3.10.3. B4Bo

l,33,d	(R)	<i>h3 wsir dhwtj-nht tn wd<sup>c</sup>(.w) n=t sb3 in sš3.t</i>	Ho Osiris, this <i>dhwtj-nht</i> , the portal is opened for you by Seshat,
l,34,a	(M)	<i>wp(.w) n=t w3[.t]</i>	while the road is opened for you.
l,34,b	(R)	<i>nn ntr wdb sw hr dd.t.n=f</i>	There is no god who turns himself back upon that which he has said.
l,34,c	(X)	-	
l,34,d-a	(K)	<i>m3<sup>c</sup>-hrw dhwtj-nht tn r hft.ywt=s</i>	This <i>dhwtj-nht</i> is justified against her male and female enemies,
l,35,b	(X)	-	
l,35,c	(R)	<i>r ir.t(y)=sn wd<sup>c</sup>-mdw hft=s m hrw pn</i>	against those who will do judgement against her on this day.

*Spell 11 follows*

#### Amino-acid code

RMR-K-R

### Appendix 3.10.4. B1P

l,33,d	(R)	<i>h3 wsir [spi p]n wd<sup>c</sup>.w n=k sb3 in sš3.t</i>	Ho Osiris, this <i>spi</i> , the portal is opened for you by Seshat,
l,34,a	(R)	<i>wp(.w) n=k w3.wt nfr.(w)t in wp-w3.wt</i>	while good roads are opened for you by Wepwawet.
l,34,b	(R)	<i>nn ntr wdb sw hr dd[.t.n]=f</i>	There is no god who turns himself back upon that which he has said.
l,34,c	(R)	<i>dd.t.n=f pw</i>	This is what he has said:
l,34,d-a	(L)	<i>m3<sup>c</sup>-hrw wsir spi pn r hft.yw</i>	The Osiris, this <i>spi</i> , is justified against the enemies,
l,35,b	(R)	<i>hm.t-r3</i>	etcetera
l,35,c	(M)	<i>r ir.t(y)=sn wd<sup>c</sup>-mdw hft=k m hrw pn</i>	against those who will do judgement against you on this day.

*Spell 11 follows*

#### Amino-acid code

RRRRLRM

### Appendix 3.10.5. B6C

l,33,d	(R)	<i>h3 wsir h3-nht pn wd<sup>c</sup>(.w) n=k sb3 in sš3.t</i>	Ho Osiris, this <i>h3-nht</i> , the portal is opened for you by Seshat.
l,34,a	(R)	<i>wp(.w) n=k w3.wt nfr.wt in wp-w3.wt</i>	while good roads are opened for you by Wepwawet.
l,34,b	(R)	<i>nn ntr wdb [s]w &lt;hr&gt; dd.t.n=f</i>	There is no god who turns himself back upon that which he has said.
l,34,c	(R)	<i>dd.t.n=f pw</i>	This is what he has said:
l,34,d-a	(R)	<i>m3[<sup>c</sup>]-hrw wsir h3-nht pn r hft.yw=f</i>	The Osiris, this <i>h3-nht</i> , is justified against his

		<i>r hft.ywt=f</i>	male enemies, against his female enemies,
I,35,b	(X)	-	
I,35,c	(N)	<i>r ir.t(y)=sn wd<sup>c</sup>-mdw hft m hrw pn</i>	against those who will do judgement against on this day.

*Spell 11 follows*

Amino-acid code

RRRRR-N

**Appendix 3.10.6. B4C**

I,33,d	(K)	<i>iw wd<sup>c</sup>(.w) n=t [sbz in sšz.t]</i>	The portal is opened for you by Seshat,
I,34,a	(K)	<i>[iw wp(.w) n=t wš.wt nfr.wt in wp-wš.wt]</i>	good roads are opened for you by Wepwawet.
I,34,b	(R)	<i>nn ntr wdb sw hr dd.t.n=f</i>	There is no god who turns himself back upon that which he has said.
I,34,c	(R)	<i>dd.t.n=f pw</i>	This is what he has said:
I,34,d-a	(I)	<i>mš<sup>c</sup>-hrw wsir šz.t-ḥd-ḥtp [tn] r hft.yw(t){f}=s</i>	The Osiris, this <i>šz.t-ḥd-ḥtp</i> , is justified against her male and female enemies,
I,35,b	(R)	<i>ḥm.t-rz</i>	etcetera
I,35,c	(X)	-	

*Spell 11 follows*

Amino-acid code

KKRRIR-

**Appendix 3.10.7. MC105**

I,33,d	(N)	<i>[wd<sup>c</sup>(.w) sbz] n wsir šdi tn in [sšz.t]</i>	The portal is opened for the Osiris, this <i>šdi</i> , by Seshat.
I,34,a	(N)	<i>[wp(.w) wš.t n wsir] šdi tn in wp-wš.wt</i>	while the road is opened for the Osiris, this <i>šdi</i> , by Wepwawet.
I,34,b	(R)	<i>[nn ntr wdb sw hr dd.t.n=f]</i>	There is no god who turns himself back upon that which he has said.
I,34,c	(R)	<i>[dd.t.n=f pw]</i>	This is what he has said:
I,34,d-a	(R)	<i>mš<sup>c</sup>-hrw wsir šdi [tn r hft.yw=s r hft.ywt]=s</i>	The Osiris, this <i>šdi</i> , is justified against her male enemies, against her female enemies,
I,35,d	(M)	<i>r msdd.w s(y) r ms[dd.wt s(y) r irr].w r=s r irr.wt r=s</i>	against those males who hate her, against those females who hate her, against those males who act against her, against those females who act against her,
I,35,c	(R)	<i>r ir.t(y)=sn [wd<sup>c</sup>-mdw hft=s m hrw] pn</i>	against those who will do judgement against her on this day.

*Spell 27 follows*

Amino-acid code

NNRRRMR

### Appendix 3.10.8. S10C

l,33,d (N)	[wḏ(.w) sbꜣ] n wsir ir pn in sšꜣ.t	The portal is opened for the Osiris, this <i>ir</i> , by Seshat.
l,34,a (N)	[wp(.w)] wꜣ.t n wsir ir pn in wp-wꜣ.wt	while the road is opened for the Osiris, this <i>ir</i> , by Wepwawet.
l,34,b (R)	n[n] nṯr wḏb sw ḥr ḏḏ[.t.n=f]	There is no god who turns himself back upon that which he has said.
l,34,c (M)	[ḏḏ].t.n=sn pw	This is what they have said:
l,34,d-a (H)	mꜣᶜ-ḥrw wsir ir pn r ḥft.yw[=f]	The Osiris, this <i>ir</i> , is justified against his enemies,
l,35,d (K)	r irr.wt [r=f r msḏḏ.wt] sw	against those males and females who act against him, against those males and females who hate him,
l,35,c (N)	[r ir].t(y)=sn wḏᶜ-mdw ḥft m [hrw pn]	against those who will do judgement against on this day.

Spell 13 follows

#### Amino-acid code

NNRMHKN

### Appendix 3.10.9. T9C

l,33,d (L)	wḏᶜ(.w) sbꜣ n bwꜣw pn in sšꜣ.t	The portal is opened for the Osiris, this <i>bwꜣw</i> , by Seshat.
l,34,a (L)	wp(.w) wꜣ.t n bwꜣw pn in wpp-wꜣ.wt	while the road is opened for this <i>bwꜣw</i> , by Wepwawet.
l,34,b (R)	nn nṯr wḏb sw ḥr ḏḏ.t.n=f	There is no god who turns himself back upon that which he has said.
l,34,c (R)	ḏḏ.t.n=f pw	This is what he has said:
l,34,d-a (R)	mꜣᶜ-ḥrw bwꜣw pn m hrw pn r ḥft.ywt=f	This <i>bwꜣw</i> is justified on this day against his male and female enemies,
l,35,d (L)	msḏḏ.wt sw irr.wt	those male and female who hate him, those females that act
l,35,c (K)	sn wḏᶜ-mdw ḥft m hrw p < n >	(of) them who judge against on this day.

Spell 27 follows

#### Amino-acid code

LLRRRLK

## Appendix 3.11. Spell 11

### Appendix 3.11.1. B3Bo

l,35,e	(R)	<i>iwi=k sp sn.w in n=k tw i iwi=k sp sn.w</i>	May you come, may you come, while <i>tw</i> is brought to you. Oh, may you come, may you come,
l,36,a	(R)	<i>in n=k tw wr</i>	while <i>tw</i> the great one is brought to you.
l,36,b	(R)	<i>phr ḥz wsir dhwti-nḥ.t tn</i>	Those that envelop are around the Osiris, this <i>dhwti-nḥt</i> ,
l,36,c	(R)	<i>ir=tn ḏd.t=s nb.t</i>	may you do everything that she says.
l,36,d-e	(R)	<i>dy n=s i3 ntr.w my ir=tn ntr.w</i>	Give adoration to her gods, come, gods,
l,37,a	(M)	<i>m3=tn s(y) pr[.ti m ḥtp]</i>	so that you see her going forth in peace,
l,37,b	(R)	<i>hrw=s m3<sup>c</sup>(.w) r ḥft.yw=s</i>	her voice being true against her enemies
l,37,c	(R)	<i>iṯ.n=s wrt.ty=s</i>	She took her two crowns of UE,
l,37,d	(R)	<i>[ḥnt.n=s] ns[.wt gbb]</i>	she was in front of the of the thrones of Geb.
l,37,e	(X)	-	
l,37,f	(X)	-	
l,38,a	(R)	<i>nḥm.n=s ḥd=s ky</i>	she has taken possession while she destroys the other.

*Spell 12 follows*

Amino-acid code

RRRRRMRRR--R

### Appendix 3.11.2. B2Bo

l,35,e	(R)	<i>iwi=k sp sn.w in n=k tw i iwi=k sp sn.w</i>	May you come, may you come, while <i>tw</i> is brought to you. Oh, may you come, may you come,
l,36,a	(R)	<i>in n=k tw wr</i>	while <i>tw</i> the great one is brought to you.
l,36,b	(M)	<i>phr ḥz wsir dhwti-nḥt</i>	Those that envelop are around the Osiris <i>dhwti-nḥt</i> ,
l,36,c	(M)	<i>ir ḏd.t=f nb[.t]</i>	those who did everything that he says.
l,36,d-e	(R)	<i>dy n=f i3 ntr.w my ir=ṯ &lt;n&gt; ntr.w</i>	Give adoration to him gods, come, gods,
l,37,a	(R)	<i>m3=tn sw pr(.w) m ḥtp</i>	so that you see him, going forth in peace,
l,37,b	(M)	<i>hrw=f m3<sup>c</sup>(.w) r ḥft.ywt=f</i>	his voice being true against his male and female enemies.
l,37,c	(N)	<i>iṯ.n=f wrt.t</i>	He took the crown of UE,
l,37,d	(R)	<i>ḥnt.n=f ns.wt gbb</i>	he was in front of the thrones of Geb.
l,37,e	(X)	-	
l,37,f	(X)	-	
l,38,a	(R)	<i>nḥm.n=f ḥd=f ky</i>	he has taken possession, while he destroys the other.

*Spell 12 follows*

Amino-acid code

RRMMRRMNR--R

### Appendix 3.11.3. B4Bo

l,35,e	(R)	<i>iwi=k sp sn.w in n=k tw i iwi=k sp sn.w</i>	May you come, may you come, while <i>tw</i> is brought to you. Oh, may you come, may you come,
l,36,a	(R)	<i>in n=k tw wr</i>	while <i>tw</i> the great one is brought to you.
l,36,b	(R)	<i>phr h3 wsir dhwti-nh.t tn</i>	Those that envelop are around the Osiris, this <i>dhwti-nht</i> ,
l,36,c	(R)	<i>ir=tn dd.t=s nb(.t)</i>	may you do everything that she says.
l,36,d-e	(N)	<i>im.y n=s iz ntr.w my ir=tn ntr.w</i>	Give adoration to her gods, come, gods,
l,37,a	(K)	<i>m3=tn s(y) pr.t(i) m pr=s m htp</i>	so that you see her, going forth from her house,
		in peace,	
l,37,b	(K)	<i>m3c-hrw=s r mt.w=s</i>	while she is justified against her dead men.
l,37,c	(R)	<i>iw it.n=s wrr.ty=s</i>	She took her two crowns of UE,
l,37,d	(R)	<i>hnt.n=s ns.wt gbb</i>	she was in front of the of the thrones of Geb.
l,37,e	(X)	-	
l,37,f	(X)	-	
l,38,a	(M)	<i>nhm.n=f hd=s ky</i>	he has taken possession, while she destroys the other.

Spell 12 follows

Amino-acid code

RRRRNKKRR--M

### Appendix 3.11.4. B1P

l,35,e	(M)	<i>iwi=k [sp] sn.w in n=[k t]w[t] iwi sp sn.w</i>	May you come, may you come, while the statue that came twice is brought to you,
l,36,a	(M)	<i>in n=k twt in n=k twt wr</i>	while the statue is brought to you, while the statue of the great one is brought to you.
l,36,b	(N)	<i>phr.w h3 wsir spi pn</i>	Those that envelop are around the Osiris, this <i>spi</i> .
l,36,c	(X)	-	
l,36,d-e	(N)	<i>im.y n=f iz ntr.w my ir=tn ntr.w</i>	Give adoration to him gods, come, gods
l,37,a	(L)	<i>m3n=tn sw wsir spi pn pr(.w) m htp</i>	so that you see him, the Osiris, this <i>spi</i> , going forth in peace,
l,37,b	(R)	<i>hrw=f m3c(.w) r hft.yw=f</i>	his voice being true against his enemies.
l,37,c	(M)	<i>it.n=f wrr.t=f</i>	He took his crown of UE,
l,37,d	(R)	<i>hnt.n=f ns.wt gbb</i>	he was in front of the thrones of Geb.
l,37,e	(X)	-	
l,37,f	(X)	-	
l,38,a	(K)	<i>nhm.n=f hd sw ky hmt-r3</i>	he has taken possession, while the other destroys it, etc.

Spell 12 follows

Amino-acid code

MMN-NLRMR--K

### Appendix 3.11.5. B6C

l,35,e	(K)	<i>iwi=k sp sn.w</i>	May you come, may you come,
l,36,a	(R)	<i>in n=k tw wr</i>	while <i>tw</i> the great one is brought to you.
l,36,b	(R)	<i>phr h3 wsir c'h3-nht pn</i>	Those that envelop are around the Osiris, this <i>c'h3-nht</i> .
l,36,c	(X)	-	
l,36,d-e	(R)	<i>dy n=f iz ntr.w my ir=tn ntr.w</i>	Give adoration to him gods, come, gods,
l,37,a	(R)	<i>m3=tn sw pr(.w) m htp</i>	so that you see him, going forth in peace,
l,37,b	(L)	<i>hrw m3(.w) r hft.yw=f</i>	the voice being true against his enemies.
l,37,c	(N)	<i>it.n=f wrr.t</i>	He took the crown of UE,
l,37,d	(M)	<i>hnt=f ns.wt gbb</i>	while he is in front of the thrones of Geb,
l,37,e	(X)	-	
l,37,f	(X)	-	
l,38,a	(L)	<i>nhm.n=f hd sw ky</i>	after he has taken possession, while the other destroys it.

Spell 12 follows

#### Amino-acid code

KRR-RRLNM--L

### Appendix 3.11.6. B4C

l,35,e	(L)	<i>iwi sp sn.w=k min ir tw iwi sp sn.w=k</i>	May you come, may you come today, who made <i>tw</i> , may you come, may you come,
l,36,a	(R)	<i>in n=k tw [wr]</i>	while <i>tw</i> the great one is brought to you.
l,36,b	(R)	<i>[phr] h3 wsir s3.t-hd-htp tn</i>	Those that envelop are around the Osiris, this <i>s3.t-hd-htp</i> .
l,36,c	(X)	-	
l,36,d-e	(M)	<i>im.y n=f iz my</i>	Give adoration to him and come,
l,37,a	(I)	<i>m3=tn sw iy.w m htp</i>	so that you see him coming in peace.
l,37,b	(X)	-	
l,37,c	(N)	<i>[it.n=f] wrr.t</i>	He took the crown of UE,
l,37,d	(R)	<i>hnt.n=f ns.wt gbb</i>	he was in front of the thrones of Geb.
l,37,e	(X)	-	
l,37,f	(X)	-	
l,38,a	(I)	<i>nhm.n=f sw hd sw [ky]</i>	he has taken possession of it, while the other destroys it.

Spell 13 follows

#### Amino-acid code

LRR-MI-NR--I

### Appendix 3.11.7. MC105

l,35,e	(I)	<i>[iwi=k sp sn.w in n=k t]w iwi sp sn.w šdi tn</i>	May you come, may you come, while <i>tw</i> is brought to you, may this <i>šdi</i> come, may this <i>šdi</i> come,
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l,36,a	(N)	<i>in n=s [tw=s]</i>	while her <i>tw</i> is brought to her.
l,36,b	(N)	<i>[pḥr.w ḥz] wsir šdi tn</i>	Those that envelop are around the Osiris, this <i>šdi</i> .
l,36,c	(X)	-	
l,36,d-e	(K)	<i>rd.y n[=s i3 my]</i>	while adoration is given to her. Come,
l,37,a	(H)	<i>[m3n=tn] wsir šdi tn pr.t(i) m [pr wsir šdi tn m ḥtp]</i>	so that you see the Osiris, this <i>šdi</i> , going forth from the house of the Osiris, this <i>šdi</i> , in peace.
l,37,b	(X)	-	
l,37,c	(D)	<i>[iṯ.n šdi tn] wrt.t</i>	This <i>šdi</i> took the crown of UE,
l,37,d	(N)	<i>ḥnt.n šdi [tn ns.wt gbb]</i>	this <i>šdi</i> was in front of the thrones of Geb.
l,37,e	(M)	<i>[iṯ.n šdi] tn m3c-ḥrw</i>	this <i>šdi</i> has taken justification,
l,37,f	(M)	<i>iw3c.n [šdi tn ...]</i>	this <i>šdi</i> has inherited ...
l,38,a	(H)	<i>[nh]m.n šdi tn ḥd=s [ky]</i>	this <i>šdi</i> has taken possession, while she destroys the other.

*Book of the Dead chapter 68 follows*

Amino-acid code

INN-KH-DNMMH

Appendix 3.11.8. T9C

l,35,e	(H)	<i>iwi=k sp sn.w in n=k tw=k iwi sp sn.w bw3w pn</i>	May you come, may you come, while your <i>tw</i> is brought to you. May this <i>bw3w</i> come, may this <i>bw3w</i> come,
l,36,a	(N)	<i>in n=f tw=f</i>	while his <i>tw</i> is brought to him.
l,36,b	(K)	<i>pḥr.w ḥz bw3w pn</i>	Those that envelop are around this <i>bw3w</i> .
l,36,c	(X)	-	
l,36,d-e	(L)	<i>dy n=f i3 my</i>	Give adoration to him and come,
l,37,a	(G)	<i>m3n=ṯ wsir bw3w pn pr(.w) m pr ḥr ir.t=f</i>	so that you see the Osiris, this <i>bw3w</i> , going forth from the house, because of his eye.
l,37,b	(X)	-	
l,37,c	(D)	<i>it.n bw3w pn wrt.t</i>	This <i>bw3w</i> took the crown of UE,
l,37,d	(N)	<i>xnt.n bwAw pn ns.wt gbb</i>	this <i>bw3w</i> was in front of the thrones of Geb.
l,37,e	(K)	<i>iṯ.n bw3w pn</i>	this <i>bw3w</i> has taken.
l,37,f	(X)	-	
l,38,a	(X)	-	

*Book of the Dead chapter 68 follows*

Amino-acid code

HNK-LG-DNK--

## Appendix 3.12. Spell 12

### Appendix 3.12.1. B3Bo

l,38,b	(R)	<i>wsir ḏḥwty-nḥt tn pr.n=ṯ wr.ti ʿz.ti</i>	The Osiris, this <i>ḏḥwty-nḥt</i> , you went forth really great,
l,38,c	(R)	<i>mī pr.t rᶜ wr(.w) ʿz(.w)</i>	even like the going forth of Re, really great,
l,39,a	(R)	<i>ḥr gs iʒb.t [n] p.t</i>	upon the eastern side of the sky.
l,39,b	(R)	<i>nṯr.w mdw ḥr-tp-n ḥr</i>	The gods who speak on behalf of Horus,
l,39,c	(R)	<i>shṛ=ṯn n=f stḥ</i>	while you overthrow Seth for him.
l,39,d	(M)	<i>ntsn mdw=sn ḥr-tp-n wsir ḏḥwty-nḥt tn</i>	They will speak on behalf of the Osiris, this <i>ḏḥwty-nḥt</i> ,
l,40,a	(R)	<i>shṛ.w=sn n=s ḥft.yw=s ḥf[t].yw[t]=s</i>	that which they overthrow for her are her male enemies and her female enemies.
l,40,b-d	(X)	-	
<i>Spell 13 follows</i>			

#### Amino-acid code

RRRRMR---

### Appendix 3.12.2. B2Bo

l,38,b	(M)	<i>wsir ḏḥwty-nḥt pr.n=k wr.t(i) ʿz.t(i)</i>	The Osiris <i>ḏḥwty-nḥt</i> , you went forth really great,
l,38,c	(R)	<i>mī pr.t rᶜ wr(.w) ʿz(.w)</i>	even like the going forth of Re, really great,
l,39,a	(N)	<i>ḥr iʒb.t p.t</i>	upon the east of the sky.
l,39,b	(N)	<i>nṯr.w mdw ḥr-tp ḥr</i>	The gods who speak on behalf of Horus,
l,39,c	(N)	<i>shṛ=sn n=f stḥ</i>	while they overthrow Seth for him.
l,39,d	(K)	<i>i.ntsn mdw=sn ḥr-tp ḏḥwty-nḥt</i>	They will speak on behalf of <i>ḏḥwty-nḥt</i> ,
l,40,a	(N)	<i>shṛ=sn n=f ḥft.ywt=f</i>	while they overthrow his male and female enemies for him.
l,40,b-d	(X)	-	
<i>Spell 13 follows</i>			

#### Amino-acid code

MRNNKN---

### Appendix 3.12.3. B4Bo

l,38,b	(R)	<i>wsir ḏḥwty-nḥt tn pr.n=ṯ wr.t(i) ʿz.t(i)</i>	The Osiris, this <i>ḏḥwty-nḥt</i> , you went forth really great,
l,38,c	(R)	<i>mī pr.t rᶜ wr(.w) ʿz(.w)</i>	even like the going forth of Re, really great,
l,39,a	(R)	<i>ḥr gs iʒb.t n p.t</i>	upon the eastern side of the sky.
l,39,b	(R)	<i>nṯr.w mdw ḥr-tp-n ḥr</i>	The gods who speak on behalf of Horus,
l,39,c	(R)	<i>shṛ=ṯn n=f stḥ</i>	while you overthrow Seth for him.
l,39,d	(L)	<i>ntṯn mdw=ṯn sw ḥr-tp-n wsir ḏḥwty-nḥt tn</i>	You will speak of it on behalf of the Osiris, this <i>ḏḥwty-nḥt</i> ,
l,40,a	(M)	<i>shṛ=ṯn n=s ḥft.ywt=s</i>	while you overthrow her male and female

enemies for her.

I,40,b-d (X) -  
Spell 13 follows

Amino-acid code

RRRRRLM---

Appendix 3.12.4. B1P

I,38,b (R) *wsir spi pn pr.n=k wr.ti ʕz.ti*  
I,38,c (R) *mi pr.t rʕ wr.w ʕz.w*  
I,39,a (N) *hr izb.t p.t*  
I,39,b (N) *ntr.w mdw hr-tp hr*  
I,39,c (N) *shr=sn n=f stš*  
I,39,d (I) *i.nts n mdw=sn wsir spi pn*  
I,4,a (K) *hr n=f hft.yw=f*  
I,40,b-d (X) -  
Spell 13 follows

The Osiris, this *spi*, you went forth really great, even like the going forth of Re, really great, upon the east of the sky.  
The gods who speak on behalf of Horus, while they overthrow Seth for him.  
They will speak of the Osiris, this *spi*, while his enemies fall for him.

Amino-acid code

RRNNNIK---

Appendix 3.12.5. B15C

I,38,b (R) *wsir dhwtj-nht pn [pr.n]=k wr.ti ʕz.ti*  
I,38,c (R) *mr pr.t rʕ wr(.w) ʕz(.w)*  
I,39,a (M) *hr izb.t n.t p.t*  
I,39,b (R) *ntr.w mdw hr-tp-n hr*  
I,39,c (N) *shr=sn n=f stš*  
I,39,d (H) *nts[n] mdw=sn n wsir dhwtj-nht pn*  
I,40,a (N) *shr=s[n] n=f hft.ywt=f*  
  
I,40,b-d (X) -  
Spell 13 follows

The Osiris, this *dhwtj-nht*, you went forth really great,  
even like the going forth of Re, really great, upon the east of the sky.  
The gods who speak on behalf of Horus, while they overthrow Seth for him.  
They will speak for the Osiris, this *dhwtj-nht*, while they overthrow his male and female enemies for him.

Amino-acid code

RRMRNHN---

Appendix 3.12.6. B6C

I,38,b (K) *wsir ʕh3-nht pn pr.n=k pr.n=k wr.t(i) ʕz.t(i)*  
I,38,c (R) *mi pr.t rʕ wr(.w) ʕz(.w)*  
I,39,a (N) *hr izb.t p.t*  
I,39,b (R) *ntr.w mdw hr-tp-n hr*  
I,39,c (M) *shr n=f stš*  
I,39,d (G) *iw nts n mdw=sn n ʕh3-nht pn*  
I,40,a (L) *shr=sn hft.ywt=f*

The Osiris, this *ʕh3-nht*, you went forth, you went forth really great,  
even like the going forth of Re, really great, upon the east of the sky.  
The gods who speak on behalf of Horus, who overthrow Seth for him.  
They will speak for this *ʕh3-nht*, while they overthrow his male and female

enemies.

I,40,b-d (X) -  
Spell 13 follows

Amino-acid code

KRNRMGL---

Appendix 3.12.7. B4C

I,38,b	(R)	<i>wsir</i> [ <i>s3.t-ḥḏ-ḥtp tn</i> ] <i>pr.n=k wr.t(i)</i> ᶚ3.t(i)	The Osiris, this <i>s3.t-ḥḏ-ḥtp</i> , you went forth really great,
I,38,c	(R)	<i>mī pr.t rᶜ wr(.w) ᶚ3(.w)</i>	even like the going forth of Re, really great,
I,39,a	(K)	<i>m imn.t</i>	in the west
I,39,b	(N)	[ <i>ntr.w mdw ḥr-tp ḥr</i> ]	The gods who speak on behalf of Horus,
I,39,c	(N)	[ <i>shr=sn n=f stš</i> ]	while they overthrow Seth for him.
I,39,d	(E)	[ <i>ntsn</i> ] <i>mdw hr-tp wsir s3.t-ḥḏ-ḥtp pn</i>	It is they who speak on behalf of the Osiris, this <i>s3.t-ḥḏ-ḥtp</i> ,
I,40,a	(I)	<i>shr n=f hft.yw=s</i>	who overthrows her enemies for him.
I,40,b-d (X)			
Spell 14 follows			

Amino-acid code

RRKNNEI---

Appendix 3.12.8. MC105

I,38,b	(L)	<i>wsir šdi</i> [ <i>tn</i> ] <i>wr.ti ᶚ3[.ti]</i>	The Osiris, this <i>šdi</i> is really great,
I,38,c	(N)	<i>mī pr.t rᶜ wr(.w) ᶚ3(.w)</i>	like the going forth of Re, really great,
I,39,a	(R)	<i>ḥr gs i3b.t n p.t</i>	upon the eastern side of the sky.
I,39,b	(D)	[ <i>ntr.w mdw</i> ]. <i>t(y)=sn ḥr-tp-n ḥr</i>	The gods who will speak on behalf of Horus,
I,39,c	(K)	<i>shr[=sn n=f hft.yw=s hft.ywt]=s</i>	while they overthrow her male enemies and her female enemies for him.
I,39,d	(Q)	[ <i>i. &lt;n &gt;</i> ] <i>tsn mdw=s[n n šdi tn]</i>	They will speak for this <i>šdi</i> ,
I,40,a	(R)	[ <i>shr=sn n=s hft.yw=s hft.ywt=s</i> ]	while they overthrow her male enemies and her female enemies for her,
I,40,b	(X)	-	
I,40,c	(R)	[ <i>ir.t(y)=sn wḏᶜ-mdw hft=s</i> ] <i>m hrw pn</i>	those who will do judgment against her on this day.
I,40,d (X) -			
Spell 14 follows			

Amino-acid code

LNRDKQR-R-

Appendix 3.12.9. S10C

I,38,b	(R)	<i>wsir ir</i> [ <i>pn pr.n=k wr.t(i) ᶚ3.t(i)</i> ]	The Osiris, this <i>ir</i> , you went forth really great,
I,38,c	(R)	[ <i>mī pr.t</i> ] <i>rᶜ wr(.w) ᶚ3(.w)</i>	even like the going forth of Re, really great,

l,39,a	(L)	<i>[hr gs] i3b.t p.t</i>	upon the eastern side of the sky.
l,39,b	(N)	<i>ntr[.w] mdw [hr]-tp hr</i>	The gods who speak on behalf of Horus
l,39,c	(N)	<i>shr=sn n=f stš</i>	while they overthrow Seth for him.
l,39,d	(C)	<i>ntsn [mdw=sn hr-tp wsir] ir pn</i>	They will speak on behalf of the Osiris, this <i>ir</i> ,
l,40,a	(H)	<i>shr[-sn n=f hft.yw]=f</i>	while they overthrow his enemies for him,
l,40,b	(M)	<i>ms[d]d.wt sw</i>	those male and females that hate him,
l,40,c	(R)	<i>ir.t(y)=sn wd<sup>c</sup>-mdw [hft=f m hrw pn]</i>	those who will do judgment against him on this day.
l,40,d	(X)	-	

Spell 14 follows

Amino-acid code

RRLNNCHMR-

Appendix 3.12.10. T9C

l,38,b	(I)	<i>wsir bw3w pn pr=k wr.t(i) 3.t(i)</i>	The Osiris, this <i>bw3w</i> , may you go forth really great,
l,38,c	(N)	<i>mi pr.t r<sup>c</sup> wr(.w) 3(.w)</i>	like the going forth of Re, really great,
l,39,a	(R)	<i>hr gs i3b.t n p.t</i>	upon the eastern side of the sky.
l,39,b	(K)	<i>ntr.w mdw.t(y)=sn hr gs hr</i>	The gods who will speak on the side of Horus,
l,39,c	(L)	<i>shr=sn n=f hft.ywt mddw sw</i>	while they overthrow enemies and those who hate him for him.
l,39,d	(D)	<i>i.tnsn mdw=sn hr-tp bw3w pn</i>	They will speak on behalf of this <i>bw3w</i> ,
l,40,a	(N)	<i>shr=sn n=f hft.ywt=f</i>	while they overthrow his male and female enemies for him.
l,40,b	(K)	<i>hm.t-r3</i>	etc.,
l,40,c	(N)	<i>ir.t(y)=sn wd<sup>c</sup>-mdw hft bw3w pn m hrw pn</i>	those who will do judgment against this <i>bw3w</i> on this day.
l,40,d	(X)	-	

Spell 14 follows

Amino-acid code

INRKLDNKN-

Appendix 3.12.11. T2C

l,38,b	(H)	<i>pr.n=k wr.ti [3.ti]</i>	You went forth really great,
l,38,c	(R)	<i>[mi pr.t] r<sup>c</sup> wr(.w) 3(.w)</i>	even like the going forth of Re, really great,
l,39,a	(R)	<i>[hr] gs i3b.ty n p.t</i>	upon the eastern side of the sky.
l,39,b	(M)	<i>ntr.w mdw=s[n hr]-tp hr</i>	The gods, they speak even on behalf of Horus,
l,39,c	(N)	<i>shr=sn n=f stš</i>	while they overthrow Seth for him.
l,39,d	(N)	<i>nts[n] mdw=sn n d3gi pn</i>	They will speak for this <i>d3gi</i> ,
l,40,a	(N)	<i>s[h]r=sn n=f hft.ywt=f</i>	while they overthrow his male and female enemies for him,
l,40,b	(L)	<i>ir.wt r=f msdd.wt [sw]</i>	those male and female who acted against him,
l,40,c	(N)	<i>ir.t(y)=sn wd<sup>c</sup>[-mdw hft d3gi pn]</i>	those male and female who hate him, those who will do judgment against this <i>d3gi</i> on

*m hrw pn*  
I,40,d (M) *ḏd-mdw r(ḏ).w n.w swḏ is n ḏḥ m*  
*hr.t-nṯr r(ḏ) n wn ḥḏ.t n kḏ n imḏḥ dḏgi*

this day.  
Recitation: Spells of causing a tomb to prosper  
for the spirit in the necropolis, a spell of  
opening the tomb for the ka of the honoured  
dead *dḏgi*.

*Spell 14 follows*

Amino-acid code  
HRRMNNNLNM

## Appendix 3.13. Spell 13

### Appendix 3.13.1. B3Bo

I,41,a	(R)	<i>h3 wsir dhwtj-nht tn</i>	Ho, Osiris, this <i>dhwtj-nht</i> ,
I,41,b	(R)	<i>pr.n=t̄ m pr=t̄ m s.t=t̄ m bw [nb] n.t(y)=t̄ im</i>	you went forth from your house, from your seat, from any place in which you are,
I,41-42,c-a	(R)	<i>m hr m3<sup>c</sup>-hrw iw<sup>c</sup>.n=f iw<sup>c</sup></i>	as Horus, justified, after he inherited the inheritance,
I,42,b	(R)	<i>hpš.n=f hpš</i>	after he has powered power.
I,42,c	(R)	<i>pr m3<sup>c</sup>-hrw m-b3h d3d3.t tw n.t ntr.w p.yt dp.yt iwn.yt</i>	Go forth, justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,
I,43,a	(R)	<i>mi pr.t hr hrw[=f m3<sup>c</sup>] r sth</i>	like the going forth of Horus, his voice being true against Seth,
I,43,b	(R)	<i>m-b3h d3d3.t tw n.t nb gm.wt</i>	in the presence of this tribunal of the lord of suffering.

*Spell 14 follows*

Amino-acid code

RRRRRRR

### Appendix 3.13.2. B2Bo

I,41,a	(M)	<i>h3 wsir dhwtj-nht</i>	Ho, Osiris <i>dhwtj-nht</i> ,
I,41,b	(R)	<i>pr.n=k m pr=k m s.t=k m bw nb n.t(y)=k im</i>	you went forth from your house, from your seat, from any place in which you are,
I,41-42,c-a	(R)	<i>m hr m3<sup>c</sup>-hrw iw<sup>c</sup>.n=f iw<sup>c</sup></i>	as Horus, justified, after he inherited the inheritance,
I,42,b	(R)	<i>hpš.n=f hpš=f</i>	after he has powered his power.
I,42,c	(R)	<i>pr m3<sup>c</sup>-hrw m-b3h d3d3.t tw n.t ntr.w p.yt dp.yt iwn(.yt)</i>	Go forth, justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,
I,43,a	(R)	<i>mi pr.t hr hrw=f m3<sup>c</sup> r sth</i>	like the going forth of Horus, his voice being true against Seth,
I,43,b	(R)	<i>m-b3h d3d3.t tw n.t nb gm.wt</i>	in the presence of this tribunal of the lord of suffering.

*Spell 14 follows*

Amino-acid code

MRRRRRR

### Appendix 3.13.3. B4Bo

I,41,a	(R)	<i>h3 wsir dhwtj-nht tn</i>	Ho, Osiris, this <i>dhwtj-nht</i> ,
I,41,b	(R)	<i>pr.n=t̄ m pr=t̄ m s.t=t̄ m bw nb n.ty=t̄ im</i>	you went forth from your house, from your seat, from any place in which you are,
I,41-42,c-a	(R)	<i>m hr m3<sup>c</sup>-hrw iw<sup>c</sup>.n=f iw<sup>c</sup></i>	as Horus, justified, after he inherited the

I,42,b	(R)	<i>ḥpš.n=f ḥpš</i>	inheritance,
I,42,c	(M)	<i>pr.n=t ḥrw=t m3<sup>c</sup> m d3d3.t tw n.t ntr.w p.yt dp.yt iwn.yt</i>	after he has powered power. You went forth, your voice true with this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,
I,43,a	(M)	<i>mī pr.t ḥr m3<sup>c</sup>-ḥrw=f r stš wd<sup>c</sup></i>	like the going forth of Horus, while he is justified against Seth, the one who is judged,
I,43,b	(R)	<i>m-b3ḥ d3d3.t tw n.t nb gm.wt</i>	in the presence of this tribunal of the lord of suffering.

*Spell 14 follows*

Amino-acid code

RRRRMMR

Appendix 3.13.4. B1P

I,41,a	(R)	<i>ḥ3 wsir spi pn</i>	Ho, Osiris, this <i>spi</i> ,
I,41,b	(M)	<i>pr.n=k m s.t=k m pr=k m bw nb n.t(y)=k im</i>	you went forth from your seat, from your house, from any place in which you are,
I,41-42,c-a	(R)	<i>m ḥr m3<sup>c</sup>-ḥrw iw<sup>c</sup>.n=f iw<sup>c</sup></i>	as Horus, justified, after he inherited the inheritance,
I,42,b	(R)	<i>ḥpš[.n]=f ḥpš</i>	after he has powered power.
I,42,c	(K)	<i>pr m3<sup>c</sup>-ḥrw=f m-b3ḥ d3d3.t tw n.t ntr.w p.yt dp.yt iwn.yt</i>	Go forth, while he is justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,
I,43,a	(K)	<i>mī pr.t ḥr m3<sup>c</sup>-ḥrw=f r wd<sup>c</sup></i>	like the going forth of Horus, while he is justified against the one who is judged,
I,43,b	(R)	<i>m-b3ḥ d3d3.t tw n.t nb gm.wt</i>	in the presence of this tribunal of the lord of suffering.

*Spell 14 follows*

Amino-acid code

RMRRKKR

Appendix 3.13.5. B15C

I,41,a	(R)	<i>ḥ3 wsir dhwti-nḥt pn</i>	Ho, Osiris, this <i>dhwti-nḥt</i> ,
I,41,b	(K)	<i>pr.n=k m s.t=k m [pr]=k m bw</i>	you went forth from your seat, from your house, from the place in which you are,
I,41-42,c-a	(M)	<i>m ḥr m3<sup>c</sup>-ḥrw iw<sup>c</sup>.n=f iwnw</i>	as Horus, justified, after he inherited Heliopolis,
I,42,b	(M)	<i>ḥpš.n=f ḥpš.n=f</i>	after he powered that which he has powered.
I,42,c	(L)	<i>pr m3<sup>c</sup>-ḥrw=k</i>	Go forth while you are justified
I,43,a	(X)	-	
I,43,b	(N)	<i>m d3d3.t tw [n.t] nb gm.w[.t]</i>	with this tribunal of the lord of suffering.

*Spell 14 follows*

Amino-acid code

RKMML-N

Appendix 3.13.6.

B6C

I,41,a	(R)	<i>h3 wsir ʿh3-nḥt [p]n</i>	Ho, Osiris, <i>this ʿh3-nḥt,</i>
I,41,b	(R)	<i>pr.n=k m pr=k m s.t=k m bw nb n.t(y)=k im</i>	you went forth from your house, from your seat, from any place in which you are,
I,41-42,c-a	(K)	<i>mr pr.t ḥr ḥrw=f m3<sup>c</sup> iw<sup>c</sup>.n=f iwnw</i>	like the going forth of Horus, his voice being true, after he inherited Heliopolis,
I,42,b	(R)	<i>[ḥpš.n]=f ḥpš</i>	after he has powered power
I,42,c	(I)	<i>p[r] ḥrw=f m3<sup>c</sup> m-b3ḥ ḏ3ḏ3.t tw n.t ntr.w p dp ntr.w iwnw</i>	Go forth, his voice is true in the presence of this tribunal of the gods of Pe and Dep, the gods of Heliopolis,
I,43,a	(R)	<i>mr pr.n ḥr ḥrw=f m3<sup>c</sup> r stš</i>	like Horus went forth, his voice being true against Seth,
I,43,b	(R)	<i>m-b3ḥ ḏ3ḏ3.t tw n.t nb gm.wt</i>	in the presence of this tribunal of the lord of suffering.

Spell 14 follows

Amino-acid code

RRKRIRR

Appendix 3.13.7.

B4C

I,41,a	(R)	<i>[h3 wsir s3.t-ḥd-ḥtp tn]</i>	Ho, Osiris, <i>this s3.t-ḥd-ḥtp,</i>
I,41,b	(R)	<i>pr.n=k [m pr]=k m s.t=k m bw nb n.t(y)=k im</i>	you went forth from your house, from your seat, from any place in which you are,
I,41-42,c-a	(L)	<i>m ḥr m3<sup>c</sup>-ḥrw iw<sup>c</sup>.w ʿ n=k iw<sup>c</sup></i>	as Horus, justified, the warrant will inherit the inheritance for you,
I,42,b	(K)	<i>[ḥp]š=k n=k ḥpš</i>	you will power power for yourself.
I,42,c	(H)	<i>pr.t m3<sup>c</sup>-ḥrw=k m ḏ3ḏ3.t n.t ntr[.w p.yt dp.yt iwn.yt]</i>	going forth while you are justified with the tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,
I,43,a	(R)	<i>[mḯ pr.t ḥr] ḥrw=f m3<sup>c</sup> r stš</i>	like the going forth of Horus, his voice being true against Seth,
I,43,b	(N)	<i>m ḏ3ḏ3.t tw n.t nb gm.wt</i>	in this tribunal of the lord of suffering.

Spell 12 follows

Amino-acid code

RRLKHRN

Appendix 3.13.8.

MC105

I,41,a	(X)	-	
I,41,b	(L)	<i>pr.n šdi tn m pr=s [m] s.t=s nb(.t) m bw nb n.t(y)=s [im=]sn.y</i>	This <i>šdi</i> went forth from her house, from any of her seats, from any place in which two she is,
I,41-42,c-a	(N)	<i>m ḥr m3<sup>c</sup>-ḥrw [iw<sup>c</sup>.n=ḫ] iw<sup>c</sup></i>	as Horus, justified, after you inherited the inheritance,
I,42,b	(N)	<i>ḥ[pš.n=ḫ] ḥpš</i>	after you powered power.

I,42,c	(G)	<i>pr.n šđi tn [m3<sup>c</sup>-hrw=s m đ3đ3.t] tw [n.t ntr.w p] dp.w n.t ntr.w iwn.t</i>	This <i>šđi</i> went forth, while she is justified with this tribunal of the gods of Pe and Dep, of the gods of Dendera,
I,43,a	(L)	<i>mi [p]r[.t] hr [m3<sup>c</sup>-hrw=f] r s[tš]</i>	like the going forth of Horus, while he is justified against Seth,
I,43,b	(R)	<i>[m-b3h đ3]đ3.t tw n.t nb gm(.w)t</i>	in the presence of this tribunal of the lord of suffering.

Spell 1 (MC105,b) follows

Amino-acid code

-LNNGLR

Appendix 3.13.9. S10C

I,41,a	(X)	-	
I,41,b	(I)	<i>[pr.n] wsir ir [pn m pr=f] m s.t=f [m h3.t=f] m [is=f] m bw nb n.t(y)=f im</i>	The Osiris, this <i>ir</i> , went forth from his house, from his seat, from his tomb, from his tomb, from any place in which he is,
I,41-42,c-a	(I)	<i>m [hr] m3<sup>c</sup>-hrw [iw]<sup>c</sup>.n wsir [ir pn iw<sup>c</sup>]</i>	as Horus, justified, after the Osiris, this <i>ir</i> , inherited the inheritance.
I,42,b	(X)	-	
I,42,c	(E)	<i>[pr.n wsir ir] pn m3<sup>c</sup>-hrw[=f] m[-b3h] đ3đ3.t tw n.t [ntr.w p].yt dp.y[.t] ntr[.w iwn.yt]</i>	The Osiris, this <i>ir</i> , went forth while he is true of voice in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,
I,43,a	(N)	<i>[mi] pr hr m3<sup>c</sup>-hrw=f r stš</i>	like Horus goes forth, while he is justified against Seth,
I,43,b	(R)	<i>[m-b3h] đ3đ3[.t] tw n.t nb gm(.w)t</i>	in the presence of this tribunal of the lord of suffering.

Spell 12 follows

Amino-acid code

-II-ENR

Appendix 3.13.10. T2C

I,41,a	(X)	-	
I,41,b	(H)	<i>[pr.n d3gi pn m pr=f m s.t=f m bw nb n.t(y)=f im]</i>	This <i>d3gi</i> went forth from his house, from his seat, from any place in which he is,
I,41-42,c-a	(N)	<i>[m hr m3<sup>c</sup>-hrw iw<sup>c</sup>.n=k iw<sup>c</sup>]</i>	as Horus, justified, after you inherited the inheritance,
I,42,b	(N)	<i>hpš.n=k hpš</i>	after you powered power.
I,42-43,c-b	(X)		

Spell 12 follows

Amino-acid code

-HNN---

## Appendix 3.14. Spell 14

### Appendix 3.14.1. B3Bo

I,43-44,c-a	(R)	<i>pr m šn[<u>t</u>] sp sn.w</i>	Go forth from opposition, go forth from opposition,
I,44,b	(R)	<i>ḥr pw pr m šn<u>t</u></i>	it is Horus, who went forth from opposition.
I,44,c	(R)	<i>ḥr.t(i) r dḥwty-nḥt tn n.t(y) ḥr(.w) r=s</i>	You are far from this <i>dḥwty-nḥt</i> , who is far from her.
I,44,d	(M)	<i>m ʿr n=s n.t(y) ʿr(.w) n=s</i>	Do not ascend to her, who ascends to her.
I,44-45,e-a	(R)	<i>iw wsir dḥwty-nḥt tn wd<sup>c</sup>=s i.mr=f m iwnw</i>	The Osiris, this <i>dḥwty-nḥt</i> , will judge Imeref in Heliopolis.

*Spell 15 follows*

Amino-acid code

RRRMR

### Appendix 3.14.2. B2Bo

I,43-44,c-a	(R)	<i>pr m šn<u>t</u>.w sp sn.w</i>	Go forth from opposition, go forth from opposition,
I,44,b	(R)	<i>ḥr pw pr m šn<u>t</u></i>	it is Horus, who went forth from opposition.
I,44,c	(N)	<i>ḥr.t(i) r=i n.t(y) ḥr(.w) r=i</i>	You are far from me, who is far from me.
I,44,d	(K)	<i>m ʿr n=i n.t(y) ʿr(.w) n=i</i>	Do not ascend to me, who ascends to me.
I,44-45,e-a	(M)	<i>iw wsir dḥwty-nḥt wd<sup>c</sup>=f i.mr=f m iwnw</i>	The Osiris <i>dḥwty-nḥt</i> will judge Imeref in Heliopolis.

*Spell 15 follows*

Amino-acid code

RRNKM

### Appendix 3.14.3. B4Bo

I,43-44,c-a	(R)	<i>pr m šn<u>t</u> sp sn.w</i>	Go forth from opposition, go forth from opposition,
I,44,b	(R)	<i>ḥr pw pr m šn<u>t</u></i>	it is Horus, who went forth from opposition.
I,44,c	(M)	<i>ḥr[.t(i)] r dḥwty-nḥt tn n.t(y) ḥr(.w) r dḥwty-nḥt tn</i>	You are far from this <i>dḥwty-nḥt</i> , who is far from this <i>dḥwty-nḥt</i> .
I,44,d	(R)	<i>m ʿr n dḥwty-nḥt tn n.t(y) ʿr(.w) n=s</i>	Do not ascend to this <i>dḥwty-nḥt</i> , who ascends to her.
I,44-45,e-a	(R)	<i>iw wsir dḥwty-nḥt tn wd<sup>c</sup>=s i.mr=f m iwnw</i>	The Osiris, this <i>dḥwty-nḥt</i> , will judge Imeref in Heliopolis.

*Spell 15 follows*

Amino-acid code

RRMRR

#### Appendix 3.14.4.

#### B1P

I,43-44,c-a	(R)	<i>pr m šnt sp sn.w</i>	Go forth from opposition, go forth from opposition,
I,44,b	(R)	<i>hr pw pr m šnt</i>	it is Horus, who went forth from opposition.
I,44,c	(N)	<i>hr.t(i) r=i n.t(y) hr.w r=i</i>	You are far from me, who is far from me.
I,44,d	(L)	<i>m r n=i n.t(y) r.w r=i</i>	Do not ascend to me, who ascends towards me.
I,44-45,e-a	(K)	<i>iw wsir spi pn wd<sup>c</sup>.n=f mr.y=f m iwnw</i>	The Osiris, this <i>spi</i> , has judged the one whom he will love in Heliopolis.

Spell 15 follows

#### Amino-acid code

RRNLK

#### Appendix 3.14.5.

#### B15C

I,43-44,c-a	(R)	<i>pr m šnt sp sn.w</i>	Go forth from opposition, go forth from opposition,
I,44,b	(R)	<i>hr pw pr m šnt</i>	it is Horus, who went forth from opposition.
I,44,c	(K)	<i>hr.t(i) r dhwtj-nht pn hr r dhwtj-nht pn</i>	You are far from this <i>dhwtj-nht</i> , who was far from this <i>dhwtj-nht</i> .
I,44,d	(I)	<i>m [r] r dhwtj-nht pn i<sup>c</sup>r.w</i>	Do not ascend towards this <i>dhwtj-nht</i> , the one who ascends.
I,44-45,e-a	(L)	<i>iw wsir dhwtj-nht pn wd<sup>c</sup>.n=f m iwnw</i>	The Osiris, this <i>dhwtj-nht</i> , he judged in Heliopolis.

Spell 15 follows

#### Amino-acid code

RRKIL

#### Appendix 3.14.6.

#### B6C

I,43-44,c-a	(R)	<i>pr m šnt sp sn.w</i>	Go forth from opposition, go forth from opposition,
I,44,b	(R)	<i>hr pw pr m šnt</i>	it is Horus, who went forth from opposition.
I,44,c	(L)	<i>hr.t(i) r h3-nht pn n&lt;n&gt; hr.t r h3-nht pn</i>	You are far from this <i>h3-nht</i> , there is no being far from this <i>h3-nht</i> .
I,44,d	(H)	<i>m r r h3-nht pn r.t r h3-nht</i>	Do not ascent towards this <i>h3-nht</i> , that which ascends towards <i>h3-nht</i> .
I,44-45,e-a	(R)	<i>iw wsir h3-nht pn wd<sup>c</sup>[=f] i.mr=f m iwnw</i>	The Osiris, this <i>h3-nht</i> , will judge Imeref in Heliopolis.

Spell 15 follows

#### Amino-acid code

RRLHR

### Appendix 3.14.7.

### B4C

I,43-44,c-a	(X)	-	
I,44,b	(N)	<i>ntt [hr pr] m šntt sp sn.w</i>	You are Horus, who went forth from opposition, who went forth from opposition.
I,44,c	(I)	<i>hr=tn r wsir s3.t-ḥd-ḥtp hr=tn r [wsir s3.t-ḥd-ḥtp tn]</i>	May you be far from the Osiris <i>s3.t-ḥd-ḥtp</i> , may you be far from the Osiris, this <i>s3.t-ḥd-ḥtp</i> .
I,44,d	(G)	<i>[m r n wsir s3.t-ḥd-ḥtp tn n.t(y) r(.w) n] s3.t-ḥd-ḥtp tn</i>	Do not ascend to the Osiris, this <i>s3.t-ḥd-ḥtp</i> , who ascends to this <i>s3.t-ḥd-ḥtp</i> .
I,44-45,e-a	(I)	<i>iw wsir s3.t-ḥd-ḥtp wd<sup>c</sup>=f (i).mr=f m iwnw</i>	The Osiris <i>s3.t-ḥd-ḥtp</i> will judge (I)merf in Heliopolis.

*Spell 15 follows*

#### Amino-acid code

-NIGI

### Appendix 3.14.8.

### MC105

I,43-44,c-a	(N)	<i>pr [m šnt pr m šnt]</i>	Go forth from opposition, go forth from opposition,
I,44,b	(R)	<i>hr pw pr m šnt</i>	it is Horus, who went forth from opposition.
I,44,c	(D)	<i>[hr.t(i) r wsir šdi] tn n.t(y) hr(.w) r[=f]</i>	You are far from the Osiris, this <i>šdi</i> , who is far from him.
I,44,d	(R)	<i>m ir [n šdi tn n.ty ir(.w) n=f]</i>	Do not ascend to this <i>šdi</i> , who ascends to him.
I,44-45,e-a	(H)	<i>[iw wd<sup>c</sup>] šdi tn (i).mr[=f] m iwnw]</i>	This <i>šdi</i> will judge (I)merf in Heliopolis.

*Spell 15 follows*

#### Amino-acid code

NRDRH

### Appendix 3.14.9.

### S10C

I,43-44,c-a	(R)	<i>pr m šntt sp sn.w</i>	Go forth from opposition, go forth from opposition,
I,44,b	(N)	<i>twt hr pr &lt;m&gt; šntt sp sn.w</i>	you are Horus, who went forth from opposition, who went forth from opposition.
I,44,c	(D)	<i>hr.t(i) r wsir ir pn n.t(y) hr(.w) [r=f]</i>	You are far from the Osiris, this <i>ir</i> , who is far from him.
I,44,d	(E)	<i>[m r n] wsir ir pn r n=f</i>	Do not ascend to the Osiris, this <i>ir</i> , who ascends to him.
I,44-45,e-a	(G)	<i>iw wsir ir pn wd<sup>c</sup>(.w) i.mr=f m iwnw</i>	The Osiris, this <i>ir</i> , judges Imeref in Heliopolis.

*Spell 15 follows*

#### Amino-acid code

RNDEG

### Appendix 3.14.10. T9C

I,43-44,c-a	(R)	<i>pr m šntt sp sn.w</i>	Go forth from opposition, go forth from opposition,
I,44,b	(R)	<i>ḥr pw pr m šntt</i>	it is Horus, who went forth from opposition.
I,44,c	(D)	<i>ḥr.t(i) r wsir bw3w pn n.t(y) ḥr(.w) r=f</i>	You are far from the Osiris, this <i>bw3w</i> , who is far from him.
I,44,d	(R)	<i>m ʿr n bw3w pn n.t(y) iʿr(.w) n=f</i>	Do not ascend to this <i>bw3w</i> , who ascends to him.
I,44-45,e-a	(E)	<i>iw wdʿ.n bw3w pn mr=f m iwn niw.t</i>	This <i>bw3w</i> has judged the one who he will love at the pillar of the city.

*Spell 15 follows*

#### Amino-acid code

RRDRE

### Appendix 3.14.11. T2C

I,43-44,c-a	(N)	<i>pr m [šnt.w] pr [m šnt.w]</i>	Go forth from opposition, go forth from opposition,
I,44,b	(R)	<i>ḥr [pw pr m šnt.w]</i>	it is Horus, who went forth from opposition.
I,44,c	(R)	<i>ḥr.t(i) r d3gi [pn nt(y)] ḥr(.w) r=f]</i>	You are far from, this <i>d3gi</i> , who is far from him.
I,44,d	(R)	<i>m [iʿr n d3gi pn n.t(y) iʿr(.w) n=f]</i>	Do not ascend to this <i>d3gi</i> , who ascends to him.
I,44-45,e-a	(Q)	<i>[iw] wsir d3gi pn [wdʿ(.w)=f] in mr=f m [iwnw]</i>	The Osiris, this <i>d3gi</i> , is judged by the one he will love in Heliopolis.

*Spell 15 follows*

#### Amino-acid code

NRRRQ

## Appendix 3.15. Spell 15

### Appendix 3.15.1. B3Bo

I,45,b	(R)	<i>i bn k3 sp sn.w</i>	O, who the bull will beget, O, who the bull will beget,
I,45,c	(R)	<i>itḥ ntt.w k3</i>	pull the fetters off the bull,
I,46,a	(M)	<i>ḥꜥ r wḏ-mdw=f r ḥft.ywt=s ipf (i)ptf</i>	Appear as he gives commands against those male and female enemies of her,
I,46,b	(R)	<i>šnt=sn wsir ḏḥwty-nḥt tn</i>	while they revile the Osiris, this <i>ḏḥwty-nḥt</i> ,
I,46,c	(M)	<i>ir.t(y)=sn ḏw.t nb.t r wsir ḏḥwty-nḥt tn</i>	they who will do any evil against the Osiris, this <i>ḏḥwty-nḥt</i> .

*Spell 16 follows*

#### Amino-acid code

RRMRM

### Appendix 3.15.2. B2Bo

I,45,b	(R)	<i>i [bn] k3 sp sn.w</i>	O, who the bull will beget, O, who the bull will beget,
I,45,c	(R)	<i>itḥ ntt.w k3</i>	pull the fetters off the bull,
I,46,a	(K)	<i>ḥꜥ r wḏ-mdw=f r ḥft.ywt=f iptf</i>	Appear as he gives commands against those male and female enemies of his,
I,46,b	(R)	<i>šnt=sn wsir ḏḥwty-nḥt</i>	while they revile the Osiris <i>ḏḥwty-nḥt</i> ,
I,46,c	(K)	<i>ir.t(y)=sn (i)ḥ.t nb(.t) r ḏḥwty-nḥt ḏw</i>	they who will do anything against <i>ḏḥwty-nḥt</i> , which was evil.

*Spell 16 follows*

#### Amino-acid code

RRKRK

### Appendix 3.15.3. B4Bo

I,45,b	(R)	<i>i bn k3 sp sn.w</i>	O, who the bull will beget, O, who the bull will beget,
I,45,c	(R)	<i>ritḥ ntt.w k3</i>	pull the fetters off the bull,
I,46,a	(L)	<i>r ḥft.ywt=s iptf</i>	against those male and female enemies of her,
I,46,b	(R)	<i>šnt=s[n] wsir ḏḥwty-nḥt tn</i>	while they revile the Osiris, this <i>ḏḥwty-nḥt</i> ,
I,46,c	(L)	<i>ir.t(y)=sn r wsir ḏḥwty-nḥt tn ḏw</i>	they who will act against the Osiris, this <i>ḏḥwty-nḥt</i> evilly.

*Spell 16 follows*

#### Amino-acid code

RRLRL

#### Appendix 3.15.4. B1P

I,45,b	(R)	<i>i bn k3 sp sn.w</i>	O, who the bull will beget, O, who the bull will beget,
I,45,c	(R)	<i>ith ntt.w k3</i>	pull the fetters off the bull,
I,46,a	(I)	<i>h<sup>c</sup> r wḏ.w-mdw=f r hft.yw=f ipn r hft.ywt=f iptn</i>	Appear concerning his commands against these male enemies of his, against these female enemies of his,
I,46,b	(R)	<i>šnt=sn wsir spi pn</i>	while they revile the Osiris, this <i>spi</i> ,
I,46,c	(R)	<i>ir.t(y)=sn (i)h.t [nb.t] r wsir spi pn ḏw</i>	they who will do anything against the Osiris, this <i>spi</i> , which was evil.

*Spell 16 follows*

#### Amino-acid code

RRIRR

#### Appendix 3.15.5. B15C

I,45,b	(R)	<i>i bn k3 sp sn.w</i>	O, who the bull will beget, O, who the bull will beget,
I,45,c	(R)	<i>ith ntt.w k3</i>	pull the fetters off the bull,
I,46,a	(H)	<i>h<sup>c</sup> r wḏ mdw[=f r hft.ywt] ip[tf]</i>	Appear in order to command his words against those enemies,
I,46,b	(R)	<i>šnt=sn wsir ḏhwtj-nht pn</i>	while they revile the Osiris, this <i>ḏhwtj-nht</i> ,
I,46,c	(I)	<i>ir.t(y)=sn (i)h.t nb.t r ḏhwtj-nht pn ḏw</i>	they who will do anything against this <i>ḏhwtj-nht</i> , which was evil.

*Spell 16 follows*

#### Amino-acid code

RRHRI

#### Appendix 3.15.6. B6C

I,45,b	(R)	<i>i bn k3 sp sn.w</i>	O, who the bull will beget, O, who the bull will beget,
I,45,c	(R)	<i>ith {n} ntt.w k3</i>	pull the fetters off the bull,
I,46,a	(G)	<i>hr.t wḏ-mdw=f r hft.ywt[=f iptf]</i>	the state of his commands against these enemies of his,
I,46,b	(M)	<i>šnt=sn ir.t r wsir ḥ3-nht pn</i>	while they revile that which was done against the Osiris, this <i>ḥ3-nht</i> ,
I,46,c	(R)	<i>ir.t(y)=sn (i)h.t nb.t r wsir ḥ3-nht pn ḏw</i>	they who will do anything against the Osiris, this <i>ḥ3-nht</i> , which was evil.

*Spell 16 follows*

#### Amino-acid code

RRGMR

Appendix 3.15.7.

B4C

I,45,b	(R)	<i>[i bn k3 sp sn. w]</i>	O, who the bull will beget, O, who the bull will beget,
I,45,c	(M)	<i>ith.t(w) ntt.w k3</i>	the fetters of the bull are pulled off,
I,45-46,d+d	(E)	<i>h<sup>c</sup> n.t &lt;r&gt; shm mdw pf [h<sup>c</sup> n.t r i3w.t=sn r irr.t] r wsir s3.t-hd-htp tn m hrw pn</i>	while Neith appears <against> that power and word, while Neith appears against their old age, against those who act against the Osiris, this s3.t-hd-htp on this day.

Spell 741 follows

Amino-acid code

RME--

Appendix 3.15.8.

MC105

I,45,b	(R)	<i>[i bn k3 sp sn. w]</i>	O, who the bull will beget, O, who the bull will beget,
I,45,c	(R)	<i>i[t]h n[<u>t</u>].w k3</i>	pull the fetters off the bull,
I,45-46,d+d	(Q)	<i>[h<sup>c</sup> n.t r mdw] pf h<sup>c</sup> n.t [r shm pf r hft.yw] šdi tn msdd.w [šdi tn r ir.t(y)]=s &lt;n&gt; wd<sup>c</sup>-mdw hft=s m hrw p[n]</i>	while Neith appears against that word, while Neith appears against that power, against the enemies of this šdi, those who hate this šdi, against those who will do judgment in front of her on this day.

Spell 1 follows

Amino-acid code

RRQ--

Appendix 3.15.9.

S10C

I,45,b	(R)	<i>i bn k3 sp sn. w</i>	O, who the bull will beget, O, who the bull will beget,
I,45,c	(K)	<i>ith [ntt].w k3.w</i>	pull the fetters of the bulls,
I,45-46,d+d	(C)	<i>h<sup>c</sup> n.t r mdw pf dw h<sup>c</sup> n.t r shm pf dw h<sup>c</sup> n.t r i3w.t=sn wsir ir pn h<sup>c</sup> n.t r rdi.t=sn wsir ir pn</i>	while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this ir, while Neith appears against that which they gave the Osiris, this ir.
I,46,e	(K)	<i>d3.n hr m iwnw [hr it=f] hnt(y) tnn.t dr w3.wt</i>	after Horus has crossed from Heliopolis with his father, who is in front of the tnn.t shrine, because of the evil ones.

Spell 16 follows

Amino-acid code

RKCK-

Appendix 3.15.10. T9C

I,45,b	(M)	<i>i bn k3 r<sup>c</sup></i>	O, who the bull of Re will beget,
I,45,c	(L)	<i>ith k3</i>	who the bull pulls off,
I,45-46,d+d	(D)	<i>h<sup>c</sup> k3 n.t r hft.yw n(.w) wb3 msdd.w sw ir.t(y)=sn wd<sup>c</sup>-mdw hft bw3w pn m hrw pn</i>	while the ka of Neith appears against the enemies of the open court, those that hate him, they who will do judgment against this <i>bw3w</i> on this day.

*Spell 1 follows*

Amino-acid code

MLD--

Appendix 3.15.11. T2C

I,45,b	(R)	<i>[i bn k3] sp sn.w</i>	O, who the bull will beget, O, who the bull will beget,
I,45,c	(R)	<i>ith ntt.w k3</i>	pull the fetters off the bull,
I,45-46,d+d	(N)	<i>[h<sup>c</sup> n.t] r mdw p[h<sup>c</sup> n.t r shm pf] r hft[.yw] (i)p[h<sup>c</sup> msdd.w] d3gi pn ir.t(y)=sn (i)h.t nb[.t] dw(.t) r d3gi [pn]</i>	while Neith appears against that word, while Neith appears against that power, against those enemies, those who hate this <i>d3gi</i> , they who will do everything evil against this <i>d3gi</i> .

*Spell 16 follows*

Amino-acid code

RRN--

## Appendix 3.16. Spell 16-17

### Appendix 3.16.1. B3Bo

#### Spell 16

l,47,a	(X)	-	
l,47,b	(M)	<i>wsir dhwtj-nht tn m-bzh gbb</i> <i>(i)r.(y)-p<sup>c</sup>.t ntr.w</i>	The Osiris, this <i>dhwtj-nht</i> is in the presence of Geb, the chiefest of the gods.
l,47,c	(R)	<i>twt hr hd.t=f tp=f</i>	You are Horus, his white crown is upon him.
l,47,d	(X)	-	
l,48,a	(R)	<i>iw ms.n sw ss.t</i>	Isis has brought him forth,
l,48,b	(R)	<i>iw sd.n sw nhb.t</i>	Nekhbet has brought him up,
l,48,c	(R)	<i>iw st.n sw st.yt hr</i>	the nurse of Horus has nursed him,
l,48-49,d-a	(R)	<i>phr n=f shm.w sth m-hz.w</i> <i>shm.w=f</i>	the powers of Seth serve for him, even in excess of his (own) powers,
l,49,b	(R)	<i>iw rdi.n n=f it=f wsir isz.ty=f</i> <i>iptnty</i>	His father Osiris has given these two staffs of his to him.
l,49-50,c-a	(R)	<i>iyi.n wsir dhwtj-nht tn hkn=s</i> <i>im=s m m3<sup>c</sup>-hrw</i>	The Osiris, this <i>dhwtj-nht</i> , has come, while she exults over it, in justification.

#### Spell 17

l,50,b	(R)	<i>iw rdi n=f psd.ty=f iptnty</i> <i>wr.ty s<sup>3</sup>.ty</i>	These two very great enneads of him are given to him,
l,50-51,c-a	(R)	<i>dndn=f ntr.w m shm=f</i>	while he chastises the gods with his power.
l,51,b	(R)	<i>iw=f ssm=f nh n ntr.w</i>	He conducts the life of the gods.
l,51,c	(M)	<i>pr.t-hrw t hnk.t k3(.w) zpd(.w)</i> <i>n r<sup>c</sup> m m3<sup>c</sup>.t</i>	The invocation offering of bread, beer, beef and fowl of Re is in truth,
l,51,d	(M)	<i>iw hr hnt(y) nh.w nd=f it=f</i> <i>wsir</i>	Horus, foremost of the living, protects his father Osiris,
l,52,a	(M)	<i>snhm.n=f nmt.wt sm3 it=f</i>	after he has prevented the movements of the one who slew his father.
l,52,b	(R)	<i>ir ir.t(y)=sn w3 nb dw r wsir</i> <i>dhwtj-nht tn</i>	As for those who will do any evil robbery against the Osiris, this <i>dhwtj-nht</i> ,
l,52-53,c-a	(M)	<i>ir.k3 dhwtj-nht tn c hr m hr.w</i> <i>m wr.w=sn m [iwnw] r-gs wsir</i> <i>h<sup>c</sup>.y</i>	then this <i>dhwtj-nht</i> will make the arm upon with those who are under, with their great ones in Heliopolis, beside Osiris who was risen.
l,53,b	(R)	<i>iw dhwtj-nht tn it.n=s t3.wy=s</i> <i>m m3<sup>c</sup>-hrw</i>	This <i>dhwtj-nht</i> has taken her two lands in justification,
l,53,c	(R)	<i>twt hr nb m3<sup>c</sup>.t</i>	you are Horus, lord of truth.

Spell 18 follows

#### Amino-acid code

-MR-RRRRRRRRMMMRMR

### Appendix 3.16.2. B2Bo

#### Spell 16

l,47,a	(X)	-	
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l,47,b	(K)	<i>ḥms wsir ḏḥwty-nḥt m-b3ḥ gbb (i)r.(y)-p<sup>c</sup>.t nṯr[.w]</i>	The Osiris <i>ḏḥwty-nḥt</i> will sit in the presence of Geb, the chiefest of the gods.
l,47,c	(R)	<i>twṯ ḥr ḥḏ.t=f tp=f</i>	You are Horus, his white crown is upon him.
l,47,d	(X)	-	
l,48,a	(R)	<i>iw ms.n sw 3s.t</i>	Isis has brought him forth,
l,48,b	(R)	<i>iw šd.n sw nḥb.t</i>	Nekhet has brought him up,
l,48,c	(R)	<i>iw 3t.n sw 3t.yt ḥr</i>	the nurse of Horus has nursed him,
l,48-49,d-a	(R)	<i>phr n=f šḥm.w stḥ m-ḥ3.w šḥm.w=f</i>	the powers of Seth serve for him, even in excess of his (own) powers,
l,49,b	(M)	<i>iw rdī.n n=f it=f wsir i3[3.ty]=f iptnty wr.ty 3.ty ḏndn=f nṯr.w m šḥm=f</i>	His father Osiris has given to him these two staffs really great staffs of his, while he chastises the gods with his power.
l,49-50,c-a	(M)	<i>iyi.n wsir ḏḥwty-nḥt ḥk=f im=s m m3<sup>c</sup>-ḥrw</i>	The Osiris <i>ḏḥwty-nḥt</i> has come, while he exults over it, in justification.
<i>Spell 17</i>			
l,50,b	(M)	<i>iw rdī.n n=f psd.ty=f iptnty</i>	These two enneads of his have been given to him,
l,50-51,c-a	(M)	<i>ḏndn nṯr.w m šḥm=f</i>	while the gods are chastised with his power.
l,51,b	(R)	<i>iw=f sšm=f 3nh n nṯr.w</i>	He conducts the life of the gods.
l,51-53,c-c	(X)	-	
<i>Spell 413 follows</i>			

Amino-acid code

-KR-RRRRMMMMR-----

**Appendix 3.16.3. B4Bo**

*Spell 16*

l,47,a	(X)	-	
l,47,b	(L)	<i>ḥms.w wsir ḏḥwty-nḥt tn m-b3ḥ gbb</i>	The Osiris, this <i>ḏḥwty-nḥt</i> , will sit in the presence of Geb.
l,47,c	(N)	<i>twṯ ḥr ḥḏ.t=f m tp=f</i>	You are Horus, his white crown is on his head,
l,47,d	(M)	<i>m3<sup>c</sup>.t m ḥ3.t=f</i>	Maat is on his brow.
l,48,a	(R)	<i>iw ms.n sw 3s.t</i>	Isis has brought him forth,
l,48,b	(R)	<i>iw šd.n sw nḥb.t</i>	Nekhet has brought him up,
l,48,c	(R)	<i>iw 3t.n sw 3t.yt ḥr</i>	the nurse of Horus has nursed him,
l,48-49,d-a	(R)	<i>iw phr n=f šḥm.w stš m-ḥ3.w šḥm.w=f</i>	the powers of Seth serve for him in excess of his (own) powers,
l,49,b	(K)	<i>iw rdī.n n=f it=f wsir m i33.ty=f iptnty</i>	His father has placed Osiris for him with these two staffs of his.
l,49-50,c-a	(R)	<i>iyi.n wsir ḏḥwty-nḥt [tn] ḥkn=f im=s m m3<sup>c</sup>-ḥrw</i>	The Osiris, this <i>ḏḥwty-nḥt</i> , has come, while he exults over it, in justification.

*Spell 17*

l,50,b	(R)	<i>iw rdī n{f}=s psd.ty=s iptnty wr.ty 3.ty</i>	These two very great enneads of her are given to her,
l,50-51,c-a	(R)	<i>ḏndn=s nṯr.w m šḥm.w=s</i>	while she chastises the gods with her powers
l,51,b	(R)	<i>iw={f} &lt;s&gt; sšm=s 3nh n {n}</i>	She conducts the live of the gods.

		<i>nṯr.w</i>	
I,51,c	(K)	<i>pr.t-ḥrw n nṯr.w rꜥ m m3ꜥ.t</i>	The invocation offering of the gods and Re is in truth,
I,51,d	(K)	<i>iw ḥr ḥnt(y) ḥnh.w nd=f it=f wsir dhwti-nḥt tn</i>	Horus, foremost of the living, protects his father, the Osiris, this <i>dhwti-nḥt</i> ,
I,52,a	(K)	<i>nhm.n=s nmt.t sm3 it=s</i>	after she took away the movement of the one who slew her father.
I,52-53,b-c	(X)	-	
<i>PT 134 follows</i>			

Amino-acid code

-LNMRRRRKRRRRKKK----

Appendix 3.16.4. B1P

*Spell 16*

I,47,a	(X)	-	
I,47,b	(I)	<i>ḥms wsir spi pn m-b3ḥ gbb [(i)r.(y)]-pꜥ.t nṯr.w</i>	The Osiris, this <i>spi</i> will sit in the presence of Geb, the chiefest of the gods.
I,47,c	(N)	<i>twt ḥr ḥd.t=f m tp=f</i>	You are Horus, his white crown is on his head.
I,47,d	(X)	-	
I,48,a	(R)	<i>iw ms.n sw 3s.t</i>	Isis has brought him forth,
I,48,b	(R)	<i>iw šd.n sw nhb.t</i>	Nekhbet has brought him up,
I,48,c	(R)	<i>iw 3ty.n sw 3t.yt ḥr</i>	the nurse of Horus has nursed him,
I,48-49,d-a	(M)	<i>iw phr.w n=f shm.w stš m-ḥ3.w shm.w=f</i>	those who serve for him, the powers of Seth, are in excess of his (own) powers.
I,49,b	(L)	<i>iw rdi.n n=f it=f wsir i33.ty=f iptwti</i>	His father Osiris has given these two staffs of his to him.
I,49-50,c-a	(R)	<i>iyi.n wsir spi pn ḥkn=f im=s m m3ꜥ-ḥrw</i>	The Osiris, this <i>spi</i> , has come, while he exults over it, in justification.

*Spell 17*

I,50,b	(R)	<i>iw rdi.n n=f psd.ty=f iptw(y) wr.ty 3.ty</i>	These two very great enneads of him have been given to him,
I,50-51,c-a	(R)	<i>dndn=f nṯr.w m shm=f</i>	while he chastises the gods with his power.
I,51,b	(N)	<i>iw sšm=f ḥnh n nṯr.w</i>	He conducts the life of the gods.
I,51,c	(R)	<i>pr.t-ḥrw n rꜥ m m3ꜥ.t</i>	The invocation offering of Re is in truth,
I,51,d	(R)	<i>iw ḥr ḥnt(y) ḥnh.w nd.n=f it=f wsir</i>	Horus, foremost of the living, has protected his father Osiris,
I,52,a	(L)	<i>snhm.n=f nmt.wt sm3.w it=f wsir</i>	after he prevented the movements of those who slew his father Osiris.
I,52,b	(R)	<i>ir ir.t(y)=sn 3w3 nb dwt.y r wsir spi pn</i>	As for those who will do any evil robbery against the Osiris, this <i>spi</i> ,
I,52-53,c-a	(K)	<i>ir.k3=i 3 ḥr m ḥr.w m wr.w=sn m iwnw r-gs wsir ḥꜥ.w</i>	then I will make the arm upon with those who are under, with their great ones in Heliopolis, beside Osiris, who was risen.
I,53,b	(M)	<i>iw wsir spi pn it.n=f t3.wy=f m m3ꜥ-ḥrw</i>	The Osiris, this <i>spi</i> , has taken his two lands in justification,

I,53,c (R) *twt hr nb m3<sup>c</sup>.t* you are Horus, lord of truth.  
*Spell 18 follows*

Amino-acid code

-IN-RRRMLRRRNRRRLKMR

Appendix 3.16.5. B15C

*Spell 16*

I,47,a (X) -  
 I,47,b (H) *hms.n wsir dhwtj-nht pn* The Osiris, this *dhwtj-nht* sat even in the  
*m-b3h gbb* presence of Geb.  
 I,47,c (N) *twt hr h3.t=f m tp=f* You are Horus, his white crown is on his head.  
 I,47,d (X) -  
 I,48,a (R) *iw ms.n sw 3s.t* Isis has brought him forth,  
 I,48,b (R) *iw šd.n sw nhb.yt* Nekhbet has brought him up,  
 I,48,c (R) *iw 3ty.n sw 3t.yt hr* the nurse of Horus has nursed him,  
 I,48-49,d-a (R) *iw phr n=f shm.w stš m-h3.w* the powers of Seth serve for him in excess of his  
*shm.w=f* (own) powers,  
 I,49,b (I) *iw rdi.n n=f it=f wsir i33.ty=f* His father Osiris has given his two staffs to him.  
 I,49-50,c-a (R) *iyi.n wsir dhwtj-nht pn hkn=f* The Osiris, this *dhwtj-nht*, has come, while he  
*im=s m m3<sup>c</sup>-hrw* exults over it, in justification.

*Spell 17*

I,50,b (R) *iw rdi n=f psd.ty=f iptny wr.ty* These two very great enneads of him are given  
*3.ty* to him,  
 I,50-51,c-a (R) *dndn=f ntr.w m shm=f* while he chastises the gods with his power.  
 I,51,b (N) *iw sšm=f nh n ntr.w* He conducts the life of the gods.  
 I,51,c (R) *pr.t-hrw n] r<sup>c</sup> m m3<sup>c</sup>.t]* The invocation offering of Re is in truth,  
 I,51,d (R) *iw hr hnt(y) nh.w nd.n=f it=f* Horus, foremost of the living, has protected his  
*wsir* father Osiris,  
 I,52,a (I) *snhm.n=f nmt.wt sm3.w it wsir* after he prevented the movements of those  
*nfr.w* who slew the father Osiris, who is good.  
 I,52,b (R) *ir.t(y)=sn [w3 nb] dw [r wsir]* Those who will do any evil robbery against the  
*dhwtj-nht pn* Osiris, this *dhwtj-nht*,  
 I,52-53,c-a (L) *irr.t hr<sup>c</sup> m hr.w m hr.w m* that which acts with the arm with those who  
*wr.w=sn m iwnw r-gs wsir h<sup>c</sup>.y* are above, with those who are under, with their  
 great ones in Heliopolis, beside Osiris who was  
 risen.  
 I,53,b (R) *iw dhwtj-nht pn it.n[=f] t3.wy=f* This *dhwtj-nht* has taken his two lands in  
*m m3<sup>c</sup>-hrw* justification,  
 I,53,c (R) *twt hr nb m3<sup>c</sup>.t* you are Horus, lord of truth.

*Spell 18 follows*

Amino-acid code

-HN-RRRRIRRRNRRLRR

Appendix 3.16.6. B6C

Spell 16

1,47,a	(X)	-	
1,47,b	(G)	<i>ḥms wsir ḥ3-nḥt pn r smt gbb</i> <i>r ˚.t nṯr.w</i>	The Osiris, this <i>ḥ3-nḥt</i> will sit in order to hear Geb, concerning the limb of the gods.
1,47,c	(N)	<i>ṯwt ḥr ḥd.t=f m tp=f</i>	You are Horus, his white crown is on his head.
1,47,d	(X)	-	
1,48,a	(R)	<i>iw ms.n sw 3s.t</i>	Isis has brought him forth,
1,48,b	(R)	<i>iw šd.n sw nḥb.t</i>	Nekhbet has brought him up,
1,48,c	(M)	<i>iw 3t.n sw 3t.wt 3tt ḥr</i>	the nurse, (through) Horus will be nursed, has nursed him,
1,48-49,d-a	(R)	<i>iw phr n=f šhm.w stš m-ḥ3.w</i> <i>šhm.w=f</i>	the powers of Seth serve for him in excess of his (own) powers,
1,49,b	(R)	<i>iw rdi.n n=f it=f wsir i33.ty=f</i> <i>iptnty</i>	His father Osiris has given these two staffs of his to him.
1,49-50,c-a	(K)	<i>iyi.n wsir ḥ3-nḥt pn ḥkn.n=f</i> <i>im=sn m m3˚-ḥrw</i>	The Osiris, this <i>ḥ3-nḥt</i> , came and he exulted over them, in justification.

Spell 17

1,50,b	(R)	<i>iw rdi.n n=f psd.ty=f iptnty</i> <i>wr.ty ˚3.ty</i>	These two very great enneads of him have been given to him,
1,50-51,c-a	(K)	<i>dnd.n=f nṯr.w m šhm=f</i>	after he has raged against the gods with his power.
1,51,b	(R)	<i>iw=f sšm=f ˚nh n nṯr.w</i>	He conducts the life of the gods.
1,51,c	(R)	<i>pr.t-ḥrw n r˚ m m3˚.t</i>	The invocation offering of Re is in truth,
1,51,d	(L)	<i>iw ḥr m-ḥnt ˚nh nd=f it=f wsir</i>	Horus, in front of life, protects his father Osiris,
1,52,a	(H)	<i>s[n]ḥm.n=f nmt.wt sm3 it=f wsir</i>	after he prevented the movements of the one who slew his father Osiris.
1,52,b	(R)	<i>ir ir.t(y)=sn ˚w3 nb dḡw r wsir</i> <i>ḥ3-nḥt pn</i>	As for those who will do any evil robbery against the Osiris, this <i>ḥ3-nḥt</i> ,
1,52-53,c-a	(I)	<i>ir.k3=i ˚ ḥr m ḥr.w=sn wr.w=sn</i> <i>m iwnw r-gs wsir ḥ˚.w</i>	then I will make the arm upon with their ones who are under and their great ones in Heliopolis, beside the Osiris who was risen.
1,53,b	(R)	<i>iw ḥ3-nḥt pn it.n=f t3.wy=f m</i> <i>m3˚-ḥrw</i>	This <i>ḥ3-nḥt</i> has taken his two lands in justification,
1,53,c	(R)	<i>ṯwt ḥr [nb m3˚.t]</i>	you are Horus, lord of truth.

Spell 18 follows

Amino-acid code

-GN-RRMRRKRKRRLLHRIR

Appendix 3.16.7. MC105

Spell 16

1,47,a	(X)	-	
1,47,b	(E)	<i>ḥms.n šdi tn r wd˚-mdw</i> <i>m-b3ḥ gbb</i>	This <i>šdi</i> sat even in order to judge in the presence of Geb.

l,47,c	(D)	<i>ḥr iṣ ḥd.t=f tp=f</i>	It is really Horus, his white crown is upon him.
l,47,d	(X)	-	
l,48,a	(M)	<i>ms.n sw mw.t=f ʒs.t</i>	His mother Isis has brought him forth,
l,48,b	(R)	<i>iw šd.n sw nḥb.t</i>	Nekhbet has brought him up,
l,48,c	(K)	<i>ʒt.n=s ʒ[ṯ]y.t ḥr</i>	after she has nursed, the nurse of Horus.
l,48-49,d-a	(N)	<i>iw pḥr.n wsir šdi tn šm.w stš m-ḥʒ.w šm.w=s</i>	The Osiris, this <i>šdi</i> has enveloped the powers of Seth, in excess of her (own) powers.
l,49,b	(H)	<i>iw rdi.n n=s it.w=s wsir iʒʒ.ty=f ipwty</i>	Her fathers Osiris have given these two staffs of his to her.
l,49-50,c-a	(L)	<i>iyi.n šdi tn ḥk=s im=sny</i>	This <i>šdi</i> has come, while she exults over them two.
<i>Spell 17</i>			
l,50,b	(K)	<i>iw rdi.n n=s psd.ty=s wr.ty ʿʒ.ty</i>	Her two very great enneads have been given to her,
l,50-51,c-a	(L)	<i>dndn wsir šdi tn nṯr.w m šm=s</i>	while the Osiris, this <i>šdi</i> , chastises the gods with her power.
l,51,b	(D)	<i>iw wsir šdi tn sšm=s ʿnḥ n nṯr.w</i>	The Osiris, this <i>šdi</i> , conducts the life of the gods.
l,51,c	(R)	<i>pr.t-ḥrw n rʿ m mʒʿ.t</i>	The invocation offering of Re is in truth,
l,51,d	(I)	<i>nd.n=f it=f wsir</i>	after he protected his father Osiris.
l,52,a	(X)	-	
l,52,b	(M)	<i>ir.wt šht nb r šdi tn</i>	Those who made any trap against this <i>šdi</i> ,
l,52-53,c-a	(H)	<i>ir.kʒ šdi tn ḥr m ḥr.w m wr.w=s</i>	then this <i>šdi</i> will act upon (it) with those who
		<i>itpw r-gs irr.w ḥʿ.w</i>	are below, with these great ones of her, beside those who do appearances.
l,53,b	(K)	<i>iw wsir šdi tn it.n=s tʒ.wy m mʒʿ-ḥrw</i>	The Osiris, this <i>šdi</i> has taken the two lands in justification,
l,53,c	(R)	<i>twt ḥr nb mʒʿ.t</i>	you are Horus, lord of truth.

*Spell 4 follows*

Amino-acid code

-ED-MRKNHLKLDRI-MHKR

Appendix 3.16.8. S10C

*Spell 16*

l,47,a	(X)	-	
l,47,b	(Q)	<i>ḥms[.n] wsir ir pn r wdʿ-mdw m-bʒḥ gbb</i>	The Osiris, this <i>ir</i> sat even in order to judge in the presence of Geb.
l,47,c	(D)	<i>ḥr iṣ ḥd.t=f tp=f</i>	It is really Horus, his white crown is upon him.
l,47,d	(X)	-	
l,48,a	(K)	<i>iw ms.n sw mw.t[=f] ʒs.t</i>	His mother Isis has brought him forth,
l,48,b	(R)	<i>iw šd.n sw nḥb.t</i>	Nekhbet has brought him up,
l,48,c	(R)	<i>iw ʒt.n sw ʒt.yt [ḥr]</i>	the nurse of Horus has nursed him,
l,48-49,d-a	(K)	<i>iw pḥr.n wsir šm.w stḥ m-ḥʒ.w šm.w=f</i>	Osiris has enveloped the powers of Seth in excess of his (own) powers.

I,49-50,b-a	(G)	<i>iw rdī.n n=f it=f wsir iz.ty=f wr.ty ʕz.ty</i>	His father Osiris has given to him his two really great staffs,
<i>Spell 17</i>			
I,50-51,c-a	(I)	<i>dnd wsir ir pn m shm[=f]</i>	while the Osiris, this <i>ir</i> rages with his power.
I,51,b	(D)	<i>iw wsir ir pn sšm=f ʕnh n nṛ.w</i>	The Osiris, this <i>ir</i> , conducts the life of the gods.
I,51,c	(L)	<i>pr.t-ḥrw=f n rʕ m [mʕ.t]</i>	His invocation offering of Re is in truth,
I,51,d	(H)	<i>šw ʕ=f iw nd̄.n=k it=k wsir</i>	and Shu and his arm, you have protected your father Osiris,
I,52,a	(G)	<i>iw nhm[.n]=k nmt.wt n.(w)t smʕ.w it=k wsir</i>	you took the movements of those who slew your father Osiris away.
I,52,d-e	(K)	<i>ir dd.t(y)=sn ir.t(y)=sn (i)h.t nb(.t) r=k d̄w iw{n}=sn r=sn wnn=sn dd.t.n=s &lt;n&gt; pw</i>	As for those who will say and do anything evil against you, they are against them, they will be this which they have said.
I,52,f	(G)	<i>mʕ-ḥrw wsir ir pn r hft.ywt=f</i>	The Osiris, this <i>ir</i> will be justified against his male and female enemies,
I,52,g	(L)	<i>r [irr].wt r=f r ir.t(y)=sn wdʕ-mdw hft m ḥrw p[n]</i>	against those male and female that act against him, against those who will do judgment against on this day.

*Spell 27 follows*

Amino-acid code

-QD-KRRKG--IDLHGKGL-

Appendix 3.16.9. T2C

*Spell 16*

I,47,a	(X)	-	
I,47,b	(R)	<i>[hms.n wsir dʕgi] pn r wdʕ mdw m-bʕh gbb</i>	The Osiris, this <i>dʕgi</i> , sat even in order to separate the words in the presence of Geb.
I,47,c	(N)	<i>[twṯ ḥr ḥd̄.t=f m tp=f]</i>	You are Horus, his white crown is on his head.
I,47,d	(X)	-	
I,48,a	(R)	<i>[iw ms.n] sw ʕs.t</i>	Isis has brought him forth,
I,48,b	(R)	<i>[iw] šd̄.n sw [nhb.t]</i>	Nekhet has brought him up,
I,48,c	(R)	<i>[iw ʕt.n sw ʕt.y]w[t] ḥr</i>	the nurses of Horus has nursed him,
I,48-49,d-a	(N)	<i>iw [phr.n wsir dʕgi pn shm].w sth m-[hʕ.w shm.w=f]</i>	The Osiris, this <i>dʕgi</i> , has enveloped the powers of Seth in excess of his (own) powers.
I,49,b	(E)	<i>[iw rdī.n n=f it=f wsir] mʕ-ḥrw</i>	His father has given justification to him.
I,49-50,c-a	(I)	<i>iyi.n wsir dʕgi pn ḥk[=f im=sny]</i>	The Osiris, this <i>dʕgi</i> , has come, while he exults over these two.

*Spell 17*

I,50,b	(X)	-	
I,50-51,c-a	(X)	-	
I,51,b	(D)	<i>[iw wsir dʕgi pn sšm=f ʕnh n nṛ.w</i>	The Osiris, this <i>dʕgi</i> , conducts the life of the gods.
I,51,c	(R)	<i>pr.t-ḥrw n rʕ m mʕ.t</i>	The invocation offering of Re is in truth,
I,51,d	(G)	<i>iw [nd̄.n=f it=f wsir]</i>	he has protected his father Osiris,

l,52,a	(E)	[ <i>iw</i> ] <i>snhm</i> [.n]=f <i>nmt.wt n</i> [(w)t] <i>smz.w</i> [ <i>it</i> ]=f <i>wsir</i>	he has prevented the movements of those who slew his father Osiris.
l,52,b	(L)	[ <i>ir ir.t</i> (y)= <i>sn</i> °w]z <i>nb dw r dzgi</i> <i>pn</i>	as for those who will do any evil robbery against this <i>dzgi</i> ,
l,52-53,c-a	(E)	<i>ir.k</i> [z <i>dzgi pn hr m hr.w</i> ] <i>m</i> [ <i>wr.w=sn ipw r</i> ]- <i>gs ir hr</i> .w	then this <i>dzgi</i> will act upon (it) with those who are below, with these great ones of them, beside the one who did appearances.
l,53,b-c	(X)	-	

*Book of the Dead chapter 106 follows*

Amino-acid code

-RN-RRRNEI--DRGELE--

Appendix 3.16.10. BH5C

*Spell 16*

l,47,a	(M)	<i>hz wsir hnm-nhti pn</i>	Ho, Osiris, this <i>hnm-nhti</i> .
l,47,b	(R)	<i>hms.n wsir hnm-nhti pn r wd</i> <i>mdw m-bzh gbb</i>	The Osiris, this <i>hnm-nhti</i> , sat even in order to separate the words in the presence of Geb.
l,47,c	(N)	<i>twt hr hd.t=f m tp</i> [=f]	You are Horus, his white crown is on his head.
l,47,d	(X)	-	
l,48,a	(R)	<i>iw ms.n sw zs.t</i>	Isis has brought him forth,
l,48,b	(M)	<i>sdz.n sw nkb.yt</i>	Nekhbet has made him tremble,
l,48,c	(R)	<i>iw ztt.n sw zt(.yt) hr</i>	the nurse of Horus has nursed him,
l,48-53,d-c	(X)		

*The rest of the column is empty, after which the back ends.*

Amino-acid code

MRN-RMR-----

## Appendix 3.17. Spell 18

### Appendix 3.17.1. B3Bo

1,53,d (R)	<i>h3 wsir dhwti-nht tn d3=t p.t</i>	Ho, the Osiris, this <i>dhwti-nht</i> , may you cross the sky,
1,53,e (R)	<i>nmi=t bi3.yt</i>	may you traverse the firmament,
1,53,f-g (R)	<i>[d]w3 tn im.yw š nh3</i>	may those who are in the winding waterway worship you,
1,54,a (R)	<i>m33=sn tn wbn=t m šh.t i3b.tt</i>	while they see you while you rise in the eastern horizon.
1,54,b (R)	<i>im.yw dw3.t hr rdi.t h<sup>c</sup>.w=t nfr(.w)</i>	Those who are in the netherworld cause your beautiful appearances.
1,54,c-d (R)	<i>pr=t m skt.t h3=t m <sup>c</sup>nd.t</i>	May you go forth from the night bark and may you descend into the day bark,
1,54,e (R)	<i>m wd n=t hr d[s=f] nb p<sup>c</sup>.t</i>	as that which Horus himself, lord of the patricians, commands to you.
1,54,f (R)	<i>h3 wsir dhwti-nht tn prr=t hr imy-wr.t-<sup>c</sup>3 n p.t</i>	Ho, the Osiris, this <i>dhwti-nht</i> , you go forth upon the west side of the sky,
1,54,g (R)	<i>h33=t hr t3-wr <sup>c</sup>3 n t3</i>	you descend upon the great east side of the land,
1,54,h-i (R)	<i>m-m nw n ntr.w im.yw šms.w wsir</i>	among these of the gods who are in the following of Osiris,
1,54,j (R)	<i>m htp sp sn.w hr r<sup>c</sup> imy {n} p.t</i>	in peace, in peace, under Re, who is in the sky.

#### Amino-acid code

RRRRRRRRRRR

### Appendix 3.17.2. B1P

1,53,d (R)	<i>h3 wsir spi pn d3=k p.t</i>	Ho, the Osiris, this <i>spi</i> , may you cross the sky,
1,53,e (R)	<i>nmi=k bi3.yt</i>	may you traverse the firmament,
1,53,f-g (R)	<i>dw3 tw im.yw š (n)h3</i>	may those who are in the winding waterway worship you,
1,54,a (R)	<i>m33=sn tw wbn=k m šh.t i3b.tt</i>	while they see you while you rise in the eastern horizon.
1,54,b (R)	<i>im.yw dw3.t hr rdi.t h<sup>c</sup>.w=k nfr(.w)</i>	Those who are in the netherworld cause your beautiful appearances.
1,54,c-d (R)	<i>pr=k m skt.t h3=k m <sup>c</sup>nd.t</i>	May you go forth from the night bark and may you descend into the day bark,
1,54,e (M)	<i>wd n=k hr ds=f nb p<sup>c</sup>.t</i>	which Horus himself, lord of the patricians, commands to you
1,54,f (R)	<i>h3 wsir spi pn prr=k hr imy-wr.t-<sup>c</sup>3.t n.t p.t</i>	Ho, the Osiris, this <i>spi</i> , you go forth upon the west side of the sky,
1,54,g (R)	<i>h33=k hr t3-wr <sup>c</sup>3 n t3</i>	you descend upon the great east side of the land,

- I,54,h-i (R) *m-m nw n ntr.w im.yw šms.w wsir* among these of the gods who are in the following of Osiris,  
 I,54,j (R) *m ḥtp sp sn.w ḥr rꜥ imy p.t* in peace, in peace, under Re, who is in the sky.  
*Spell 19 follows*

Amino-acid code

RRRRRRMRRRR

Appendix 3.17.3. B15C

- I,53,d (M) *h3 wsir dhwti-nht pn nm <=k> d3=k* Ho, the Osiris, this *dhwti-nht*, may you traverse  
*p.t* and cross the sky,  
 I,53,e (M) *nm.t=k bi3 ws[ir] dhwti-nht pn* may you traverse the firmament, the Osiris, this  
*dhwti-nht*,  
 I,53,f-g (R) *dw3 tw im.yw š nh3* may those who are in the winding waterway  
 worship you,  
 I,54,a (R) *m33=sn tw wbn=k m 3h.t i3b.tt* while they see you while you rise in the eastern  
 horizon.  
 I,54,b (M) *im.yw dw3.t nfr.w* Those who are in the netherworld are beautiful.  
 I,54,c-d (M) *prk m mskt.t h33=k m ʿnd.t* You go forth from the night bark, you descend  
 into the day bark,  
 I,54,e (K) *m wd.t.n n=k ḥr ds=f nb pꜥ.t* as that which Horus himself, the lord of the  
 patricians, has commanded to you.  
 I,54,f (M) *h3 wsir dhwti-nht pn pr-k r* Ho, the Osiris, this *dhwti-nht*, may you go forth  
*imy-wr.t-ʿ3.t [n.t] p.t* to the west side of the sky,  
 I,54,g (M) *h3=k ḥr t3-wr ʿ3 n t3* may you descend upon the great east side of  
 the  
 I,54,h-i (R) *m-m nw n ntr.w im.yw šms.w wsir* land,  
 among these of the gods who are in the  
 following of Osiris,  
 I,54,j (R) *m ḥtp sp sn.w ḥr rꜥ imy p.t* in peace, in peace, under Re, who is in the sky.  
*Spell 19 follows*

Amino-acid code

MMRRMMKMMRR

Appendix 3.17.4. B6C

- I,53,d (R) *h3 wsir ʿh3-nht pn d3=k p.t* Ho, the Osiris, this *ʿh3-nht*, may you cross the  
 sky,  
 I,53,e (R) *nm=k bi3.yt* may you traverse the firmament,  
 I,53,f-g (R) *dw3 tw im.yw š nh3* may those who are in the winding waterway  
 worship you,  
 I,54,a (R) *m33=sn tw wbn=k m 3h.t i3b.tt* while they see you while you rise in the eastern  
 horizon.  
 I,54,b (R) *im.yw dw3.t [ḥr rdi.t h]ʿ.w=k nfr(.w)* Those who are in the netherworld cause your  
 beautiful appearances.

I,54,c-d (K) *pr=k m skt.t h33=k m ʿnd.t*  
 I,54,e (R) *m wd.t n=k hr ds=f nb pʿ.t*  
 I,54,f (R) *h3 wsir ʿh3-nht pn prr=k hr*  
*imy-wr.t-ʿ3 n p.t*  
 I,54,g (R) *h33=k hr t3-wr ʿ3 n t3*  
 I,54,h-i (R) *m-m nw n ntr.w im.yw šms.w wsir*  
 I,54,j (R) *m htp sp sn.w hr rʿ imy p.t*  
*Spell 19 follows*

May you go forth from the night bark, you  
 descend even into the day bark,  
 as that which Horus himself, lord of the  
 patricians, commands to you.  
 Ho, the Osiris, this ʿh3-nht, you go forth upon  
 the west side of the sky,  
 you descend upon the great east side of the  
 land,  
 among these of the gods who are in the  
 following of Osiris,  
 in peace, in peace, under Re, who is in the sky.

Amino-acid code

RRRRRKRRRRR

## Appendix 3.18. Spell 19

### Appendix 3.18.1. B3Bo

l,55,a (R) *h3 wsir dhwtj-nht tn*  
l,55,b (R) *iw=t m ntr wnn=t [m] ntr*  
l,55,c (M) *nn hft=t nn tp(.y)=t m3c*  
  
l,55,d (M) *hr r<sup>c</sup> r<sup>c</sup> im n p.t*  
l,55,e (R) *hr wsir ntr 3 imy 3bdw*  
*Spell 20 follows*

Ho, the Osiris, this *dhwtj-nht*,  
you are as the god, you will be as a god,  
your enemy does not exist, your who is upon  
the temple does not exist  
with Re, Re there, of the sky,  
with Osiris, the great god who is in Abydos.

#### Amino-acid code

RRMMR

### Appendix 3.18.2. B1P

l,55,a (R) *h3 wsir spi pn*  
l,55,b (R) *iw=k m ntr wnn=k m ntr*  
l,55,c (R) *nn hft.y=k nn tp-m3c=k*  
  
l,55,d (R) *hr r<sup>c</sup> imy p.t*  
l,55,e (R) *hr wsir ntr 3 imy 3bdw*  
*Spell 20 follows*

Ho, the Osiris, this *spi*,  
you are as the god, you will be as a god,  
your enemy does not exist, your opponent does  
not exist  
with Re, who is in the sky,  
with Osiris, the great god who is in Abydos.

#### Amino-acid code

RRRRR

### Appendix 3.18.3. B15C

l,55,a (R) *h3 wsir dhwtj-nht pn*  
l,55,b (R) *iw=k m ntr wnn=k m ntr*  
l,55,c (K) *nn hft.yw=k*  
l,55,d (R) *hr r<sup>c</sup> imy p.t*  
l,55,e (R) *hr wsir ntr 3 imy 3bdw*  
*Spell 20 follows*

Ho, the Osiris, this *dhwtj-nht*,  
you are as the god, you will be as a god,  
your enemies do not exist,  
with Re, who is in the sky,  
with Osiris, the great god who is in Abydos.

#### Amino-acid code

RRKRR

#### Appendix 3.18.4. B6C

l,55,a (R) *h3 wsir ʿh3-nht pn*  
l,55,b (M) *iw=k m ntr wnn=k ntr*  
l,55,c (L) *nn h[ft.y]=f nn tp-m3[=f]*  
  
l,55,d (R) *hr rʿ imy p.t*  
l,55,e (R) *hr wsir ntr ʿ3 imy 3bdw*  
*Spell 20 follows*

#### Amino-acid code

RMLRR

#### Appendix 3.18.5. B4C

l,55,a (R) *h3 wsir s3.t-ḥd-ḥtp tn*  
l,55,b (R) *iw=t m ntr wnn=t m ntr*  
l,55,c (R) *nn hft.yw=t nn tp-m3[=t]*  
  
l,55,d (R) *[hr rʿ imy p.t]*  
l,55,e (R) *[hr wsir ntr ʿ3 imy 3b]dw*  
*Spell 20 follows*

#### Amino-acid code

RRRRR

Ho, the Osiris, this ʿh3-nht,  
you are as a god, you will be a god,  
his enemy does not exist, his opponent does  
not exist  
with Re, who is in the sky,  
with Osiris, the great god who is in Abydos.

Ho, the Osiris, this s3.t-ḥd-ḥtp,  
you are as the god, you will be as a god,  
your enemies do not exist, your opponent does  
not exist  
with Re, who is in the sky,  
with Osiris, the great god who is in Abydos.

## Appendix 3.19. Spell 20

### Appendix 3.19.1. B3Bo

1,55,f (R)	<i>h3 dhwtj-nht tn</i>	Ho, this <i>dhwtj-nht</i> .
1,56,a-b (X)	-	
1,56,c (M)	<i>rdi. w n=t ib=t n.y m(w).t=t h3.ty=t n(.y) d.t[=t]</i>	Given to you is your heart ( <i>ib</i> ) which belongs to your mother, your heart ( <i>h3.ty</i> ), which belongs to your body,
1,56,d (R)	<i>b3=t hr(.y) t3 h3.t=t hr.t s[3]tw</i>	your soul which is upon the land, your corpse which is upon the ground,
1,56,e (R)	<i>t n h.t=t mw n hh=t</i>	bread for your belly, water for your throat,
1,56,f (R)	<i>t3w ndm n šr.wt=t</i>	the sweet air for your nostrils.
1,57,a (X)	-	
1,57,b (R)	<i>htp n=t nb.w is. w</i>	The owners of the tombs will be gracious to you,
1,57,c (M)	<i>iw.t n=t [nb]. w krs.w.w</i>	may the owners of the coffins come to you,
1,57,d (R)	<i>in.t=sn n=t ʿ.wt=t w3.wt r=t</i>	may they bring your limbs which were far from you to you,
1,58,a (R)	<i>[s]mn.t(w) hr itt=t</i>	while the face of your shape is established.

*Spell 21 follows*

#### Amino-acid code

R--MRRR-RMRR

### Appendix 3.19.2. B1P

1,55,f (N)	<i>h3 wsir spi pn</i>	Ho, the Osiris, this <i>spi</i> ,
1,56,a-b (X)	-	
1,56,c (K)	<i>rdi.n=i n=k ib=k n(.y) m(w).t=k h3.ty=k n(.y) d.t=k</i>	I have given even to you: your heart ( <i>ib</i> ), which belongs to your mother, your heart ( <i>h3.ty</i> ), which belongs to your body,
1,56,d (R)	<i>b3=k hr(.y) t3 h3.t=k hr.t s3tw</i>	your soul which is upon the land, your corpse which is upon the ground,
1,56,e (R)	<i>t n h.t=k mw n hh=k</i>	bread for your belly, water for your throat,
1,56,f (N)	<i>t3w ndm n šr.t=k</i>	the sweet air for your nose.
1,57,a (R)	<i>h3 wsir spi pn</i>	Ho, the Osiris, this <i>spi</i> ,
1,57,b (N)	<i>htp n=k im.yw is.w=sn</i>	those who are in their tombs will be gracious to you,
1,57,c (K)	<i>wn n=k nb.w krs.wt=sn</i>	the owners of their burials will open for you,
1,57,d (R)	<i>in.t=sn n=k ʿ.wt=k w3.wt r=k</i>	may they bring your limbs which were far from you to you,
1,58,a (M)	<i>smn(.w)hr itt=k</i>	while the face of your shape is established.

*Spell 21 follows*

#### Amino-acid code

N--KRRNRNKRM

### Appendix 3.19.3. B6C

1,55,f	(N)	<i>h3 wsir ʿh3-nht pn</i>	Ho, the Osiris, this ʿ <i>h3-nht</i> ,
1,56,a-b	(X)	-	
1,56,c	(L)	<i>iw rdī.n=i n=k ib=k n(.y) mw.t=k h3.ty=k n(.y) d̄.t=k</i>	I gave to you: your heart ( <i>ib</i> ), which belongs to your mother, your heart ( <i>h3.ty</i> ), which belongs to your body,
1,56,d	(M)	<i>hr(.t) t3 h3.t=k hr(.t) s3tw</i>	which is upon the land, your corps which is upon the ground,
1,56,e	(R)	<i>t n h.t=k mw &lt;n&gt; hh=k</i>	bread for your belly, water for your throat,
1,56,f	(R)	<i>t3w ndm n šr.wt=k</i>	the sweet air for your nostrils.
1,57,a	(R)	<i>h3 wsir ʿh3-nht pn</i>	Ho, the Osiris, this ʿ <i>h3-nht</i> ,
1,57,b	(N)	<i>htp n=k im.y(w) is.w=sn</i>	those who are in their tombs will be gracious to you,
1,57,c	(L)	<i>wn n=k nb.w krs.w=sn</i>	the owners of their coffins will open for you,
1,57,d	(M)	<i>in(.w) n=k ʿ.wt=k w3[.(w)t] r=k</i>	may your limbs which were far from you be brought to you,
1,58,a	(R)	<i>smn.t(w) hr itt=k</i>	while the face of your shape is established.

*Spell 21 follows*

#### Amino-acid code

N--LMRRRNLMR

### Appendix 3.19.4. B4C

1,55,f	(R)	<i>h3 s3.t-hd-htp tn</i>	Ho, this <i>s3.t-hd-htp</i> ,
1,56,a-b	(X)	-	
1,56,c	(I)	<i>dī(.w) n=k ib=k n(.y) mw.t=k h3.ty=k n(.y) d̄.t[=k]</i>	May be given to you your heart ( <i>ib</i> ), which belongs to your mother, your heart ( <i>h3.ty</i> ), which belongs to your body,
1,56,d	(R)	<i>b3=k hr(.y) t3 h3.t=t hr[.t s3tw]</i>	your soul which is upon the land, your corpse which is upon the ground,
1,56,e	(R)	<i>[t n h.t=t mw n hh=t]</i>	bread for your belly, water for your throat,
1,56,f	(N)	<i>t3w ndm n šr.t=t</i>	the sweet air for your nose.
1,57,a	(R)	<i>h3 wsir s3.t-hd-htp tn</i>	Ho, the Osiris, this <i>s3.t-hd-htp</i> ,
1,57,b	(M)	<i>dī n=t nb is.w</i>	the lord of those of the tombs will cause for you
1,57,c	(I)	<i>wn n=t nb.w krs.w</i>	that the owners of coffins will open for you
1,57,d	(R)	<i>in[.t=sn n=t ʿ.wt=t w3.wt r=t]</i>	may they bring your limbs which were far from you to you,
1,58,a	(R)	<i>[smn.t(w) hr itt]=t</i>	while the face of your shape is established.

*Spell 21 follows*

#### Amino-acid code

R--IRRRMIRR

### Appendix 3.19.5. MC105

1,55,f	(X)	-	
1,56,a	(M)	[wn] gbb ir.wt=ṯ šp.ty	Geb opens your blind eyes,
1,56,b	(R)	[down.n=f n]=ṯ m3s.wt[=ṯ] k[rf.(w)t]	after he has stretched your bent knees for you.
1,56,c	(H)	dī=ṯn ib=ṯ n(.y) mw.t=ṯ h3.t[y=ṯ n(.y) ḏ.t]	while you give your heart ( <i>ib</i> ), which belongs to your mother, your heart ( <i>h<sup>c</sup>.ty</i> ), which belongs to eternity,
1,56,d	(R)	b3=ṯ hr(.y) t3 h3[.t]=ṯ hr.t s3ṯw	your soul which is upon the land, your corpse which is upon the ground,
1,56,e	(R)	[t n] h.t=ṯ mw n hḥ=ṯ	bread for your belly, water for your throat,
1,56,f	(M)	ṯ3w nḏm n šr.t	the sweet air for the nose.
1,57,a	(X)	-	
1,57,b	(R)	ḥtp n=ṯ nb.w is.w	The owners of the tombs will be gracious to you,
1,57,c	(X)	-	
1,57,d	(R)	in.t=sn n=ṯ <sup>c</sup> .wt=ṯ w3.wt r=ṯ	may they bring your limbs which were far from you to you,
1,58,a	(K)	smn.t(w) hr itt.wt	while the face of that which is taken is established.

Spell 21 follows

#### Amino-acid code

-MRHRRM-R-RK

### Appendix 3.19.6. T9C

1,55,f	(X)	-	
1,56,a	(K)	wnn n=k gbb ir.ty=f šp.ty	Geb opens his blind eyes for you,
1,56,b	(R)	dwnn.n=f n=k m3(s).wt=k krf.(w)t	after he has stretched your bent knees for you.
1,56,c	(R)	dī.t(w) n=k ib=k n(.y) mw.t=k h3.ty=k n(.y) ḏ.t=k	while given to you is your heart ( <i>ib</i> ), which belongs to your mother, your heart ( <i>h3.ty</i> ), which belongs to your body,
1,56,d	(R)	b3=k hr(.y) t3 h3.t=k hr.t s3ṯw	your soul which is upon the land, your corpse which is upon the ground,
1,56,e	(R)	t n h.t=k mw n hḥ=k	bread for your belly, water for your throat,
1,56,f	(N)	ṯ3w nḏm n šr.t=k	the sweet air for your nose.
1,57,a	(X)	-	
1,57,b	(R)	ḥtp n=k nb.w is.w	The owners of the tombs will be gracious to you
1,57,c	(R)	wn n=k nb.w is.w	the owners of tombs will open for you,
1,57,d	(K)	in.t=sn n=k <sup>c</sup> .wt=k nb.(w)t w3.wt r=k	may they bring all your limbs which were far from you to you,
1,58,a	(L)	i(s)k smn.t hr itt=k	while establishing the face of your shape.

Spell 21 follows

#### Amino-acid code

-KRRRRN-RRKL

### Appendix 3.19.7. T1L

l,55,f	(X)	-
l,56,a	(L)	<i>wn gbb ir.ty=k [šp.ty]</i>
l,56,b	(R)	<i>[dwn.n=f n=k m3s.wt=k krf.(w)t]</i>
l,56,c	(R)	<i>[di.t(w)] n=k ib[=k n(.y) mw.t]=k [h3.ty=k n(.y) d.t=k]</i>
l,56,d	(R)	<i>[b3=k hr(.y) t3] h3.t=k hr[.t s3tw]</i>
l,56,e	(R)	<i>[t n h.t=k mw n] hh[=k]</i>
l,56,f	(N)	<i>t3w ndm n [šr.t=k]</i>
l,57,a	(X)	-
l,57,b	(R)	<i>[h1p n=k nb.w is].w</i>
l,57,c	(R)	<i>wn n=k nb.w [is.w]</i>
l,57,d	(N)	<i>[in.t]=s n=k c.wt=k w3.(w)t r=k</i>
l,58,a	(R)	<i>smn[.t(w) hr itt]=k</i>

*Spell 21 follows*

Geb opens your blind eyes,  
after he has stretched your bent knees for you.  
while given to you is your heart (*ib*), which  
belongs to your mother, your heart (*h3.ty*),  
which belongs to your body,  
your soul which is upon the land, your corpse  
which is upon the ground,  
bread for your belly, water for your throat,  
the sweet air for your nose.

The owners of the tombs will be gracious to  
you,  
the owners of tombs will open for you,  
may it bring your limbs which were far from you  
to you,  
while the face of your shape is established.

#### Amino-acid code

-LRRRRN-RRNR

### Appendix 3.19.8. BH5C

l,55,f	(X)	-
l,56,a	(I)	<i>wn n=k gbb ir.ty=k š3b.ty</i>
l,56,b	(X)	-
l,56,c	(G)	<i>di.t(w) n=k ib=k n(.y) h.t=k h3.ty=k n(.y) d.t=k</i>
l,56,d	(R)	<i>b3=k hr(.y) t3 h3.t=k hr.t s3tw</i>
l,56,e	(R)	<i>t n h.t=k mw n hh[=k]</i>
l,56,f	(N)	<i>t3w ndm n šr.t=k</i>
l,57,a-b	(X)	-
l,57,c	(H)	<i>wn n=k nb.w krs.w h1p n=k nb.w</i>
l,57,d	(N)	<i>in.t=s n=k c.wt=k w3.(w)t ir=k</i>
l,58,a	(X)	-

*Spell 21 follows*

Geb opens your two blind eyes for you,  
while given to you is your heart (*ib*), which  
belongs to your belly, your heart (*h3.ty*), which  
belongs to your body,  
your soul which is upon the land, your corpse  
which is upon the ground,  
bread for your belly, water for your throat,  
the sweet air for your nose.

The owners of coffins will open for you, the  
lords will be gracious to you,  
may it bring your limbs which were far from you  
to you,

#### Amino-acid code

-I-GRRN--HN-

## Appendix 3.20. Spell 21

### Appendix 3.20.1. B3Bo

1,58,b	(R)	<i>h3 wsir dhwtj-nht tn</i>	Ho, the Osiris, this <i>dhwtj-nht</i> ,
1,58,c	(M)	<i>iw.n=t ir=t</i>	you came even towards you,
1,58,d	(R)	<i>pr=t r p.t</i>	may you go forth to the sky.
1,58-59,e-a	(R)	<i>ts.t(w) n=t m3k.t r gs r<sup>c</sup> m-m ntr.w</i>	A ladder to the side of Re is knotted together even for you among the gods,
1,59,b	(R)	<i>hsr(.w) n=t isd.wt itr.w</i>	the pestilence of the river is even driven away for you.
1,59,c	(X)	-	
1,59,d	(R)	<i>swr=t mw im=sn</i>	May you drink the water from them.
1,59,e	(X)	-	
1,59-60,f-a	(R)	<i>irr=t sm.wt [hr] rd.wy=t</i>	You do movements upon your two feet,
1,60,b	(M)	<i>n ir.n=t sm.wt sh[d]</i>	you do not do movements which are upside down.
1,60,c	(R)	<i>prr=t &lt;r&gt; hr.yw-ib n.w t3</i>	You go forth to those who are in the midst of the land,
1,60,d	(M)	<i>n pr.n=t m r.t r inb</i>	you do not go forth from the jaw to the wall
1,60,e	(M)	<i>whn.n=t inb.wt</i>	after you overthrew the fences,
1,61,a	(R)	<i>h3.t sp sn.w pr=t ir.t.n n=t ntr.w=t niw.tyw</i>	which are behind, which are behind your house, which your city gods made for you.
1,61,b	(R)	<i>iw=t w<sup>c</sup>b.ti sp sn.w</i>	You are pure, you are pure,
1,61,c	(R)	<i>nh r<sup>c</sup></i>	while Re lives.
1,61,d	(R)	<i>[i]w=t w<sup>c</sup>b.ti</i>	You are pure,
1,61-62,e-a	(R)	<i>h3.t=t [m r]b.w</i>	your forepart is in purification,
1,62,b	(R)	<i>ph.wy=t m trwr.w</i>	your hindquarters are in cleanness.
1,62,c	(M)	<i>iw {m} s.wt sw<sup>c</sup>b(.w) n=k</i>	The seats are purified for you
1,62,f-g	(X)	-	
1,62,d	(R)	<i>m hsmn m sntr</i>	with natron, with incense,
1,62-63,e-a	(R)	<i>irt.t hpw</i>	the milk of Apis,
1,63,b	(R)	<i>hnk.t tnm</i>	the beer of the beer god.

Spell 22 follows

#### Amino-acid code

RMRRR-R-RMRMMRRRRRRM--RRR

### Appendix 3.20.2. B1P

1,58,b	(R)	<i>h3 wsir spi pn</i>	Ho, the Osiris, this <i>spi</i> ,
1,58,c	(K)	<i>iwi ir=k</i>	who came towards you,
1,58,d	(R)	<i>pr=k r p.t</i>	may you go forth to the sky.
1,58-59,e-a	(R)	<i>ts.t(w) n=k m3k.t r gs r<sup>c</sup> m-m ntr.w</i>	A ladder to the side of Re is knotted together even for you among the gods,
1,59,b	(M)	<i>shr(.w) n=k isd.wt itr.w</i>	the pestilence of the river is even overthrown for you.

1,59,c	(R)	<i>h3 wsir spi pn</i>	ho, the Osiris, this <i>spi</i> ,
1,59,d	(N)	<i>swr=k mw im=s</i>	may you drink the water from it.
1,59,e	(R)	<i>h3 wsir spi pn</i>	Ho, the Osiris, this <i>spi</i> .
1,59-60,f-a	(R)	<i>irr=k šm.t hr rd.wy=k</i>	You do movements upon your two feet,
1,60,b	(K)	<i>nn ir=k šm.t šhd.ti</i>	you will not do movement which will be upside down.
1,60,c	(M)	<i>pr=k r r hr.yw-ib n.w t3</i>	May you go forth to the mouth of those who are in the midst of the land,
1,60,d	(R)	<i>n pr.n=k r w<sup>c</sup>r.yt inb</i>	you do not go forth to the bank of the wall,
1,60,e	(R)	<i>whn.n=k inb.wt=k</i>	after you overthrew your fences,
1,61,a	(R)	<i>h3.t sp sn.w pr=k ir.t.n n=k ntr.w=k niw.tyw</i>	which are behind, which are behind your house, which your city gods made for you.
1,61,b	(R)	<i>iw=k w<sup>c</sup>b.ti sp sn.w</i>	You are pure, you are pure,
1,61,c	(R)	<i>nh r<sup>c</sup></i>	while Re lives.
1,61,d	(N)	<i>iw=k w<sup>c</sup>b.ti sp sn.w</i>	You are pure, you are pure,
1,61-62,e-a	(R)	<i>h3.t=k m<sup>c</sup>b.w</i>	your forepart is in purification,
1,62,b	(R)	<i>ph.wy=k m twri</i>	your hindquarters are in cleanness.
1,62,c	(K)	<i>iw s.t sw3b=k</i>	the seat which you purify
1,62,f-g	(X)	-	
1,62,d	(M)	<i>m hsmn bd m sntr</i>	with hesmen and bed natron, with incense,
1,62-63,e-a	(R)	<i>irt.t hpwy</i>	the milk of Apis,
1,63,b	(R)	<i>hnk.t tnm</i>	the beer of the beer god.

Spell 22 follows

Amino-acid code

RKRRMRNRRKMRRRRRNRRK--MRR

Appendix 3.20.3. B6C

1,58,b	(R)	<i>h3 wsir h3-nht pn</i>	Ho, the Osiris, this <i>h3-nht</i> ,
1,58,c	(L)	<i>iwi in r=k</i>	who came by your mouth,
1,58,d	(R)	<i>pr=k r p.t</i>	may you go forth to the sky.
1,58-59,e-a	(R)	<i>ts.t(w) n=k m3k.t r gs r<sup>c</sup> m-m ntr.w</i>	A ladder to the side of Re is knotted together even for you among the gods,
1,59,b	(R)	<i>[h3r(.w)] n=k izd.wt itr.w</i>	the pestilence of the river is even driven away for you.
1,59,c	(M)	<i>h3 h3-nht pn</i>	Ho, this <i>h3-nht</i> ,
1,59,d	(R)	<i>swr=k mw im=sn</i>	may you drink the water from them.
1,59,e	(R)	<i>h3 wsir h3-nht pn</i>	Ho, the Osiris, this <i>h3-nht</i> ,
1,59-60,f-a	(N)	<i>irr=k šm.t hr rd.wy[=k]</i>	You do movement upon your two feet,
1,60,b	(L)	<i>n ir.n=k šm.t sdh</i>	you do not do movement which is hidden.
1,60,c	(R)	<i>pr=k &lt;r&gt; hr.yw-ib n.w t3</i>	You go forth to those who are in the midst of the land,
1,60,d	(K)	<i>n pr.n=k r w<sup>c</sup>r.t r inb</i>	you do not go forth to the bank, to the wall
1,60,e	(R)	<i>whn.n=k inb.wt=k</i>	after you overthrew your fences,
1,61,a	(R)	<i>h3.t sp sn.w pr=k ir.t.n n &lt;=k&gt;</i>	which are behind, which are behind your house,

		<i>ntr. w=k niw.tyw</i>	which your city gods made for you.
l,61,b	(R)	<i>iw=k w<sup>c</sup>b.ti sp sn.w</i>	You are pure, you are pure,
l,61,c	(R)	<i>ḥnh r<sup>c</sup></i>	while Re lives.
l,61,d	(N)	<i>iw=k w<sup>c</sup>b.ti sp sn.w</i>	You are pure, you are pure,
l,61-62,e-a	(R)	<i>ḥz.t=k m <sup>c</sup>b.w</i>	your forepart is in purification,
l,62,b	(R)	<i>ph.wy=k m twr</i>	your hindquarters are in cleanness.
l,62,c	(R)	<i>iw {[i]w} s.w[.t] sw<sup>c</sup>b.t(i)</i>	The seats are purified,
l,62,f-g	(X)	-	
l,62,d	(R)	<i>m ḥsmn m sntr</i>	with natron, with incense,
l,62-63,e-a	(R)	<i>irt.t ḥp</i>	the milk of Apis,
l,63,b	(R)	<i>ḥnk.t tnm</i>	the beer of the beer god.

*Spell 22 follows*

Amino-acid code

RLRRRMRRNLRKRRRRNRRR--RRR

Appendix 3.20.4. B4C

l,58,b	(R)	<i>h3 wsir s3.t-ḥd-ḥtp tn</i>	Ho, the Osiris, this <i>s3.t-ḥd-ḥtp</i> ,
l,58,c	(I)	<i>iw.t=t</i>	may you come,
l,58,d	(R)	<i>pr=t &lt;r&gt; p.t</i>	may you go forth to the sky.
l,58-59,e-a	(R)	<i>ts.t(w) n=t m3k.t r gs r<sup>c</sup> m-m ntr.w</i>	A ladder to the side of Re is knotted together even for you among the gods,
l,59,b	(R)	<i>[ḥsr(.w) n=t i3d.wt itr.w]</i>	the pestilence of the river is even driven away for you.
l,59,c	(R)	<i>[h3 wsir] s3.t-ḥd-ḥtp tn</i>	Ho, the Osiris, this <i>s3.t-ḥd-ḥtp</i> ,
l,59,d	(N)	<i>swr=k mw im=s</i>	may you drink the water from it.
l,59,e	(R)	<i>h3 wsir s3.t-ḥd-ḥtp tn</i>	Ho, the Osiris, this <i>s3.t-ḥd-ḥtp</i> .
l,59-60,f-a	(R)	<i>irr=t šm.wt ḥr rd.wy=t</i>	You do movements upon your two feet,
l,60,b	(R)	<i>n ir=t šm.t s[hd]</i>	you will not do movement which is upside down.
l,60,c	(R)	<i>[prr=t &lt;r&gt; ḥr.yw-ib n.w t3]</i>	You go forth to those who are in the midst of the land,
l,60,d	(R)	<i>[n pr.n=t r w<sup>c</sup>]r.t inb</i>	you do not go forth to the bank of the wall,
l,60,e	(R)	<i>whn.n=k inb.wt=k</i>	after you overthrew your fences,
l,61,a	(R)	<i>ḥz(.t) sp sn.w pr=k ir.t.n n=k ntr.w=k niw.tyw</i>	which are behind, which are behind your house, which your city gods made for you.
l,61,b	(R)	<i>iw=k w<sup>c</sup>b.t(i) sp sn.w</i>	You are pure, you are pure,
l,61,c	(R)	<i>ḥnh r<sup>c</sup></i>	while Re lives.
l,61,d	(R)	<i>iw=k w<sup>c</sup>b.t(i)</i>	You are pure,
l,61-62,e-a	(R)	<i>ḥz.t=k m <sup>c</sup>b.w</i>	your forepart is in purification,
l,62,b	(R)	<i>[ph.wy=k m twr]</i>	your hindquarters are in cleanness.
l,62,c	(R)	<i>[iw s.wt sw<sup>c</sup>b.t(i)]</i>	The seats are purified
l,62,f-g	(X)	-	
l,62,d	(R)	<i>[m ḥsm]n m sntr</i>	with natron, with incense,
l,62-63,e-a	(R)	<i>irt(.t) ḥp</i>	the milk of Apis,

l,63,b (R) *ḥnk.t tnm* the beer of the beer god.  
 Spell 22 follows

Amino-acid code

RIRRRRRRRRRRRRRRRRRRR--RRR

Appendix 3.20.5. MC105

l,58,b-c	(X)	-	
l,58,d	(N)	<i>pr.t r=ṯ r p.t</i>	Go forth to the sky!
l,58-59,e-a	(N)	<i>ṯs.t(w) n=ṯ mṣk.t r gs r<sup>c</sup></i>	A ladder to the side of Re is knotted together even for you,
l,59,b	(N)	<i>ḥsr.t(w) n=ṯ iṣd.(w)t ir.t itr.w</i>	the pestilence which is attached to the river is even driven away for you.
l,59,c	(X)	-	
l,59,d	(M)	<i>swr.t(w) mw im=s</i>	may the water from it be drunk.
l,59,e	(X)	-	
l,59-60,f-a	(M)	<i>in irr=ṯ šm[.t hr] rd.wy[=ṯ]</i>	Do you do movement upon your two feet?
l,60,b	(I)	<i>in i.[ir]r.t šm.t šhd</i>	Is that which she does movement which is upside down?
l,60,c	(K)	<i>prr.t &lt;r&gt; ḥr.yw-ib n.w tṣ</i>	She who goes forth to those who are in the midst of the land,
l,60,d	(L)	<i>n pr n=ṯ ṣr.wt inb.w</i>	the jaws of the walls did not go forth for you,
l,60,e	(K)	<i>whn=ṯ inb.wt=ṯ</i>	while you overthrow your fences,
l,61,a	(M)	<i>ḥṣ=ṯ sp sn.w i.irr.t n=ṯ nṯr.w nṯw.tyw</i>	behind you, behind you, that which the city gods make for you.
l,61,b	(N)	<i>i(w)=ṯ w<sup>c</sup>b.t(i) iw=ṯ w<sup>c</sup>b.t(i)</i>	You are pure, you are pure
l,61,c	(R)	<i>ṣnh r<sup>c</sup></i>	while Re lives.
l,61,d	(R)	<i>i(w)=ṯ w<sup>c</sup>b.t(i)</i>	You are pure,
l,61-62,e-a	(R)	<i>ḥṣ.t=ṯ m ṣb.w</i>	your forepart is in purification,
l,62,b	(R)	<i>ph.wy=ṯ m ṯwr</i>	your hindquarters are in cleanness.
l,62,c	(N)	<i>iw s.t=ṯ sw<sup>c</sup>b.t(i)</i>	Your seat is purified
l,62,f-g	(X)	-	
l,62,d	(R)	<i>m ḥsmn m sn{n}ṯr</i>	with natron, with incense,
l,62-63,e-a	(M)	<i>m ir(.t)=ṯ ḥpwy</i>	with your milk of Apis,
l,63,b	(R)	<i>m ḥnk.t tnm</i>	with the beer of the beer god.

Spell 22 follows

Amino-acid code

--NNN-M-MIKLKMNRRRRN--RMR

Appendix 3.20.6. T9C

l,58-59,e	(X)	-	
l,59-60,f-a	(R)	<i>irr=k šm.wt ḥr rd.wy=k</i>	You do movements upon your two feet,
l,60,b	(R)	<i>n ir=k šm.t i.šhdhd.t</i>	you will not do movement which is upside down.

l,60,c	(L)	<i>prr=k &lt;r&gt; ḥr.yw-ib t3</i>	You go forth to those who are in the midst of the land,
l,60,d	(I)	<i>n pr n=k r̄r.t inb.w</i>	the jaw of the walls did not go forth for you,
l,6,e	(L)	<i>whn=k inb.t=k</i>	while you overthrow your fence,
l,61,a	(K)	<i>ḥ3=k sp sn.w i.ir.t.n n=k ntr̄.w niw.tyw</i>	behind you, behind you, that which the city gods have made for you.
l,61,b	(N)	<i>i(w)=k w̄b.t(i) i(w)=k w̄b.t(i)</i>	You are pure, you are pure,
l,61,c	(R)	<i>r̄nh r̄</i>	while Re lives.
l,61,d	(R)	<i>i(w)=k i.w̄b.t(i)</i>	You are pure,
l,61-62,e-a	(R)	<i>ḥ3.t=k m̄ b.w</i>	your forepart is in purification,
l,62,b	(M)	<i>ph̄.wy=k m̄ ntr̄(.w)</i>	your hindquarters are in incense.
l,62,c	(N)	<i>iw̄ s.t=k sw̄b.t(i)</i>	Your seat is purified,
l,62,f-g	(X)	-	
l,62,d	(R)	<i>m̄ ḥsmn m̄ sntr̄</i>	with natron, with incense,
l,62-63,e-a	(N)	<i>m̄ ir̄.t ḥpw</i>	with the milk of Apis,
l,63,b	(R)	<i>m̄ ḥnk̄.t tnm</i>	with the beer of the beer god.

Spell 22 follows

Amino-acid code

-----RRLILKNRRRMN--RNR

Appendix 3.20.7. T1L

l,58,b-c	(X)	-	
l,58,d	(N)	<i>pr r=k r p[.t]</i>	Go forth to the sky!
l,58-59,e-a	(N)	<i>[ṯs.t(w) n=k] m3k̄.t r gs r̄</i>	A ladder to the side of Re is knotted together even for you,
l,59,b	(N)	<i>ḥ[s]r[.t(w)] n=k [i3d.(w)t ir̄.t itr̄.w]</i>	the pestilence which is attached to the river is even driven away for you.
l,59,c	(X)	-	
l,59,d	(R)	<i>swr[=k] mw [i]m=s</i>	may you drink the water from it.
l,59,e	(X)	-	
l,59-60,f-a	(N)	<i>[ir̄]r=k šm̄.t ḥr rd[.wy]=k</i>	You do movement upon your two feet,
l,60,b	(R)	<i>nn [ir̄=k] šm̄.t i.shdhd</i>	you will not do movement which is upside down.
l,60,c	(I)	<i>pr r=k r ḥr.y[w]-ib [n.w t3]</i>	Go forth to those who are in the midst of the land,
l,60,d	(H)	<i>[n pr.n]=k r̄ r̄r.t in.w</i>	you did not go forth to the jaw of Inu
l,60,e	(R)	<i>wh[n].n=k [inb.w]t[=k]</i>	after you overthrew your fences,
l,61,a	(L)	<i>ḥ3.t ḥ[i].t ḥr pr=k ir̄.t.n n=k ntr̄[.w=k] niw.t</i>	which are behind, which were struck under your house, which your gods of the city have made for you.
l,61,b	(M)	<i>i(w)=k w̄b sp sn.w</i>	You are pure, you are pure,
l,61,c-d	(X)	-	
l,61-62,e-a	(M)	<i>ḥ3.t m̄ b.w</i>	the forepart is in purification,
l,62,b	(R)	<i>[ph̄.wy]=k m̄ [twr]</i>	your hindquarters are in cleanness,

l,62,c	(L)	<i>m s.wt[=k] w<sup>c</sup>b.t(i)</i>	as your seats are pure,
l,62,f	(M)	<i>ʕnh [r<sup>c</sup>]</i>	while Re lives.
l,62,g	(M)	<i>w<sup>c</sup>b.t w<sup>c</sup>b=k</i>	Your purity is purified,
l,62,d	(N)	<i>m ḥsmn m [bd] m snṯr</i>	with hesmen natron, with bed natron, with incense,
l,62-63,e-a	(N)	<i>m irt.t ḥp</i>	with the milk of Apis,
l,63,b	(N)	<i>ḥnḳ.t tmwr</i>	beer of the beer god.

Spell 22 follows

Amino-acid code

--NNN-R-NRIHRLM--MRLMMNNN

Appendix 3.20.8. BH5C

l,58,b-c	(X)	-	
l,58,d	(N)	<i>pr r=k r p.t</i>	Go forth to the sky!
l,58-59,e-a	(M)	<i>ts.t(w) n=k mṣḳ.t r p.t r gs r<sup>c</sup></i>	A ladder to the sky, to the side of Re is knotted together even for you,
l,59,b	(K)	<i>shn(.w) n=k iṣd.wt ḥṣ.t itr.w</i>	the pestilence which is around the river is even enclosed for you.
l,59,c	(X)	-	
l,59,d	(R)	<i>swr=k mw im=sn</i>	may you drink the water from them.
l,59,e	(X)	-	
l,59-60,f-a	(N)	<i>irr=k šm.t ḥr rd.wy=k</i>	You do movement upon your two feet,
l,60,b	(R)	<i>n ir=k šm.t shd.t</i>	you will not do movement which is upside down.
l,60,c	(R)	<i>prr=k r ḥr.yw-ib n.w tṣ</i>	You go forth to those who are in the midst of the land,
l,60,d	(G)	<i>nn pr n=k r ʕr[.t] inb</i>	there is none who went forth to the jaw of the wall for you.
l,60,e	(I)	<i>iw whn.n=k inb.wt</i>	You overthrew the fences,
l,61,a	(I)	<i>ḥṣ(.t)</i>	which is behind.
l,61,b	(R)	<i>iw=k w<sup>c</sup>b.t(i) sp sn.w</i>	You are pure, you are pure,
l,61,c	(R)	<i>ʕnh r<sup>c</sup></i>	while Re lives.
l,61,d	(R)	<i>iw=k w<sup>c</sup>b.t(i)</i>	You are pure,
l,61-62,e-a	(R)	<i>ḥṣ.t=k m ʕb.w</i>	your forepart is in purification,
l,62,b	(R)	<i>ph(.wy)=k m ṯwr</i>	your hindquarters are in cleanness,
l,62,c	(I)	<i>m s.t sw<sup>c</sup>b=k</i>	as the seat which you purify
l,62,f-g	(X)	-	
l,62,d	(N)	<i>m ḥsmn m bd m snṯr</i>	with hesmen natron, with bed natron, with incense,
l,62-63,e-a	(N)	<i>m irt.t ḥpw</i>	with the milk of Apis,
l,63,b	(N)	<i>ḥnḳ.t tmmt</i>	beer of the beer god.

Spell 22 follows

Amino-acid code

--NMK-R-NRRGIIRRRRI--NNN

## Appendix 3.21. Spell 22

### Appendix 3.21.1. B3Bo

l,63,c	(R)	<i>rp.yt n.t mnḥ ḥsr.t ḏw.t</i>	An image of wax, which dispels evil.
l,63-64,d-a	(M)	<i>drp[.n ṯ]w tfn.t sꜣ.t rꜥ m rdi.t.n n=s ṯ=s rꜥ</i>	Tefnout, the daughter of Re, has fed you with that which her father Re has given to her,
l,64,b	(M)	<i>rdi.n n=ṯ in.t t m ḳrs.t ṯ=s wsir</i>	the valley gave bread to you from the burial of her father Osiris.
l,64-65,c-a	(R)	<i>psh rꜥ m ḥ.t ndm(.t)</i>	Re bites in something sweet,
l,65,b	(R)	<i>didī=f n=ṯ st</i>	and he gives it to you.
l,65,c	(M)	<i>ḥmt=ṯ r p.t ḥr rꜥ n.t ṯ mh(.w) snḥ</i>	Your three to the sky with Re, are of bound Lower Egyptian barley.
l,65,d	(R)	<i>f[d.w]=ṯ r tꜣ ḥr gbb nt ṯ mh(.w) ibw</i>	Your four are to the land with Geb, are of Lower Egyptian barley of Ibou.
l,66,a	(R)	<i>nd.ty=s n n=ṯ</i>	Their two protectresses are yours,
l,66,b	(M)	<i>sh.t ḥtp didī=sny m-bꜣḥ=ṯ</i>	and the field of offerings which they place in front of you.
l,66,c	(R)	<i>ḥꜣ ḏḥwty-nḥt tn</i>	Ho, this <i>ḏḥwty-nḥt</i> ,
l,66,d	(R)	<i>pr=ṯ m {m} hrw</i>	may you go forth in the day,
l,66-67,e-a	(R)	<i>sh̄m=ṯ &lt;m&gt; rd.wy=ṯ ḏwꜣ sp sn.w</i>	may you have power <in> your two legs of the morning, of the morning.
l,67,b	(X)	-	
l,67,d	(R)	<i>sh̄m=ṯ m [r]d.wy=ṯ ḥft tkꜣ</i>	May you have power in your two legs in front of the flame.
l,67,e	(X)	-	
l,68,a	(M)	<i>sh̄m=ṯ m rd.wy=ṯ m tr m wnw.t nb.t mrr.t=ṯ pr.t im=s</i>	May you have power in your two legs in the season, in every hour in which you love going forth.
l,68,b	(X)	-	
l,68,c	(R)	<i>sh̄m=ṯ m rd.wy=ṯ m ḏꜣḏꜣ.t nb.t</i>	May you have power in your two legs in every tribunal,
l,69,a	(R)	<i>m r(ꜣ)-[.wy] nb</i>	in every court.
l,69,b	(X)	-	
l,69,c	(R)	<i>sh̄m=ṯ m [r]d.wy=ṯ m bw nb</i>	May you have power in your two legs in every place,
l,69,d	(R)	<i>mrr.w ib[=ṯ p]r.t im m nw nb</i>	where your heart loves going forth at any time.

Spell 23 follows

#### Amino-acid code

RMMRRMRRMRRR-R-M-RR-RR

### Appendix 3.21.2. B1P

l,63,c	(R)	<i>rp.yt n.t mnḥ ḥsr.t ḏw.t</i>	An image of wax, which dispels evil.
l,63-64,d-a	(K)	<i>drp ṯw tfnw.t sꜣ.t rꜥ m rdi.t.n=s n ṯ=s n rꜥ</i>	Tefnout, the daughter of Re, feeds you even with that which she gave to her father, to Re,

1,64,b	(K)	<i>rdi n=k in.t t m krs di it=s wsir</i>	the valley gave bread to you from the burial which her father Osiris was given.
1,64-65,c-a	(R)	<i>psh r<sup>c</sup> m h.t ndm(.t)</i>	Re bites in something sweet,
1,65,b	(R)	<i>didi=f n=k st</i>	and he gives it to you.
1,65,c	(K)	<i>hmt=k hr.w hr r<sup>c</sup> n.t it-mh(.w)=sn snh</i>	Your three are the upper part with Re, their Lower Egyptian barley is of binding.
1,65,d	(R)	<i>fdt=k r t3 hr gbb nt it mh(.w) ibw</i>	Your four are to the land with Geb, are of Lower Egyptian barley of Ibou.
1,66,a	(R)	<i>nd.ty=sn n=k</i>	Their two protectresses are yours,
1,66,b	(R)	<i>sh.ty htp.w didi=s m-b3h=k</i>	and the two fields of offerings which it places in front of you.
1,66,c	(N)	<i>h3 wsir spi pn</i>	Ho, the Osiris, this <i>spi</i> ,
1,66,d	(R)	<i>pr=k m hrw</i>	may you go forth in the day,
1,66-67,e-a	(R)	<i>sh̄m=k m rd.wy=k dw3 sp sn.w</i>	may you have power in your two legs of the morning, of the morning.
1,67,b	(R)	<i>h3 wsir spi pn</i>	Ho, the Osiris, this <i>spi</i> ,
1,67,d	(R)	<i>sh̄m=k m rd.wy=k hft tk3</i>	May you have power in your two legs in front of the flame.
1,67,e	(M)	<i>wsir spi pn</i>	the Osiris, this <i>spi</i> ,
1,68,a	(K)	<i>sh̄m=k m rd.wy=k r tr nb mrr=k pr.t im m wnw.t nb[.t]</i>	may you have power in your two legs at every season where you love going forth, in every hour.
1,68,b	(R)	<i>h3 wsir spi pn</i>	Ho, the Osiris, this <i>spi</i> ,
1,68,c	(R)	<i>sh̄m=k m {m} rd.wy=k m d3d3.t nb.t</i>	May you have power in your two legs in every tribunal,
1,69,a	(R)	<i>m r(z)-<sup>c</sup>.wy nb</i>	in every court.
1,69,b	(M)	<i>wsir spi pn</i>	The Osiris, this <i>spi</i> ,
1,69,c	(R)	<i>sh̄m=k m rd.wy=k m bw nb</i>	May you have power in your two legs in every place,
1,69,d	(R)	<i>mrr.w ib=k pr.t im m nw nb</i>	where your heart loves going forth at any time.

*Spell 23 follows*

Amino-acid code

RKKRRKRRRRNRRRRMKRRRMRR

Appendix 3.21.3. B6C

1,63,c	(R)	<i>rp.yt n.t mnh hsr.t dw.t</i>	An image of wax, which dispels evil.
1,63-64,d-a	(R)	<i>drp tw tfn.t sz.t r<sup>c</sup> m rdi.t.n=s n it=s r<sup>c</sup></i>	Tefnout, the daughter of Re, feeds you with that which she gave to her father Re,
1,64,b	(R)	<i>di n=k in.t t m krs it=s [ws]ir</i>	while the valley gives bread to you from the burial of her father Osiris.
1,64-65,c-a	(R)	<i>psh r<sup>c</sup> m h.t ndm(.t)</i>	Re bites in something sweet,
1,65,b	(R)	<i>didi=f n=k st</i>	and he gives it to you.
1,65,c	(L)	<i>hmt=k hr p.t hr r<sup>c</sup> n.t it mh(.w) snh</i>	Your three upon the sky with Re, are of bound Lower Egyptian barley.

1,65,d	(N)	<i>fd.w=k r t3 hr gbb n it mh(.w)</i> <i>ibw</i>	Your four are to the land with Geb, are of Lower Egyptian barley of Ibou.
1,66,a	(R)	<i>nd.ty=sn n=k</i>	Their two protectresses are yours,
1,66,b	(R)	<i>sh.ty htp.w didi=s m-b3h=k</i>	and the two fields of offerings which it places in front of you.
1,66,c	(N)	<i>h3 wsir h3-nht pn</i>	Ho, the Osiris, this <i>h3-nht</i> ,
1,66,d	(R)	<i>pr=k m hrw</i>	may you go forth in the day,
1,66-67,e-a	(N)	<i>sh̄m=k m rd.wy=k</i>	may you have power in your two legs.
1,67,b-e	(X)	-	
1,68,a	(L)	<i>m [tr] nb mrr=k im m wnw.t</i> <i>nb(.t)</i>	in every season where you love, in every hour.
1,68,b	(R)	<i>h3 wsir h3-nht pn</i>	Ho, the Osiris, this <i>h3-nht</i> ,
1,68,c	(X)	<i>sh̄m=k &lt;m&gt; rd.wy=k</i>	May you have power in your two legs,
1,69,a-b	(X)	-	
1,69,c	(M)	<i>m bw nb</i>	in every place,
1,69,d	(R)	<i>mrr ib=k pr[.t] im m nw nb</i>	where your heart loves going forth at any time.

*Spell 23 follows*

Amino-acid code

RRRRRLNRRNRN---LR---MR

**Appendix 3.21.4. B4C**

1,63,c	(R)	<i>rp.yt n.t mn̄h hsr.t dw.t</i>	An image of wax, which dispels evil.
1,63-64,d-a	(R)	<i>drp tn tfn.t s3.t r̄ m [rdi.t.n=s</i> <i>n it=s r̄]</i>	Tefnout, the daughter of Re, feeds you even with that which she gave to her father Re,
1,64,b	(L)	<i>[di n=̄ in.t t m] krs it wsir</i>	while the valley gives bread to you from the burial of the father Osiris.
1,64-65,c-a	(R)	<i>psh r̄ m h.t nd̄m(.t)</i>	Re bites in something sweet,
1,65,b	(R)	<i>didi=f n=̄ st</i>	and he gives it to you.
1,65,c	(I)	<i>h̄mt=̄ r hr(.w) hr r̄ n it mh(.w)</i>	Your three are upwards with Re, of bound Lower Egyptian barley.
1,65,d	(N)	<i>ifdt=k r t3 hr [gbb n it mh(.w)</i> <i>ibw]</i>	Your four are to the land with Geb, are of Lower Egyptian barley of Ibou.
1,66,a	(R)	<i>[nd.ty=sn n=̄]</i>	Their two protectresses are yours,
1,66,b	(K)	<i>[sh.t htp] sp sn.w didi=s m-b3h</i>	and the field of offerings, the field of offerings, which it places in front.
1,66,c	(N)	<i>h3 wsir s3.t-hd-htp tn</i>	Ho, the Osiris, this <i>s3.t-hd-htp</i> ,
1,66,d	(R)	<i>pr=̄ m hrw</i>	may you go forth in the day,
1,66-67,e-a	(R)	<i>sh̄m=̄ m rd.wy=̄ dw3 sp sn.w</i>	may you have power in your two legs of the morning, of the morning.
1,67,b	(R)	<i>h3 wsir s3.t-hd-htp tn</i>	Ho, the Osiris, this <i>s3.t-hd-htp</i> ,
1,67,d	(R)	<i>sh̄m=̄ [m rd.wy=̄ hft tk3]</i>	May you have power in your two legs in front of the flame.
1,67,e	(K)	<i>[h3 wsir s3.t-hd-htp tn]</i>	Ho, the Osiris, this <i>s3.t-hd-htp</i> ,
1,68,a	(I)	<i>[sh̄m=̄ m rd.wy=̄] m tr nb m</i>	May you have power in your two legs in every

		<i>wnw.t nb.t mrr(.t)=t</i>	season, in every hour, which you love.
1,68,b	(R)	<i>h3 wsir s3.t-ḥd-ḥtp tn</i>	Ho, the Osiris, this <i>s3.t-ḥd-ḥtp</i> ,
1,68,c	(M)	<i>sh̄m rd.wy=t̄ m d3d3.t</i>	May your two legs have power in the tribunal,
1,69,a	(M)	<i>m r(3) pr nb</i>	in the gate of every house.
1,69,b	(K)	<i>h3 wsir [s3.t-ḥd-ḥtp tn]</i>	Ho, the Osiris, this <i>s3.t-ḥd-ḥtp</i> ,
1,69,c	(R)	<i>[sh̄m=t̄ m rd.wy=t̄ m bw nb]</i>	May you have power in your two legs in every place,
1,69,d	(R)	<i>[mrr ib=t̄ pr.t] im m nw nb</i>	where your heart loves going forth at any time.

Spell 23 follows

Amino-acid code

RRLRRINRKNRRRRKIRMMKRR

Appendix 3.21.5. MC105

1,63,c	(R)	<i>rp.yt n.t mnḥ ḥsr.t ḏw.t</i>	An image of wax, which dispels evil.
1,63-64,d-a	(L)	<i>drp tn tfn.t s3.t r̄ m rdi.t.n n=s it</i>	Tefnout, the daughter of Re, feeds you even with that which the father has given to her.
1,64-69,b-d	(X)	-	

End of last line of top

Amino-acid code

RL-----

Appendix 3.21.6. T9C

1,63,c	(M)	<i>ip.t n.t mnḥ ḥsr.t ḏw.t</i>	An image of wax, which dispels evil.
1,63-64,d-a	(I)	<i>drp tw tfn.t s3.t r̄ m rdi.t.n n=s it=s r̄ {r̄}</i>	Tefnout, the daughter of Re, feeds you even with that which her father Re has given to her,
1,64,b	(I)	<i>rdi n=k in.t t m k̄rsw.w it=s wsir</i>	the valley gave bread to you from the coffins of her father Osiris,
1,64-65,c-a	(M)	<i>r psh̄ r̄ m ih̄.t nd̄m(.t)</i>	as Re bites in something sweet,
1,65,b	(N)	<i>did̄i=f n=k</i>	which he gives to you.
1,65,c	(H)	<i>ḥmt=k r ḥr(.w) ḥ(r) r̄</i>	Your three are upward with Re,
1,65,d	(M)	<i>n st it mḥ(.w) ibw</i>	it is of Lower Egyptian barley of Ibou.
1,66,a	(N)	<i>nd̄.ty nd̄=sn n=k st</i>	The two protectresses, they protect it for you,
1,66,b	(N)	<i>sh̄.ty ḥtp.w did̄i=sn m-b3ḥ=k</i>	the two fields of offerings, which they place in front of you.
1,66,c	(X)	-	
1,66,d	(R)	<i>pr=k m hrw</i>	May you go forth in the day,
1,66-67,e-a	(N)	<i>sh̄m=k m rd.wy=k</i>	may you have power in your two legs.
1,67,b	(X)	-	
1,67,d	(R)	<i>sh̄m=k m rd.wy=k ḥft tk3</i>	May you have power in your two legs in front of the flame.
1,67,e	(X)	-	
1,68,a	(H)	<i>sh̄m=k m rd.wy=k</i>	May you have power in your two legs.
1,68-69,d	(X)	-	

Spell 23 follows

Amino-acid code

MIIMNHMNN-RN-R-H-----

Appendix 3.21.7. T1L

1,63,c	(R)	<i>rp.yt n(.t) mnḥ [hs]r.t ḏw.t</i>	An image of wax, which dispels evil.
1,63-64,d-a	(H)	<i>drp t[w tfn.t sʒ.t rꜥ m rdi.t.n n=s ït rꜥ</i>	Tefnout, the daughter of Re, feeds you even with that which the father Re has given to her,
1,64,b	(R)	<i>dī n=k in.t t m ḳrs i[t=s] wsir</i>	while the valley gives bread to you from the burial of her father Osiris.
1,64-65,c-a	(R)	<i>p[sh] rꜥ m ḥ.t nḏm(.t)</i>	Re bites even in something sweet,
1,65,b	(N)	<i>didī=f n=k</i>	which he gives to you.
1,65,c	(G)	<i>ḥ[m]t=k r ḥr [p.t] ḥr rꜥ n s.t bty sꜥḥ</i>	Your three are up the sky with Re, it is of noble emmer.
1,65,d	(K)	<i>ifdt[=k] r tʒ ḥr gbb n st bty ibw</i>	Your four are to the land with Geb, it is of emmer of Ibou.
1,66,a	(N)	<i>nḏ.ty nḏ=sn n=k st</i>	The two protectresses, they protect it for you,
1,66,b	(N)	<i>sh.ty [ḥtp].w didī=sn m-bʒḥ=k</i>	the two fields of offerings, which they place in front of you.
1,66,c	(R)	<i>ḥʒ imʒw pn</i>	Ho, this <i>imʒw</i> .
1,66,d	(M)	<i>pr m[=k] m hrw</i>	Go forth with you in the day,
1,66-67,e-a	(R)	<i>sh̄m=k m rd.wy=k dwʒ sp sn.w</i>	may you have power in your two legs of the morning, of the morning.
1,67,b	(X)	-	
1,67,d	(R)	<i>sh̄m=k m rd.wy=k ḥft tkʒ</i>	May you have power in your two legs in front of the flame.
1,67,e	(X)	-	
1,68,a	(G)	<i>sh̄m=k m rd[.wy=k] m tr [nb] sh̄m rd.wy=k m wnw.wt nb.(w)t</i>	May you have power in your two legs in every season, may your two legs have power in all the hours.
1,68,b	(X)	-	
1,68,c	(R)	<i>sh̄m=k m rd.wy=k m ḏʒ.t [nb].t</i>	May you have power in your two legs in every tribunal,
1,69,a	(K)	<i>sh̄m=k m rd.wy=k m r(ʒ)-ꜥry</i>	May you have power in your two legs in the gate.
1,69,b-d	(X)	-	

Spell 23 follows

Amino-acid code

RHRRNGKNNRMR-R-G-RK---

Appendix 3.21.8. BH5C

1,63,c	(R)	<i>rp.t n.t mnḥ ḥsr.t ḏw.t</i>	An image of wax, which dispels evil.
1,63-64,d-a	(G)	<i>drp t[w tfn.t sʒ.t rꜥ m rdi.t=s</i>	Tefnout, the daughter of Re, feeds you even

		<i>n ït r<sup>c</sup></i>	with that which she gave to the father Re.
1,64,b	(X)	-	
1,64-65,c-a	(R)	<i>psh r<sup>c</sup> m h.t ndm(.t)</i>	Re bites even in something sweet,
1,65,b	(M)	<i>rdi=f n=k st</i>	he gave it to you.
1,65,c-d	(X)	-	
1,66,a	(M)	<i>nd.ty r<sup>c</sup> nd=k st</i>	The two protectresses of Re, may you protect it,
1,66,b	(L)	<i>sh.t sh.t htp di=f st m-bzh=k</i>	the weave and the field of offering, may he place it in front of you.
1,66,c-d	(X)	-	
1,66-67,e-a	(M)	<i>sh.m ib=k dwz sp sn.w</i>	May your heart have power of the morning, of the morning.
1,67,b	(X)	-	
1,67,d	(R)	<i>sh.m=k m rd.wy=k hft tkz</i>	May you have power in your two legs in front of the flame.
1,67,e	(X)	-	
1,68,a	(E)	<i>sh.m=k m rd.wy=k m [t]r nb m wny.wt</i>	May you have power in your two legs in every season, in the hours.
1,68,b	(X)	-	
1,68,c	(K)	<i>sh.m=k m dz.t nb.t</i>	May you have power in every tribunal,
1,69,a	(L)	<i>m r.y nb</i>	in every gate.
1,69,b	(X)	-	
1,69,c	(K)	<i>sh.m[=k] m rd.wy=k</i>	May you have power in your two legs.
1,69,d	(X)	-	

*Spell 23 follows*

*Amino-acid code*

RG-RM--ML--M-R-E-KL-K-

## Appendix 3.22. Spell 23

### Appendix 3.22.1. B3Bo

1,70,a	(R)	<i>h3 dhwtj-nht tn</i>	Ho, this <i>dhwtj-nht</i> ,
1,70,b	(R)	<i>n ip.t(w)=t n ddh.t(w)=t n hnr.t(w)=t</i>	you will not be assessed, you will not be imprisoned, you will not be restrained,
1,70,c	(R)	<i>n int=t n szw.t(w)=t</i>	you will not be fettered, you will not be guarded,
1,70,d	(R)	<i>n rdi.t(w)=t m hb.t didi.t sb]i.w im=s</i>	you will not be placed in the place of execution, in which rebels are placed,
1,71,a	(R)	<i>n rdi.tw s[<sup>c</sup>w] n hr=t</i>	sand will not be placed to your face.
1,71,b	(R)	<i>szw wdn r=t</i>	Beware and be heavy,
1,71,c	(R)	<i>n rdi.tw hsf n hr=t</i>	the <i>hsf</i> will not be placed to your face.
1,71,d	(R)	<i>szw tm=t pr {t}</i>	Beware so that you do not go forth.
1,71,e-g	(X)	-	
1,71-72,h-a	(R)	<i>šsp.n=t mdw=t d3i.w=t tbw.ty=t <sup>c</sup>h3w.w[=t] n w3.t</i>	You have taken your staff, your loincloth, your two sandals and your arrows for the road,
1,72,b	(M)	<i>š<sup>c</sup>=t [d3d3] inn=t nhb.t n.t hft.ywt=t</i>	so that you will cut the head and sever the neck of your male and female enemies,
1,72,c	(R)	<i>s<sup>c</sup>r[.w] mwt=t</i>	those who draw near while you are dead,
1,73,a	(M)	<i>stbn iy.w=t</i>	who hasten while you come.
1,73,b	(R)	<i>dd.w n ntr ini s(y) hrw hbn.t</i>	those who speak to the god who brought her (on) the day of falseness.

*Spell 24 follows*

#### Amino-acid code

RRRRRRRR---RMRMR

### Appendix 3.22.2. B1P

1,70,a	(N)	<i>h3 wsir spi pn</i>	Ho, the Osiris, this <i>spi</i> ,
1,70,b	(R)	<i>n ip.t(w)=k n d(d)h.t(w)=k n hnr.t(w)=k</i>	you will not be assessed, you will not be imprisoned, you will not be restrained,
1,70,c	(R)	<i>n int=k n sz.t(w)=k</i>	you will not be fettered, you will not be guarded,
1,70,d	(R)	<i>n rdi.t(w)=k m hb.t didi.t sbi.w im=s</i>	you will not be placed in the place of execution, in which rebels are placed,
1,71,a	(M)	<i>n rdi tw š<sup>c</sup>w n hr=k</i>	the sand will not place you to your face.
1,71,b	(R)	<i>szw wdn r=k</i>	Beware and be heavy,
1,71,c	(M)	<i>n rdi tw hsf hr=k</i>	the <i>hsf</i> will not place you upon you.
1,71,d	(R)	<i>szw tm=k pr</i>	Beware so that you do not go forth.
1,71,e-g	(X)	-	
1,71-72,h-a	(R)	<i>šsp.n=k mdw=k d3i.w=k tbw.ty=ky <sup>c</sup>h3w.w=k n w3.t</i>	You have taken your staff, your loincloth, your two sandals and your arrows for the road,
1,72,b	(K)	<i>š<sup>c</sup>=k d3d3 sinn=k nhb.t n.t</i>	so that you will cut of the head and you wring

		<i>hft.y=k hft.yt=k</i>	the neck of your male enemy and your female enemy,
l,72,c	(R)	<i>s<sup>c</sup>r.w mwt=k</i>	those who draw near while you are dead,
l,73,a	(K)	<i>stbn.w iwı=k</i>	those who hasten while you come.
l,73,b	(R)	<i>dd.w n ntr inı sw hrw hbn.t</i>	those who speak to the god who brought him (on) the day of falseness.

Spell 24 follows

Amino-acid code

NRRRMRMR---RKRKR

Appendix 3.22.3. B6C

l,70,a	(N)	<i>h3 wsir h3-nht pn</i>	Ho, the Osiris, this <i>h3-nht</i> ,
l,70,b	(R)	<i>n ip.t(w)=k n ddh.t(w)=k n hnr.t(w)=k</i>	you will not be assessed, you will not be imprisoned, you will not be restrained,
l,70,c	(M)	<i>n in=k</i>	you were not fettered,
l,70,d	(M)	<i>n rdi=k m hb.t didi.t sbi.w im=s</i>	you were not placed in the place of execution in which rebels are placed,
l,71,a	(R)	<i>n rdi.t(w) s<sup>c</sup>w n hr=k</i>	sand will not be placed to your face.
l,71,b	(R)	<i>s3w wdn r=k</i>	Beware and be heavy,
l,71,c	(K)	<i>n rdi.t(w) hsf hr=k</i>	the <i>hsf</i> will not be placed upon you.
l,71,d	(R)	<i>s3w tm=k pr</i>	Beware so that you do not go forth.
l,71,e-g	(X)	-	
l,71-72,h-a	(M)	<i>šsp.n=k sšp=k mdw=k d3i.w=k tbw.ty=k h3w=k n w3.t</i>	You have taken your bright garment, your staff, your loincloth, your two sandals and your arrow for the road,
l,72,b	(L)	<i>š<sup>c</sup>=k d3d3 nn=k nhb.t n.t hft.yw=k n.t hft.ywt=k</i>	so that you will cut of the head and wring the neck of your male enemies, of your female enemies,
l,72,c	(M)	<i>s<sup>c</sup> mwt=k</i>	who draws near while you are dead,
l,73,a	(L)	<i>stbn iwı=k</i>	who hasten while you come.
l,73,b	(M)	<i>dd n ntr inı sw hrw hbn.t</i>	who speaks to the god who brought him (on) the day of falseness.

Spell 24 follows

Amino-acid code

NRMMRRKR---MLMLM

Appendix 3.22.4. B4C

l,70,a	(N)	<i>h3 wsir s3.t-hd-htp tn</i>	Ho, the Osiris, this <i>s3.t-hd-htp</i> ,
l,70,b	(R)	<i>n ip.t(w)=t n ddh.t(w) &lt;=t&gt; n hnr.t(w)=t</i>	you will not be assessed, you will not be imprisoned, you will not be restrained,
l,70,c	(K)	<i>mni.t=t n s3.t(w)=t</i>	your mooring post, you will not be guarded,
l,70,d	(R)	<i>n rdi.t(w)=t m [hb.t didi.t sbi.w im=s]</i>	you will not be placed in the place of execution, in which rebels are placed,

l,71,a	(R)	[ <i>n rđi.t(w) š<sup>c</sup>w n hr=ł</i> ]	sand will not be placed to your face.
l,71,b	(R)	[ <i>sɜw</i> ] <i>wdn r=k</i>	Beware and be heavy,
l,71,c	(L)	<i>n rđi.t(w) ħnd ħr r=ł</i>	the bend timbers are not placed upon your mouth.
l,71,d	(R)	<i>sɜw tm=ł pr</i>	Beware so that you do not go forth.
l,71,e-g	(X)	-	
l,71-72,h-a	(K)	<i>šsp.n=ł šł=ł mdw=ł dɜi.w &lt;=ł&gt;</i> <i>łbw.ty=ł wɜ.t</i>	You have taken your satchel, your staff, your loincloth and your two sandals of the road.
l,72,b	(I)	<i>š<sup>c</sup> đɜđɜ inn [nħb.t n.t ħft.ywt=ł]</i>	so that the head will be cut of and the neck of your male and female enemies will be severed,
l,72,c	(R)	[ <i>s<sup>c</sup>r.w mwt=ł</i> ]	those who draw near while you are dead,
l,73,a	(R)	[[ <i>stbn</i> ].w <i>iy.w=ł</i> ]	those who hasten while you come.
l,73,b	(K)	<i>đd.w n nłr.w ini s(y) hrw ħbn.t</i>	those who speak to the gods who brought her (on) the day of falseness.

Spell 24 follows

Amino-acid code

NRKRRRLR---KIRRK

Appendix 3.22.5. T9C

l,70,a	(X)	-	
l,70,b	(M)	<i>n ip.t(w)=k n ħnr.t(w)=k</i>	You will not be assessed, you will not be restrained,
l,70,c	(X)	-	
l,70,d	(R)	<i>n rđi.t(w)=k m ħb.t didi[.t s]bi.w im=s</i>	you will not be placed in the place of execution, in which rebels are placed,
l,71,a-b	(X)	-	
l,71,c	(R)	<i>n rđi.t(w) ħsf n ħr=k</i>	the <i>ħsf</i> will not be placed to your face.
l,71,d	(R)	<i>sɜw tm=k pr</i>	Beware so that you do not go forth.
l,71,e	(M)	<i>n rđi.t(w) š<sup>c</sup>w n ħr=k</i>	Sand will not be placed to your face.
l,71,f	(M)	<i>sɜw wdn r=k</i>	Beware and be heavy.
l,71,g	(X)	-	
l,71-72,h-a	(L)	<i>šsp.n=k šł=k dɜi.w=k ħɜw=k</i> <i>n wɜ.t</i>	You have taken your satchel, your loincloth and your arrow to the road,
l,72,b	(H)	<i>š<sup>c</sup>=k đɜđɜ inn=k nħb.t n.t mwt</i> <i>nb mwt.t nb.t</i>	so that you will cut of the head and sever the neck of every dead male and every dead female,
l,72,c	(K)	<i>irr.w mwt=k</i>	those who made your death,
l,73,a	(R)	<i>stbn.w iył=k</i>	those who hasten while you come.
l,73,b	(R)	<i>đd.w &lt;n&gt; nłr ini sw hrw ħbn.t</i>	those who speak to the god who brought him (on) the day of falseness.

Spell 24 follows

Amino-acid code

-M-R--RRMM-LHKRR

Appendix 3.22.6.

T1L

l,70,a	(R)	<i>h3 im3w pn</i>	Ho, this <i>im3w</i> ,
l,70,b	(K)	<i>n ip=k [n hnr]=k n [ddh].t(w)=k</i>	you were not assessed, you were not restrained, you will not be imprisoned, you will not be fettered, you will not be imprisoned,
l,70,c	(L)	<i>n int=k n ddhi.t(w)=k</i>	
l,70,d	(K)	<i>n rdi.t(w)=k m hb.t tw didi.t sbi[.w] im=s</i>	you will not be placed in this place of execution, in which rebels are placed,
l,71,a	(K)	<i>n rdi.t(w) šcw hr=k</i>	sand will not be placed upon you.
l,71,b	(R)	<i>s3w wdn r=k</i>	Beware and be heavy,
l,71,c	(R)	<i>n rdi.tw hsf n hr=k</i>	the <i>hsf</i> will not be placed to your face.
l,71,d	(R)	<i>s3w tm=k pr</i>	Beware so that you do not go forth.
l,71,e-g	(X)	-	
l,71-72,h-a	(I)	<i>m šsp n=k št=k mdw=k pd.t=w dzì.w=k tbw.ty=k h3w=k n w3.t</i>	Take and receive your satchel, your staff, your bow, your loincloth, your two sandals and your arrow for the road,
l,72,b	(G)	<i>šc=k d3d3=k inn=k nhb.t n.t mwt.wt nb.(w)t</i>	so that you will cut of your head and sever the neck of all dead males and females,
l,72,c	(R)	<i>si<sup>c</sup>r.w mwt=k</i>	those who draw near while you are dead,
l,73,a	(I)	<i>shb.w iyi=k</i>	those who were caused to be hushed while you come.
l,73,b	(L)	<i>dd n ntr ini sw hr hb.t</i>	who speak to the god who brought him upon the falseness.

Spell 24 follows

Amino-acid code

RKLLKRRR---IGRIL

Appendix 3.22.7.

BH5C

l,70,a	(X)	-	
l,70,b	(L)	<i>n ip.t(w)=k n hni.t(w)=k</i>	You will not be assessed, you will not be restrained,
l,70,c-d	(X)	-	
l,71,a	(L)	<i>nn rdi.t š[<sup>c</sup>w n] hr</i>	there is no placing of sand to the face.
l,71,b	(R)	<i>s3(w) wdn [r]=k</i>	Beware and be heavy,
l,71,c	(I)	<i>nn rdi(.t) hsf nn hr</i>	there is no placing of <i>hsf</i> , there is no face.
l,71,d	(R)	<i>s3w tm=k pr</i>	Beware so that you do not go forth.
l,71,e-f	(X)	-	
l,71,g	(M)	<i>n rdi=k m hb.t tw rdi(.t) sbi.w im</i>	You will not be placed in this place of execution, where the rebels will be placed.
l,71-72,h-a	(H)	<i>m šsp n[=k sšp]=k št=k mdw=k dzì.w=k tbw.ty=k izh n w3.t</i>	Take and receive your bright garment, your satchel, your staff, your loincloth, your two sandals and the arrow for the road,
l,72,b	(E)	<i>šc=k nn=k nhb.t mwt.wt</i>	so that you will cut and wring the neck of the

l,72,c (L) *s<sup>c</sup>r.w*  
l,73,a (H) *stbn=sn iy.y=k*  
l,73,b (I) *ḏd=sn nn nṯr ini sw hrw.w*  
*ḥprr.t*

dead males and females,  
those who draw near,  
they will hasten while you come near.  
while they say: there is no god who brought him  
(on) the days that came to be.

*Spell 24 follows*

Amino-acid code

-L--LRIR--MHELHI

## Appendix 3.23. Spell 24

### Appendix 3.23.1. B3Bo

l,73,c	(X)	-
l,73-74,d-a	(R)	<i>iw ḥz.n n=ṯ bik</i>
l,74,b	(M)	<i>iw ngn.n=ṯ m smn</i>
l,74-75,c-i	(X)	-

*Pyramid text 316 follows*

The falcon has screeched to you,  
you have cackled as the goose.

#### Amino-acid code

-RM-----

### Appendix 3.23.2. B1P

l,73,c	(R)	<i>h3 wsir spi pn</i>
l,73-74,d-a	(N)	<i>iw ḥz.n=k in bik</i>
l,74,b	(R)	<i>[i]w ng.n=k in smn</i>
l,74,c	(R)	<i>iw d3 n=k ʿ in dḥwty</i>
l,74,d	(R)	<i>iw sh n=k ḥpš n ḥft.y=k</i>
l,74,e	(M)	<i>iw ḥz.n=k in dr.ty</i>
l,74,f	(R)	<i>ʒs.t pw ḥnʿ nb.t-ḥw.t</i>
l,74,g	(M)	<i>m skr n=k m bi3.wy m-b3ḥ ntr.w</i>
l,74,h	(M)	<i>iw inpw ḥr=k m s3=k</i>
l,74,i	(M)	<i>iw wp-w3.wt wp.n=f n=f w3.wt nfr.(w)t</i>
l,75,a	(R)	<i>h3 wsir spi pn</i>
l,75,b	(R)	<i>wn n=k ʿ3.wy p.t in rʿ</i>
l,75,c	(R)	<i>sn n=k ʿ3.wy ḥr=k in gbb</i>
l,75,d	(R)	<i>iw wn n=k ʿ3.wy m ʒbdw</i>
l,75,e-f	(R)	<i>iw sn n=k ʿ3.wy kbḥ.w in mw.t=k nw.t</i>
l,75,g	(M)	<i>n wr pw n ʒḥ=k</i>
l,75,h	(R)	<i>sn n=k sb3.w m t3 in gbb</i>
l,75,i	(M)	<i>n ikr pw n rh rn=k</i>

Ho, the Osiris, this *spi*,  
you have been mourned by the falcon,  
you have been cackled (at) by the goose.  
An arm is extended for you by Thoth,  
the arm of your enemy is chopped off for you.  
You have been mourned by the two kites,  
it are Isis and Nephthys,  
in striking for you with the two cymbals in the  
presence of the gods.  
Anubis is upon you as your protection,  
Wepwawet has opened good roads for him.

Ho, the Osiris, this *spi*,  
the two doors of the sky are opened for you by  
Re,  
the two doors are opened for you, because of  
you, by Geb.  
The two gates are opened for you in Abydos,  
the two gates of cool water are opened for you  
by your mother Nut.  
because it is the greatness of your power.  
The portals in the land are opened for you by  
Geb,  
because it is excellence of the knowledge of  
your name.

*Spell 25 follows*

#### Amino-acid code

RNRRRMRMMMMRRRRRMRM

Appendix 3.23.3.

B6C

1,73,c	(R)	<i>h3 wsir ʿh3-nht pn</i>	Ho, the Osiris, this ʿh3-nht,
1,73-74,d-a	(M)	<i>iw h3 n=k bik</i>	the falcon screeches for you,
1,74,b	(K)	<i>iw ngg n=k smn</i>	the goose cackles for you.
1,74,c	(R)	<i>iw d3 n=k ʿ in dhwtj</i>	An arm is extended for you by Thoth,
1,74,d	(R)	<i>iw sh n=k hps [n] hft.y=k</i>	the arm of your enemy is chopped off for you.
1,74,e	(K)	<i>iw h3.n n=k dr.ty</i>	the two kites have screeched for you,
1,74,f	(R)	<i>3s.t pw hnʿ nb.t-hw.t</i>	it are Isis and Nephthys
1,74,g	(K)	<i>im skr n=k bis.wy m-b3h ntr.w</i>	there, who strike the two cymbals for you in the presence of the gods.
1,74,h	(K)	<i>iw ʿ.wy inpw hr=k m s3=k</i>	the two arms of Anubis are upon you as your protection,
1,74,i	(K)	<i>iw wp-w3.wt wp=f n=k w3.wt nfr.(w)t</i>	Wepwawet opens good roads for you.
1,75,a	(R)	<i>h3 wsir ʿh3-nht pn</i>	Ho, the Osiris, this ʿh3-nht,
1,75,b	(R)	<i>wn n=k ʿ3.wy p.t in rʿ</i>	the two doors of the sky are opened for you by Re,
1,75,c	(R)	<i>sn n=k ʿ3.wy hr=k in gbb</i>	the two doors are opened for you, because of you, by Geb.
1,75,d	(R)	<i>iw wn n=k ʿ3.wy m 3bdw</i>	The two gates are opened for you in Abydos,
1,75,e-f	(M)	<i>iw sn n=k ʿ3.wy in mw.t=k nw.t</i>	the two gates are opened for you by your mother Nut.
1,75,g	(K)	<i>n wr n 3h=k</i>	because of the greatness of your power.
1,75,h	(R)	<i>sn n=k sb3.w m t3 in gbb</i>	The portals in the land are opened for you by Geb,
1,75,i	(R)	<i>ikr pw n rh rn=k</i>	it is excellent because of the knowledge of your name.

Spell 25 follows

Amino-acid code

RMKRRKRKKKRRRRMKRR

Appendix 3.23.4.

B4C

1,73,c	(M)	<i>h3 wsir s3.t-hd-htp</i>	Ho, the Osiris s3.t-hd-htp
1,73-74,d-a	(N)	<i>iw h3.n=t in bik</i>	you have been mourned by the falcon,
1,74,b	(R)	<i>iw ngn.n=t in smn</i>	you have been cackled (at) by the goose.
1,74,c	(R)	<i>[iw d3 n=t ʿ in dhwtj]</i>	An arm is extended for you by Thoth,
1,74,d	(R)	<i>[iw sh n=t hps] n hft.y=t</i>	the arm of your enemy is chopped off for you.
1,74,e	(L)	<i>iw h3 n=t dr.ty</i>	the two kites screech for you,
1,74,f	(R)	<i>3s.t pw hnʿ nb.t-hw.t</i>	it are Isis and Nephthys
1,74,g	(L)	<i>iw skr.n=t m bis.wy m-b3h ntr.w</i>	you have struck with the cymbals in the presence of the gods.
1,74,h	(L)	<i>iw ʿ.wy inpw s3=k</i>	the two arms of Anubis are your protection,
1,74,i	(L)	<i>iw [wp-w3.wt wp.n=f n=t]</i>	Wepwawet has opened good roads for you.

		<i>w3.wt nfr.(w)t</i>	
1,75,a	(R)	<i>[h3] wsir s3.t-ḥd-ḥtp tn</i>	Ho, the Osiris, this <i>s3.t-ḥd-ḥtp</i> ,
1,75,b	(R)	<i>wn n-t 3.wy p.t in r</i>	the two doors of the sky are opened for you by
			Re,
1,75,c	(R)	<i>sn n=k 3.wy ḥr=k in {in} gbb</i>	the two doors are opened for you, because of
			you, by Geb.
1,75,d	(R)	<i>iw wn n-t 3.wy m 3bdw</i>	The two gates are opened for you in Abydos,
1,75,e-f	(R)	<i>[iw sn n-t 3.wy kbḥ.w in mw.t-t nw.t]</i>	the two gates of cool water are opened for you
			by your mother Nut.
1,75,g	(L)	<i>[n wr n 3ḥw]=t</i>	because of the greatness of your power.
1,75,h	(R)	<i>sn n-t sb3.w m t3 in gbb</i>	The portals in the land are opened for you by
			Geb,
1,75,i	(R)	<i>ikr pw n rh rn-t</i>	it is excellent because of the knowledge of your
			name.

*Spell 25 follows*

Amino-acid code

MNRRRLRLLLRRRRRLRR

Appendix 3.23.5. T9C

1,73,c	(X)	-	
1,73-74,d-a	(R)	<i>iw ḥ3.n n=k bik</i>	the falcon has screeched for you,
1,74,b	(N)	<i>iw ng.n n=k smn</i>	the goose has cackled for you.
1,74-75,c-a	(X)	-	
1,75,b	(M)	<i>wn n=k 3.wy p.t in r</i>	The two doors of the sky are even opened for
			you by Re,
1,75,c-f	(X)	-	
1,75,g	(I)	<i>wr pw n 3ḥ=k</i>	it is the greatness of your power.
1,75,h	(R)	<i>sn n=k sb3.w m t3 in gbb</i>	The portals in the land are opened for you by
			Geb,
1,75,i	(R)	<i>ikr pw n rh {rh} rn=k</i>	it is excellent because of the knowledge of your
			name.

*Spell 25 follows*

Amino-acid code

-RN-----M---IRR

Appendix 3.23.6.

T1L

l,73,c (K) *h3 im3w pn*  
l,73-74,d-a (R) *iw h3.n n=k bik*  
l,74,b (N) *iw ng.n n=k smn*  
l,74-75,c-l (X) -  
*Spell 25 follows*

Ho, this *im3w*,  
the falcon has screeched for you,  
the goose has cackled for you.

Amino-acid code

KRN-----

Appendix 3.23.7.

BH5C

l,73,c (X) -  
l,73-74,d-a (R) *iw h3.n n=k {b} bik*  
l,74,b (N) *iw ng.n n=k smn*  
l,74-75,c-l (X) -  
*Spell 25 follows*

The falcon has screeched for you,  
the goose has cackled for you.

Amino-acid code

-RN-----

## Appendix 3.24. Spell 25

### Appendix 3.24.1. B1P

l,76,a	(R)	<i>wsir spi pn</i>
l,76,b	(M)	<i>iw rdi n=k šd.w m in.t</i>
l,76,c	(R)	<i>wnm.t n.t imn.t</i>
l,76,d-e	(M)	<i>zh pw mdw pw</i>
l,76,f	(R)	<i>wbz imn.t pw</i>
l,76,g	(R)	<i>tt hr ib n r<sup>c</sup></i>
l,76,h	(R)	<i>hr.y hr ib n d3d3.t=f</i>
l,76,i	(R)	<i>s3w rmt.w</i>
l,76,j	(R)	<i>imi n=f in r<sup>c</sup> sšm sw</i>
l,77,a	(M)	<i>htp=f n=k r rwd.w r d3d3.t r r<sup>c</sup>.wy sms.ty w3.ty</i>
l,77,b	(R)	<i>r bw htp n=k ntr=k im</i>

*Spell 26 follows*

#### Amino-acid code

RMRMRRRRRMR

### Appendix 3.24.2. B6C

l,76,a	(M)	<i>h3 wsir h3-nht pn</i>
l,76,b	(K)	<i>iw rdi.n=i n=k šd.w in in.t</i>
l,76,c	(M)	<i>wnm=k t n imn.tyw</i>
l,76,d-e	(K)	<i>zh pw mdw.w</i>
l,76,f	(R)	<i>wbz imn.t pw</i>
l,76,g	(R)	<i>tt hr ib n r<sup>c</sup></i>
l,76,h	(R)	<i>hrw hr ib n d3d3.t=f</i>
l,76,i-j	(X)	-
l,77,a	(K)	<i>r r<sup>c</sup>.wy sns.ty w3.ty</i>
l,77,b	(R)	<i>r bw htp n=k ntr=k im</i>

*Spell 26 follows*

#### Amino-acid code

MKMKRRR--KR

The Osiris, this *spi*.

A parcel of land in the valley is given to you,  
and the food of the west.

It is power, it is speech,

it is the opening of the west,

which was fair upon the heart of Re,

which was pleasing upon the heart of his  
tribunal,

who guarded the people.

'Give to him,' so says Re, 'guide him.'

May he be gracious to you at the stairways, at  
the tribunal, at the court of *sms.ty* of the two  
roads,

at the place where your god is gracious to you.

Ho, the Osiris, this *h3-nht*.

I have given a parcel of land to you, by the  
valley,

so that you may eat the bread of the  
westerners.

The words are the spirit,

it is the opening of the west,

which was fair upon the heart of Re,

which was pleasing upon the heart of his  
tribunal.

at the court of *sns.ty* of the two roads,

at the place where your god is gracious to you.

### Appendix 3.24.3. B4C

1,76,a	(R)	<i>wsir s3.t-ḥd-ḥtp tn</i>
1,76,b	(R)	<i>iw rdi n=k šd.w n in.t</i>
1,76,c	(R)	<i>wnm.t n(.t) imn.t</i>
1,76,d-e	(R)	<i>[3ḥ pw mdw.w pw]</i>
1,76,f	(R)	<i>[wb3 imn.t pw]</i>
1,76,g	(R)	<i>[tt ḥr ib n r<sup>c</sup>]</i>
1,76,h	(R)	<i>hr.y ḥr ib n d3d3.t=f</i>
1,76,i	(R)	<i>s3w rmt.w</i>
1,76,j	(R)	<i>imi n=f in r<sup>c</sup> sšm sw</i>
1,77,a	(L)	<i>ḥtp.n=f n=t m d3d3.t r r[-<sup>c</sup>.wy sms.ty w3.ty]</i>
1,77,b	(R)	<i>[r bw ḥtp n=t ntr=t im]</i>

*Spell 26 follows*

#### Amino-acid code

RRRRRRRRRLR

### Appendix 3.24.4. T9C

1,76,a	(X)	-
1,76,b	(R)	<i>iw rdi n=k šd.w n inn.t</i>
1,76,c	(R)	<i>wnm.t n(.t) imn.t</i>
1,76,d-i	(X)	-
1,76,j	(N)	<i>imi n=f r<sup>c</sup> sšm=f sw</i>
1,77,a	(I)	<i>iw ḥtp.n=f rd r d3d3.t r r[-<sup>c</sup>ry r sms.ty w3.ty]</i>
1,77,b	(M)	<i>r bw ḥtp n=k ntr im</i>

*Spell 28 follows*

#### Amino-acid code

-RR-----NIM

### Appendix 3.24.5. T1L

1,76,a	(X)	-
1,76,b	(L)	<i>iw rdi n=k šd.w in.t</i>
1,76,c	(R)	<i>wnm(.t) n(.t) imn.t</i>
1,76,d-e	(R)	<i>3ḥ pw mdw.w pw</i>
1,76,f	(R)	<i>wb3 imn.t pw</i>
1,76,g	(M)	<i>iw tt ḥr ib n r<sup>c</sup></i>
1,76,h	(R)	<i>hr.y ḥr ib n d3d3.t=f</i>
1,76,i	(R)	<i>s3w rmt.w</i>
1,76,j	(M)	<i>imi n=f r<sup>c</sup></i>
1,77,a	(H)	<i>iw ḥtp.n=f n=f rwd r r(3) d3d3.t r</i>

The Osiris, this *s3.t-ḥd-ḥtp*.

A parcel of land of the valley is given to you,  
and the food of the west.

It is power, it are the words,  
it is the opening of the west,

which was fair upon the heart of Re,  
which was pleasing upon the heart of his  
tribunal,

who guarded the people.

'Give to him,' so says Re, 'guide him.'

He was gracious to you in the tribunal, at the  
court of *sms.ty* of the two roads,  
at the place where your god is gracious to you.

A parcel of land of the valley is given to you,  
and the food of the west.

Give Re to him, may he guide him,

He was gracious of cord at the tribunal, at the  
court, at the *sms.ty* of the two roads,  
at the place where the god is gracious to you.

A parcel of land of the valley is given to you,  
and the food of the west.

It is power, it are the words,  
it is the opening of the west,

which was fair upon the heart of Re,  
which was pleasing upon the heart of his  
tribunal,

who guarded the people.

Give Re to him,

He was gracious to him (at) the stairway, at the

*isism.ty w3.wt*  
 1,77,b (K) *r bw htp.n n=k ntr im*  
 Spell 675 follows

gate of the tribunal, at the *isism.ty* of the roads,  
 at this place where the god was gracious to you.

Amino-acid code  
 -LRRRMRRMHK

Appendix 3.24.6. BH5C

1,76,a (X) -  
 1,76,b (I) *iw rdi n=k šd.n in.t*  
 1,76,c (R) *wmm.t n[.t] imn.t*  
 1,76,d-e (L) *ikr pw mdw.w pw zh pw*  
 1,76,f (R) *wb3 imn.t pw*  
 1,76,g (R) *tt hr ib n r<sup>c</sup>*  
 1,76,h (M) *hr.y hr ib n d3d3.t*  
  
 1,76,i (R) *s3w rmt.w*  
 1,76,j (N) *imi n=f r<sup>c</sup> sšm=f sw*  
 1,77,a (G) *iw htp.n r<sup>c</sup> n wsir hnm-nhti pn m*  
*d3d3.t nb.t m r<sup>y</sup> nb*  
 1,77,b (L) *r bw htp.n n=k ntr im wsir hnm-nhti pn*

That which the valley dug out is given to you,  
 and the food of the west.  
 It is excellence, it are the words, it is power,  
 it is the opening of the west,  
 which was fair upon the heart of Re,  
 which was pleasing upon the heart of the  
 tribunal,  
 who guarded the people.  
 Give Re to him, may he guide him,  
 Re was gracious to the Osiris, this *hnm-nhti*, in  
 every tribunal, in every gate,  
 at the place where the god was gracious to you,  
 the Osiris, this *hnm-nhti*.

Rest of column is empty, spell 16 follows

Amino-acid code  
 -IRLRRMRNGL

## Appendix 3.25. Spell 21-25 (T1C)

l,59,e	<i>h3 hr-htp pn</i>	Ho, this <i>hr-htp</i> .
l,59-60,f-a	<i>irr=k šm.t hr rd.wy=k</i>	You do movement upon your two feet,
l,60,b	<i>n ir=k is šm.t šhd.t</i>	because you will even do movement which is upside down.
l,60,c	<i>pr=k r=k r hr.yw-ib n.w t3</i>	May you go forth away from yourself towards those who are in the midst of the land,
l,66-67,e-a	<i>šhm=k m rd.wy=k m dw3</i>	May you have power in your two legs in the morning,
l,67,c	<i>šhm=k m rd.wy=k mšr.w</i>	may you have power in your two legs of the evening.
l,67,d	<i>šhm=k &lt; m &gt; rd.wy=k hft {t} tk3</i>	May you have power in your two legs in front of the flame.
l,68,a	<i>šhm=k m rd.wy=k r tr nb šhm=k m rd.wy=k r wn(w).t nb.t</i>	May you have power in your two legs at every season, may you have power in your two legs at every hour.
l,70,b	<i>n ip.t(w)=k</i>	You will not be assessed,
l,70,c	<i>n s3.t(w)=k n in.t(w)=k</i>	you will not be guarded, you will not be fettered,
l,70,d	<i>n rdi.t(w)=k m hb.t tw didi.t sbi.w im=s</i>	you will not be placed in this place of execution, in which rebels are placed,
l,71,c	<i>n rdi.t(w) hsf.t n {n} hr=f</i>	no opposition will be placed to his face.
l,71,d	<i>s3w tm=f pr</i>	Beware so that he does not go forth.
l,71,e	<i>n di.t(w) šcw n hr=k</i>	Sand will not be placed to your face.
l,71,f	<i>s3w wdn r=k</i>	Beware and be heavy.
l,65,c	<i>i(w) t=k m p.t hr r<sup>c</sup> n sw it mh(.w) sr</i>	Your bread is in the sky with Re, it is of foretold Lower Egyptian barley.
l,65,d	<i>iw t=k m t3 hr gbb n sw it mh(.w) snh</i>	Your bread is in the land with Geb, it is of bound Lower Egyptian barley.
l,66,a	<i>iw nd.ty nd.t(i)</i>	The two protectresses protect,
l,66,b	<i>sh.ty htp ndi=sn didi=sn m-b3h=k</i>	the two fields of offering, which they protect, which they place in front of you.
l,76,b	<i>iw rdi n=k t3 hq.w</i>	the bright land is given to you,
l,76,c	<i>wmm.t n.t imn.t</i>	and the food of the west.
l,76,d-e	<i>3h py mdw.w py</i>	It is power, it are the words,
l,72,b	<i>šc=k m [d3d3] inn=k m nhb.t n.t mwt pf n.t mwt.t tf</i>	so that you will cut with the head and so that you will sever with the neck of that dead male, of that dead female,
l,72,c	<i>s<sup>c</sup>r r wmw mwt=k</i>	who draws near to ??? while you are dead,
l,73,a	<i>stbn.w iw.y=k</i>	those who hasten while you come.
l,73,b	<i>dd.w n ntr ini sw hrw=f n hnb.t</i>	those who speak to the god who brought him (on) his day of falseness.
l,73-74,d-a	<i>iw h3.n n=k bik</i>	the falcon has screeched for you,
l,74,b	<i>iw ng.n n=k bik</i>	the falcon has cackled for you.

Spell 833 follows

## Appendix 3.26. Spell 26

### Appendix 3.26.1. B1P

1,77,c (R)	<i>wsir spi pn</i>	The Osiris, this <i>spi</i> .
1,77,d-e (X)	-	
1,77,f-g (R)	<i>iw rdi.n=i z.t=k m-m zḥ.w n wr n ph.ty=k</i>	I have placed your striking power among the spirits, because of the greatness of your strength,
1,78,a (R)	<i>n-mr.yt wnn snd=k m ḥ.wt=sn</i>	so that the fear of you exists in their bodies.
1,78,b (R)	<i>wsir spi pn</i>	The Osiris, this <i>spi</i> .
1,78,c (R)	<i>iw rdi.n=i šfšf.t=k m ḥz.tyw=sn</i>	I have placed your respect in their <i>ḥz.ty</i> -hearts,
1,78,d-e (R)	<i>iw ḥnmm.t m zḥ.w.t-ib n wsir spi pn</i>	the sun-folk are in joy because of the Osiris, this <i>spi</i> ,
1,78,f (R)	<i>ḥrw=f m zḥ r ḥft.yw=f r ḥft.ywt=f</i>	while his voice is true against his male enemies, against his female enemies.
1,78,g (R)	<i>ḥz wsir spi pn</i>	Ho, the Osiris, this <i>spi</i> ,
1,78,h (R)	<i>skd=k m š.w n.w dwz.t</i>	may you sail on the lakes of the netherworld,
1,78,i-j (R)	<i>ḥn=k m nw.wt n.(w)t ntr pw z im.y iwnw</i>	may you row on the waters of this great god who is in Heliopolis,
1,78,k (R)	<i>n.t(y) bz=f m ḏdw</i>	whose soul is in Busiris,
1,78,l (R)	<i>sḥ=f m nn-n(y)-sw.t</i>	whose dignity is in Heracleopolis,
1,78,m (R)	<i>šfšf.t=f m zbdw</i>	whose respect is in Abydos.

*Book of the Dead chapter 69 follows*

#### Amino-acid code

R-RRRRRRRRRRRR

### Appendix 3.26.2. B15C

1,77,c (M)	<i>ḏḥwty-nḥt pn</i>	This <i>ḏḥwty-nḥt</i> .
1,77,d-e (X)	-	
1,77,f-g (M)	<i>iw rdi z.t=k m-m zḥ.w n wr pw n ph.ty=k</i>	Your striking power is placed among the spirits, because it is the greatness of your strength,
1,78,a (R)	<i>n-mr.t wnn snd[=k m] ḥ.wt=sn</i>	so that the fear of you exists in their bodies.
1,78,b (X)	-	
1,78,c (M)	<i>iw rdi.n=i šfšf.t=k m ib.w=sn</i>	I have placed your respect in their <i>ib</i> -hearts,
1,78,d-e (N)	<i>iw ḥnmm.t m zḥ.w.t-ib n ḏḥwty-nḥt pn {pn}</i>	the sun-folk are in joy because of this <i>ḏḥwty-nḥt</i> ,
1,78,f (M)	<i>ḥrw=f [m zḥ] r ḥft.yw=f ḥft.ywt=f</i>	while his voice is true against his male enemies and female enemies.
1,78,g (R)	<i>ḥz wsir ḏḥwty-nḥt pn</i>	Ho, the Osiris, this <i>ḏḥwty-nḥt</i> ,
1,78,h (M)	<i>skd=k m š.w ndm{t}.w</i>	may you sail on the sweet lakes,
1,78,i-j (R)	<i>[ḥn]=k m nw.wt n.(w)t [ntr] pn z im.y iwnw</i>	may you row on the waters of this great god who is in Heliopolis,
1,78,k (R)	<i>n.ty bz=f m ḏdw</i>	whose soul is in Busiris,

l,78,l (R) *s<sup>c</sup>h=f m nn-n(y)-sw.t*  
 l,78,m (R) *šfšf.t=f m ʒbdw*  
*A small phrase follows, after which the lid ends.*

whose dignity is in Heracleopolis,  
 whose respect is in Abydos.

Amino-acid code

M-MR-MNMRMRRRR

Appendix 3.26.3. B6C

l,77,c (K) *h3 wsir <sup>c</sup>h3-nht pn*  
 l,77,d-e (X) -  
 l,77,f-g (R) *iw rdi.n=i ʒ.t=k m-m ʒh.w n wr n*  
*ph.ty=k*  
 l,78,a (R) *n-mr.wt wnn snd=k m h.wt=sn*  
 l,78,b (M) *h3 wsir <sup>c</sup>h3-nht pn*  
 l,78,c (R) *iw rdi.n=i šfšf.t=k m h3.tyw=sn*  
 l,78,d-e (N) *iw hnmm.t m ʒw.t-ib n <sup>c</sup>h3-nht pn*  
 l,78,f (R) *hrw=f mʒ<sup>c</sup> r hft.yw=f r hft.ywt=f*  
 l,78,g (R) *h3 wsir <sup>c</sup>h3-nht pn*  
 l,78,h (R) *skd.y=k m š.w n.w dwʒ.t*  
 l,78,i-j (R) *hn=k m nw.wt n.(w)t ntr pn ʒ im.y*  
*inw*  
 l,78,k (R) *n.t(y) bʒ=f m ddw*  
 l,78,l (R) *s<sup>c</sup>h=f m nn-n(y)-sw.t*  
 l,78,m (R) *šfšf.t=f m ʒbdw*  
*Book of the Dead chapter 69 follows*

Ho, the Osiris, this <sup>c</sup>h3-nht.  
 I have placed your striking power among the spirits, because of the greatness of your strength,  
 so that the fear of you exists in their bodies.  
 Ho, the Osiris, this <sup>c</sup>h3-nht.  
 I have placed your respect in their h3.ty-hearts, the sun-folk are in joy because of this <sup>c</sup>h3-nht, while his voice is true against his male enemies, against his female enemies.  
 Ho, the Osiris, this <sup>c</sup>h3-nht,  
 may you sail on the lakes of the netherworld, may you row on the waters of this great god who is in Heliopolis,  
 whose soul is in Busiris,  
 whose dignity is in Heracleopolis,  
 whose respect is in Abydos.

Amino-acid code

K-RRMRNRRRRRRR

Appendix 3.26.4. B4C

l,77,c (R) *[wsir] sʒ.t-hd-htp tn*  
 l,77,d-e (M) *iw rdi.n=i šfšf.t=t m ib.w=sn*  
 l,77,f-g (K) *iw rdi ʒ.t=t m-m ʒh.w n wr n ph.ty=t*  
 l,78,a (R) *n-mr.wt wnn snd[=t m h.wt=sn]*  
 l,78,b (R) *[wsir sʒ.t-hd-htp tn]*  
 l,78,c (R) *[iw rdi.n=i šfšf.t=t m h3.tyw]=sn*  
 l,78,d-e (R) *iw hnmm.t m ʒw.t-ib n wsir*  
*sʒ.t-hd-htp tn*  
 l,78,f (K) *iw hrw=t mʒ<sup>c</sup> r hft.yw(t)=t*  
 l,78,g (R) *h3 wsir sʒ.t-hd-htp [tn]*  
 l,78,h (R) *[skd=t m š.w n.w dwʒ.t]*

The Osiris, this sʒ.t-hd-htp.  
 I have placed your respect in their hearts.  
 Your striking power is placed among the spirits, because of the greatness of your strength,  
 so that the fear of you exists in their bodies.  
 The Osiris, this sʒ.t-hd-htp.  
 I have placed your respect in their h3.ty-hearts, the sun-folk are in joy because of the Osiris, this sʒ.t-hd-htp,  
 while your voice is true against your male and female enemies.  
 Ho, the Osiris, this sʒ.t-hd-htp,  
 may you sail on the lakes of the netherworld,

l,78,i-j	(R)	[ <i>hn=t m nw.wt n.(w)t ntr pn</i> ] <i>ꜥꜣ im.y</i> <i>iwnw</i>	may you row on the waters of this great god who is in Heliopolis,
l,78,k	(R)	<i>n.t(y) bꜣ=f m ḏdw</i>	whose soul is in Busiris,
l,78,l	(R)	<i>sꜥh=f m nn-n(y)-sw.t</i>	whose dignity is in Heracleopolis,
l,78,m	(M)	<i>šfšf.t m ꜣbdw</i>	and respect is in Abydos.

*Book of the Dead chapter 69 follows*

Amino-acid code

RMKRRRRKRRRRRM

## Appendix 3.27. Spell 27

### Appendix 3.27.1. B4C

1,79,a	(R)	<i>isds imi mdw [n wsir s3.t-ḥd-ḥtp tn]</i>	Isdes, give speech to the Osiris, this <i>s3.t-ḥd-ḥtp</i> .
1,79,b	(R)	<i>[in m3<sup>c</sup>.t=ṯ ir.t šhm]=ṯ</i>	It is your truth which made your power,
1,79,c	(M)	<i>in int.t=ṯ ir.t šps.t=ṯ</i>	it is your fetter which made your nobility,
1,79,d-e	(M)	<i>ḥnh=ṯ m šbw n bik.w</i>	while you live from the food of the falcons.
1,79,f	(X)	-	
1,79,g	(M)	<i>swt [mtw.t wr]</i>	He is the semen of the great one,
1,79,h	(R)	<i>mk it=f m-ḥnt itr.ty</i>	who protected his father in front of the two shrines.
1,79,i	(X)	-	
1,79,j-k	(R)	<i>n=ṯ im m3<sup>c</sup>-ḥrw n hrw pn</i>	Vindication is yours on this day.
1,79,l-n	(X)	-	
1,79-80,o-a	(M)	<i>iw [...] n=ṯ tn.w ḥ.wt=ṯ</i>	[...] for you, those who raised your limbs.
1,80,b	(X)	-	
1,80,c	(R)	<i>wsir s3.t-ḥd-ḥtp tn</i>	The Osiris, this <i>s3.t-ḥd-ḥtp</i> ,
1,80,d	(R)	<i>twt snḏ pr [m 3s.t]</i>	You are the fear which went forth from Isis
1,80,e	(M)	<i>n ḥr snḏ ḥrw=f m3<sup>c</sup></i>	to Horus, the fear of his voice being true
1,80,f	(M)	<i>snḏ n wsir [s3.t-ḥd-ḥtp tn]</i>	is the fear of the Osiris, this <i>s3.t-ḥd-ḥtp</i> .

*Spell 7 follows*

#### Amino-acid code

RRMM-MR-R---M-RRMM

### Appendix 3.27.2. MC105

1,79,a	(R)	<i>isds imi mdw [n wsir šdi tn]</i>	Isdes, give speech to the Osiris, this <i>šdi</i> .
1,79,b	(N)	<i>[in] m3<sup>c</sup>.t=s ir.t šhm=k</i>	It is her truth which made your power,
1,79,c	(R)	<i>in [snṯ.t=s ir.t šps]=k</i>	it is her foundation that made your nobility,
1,79,d-e	(R)	<i>ḥnh wsir šdi tn m b[š.w bik.t nṯr.t]</i>	while the Osiris, this <i>šdi</i> , lives from the vomit of the divine female falcon.
1,79,f	(R)	<i>[wsir] šdi tn</i>	The Osiris, this <i>šdi</i> .
1,79,g	(R)	<i>twt mtw.t wr</i>	You are the semen of the great one,
1,79,h	(R)	<i>[mk it=f m-ḥnt] i[t]r.ty</i>	who protected his father in front of the two shrines.
1,79,i	(R)	<i>wsir šdi tn</i>	The Osiris, this <i>šdi</i> .
1,79,j-k	(R)	<i>n=t im m3<sup>c</sup>-ḥrw [n hrw pn]</i>	Vindication is yours on this day,
1,79,l	(M)	<i>[mi] ṯt.t ḥnt(.y) tnn.t r phr [..]</i>	like that which took the foremost of the Tnn.t shrine, in order to envelop ...,
1,79,m	(R)	<i>[rdi.n=f ts=f ḥ.wt]=f</i>	after he has caused that he raises his limbs.
1,79,n	(R)	<i>ts tn šdi tn</i>	Raise yourself, this <i>šdi</i> ,
1,79-80,o-a	(X)	-	
1,80,b	(R)	<i>n mt[=ṯ]</i>	you did not die.
1,80,c	(R)	<i>[ws]ir [šdi tn]</i>	The Osiris, this <i>šdi</i> ,

l,80,d	(R)	[ <i>twt</i> ] <i>snđ pr m ʒs.t</i>	You are the fear which went forth from Isis
l,80,e	(K)	<i>snđ hr [mʒ˚-hrw=f]</i>	the fear of Horus, while he is justified.
l,80,f	(X)	-	

Spell 11 follows

Amino-acid code

RNRRRRRRRMRR-RRRK-

Appendix 3.27.3. S10C

l,79,a	(M)	<i>isd inpw imi mdw n wsir ir pn</i>	Ised Anubis, give speech to the Osiris, this <i>ir</i> .
l,79,b	(R)	<i>in mʒ˚.t=k ir.t šhm=k</i>	It is your truth which made your power,
l,79,c	(K)	<i>in snđ.t=k ir.t šps=k</i>	it is your foundation that made your nobility,
l,79,d-e	(K)	<i>˚nh wsir ir pn m bw bik.t ntr.t</i>	while the Osiris, this <i>ir</i> , lives in the place of the divine female falcon.
l,79,f	(R)	<i>wsir ir pn</i>	The Osiris, this <i>ir</i> .
l,79,g	(R)	<i>twt mtw.t wr</i>	You are the semen of the great one,
l,79,h	(M)	<i>mk.t it m-hnt</i>	protecting the father in front of
l,79,i-k	(X)	-	
l,79,l	(K)	<i>tnn.t r phr [..]</i>	the Tnn.t shrine in order to envelop ...,
l,79,m	(M)	<i>rdi.n r˚ ts=k ˚.wt=k</i>	after Re caused that you raise your limbs.
l,79,n	(M)	<i>ts tw wsir ir pn</i>	Raise yourself, the Osiris, this <i>ir</i> ,
l,79-80,o-a	(X)	-	
l,80,b	(R)	<i>n mt=k</i>	you did not die.
l,80,c	(X)	-	
l,80,d	(R)	<i>twt snđ pr m ʒs.t</i>	You are the fear which went forth from Isis
l,80,e	(L)	<i>snđ n hr mʒ˚-hrw[=f] r hft.ywt=f ir.t(y)=sn wd˚-mdw hft m hrw pn</i>	the fear of Horus, while he is justified against his male and female enemies, who will do judgement against on this day.
l,80,f	(X)	-	

Spell 627 follows

Amino-acid code

MRKKRRM--KMM-R-RL-

Appendix 3.27.4. T9C

l,79,a	(R)	<i>isd imi mdw n wsir bwʒw pn</i>	Ised, give speech to the Osiris, this <i>bwʒw</i> .
l,79,b	(N)	<i>in mʒ˚.tt=f ir.t šhm=k</i>	It is his truth which made your power,
l,79,c	(R)	<i>in snđ.t=f ir.t šps=k</i>	it is his foundation that made your nobility,
l,79,d-e	(R)	<i>˚nh wsir bwʒw pn m bš.w ï ntr.t</i>	while the Osiris, this <i>bwʒw</i> lives from the vomit of the divine female falcon.
l,79,f	(R)	<i>wsir bwʒw pn</i>	The Osiris, this <i>bwʒw</i> ,
l,79,g	(R)	<i>twt mtw.t wr</i>	You are the semen of the great one,
l,79,h	(R)	<i>mk it=k m-hnt itr.ty</i>	who protected your father in front of the two shrines.
l,79,i	(R)	<i>wsir bwʒw pn</i>	The Osiris, this <i>bwʒw</i> .

l,79,j-k	(R)	<i>n=k im m3<sup>c</sup>-hrw n hrw pn</i>	Vindication is yours on this day,
l,79,l	(L)	<i>mi it.t tnn.t wr.t</i>	like that which took the great <i>tnn.t</i> shrine,
l,79,m	(R)	<i>rdi.n=f ts=f<sup>c</sup>.ty=f</i>	after he caused that he raises his two limbs.
l,79,n	(R)	<i>ts tw bw3w pn</i>	Raise yourself, this <i>bw3w</i> ,
l,79-80,o-a	(X)	-	
l,80,b	(R)	<i>n mt=k</i>	you did not die.
l,80,c	(R)	<i>wsir bw3w pn</i>	The Osiris, this <i>bw3w</i> ,
l,80,d	(M)	<i>ttw snd pr m s.t</i>	You are the fear which went forth from the place
l,80,e	(I)	<i>snd m3<sup>c</sup>-hrw=f</i>	of fear, while he is justified.
l,80,f	(X)	-	

*Spell 11 follows.*

Amino-acid code

RNRRRRRRRLRR-RRMI-

## Appendix 3.28. Spell 30

### Appendix 3.28.1. B1P

1,83,d-k (X)	-	
1,82,a (M)	<i>pr sbḥ m r wr.w nb.w rḥy.t</i>	A cry will forth from the mouths of the great ones, the lords of the people,
1,82,b (R)	<i>ḏs.yt m r n nḥb.t.(w)t</i>	and a shout from the mouth of the <i>nḥb.t.(w).t</i> ,
1,82,c (R)	<i>ḥr ḥrw ḳrr</i>	upon the noise of the storm
1,84,a (R)	<i>n nṯr.w imy.w ʒḥ.t</i>	of the gods who are in the horizon,
1,84,b (R)	<i>mʒʒ=sn nrw r ḥr.w=sn</i>	while they see the fear on their faces,
1,84,c (M)	<i>iwty pʒ=sn mʒʒ mi.t.t irt</i>	they who have never seen the like to (it),
1,84,d (R)	<i>mʒʒ=sn</i>	while they see,
1,86,a (M)	<i>wsir spī pn</i>	this Osiris <i>spī</i> ,
1,86,b (M)	<i>sdʒ=f m ḥtp ḥr wʒ.wt nfr.wt n.(w)t imn.t m irw=f n ʒḥ nṯr(y)</i>	while he travels in peace upon the beautiful roads of the west in his shape of the divine Akh,
1,86,c (R)	<i>ʕpr.n=f ʒḥw nb</i>	after he acquired all power,
1,88,a (R)	<i>m ḏd n=f wr.w ḥnt.yw ʒḥ.t</i>	as the great ones who are in front of the horizon speak to him:
1,88,b (R)	<i>iw.(ti) nṯr pw rnpy ms.n imn.t nfr.t min m tʒ ʕnh</i>	‘Welcome, this young god, whom the beautiful west has brought forth today from the land of the living.
1,89,c-e (X)	-	
1,90,a (R)	<i>dr.n=f ḥmw=f r=f</i>	He has expelled his dust from himself,
1,90,b (R)	<i>mḥ.n=f ḥ.t=f m ḥkʒ.w</i>	he has filled his body with magic,
1,90,c (R)	<i>ḥtm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
1,90,d (R)	<i>sdʒ n=f wrʒ.w=f im=f</i>	while his watchers tremble for him at it
1,92,a (R)	<i>mi ʒpd</i>	like a bird’,
1,92,b (M)	<i>ḥrw=sn nṯr.w ʒḥ.t r wsir spī pn imy imn.t</i>	so they say, the gods of the horizon, to the Osiris, this <i>spī</i> , who is in the west.
1,92,c (R)	<i>ḏd=sn r=f</i>	They will say to him:
1,94,a (M)	<i>is ḥn=k r šḥ.t izr.w r-ḥnw iw.w ḥr.t</i>	‘Go, and may you row to the field of rushes within the islands of the sky.
1,94,b (R)	<i>it=k ḥp.t im n tp(y) ḳʒd.t=f</i>	may you take the oar within to he who is upon his <i>ḳʒd.t</i> plant.’
1,94,c (M)	<i>kʒ=sn nṯr.w r wsir spī pn</i>	(thus) they will say, the gods, to the Osiris, this <i>spī</i> .

Spell 31 follows

#### Amino-acid code

-----MRRRRMRMMRRR---RRRRRMRMRM

### Appendix 3.28.2. T1L,a

1,83,d-k (X)	-	
1,82,a (R)	<i>pr sbḥ m r n wr.w nb.w rḥy.t</i>	A cry will go forth from the mouths of the great ones, the lords of the people,

1,82,b	(R)	<i>ds.yt m r n nḥb.t.(w)t</i>	and a shout from the mouth of the <i>nḥb.t.(w).t</i> ,
1,82,c	(R)	<i>ḥr ḥrw ḳrr</i>	upon the noise of the storm
1,84,a	(R)	<i>n nṯr.w ṯmy.w ṣḥ.t</i>	of the gods who are in the horizon
1,84,b	(R)	<i>mṣṣ=sn nrw r ḥr.w=sn</i>	while they see the fear on their faces,
1,84,c	(R)	<i>ṯwty pṣ=sn mṣṣ mī.t.t</i>	they who have never seen the like,
1,84,d	(R)	<i>mṣṣ=sn</i>	while they see,
1,86,a	(R)	<i>imṣw pn</i>	this <i>imṣw</i> ,
1,86,b	(R)	<i>sdṣ=f m ḥtp ḥr wṣ.wt imn.t m ṯrw=f</i> <i>n ṣḥ nṯr(y)</i>	while he travels in peace upon the roads of the west in his shape of the divine Akh,
1,86,c	(N)	<i>ṣpr.n=f n=f ṣḥw nb</i>	after he acquired all the power for himself,
1,88,a	(N)	<i>m dd wr.w ḥnt.yw ṣḥ.t</i>	as the great ones who are in front of the horizon speak:
1,88,b	(N)	<i>iw(.tī) m ḥtp imn.tt nṯr rnpy ms.n imn.t</i> <i>nfr.t iy.n=k mīn m tṣ ṣnh</i>	'Welcome in the peace of the west, young god, whom the beautiful west has brought forth, after you came today from the land of the living.
1,89,c-e	(X)	-	
1,90,a	(N)	<i>dr.n=k ḥmw=k r=k</i>	You have expelled your dust from yourself,
1,90,b	(N)	<i>mḥ.n=k ḥ.t=k m ḥkṣ.w</i>	you have filled your body with magic,
1,90,c	(N)	<i>ḥtm.n=k ṯb.t=k im=f</i>	you have quenched your thirst with it,
1,90,d	(N)	<i>sfṣ n=k wrš.w=k im=f</i>	while your watchers hate for you with it like a bird',
1,92,a	(R)	<i>mī ṣpd</i>	so they say, the great ones of those of the horizon, to this <i>imṣw</i> .
1,92,b	(R)	<i>ḥrw=sn wr.w ṣḥ.tyw r imṣw pn</i>	They will say to him:
1,92,c	(R)	<i>dd=sn r=f</i>	'Go, and may you row to the field within the islands of the sky.
1,94,a	(K)	<i>is ḥn=k r ṣḥ.t r-ḥnw iw.w ḥr.t</i>	your taking of the oar within of he who is upon his <i>ḳṣd.t</i> plant.'
1,94,b	(N)	<i>ṯt.t=k ḥp.t im tp(y) ḳṣd.t=f</i>	(thus) they will say, the gods, to this <i>imṣw</i> .
1,94,c	(R)	<i>iz=sn nṯr.w r imṣw pn</i>	

Spell 31 follows

#### Amino-acid code

-----RRRRRRRRRNNN---NNNNRRRKNR

### Appendix 3.28.3. T1L,b

1,83,d-i	(X)	-	
1,83,j	(M)	<i>dd-mdw wnn [. ] ṣṣ</i>	Recitation: ... is ... great one.
1,83,k	(M)	<i>didī imn.t(t) ṣ.wy=s(y) r s(ī)</i>	The west gives her arms to the man
1,82,a	(R)	<i>pr sbḥ m r n wr.w nb.w rḥy.t</i>	A cry will go forth from the mouths of the great ones, the lords of the people,
1,82,b	(R)	<i>ds.yt m r n nḥb.t.(w)t</i>	and a shout from the mouth of the <i>nḥb.t.(w).t</i> ,
1,82,c	(R)	<i>ḥr ḥrw ḳrr</i>	upon the noise of the storm
1,84,a	(R)	<i>n nṯr.w ṯmy.w ṣḥ.t</i>	of the gods who are in the horizon,
1,84,b	(R)	<i>mṣṣ=sn nrw r ḥr.w=sn</i>	while they see the fear on their faces,
1,84,c	(R)	<i>ṯwty pṣ=sn mṣṣ mī.t.t</i>	they who have never seen the like,

1,84,d	(R)	<i>mꜣꜣ=sn</i>	while they see,
1,86,a	(R)	<i>imꜣw pn</i>	this <i>imꜣw</i> ,
1,86,b	(R)	<i>sdꜣ=f m ḥtp ḥr wꜣ.wt imn.t m irw=f n ꜣḥ nṯr(y)</i>	while he travels in peace upon the roads of the west in his shape of the divine Akh,
1,86,c	(N)	<i>ꜥpr.n=f n=f ꜣḥw nb</i>	after he acquired all the power for himself,
1,88,a	(N)	<i>m ḏḏ wr.w ḥnt.yw ꜣḥ.t</i>	as the great ones who are in front of the horizon speak:
1,88,b	(N)	<i>iw(.ti) m ḥtp imn.tt nṯr rnpy ms.n imn.t nfr.t iy.n=k min m tꜣ ꜥnh</i>	'Welcome in the peace of the west, young god, whom the beautiful west has brought forth, after you came today from the land of the living.
1,89,c-e	(X)	-	
1,90,a	(N)	<i>dr.n=k ḥmw=k r=k</i>	You have expelled your dust from yourself,
1,90,b	(N)	<i>mḥ.n=k ḥ.t=k m ḥkꜣ.w</i>	you have filled your body with magic,
1,90,c	(N)	<i>ḥtm.n=k ib.t=k im=f</i>	you have quenched your thirst with it,
1,90,d	(N)	<i>sfꜣ n=k wrš.w=k im=f</i>	while your watchers hate for you with it
1,92,a	(R)	<i>mi ꜣpd</i>	like a bird',
1,92,b	(R)	<i>hrw=sn wr.w ꜣḥ.tyw r imꜣw pn</i>	so they say, the great ones of those of the horizon, to this <i>imꜣw</i> .
1,92,c	(M)	<i>ḏḏ=sn n=f</i>	They will say to him:
1,94,a	(L)	<i>is ḥn.n=k r sh.t iꜣr.w r-ḥnw iw.w ḥr.t</i>	'Go, after you have rowed to the field of rushes within the islands of the sky.
1,94,b	(R)	<i>it-k ḥp.t im n tp(y) kꜣd.t=f</i>	may you take the oar within to he who is upon his <i>kꜣd.t</i> plant.'
1,94,c	(R)	<i>iꜣ=sn nṯr.w r imꜣw pn</i>	(thus) they will say, the gods, to this <i>imꜣw</i> .

Spell 31 follows

#### Amino-acid code

-----MMRRRRRRRRRRNNN---NNNNRRMLRR

#### Appendix 3.28.4. S1C

1,83,d	(M)	<i>ḏḏ-mdw rdi[.t mry] imn.t s(i)</i>	Recitation: Causing that the west loves a man
1,83,e	(R)	<i>[rdi.t ḥꜥ] imn.t m [s(i)]</i>	and causing that the west rejoices over a man,
1,83,f	(R)	<i>m ir.t n=f nb.t m tp-rnp.t nb n ḥr.t-nṯr</i>	because of all that is done for him in every new year festival of the necropolis.
1,83,g	(R)	<i>ḏ[ḏ] m rnp.[wt] nb(.wt)</i>	Recite in all years
1,83,h	(R)	<i>m hrw [nw nb]</i>	and in every day and time.
1,83,i-k	(X)	-	
1,82,a	(R)	<i>pr sbḥ m r n wr.w nb.w rḥy.t</i>	A cry will go forth from the mouths of the great ones, the lords of the people,
1,82,b	(N)	<i>ds.yt m [nhb.t.(w)t]</i>	and a shout from the <i>nhb.t.(w)t</i> ,
1,82,c	(R)	<i>ḥr ḥrw ḥrr</i>	upon the noise of the storm
1,84,a	(R)	<i>n nṯr.w imy.w ꜣḥ.t</i>	of the gods who are in the horizon,
1,84,b	(N)	<i>mꜣꜣ=sn nrw [r ḥr=sn]</i>	when they see the fear on their face(s),
1,84,c	(N)	<i>[iwt y pꜣ mꜣꜣ] mi.t.t</i>	who have never seen the like,
1,84,d	(R)	<i>mꜣꜣ=sn</i>	while they see

1,86,a	(C)	<i>ḥz.ty-<sup>c</sup> msḥt</i>	the mayor <i>msḥt</i> ,
1,86,b	(R)	<i>sdz=f m ḥtp ḥr w3.wt imn.t m irw=f n 3ḥ nṯr(y)</i>	while he travels in peace upon the roads of the west in his shape of the divine Akh,
1,86,c	(R)	<i>ṣpr.n=f 3ḥw nb</i>	after he acquired all power,
1,88,a	(R)	<i>m ḏd n=f wr.w ḥnt.yw 3ḥ.t</i>	as the great ones who are in front of the horizon speak to him:
1,88,b	(M)	<i>iw(.ti) m ḥtp nṯr rnpy ms.n imn.t nfr.t iy mīn m t3 ṣnh</i>	'Welcome in peace, young god, whom the west brought forth, who came today from the land of the living.
1,89,c-e	(X)	-	
1,90,a	(R)	<i>dr.n=f ḥmw=f r=f</i>	He has expelled his dust from himself,
1,90,b	(R)	<i>mḥ.n=f ḥ.t=f m ḥk3.w</i>	he has filled his body with magic,
1,90,c	(R)	<i>ḥtm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
1,90,d	(M)	<i>sdz n=f wrš.w=f</i>	his watchers tremble for him
1,92,a	(R)	<i>mī 3pd</i>	like a bird.'
1,92-94,b-c	(X)	-	

Spell 33 (phrase 1,119,a) follows.

Amino-acid code

MRRRR---RNRRNNRCRRRM---RRRM-----

Appendix 3.28.5. S2C

1,83,d	(K)	<i>rdi.t mry imn.t s(i)</i>	Causing that the west loves a man
1,83,e	(R)	<i>rdi.t ḥṣ imn.t m s(i)</i>	and causing that the west rejoices over a man,
1,83,f	(R)	<i>m ir.t n=f nb m tp-[rnp.t] nb n ḥr.t-nṯr</i>	because of all that is done for him in every new year festival of the necropolis.
1,83,g	(R)	<i>[ḏd m rnp.]wt nb(.wt)</i>	Recite in all years
1,83,h	(R)	<i>m ḥrw nw nb</i>	and in every day and time.
1,83,i-k	(X)	-	
1,82,a	(R)	<i>pr sbḥ m r n wr.w nb.w rhy.t</i>	A cry will go forth from the mouths of the great ones, the lords of the people,
1,82,b	(N)	<i>ḏs.yt m [nhb.t.(w)t]</i>	and a shout from the <i>nhb.t.(w)t</i> ,
1,82,c	(R)	<i>m ḥrw ḳrr</i>	upon the noise of the storm,
1,84,a	(R)	<i>n nṯr.w imy.w 3ḥ.t</i>	of the gods who are in the horizon,
1,84,b	(N)	<i>m33=s[n nr]w [r ḥr=sn]</i>	while they see the fear on their face(s),
1,84,c	(K)	<i>[iwt y p3 m3] s(w) mī.t.t</i>	who have never seen it, it's like,
1,84,d	(R)	<i>m33=sn</i>	while they see,
1,86,a	(C)	<i>ḥz.ty-<sup>c</sup> msḥt</i>	the mayor <i>msḥt</i> ,
1,86,b	(K)	<i>sdz=f m ḥtp ḥr w3.wt imn.t m irw=f nṯr(y)</i>	while he travels in peace upon the roads of the west in his divine shape,
1,86,c	(R)	<i>ṣpr.n=f 3ḥw nb</i>	after he acquired all power,
1,88,a	(R)	<i>m ḏd n=f wr.w ḥnt.yw 3ḥ.t</i>	as the great ones who are in front of the horizon speak to him:
1,88,b	(K)	<i>iw(.ti) m ḥtp nṯr rnpy ms.n imn.t nfr.t iy.y mīn m t3 ṣnh</i>	'Welcome in peace, young god, whom the west brought forth, who comes today from the land of the living.

1,89,c-e (X)	-	
1,90,a (R)	<i>dr.n=f hmw=f r=f</i>	He has expelled his dust from himself,
1,90,b (R)	<i>mh.n=f h.t=f m hk3.w</i>	he has filled his body with magic,
1,90,c (R)	<i>h̄tm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
1,90,d (K)	<i>sf3 n=f wrš.w=f</i>	while his watchers hate for him
1,92,a (R)	<i>mi 3pd</i>	like a bird.
1,92-94,b-c (X)	-	
<i>Spell 33 (phrase 1,119,a) follows.</i>		

Amino-acid code

KRRRR---RNRRNKRCRRK---RRRKR-----

Appendix 3.28.6. M25C

1,83,d-k (X)	-	
1,82,a (R)	<i>[pr sbh m r n wr.w nb.w rh.(y)t]</i>	A cry will forth from the mouths of the great ones, the lords of the people,
1,82,b (R)	<i>[ds.yt m r n nhb.t.(w)t]</i>	and a shout from the mouth of the <i>nhb.t.(w).t</i> ,
1,82,c (R)	<i>[hr hrw krr]</i>	upon the noise of the storm
1,84,a (N)	<i>[n im.yw 3h.t]</i>	of those who are in the horizon,
1,84,b (R)	<i>[m33=sn nrw r hr.w=sn]</i>	while they see the fear on their faces,
1,84,c (R)	<i>[iwt y p3=sn m33 mi.tt]</i>	they who have never seen the like,
1,84,d (R)	<i>[m33=sn]</i>	while they see
1,86,a (R)	<i>[nfr-s3b tn]</i>	this <i>nfr-s3b</i> ,
1,86,b (Q)	<i>[sd3=s m htp.ti hr w3.wt imn.tt m irw=s 3h ntr.(y)]</i>	while she travels in peace upon the roads of the west in her shape of the divine Akh,
1,86,c (R)	<i>[pr.n=s 3h.w nb.w]</i>	after she acquired all the power,
1,88,a (N)	<i>[m dd wr.w] hnt.(y)w 3h.t</i>	as the great ones who are in front of the horizon speak:
1,88,b (F)	<i>iw.(ti) [m htp ntr rnp.y ms.n imn.t nfr.t iw min m t3 n nh]</i>	'Welcome in peace, young god, whom the good west brought forth, who came today from the land of the living.
1,89,c-e (X)	-	
1,90,a (R)	<i>[dr.n=f hm.y=f] r=f</i>	He has expelled his dust from himself,
1,90,b (R)	<i>mh.n=f h.t=f m hk3.w</i>	he has filled his body with magic,
1,90,c (R)	<i>[h̄tm.n=f ib.t=f im=f]</i>	he has quenched his thirst with it,
1,90,d (M)	<i>[sd3 n=f wrš.w=f]</i>	while his watchers tremble because of him,
1,92,a (R)	<i>[mi 3pd]</i>	like a bird.'
1,92-94,b-c (X)	-	
<i>Spell 33 (phrase 1,119,a) follows.</i>		

Amino-acid code

-----RRRNRRRRQRNF---RRRMR-----

Appendix 3.28.7. M24C

1,83,d-k (X)	-	
1,82,a (R)	<i>[pr sbh m r n wr.w nb].w rh.(y)t</i>	A cry will go forth from the mouths of the great

1,82,b	(R)	<i>d[s.yt m r n nḥb.t.(w)t]</i>
1,82,c	(R)	<i>[ḥr ḥrw ḳrr]</i>
1,84,a	(N)	<i>[n im.yw ʒḥ.t]</i>
1,84,b	(R)	<i>mʒʒ=sn [nrw r ḥr.w=sn]</i>
1,84,c	(R)	<i>[iwt y pʒ=sn mʒʒ mi.t]</i>
1,84,d	(R)	<i>[mʒʒ]=sn</i>
1,86,a	(R)	<i>snnw [pn]</i>
1,86,b	(Q)	<i>[sdʒ=f m ḥtp ḥr wʒ.wt imn.tt m]</i> <i>irw=f ʒḥ nṯr(.y)</i>
1,86,c	(R)	<i>[ʕpr.n=f ʒḥ.w nb.w]</i>
1,88,a	(N)	<i>[m dd wr.w ḥn]t.(y)w ʒḥ.t</i>
1,88,b	(F)	<i>iw(.ti) [m ḥtp nṯr rnp.y ms.n imn.t</i> <i>nfr.t iw min] m tʒ n ʕnh</i>
1,89,c-e	(X)	-
1,90,a	(R)	<i>[dr.n=f ḥm.y=f r=f]</i>
1,90,b	(R)	<i>[mḥ.n=f ḥ.t=f m ḥkʒ.w]</i>
1,90,c	(R)	<i>[ḥtm].n=f ib.t=f [im=f]</i>
1,90,d	(M)	<i>[sdʒ n=f wrš.w=f]</i>
1,92,a	(R)	<i>[mi ʒpd]</i>
1,92-94,b-c	(X)	-

Following snippets of text do not suit the parallel texts.

#### Amino-acid code

-----RRRNRRRRQRNF---RRRMR-----

### Appendix 3.28.8. B3Bo

1,83,d-k	(X)	-
1,82,a	(R)	<i>pr sbḥ m r n wr.w nb.w rḥy.t</i>
1,82,b	(R)	<i>ds.yt m r n nḥb.t.(w)t</i>
1,82,c	(R)	<i>ḥr ḥrw ḳrr</i>
1,84,a	(N)	<i>n imy.w ʒḥ.t</i>
1,84,b	(N)	<i>mʒʒ=sn nrw r ḥr=sn</i>
1,84,c	(R)	<i>iwt y pʒ=sn mʒʒ mi.t.t</i>
1,84,d	(R)	<i>mʒʒ=sn</i>
1,86,a	(N)	<i>dḥwty-nḥt tn imy.t imn.t</i>
1,86,b	(L)	<i>iʒ=s ḥr wʒ.wt=s nfr.wt n.(w)t imn.t m</i> <i>irw=s n ʒḥ nṯr(y)</i>
1,86,c	(N)	<i>ʕpr.n=f n=f ʒḥw nb</i>
1,88,a	(N)	<i>m dd wr.w ḥnt.yw ʒḥ.t</i>
1,88,b	(D)	<i>iw(.ti) nṯr rnp y ms.n imn.tt nfr.t iy min</i> <i>m tʒ ʕnh</i>

ones, the lords of the people,  
and a shout from the mouth of the *nḥb.t.(w).t*,  
upon the noise of the storm  
of those who are in the horizon,  
while they see the fear on their faces  
they who have never seen the like.  
while they see,  
this *snnw*,  
while he travels in peace upon the roads of the  
west in his shape of the divine Akh,  
after he acquired all the power,  
as the great ones who are in front of the  
horizon speak:  
'Welcome in peace, young god, whom the good  
west brought forth, who came today from the  
land of the living.

He has expelled his dust from himself,  
he has filled his body with magic,  
he has quenched his thirst with it,  
while his watchers tremble because of him,  
like a bird.'

A cry will go forth from the mouths of the great  
ones, the lords of the people,  
and a shout from the mouth of the *nḥb.t.(w).t*,  
upon the noise of the storm  
of those who are in the horizon,  
while they see the fear on their face(s),  
they who have never seen the like,  
while they see,  
this *dḥwty-nḥt*, who is in the west,  
while she strides upon her beautiful roads of  
the west in her shape of the divine Akh,  
after he acquired all the power for himself,  
as the great ones who are in front of the  
horizon speak:  
'Welcome, young god, whom the beautiful west  
brought forth, who came today from the land of

1,89,c-e (X) -  
 1,90,a (R) *dr.n=f hmw=f r=f*  
 1,90,b (R) *mḥ.n=f ḥ.t=f m ḥkz.w*  
 1,90,c (R) *ḥtm.n=f ib.t=f im=f*  
 1,90,d (L) *ḥtm n=f wrš.w=f im=f*  
 1,92,a (R) *mī zpd*  
 1,92,b (N) *ḥrw=sn r dḥwty-nḥt tn imy.t imn.t*  
 1,92,c (R) *dd=sn r=s*  
 1,94,a (R) *is ḥn m šh.t izr.w r-ḥnw iw.w ḥr.t*  
  
 1,94,b (R) *it=k ḥp.t im n tp(y) kzd.t=f*  
  
 1,94,c (K) *kz=sn r dḥwty-nḥt tn*  
*Rest of the column is empty, spell 31 follows*

Amino-acid code

-----RRRNRRNLNND---RRRLNRRRK

Appendix 3.28.9. B2Bo

1,83,d-k (X) -  
 1,82,a (R) *pr sbḥ m r n wr.w nb.w rhy.t*  
  
 1,82,b (R) *ds.yt m r n nḥb.t.(w)t*  
 1,82,c (R) *ḥr ḥrw ḥrr*  
 1,84,a (N) *n imy.w zḥ.t*  
 1,84,b (N) *mz=sn nrw r ḥr=sn*  
 1,84,c (R) *iwty pz=sn mz=sn mī.t.t*  
 1,84,d (M) *mz=sn*  
 1,86,a (K) *dḥwty-nḥt imy imn.t*  
 1,86,b (I) *m irw=f n zḥ nṯr(y)*  
 1,86,c (N) *ṣpr.n=f n=f zḥw nb*  
 1,88,a (N) *m dd wr.w ḥnt.yw zḥ.t*  
  
 1,88,b (D) *iw(.ti) nṯr rnpy ms.n imn.tt nfr.t iy min*  
*m t3 ṣnḥ*  
  
 1,89,c-e (X) -  
 1,90,a (R) *dr.n=f hmw=f r=f*  
 1,90,b (R) *mḥ.n=f ḥ.t=f m ḥkz.w*  
 1,90,c (R) *ḥtm.n=f ib.t=f im=f*  
 1,9,d (R) *sdz n=f wrš.w=f im=f*  
 1,92,a (R) *mī zpd*  
 1,92,b (K) *ḥrw=sn r dḥwty-nḥt imy imn.t*  
 1,92,c (R) *dd=sn r=f*  
 1,94,a (I) *is ḥn m šh.t izr.w r iw.w ḥnw ḥr.t*

the living.  
  
 He has expelled his dust from himself,  
 he has filled his body with magic,  
 he has quenched his thirst with it,  
 while his watchers perish for him at it  
 like a bird',  
 so they say to this *dḥwty-nḥt*, who is in the west.  
 They will say to her:  
 'Go and row in the field of rushes within the  
 islands of the sky.  
 May you take the oar within to he who is upon  
 his *kzd.t* plant.'  
 (thus) they say to this *dḥwty-nḥt*.

A cry will go forth from the mouths of the great  
 ones, the lords of the people,  
 and a shout from the mouth of the *nḥb.t.(w).t*,  
 upon the noise of the storm  
 of those who are in the horizon,  
 while they see the fear on their face(s),  
 they who have never seen the like,  
 after they saw,  
*dḥwty-nḥt*, who is in the west,  
 in his shape as the divine Akh,  
 after he acquired all the power for himself,  
 as the great ones who are in front of the  
 horizon speak:  
 'Welcome, young god, whom the beautiful west  
 brought forth, who came today from the land of  
 the living.

He has expelled his dust from himself,  
 he has filled his body with magic,  
 he has quenched his thirst with it,  
 while his watchers tremble for him at it  
 like a bird',  
 so they say to *dḥwty-nḥt*, who is in the west.  
 They will say to him:  
 'Go and row in the field of rushes, to the islands

l,94,b (M) *it=k hp.t im=s n tp(y) kzd.t=f*

l,94,c (L) *kz=sn r*  
Spell 32 (phrase l,100,c) follows

Amino-acid code

-----RRRNNRMKINND---RRRRRKRIML

Appendix 3.28.10. S6C

l,83,d-k (X) -  
l,82,a (R) *pr sbh m r n wr.w nb.w rhy.t*  
l,82,b (D) *ds.yt m r n hbs.w*  
l,82,c (R) *hr hrw krr*  
l,84,a (N) *n imy.w zh.t*  
l,84,b (D) *mzn=sn nrw r hr=sn*  
l,84,c (R) *iwty pz=sn mzz mi.t.t*  
l,84,d (N) *mz.n=sn*  
l,86,a (L) *hwi-n-skr tn imzh.yt*  
l,86-94,b-c (X) -

Amino-acid code

-----RDRNDRNL-----

Appendix 3.28.11. S5C

l,83,d-k (X) -  
l,82,a (N) *pr sbh m r n wr.w nb rhy.t*  
l,82,b (D) *ds.yt m r n hbs.w*  
l,82,c (R) *hr hrw krr*  
l,84,a (D) *n imy zh.t*  
l,84,b (D) *mzn=sn nrw r hr=sn*  
l,84,c (R) *iwty pz=sn mzz mi.t.t*  
l,84,d (N) *mz.n=sn*  
l,86,a (N) *tzwzw pn imy imn.t*  
l,86,b (N) *iz=f hr wz.wt nfr.(w)t n(.wt) imn.t m*  
*irw=f n zh ntr(y)*  
l,86,c (N) *pr.n=f n=f zhw nb*  
l,88,a (N) *m dd wr.w hnt(.yw) zh.t*  
l,88,b (L) *iw(.ti) ntr rnp(y) ms.w imn.tt iy min*  
*m tz n nh*  
l,89,c-e (X) -  
l,90,a (M) *dr.n=f hmw=f*

inside the sky.  
May you take the oar in it to he who is upon his  
*kzd.t* plant.'  
(thus) they will say to.

A cry will go forth from the mouths of the great  
ones, the lords of the people,  
and a shout from the mouth of the veiled ones,  
upon the noise of the storm  
of those who are in the horizon,  
when they will see the fear on their face(s),  
they who have never seen the like,  
after they saw,  
this *hwi-n-skr*, the honoured dead.

A cry will go forth from the mouths of the great  
ones, the lord of the people,  
and a shout from the mouth of the veiled ones,  
upon the noise of the storm  
of the one who is in the horizon,  
when they will see the fear on their face(s),  
they who have never seen the like,  
after they saw,  
this *tzwzw*, who is in the west,  
while he strides upon the beautiful roads of the  
west in his shape of the divine Akh,  
after he acquired all the power for himself,  
as the great ones who are in front of the  
horizon speak:  
'Welcome, young god, whom the west will bring  
forth, who came today from the land of the  
living.

He has expelled his dust,

1,90,b (R) *mḥ.n=f ḥ.t=f m ḥk3.w*  
 1,90,c (R) *ḥtm.n=f ib.t=f im=f*  
 1,90,d (I) *wh3 n=f wr.w=f*  
  
 1,92,a (R) *mī 3pd*  
 1,92,b (L) *ḥrw=sn r im3ḥ.y t3w3w*  
 1,92-94,c-c (X) -

he has filled his body with magic,  
 he has quenched his thirst with it,  
 while his great ones shake (themselves) out for  
 him  
 like a bird',  
 so they say to the honoured dead, t3w3w.

Amino-acid code

-----NDRDDRNNNNNL---MRRIRL----

Appendix 3.28.12. S10C

1,83,d-k (X) -  
 1,82,a (N) *pr sbḥ m r n wr.w nb rḥy.t*  
  
 1,82,b (D) *ḏs.yt m r n ḥbs.w*  
 1,82,c (R) *ḥr ḥrw ḳrr*  
 1,84,a (N) *n imy.w 3ḥ.t*  
 1,84,b (M) *m3=sn nrw r ḥr=sn*  
 1,84,c (R) *iwti p3=sn m33 mī.t.t*  
 1,84,d (N) *m3.n=sn*  
 1,86,a (N) *ir pn imy imn.t*  
 1,86,b (N) *i3=f ḥr w3.wt nfr.wt n.(w)t imn.t m*  
*irw=f n 3ḥ ntr(y)*  
 1,86,c (N) *ḳpr.n=f n=f 3ḥw nb*  
 1,88,a (N) *m ḏd wr.w ḥnt.yw 3ḥ.t*  
  
 1,88,b (I) *iw.(tī) ntr rnpy im3ḥ.w ir*  
 1,89-94,c-c (X) -

A cry will go forth from the mouths of the great  
 ones, the lord of the people,  
 and a shout from the mouth of the veiled ones,  
 upon the noise of the storm  
 of those who are in the horizon.  
 They saw the fear even on their face(s),  
 they who have never seen the like,  
 after they saw,  
 this *ir*, who is in the west,  
 while he strides upon the beautiful roads of the  
 west in his shape of the divine Akh,  
 after he acquired all the power for himself,  
 as the great ones who are in front of the  
 horizon speak:  
 'welcome, young god, the honoured dead *ir*.'

Amino-acid code

-----NDRNMRNNNNNI-----

Appendix 3.28.13. S11C

1,83,d-k (X) -  
 1,82,a (N) *pr sbḥ m r n wr.w nb rḥy.t*  
  
 1,82,b (D) *ḏs.yt m r n ḥbs.w*  
 1,82,c (R) *ḥr ḥrw ḳrr*  
 1,84,a (N) *n imy.w 3ḥ.t*  
 1,84,b (D) *m3n=sn nrw r ḥr=sn*  
 1,84,c (L) *iwti p33 mī.t.t*  
 1,84,d (N) *m3.n=sn*  
 1,86,a (I) *šms tn m-ḥnt imn.t*  
 1,86,b (N) *i3=s ḥr w3.wt ntr.wt n.(w)t imn.t m*  
*irw=s n 3ḥ ntr(y)*

A cry will go forth from the mouths of the great  
 ones, the lord of the people,  
 and a shout from the mouth of the veiled ones,  
 upon the noise of the storm  
 of those who are in the horizon,  
 when they will see the fear on their face(s)  
 who have never done the like,  
 after they saw,  
 This *šms*, who is in front of the west,  
 while she strides upon the beautiful roads of  
 the west in her shape of the divine Akh,

1,86,c (N) *ᶚpr.n=s n=s ʒḥw nb* after she acquired all the power for herself,  
 1,88,a (M) *m ḏd wr.w ḥnt(.yw) ʒḥ.t imʒḥ.(y)t šms* as the great ones in front of the horizon speak  
 (to) the honoured dead *šms*.

1,88-94,b-c (X) -

Amino-acid code

-----NDRNDLNINNM-----

Appendix 3.28.14. S12C

1,83,d-k (X) -  
 1,82,a (N) *pr sbḥ m r n wr.w nb rḥy.t* A cry will go forth from the mouths of the great  
 ones, the lord of the people,  
 1,82,b (D) *ḏs.yt m r n ḥbs.w* and a shout from the mouth of the veiled ones,  
 1,82,c (R) *ḥr ḥrw ḳrr* upon the noise of the storm  
 1,84,a (D) *n imy ʒḥ.t* of the one who is in the horizon,  
 1,84,b (D) *mʒn=sn nrw r ḥr=sn* when they will see the fear on their face(s),  
 1,84,c (R) *iwty pʒ=sn mʒʒ mī.t.t* they who have never seen the like,  
 1,84,d (N) *mʒ.n=sn* after they saw,  
 1,86,a (N) *ᶚnh=f pn imy imn.t* this *ᶚnh=f*, who is in the west,  
 1,86,b (N) *iʒ=f ḥr wʒ.wt nfr.(w)t n.(w)t imn.t m* while he strides upon the beautiful roads of the  
*irw=f n ʒḥ nṯr(y)* west in his shape of the divine Akh,  
 1,86,c (N) *ᶚpr.n=f n=f ʒḥw nb* after he acquired all the power for himself,  
 1,88,a (N) *m ḏd wr.w ḥnt.yw ʒḥ.t* as the great ones who are in front of the  
 horizon speak:  
 1,88,b (H) *iw(.tī) nṯr rnpy mss.w imn.tt* ‘Welcome, young god, whom the west brings  
 forth.’  
 1,89-94,c-c (X) -

Amino-acid code

-----NDRDDRNNNNNH-----

Appendix 3.28.15. B1L

1,83,d-h (X) -  
 1,83,i (M) *rdī.t ts sw ʒḥ ḥr gs=f iʒb r gs=f imn* Causing that the Akh raises himself upon his left  
 side to his right side.  
 1,83,j-k (X) -  
 1,83,a (R) *pr sbḥ m r n wr.w nb.w rḥy.t* A cry will go forth from the mouths of the great  
 ones, the lords of the people,  
 1,83,b (D) *ḏs.yt m r n ḥbs.w* and a shout from the mouth of the veiled ones,  
 1,83,c (R) *ḥr ḥrw ḳrr* upon the noise of the storm  
 1,85,a (N) *n imy.w ʒḥ.t* of those who are in the horizon,  
 1,85,b (N) *mʒʒ=sn nrw r ḥr=sn* when they see the terror on their face(s),  
 1,85,c (N) *iwty pʒ mʒʒ mī.t.t* who have never seen the like,  
 1,85,d (D) *mʒ* while they see,  
 1,87,a (N) *gwʒ pn imy imn.t* this *gwʒ* who is in the west,  
 1,87,b (D) *iʒ=f ḥr wʒ.wt nfr.wt [n.wt] imn.t m* while he strides upon the beautiful roads of the

1,87,c (N) *irw n ʒh ntr(y)*  
*ʕpr.n=f n=f ʒhw nb*  
 1,89,a (N) *m dd wr. w hnt.yw ʒh.t*  
 1,89,b (G) *iw(.ti) ntr rnpy r ms.n imn.tt nfr.t iy*  
*min m tʒ ʕnh*  
  
 1,89,c-e (X) -  
 1,91,a (R) *dr.n=f hmw=f r=f*  
 1,91,b (R) *mh.n=f h.t=f m hkʒ.w*  
 1,91,c (R) *htm.n=f ib.t=f im=f*  
 1,91,d (R) *sdʒ n=f wrš.w=f im=f*  
 1,93,a (R) *mi ʒpd*  
 1,93,b (N) *hrw=sn r gwʒ pn imy imn.t*  
 1,93,c (R) *dd=sn r=f*  
 1,94,a (R) *is hn m sh.t izar. w r-hnw iw.w hr.t*  
  
 1,94,b (R) *it-k hp.t im n tp(y) kʒd.t=f*  
  
 1,94,c (N) *kʒ=sn r=k*  
 Spell 32 follows

Amino-acid code

----M--RDRNNNDNDNNG---RRRRRNRRRR

Appendix 3.28.16. B3L

1,83,d-k (X) -  
 1,83,a (R) *pr sbh m r n wr.w nb.w rhy.t*  
  
 1,83,b (D) *ds.yt m r n hbs.w*  
 1,83,c (M) *hr mdw krr*  
 1,85,a (N) *n imy.w ʒh.t*  
 1,85,b (N) *mʒʒ=sn nrw r hr=sn*  
 1,85,c (I) *iwtymʒ mü.t.t ir*  
 1,85,d (D) *mʒ*  
 1,87,a (H) *imy-r pr sn-šps pn imy imn.t*  
  
 1,87,b (D) *iz=f hr wʒ. wt nfr.(w)t n.(w)t imn.t m*  
*irw n ʒh ntr(y)*  
 1,87,c (N) *ʕpr.n=f n=f ʒhw nb*  
 1,89,a (K) *m nf n wr. w hnt.yw ʒh.t*  
  
 1,89,b (R) *iw(.ti) ntr pw rnpy ms.n imn.tt nfr.t*  
*min m tʒ ʕnh*  
  
 1,89,c-e (X) -  
 1,91,a (R) *dr.n=f hmw=f r=f*

west in the shape of the divine Akh, after he acquired all the power for himself, as the great ones in front of the horizon speak: 'Welcome, young god, to the one whom the beautiful west brought forth, who came today from the land of the living.

He has expelled his dust from himself, he filled his body with magic, he has quenched his thirst with it, while his watchers tremble for him at it like a bird', thus they say to this gwʒ, who is in the west. They will say to him: 'Go and row in the field of rushes within the islands of the sky. May you take the oar within to he who is upon his kʒd.t plant.' (thus) they will say to you.

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the veiled ones, upon the words of the storm of those who are in the horizon, when they see the terror on their face(s), who did not see the like to (it), while they see, this overseer of the domain, sn-šps, who is in the west, while he strides upon the beautiful roads of the west in the shape of the divine Akh, after he acquired all the power for himself, as these of the great ones who are in front of the horizon: 'Welcome, this young god, whom the beautiful west has brought forth today from the land of the living.

He has expelled his dust from himself,

l,91,b	(R)	<i>mḥ.n=f ḥ.t=f m ḥkz.w</i>	he filled his body with magic,
l,91,c	(R)	<i>ḥtm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
l,91,d	(R)	<i>sdz n=f wrš.w=f im=f</i>	while his watchers tremble for him at it
l,93,a	(R)	<i>mī ʔpd</i>	like a bird',
l,93,b	(I)	<i>ḥrw=sn r imy-r pr sn-šps pn imy imn.t</i>	thus they say to the overseer of the domain,
			this <i>sn-šps</i> , who is in the west
l,93,c	(K)	<i>ḏd.n=s r=f</i>	It has said to him:
l,94,a	(R)	<i>is ḥn m šḥ.t iʔr.w r-ḥnw iw.w ḥr.t</i>	'Go and row in the field of rushes within the
			islands of the sky.
l,94,b	(R)	<i>it-k ḥp.t im n tp(y) kzd.t=f</i>	May you take the oar within to he who is upon
			his <i>kzd.t</i> plant.'
l,94,c	(N)	<i>kz=sn r=Ḥps</i>	(thus) they will say to you.

Spell 31 follows

Amino-acid code

-----RDMNNIDHDNKR---RRRRRIKRRN

Appendix 3.28.17. B4L

l,83,d-k	(X)	-	
l,83,a	(R)	<i>pr sbḥ m r n wr.w nb.w rhy.t</i>	A cry will go forth from the mouths of the great ones, the lords of the people,
l,83,b	(C)	<i>ḏs.yt [m r ḥb]s.w</i>	and a shout from the mouth of the veiled ones,
l,83,c	(R)	<i>ḥr ḥrw krr</i>	upon the noise of the storm
l,85,a	(N)	<i>n imy.w ʔḥ.t</i>	of those who are in the horizon,
l,85,b	(D)	<i>mʔn=sn nrw r ḥr=sn</i>	when they will see the fear on their face(s),
l,85,c	(R)	<i>iwty pʔ=sn mʔʔ mī.t.t</i>	they who have never seen the like,
l,85,d	(N)	<i>mʔ.n=sn</i>	after they saw,
l,87,a	(D)	<i>it-i pf imy imn.tt</i>	this father of mine who is in the west,
l,87,b	(H)	<i>sdz=f ḥr wʔ.wt nfr.(w)t n.(w)t imn.t m irw [n] ʔḥ ntr(y)</i>	while he travels upon the beautiful roads of the west in the shape of the divine Akh,
l,87,c	(N)	<i>ʔpr.n=f n=f ʔḥw nb</i>	after he acquired all the power for himself,
l,89,a	(N)	<i>m ḏd wr.w ḥnt.yw ʔḥ.t</i>	as the great ones in front of the horizon speak:
l,89,b	(C)	<i>iw(.ti) m ḥtp ntr rnpy ms.n imn.tt iy min m tʔ ʔnh</i>	'Welcome in peace, young god, whom the west brought forth, who came today from the land of the living.
l,89,c-e	(X)	-	
l,91,a	(R)	<i>dr.n=f ḥmw=f r=f</i>	He has expelled his dust from himself,
l,91,b	(R)	<i>mḥ.n=f ḥ.t=f m ḥkz.w</i>	he filled his body with magic,
l,91,c	(R)	<i>ḥtm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
l,91,d	(R)	<i>sdz n=f wrš.w=f im=f</i>	while his watchers tremble for him at it',
l,93,a	(X)	-	
l,93,b	(H)	<i>ḥrw=sn r it-i pf r ʔḥʕ.w=i pf r ḥzy.w=i pf r hʔ.n-i n=f t[imy imn.tt]</i>	so they say to this father of mine, these followers of mine, these guardians of mine, this one whom I have descended to, who is in the west.
l,93,c	(N)	<i>[ḏd=sn] ḏd=sn r=f</i>	They will say, they will say to him:

- l,94,a (H) *is hn m sh.t isr.w r-hnw iw.w hr.wt* 'Go and row in the field of rushes within the islands of the heavens.  
 l,94,b (R) *it=k hp.t im n tp(y) kzd.t=f* May you take the oar within to he who is upon his *kzd.t* plant.'  
 l,94,c (N) *kz=sn r=k* (thus) they will say to you.  
*Rest of the column is empty, Spell 31 follows*

Amino-acid code

-----RCRNDRNDHNNC---RRRR-HNHRN

Appendix 3.28.18. B12C,a

- l,83-93,d-a (X) -  
 l,93,b (G) *imy imn.tt* The one who is in the west.  
 l,93,c (L) [*dd=sn dd*]=*sn* They will say, they will say:  
 l,94,a (R) *is hn m sh.t isr.w r-hnw iw.w hr.t* 'Go and row in the field of rushes within the islands of the sky.  
 l,94,b (R) *it=k hp.t im n tp(y) kzd.t=f* May you take the oar within to he who is upon his *kzd.t* plant.'  
 l,94,c (N) *kz=sn r=k* (thus) they will say to you.  
*Rest of the column is empty, spell 31 (B12C,a) follows*

Amino-acid code

-----GLRRN

Appendix 3.28.19. B12C,b

- l,83,d-k (X) -  
 l,83,a (R) *pr sbh m r n wr.w nb.w rhy.t* A cry will go forth from the mouths of the great ones, the lords of the people,  
 l,83,b (C) *ds.yt m r hbs.w* and a shout from the mouth of the veiled ones,  
 l,83,c (R) *hr hrw krr* upon the noise of the storm  
 l,85,a (N) *n imy.w zh.t* of those who are in the horizon,  
 l,85,b (D) *mzn=sn nrw r hr=sn* when they will see the fear on their face(s),  
 l,85,c (R) *iwty pz=sn mzz mi.t.t* they who have never seen the like,  
 l,85,d (N) *mz.n=sn* after they saw,  
 l,87,a (D) *it=i pf imy imn.tt* this father of mine who is in the west,  
 l,87,b (G) *sdz=f hr wz.wt nfr.wt n.(w)t imn.t m* while he travels upon the beautiful roads of the  
*irw=f n zh ntr(y)* west in his shape of the divine Akh,  
 l,87,c (N) *pr.n=f n=f zhw nb* after he acquired all the power for himself,  
 l,89,a (N) *m dd wr.w hnt.yw zh.t* as the great ones in front of the horizon speak:  
 l,89,b (E) *iw(.ti) m htp ntr rnpy ms.n imn.tt iy.w* 'Welcome in peace, young god, whom the west  
*min m tz nht* brought forth, who comes today from the land of the living.  
 l,89,c-e (X) -  
 l,91,a (R) *(d)r.n=f hmw=f r=f* He has expelled his dust from himself,  
 l,91,b (R) *mh.n=f h.t=f <m> hkz.w* he filled his body with magic,  
 l,91,c (R) *hlm.n=f ib.t=f im=f* he has quenched his thirst with it,

l,91,d	(R)	<i>sdz n=f wrš.w=f im=f</i>	while his watchers tremble for him at it',
l,93,a	(X)	-	
l,93,b	(E)	<i>hrw=sn r it=i pf r ḥw=i pf r ḥzy=i pf r hz.n=i n=f pf imy imn.tt</i>	so they say to this father of mine, this follower of mine, this guardian of mine, this one whom I have descended to, who is in the west.
l,93,c	(I)	<i>dd=s dd=sn r=f</i>	It will say, they will say to him:
l,94,a	(G)	<i>is hn m sh.t isr.w r-hnw iw hr.wt</i>	'Go and row in the field of rushes within the island of the heavens.
l,94,b	(N)	<i>it=k hp.t im tp(y) kzd.t=f</i>	May you take the oar within of he who is upon his <i>kzd.t</i> plant.'
l,94,c	(N)	<i>kz=sn r=k</i>	(thus) they will say to you.

Rest of the column is empty, Spell 31 (B12C,b) follows

Amino-acid code

-----RCRNRNDGNNE---RRRR-EIGNN

Appendix 3.28.20. B13C

l,83,d-k	(X)	-	
l,83,a	(N)	<i>pr [sbh m r n] wr[.w nb rhy.t]</i>	A cry will go forth from the mouths of the great ones, the lord of the people,
l,83,b	(C)	<i>ds.y[t] {dd-mdw} m r [hbs].w</i>	and a shout from the mouth of the veiled ones,
l,83,c	(R)	<i>hr hrw krr</i>	upon the noise of the storm
l,85,a	(N)	<i>n imy.w zh.t</i>	of those who are in the horizon,
l,85,b	(N)	<i>mz3=[sn nrw] r [hr=sn]</i>	while they see the fear on their face(s),
l,85,c	(R)	<i>[iwt] p3=s[n] mz3 mi.t.t</i>	they who have never seen the like,
l,85,d	(N)	<i>m3.n=sn</i>	after they saw,
l,87,a	(D)	<i>it=i pf imy imn.tt</i>	this father of mine who is in the west,
l,87,b	(E)	<i>s[d]3=f hr nfr.t n.t imn.t m i[rw]=f n zh [ntr](y)</i>	while he travels upon the beautiful one of the west in his shape of the divine Akh,
l,87,c	(N)	<i>ḥpr.n=f n=f zhw nb</i>	after he acquired all the power for himself,
l,89,a	(N)	<i>m dd wr.w hnt.yw zh.t</i>	as the great ones in front of the horizon speak:
l,89,b	(C)	<i>iw(.ti) m htp ntr rnpy ms.n imn.tt iy min m t3 ḥh</i>	'Welcome in peace, young god, whom the west brought forth, who came today from the land of the living.
l,89,c-e	(X)	-	
l,91,a	(R)	<i>dr[.n=f] hmw=f r=f</i>	He has expelled his dust from himself,
l,91,b	(R)	<i>mh.[n=f h.t=f m] hk3.w</i>	he filled his body with magic,
l,91,c	(R)	<i>h̄tm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
l,91,d	(H)	<i>sd3=f wrš.w=f im=f</i>	while he trembles the watchers at it',
l,93,a	(X)	-	
l,93,b	(Q)	<i>hrw=s[n r it]=i pf r ḥw=i [p]f r ḥz[y]=i pf r hz.n=i n=f pf imy imn.tt</i>	so they say to this father of mine, this follower of mine, this guardian of mine, this one whom I have descended to, who is in the west.
l,93,c	(N)	<i>dd=sn dd=sn r=f</i>	They will say, they will say to him:
l,94,a	(E)	<i>is hn m sh.t isr.w r-hnw iw hr.t</i>	'Go and row in the field of rushes within the island of the sky.

l,94,b (N) *it̄=k ḥp.t im tp(y) k̄zd.t=f*

May you take the oar within of he who is upon his *k̄zd.t* plant.  
(thus) they will say to you.

l,94,c (N) *k̄z=sn r=k*

Spell 31 follows

Amino-acid code

-----NCRNNRNDENNC---RRRH-QNENN

Appendix 3.28.21. L2Li

l,83-87,d-c (X) -

l,89,a (L) *dd-mdw in wr.w [ḥnt.yw] ʔḥ.t imn.t*

Recitation by the great ones who are in front of the western horizon:

l,89,b (Q) *iy.ti m ḥtp ssnb-n=f [p]n n̄tr [p]n p̄z [rnp]*

‘Welcome in peace, this *ssnb-n=f*, this god, the young one,

l,89,c (M) *[.it̄] nb s[d̄z] m ḥtp ḥr w̄z.t imn.t m [irw].w nb(.w) n(.w) [ʔḥ] n̄tr*

all ... who travels in peace upon the western road in all the shapes of the divine Akh,

l,89,d (M) *ʔpr[n=f n=f ʔḥw nb]*

after he has acquired for himself all the power, after *ssnb-n=f* came today from the land of the living with his face being true.

l,89,e (M) *iy.n ssnb-n=f m min m t̄z ʔnh̄ m ḥr=f m̄z<sup>c</sup>*

this *ssnb-n=f* has expelled his dust from himself,

l,91,a (K) *[dr].n ssnb-n=f pn ḥmw=f r=f*

this *ssnb-n=f* has filled his belly with magic,

l,91,b (M) *mḥ.n ssnb-n=f pn ḥ.t=f [m ḥk̄z.w]*

he has quenched his thirst,

l,91,c (M) *ḥtm.n=f ib.t=f*

while his watchers tremble for this *ssnb-n=f* at it like a bird’,

l,91,d (G) *sd̄z n ssnb-n=f pn [wrš.w=f im=f]*

so they say, the great ones who are in the western horizon.

l,93,a (R) *m̄i ʔpd*

They will say to him:

l,93,b (C) *[ḥrw=sn w]r.w [imy.w] ʔḥ.t imn.t*

‘Go and row in the field of rushes within the festivals of the sky,

l,93,c (R) *[dd]=sn [r=f]*

going to he who is upon his *k̄zd.t* plant.

l,94,a (Q) *[is ḥn m sh̄.t] īzr.w r-[ḥnw ḥ]b.w ḥr.t*

l,94,b (K) *šm.t [r tp(y) k̄zd.t=f]*

l,94,c (X) -

Spell 31 follows

Amino-acid code

-----LQMMMCKMMGRCRQK-

## Appendix 3.29. Spell 31

### Appendix 3.29.1. B1P

1,96,a	(M)	<i>iw tt ḥ<sup>c</sup>.y m ir.t n=f ḏd.t=sn r=f</i>	The one who is complete rejoices in that which was done for him, and that which they say to him.
1,96,b-c	(M)	<i>ih di=i m3 wsir spi pn bik.w m šš.w=sn</i>	Therefore, may I cause that the Osiris, this <i>spi</i> sees the falcons in their nests.
1,96,d	(X)	-	
1,98,a-b	(M)	<i>ih di=i m3 wsir spi pn msw.wt ḥpw m s3.w-pr s3b.wt</i>	Oh, may I cause that the Osiris, this <i>spi</i> , sees the births of the Apis bull in the byres of the speckled cattle.
1,98,c	(X)	-	
1,98-100,d-a	(M)	<i>ih di=i m3 wsir spi pn wsir m ḏdw m s<sup>c</sup>ḥ=f n k3 imn.t</i>	Oh, may I cause that the Osiris, this <i>spi</i> , sees Osiris in Busiris, in his dignity of the bull of the west.
1,100,b	(X)	-	
<i>Spell 32 follows</i>			

#### Amino-acid code

MM-M-M-

### Appendix 3.29.2. T1L,a

1,96,a	(R)	<i>ḏd=sn n=f</i>	They will say to him:
1,96,b-c	(R)	<i>ih m3=k bik.w m šš.w=sn</i>	'Therefore, may you see the falcons in their nests.
1,96,d	(X)	-	
1,98,a-b	(K)	<i>ih m3=k msw.t ḥpw ḥr s3.w-pr s3b.wt</i>	Oh, may you see the birth of the Apis bull upon the byres of the speckled snakes.
1,98,c	(X)	-	
1,98-100,d-a	(R)	<i>ih m3=k wsir m ḏdw m s<sup>c</sup>ḥ=f n k3 imn.t</i>	Oh, may you see Osiris in Busiris, in his dignity of the bull of the west.'
1,100,b	(X)	-	
<i>Spell 32 follows</i>			

#### Amino-acid code

RR-K-R-

### Appendix 3.29.3. T1L,b

1,96,a	(R)	<i>ḏd=sn n=f</i>	They will say to him:
1,96,b-c	(R)	<i>ih m3=k bik.w m šš.w=sn</i>	'Therefore, may you see the falcons in their nests.
1,96,d	(X)	-	
1,98,a-b	(L)	<i>ih m3=k msw.wt ḥpw ḥr s3.w-pr s3b.wt</i>	Oh, may you see the births of the Apis bull upon the byres of the speckled snakes.

l,98,c (X) -  
 l,98-100,d-a (R) *iḥ m3=k wsir m ḏdw m sḥ=f n k3 imn.t* Oh, may you see Osiris in Busiris, in his dignity of the bull of the west.'

l,100,b (X) -  
 Spell 32 follows

Amino-acid code

RR-L-R-

Appendix 3.29.4. B3Bo

l,96,a (X) -  
 l,96,b-c (K) *bik.w m šš=sn* The falcons in their nest.  
 l,96,d (X) -  
 l,98,a-b (I) *msw.t ḥpw m s3.w-pr ḥḏ.wt* The birth of the Apis bull in the byres of the white cattle.  
 l,98,c (X) -  
 l,98-100,d-a (K) *wsir m ḏdw m sḥ=f n k3 imn.t* Osiris in Busiris, in his dignity of bull of the west.  
 l,100,b (X) -  
 Spell 32 follows

Amino-acid code

-K-I-K-

Appendix 3.29.5. B2Bo

l,96,a (X) -  
 l,96,b-c (L) *iḥ di=i m3 ḏḥwty-nḥt bik.w m šš=sn* Oh, may I cause that *ḏḥwty-nḥt* sees the falcons in their nest.  
 l,96,d (R) *[i]w [tt] n=k [ntr] rnp* The young god is similar to you..  
 l,98,a-b (H) *< iḥ di=i m3 ḏḥwty-nḥt > msw.t ḥpw m s3.w-pr ḥḏ.wt* Oh, may I cause that *ḏḥwty-nḥt* sees the birth of the Apis bull in the byres of the white cattle.  
 l,98,c (R) *< iw tt n=k ntr rnp >* The young god is similar to you.  
 l,98-100,d-a (L) *< iḥ di=i m3 ḏḥwty-nḥt > wsir m ḏdw m sḥ=f n k3 [imn].t* Oh, may I cause that *ḏḥwty-nḥt* sees Osiris in Busiris, in his dignity of bull of the west.  
 l,100,b (R) *< iw tt n=k ntr rnp >* The young god is similar to you.  
 Spell 32 follows

Amino-acid code

-LRHRLR

Appendix 3.29.6. S5C

l,96,a (X) -  
 l,96,b-c (N) *iḥ m3=k bik.w m šš=sn* Oh, may you see the falcons in their nest.  
 l,96,d (R) *iw tt n=k ntr rnp* The young god is similar to you..  
 l,98,a-b (R) *iḥ m3=k msw.wt ḥpw m s3.w-pr ḥḏ.wt* Oh, may you see the births of the Apis bull in the byres of the white cattle.  
 l,98,c (R) *iw tt n=k ntr rnp* The young god is similar to you.

I,98-100,d-a	(I)	<i>ih m3=k wsir m d̄dw m s̄h=f n</i> <i>k3 imn.t im3h</i>	Oh, may you see Osiris in Busiris, in his dignity of bull of the west of the honoured dead.
I,100,b	(X)	-	

Amino-acid code

-NRRRI-

Appendix 3.29.7. S10C

I,96,a	(X)	-	
I,96,b-c	(N)	<i>ih m3=k bik.w m šš=sn</i>	Oh, may you see the falcons in their nest.
I,96,d	(R)	<i>iw tt n=k n̄tr rnp</i>	The young god is similar to you.
I,98,a-b	(R)	<i>ih m3=k msw.wt hpw m</i> <i>s3.w-pr h̄d.wt</i>	Oh, may you see the births of the Apis bull in the byres of the white cattle.
I,98,c	(R)	<i>iw tt n=k n̄tr rnp</i>	The young god is similar to you.
I,98-100,d-a	(H)	<i>ih m3=k wsir m d̄dw</i>	Oh, may you see Osiris in Busiris.
I,100,b	(X)	-	

Amino-acid code

-NRRRH-

Appendix 3.29.8. S11C

I,96,a	(X)	-	
I,96,b-c	(R)	<i>ih m3=t̄ bik.w m šš.w=sn</i>	Oh, may you see the falcons in their nests.
I,96,d	(R)	<i>iw tt n=t̄ n̄tr rnp.w</i>	The young god is similar to you.
I,98,a-b	(R)	<i>ih m3=t̄ msw.wt hpw m</i> <i>s3.w-pr h̄d.wt</i>	Oh, may you see the births of the Apis bull in the byres of the white cattle.
I,98,c	(R)	<i>iw tt n=t̄ n̄tr rnp.w</i>	The young god is similar to you.
I,98-100,d-a	(G)	<i>im3h.t šms</i>	The honoured dead <i>šms</i> .
I,100,b	(X)	-	

Amino-acid code

-RRRRG-

Appendix 3.29.9. S12C

I,96,a	(X)	-	
I,96,b-c	(N)	<i>ih m3=k bik.w m šš=sn</i>	Oh, may you see the falcons in their nest.
I,96,d	(R)	<i>iw tt n=k n̄tr rnp</i>	The young god is similar to you.
I,98,a-b	(R)	<i>ih m3=k msw.wt hpw m</i> <i>s3.w-pr h̄d.wt</i>	Oh, may you see the births of the Apis bull in the byres of the white cattle.
I,98,c	(R)	<i>iw tt n=k n̄tr rnp</i>	The young god is similar to you.
I,98-100,d-a	(E)	<i>im3h</i>	the honoured dead.
I,100,b	(X)	-	

Amino-acid code

-NRRRE-

Appendix 3.29.10. B1L

I,96,a	(X)	-	
I,96,b-c	(I)	<i>iḥ m3 gw3 pn byk.w m šš=sn</i>	Oh, may this <i>gw3</i> see the falcons in their nest.
I,96,d	(X)	-	
I,98,a-b	(G)	< <i>iḥ m3 gw3 pn</i> > <i>m sw.wt ḥpy m s3.w-pr [ḥd.wt]</i>	Oh, may this <i>gw3</i> see the births of the Apis bull in the byres of the white cattle
I,98,c	(X)	-	
I,98-100,d-a	(Q)	< <i>iḥ m3 gw3 pn</i> > <i>wsir m dddw m sḥ[=f n] k3 imn.t</i>	Oh, may this <i>gw3</i> see Osiris in Busiris, in his dignity of the bull of the west.
I,100,b	(X)	-	
<i>Spell 32 follows</i>			

Amino-acid code

-I-G-Q-

Appendix 3.29.11. B3L

I,96,a	(X)	-	
I,96,b-c	(H)	<i>iḥ di=i m3n imy-r pr sn pn bik.w m šš=sn</i>	Oh, may I cause that the overseer of the house, this <i>sn</i> , sees the falcons in their nests.
I,96,d	(X)	-	
I,98,a-b	(E)	<i>iḥ di=i m3n imy-r pr sn pn m sw.wt ḥpwy m s3.w-pr ḥd.wt</i>	Oh, may I cause that the overseer of the domain, this <i>sn</i> , sees the births of the Apis bull in the byres of the white cattle.
I,98,c	(X)	-	
I,98-100,d-a	(F)	<i>iḥ di=i m3n imy-r pr sn pn wsir m dddw m sḥ=f n k3 imn.t</i>	Oh, may I cause that the overseer of the domain, this <i>sn</i> , sees Osiris in Busiris, in his dignity of the bull of the west.
I,100,b	(X)	-	
<i>Spell 32 follows</i>			

Amino-acid code

-H-E-F-

Appendix 3.29.12. B4L

I,96,a	(X)	-	
I,96,b-c	(R)	<i>iḥ m3=k bik.w m šš.w=sn</i>	Oh, may you see the falcons in their nests.
I,96,d	(R)	<i>iw tt [n=k ntr rnp]</i>	The young god is similar to you.
I,98,a-b	(R)	< <i>iḥ m3=k</i> > <i>m sw[.wt] ḥpw m s3.w-pr ḥd[.wt]</i>	Oh, may you see the births of the Apis bull in the byres of the white cattle.
I,98,c	(R)	< <i>iw tt n=k ntr rnp</i> >	The young god is similar to you.
I,98-100,d-a	(R)	< <i>iḥ m3=k</i> > <i>wsir [m] dddw m sḥ=f [n k3 imn.t]</i>	Oh, may you see Osiris in Busiris, in his dignity of the bull of the west.
I,100,b	(R)	< <i>iw tt n=k ntr rnp</i> >	The young god is similar to you.
<i>Spell 32 follows</i>			

Amino-acid code

-RRRRRR

Appendix 3.29.13. B12C,b

I,97,a	(X)	-	
I,97,b-c	(R)	<i>ih m3n=k bik.w m šš.w=sn</i>	Oh, may you see the falcons in their nests.
I,97,d	(R)	<i>iw tt n=k ntr rnp.w</i>	The young god is similar to you.
I,99,a-b	(F)	<i>&lt; ih m3n=k &gt; ms.t hpw m s3.w-pr hd.wt</i>	Oh, may you see the bringing forth of the Apis bull in the byres of the white cattle.
I,99,c	(R)	<i>&lt; iw tt n=k ntr rnp.w &gt;</i>	The young god is similar to you.
I,99-100,d-a	(N)	<i>&lt; ih m3n=k &gt; m3n=k wsir m ddw m s'h n k3 imn.t</i>	Oh, may you see, may you see Osiris in Busiris, in the dignity of the bull of the west.
I,100,b	(R)	<i>&lt; iw tt n=k ntr rnp.w &gt;</i>	The young god is similar to you.

Spell 32 (B12C,b) follows

Amino-acid code

-RRFRNR

Appendix 3.29.14. B12C,a

I,97,a	(X)	-	
I,97,b-c	(R)	<i>ih m3=k bik.w m šš.w=sn</i>	Oh, may you see the falcons in their nests.
I,97,d	(R)	<i>iw [tt n=k ntr rnp]</i>	The young god is similar to you.
I,99,a-b	(R)	<i>&lt; ih m3=k &gt; msw.wt hp[w m s3.w]-pr [hd.wt]</i>	Oh, may you see the births of the Apis bull in the byres of the white cattle.
I,99,c	(R)	<i>&lt; iw tt n=k ntr rnp.w &gt;</i>	The young god is similar to you.
I,99-100,d-a	(N)	<i>&lt; ih m3=k &gt; wsir m ddw m s'[h n k3 imn.t]</i>	Oh, may you see Osiris in Busiris, in the dignity of the bull of the west.
I,100,b	(R)	<i>&lt; iw tt n=k ntr rnp.w &gt;</i>	The young god is similar to you.

Spell 32 (B12C,a) follows

Amino-acid code

-RRRRNR

Appendix 3.29.15. B13C

I,97,a	(X)	-	
I,97,b-c	(G)	<i>ih m3n=k ih m3=k bik.w m sšš=sn</i>	Oh, may you see, oh may you see the falcons in their nest.
I,97,d	(R)	<i>iw tt n=k ntr rnp</i>	The young god is similar to you.
I,99,a-b	(P)	<i>&lt; ih m3=k &gt; ms.t hpw m s3-pr hd.wt</i>	Oh, may you see the bringing forth of the Apis bull in the byre of the white cattle.
I,99,c	(R)	<i>&lt; iw tt n=k ntr rnp.w &gt;</i>	The young god is similar to you.
I,99-100,d-a	(N)	<i>&lt; ih m3=k &gt; wsir m ddw m s'h n k3 imn.t</i>	Oh, may you see Osiris in Busiris, in the dignity of the bull of the west.
I,100,b	(R)	<i>&lt; iw tt n=k ntr rnp.w &gt;</i>	The young god is similar to you.

Spell 32 follows

Amino-acid code

-GRPRNR

Appendix 3.29.16. L2Li

I,97,a	(X)	-	
I,97,b-c	(E)	<i>mꜣ ssnb-n=f pn b[i]k.w</i> <i>[m šš.w=sn]</i>	May this <i>ssnb-n=f</i> see the falcons in their nests.
I,97,d	(M)	<i>ssnb-n=f [pw ntr] rnp[.w</i> <i>ms.n hr]</i>	<i>ssnb-n=f</i> is the young god which Horus brought forth.
I,99,a-b	(O)	<i>mꜣ ssnb-n=f pn [msw.t hpw</i> <i>m sꜣ.w-pr hꜩ.wi]</i>	May this <i>ssnb-n=f</i> see the birth of the Apis bull in the byres of the white cattle.
I,99,c	(M)	<i>ssnb-n=f pw ntr rnp.w ms.n hr</i>	<i>ssnb-n=f</i> is the young god which Horus brought forth.
I,99-100,d-a	(P)	<i>[m]ꜣ ssnb-n=f [pn wsir m ḏdw</i> <i>m] s[ʿ]h[=f] n kꜣ imn.t ntr</i>	May this <i>ssnb-n=f</i> see Osiris in Busiris, in his dignity of the bull of the west of the god.
I,100,b	(X)	-	

Spell 32 follows

Amino-acid code

-EMAMP-

## Appendix 3.30. Spell 32

### Appendix 3.30.1. B1P

I,100,c	(R)	<i>i.nd hr=k sndm=k ih=f</i>	'Greetings to you, may you ease his pain',
I,101,d	(X)	-	
I,102,a	(M)	<i>i wsir m dddw m s'h=f n k3 imn.t</i> <i>iy.n wsir spi pn r bw hr hm=k</i> <i>im</i>	says Osiris in Busiris, in his dignity of the bull of the west, after the Osiris, this <i>spi</i> , came to the place where your majesty is.
I,104,a	(R)	<i>dr=f ih=k</i>	He will expel your pain,
I,104,b	(R)	<i>snwr=f hft.yw=k</i>	he will cause your enemies to tremble,
I,104,c	(M)	<i>s'r=f škr.w=k n s'h šm.w</i>	he will cause your adornments to ascend to the dignity of the summer,
I,104,d	(R)	<i>dī=k rh imn.t nfr.t</i>	while you cause that the good west knows:
I,104-106,e-a	(M)	<i>s3=k is pw ms.n m3'.t</i>	It is your son, who Maat brought forth,
I,106,b	(M)	<i>hnm=s sw mr=s sw</i>	while she envelops him and while she loves him.
I,106,c	(M)	<i>s3=k is sd.t(y)=k is n im=k</i> <i>ir.n=k ds=k</i>	Your son is your offspring of your shape which you made yourself.
I,106-107,d-a	(R)	<i>sdm nw m msdr.wy=t</i>	'Hear this with your two ears',
I,107,b	(R)	<i>i in wsir n hm.t imn.t</i>	which is said by Osiris to the majesty of the west.
I,107,c	(M)	<i>iw.w m htp ir=k hp.wt nfr.wt</i>	'Welcome in peace, may you make good travels,
I,107,d	(R)	<i>hnm=i tw</i>	while I enfold you.'
I,108,a	(M)	<i>hrw=s imn.t nfr.t r wsir spi pn</i>	thus she says, the beautiful west, to the Osiris, this <i>spi</i> .
I,108,b	(R)	<i>iyi.n=s r shs.t im=f</i>	She came even in order to meet with him,
I,109,a	(M)	<i>m škr.w=s n(.w) snd.w m</i> <i>w3h.w=s srht.yw</i>	with her adornments of sened cloths, with her necklaces of the red ones.
I,109,b	(M)	<i>iw htp.wt=s d3.w hr 's</i>	Her offerings are extended upon her arm,
I,110,a	(R)	<i>iw df3w=s m-ht=s</i>	her provisions are behind her,
I,110,b	(R)	<i>dd=s ir=f mi r=k iy.w</i>	while she says to him: 'Come, be welcome,
I,110,c	(M)	<i>ir=k tw m ntr m šms.w k3</i> <i>imn.t</i>	may you make yourself as a god in the following of the bull of the west,
I,111,a	(R)	<i>s'h=k hft s.t ib=k</i>	may you be ennobled according to your desire,
I,111,b	(R)	<i>tw s3 nb pr</i>	you are the son of the lord of the house.'

Spell 33 follows

#### Amino-acid code

R-MRRMRMMMMRRMRMRMMRRMRR

### Appendix 3.30.2. T1L,a

I,100,c	(M)	<i>nd=k hr=f sndm=f ih=k</i>	May you protect his face, may he ease your pain,
I,101-104,d-a	(X)	-	
I,104,b	(R)	<i>snwr=f hft.yw=k</i>	he will cause your enemies to tremble,
I,104,c	(R)	<i>s'h=f n=k hkr.w=k n s'h šm.w</i>	he will ennoble your adornments for you, to the

l,104,d	(N)	<i>rdi.n=k hr imn.t nfr.t</i>	dignity of the summer,
l,104-106,e-a	(R)	<i>s3=t is pw mr.y=t ms.n=t m3<sup>c</sup></i>	after you were placed with the good west. It is your son, who you will love, who you truly brought forth,
l,106,b	(R)	<i>hnm=t sw mr=t sw</i>	while you envelop him, while you love him.
l,106,c	(K)	<i>s3=k is pw</i>	It is your son.
l,106-111,d-b	(X)	-	

*End of column and head*

Amino-acid code

M---RRNRRK-----

Appendix 3.30.3. T1L,b

l,100,c	(K)	<i>nd=k hr=f sndm ih=k</i>	May you protect his face, may your pain be eased,
l,101-104,d-a	(X)	-	
l,14,b	(R)	<i>snwr=f hft.yw=k</i>	he will cause your enemies to tremble,
l,104,c	(R)	<i>s<sup>c</sup>h=f n=k hkr.w=k n s<sup>c</sup> &lt; h &gt; šm.w</i>	he will ennoble your adornments for you, to the dignity of the summer,
l,104,d	(N)	<i>rdi.n=k hr imn.t nfr.t</i>	after you were placed with the good west.
l,104-106,e-a	(I)	<i>s3 is pw [mr].y=t ms.n=t m3<sup>c</sup></i>	It is the son, who you will love, who you truly brought forth,
l,106,b	(R)	<i>hnm=t sw mr=t sw</i>	while you envelop him, while you love him.
l,106,c	(L)	<i>s3=k is pw mst.wti=k n im=k ir.n=k ds=k</i>	Your offspring of your shape is your son, which you made yourself.
l,106-107,d-a	(N)	<i>sdm nw m msdr.wy=t imn.t nfr.t</i>	Hear this with your two ears, beautiful west,
l,107,b	(M)	<i>hrw wsir k3 imn.t</i>	the voice of Osiris, the bull of the west.
l,107,c	(K)	<i>iy.w m htp ir=k htp.w nfr.w</i>	'Welcome in peace, may you make good travels',
l,107,d	(X)	-	
l,108,a	(K)	<i>hrw=s imn.t nfr.t</i>	thus she says, the beautiful west.
l,108,b	(N)	<i>iwi=s r shs.t im=k</i>	She comes even in order to meet you,
l,109,a	(K)	<i>m hkr.w=s n(.w) s[nd].w=s w3h.w t[hn.w][t]</i>	with her adornments of her sened clothes, and the necklaces of faience.
l,109,b	(K)	<i>iw htp.wt=s sd3.y hr<sup>c</sup>.wy=s</i>	Her offerings travel upon her two arms,
l,110,a	(R)	<i>iw df3w=s m-ht=s</i>	her provisions are behind her,
l,110,b	(M)	<i>dd mi r=k</i>	saying: 'Come!
l,110,c	(K)	<i>ir=k tw ntr m s<sup>c</sup>h=f n k3 imn.t</i>	may you make yourself a god in his dignity of bull of the west,
l,111,a	(N)	<i>s<sup>c</sup>h.t(w)=k hft s.t ib=k</i>	may you be ennobled according to your desire,
l,111,b	(R)	<i>twt s3 nb pr</i>	you are the son of the lord of the house.

*Spell 225 follows*

Amino-acid code

K---RRNIRLNMK-KNKKRMKNR

Appendix 3.30.4.

S1C

I,100-104,a	(X)	-	
I,104,b	(N)	<i>snwr=f hft.yw=f</i>	He will cause his enemies to tremble,
I,104,c	(N)	<i>s<sup>c</sup>r=f n=k škr=k n s<sup>c</sup>h šm.w</i>	he will cause your adornment to ascend for you, to the dignity of the summer,
I,104,d	(N)	<i>rdi.n=k hr imn.t nfr.t</i>	after you were placed with the good west.
I,104-106,e-a	(N)	<i>s3=t̄ is pw ms.n m3<sup>c</sup>.t</i>	It is your son, who Maat brought forth,
I,106,b	(X)	-	
I,106,c	(I)	<i>sd.t(y)=k n im=k ir.n=k ds=k</i>	your offspring of your shape, which you made yourself.
I,106-107,d-a	(N)	<i>sdm nw m msdr.wy=t̄ imn.t nfr.t</i>	‘Hear this with your two ears, beautiful west’,
I,107,b	(N)	<i>hrw=f wsir k3 imn.t</i>	thus he says, Osiris, the bull of the west.
I,107,c	(R)	<i>iw.w m htp [ir=k] hp.w nfr.w h3.ty-<sup>c</sup> msht</i>	‘Welcome in peace, may you make good travels, the mayor <i>msht</i> .’
I,107-111,d-b	(X)	-	
Spell 343 follows			

Amino-acid code

----NNNN-INNR-----

Appendix 3.30.5.

S2C

I,100-104,c-a	(X)	-	
I,104,b	(N)	<i>snwr=f hft.yw=f</i>	He will cause his enemies to tremble,
I,104,c	(N)	<i>s<sup>c</sup>r=f n=k škr=k n s<sup>c</sup>h šm.w</i>	he will cause your adornment to ascend for you, to the dignity of the summer,
I,104,d	(N)	<i>rdi.n &lt; =k &gt; hr imn.t nfr.t</i>	after you were placed with the good west.
I,104-106,e-a	(N)	<i>s3=t̄ is pw ms.n m3<sup>c</sup>.t</i>	It is your son, who Maat brought forth,
I,106,b	(X)	-	
I,106,c	(H)	<i>sd.t(y)=k n im=k ir.n=k n</i>	your offspring of your shape, which you made because:
I,106-107,d-a	(N)	<i>sdm nw m msdr.wy=t̄ imn.t nfr.t</i>	‘Hear this with your two ears, beautiful west’,
I,107,b	(N)	<i>[hrw=f] wsir k3 imn.t</i>	thus he says, Osiris, the bull of the west.
I,107,c	(R)	<i>iw.w m htp ir=k hp.w nfr.w h3.ty[-<sup>c</sup>] msht</i>	‘Welcome in peace, may you make good travels, the mayor <i>msht</i> .’
I,107-111,d-b	(X)	-	
Second part of title (I,83,g) follows			

Amino-acid code

----NNNN-HNNR-----

Appendix 3.30.6.

M25C

I,100-104,c-a	(X)	-	
I,104,b	(N)	<i>[snwr=f hft.yw=s]</i>	He will cause her enemies to tremble,
I,104,c	(N)	<i>s<sup>c</sup>r=s n=k hkr=k n s[<sup>c</sup>h šm.w]</i>	she will cause your adornment to ascend for

l,104,d	(N)	[rdi.n=k hr imn.t nfr.t]	you, to the dignity of the summer,
l,104-106,e-a	(N)	[s3=t is pw ms.n m3c.t]	after you were placed with the good west.
l,106,b	(K)	[hnm=t] sw mr.y=t sw	It is your son, who Maat brought forth.
l,106,c	(X)	-	May you envelop him, may you love him.
l,106-107,d-a	(N)	sdm [nw m msdr.wy=t imn.t nfr.t]	‘Hear this with your two ears, beautiful west’,
l,107,b	(N)	[hrw=f wsir k3 imn.t]	thus he says, Osiris, the bull of the west.
l,107,c	(L)	[iw.w m htp ir=t hp.w] nfr.w nfr-s3b tn	‘Welcome in peace, may you make good travels, this nfr-s3b.’
l,107-111,d-b	(X)	-	
Spell 225 follows			

Amino-acid code

---NNNNK-NNL-----

Appendix 3.30.7.

B3Bo

l,100,c	(N)	i.nd hr=k sndm=k ih=f	Greetings to you, may you ease his shout,
l,101,d	(X)	-	
l,102,a	(K)	wsir m dddw iy.n dhwtynht tn r bw hr hm=k im	Osiris in Busiris, after this dhwtynht came to the place where your majesty is.
l,104,a	(N)	i.dr=f ih=k	He will expel your shout,
l,104,b	(R)	snw(r)=f hft.yw=k	He will cause your enemies to tremble,
l,104,c	(D)	s3r=f škr=k n s3h šm.w	he will cause that your adornment ascends to the dignity of the summer,
l,104,d	(R)	di=k rh imn.t nfr.t	while you cause that the good west knows:
l,104-106,e-a	(K)	s3.t=s is pw dhwtynht tn ms < .n=s > hnm.n=s n=k	It is her daughter, this dhwtynht, who she brought forth and who she has enfolded for you,
l,106,b	(L)	mr[.n=s]	who she loved.
l,106,c	(R)	[s3]=k sd.t(y)=k n im=k ir.n=k ds=k	Your son is your offspring of your shape, which you made yourself.
l,106-107,d-a	(R)	sdm nw m msdr.wy=t	‘Hear this with your two ears’,
l,107,b	(R)	i in wsir n hm.t imn.t	which is said by Osiris to the majesty of the west.
l,107,c	(N)	iy.w m htp ir hp.w nfr.w	‘Welcome in peace, one who made good travels,
l,107,d	(R)	hnm=i tn	while I enfold you.’
l,108,a	(R)	hrw=s imn.t nfr.t r dhwtynht tn	thus she says, the beautiful west, to this dhwtynht.
l,108,b	(D)	iw.n=s r shs.t im=f	She came even in order to meet with him,
l,109,a	(L)	m škr snd sw3h.n=sn snd.w hrst.(y)w	with the adornment of sened cloth, after they endured the sened clothes of the red ones.
l,109,b	(R)	iw htp.wt=s d3 hr c.wy=s	Her offerings are extended upon her two arms,
l,110,a	(R)	iw df3w=s m-ht=s	her provisions are behind her,
l,110,b	(R)	dd=s r=s mi r=k iy.w	while she says to her: ‘Come, be welcome,
l,110,c	(R)	ir=t ntr.t m šms.w k3 imn.t	may you act as a goddess in the following of the

l,111,a	(N)	<i>sḥ.t(w)=t hft s.t ib=t</i>	bull of the west,
l,111,b	(R)	<i>twt s3.t nb pr</i>	may you be ennobled according to your desire, You are the daughter of the lord of the house.'

*Spell 33 follows*

Amino-acid code

N-KNRDRKLRNRNRDLRRRNR

Appendix 3.30.8. B2Bo

l,100,c	(N)	<i>i.nd hr=k sndm=k ih=f</i>	Greetings to you, may you ease his shout,
l,101,d	(X)	-	
l,102,a	(L)	<i>wsir m ddw iy.n dhwti-nht r bw hr hm=k im</i>	Osiris in Busiris, after <i>dhwti-nht</i> came to the place where your majesty is.
l,104,a	(N)	<i>i.dr=f ih=k</i>	He will expel your shout,
l,104,b	(R)	<i>snwr=f hft.yw=k</i>	he will cause your enemies to tremble,
l,104,c	(D)	<i>sḥr=f škr=k n sḥ šm.w</i>	he will cause that your adornment ascends to the dignity of the summer,
l,104,d	(R)	<i>di=k rh imn.t nfr.t</i>	while you cause that the good west knows:
l,104-106,e-a	(D)	<i>s3=s is pw ms.n=s n=k</i>	it is her son who she brought forth for you,
l,106,b	(N)	<i>hnm.n=s mr.n=s</i>	who she enveloped, who she loved.
l,106,c	(R)	<i>s3=k sd.t(y)=k n im=k ir.n=k ds=k</i>	Your son is your offspring of your shape, which you made yourself.
l,106-107,d-a	(M)	<i>sdm nw m msdr.wy=k</i>	'Hear this with your two ears',
l,107,b	(R)	<i>i in wsir n hm.t imn.t</i>	which is said by Osiris to the majesty of the west.
l,107,c	(N)	<i>iy.w m htp ir hp.w nfr.w</i>	'Welcome in peace, one who made good travels,
l,107,d	(R)	<i>hnm=i tw</i>	while I enfold you',
l,108,a	(L)	<i>hrw=s imn.t nfr.t r dhwti-nht</i>	thus she says, the beautiful west, to <i>dhwti-nht</i> .
l,108,b	(D)	<i>iw.n=s r shs.t im=f</i>	She came even in order to meet with him,
l,109,a	(I)	<i>m škr snd=s w3h=s n snd.w=s n(.w) hrst.(y)w</i>	with the adornment of her sened cloth, her necklace of her sened clothes of the red ones.
l,109,b	(L)	<i>iw htp.wt=s d3 hr ḥ.wy</i>	Her offerings are extended upon the two arms,
l,110,a	(M)	<i>iw df3w=sn m-ht=s</i>	their provisions are behind her.
l,110,b	(R)	<i>dd=s r=f mi r=k iy.w</i>	while she says to him: 'Come, be welcome,
l,110,c	(N)	<i>ir=k ntr m šms k3 imn.t</i>	may you act as a god in following the bull of the west,
l,111,a	(R)	<i>sḥ=k hft s.t ib=k</i>	may you be ennobled according to your desire,
l,111,b	(R)	<i>twt s3 nb pr</i>	you are the son of the lord of the house.'

*Spell 33 follows*

Amino-acid code

N-LNRDRDNRMNRNLDILMRNR

Appendix 3.30.9. S5C

l,100,c	(N)	<i>i.nd hr=k sndm=k ih=f</i>	Greetings to you, may you ease his shout,
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I,101,d	(X)	-	
I,102,a	(R)	<i>wsir m d̄dw iy.n t̄z̄w̄z̄w pn r bw hr &lt; =k &gt; im</i>	Osiris in Busiris, after this <i>t̄z̄w̄z̄w</i> came to the place where you are.
I,104,a	(C)	<i>dr=f ih=k</i>	He will expel your shout,
I,104,b	(R)	<i>snwr=f hft.yw=k</i>	he will cause your enemies to tremble,
I,104,c	(K)	<i>s̄r=k hkr=k n s̄h šm.w</i>	you will cause that your adornment ascends to the dignity of the summer,
I,104,d	(M)	<i>d̄i=k rh̄ imn.t</i>	while you cause that the west knows.
I,104-111,e-b	(X)	-	

Amino-acid code

N-RCRKM-----

Appendix 3.30.10. S10C

I,100,c	(D)	<i>i.nd̄ hr=k sn̄dm=f ih=k</i>	Greetings to you, may he ease your pain,
I,101,d	(X)	-	
I,102,a	(R)	<i>wsir m d̄dw iy.n ir pn r bw hr=k im</i>	Osiris in Busiris, after this <i>ir</i> came to the place where you are.
I,104,a	(D)	<i>dr=k ih=f</i>	You will expel his pain,
I,104,b	(D)	<i>snwr=k hft.yw=f</i>	you will cause his enemies to tremble,
I,104,c	(C)	<i>s̄r=k škr=f n s̄h šm.w</i>	you will cause that his adornment ascends to the dignity of the summer.
I,104-111,d-b	(X)	-	

Amino-acid code

D-RDDC-----

Appendix 3.30.11. S11C

I,100,c	(D)	<i>i.nd̄ hr=t̄ sn̄dm=f ih=t̄</i>	Greetings to you, may he ease your pain,
I,101,d	(X)	-	
I,102,a	(R)	<i>wsir m d̄dw iy.n šms tn r bw hr=k im</i>	Osiris in Busiris, after this <i>šms</i> came to the place where you are.
I,104,a	(D)	<i>dr=k ih=s</i>	You will expel her pain,
I,104,b	(D)	<i>snwr=k hft.yw=s</i>	you will cause her enemies to tremble,
I,104,c	(C)	<i>s̄r=k hkr=s n s̄h šm.w</i>	you will cause that her adornment ascends to the dignity of the summer.
I,104-111,d-b	(X)	-	

Amino-acid code

D-RDDC-----

Appendix 3.30.12. S12C

I,100,c	(R)	<i>i.nd̄ hr=k sn̄dm=k ih=f</i>	Greetings to you, may you ease his pain,
I,101,d	(X)	-	
I,102,a	(I)	<i>wsir m d̄dw iy.n ᵑnh=f pn r bw hr=f</i>	Osiris in Busiris, after this <i>ᵑnh=f</i> came to the place which is under him.

l,104,a	(R)	<i>dr=f ih=k</i>	He will expel your pain,
l,104,b	(N)	<i>snwr=f hft.yw=f</i>	he will cause his enemies to tremble,
l,104,c	(L)	<i>s<sup>c</sup>r=f</i>	he will be caused to ascend.
l,104-111,d-b	(X)	-	

Amino-acid code

R-IRNL-----

Appendix 3.30.13. B1L

l,100,c	(L)	<i>i.nd hr=k sndm=f ih<sup>i</sup>=f</i>	Greetings to you, may he ease his pain,
l,101,d	(X)	-	
l,102,a	(H)	<i>wsir gw3 pn m ddw iy.n gw3 pn r bw hr hm=k im</i>	Osiris, this <i>gw3</i> , in Busiris, after this <i>gw3</i> came to the place where your majesty is.
l,104,a	(R)	<i>dr=f ih=k</i>	He will expel your pain,
l,104,b	(M)	<i>snwr=k hft.yw=k</i>	you will cause your enemies to tremble,
l,104,c	(I)	<i>s<sup>c</sup>r hkr=k im.y s<sup>c</sup>h sm.w</i>	your adornment, which is in the dignity of the summer, will be caused to ascend,
l,104,d	(R)	<i>di=k rh imn.t nfr.t</i>	while you cause that the good west knows:
l,104-106,e-a	(D)	<i>s3=s is pw ms.n=s n=k</i>	It is her son who she brought forth for you,
l,106,b	(N)	<i>hnm.n=s mr.n=s</i>	who she enveloped, who she loved.
l,160,c	(G)	<i>s3=k is pw sd.ty=k n im=k ir.n=k ds=k</i>	Your offspring of your shape is your son, which you made yourself.
l,106-107,d-a	(R)	<i>sdm nw m msdr.wy=t</i>	'Hear this with your two ears',
l,107,b	(K)	<i>i.n wsir n hm.t imn.t</i>	which this Osiris has said to the majesty of the west.
l,107,c	(D)	<i>i(y).w m htp ir hp.wt nfr.wt</i>	'Welcome in peace, one who made good travels,
l,107,d	(R)	<i>hnm=i tw</i>	while I enfold you',
l,108,a	(R)	<i>hrw=s imn.t nfr.t r gw3 pn</i>	thus she says, the beautiful west, to this <i>gw3</i> .
l,108,b	(R)	<i>i(y).n=s r shs.t im=f</i>	She came even in order to meet with him,
l,109,a	(H)	<i>m hkr snd w3h.n=sn sn snd.w=s n(.w) hrst.(y)w</i>	with the adornment of sened cloth, after they laid them down, the her sened clothes of the red ones.
l,109,b	(R)	<i>iw htp.wt=s d3 hr<sup>c</sup>.wy=s</i>	Her offerings are extended upon her two arms,
l,110,a	(K)	<i>iw htp.wt=s m-ht=s</i>	her offerings are behind her,
l,110,b	(K)	<i>dd=s i[r=f] mi r=k iw.w</i>	while she says to him: 'Come, be welcome,
l,110,c	(D)	<i>ir ntr m sms k3 imn.t</i>	who acted as a god in following the bull of the west,
l,111,a	(R)	<i>s<sup>c</sup>h=k hft s.t ib=k</i>	may you be ennobled according to your desire,
l,111,b	(R)	<i>tw t s3 nb pr</i>	you are the son of the lord of the house.'

Spell 33 follows

Amino-acid code

L-HRMIRDNGRKRDRRRHRKKDRR

### Appendix 3.30.14. B3L

l,100,c	(N)	<i>i.nd hr=k sndm=k ih=f</i>	Greetings to you, may you ease his shout.
l,101,d	(X)	-	
l,102,a	(G)	<i>wsir imy-r pr sn pn m dddw iy.n imy-r pr sn pn r bw hr hm=k im</i>	Osiris, the overseer of the domain, this <i>sn</i> , in Busiris, after the overseer of the domain, this <i>sn</i> , came to the place where your majesty is.
l,104,a	(C)	<i>dr=f ih=k</i>	He will expel your shout,
l,104,b	(R)	<i>snwr=f hft.yw=k</i>	he will cause your enemies to tremble,
l,104,c	(H)	<i>s<sup>c</sup>r=f hkr=k im.y s<sup>c</sup>h sm.w</i>	he will cause that your adornment, which is in the dignity of the summer, ascends,
l,104,d	(R)	<i>di=k rh imn.t nfr.t</i>	while you cause that the good west knows:
l,104-106,e-a	(D)	<i>s3=s is pw ms.n=s n=k</i>	it is her son who she brought forth for you,
l,106,b	(N)	<i>hnm.n=s mr.n=s</i>	who she enveloped, who she loved.
l,106,c	(E)	<i>s3=k is pw dsr.wty=k n im=k ir.n=k ds=k</i>	Your holy one of your shape is your son, which you made yourself.
l,106-107,d-a	(R)	<i>sdm nw m msdr.wy=t</i>	Hear this with your two ears,
l,107,b	(R)	<i>i in wsir n hm.t imn.t</i>	which is said by Osiris to the majesty of the west.
l,107,c	(D)	<i>iy.w m htp ir hp.wt nfr.(w)t</i>	‘Welcome in peace, one who made good travels,
l,107,d	(R)	<i>hnm=i tw</i>	while I enfold you’,
l,108,a	(I)	<i>hrw=s imn.t nfr.t r imy-r pr sn pn</i>	thus she says, the beautiful west, to the overseer of the domain, this <i>sn</i> .
l,108,b	(R)	<i>iyi.n=s r shs.t im=f</i>	She came even in order to meet with him,
l,109,a	(G)	<i>m hkr snd=s w3h=s n snd.w=sn hrs.w</i>	with the adornment of her sened cloth and her necklace of their sened clothes, the red ones.
l,109,b	(R)	<i>iw htp.wt=s d3 hr<sup>c</sup>.wy=s</i>	Her offerings are extended upon her two arms,
l,110,a	(R)	<i>iw df3w=s m-ht=s</i>	her provisions are behind her,
l,110,b	(R)	<i>dd=s ir=f mi r=k iy.w</i>	while she says to him: ‘Come, be welcome,
l,110,c	(D)	<i>ir ntr m sms k3 imn.t</i>	who acted as a god in following the bull of the west,
l,111,a	(R)	<i>s<sup>c</sup>h=k hft s.t ib=k</i>	may you be ennobled according to your desire,
l,111,b	(R)	<i>tw s3 nb pr</i>	you are the son of the lord of the house.’

Spell 33 follows

#### Amino-acid code

N-GCRHRDNERRDRIRGRRDRR

### Appendix 3.30.15. B4L

l,101,c	(N)	<i>[i.nd hr=k sndm=k ih=f]</i>	Greetings to you, may you ease his shout,
l,101,d	(X)	-	
l,103,a	(N)	<i>wsir m [dddw iy.n it-i pf] <sup>c</sup>h<sup>c</sup>.w=i [pf] h3y=i pf h3.n=i n=f pf r bw hr hm=k im</i>	Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine this one to whom I have gone down came to the place where your majesty is.
l,105,a	(C)	<i>dr=f ih=k</i>	He will expel your shout,

l,105,b	(R)	<i>snw[r=f] hft.yw=k</i>	he will cause your enemies to tremble,
l,105,c	(D)	<i>[s<sup>c</sup>r=f] škr=k n s<sup>c</sup>h šm.w</i>	he will cause your adornment to ascend to the dignity of the summer,
l,105,d	(R)	<i>di=k rh imn.t nfr.t</i>	while you cause that the good west knows:
l,105-106,e-a	(D)	<i>s3[=s] is p(w) ms.n=s n[=k]</i>	it is her son who she brought forth for you,
l,106,b	(N)	<i>[hnm.n=s mr.n]=s</i>	who she enveloped, who she loved.
l,106,c	(R)	<i>s3=k sd.t(y)=k n im=k ir.n=k ds=k</i>	Your son is your offspring of your shape, which you made yourself.
l,106-107,d-a	(K)	<i>sdm nw m msdr.wy (i)m=t</i>	'Hear this with the two ears which are with you',
l,107,b	(R)	<i>i in wsir [n hm.t imn.t]</i>	which is said by Osiris to the majesty of the west.
l,107,c	(N)	<i>iy.w m htp ir hp.w nfr.w</i>	'Welcome in peace, one who made good travels,
l,107,d	(R)	<i>hnm=i [tw]</i>	while I enfold you',
l,108,a	(N)	<i>hrw=s [imn.t] nfr.t r [it]=i pf [r h<sup>c</sup>].w=i pf r h3y=i pf r [h3].n=i n=f pf</i>	thus she says, the beautiful west, to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.
l,108,b	(N)	<i>iwi=s r shs.t im=f</i>	She comes even to meet him,
l,109,a	(E)	<i>m hkr s[nd=s w]zh snd.w=s hrtst.(y)w</i>	with the adornment of her sened cloth, the necklace of her sened clothes of the red ones.
l,109,b	(N)	<i>iw htp.w=s ds hr<sup>c</sup>.wy=s</i>	Her peace is extended upon her two arms.
l,110,a	(L)	<i>df3w=[s]n m-h[=s]</i>	their provisions are behind her,
l,110,b	(R)	<i>[dd]=s [r=f] mi r=k iy.w</i>	while she says to him: 'Come, be welcome,
l,110,c	(N)	<i>ir=k ntr m šms [k3] imn.t</i>	may you act as a god in following the bull of the west,
l,111,a	(N)	<i>s<sup>c</sup>h.t(w)=k hft s.t ib=k</i>	may you be ennobled according to your desire,
l,111,b	(R)	<i>twi s3 nb pr</i>	you are the son of the lord of the house.'

Spell 33 follows

Amino-acid code

N-NCRDRDNRKRNRNNENLRNNR

Appendix 3.30.16. B12C,b

l,101,c	(C)	<i>i.nd hr=k sndm=f ih=k</i>	Greetings to you, may he ease your shout.
l,101,d	(X)	-	
l,103,a	(N)	<i>wsir m ddw iy.n it=i pf h<sup>c</sup>.w=i pf h3y=i pf h3.n=i n=f pf r bw hr hm=k im</i>	Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine this one to whom I have gone down came to the place where your majesty is.
l,105,a	(C)	<i>dr=f ih=k</i>	He will expel your shout,
l,105,b	(R)	<i>snw(r)=f hft.yw=k</i>	he will cause your enemies to tremble,
l,105,c	(D)	<i>s<sup>c</sup>r=f škr=k n s<sup>c</sup>h šm.w</i>	he will cause your adornment to ascend to the dignity of the summer,
l,105,d	(R)	<i>di=k rh imn.t nfr.t</i>	while you cause that the good west knows:
l,105-106,e-a	(C)	<i>gbb is pw ms.n=s n=k</i>	It is Geb who she brought forth for you,

I,106,b	(N)	<i>hnm.n=s mr.n=s</i>	who she enveloped, who she loved.
I,106,c	(F)	<i>s3=k d.t=k n(.t) im=k ir.n=k ds=k</i>	Your son is your body of your shape, which you made yourself.
I,106-107,d-a	(R)	<i>sdm nw m msdr.ty=t</i>	'Hear this with your two ears',
I,107,b	(D)	<i>i in wsir r hm.t imn.t</i>	which is said by Osiris towards the majesty of the west.
I,107,c	(N)	<i>iy(.w) m htp ir hp.w nfr.w</i>	'Welcome in peace, one who made good travels,
I,107,d	(R)	<i>hnm=i tw</i>	while I enfold you',
I,108,a	(N)	<i>hrw=s imn.t nfr.t r it=i pf r h<sup>c</sup>.w=i pf r h3y=i pf r h3.n=i n=f pf</i>	thus she says, the beautiful west, to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.
I,108,b	(N)	<i>iwi=s r shs.t im=f</i>	She comes even to meet him,
I,109,a	(R)	<i>m škr=s n snd w3h snd.w=s hr.wt</i>	with her adornment of sened cloth, the necklace of her sened clothes of the red ones.
I,109,b	(N)	<i>[iw] htp(.w)=s d3 hr<sup>c</sup>.wy=s</i>	Her peace is extended upon her two arms.
I,110,a	(I)	<i>df3w n-ht=s</i>	the provisions are behind her.
I,110,b	(R)	<i>dd=s r=f mi r=k iy.w</i>	while she says to him: 'Come, be welcome,
I,110,c	(R)	<i>ir=k ntr m šms.w [k3] imn.t</i>	may you act as a god in the following of the bull of the west,
I,111,a	(N)	<i>s<sup>c</sup>h.t(w)=k hft s.t ib=k</i>	may you be ennobled according to your desire,
I,111,b	(M)	<i>twt gbb nb pr</i>	you are Geb, the lord of the house.'

Spell 33 follows

Amino-acid code

C-NCRDRCNFRDNRNRRNRRNM

Appendix 3.30.17. B12C,a

I,101,c	(D)	<i>[i.nd hr=k sndm=f ih=k]</i>	Greetings to you, may he ease your pain,
I,101,d	(X)	-	
I,103,a	(N)	<i>[wsir m ddw] iy.n it=i pf h<sup>c</sup>.w=i pf [h3y]=i pf h3.n=i n=f pf r bw [hr hm=k] im</i>	Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine this one to whom I have gone down came to the place where your majesty is.
I,105,a	(R)	<i>dr=f ih=k</i>	He will expel your pain,
I,105,b	(R)	<i>snwr=f [hft.wy=k]</i>	he will cause your enemies to tremble,
I,105,c	(D)	<i>s<sup>c</sup>r=f hkr=k n s<sup>c</sup>h šm.w</i>	he will cause your adornment to ascend to the dignity of the summer,
I,105,d	(R)	<i>[di=k rh] imn.t nfr.t</i>	while you cause that the good west knows:
I,105-106,e-a	(C)	<i>gbb is pw ms.n=s [n=k]</i>	It is Geb who she brought forth for you,
I,106,b	(N)	<i>[h]nm.n=s mr.n=s</i>	who she enveloped, who she loved.
I,106,c	(R)	<i>s3=k sd.ty[=k n im]=k ir.n=k ds=k</i>	Your son is your offspring of your shape, which you made yourself.
I,106-107,d-a	(R)	<i>sdm nw m [msdr.ty]=t</i>	'Hear this with your two ears',
I,107,b	(D)	<i>i in wsir r hm.t imn.t</i>	which is said by Osiris towards the majesty of the west.

l,107,c	(N)	<i>iy[.w m] htp ir hp.w nfr.w</i>	‘Welcome in peace, one who made good travels,
l,107,d	(R)	<i>hnm=i [tw]</i>	while I enfold you’,
l,108,a	(N)	<i>hrw=s immn.t nfr.t r it=i pf r ‘h[‘.w]=i pf r hzy=i p[f] r h3[.n=i n=f] pf</i>	thus she says, the beautiful west, to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.
l,108,b	(N)	<i>iwi=s r shs.t [im=f]</i>	She comes even to meet him,
l,109,a	(R)	<i>m hkr[=s] n snd wzh snd.w=s hr[st.(y)w]</i>	with her adornment of sened cloth, the necklace of her sened clothes of the red ones.
l,109,b	(N)	<i>iw htp(.w)=s dz hr ‘.wy=s</i>	Her peace is extended upon her two arms.
l,110,a	(N)	<i>dfz[w]=s m-ht=s</i>	her provisions are behind her,
l,110,b	(L)	<i>dd=s r=f iy.w m htp iy.w</i>	while she says to him: ‘Welcome in peace, welcome.
l,110,c	(L)	<i>ir=k m šms[.w] n(.w) k3 immn.t</i>	May you act with the following of the bull of the west,
l,111,a	(N)	<i>s[‘h].t(w)=k hft s.t ib=k</i>	may you be ennobled according to your desire,
l,111,b	(R)	<i>tw s3 nb pr</i>	you are the son of the lord of the house.’

Spell 33 follows

Amino-acid code

D-NRRDRCNRRDNRNRRNLLNR

Appendix 3.30.18. B13C

l,101,c	(D)	<i>i.[n]d [hr]=k sndm=f ih=k</i>	Greetings to you, may he ease your shout,
l,101,d	(X)	-	
l,13,a	(N)	<i>wsir m ddw iy.n it=i pf ‘h‘.w=i pf hzy=i pf h3.n=i n=f pf r bw hr hm=k im</i>	Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine this one to whom I have gone down came to the place where your majesty is.
l,105,a	(C)	<i>dr=f ih=k</i>	He will expel your shout,
l,105,b	(R)	<i>snwr=f hft.yw=k</i>	he will cause your enemies to tremble,
l,105,c	(D)	<i>s‘r=f škr=k n s‘h šm.w</i>	he will cause your adornment to ascend to the dignity of the summer,
l,105,d	(R)	<i>di=k rh immn.t nfr.t</i>	while you cause that the good west knows:
l,105-106,e-a	(C)	<i>[gbb] is [pw] ms.n=s n=k</i>	It is Geb who she brought forth for you,
l,106,b	(N)	<i>hnm.n=s mr.n=s</i>	who she enveloped, who she loved.
l,106,c	(P)	<i>s3=k sd.t(y)=k n im wsir=k ir.n=k ds=k</i>	Your son is your offspring of the shape of your Osiris, which you made yourself.
l,106-107,d-a	(R)	<i>sdm nw m msdr.ty=t</i>	‘Hear this with your two ears’,
l,107,b	(D)	<i>i in wsir r hm.t immn.t</i>	which is said by Osiris towards the majesty of the west.
l,107,c	(N)	<i>[iy].w m htp ir hp.w nfr.w</i>	‘Welcome in peace, one who made good travels,
l,107,d	(R)	<i>hnm=i tw</i>	while I enfold you’,
l,108,a	(N)	<i>hrw=s immn.t nfr.t r it=i pf r</i>	thus she says, the beautiful west, to this father

		<i>ḥḥ.w=i pf r ḥzy=i [p]f r</i> <i>h3.n=i n=f p[f ]</i>	of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.
I,108,b	(N)	<i>[iwi]=s r shs.t im=f</i>	She comes even to meet him,
I,109,a	(R)	<i>iw m škr=s n sn[d] w3ḥ</i> <i>snd.w=s ḥrst.(y)w</i>	with her adornment of sened cloth, the necklace of her sened cloths of the red ones.
I,109,b	(N)	<i>iw ḥtp.w=s d3 ḥr ḥ.wy=s</i>	Her peace is extended upon her two arms.
I,110,a	(N)	<i>[df3]w=s m-ḥt=s</i>	her provisions are behind her,
I,110,b	(R)	<i>dd=s r-Ḥps mi r=k iy.w</i>	while she says to him: 'Come, be welcome,
I,110,c	(R)	<i>dd=s r=f mi r=k iy.w</i>	may you act as a god in the following of the bull of the west,
I,111,a	(N)	<i>ir=k ntr m šms.w k3 imn.t</i>	may you be ennobled according to your desire,
I,111,b	(R)	<i>sḥ.t(w)=k ḥft s.t ib=k</i>	you are the son of the lord of the house.'

*Spell 33 follows*

Amino-acid code

D-NCRDRCNPRDNRNRRNR

Appendix 3.30.19. B16C

I,101-109,c-b	(X)	-	
I,110,a	(H)	<i>m-ḥt=s</i>	behind her,
I,110,b	(R)	<i>dd=s r=f mi r=k iy.w</i>	while she says to him: 'Come, be welcome,
I,110,c	(R)	<i>ir=k ntr m šms.w k3 imn.t</i>	may you act as a god in the following of the bull of the west,
I,111,a	(N)	<i>sḥ.t(w)=k ḥft s.t ib=k</i>	may you be ennobled according to your desire,
I,111,b	(R)	<i>twt s3 nb pr</i>	you are the son of the lord of the house.'

*Spell 33 follows*

Amino-acid code

-----HRRNR

Appendix 3.30.20. L2Li

I,101,c	(I)	<i>n[d] ssnb-n=f ḥr=f ndm</i> <i>ssnb-n=f ih[=f]</i>	May <i>ssnb-n=f</i> protect his face, may <i>ssnb-n=f</i> be sweet of his shout.
I,101,d	(M)	<i>ssnb-n=f pw ntr rn[p].w</i> <i>[m]s.n [ḥr]</i>	<i>ssnb-n=f</i> is the young god which Horus brought forth.
I,103,a	(E)	<i>wsir ntr im.y ddw [iy].n</i> <i>ssnb-n=f pn r bw ḥr[=k im]</i>	Osiris, the god who is in Busiris, this <i>ssnb-n=f</i> has come to the place where you are.
I,105,a	(M)	<i>dr ssnb-n=f pn ih=k</i>	This <i>ssnb-n=f</i> will expel your pain,
I,105,b	(R)	<i>snwr=f ḥft.yw=k</i>	he will cause your enemies to tremble,
I,105,c	(G)	<i>sḥr ssnb-n=f [ḥ]kr.w=k n</i> <i>[sḥ]ḥ šm.w</i>	<i>ssnb-n=f</i> will cause your adornments to ascend to the dignity of the summer,
I,105,d	(K)	<i>ii s t . pnn imn.t nfr.t</i>	[...] good west.
I,105-106,e-a	(L)	<i>s3=s is pw ssnb-n=f ms.n mw=k</i>	<i>ssnb-n=f</i> is her son, who your water brought forth,
I,106,b	(I)	<i>ḥnm sw mr sw</i>	which enveloped him, which loved him.

I,106,c	(O)	[.y[.] <i>ssnb-n=f pn sđ.ty=k is n</i> <i>i[m]=k d.n=k đs=k</i>	This <i>ssnb-n=f</i> is your offspring of your shape, which you placed yourself.
I,106-107,d-a	(R)	[ <i>sđm</i> ] <i>n[w] m msđr. wy[=t]</i>	'Hear this with your two ears',
I,107,b	(L)	[ <i>i in wsir</i> ] <i>n imn.t nfr.t</i>	which is said by Osiris to the beautiful west.
I,107,c	(N)	<i>iy. wy m htp ir h̄p. w nfr. w</i>	'Welcome in peace, one who made good travels,
I,107,d	(M)	<i>hnm tw</i>	who embraces you',
I,108,a	(H)	<i>hrw=s imn.t nfr.t n ssnb-n=f pn</i>	thus she says, the beautiful west, to this <i>ssnb-n=f</i> .
I,108,b	(M)	<i>iwi=s r=s imn.t nfr.t h̄s=t m</i> <i>ssnb-n=f pn</i>	She comes even to her, the beautiful west, while you go to meet with this <i>ssnb-n=f</i> ,
I,109,a	(Q)	<i>m &lt;h&gt;kr.w=s n(.w) s[nd]</i> <i>wz̄h. w=s h̄srw.tyw</i>	with her adornments of sened cloth, her necklaces of the red ones.
I,109,b	(R)	<i>iw h̄tp. w(t)=s đz̄ hr [̄.wy]=s</i>	Her offerings are extended upon her two arms,
I,110,a	(R)	<i>i[w đ]f̄z̄w=s m-h̄t=s</i>	her provisions are behind her,
I,110,b	(I)	<i>đđ=s r ssnb-n=f pn mi r=k iy.w</i>	while she says to this <i>ssnb-n=f</i> : Come, be welcome,
I,110,c	(N)	<i>ir=k n̄tr m šms k̄z̄ imn.t</i>	may you act as a god in following the bull of the west,
I,111,a	(M)	<i>s̄h̄ tw h̄ft s.t ib=k</i>	who ennobles you, according to your desire,
I,111,b	(K)	<i>t̄w(t) s̄z̄=k pr n̄tr</i>	you are your son, of the house of the god.'

Spell 33 follows

Amino-acid code

IMEMRGKLIARLNMHMQRRINMK

## Appendix 3.31. Spell 33

### Appendix 3.31.1. B1P

l,111,c	(R)	<i>i ntr. w imy. w hh. w</i>	O gods who are with the chaos gods,
l,111-112,d-a	(R)	<i>i psd. t im. t stz. w</i>	O ennead, which is in secrets,
l,112,b	(R)	<i>mz. w sw ntr. w zh pw ntr</i>	those who saw him (of) the gods, this divine spirit,
l,112,c	(R)	<i>ir. n wsir m sz=f</i>	who Osiris made as his son,
l,112,d	(R)	<i>ir. n zs. t m sd. t(y)=s</i>	who Isis made as her offspring,
l,113,a	(R)	<i>dl. y n=f izw ntr. w</i>	to whom the adoration of the gods will be given.
l,113,b-c	(R)	<i>mi mz=tn sw pr m htp hrw=f m3<sup>c</sup></i>	Come, so that you see him, who came forth in peace, his voice being true.
l,113,d	(R)	<i>hc. w m hsf. w=f</i>	Rejoice at his approach,
l,114,c	(X)	-	
l,113,e	(M)	<i>sdz. t=s r=s</i>	to whom she travels,
l,114,a	(M)	<i>hm. t imn. t ds=s m hsf. w wsir spi pn</i>	the majesty of the west herself, in the approach of the Osiris, this <i>spi</i> ,
l,114,b	(M)	<i>dd=s</i>	while she says:
l,115,a	(M)	<i>iy. w m htp sz=i bz wbn c<sup>b</sup></i>	'Welcome in peace, my son, the soul who is shining of horn.
l,115,b	(R)	<i>hp m htp hnm=i tw</i>	Travel in peace, so that I may envelop you.'
l,115,d	(R)	<i>iw wd. n wsir</i>	Osiris has commanded:
l,115-116,d-a	(R)	<i>i. nd hr=t imn. t nfr. t</i>	'Greetings to you, beautiful west.
l,116,b	(M)	<i>m-t wsir spi pn iy. w hr=t</i>	Behold, the Osiris, this <i>spi</i> , comes to you,
l,116,c	(R)	<i>i. nd=f hr=t r<sup>c</sup> nb</i>	so that he will protect your face every day,
l,117,a	(R)	<i>sz=t is sd. t(y)=t is ms. n=t n wsir</i>	your son, your offspring which you brought forth for Osiris.'
l,117,b	(R)	<i>iy. n=f nd=f hr=t m iw nssr</i>	He has come even so that he will protect your face in the island of fire.
l,117,c	(R)	<i>dr. n=f hmw=f r=f</i>	He has expelled his dust from himself,
l,118,a	(R)	<i>mh. n=f h. t=f m hkz. w</i>	he has filled his belly with magic,
l,118,b	(R)	<i>htm. n=f ib. t=f im=f</i>	he has quenched his thirst with it,
l,118,c-d	(R)	<i>htm n=f wrs. w=f im=f mi zpd</i>	while his watchers perish for him through it like a bird.
l,119,a	(R)	<i>c<sup>r</sup>pr. n=f tz m hm. t. n=f</i>	He has equipped the land even with that which he did not know,
l,119,b	(R)	<i>mi hz. w. n=f &lt;n&gt; =sn</i>	like those to whom he has descended.
l,119,c	(R)	<i>sk dd. n=f hft=s</i>	while he has said in front of her:
l,119-120,d-a	(R)	<i>i. nd hr=t imn. t nfr. t m sms. w wsir ts phr</i>	'Greetings to you, beautiful west in the following of Osiris, and vice-versa.'
l,120,b	(X)	-	
l,120,c	(M)	<i>iy. n wsir spi pn c<sup>z</sup></i>	The Osiris, this <i>spi</i> , has even come here,
l,120,d	(R)	<i>mr n=f</i>	which was loved because of him.
l,120,e	(M)	<i>dr. n=f nkn=k wsir</i>	He has even removed your injury, Osiris,

l,120,f	(M)	<i>snwr=f hft.yw=k</i>	while he causes your enemies to tremble.
l,120,g	(X)	-	
l,121,a	(R)	<i>h̄p m h̄tp h̄nm=i t̄w</i>	‘Travel in peace, so that I may enfold you.’
l,121,b	(M)	<i>ī.t in imn.t nfr.t r wsir spi pn</i>	which is said by the beautiful west to the Osiris, this <i>spi</i> .
l,121,c	(M)	<i>h̄c=s r=s m h̄sf.w=f dd=s ir=f</i>	She will rejoice indeed at his approach, and she will say to him:
l,121,d	(M)	<i>iy.w m h̄tp sb.n t̄w s̄z=k hr t̄z b̄z [..]</i>	‘Welcome in peace, your son upon the earth has sent you a soul [..]
l,121,e	(M)	<i>dr=i iw.w=k</i>	I expel your complaint,
l,121,f	(M)	<i>s̄dm=i mdw s̄z n̄tr c̄pr</i>	I hear the words of the equipped divine son,
l,121,g	(M)	<i>iri=i s̄sm=k h̄ft dd=f</i>	while I do your business in accordance with that which he says.
l,121,h	(M)	<i>iw [wd].n wsir [..]=f r=k</i>	Osiris has commanded his [..] to you.’

Spell 34 follows

Amino-acid code

RRRRRRRR-MMMMRRRRRRRRRRRRRRRRRR-MRMM-RMMMMMMMM

Appendix 3.31.2. T1L,a

l,111,c	(N)	<i>h̄z n̄tr.w nb.w h̄h.w</i>	Ho gods, lords of the chaos gods,
l,111-112,d-a	(N)	<i>ps̄d.t nb.t š̄t̄z.w</i>	the ennead, the possessor of secrets,
l,112,b	(N)	<i>m̄z.w sw n̄tr pn rnp.w z̄h ntr</i>	those who see him, this young god, the divine spirit,
l,112,c	(R)	<i>ir.n wsir m s̄z=f</i>	who Osiris made as his son,
l,112,d	(X)	-	
l,113,a	(N)	<i>rdi.y n=f īzw</i>	to whom adoration will be given.
l,113,b-c	(X)	-	
l,113,d	(N)	<i>h̄c.y m h̄sf=f</i>	Rejoice at his approach,
l,114,c	(M)	<i>dd=f s̄z ir (w)bn c̄b dd=f h̄ft</i>	while he says: ‘Son, if the horn shines, he will speak opposite.’
l,113-121,e-h	(X)	-	

Spell 30 follows

Amino-acid code

NNNR-N-NM-----

Appendix 3.31.3. T1L,b

l,111,c	(N)	<i>h̄z n̄tr.w nb.w h̄h.w</i>	Ho gods, lords of the chaos gods,
l,111-112,d-a	(N)	<i>ps̄d.t nb.t š̄t̄z.w</i>	the ennead, the possessor of secrets,
l,112,b	(N)	<i>m̄z.w sw n̄tr pn rnp.w z̄h ntr</i>	those who see him, this young god, the divine spirit,
l,112,c	(R)	<i>ir.n wsir m s̄z=f</i>	who Osiris made as his son,
l,112,d	(X)	-	
l,113,a	(N)	<i>rdi.y &lt;n&gt;=f īzw</i>	to whom adoration will be given.
l,113,b-c	(X)	-	

I,113,d	(N)	<i>ḥꜥ.y m ḥsf=f</i>	Rejoice at his approach,
I,114,c	(K)	<i>ḏd=s ḥft=f</i>	while she speaks in front of him.
I,113-121,e-h	(X)	-	

*Spell 30 follows*

Amino-acid code

NNNR-N-NK-----

Appendix 3.31.4. S1C

I,111-118,c-d	(X)	-	
I,119,a	(N)	<i>ꜥpr.n=f m rh.t.n=f</i>	He was equipped even with that which he knows,
I,119,b	(N)	<i>mī ir.t.n=f n hz.w.n=f n=sn</i>	like that which he has done for those to whom he has descended,
I,119,c	(N)	<i>m ḏd=f ḥft=s</i>	as he says in front of her:
I,119-120,d-a	(N)	<i>ī.nḏ ḥr=t̄ imn.t nfr.t m šms.w wsīr</i>	'Greetings to you, beautiful west in the following of Osiris,
I,120,b	(R)	<i>ir=k tw m šms n wsīr</i>	may you make yourself as a follower of Osiris.'
I,120,c	(R)	<i>iy.n ḥz.ty-ꜥ msh̄t ʕz</i>	The mayor <i>msh̄t</i> has even come here,
I,120,d	(N)	<i>mrr=f tw</i>	where he loves you,
I,120,e	(R)	<i>dr.n=f nkn n wsīr</i>	after he has removed the injury of Osiris.
I,120-121,f-h	(X)	-	

*Spell 32 follows*

Amino-acid code

-----NNNNRRNR-----

Appendix 3.31.5. S2C

I,111-118,c-d	(X)	-	
I,119,a	(M)	<i>ꜥpr.n=f n rh.t.n=f</i>	He was equipped even because of that which he knows,
I,119,b	(N)	<i>mī ir.t.n=f n hz.w.n=f n=sn</i>	like that which he has done for those to whom he has descended,
I,119,c	(N)	<i>m ḏd=f ḥft=s</i>	as he says in front of her:
I,119-120,d-a	(N)	<i>ī.nḏ ḥr=t̄ imn.t nfr.t m [šms.w wsīr]</i>	'Greetings to you, beautiful west in the following of Osiris,
I,120,b	(R)	<i>ir=k tw m [šms n] wsīr</i>	may you make yourself as a follower of Osiris.'
I,120,c	(R)	<i>iy.n ḥz.ty-ꜥ msh̄t ʕz</i>	The mayor <i>msh̄t</i> has even come here,
I,120,d	(N)	<i>[mrr=f tw]</i>	where he loves you,
I,120,e	(R)	<i>dr.n=f nkn n wsīr</i>	after he has removed the injury of Osiris.
I,120-121,f-h	(X)	-	

*Spell 32 follows*

Amino-acid code

-----MNNRRNR-----

### Appendix 3.31.6. M25C

l,111-118,c-d	(X)	-	
l,119,a	(N)	[ <i>pr.n=f</i> ] <i>m rh.t.n=f</i>	He was equipped even with that which he knows.
l,119,b	(X)	-	
l,119,c	(M)	<i>dd=f hft=s</i>	He says even to her:
l,119-120,d-a	(N)	<i>i.nd [hr=t imm.t nfr.t m šms.w wsir]</i>	'Greetings to you, beautiful west in the following of Osiris,
l,120,b	(R)	[ <i>ir=k tw m šms</i> ] <i>n wsir</i>	may you make yourself as a follower of Osiris.'
l,120,c	(N)	<i>iy.n nfr-szb [tn ʿz]</i>	This <i>nfr-szb</i> has even come here,
l,120,d	(N)	[ <i>mrr=s tw</i> ]	where she loves you,
l,120,e	(R)	[ <i>dr.n=s nkn n wsir</i> ]	after she has removed the injury of Osiris.
l,120-121,f-h	(X)	-	

*Spell 32 follows*

#### Amino-acid code

-----N-MNRNNR-----

### Appendix 3.31.7. B3Bo

l,111,c	(R)	<i>i ntr.w imy.w hh.w</i>	O gods who are with the chaos gods,
l,111-112,d-a	(R)	<i>i psd.t im.t štz.w</i>	O ennead, which is in secrets.
l,112,b	(R)	<i>mz s(y) ntr.w zh.t pw ntr.t</i>	May the gods see her, this divine spirit,
l,112,c	(R)	<i>ir.n wsir n sz=f</i>	who Osiris made for his son,
l,112,d	(N)	<i>ir.n sz.t m sd.t(y)=f</i>	who Isis made as his offspring,
l,113,a	(R)	<i>di.y n=s izw ntr.w</i>	to whom the adoration of the gods will be given.
l,113,b-c	(R)	<i>mi mz=tn s(y) pr.t m htp hrw=s mz<sup>c</sup></i>	Come, so that you see her, she who came forth in peace, her voice being true.
l,113,d	(R)	<i>hc m hsf.w=s</i>	Rejoice at her approach,
l,114,c	(X)	-	
l,113,e	(R)	<i>sdz.t(i) r=s</i>	while you travel to her,
l,114,a	(R)	<i>hm.t imm.t ds=s hs.t(i) m dhwti-nht tn</i>	the majesty of the west herself, while she meets with this <i>dhwti-nht</i> ,
l,114,b	(R)	<i>dd=s r=s</i>	while she says to her:
l,115,a	(K)	<i>iy.w m htp sz.t iwn mw.t=f wbn ʿb</i>	'Welcome in peace, daughter, the pillar of his mother, who is shining of horn.
l,115,b	(R)	<i>hp m htp hnm=i tn</i>	Travel in peace, so that I may envelop you.'
l,115,d	(R)	<i>iw wd.n wsir</i>	Osiris has commanded:
l,115-116,d-a	(R)	<i>i.nd hr=t imm.t nfr.t</i>	'Greetings to you, beautiful west.
l,116,b	(R)	<i>m-t dhwti-nht tn iy.t(i) hr=t</i>	Behold, this <i>dhwti-nht</i> comes to you,
l,116,c	(N)	<i>nd=s hr=t r<sup>c</sup> nb</i>	so that she will protect your face every day,
l,117,a	(R)	<i>sz.t=t is sd.t(y)=t is ms.n=t n wsir</i>	your daughter, your offspring which you brought forth for Osiris.'
l,117,b	(N)	<i>iy.n=s nd m iw nsrsr</i>	She has come, even protecting in the island of fire.

l,117,c	(R)	<i>dr.n=s hmw=s r=s</i>	She has expelled her dust from herself,
l,118,a	(R)	<i>mḥ.n=s ḥ.t=s m ḥkz.w</i>	she has filled her belly with magic,
l,118,b	(R)	<i>ḥtm.n=s ḥb.t=s im=f</i>	she has quenched her thirst with it,
l,118,c-d	(N)	<i>sdz n=s wrš.w=s im=f mi zpd</i>	while her watchers tremble through it for her like a bird.
l,119,a	(R)	<i>ᶤpr.n=f t3 m ḥm.t.n=f</i>	He has equipped the land even with that which he did not know,
l,119,b	(R)	<i>mi ḥz.n=f n=sn</i>	like those to whom he has descended.
l,119,c	(R)	<i>ist dd.n=s ḥft=s</i>	while she has said in front of her:
l,119-120,d-a	(R)	<i>i.nd ḥr=t imn.t nfr.t m šms.w wsir ts phr</i>	‘Greetings to you, beautiful west in the following of Osiris, and vice-versa.’
l,120,b	(X)	-	
l,120,c	(N)	<i>iy.n dhwtj-nḥt tn ʕ3</i>	This <i>dhwtj-nḥt</i> has even come here,
l,120,d	(R)	<i>mr.y n=s</i>	which was loved because of her.
l,120,e	(N)	<i>dr=s nkn=k wsir</i>	She removes your injury, Osiris,
l,120,f	(R)	<i>snwr=s ḥft.yw=k</i>	she causes your enemies to tremble.
l,120,g	(X)	-	
l,121,a	(M)	<i>ḥp m ḥtp ḥnm tw dhwtj-nḥt tn</i>	‘Travel in peace, so that this <i>dhwtj-nḥt</i> may enfold you.’
l,121,b	(K)	<i>i.t in imn.t nfr.t r dhwtj-nḥt tn im.t imn.t</i>	which is said by the beautiful west to this <i>dhwtj-nḥt</i> , who is in the west.
l,121,c-h	(X)		

Spell 34 follows in tabular form

Amino-acid code

RRRRNR--RRRKR--RRRRNR--RRRRNR--RRRRNR--RRRRNR--MK-----

Appendix 3.31.8. B2Bo

l,111,c	(R)	<i>i ntr.w imy.w ḥḥ.w</i>	O gods who are with the chaos gods,
l,111-112,d-a	(R)	<i>i psd.t im.t štz.w</i>	O ennead, which is in secrets.
l,112,b	(R)	<i>m3 sw ntr.w zḥ pw ntr</i>	May the gods see him, this divine spirit,
l,112,c	(R)	<i>ir.n wsir m s3=f</i>	who Osiris made as his son,
l,112,d	(R)	<i>ir.n 3s.t m sd.t(i)=s</i>	who Isis made as her offspring,
l,113,a	(R)	<i>di.y n=f izw ntr.w</i>	to whom the adoration of the gods will be given.
l,113,b-c	(R)	<i>mi m3=tn sw pr m ḥtp ḥrw=f m3ʕ</i>	Come, so that you see him, who came forth in peace, his voice being true.
l,113,d	(N)	<i>ḥʕ m ḥsf=f</i>	Rejoice at his approach,
l,114,c	(X)	-	
l,113,e	(R)	<i>sdz.t(i) r=s</i>	while you travel to her,
l,114,a	(K)	<i>ḥm.t imn.t ds=s ḥs.t(i) m dhwtj-nḥt</i>	the majesty of the west herself, while she meets with <i>dhwtj-nḥt</i> ,
l,114,b	(R)	<i>dd=s r=f</i>	while she says to him:
l,115,a	(L)	<i>iy.w m ḥtp s3 iwn wbn ʕb</i>	‘Welcome in peace, son, the pillar who is shining of horn.

l,115,b	(R)	<i>hṗ m hṗ hnm=i tw</i>	Travel in peace, so that I may envelop you.'
l,115,d	(R)	<i>iw wḏ.n wsir</i>	Osiris has commanded:
l,115-116,d-a	(R)	<i>i.nd hr=t imn.t nfr.t</i>	'Greetings to you, beautiful west.
l,116,b	(K)	<i>m-t dhwtj-nht iy.y hr=t</i>	Behold, <i>dhwtj-nht</i> comes to you,
l,116,c	(N)	<i>nd=f hr=t r<sup>c</sup> nb</i>	so that he will protect your face, every day,
l,117,a	(R)	<i>s3=t is sḏ.t(y)=t is ms.n=t n wsir</i>	your son, your offspring which you brought forth for Osiris.'
l,117,b	(N)	<i>iy.n=f nd m iw nsrsr</i>	He has come, even protecting in the island of fire.
l,117,c	(R)	<i>dr.n=f hmw=f r=f</i>	He has expelled his dust from himself,
l,118,a	(R)	<i>mh.n=f h.t=f m hk3.w</i>	he has filled his belly with magic,
l,118,b	(R)	<i>hṗm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
l,118,c-d	(N)	<i>sd3 n=f wrš.w=f im=f mi 3pd</i>	while his watchers tremble through it for him like a bird.
l,119,a	(R)	<i>ṗr.n=f t3 m hm.t.n=f</i>	He has equipped the land even with that which he did not know,
l,119,b	(R)	<i>mi h3.w.n=f n=sn</i>	like those to whom he has descended.
l,119,c	(R)	<i>sk ḏḏ.n=f hft=s</i>	while he has said in front of her:
l,119-120,d-a	(R)	<i>i.nd hr=t imn.t nfr.t m šms.w wsir ts phr</i>	'Greetings to you, beautiful west in the following of Osiris, and vice-versa.'
l,120,b	(X)	-	
l,120,c	(K)	<i>iyi dhwtj-nht 3</i>	<i>dhwtj-nht</i> came here,
l,120,d	(R)	<i>mr.y n=f</i>	which was loved because of him.
l,120,e	(K)	<i>dr=f nkn wsir</i>	He removes the injury of Osiris,
l,120,f	(R)	<i>snwr=f hft.yw=f</i>	he causes his enemies to tremble.
l,120,g	(X)	-	
l,121,a	(K)	<i>hṗ m r=f hft.yw=f hṗ m hṗ hnm=i tw</i>	'Travel in his mouth of his enemies, travel in peace so that I may enfold you.'
l,121,b	(L)	<i>i[.t] in imn.t nfr.t r dhwtj-nht imy imn.t</i>	which is said by the beautiful west to <i>dhwtj-nht</i> , who is in the west.
l,121,c-h	(X)	-	

Spell 34 follows

Amino-acid code

RRRRRRRN-RKLRRRKNRNRRRRRRR-KRKR-KL-----

**Appendix 3.31.9. B1L**

l,111,c	(R)	<i>i ntr.w imy.w hw.w</i>	O gods who are in authoritative utterances,
l,111-112,d-a	(R)	<i>i psḏ.t im.t št3.w</i>	O ennead, which is in secrets.
l,112,b	(R)	<i>m3 sw ntr.w 3h pw ntr</i>	May the gods see him, this divine spirit,
l,112,c	(R)	<i>ir.n wsir m s3=f</i>	who Osiris made as his son,
l,112,d	(R)	<i>ir.n 3s.t sḏ.ty=s</i>	who Isis made her offspring,
l,113,a	(R)	<i>ḏi.y n=f i3w ntr.w</i>	to whom the adoration of the gods will be given.
l,113,b-c	(R)	<i>mi m3.y=tn sw pr m hṗ hrw=f m3<sup>c</sup></i>	Come, so that you see him, who came forth in peace, his voice being true.

l,113,d	(N)	<i>h<sup>c</sup>.y m hsf=f</i>	Rejoice at his approach,
l,114,c	(X)	-	
l,113,e	(R)	<i>sq̄z.t(i) r=s</i>	while you travel to her,
l,114,a	(L)	<i>hm.t imn.t ds=s m gwz pn</i>	the majesty of the west herself with this gwz,
l,114,b	(R)	<i>dd=s r=f</i>	while she says to him:
l,115,a	(R)	<i>iw.w m htp sz bz wbn <sup>c</sup>b</i>	‘Welcome in peace, son, the soul who is shining of horn.
l,115,b	(M)	<i>hp m htp hnm.n=i tw</i>	Travel in peace, after I have enveloped you.’
l,115,d	(R)	<i>iw wd.n wsir</i>	Osiris has commanded:
l,115-116,d-a	(R)	<i>i.nd hr=t imn.t nfr.t</i>	‘Greetings to you, beautiful west.
l,116,b	(L)	<i>m-t gwz pn iw.w m htp hr=t</i>	Behold, this gwz comes in peace to you,
l,116,c	(N)	<i>nd=f hr=t r<sup>c</sup> nb</i>	so that he will protect your face, every day,
l,117,a	(R)	<i>s3=t is sq̄.ty=t is ms.n=t n wsir</i>	your son, your offspring which you brought forth for Osiris.’
l,117,b	(R)	<i>iy.n=f nd=f hr=t m iw nsrsr</i>	He has come even so that he will protect your face in the island of fire.
l,117,c	(R)	<i>dr.n=f hmw=f r=f</i>	He has expelled his dust from himself,
l,118,a	(R)	<i>mh.n=f h.t=f m hkz.w</i>	he has filled his belly with magic,
l,118,b	(M)	<i>htm.n=f ib.t=f</i>	he has quenched his thirst,
l,118,c-d	(R)	<i>htm n=f wrš.w=f im=f mi zpd</i>	while his watchers perish for him through it like a bird.
l,119,a	(R)	<i><sup>c</sup>pr.n=f t3 m hm.t.n=f</i>	He has equipped the land even with that which he did not know,
l,119,b	(R)	<i>mi h3.w.n=f &lt;n&gt; =sn</i>	like those to whom he has descended.
l,119,c	(R)	<i>sk dd.n=f hft</i>	while he has said in the presence:
l,119-120,d-a	(R)	<i>i.nd hr=t imn.t nfr.t m šms.w wsir ts phr</i>	‘Greetings to you, beautiful west in the following of Osiris, and vice-versa.’
l,120,b	(X)	-	
l,120,c	(L)	<i>iw.n=i gwz pn <sup>c</sup>3</i>	I, this gwz, has even come here,
l,120,d	(R)	<i>mr n=f</i>	which was loved because of him.
l,120,e	(N)	<i>dr=f nkn=k wsir</i>	He removes your injury, Osiris,
l,120,f	(R)	<i>snwr=f hft.yw=k</i>	he causes your enemies to tremble.
l,120,g	(X)	-	
l,121,a	(R)	<i>hp m htp hnm=i tw</i>	‘Travel in peace, so that I may enfold you.’
l,121,b	(I)	<i>i.t (i)n imn.t nfr.t r gwz pn</i>	which is said by the beautiful west to this gwz.
l,121,c-h	(X)	-	

Spell 34 follows in tabular form

#### Amino-acid code

RRRRRRRN-RLRRMRRLNRRRRMRRRRR-LRNR-RI-----

#### Appendix 3.31.10. B3L

l,111,c	(R)	<i>i ntr.w imy.w hh.w</i>	O gods who are with the chaos gods,
l,111-112,d-a	(R)	<i>i psq̄.t im.t št3.w</i>	O ennead, which is in secrets.
l,112,b	(R)	<i>m3n sw ntr.w zh pw ntr</i>	May the gods see him, this divine spirit,
l,112,c	(M)	<i>ir.n wsir m s3=f mr=f</i>	who Osiris made as his son, whom he will love,

l,112,d	(M)	<i>ir.n ʒs.t m dsr.wty=s</i>	who Isis made as her holy one,
l,113,a	(R)	<i>dī.y n=f iʒw ntr.w</i>	to whom the adoration of the gods will be given.
l,113,b-c	(R)	<i>mī mʒ=tn sw pr m htp hrw=f mʒ<sup>c</sup></i>	Come, so that you see him, who came forth in peace, his voice being true.
l,113,d	(N)	<i>h<sup>c</sup> m hsf=f</i>	Rejoice at his approach,
l,114,c	(X)	-	
l,113,e	(R)	<i>sdʒ.t(i) r=s</i>	while you travel to her,
l,114,a	(I)	<i>hm.t imn.t ds=s m imy-r pr sn pn</i>	the majesty of the west herself with the overseer of the domain, this <i>sn</i> ,
l,114,b	(R)	<i>dd=s r=f</i>	while she says to him:
l,115,a	(R)	<i>iy.w m htp sʒ bʒ wbn <sup>c</sup>b</i>	‘Welcome in peace, son, the soul who is shining of horn.
l,115,b	(R)	<i>hp m htp hnm=i tw</i>	Travel in peace, so that I may envelop you.’
l,115,d	(R)	<i>iw wd.n wsir</i>	Osiris has commanded:
l,115-116,d-a	(R)	<i>i.nd {t} hr=t imn.t nfr.t</i>	‘Greetings to you, beautiful west.
l,116,b	(I)	<i>m-t imy-r pr sn pn iy.w hr=t</i>	Behold, the overseer of the domain, this <i>sn</i> , comes to you,
l,116,c	(N)	<i>nd=f hr=t r<sup>c</sup> nb</i>	so that he will protect your face, every day,
l,117,a	(R)	<i>sʒ=t is sd.t(y)=t is ms.n=t n wsir</i>	your son, your offspring which you brought forth for Osiris.’
l,117,b	(R)	<i>iy.n=f nd=f hr=t m iw nsrsr</i>	He has come even so that he will protect your face in the island of fire.
l,117,c	(R)	<i>dr.n=f hmw=f r=f</i>	He has expelled his dust from himself,
l,118,a	(R)	<i>mh.n=f h.t=f m hkʒ.w</i>	he has filled his belly with magic,
l,118,b	(R)	<i>htm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
l,118,c-d	(M)	<i>htm n=f wrʒ=f im=f mī ʒpd</i>	while his watcher perishes for him through it like a bird.
l,119,a	(R)	<i>pr.n=f tʒ m hm.t.n=f</i>	He has equipped the land even with that which he did not know,
l,119,b	(R)	<i>mī hʒ.w.n=f &lt;n&gt;=sn</i>	like those to whom he has descended.
l,119,c	(R)	<i>sk dd.n=f hft</i>	while he has said in the presence:
l,119-120,d-a	(M)	<i>i.nd hr=t imn.t nfr.t m šms wsir ts phr</i>	‘Greetings to you, beautiful west as the follower of Osiris, and vice-versa.’
l,120,b	(X)	-	
l,120,c	(I)	<i>iy.n imy-r pr sn pn <sup>c</sup>ʒ</i>	The overseer of the domain, this <i>sn</i> has even come here,
l,120,d	(R)	<i>mr.y n=f</i>	which was loved because of him.
l,120,e	(N)	<i>dr=f nkn=k wsir</i>	He removes your injury, Osiris,
l,120,f	(R)	<i>snwr=f h(f)t.yw=k</i>	he causes your enemies to tremble.
l,120,g	(X)	-	
l,121,a	(R)	<i>hp m htp hnm=i tw</i>	‘Travel in peace, so that I may enfold you.’
l,121,b	(H)	<i>i.t in imn.t nfr.t r imy-r pr sn pn</i>	which is said by the beautiful west to the overseer of the domain, this <i>sn</i> .
l,121,c-h	(X)	-	

Spell 34 follows in tabular form

Amino-acid code

RRRMMRRN-RIRRRRRINRRRRRMRRRM-IRNR-RH-----

Appendix 3.31.11. B4L

l,111,c	(R)	<i>[i ntr].w imy.w hḥ.w</i>	O gods who are with the chaos gods,
l,111-112,d-a	(R)	<i>i psd.t im.t štz.w</i>	O ennead, which is in secrets.
l,112,b	(R)	<i>mz sw ntr[.w zḥ p(w) ntr]</i>	May the gods see him, this divine spirit,
l,112,c	(R)	<i>ir.n wsir m s3[=f]</i>	who Osiris made as his son,
l,112,d	(N)	<i>ir.n zs.t m sd.t(y)=f</i>	who Isis made as his offspring,
l,113,a	(D)	<i>is.ty dl.y n=f izw</i>	the boat crew, to whom adoration will be given.
l,113,b-c	(X)	-	
l,113,d	(R)	<i>ḥc m ḥsf.w=f</i>	Rejoice at his approach,
l,114,c	(X)	-	
l,113,e	(R)	<i>sdz.t(i) r=s</i>	while you travel to her,
l,114,a	(N)	<i>[hm].t d[s]=s [ḥs.t(i) m it-i pf m ḥc.w]=i pf m ḥzy=i pf m h3.n=i n=f pf imy imn.t</i>	the majesty herself, while she meets with this father of mine, with this attendant of mine, with this protector of mine, with this one to whom I have gone down, who is in the west,
l,114,b	(K)	<i>[dd=sn]</i>	while they say:
l,115,a	(N)	<i>iy[.w m ḥtp s3 wbn ḥb]</i>	‘Welcome in peace, son, who is shining of horn.
l,115,b	(R)	<i>[ḥp m ḥtp h]nm=i [tw]</i>	Travel in peace, so that I may envelop you.’
l,115,d	(R)	<i>[iw] wd.n wsir</i>	Osiris has commanded:
l,115-116,d-a	(M)	<i>i.nd ḥr-t imn.t</i>	‘Greetings to you, west.
l,116,b	(N)	<i>m-[t] it[-i] p[f ḥc.w=i pf ḥzy=i pf h3.n=i n=f] pf iy.y ḥr-t</i>	Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.
l,116,c	(R)	<i>i.nd=f ḥr-t rḥ nb</i>	so that he will protect your face every day,
l,117,a	(R)	<i>s3-t is sd.t(y)-t is [ms.n-t n wsir]</i>	your son, your offspring which you brought forth for Osiris.’
l,117,b	(D)	<i>iy[.n=f mìn m iw nsr]sr niw.t</i>	He has come today even from the island of fire and the city.
l,117,c	(R)	<i>dr.n=f ḥmw=f r=f</i>	He has expelled his dust from himself,
l,118,a	(R)	<i>mḥ.n=f ḥ.t=f m ḥk3.w</i>	he has filled his belly with magic,
l,118,b	(R)	<i>ḥtm.n=f ib.t[=f im=f]</i>	he has quenched his thirst with it,
l,118,c-d	(N)	<i>[sd3] n=f [wrš.w]=f im=f mi zpd</i>	while his watchers tremble through it for him like a bird.
l,119,a	(D)	<i>ḥpr.n=f t3 m rh.t.n=f</i>	He has equipped the land even with that which he knew,
l,119,b	(R)	<i>mi h3.w.n=f n=sn</i>	like those to whom he has descended.
l,119,c	(R)	<i>ist dd.n=f ḥft</i>	while he has said in the presence:
l,119-120,d-a	(D)	<i>i.nd [ḥr-t imn.t] nfr.t m šms.w ts phr</i>	‘Greetings to you, beautiful west in the following, and vice-versa.
l,120,b	(X)	-	
l,120,c	(D)	<i>iy[.n=i] ḥ3</i>	I have even come here,
l,120,d	(D)	<i>mr.y [n=i]</i>	which was loved because of me.
l,120,e	(D)	<i>dr-i nkn n wsir</i>	I remove the injury of Osiris,

l,120,f	(N)	<i>snwr=i hft.yw=f</i>	I cause his enemies to tremble.'
l,120,g	(X)	-	
l,121,a	(N)	<i>hṗ m htp hnm[=i tw]</i>	'Depart in peace, so that I may enfold you.'
l,121,b	(R)	<i>[i].t [i]n [imn].t nfr.t r it[=i] pf r ḥᶜ.w=i pf r ḥzy=i pf r h[ṣ].n=i n=f [pf]</i>	which is said by the beautiful west to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.
l,121,c-h	(X)	-	

Spell 34 follows in tabular form

Amino-acid code

RRRRND-R-RNKNRRMNRDRRRNDRRD-DDDN-NR-----

Appendix 3.31.12. B12C,b

l,111,c	(R)	<i>i ntr.w imy.w hḥ.w</i>	O gods who are with the chaos gods,
l,111-112,d-a	(M)	<i>i psd.t im.t štṣ</i>	O ennead, which is in mystery.
l,112,b	(D)	<i>mṣ sw ntr.w ṣḥ ntr</i>	May the gods see him, the divine spirit,
l,112,c	(R)	<i>ir.n wsir m sṣ=f</i>	who Osiris made as his son,
l,112,d	(N)	<i>ir.n ṣs.t m sd.t(y)=f</i>	who Isis made as his offspring,
l,113,a	(D)	<i>is.ty di.y n=f iṣw</i>	the boat crew, to whom adoration will be given.
l,113,b-c	(X)	-	
l,113,d	(R)	<i>ḥᶜ.y m ḥsf.w=f</i>	Rejoice at his approach,
l,114,c	(X)	-	
l,113,e	(R)	<i>sdṣ.t(i) r=s</i>	while you travel to her,
l,114,a	(N)	<i>ḥm.t ds=s ḥs.t(i) m it=i pf m ḥᶜ.w=i pf m ḥzy=i pf m hṣ.n=i n=f pf imy imn.t</i>	the majesty herself, while she meets with this father of mine, with this attendant of mine, with this protector of mine, with this one to whom I have gone down, who is in the west, while they say to him:
l,114,b	(N)	<i>dd=sn r=f</i>	
l,115,a	(N)	<i>iy(.w) m htp sṣ wbn ᶜb</i>	'Welcome in peace, son, who is shining of horn.
l,115,b	(R)	<i>hṗ m htp hnm=i tw</i>	Travel in peace, so that I may envelop you.'
l,115,d	(R)	<i>iw wḏ.n wsir</i>	Osiris has commanded:
l,115-116,d-a	(R)	<i>i.nd ḥr=t imn.t nfr.t</i>	'Greetings to you, beautiful west.
l,116,b	(N)	<i>m-t it=i pf ḥᶜ.w=i pf ḥzy=i pf hṣ.n=i n=f pf iy.w ḥr=t</i>	Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.
l,116,c	(R)	<i>i.nd=f ḥr=t rᶜ nb</i>	so that he will protect your face every day,
l,117,a	(M)	<i>sṣ is sd.t(y)=t is {t} ms.n=t n wsir</i>	the son, your offspring which you brought forth for Osiris.'
l,117,b	(D)	<i>iy.n=f min m iw nsrsr niw.t</i>	He has come today even from the island of fire and the city.
l,117,c	(R)	<i>dr.n {dr.n}=f ḥmw=f r=f</i>	He has expelled his dust from himself,
l,118,a	(R)	<i>mḥ.n=f ḥ.t=f m ḥkṣ.w</i>	he has filled his belly with magic,
l,118,b	(R)	<i>ḥtm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
l,118,c-d	(K)	<i>sdṣ n=f wrš=f im=f mi ṣpd</i>	while his watcher trembles through it for him like a bird.

l,119,a	(D)	<i>ʕpr.n=f t3 m rh.t.n=f</i>	He has equipped the land even with that which he knew,
l,119,b	(R)	<i>mi h3.w.n=f n=sn</i>	like those to whom he has descended.
l,119,c	(K)	<i>isk dr.n=f hft</i>	as he has expelled in the presence:
l,119-120,d-a	(D)	<i>i.nd hr=t imn.t nfr.t m šms.w ts phr</i>	‘Greetings to you, beautiful west in the following, and vice-versa.
l,120,b	(X)	-	
l,120,c	(D)	<i>iy.n=i ʕ3</i>	I have even come here,
l,120,d	(D)	<i>mr.y n=i</i>	which was loved because of me.
l,120,e	(D)	<i>dr=i nkn n wsir</i>	I remove the injury of Osiris,
l,120,f	(N)	<i>snwr=i hft.yw=f</i>	I cause his enemies to tremble.’
l,12,g	(X)	-	
l,121,a	(N)	<i>hp m htp hnm=i tw</i>	‘Depart in peace, so that I may enfold you.’
l,121,b	(R)	<i>i.t in imn.t nfr.t &lt;r&gt; it &lt;=i&gt; pf r ʕhʕ.w=i pf r h3y=i pf r h3.n=i n=f pf</i>	which is said by the beautiful west to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.
l,121,c-h	(X)	-	

Spell 34 follows in tabular form

Amino-acid code

RMDRND-R-RNNRRRRNRMDRRRKDRKD-DDDN-NR-----

Appendix 3.31.13. B12C,a

l,111,c	(R)	<i>i ntr.w imy.w hh.w</i>	O gods who are with the chaos gods,
l,111-112,d-a	(K)	<i>im.t št3.w</i>	she who is in secrets.
l,112,b	(M)	<i>m3 sw ntr.w 3h.w ntr(.w)</i>	May the gods, the divine spirits, see him,
l,112,c	(K)	<i>ir.n wsir</i>	who Osiris made.
l,112-121,d-h	(X)	-	

End of head.

Amino-acid code

RKMK-----

Appendix 3.31.14. B13C

l,111,c	(R)	<i>i ntr.w [imy.w hh.w]</i>	O gods who are with the chaos gods,
l,111-112,d-a	(R)	<i>i psd.t im.t št3.w</i>	O ennead, which is in secrets.
l,112,b	(D)	<i>m3 sw ntr.w 3h ntr</i>	May the gods see him, the divine spirit,
l,112,c	(L)	<i>ir.n wsir m gbb=f</i>	who Osiris made as his Geb,
l,112,d	(N)	<i>ir.n 3s.t m sd.t(y)=f</i>	who Isis made as his offspring,
l,113,a	(D)	<i>is.ty di.y {n} n=f i3w</i>	the boat crew, to whom adoration will be given.
l,113,b-c	(X)	-	
l,113,d	(R)	<i>hʕ.y m hsf.w=f</i>	Rejoice at his approach,
l,114,c	(X)	-	
l,113,e	(R)	<i>sd3.t(i) r=s</i>	while you travel to her,
l,114,a	(N)	<i>hm.t ds=s hs.t(i) m it=i pf m</i>	the majesty herself, while she meets with this

		<i>ḥḥ.w=i pf m ḥzy=i pf m h[3.n=i n=f] pf imy imn.t</i>	father of mine, with this attendant of mine, with this protector of mine, with this one to whom I have gone down, who is in the west.
l,114,b	(N)	<i>dd=sn r=f</i>	while they say to him:
l,115,a	(N)	<i>iy.w m ḥtp s3 wnb ḥb</i>	‘Welcome in peace, son, who is shining of horn.
l,115,b	(R)	<i>ḥp m ḥtp ḥnm=i tw</i>	Travel in peace, so that I may envelop you.’
l,115,d	(R)	<i>iw wḏ.n wsir</i>	Osiris has commanded:
l,115-116,d-a	(R)	<i>[i.nḏ ḥr=t imn.t] nfr.t</i>	‘Greetings to you, beautiful west.
l,116,b	(N)	<i>m-t it=i pf ḥḥ.w=i pf ḥzy=i pf h3[.n=i n]=f pf iy.y ḥr=t</i>	Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.
l,116,c	(R)	<i>i.nḏ=f ḥr=t rḥ nb</i>	so that he will protect your face every day,
l,117,a	(K)	<i>gbb[=t is sḏ.t(y)=t is ms.n=t n wsir]</i>	your Geb, your offspring which you brought forth for Osiris.’
l,117,b	(D)	<i>[iy.n=f min m iw nsrsr niw.t]</i>	He has come today even from the island of fire and the city.
l,117,c	(R)	<i>[dr.n=f ḥmw=f r=f]</i>	He has expelled his dust from himself,
l,118,a	(R)	<i>mḥ.n=f ḥ.t=f m ḥk3.w</i>	he has filled his belly with magic,
l,118,b	(R)	<i>ḥtm.n[=f ib.t=f im=f]</i>	he has quenched his thirst with it,
l,118,c-d	(N)	<i>[sd3 n=f wrš.w=f im=f mi 3pd]</i>	while his watchers tremble through it for him like a bird.
l,119,a	(D)	<i>[ḥpr.n=f t3 m rh.t.n=f]</i>	He has equipped the land even with that which he knew,
l,119,b	(R)	<i>[mi h]3.w.n=f n=sn</i>	like those to whom he has descended.
l,119,c	(R)	<i>isk dd.n=f ḥ[ft]</i>	while he has said in the presence:
l,119-120,d-a	(D)	<i>i.nḏ ḥr[=t imn.t nfr.t m šms.w ts phr]</i>	‘Greetings to you, beautiful west in the following, and vice-versa.
l,120,b	(X)	-	
l,120,c	(D)	<i>[iy.n=i 3]</i>	I have even come here,
l,120,d	(D)	<i>[mr.y n=i]</i>	which was loved because of me.
l,120,e	(D)	<i>[dr=i nkn n wsir]</i>	I remove the injury of Osiris,
l,120,f	(N)	<i>[snw]r=i ḥft.yw=f</i>	I cause his enemies to tremble.’
l,120,g	(X)	-	
l,121,a	(N)	<i>ḥp m ḥtp ḥnm[=i tw]</i>	‘Depart in peace, so that I may enfold you.
l,121,b	(R)	<i>i.t in imn.t nfr.t r it=i pf r ḥḥ.w=i pf r ḥzy=i pf r h3.n=i n=f pf</i>	which is said by the beautiful west to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.
l,121,c-h	(X)	-	

*Spell 34 follows in tabular form*

Amino-acid code

RRDLND-R-RNNRRRRNRKDRRRNDRRD-DDDN-NR-----

Appendix 3.31.15. B16C

l,111,c	(R)	<i>i nṯr. w imy. w ḥḥ. w</i>	O gods who are with the chaos gods,
l,111-112,d-a	(R)	<i>i psd.t im. t štš. w</i>	O ennead, which is in secrets.
l,112,b	(K)	<i>mš sw nṯr. w šḥ n nṯr</i>	May the gods see him, the spirit of the divine one,
l,112,c	(R)	<i>ir. n wsir m sš=f</i>	who Osiris made as his son,
l,112,d	(N)	<i>ir. n šs. t m sdd. t(y)=f</i>	who Isis made as his offspring,
l,113,a	(D)	<i>is. ty di. y n=f išw</i>	the boat crew, to whom adoration will be given.
l,113,b-c	(X)	-	
l,113,d	(R)	<i>ḥᶜ. y m ḥsf. w=f</i>	Rejoice at his approach,
l,114,c	(X)	-	
l,113,e	(R)	<i>sdš. t(i) r=s</i>	while you travel to her,
l,114,a	(N)	<i>ḥm. t ds=s ḥs. t(i) m it=i pf m ᶜḥᶜ. w=i pf m ḥšy=i pf m ḥš. n=i n=f pf imy imn. t</i>	the majesty herself, while she meets with this father of mine, with this attendant of mine, with this protector of mine, with this one to whom I have gone down, who is in the west, while they say to him:
l,114,b	(N)	<i>[dd=sn r]=f</i>	
l,115,a	(N)	<i>iy. w m ḥtp sš wbn ᶜb</i>	‘Welcome in peace, son, who is shining of horn.
l,115,b	(R)	<i>ḥp m ḥtp ḥnm=i ṯw</i>	Travel in peace, so that I may envelop you.’
l,115,d	(R)	<i>iw wd. n wsir</i>	Osiris has commanded:
l,115-116,d-a	(R)	<i>i. nd ḥr=t imn. t nfr. t</i>	‘Greetings to you, beautiful west.
l,116,b	(N)	<i>m-t it=i pf ᶜḥᶜ. w=i pf ḥšy=i pf ḥš. n=i n=f pf iy. y ḥr=t</i>	Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.
l,116,c	(R)	<i>i. nd=f ḥr=t rᶜ nb</i>	so that he will protect your face every day,
l,117,a	(R)	<i>sš=t is sd. t(y)=t is ms. n=t n wsir</i>	your son, your offspring which you brought forth for Osiris.’
l,117,b	(D)	<i>iy. n=f min m iw nsrsr niw. t</i>	He has come today even from the island of fire and the city.
l,117,c	(R)	<i>dr. n=f ḥmw=f r=f</i>	He has expelled his dust from himself,
l,118,a	(R)	<i>mḥ. n=f ḥ. t=f m ḥkš. w</i>	he has filled his belly with magic,
l,118,b	(R)	<i>ḥtm. n=f ib. t=f im=f</i>	he has quenched his thirst with it,
l,118,c-d	(N)	<i>sdš n=f wrš. w=f im=f mi špd</i>	while his watchers tremble through it for him
like a bird.			
l,119,a	(D)	<i>ᶜpr. n=f tš m rh. t. n=f</i>	He has equipped the land even with that which he knew,
l,119,b	(R)	<i>mi ḥš. w. n=f n=sn</i>	like those to whom he has descended,
l,119,c	(L)	<i>isk dd. n=k ḥft</i>	while you have said in the presence:
l,119-120,d-a	(D)	<i>i. nd ḥr=t imn. t nfr. t m šms. w ts phr</i>	‘Greetings to you, beautiful west in the following, and vice-versa.
l,120,b	(X)	-	
l,120,c	(D)	<i>iy. n=i ᶜš</i>	I have even come here,
l,120,d	(D)	<i>mr n=i</i>	which was loved because of me.
l,120,e	(L)	<i>sr=i nkn n wsir</i>	I foretell the injury of Osiris,
l,120,f	(N)	<i>snwr=i ḥft. yw=f</i>	I cause his enemies to tremble,
l,120,g	(X)	-	

l,121,a	(L)	<i>m htp hnm=i tw</i>	in peace, so that I may enfold you.
l,121,b	(G)	<i>(i).ty immn.t nfr.t r it=i pf r h<sup>c</sup>.w=i pf r hzy=i pf r hz.n=f (w)i pf</i>	which the beautiful west says to this father of mine, to this attendant of mine, to this protector of mine, to this one who descends to me.
l,121,c-h	(X)	-	

*Spell 34 follows in tabular form*

Amino-acid code

RRKRND-R-RNNRRRRNRDRRRNDRLD-DDLN-LG-----

Appendix 3.31.16. L2Li

l,111,c	(M)	<i>i ntr.w imy.w</i>	O gods who are within,
l,111-112,d-a	(R)	<i>i psd.t im.t stz.w</i>	O ennead, which is in secrets.
l,112,b	(L)	<i>mz sw ntr pn zh ntr</i>	May this god see him, the divine spirit,
l,112,c	(I)	<i>[ir]r wsir m sz=f</i>	who Osiris makes as his son,
l,112,d	(K)	<i>sd.ty=f</i>	and his offspring,
l,113,a	(N)	<i>di n=f izw</i>	to whom adoration will be given.
l,113,b-c	(X)	-	
l,113,d	(R)	<i>h<sup>c</sup> m hsf.w=f</i>	Rejoice at his approach,
l,114,c	(X)	-	
l,113,e	(K)	<i>sdz r=s</i>	while traveling to her,
l,114,a	(R)	<i>hm(.t) immn.t ds=s hs.ti m ssnb-n=f pn</i>	the majesty of the west herself, while she meets with this <i>ssnb-n=f</i> ,
l,114,b	(R)	<i>dd=s r=f</i>	while she says to him:
l,115,a	(N)	<i>iy.w m htp sz wbn c<sup>b</sup></i>	'Welcome in peace, son, who is shining of horn.
l,115,b	(K)	<i>hp m htp hnm tw</i>	Travel in peace, enveloping you.'
l,115,d	(R)	<i>iw wd.n wsir</i>	Osiris has commanded:
l,115-116,d-a	(R)	<i>i.nd hr=t immn.t nfr.t</i>	'Greetings to you, beautiful west.
l,116,b	(R)	<i>m-t ssnb-n=f pn iy(.w) hr=t</i>	Behold this <i>ssnb-n=f</i> comes to you,
l,116,c	(N)	<i>nd hr=f r<sup>c</sup> nb</i>	who protects his face every day,
l,117,a	(L)	<i>sz=t is pw sd.ty is pw ms.n=t n wsir</i>	it is your son, it is your offspring, which you brought forth for Osiris.'
l,117,b	(M)	<i>iyi.n ssnb-n=f pn min m iw nsrsr</i>	This <i>ssnb-n=f</i> has come today even from the island of fire.
l,117,c	(M)	<i>dr.n=f mw=f r[=f]</i>	He has expelled his water from himself,
l,118,a	(M)	<i>[mh].n ssnb-n=f pn h.t=f m hkz.w</i>	this <i>ssnb-n=f</i> has filled his belly with it,
l,118,b	(K)	<i>htm.n ssnb-n=f pn ib.t=f im</i>	this <i>ssnb-n=f</i> has quenched his thirst there,
l,118,c-d	(L)	<i>s[d]z n ssnb-n=f wrs.t=f im=f mi zpd</i>	while his female watcher trembles through it for <i>ssnb-n=f</i> , like a bird.
l,119,a	(K)	<i>pr.n ssnb-n=f pn tz m rh.t.n=f</i>	This <i>ssnb-n=f</i> has equipped the land even with that which he knew,
l,119,b	(R)	<i>mi hz.n=f &lt;n&gt;=sn</i>	like those to whom he has descended.
l,119,c	(I)	<i>isk dd.n ssnb-n=f pn hft=s</i>	while this <i>ssnb-n=f</i> has said in front of her:
l,119-120,d-a	(K)	<i>i.nd hr immn.t nfr.t m sms wsir</i>	'Greetings, beautiful west as the follower of

			Osiris,
I,120,b	(M)	<i>i.nd ħr=k šms wsir m imm.t nfr.t</i>	greetings to you, follower of Osiris in the beautiful west.
I,120,c	(D)	<i>iy.n=i ʿz{n}</i>	I have even come here,
I,120,d	(D)	<i>mr n &lt;=i &gt;</i>	which was loved because of me.
I,120,e	(I)	<i>dr.n=i n{n} &lt;k&gt; n n wsir</i>	I have even removed the injury of Osiris,
I,120,f	(N)	<i>snwr &lt;=i &gt; ħft.yw=f</i>	while I cause his enemies to tremble.'
I,120,g	(M)	<i>ħrw=fy [sw] ssnb-n=f pn</i>	so says he, this <i>ssnb-n=f</i> .
I,121,a	(R)	<i>ħp m ħtp ħnm &lt;=i &gt; tw</i>	'Travel in peace, so that I may enfold you.'
I,121,b	(E)	<i>i.t in imm.t nfr.t r ssnb-n=f</i>	which is said by the beautiful west to <i>ssnb-n=f</i> .
I,121,c-h	(X)	-	

*Spell 34 follows*

Amino-acid code

MRLIKN-R-KRRNKRRRNLMMMKLKRIKMDDINMRE-----

## Appendix 3.32. Spell 36

### Appendix 3.32.1. B1P

I,135,a	(R)	<i>i wsir k3 wr.w sšm.w ʿnh.w</i>	O, Osiris, bull of the great ones, conductor of the living,
I,135,b	(M)	<i>m-k wsir spi pn iyi.w hr=k</i>	behold, the Osiris, this <i>spi</i> , comes to you,
I,136,a	(R)	<i>m3n=f nfr=k n ntr ʿ3 imy imn.t</i>	so that he may see your beauty of the great god who is in the west,
I,136,b-c	(R)	<i>dw3=f tw šms=f tw</i>	so that he may worship you, so that he may follow you,
I,136-137,d-a	(R)	<i>dr=f nkn=k sm3ʿ=f šm.wt=k m irw.w=f n(.w) 3h ntr(.y)</i>	so that he repels your injury, so that he corrects your strides in his shapes of a divine spirit.
I,137,b	(R)	<i>iy.n=f min m t3 ʿnh</i>	He has come today from the land of life,
I,137,c	(R)	<i>dr.n=f hmw=f r=f</i>	he has expelled his dust from himself,
I,137,d	(R)	<i>mh[.n]=f h.t=f m hk3.w</i>	he has filled his body with magic,
I,138,a	(R)	<i>htm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
I,138,b	(R)	<i>htm n=f wrš.w=f im=f</i>	while his watchers perish for him with him
I,138,c	(R)	<i>mi 3pd ʿpr.n=f t3 m hm.t.n=f</i>	like a bird. He has acquired the land with that which he did not know
I,139,a	(R)	<i>mi h3.w n=f n=sn</i>	like those who have descended to him for themselves,
I,139,b	(R)	<i>in.n=f 3h(w) nb m ʿ=f m iw nsrsr</i>	he has brought all power in his hand from the island of fire.
I,139-145-4,c-e	(X)	-	

Pyramid texts spell 134 follows

#### Amino-acid code

RMRRRRRRRRRRR-----

### Appendix 3.32.2. B3Bo

I,135,a	(R)	<i>i wsir k3 wr.w sšm.w ʿnh.w</i>	O, Osiris, bull of the great ones, conductor of the living,
I,135,b	(R)	<i>m-k dhwti-nht tn iyi.t(i) hr=k</i>	behold, this <i>dhwti-nht</i> comes to you,
I,136,a	(R)	<i>m3=s nfr=k n ntr ʿ3 imy imn.t</i>	so that she may see your beauty of the great god who is in the west,
I,136,b-c	(R)	<i>dw3=s tw šms=s tw</i>	so that she may worship you, so that she may follow you,
I,136-137,d-a	(N)	<i>dr=s nkn=k sm3ʿ=s šm.wt=k m irw=f n 3h ntr(.y)</i>	so that she repels your injury, so that she corrects your strides in his shape of a divine spirit.
I,137,b	(R)	<i>iy.n=f min m t3 ʿnh</i>	He has come today from the land of life,
I,137,c	(R)	<i>d &lt; r &gt; .n=s hmw=s r=s</i>	she has expelled her dust from herself,
I,137,d	(R)	<i>mh.n=s h.t=s m hk3.w</i>	she has filled her body with magic,
I,138,a	(R)	<i>htm.n=s ib.t=s im=f</i>	she has quenched her thirst with it,

l,138,b	(N)	<i>sdz n=s wrš.w=s im=s</i>	while her watchers tremble for her at her
l,138,c	(R)	<i>mi ʔpd ʕpr.n=f tʔ m hm.t.n=f</i>	like a bird. He has acquired the land with that
l,139,a	(R)	<i>mi hʔ.w n=f n=sn</i>	which he did not know,
l,139,b	(M)	<i>in.n=f n=f ʔh(w) nb n-sp m ʕ=f m iw nsrsr</i>	like those who have descended to him for themselves,
l,139-140,c-a	(R)	<i>iw rh.n=f ts.wy iptw(y) dd.w.n hʔ n imy iʔw</i>	he has brought for him all power, never in his hand, from the island of fire.
l,140,b	(M)	<i>iw in.n=f m-ʕ=f r ts tp=k hr=s</i>	He knew these two spells which Ha spoke to the one who is in iʔw.
l,140,c	(R)	<i>r smn.t nhb.t=k im</i>	He has brought (it) in his hand in order to join your head upon it,
l,140,d-e	(M)	<i>iw in.n=f n=k fh.t=k n(.t) sʕh=k n kʔ imn.t</i>	in order to cause your neck to be firm there.
l,140,f	(M)	<i>iw in.n=f n=k mw ʕnh.w imy.w hʕʕ=f ihy</i>	He brought to you your band of your dignity of the bull of the west.
l,140,g	(R)	<i>iw rdi.n=f rh hks hnʕ hpy wn.t=s sr.t(i) n=k r=s</i>	He has brought to you the living waters which are in his grasp, namely Ihy.
l,141,a	(R)	<i>šsp s(y) imi ʕk=s hr=i</i>	He has caused that Heqes and Hapy know that which she is foretold for you about it.
l,141,b	(R)	<i>i in wsir n imn.t nfr.t</i>	‘Receive her and cause that she enters upon me,’
l,141,c	(M)	<i>rnn n=t s(y) mʔt n=t s(y)</i>	which is said by Osiris to the beautiful west.
l,141,d	(R)	<i>di.n=t s(y) m-hnw ʕ.wy=t(y)</i>	‘Praise her, acclaim her,
l,141,e	(M)	<i>dr wn.t=s iy.i.t(i) ʔh.t(i) ʕpr.t(i) m iw nsrsr</i>	after you have placed her within your two arms, since she is coming, being potent and equipped from the island of fire.
l,141,f	(R)	<i>i.bs sw hr=i</i>	Introduce him to me,
l,141,g	(M)	<i>kf n=s bʔg.y=i</i>	uncover for her my weariness.’
l,141,h	(M)	<i>i in wsir</i>	which is said by Osiris.
l,142,a	(R)	<i>imi mʔ=s skr=i</i>	‘Cause that she sees my injury.’
l,142,b	(X)	-	
l,142,c	(M)	<i>iw.i.n=s (i)r=s mi išst ʔh.t tn mʔw.tit</i>	‘In what matter did she come, this renewed spirit?’
l,142,d	(R)	<i>i.t in imn.t nfr.t r dhwtj-nht tn</i>	which is said by the beautiful west concerning this <i>dhwtj-nht</i> .
l,142,e	(M)	<i>ʕk.n=s m sʕh=s n ʔh ntr(.y)</i>	She has entered in her dignity of the divine spirit,
l,143,a	(M)	<i>sʕ[h].t(w)=s m pr spd.t</i>	she will be ennobled in the house of Sothis,
l,143,b	(M)	<i>sbnn.t(w)=s m hw.t wr kʔ.w</i>	she will be suckled in the mansion of the one who was great of bulls,
l,143,c	(M)	<i>šsp=s s.t=s ntr.yt m hw.t kʔ hd</i>	she will receive her divine seat in the mansion of the white bull.
l,143-144,d-a	(X)	-	
l,144,b	(R)	<i>in wr.t(y) hkʔ.w swʕb.t(y) s(y)</i>	It are the two great of magic who cleanse her,
l,144,c	(M)	<i>ʕk=s dr iw=s nb m wnd.wt=f tp(.t) tʔ</i>	while she enters, expelling the entirety of her complaint with his cattle which is upon the

I,144,d	(R)	<i>im̄i=s nhm</i>	earth.
I,144,e-f	(R)	<i>sh̄z=s bw.t=i bw.t=i pw nhm</i>	'Let her not shout, may she remember my detestation, my detestation is the one who shouts, he will not enter into my mansion.'
I,144,g	(R)	<i>n ʕk=f r h̄w.t=i</i>	
I,145,a	(X)	-	
I,145,b	(M)	<i>iyi n̄r s̄w t̄z nb</i>	'May the god, who guarded the entire earth, come, travel in good peace, so that I may enfold you.'
I,145,c	(R)	<i>h̄p m h̄tp n̄fr h̄nm=i t̄n{w}</i>	which is said by the beautiful west
I,145,d	(R)	<i>ī.t in̄ imn.t n̄fr.t</i>	to this <i>d̄h̄wty-n̄ht</i> who is in the west.
I,145,e	(M)	<i>r d̄h̄wty-n̄ht tn̄ im.t imn.t</i>	

*Spell 37 follows*

Amino-acid code

RRRRNRRRRNRMRMRMMRRRRMRMRMMR-MRMMMM-RMRRR-MRRM

**Appendix 3.32.3. B1L**

I,135,a	(R)	<i>ī ws̄ir k̄z wr.w s̄sm.w ʕnh̄.w</i>	O, Osiris, bull of the great ones, conductor of the living,
I,135,b	(R)	<i>m-k gw̄z pn̄ iyi.w hr=k</i>	behold, this <i>gw̄z</i> comes to you,
I,136,a	(R)	<i>m̄zn=f n̄fr=k n n̄r ʕz imy imn.t</i>	so that he may see your beauty of the great god who is in the west,
I,136,b-c	(R)	<i>dw̄z=f t̄w šms=f t̄w</i>	so that he may worship you, so that he may follow you,
I,136-137,d-a	(N)	<i>dr=f nkn=k sm̄zʕ=f šm.wt=k m irw=f n ʔh̄ n̄r(.y)</i>	so that he repels your injury, so that he corrects your strides in his shape of a divine spirit.
I,137,b	(R)	<i>iw.n=f m̄in m t̄z ʕnh̄</i>	He has come today from the land of life,
I,137,c	(R)	<i>dr.n=f hm̄w=f r=f</i>	he has expelled his dust from himself,
I,137,d	(R)	<i>m̄h̄.n=f h̄.t=f m h̄k̄z.w</i>	he has filled his body with magic,
I,138,a	(R)	<i>h̄tm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
I,138,b	(R)	<i>h̄tm n=f wr̄š.w=f im=f</i>	while his watchers perish for him with him
I,138,c	(R)	<i>m̄i ʔpd ʕpr.n=f t̄z m hm̄.t.n=f</i>	like a bird. He has acquired the land with that which he did not know,
I,139,a	(R)	<i>m̄i h̄z.w n=f n=sn</i>	like those who have descended to him for themselves,
I,139,b	(R)	<i>in̄.n=f ʔh̄(w) nb m ʕ=f m iw nsrsr</i>	he has brought all power in his hand from the island of fire.
I,139-145,c-e	(X)	-	

*Book of the Dead chapter 69 (CT spell 228) follows*

Amino-acid code

RRRRNRRRRRRRR-----

**Appendix 3.32.4. B3L**

I,135,a	(M)	<i>ī ws̄ir k̄z imn.t wr.w s̄sm.w</i>	O, Osiris, bull of the west and the great ones,
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		<i>ᶜnh.w</i>	conductor of the living,
I,135,b	(K)	<i>m-k imy-r pr sn pn iyi.w hr=k</i>	behold, the overseer of the domain, this <i>sn</i> comes to you,
I,136,a	(R)	<i>m3n=f nfr=k n ntr ʕ3 imy imn.t</i>	so that he may see your beauty of the great god who is in the west,
I,136,b-c	(R)	<i>dw3=f tw šms=f tw</i>	so that he may worship you, so that he may follow you,
I,136-137,d-a	(R)	<i>dr=f nkn=k sm3ʕ=f šm.wt=k m irw.w=f n(.w) ʕh ntr(.y)</i>	so that he repels your injury, so that he corrects your strides in his shapes of a divine spirit.
I,137,b	(R)	<i>iy.n=f min m t3 ᶜnh</i>	He has come today from the land of life,
I,137,c	(R)	<i>dr.n=f hmw=f r=f</i>	he has expelled his dust from himself,
I,137,d	(R)	<i>mh.n=f h.t=f m hk3.w</i>	he has filled his body with magic,
I,138,a	(R)	<i>htm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
I,138,b	(M)	<i>htm n=f wrš=f im=f</i>	while his watcher perish for him with him
I,138,c	(R)	<i>mi 3pd ʕpr.n=f t3 m hm.t.n=f</i>	like a bird. He has acquired the land with that which he did not know,
I,139,a	(R)	<i>mi h3.w n=f n=sn</i>	like those who have descended to him for themselves,
I,139,b	(R)	<i>in.n=f ʕh(w) nb m ʕ=f m iw nsrsr</i>	he has brought all power in his hand from the island of fire.
I,139-145,c-e	(X)	-	

*Book of the Dead chapter 69 (CT spell 228) follows*

Amino-acid code

MKRRRRRRRMRRR-----

**Appendix 3.32.5. B4L**

I,135,a	(R)	<i>[i] wsir k3 wr[.w sšm.w ᶜnh].w</i>	O, Osiris, bull of the great ones, conductor of the living,
I,135,b	(L)	<i>m-k it=i pf ʕhʕ.w=i pf h3.y[=i p]f h3.n=i n=f pf imy hr.t-ntr iyi.y hr=k</i>	behold, this father of mine, this attendant of mine, this protector of mine this one to whom I have gone down, who is in the necropolis, are coming to you,
I,136,a	(N)	<i>m3=f nfr=k</i>	so that he may see your beauty,
I,136,b-c	(R)	<i>dw3=f tw šms=f tw</i>	so that he may worship you, so that he may follow you,
I,136-137,d-a	(N)	<i>dr=f [nkn]=k sm3ʕ=f šm.wt=k m irw=f n ʕh ntr(.y)</i>	so that he repels your injury, so that he corrects your strides in his shape of a divine spirit.
I,137,b	(R)	<i>iy.n[=f] min m t3 ᶜnh</i>	He has come today from the land of life,
I,137,c	(R)	<i>dr.n=f hmw=f r=f</i>	he has expelled his dust from himself,
I,137,d	(R)	<i>mh.n=f h.t=f m hk3w</i>	he has filled his body with magic,
I,138,a	(R)	<i>h[tm].n[=f] ib.t=f im=f</i>	he has quenched his thirst with it,
I,138,b	(N)	<i>sd3 n=f wrš.w=f im=f</i>	while his watchers tremble for him at him
I,138,c	(N)	<i>mi 3pd ʕpr.n=f t3 pn m rh.t.n=f</i>	like a bird. He has acquired this land with that which he knew,

l,139,a	(R)	<i>mī hz(.w) n=f n=sn</i>	like those who have descended to him for themselves,
l,139,b	(N)	<i>in.n=f zḥ(w) nb nn sp.t im m ʕ=f m zḥ(w) m iw nsrsr</i>	he has brought all power, nothing remains there in his hand from the power from the island of fire.
l,139-140,c-a	(R)	<i>iw rh.n=f ts.wy ipw(y) dd.w.n</i>	He knew these two spells which Ha spoke to the one who is in <i>izw</i> .
l,140,b	(R)	<i>iw in.n=f n=k r ts tp=k hr=s</i>	He brought (it) to you in order to join your head upon it,
l,140,c	(R)	<i>r smn.t nḥb.t=k im</i>	in order to cause your neck to be firm there.
l,140,d-e	(R)	<i>iw in.n=f n=k rh.t n=k m sḥ=k n kṣ imn.t</i>	He has brought to you that which is known to you as your dignity of the bull of the west.
l,140,f	(R)	<i>iw in.n=f n=k mw ʕnh.w imy.w ʕ.wy iḥy</i>	He has brought to you the living waters which are in the two arms of Ihy.
l,140,g	(R)	<i>iw rdī.n=f rh ḥks ḥnʕ hpy wn.t=f sr(.w) n=k r=s</i>	He has caused that Heqes and Hapy know that which he is foretold for you about it.
l,141,a	(R)	<i>šsp sw imī ʕk=f ḥr=i</i>	'Receive him and cause that he enters upon me,'
l,141,b	(R)	<i>i in wsir n imn.t nfr.t</i>	which is said by Osiris to the beautiful west.
l,141,c	(R)	<i>rnn sw mṣt sw</i>	'Praise him, acclaim him,
l,141,d	(M)	<i>dī.n=tn sw m-ḥnw ʕ.wy=tn</i>	after you have placed him within your two arms
l,141,e	(R)	<i>dr wn.t=f ʕpr(.w) m iw nsrsr</i>	since he is equipped from the island of fire.
l,141,f	(R)	<i>i.bs sw ḥr=i</i>	Introduce him to me,
l,141,g	(R)	<i>kf n=f bṣg.w=i</i>	uncover my injured private parts for him,
l,141,h	(X)	-	
l,142,a	(N)	<i>imī mṣn=f skr=i</i>	cause that he sees my injury,'
l,142,b	(R)	<i>i in wsir</i>	which is said by Osiris.
l,142,c	(R)	<i>iwi=f (i)r=f mī išst zḥ pn mṣw.ti</i>	'In what matter does he come, this renewed spirit?'
l,142,d	(N)	<i>i.t in imn.t nfr.t</i>	which is said by the beautiful west.
l,142,e	(R)	<i>ʕk=f m sḥ=f n zḥ nṯr(.y)</i>	He will enter in his dignity of the divine spirit,
l,143,a	(R)	<i>sḥ.t(w)=k m pr spd.t</i>	you will be ennobled in the house of Sothis
l,143,b	(R)	<i>sbnn.wt=k m ḥw.t wr kṣ.w</i>	your procreation is in the mansion of he who was great of bulls,
l,143,c	(R)	<i>šsp=k nṯr.wt m ḥw.t kṣ ḥd</i>	you will receive a divine state in the mansion of the white bull,
l,143-144,d-a	(R)	<i>imy ḥr.t-nṯr sdm=sn mdw nṯr.w</i>	which is in the necropolis, while they hear the words of the gods.
l,144,b	(R)	<i>in wr.ty ḥkṣ.w swʕb.ty sw</i>	It are the two great of magic who cleanse him,
l,144,c	(R)	<i>ʕk=f dr.n=t iw=f m wnd.(w)t=f tp.t=f tṣ</i>	while he enters, after you expelled his complaint with his cattle, which is upon him, the earth.
l,144,d	(R)	<i>imī=f nhm</i>	Let him not shout.
l,144-145,e-e	(X)	-	

*Rest of the column is empty, spell 37 follows*



l,141,g	(R)	<i>kf n=f b3g. w=i</i>	uncover my injured private parts for him,
l,141,h	(X)	-	
l,142,a	(N)	<i>imi m3n=f skr=i</i>	cause that he sees my injury.'
l,142,b	(R)	<i>i in wsir</i>	which is said by Osiris.
l,142,c	(R)	<i>iwi=f (i)r=f mi i3st 3h pn m3w.ti</i>	'In what matter does he come, this renewed spirit?'
l,142,d	(N)	<i>i.t in imn.t nfr.t</i>	which is said by the beautiful west.
l,142,e	(R)	<i>3k=f m s3h=f n 3h n3r(.y)</i>	He will enter in his dignity of the divine spirit,
l,143,a	(R)	<i>s3h.t(w)=k m pr spd.t</i>	you will be ennobled in the house of Sothis
l,143,b	(R)	<i>sbnm.wt=k m h3w.t wr k3.w</i>	your procreation is in the mansion of he who was great of bulls
l,143,c	(R)	<i>3sp=k n3r.wt m h3w.t k3 h3d</i>	you will receive a divine state in the mansion of the white bull
l,143-144,d-a	(R)	<i>imy hr.t-n3r sdm=sn mdw n3r.w</i>	which is in the necropolis, while they hear the words of the gods.
l,144,b	(R)	<i>in wr.ty h3k3.w sw3b.ty sw</i>	It are the two great of magic who cleanse him
l,144,c	(K)	<i>3k=f dr.n=t iw=f &lt; m &gt; wnd.wt=f tp.t=f t3=f</i>	while he enters, after you expelled his complaint with his cattle, which is upon him, his earth.
l,144,d	(R)	<i>imi=f nhm</i>	'Let him not shout,
l,144,e-f	(R)	<i>sh3=f bw.t=i bw.t=i pw nhm</i>	may he remember my detestation, my detestation is the one who shouts, he does not enter into my mansion.'
l,144,g	(N)	<i>n 3k.n=f r h3w.t=i</i>	
l,145,a	(X)	-	
l,145,b	(R)	<i>iyi n3r s3w t3</i>	'May the god, who guarded the earth, come, travel in good peace, so that I may enfold you.'
l,145,c	(R)	<i>hp m h3p nfr hnm=i tw</i>	which is said by the beautiful west,
l,145,d	(R)	<i>i.t in imn.t nfr.t</i>	to this father of mine, to this guardian of mine,
l,145,e	(R)	<i>r it=i pf r mh.y=i pf r 3h3.w &lt; =i &gt; h3y=i pf r h3.n=i n=f pf</i>	to this attendant and protector of mine, to this one to whom I have descended.

Remainder of the column is empty, spell 37 follows

Amino-acid code

RNMRMRRRRNRKMRRRRRRRRRRRR-NRRNRRRRRRKRRN-RRRR

Appendix 3.32.7. B13C,a

l,135,a	(R)	<i>[i wsir k3 wr.w s3m.w 3nh].w</i>	O, Osiris, bull of the great ones, conductor of the living,
l,135,b	(I)	<i>m-k it &lt; =i &gt; 3h3.w=i pf h3y=[i pf h3.n=i n=f pf imy hr.t-n3r iyi.y hr=k]</i>	behold, this father and attendant of mine, this protector of mine this one to whom I have gone down, who is in the necropolis, are coming to you,
l,136,a	(N)	<i>[m]3n=f nfr=k</i>	so that he may see your beauty,
l,136,b-c	(R)	<i>dw3 &lt; =f &gt; tw 3ms=f tw</i>	so that he may worship you, so that he may follow you,
l,136-137,d-a	(N)	<i>[dr=f nkn=k sm33=f 3m.wt=k</i>	so that he repels your injury, so that he corrects

		<i>m irw=f n] 3h ntr(.y)</i>	your strides in his shape of a divine spirit.
l,137,b	(R)	<i>iy.n=f min m t3 ʿnh</i>	He has come today from the land of life,
l,137,c	(R)	<i>dr.n=f h[mw=f r=f]</i>	he has expelled his dust from himself,
l,137,d	(R)	<i>[mh.n=f h.t=f m hk3.w]</i>	he has filled his body with magic,
l,138,a	(R)	<i>[h]tm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
l,138,b	(N)	<i>sd3 n=f wr[š.w=f im=f]</i>	while his watchers tremble for him at him
l,138,c	(N)	<i>[mi 3pd ʿpr.n=f t3 pn] m</i> <i>rh.t.n=f</i>	like a bird. He has acquired this land with that
l,139,a	(R)	<i>mi h3.w n=f n=sn</i>	which he knew,
			like those who have descended to him for
			themselves,
l,139,b	(N)	<i>in.n=f [3hw nb nn sp.t im m</i> <i>ʿ=f m 3hw m] iw nsrsr</i>	he has brought all power, nothing remains
			there in his hand from the power from the
			island of fire.
l,139-140,c-a	(N)	<i>i[w r]h.n=f ts.wy ipw(y) dd.w</i> <i>h3 [n imy i3w]</i>	He knew these two spells which Ha says to the
l,140,b	(R)	<i>[iw in.n=f n=k r ts tp=k hr=s]</i>	one who is in i3w.
			He brought (it) to you in order to join your head
			upon it,
l,140,c	(R)	<i>[r smn.t nhb.t]=k i[m]</i>	in order to cause your neck to be firm there.
l,140,d-e	(R)	<i>iw [in.n=f n=k] rh.t n=k m sʿh=k</i> <i>[n k3 imn.t]</i>	He has brought to you that which is known to
			you as your dignity of the bull of the west.
l,140,f	(R)	<i>[iw in.n=f n=k mw ʿnh.w imy.w</i> <i>ʿ.wy ihy]</i>	he has brought to you the living waters which
			are in the two arms of Ihy.
l,140,g	(R)	<i>[iw rdi.n=f rh] hks h[nʿ hpy</i> <i>w]n.t=f sr(.w) n[=k r=s]</i>	He has caused that Heqes and Hapy know that
			which he is foretold for you about it.
l,141,a	(R)	<i>[šsp sw imi ʿk=f hr=i]</i>	‘Receive him and cause that he enters upon
			me,’
l,141,b	(R)	<i>[i in wsir n imn.t nfr.t]</i>	which is said by Osiris to the beautiful west.
l,141,c	(R)	<i>[rnn sw] m3t sw</i>	‘Praise him, acclaim him,
l,141,d	(R)	<i>di.n=t sw m[-hnw ʿ].wy=t(y)</i>	after you have placed him within your two
			arms,
l,141,e	(R)	<i>[dr wn.t=f ʿpr(.w) m iw nsrsr]</i>	since he is equipped from the island of fire.
l,141,f	(R)	<i>[i.bs sw hr=i]</i>	Introduce him to me,
l,141,g	(R)	<i>[kf n=f b3g].w=i</i>	uncover my injured private parts for him,
l,141,h	(X)	-	
l,142,a	(R)	<i>imi m3=f [sk]r=i</i>	cause that he sees my injury.’
l,142,b	(R)	<i>i in [ws]ir</i>	which is said by Osiris.
l,142,c	(R)	<i>[iwi=f (i)r=f mi išt 3h pn</i> <i>m3w.ti]</i>	‘In what matter does he come, this renewed
			spirit?’
l,142,d	(N)	<i>[i.t in imn.t nfr.t]</i>	which is said by the beautiful west,
l,142,e	(R)	<i>ʿk=f m sʿʿ=f n 3h ntr(.y)</i>	He will enter in his dignity of the divine spirit,
l,143,a	(R)	<i>[sʿh.t(w)=k m pr spd.t]</i>	you will be ennobled in the house of Sothis,
l,143,b	(R)	<i>[sbnn.wt=k m hw.t wr k3.w]</i>	your procreation is in the mansion of he who is
			great of bulls,
l,143,c	(R)	<i>[šsp=k ntr.wt m hw.t k3 hd]</i>	you will receive a divine state in the mansion of
			the white bull,



l,139-140,c-a	(N)	[i <sup>w</sup> r <sup>h</sup> .n=f t <sup>s</sup> .w <sup>y</sup> i <sup>p</sup> w(y) d <sup>d</sup> .w h <sup>z</sup> n i <sup>m</sup> y i <sup>z</sup> w	He knew these two spells which Ha says to the one who is in i <sup>z</sup> w.
l,140,b	(R)	i <sup>w</sup> i <sup>n</sup> [.n]=f n=k r t <sup>s</sup> [t <sup>p</sup> =k h <sup>r</sup> =s]	He brought (it) to you in order to join your head upon it,
l,140,c	(R)	[r s <sup>m</sup> n.t n <sup>h</sup> b.t=k i <sup>m</sup> ]	in order to cause your neck to be firm there.
l,140,d-e	(R)	[i <sup>w</sup> i <sup>n</sup> .n=f n=k r <sup>h</sup> .t n=k m s <sup>h</sup> =k n k <sup>z</sup> i <sup>m</sup> n.t]	He has brought to you that which is known to you as your dignity of the bull of the west.
l,140,f	(R)	[i <sup>w</sup> i <sup>n</sup> .n=f n=k] m <sup>w</sup> c <sup>n</sup> [h.w i <sup>m</sup> y.w c <sup>.</sup> w <sup>y</sup> i <sup>h</sup> y]	He has brought to you the living waters which are in the two arms of Ihy.
l,140,g	(R)	[i <sup>w</sup> r <sup>d</sup> i.n=f r <sup>h</sup> h <sup>k</sup> s h <sup>n</sup> c h <sup>p</sup> y w <sup>n</sup> .t=f s <sup>r</sup> (.w) n=k r=s]	He has caused that Heqes and Hapy know that which he is foretold for you about it.
l,141,a	(R)	[šsp sw i <sup>m</sup> i c <sup>k</sup> =f h <sup>r</sup> =i]	‘Receive him and cause that he enters upon me,’
l,141,b	(R)	[i i <sup>n</sup> w <sup>s</sup> i <sup>r</sup> ] n i <sup>m</sup> n.t n <sup>f</sup> r.t	which is said by Osiris to the beautiful west.
l,141,c	(R)	r <sup>n</sup> n sw [m <sup>z</sup> t sw]	‘Praise him, acclaim him,
l,141,d	(R)	[d <sup>i</sup> .n=t sw] m-h <sup>n</sup> [w c <sup>.</sup> .w <sup>y</sup> =t(y)	after you have placed him within your two arms,
l,141,e	(R)	d <sup>r</sup> [w <sup>n</sup> .t=f c <sup>p</sup> r(.w) m i <sup>w</sup> n <sup>s</sup> r <sup>s</sup> r]	since he is equipped from the island of fire.
l,141,f	(R)	[i.bs sw h <sup>r</sup> =i]	Introduce him to me,
l,141,g	(R)	[k <sup>f</sup> n=f] b <sup>z</sup> g.w=i	uncover my injured private parts for him,
l,141,h	(X)	-	
l,142,a	(R)	i <sup>m</sup> i [m <sup>z</sup> =f s <sup>k</sup> r=i]	cause that he sees my injury.’
l,142,b	(R)	i i <sup>n</sup> [w <sup>s</sup> ]i <sup>r</sup>	which is said by Osiris.
l,142,c	(R)	i <sup>w</sup> i=f (i)r[=f] m <sup>i</sup> [išst <sup>z</sup> h pn m <sup>z</sup> w.t]i	‘In what matter does he come, this renewed spirit?’
l,142,d	(N)	i[.t i <sup>n</sup> i <sup>m</sup> n.t n]f[r.t	]which is said by the beautiful west.
l,142,e	(R)	c <sup>k</sup> [=f m s <sup>h</sup> =f n <sup>z</sup> h] n <sup>t</sup> r(.y)	He will enter in his dignity of the divine spirit,
l,143,a	(R)	s <sup>h</sup> [.t(w)=k m p <sup>r</sup> s <sup>p</sup> d.t]	you will be ennobled in the house of Sothis,
l,143,b	(R)	s <sup>b</sup> [n <sup>n</sup> .w <sup>t</sup> =k m h <sup>w</sup> .t w <sup>r</sup> k <sup>z</sup> .w]	your procreation is in the mansion of he who was great of bulls,
l,143,c	(R)	šsp[=k n <sup>t</sup> r.w <sup>t</sup> m h <sup>w</sup> .t k <sup>z</sup> h <sup>d</sup> ]	you will receive a divine state in the mansion of the white bull,
l,143-144,d-a	(R)	i <sup>m</sup> y h <sup>r</sup> .t-n <sup>t</sup> r s[dm=sn mdw n <sup>t</sup> r.w]	which is in the necropolis, while they hear the words of the gods.
l,144,b	(R)	[i <sup>n</sup> ] w <sup>r</sup> .t <sup>y</sup> [h <sup>k</sup> z.w sw <sup>c</sup> b.t <sup>y</sup> sw]	It are the two great of magic who cleanse him,
l,144,c	(R)	[c <sup>k</sup> =f d <sup>r</sup> .n=t i <sup>w</sup> ]=f m w <sup>n</sup> d.w <sup>t</sup> =f t <sup>p</sup> .t=f t <sup>z</sup>	while he enters, after you expelled his complaint with his cattle, which is upon him, the earth.
l,144,d	(R)	i <sup>m</sup> i[=f n]h <sup>m</sup>	‘Let him not shout,
l,144,e-f	(R)	[šh <sup>z</sup> =f b <sup>w</sup> .t=i b <sup>w</sup> .t=i p <sup>w</sup> n <sup>h</sup> m]	may he remember my detestation, my detestation is the one who shouts,
l,144,g	(N)	[n c <sup>k</sup> .n=f r h <sup>w</sup> .t=i]	he does not enter into my mansion.’
l,145,a	(X)	-	
l,145,b	(R)	[i <sup>y</sup> i] n <sup>t</sup> r s <sup>z</sup> w [t <sup>z</sup> ]	‘May the god, who guarded the earth, come,
l,145,c	(R)	[h <sup>p</sup> m h <sup>t</sup> p n <sup>f</sup> r h <sup>n</sup> m=i] t <sup>w</sup>	travel in good peace, so that I may enfold you.’



l,141,a	(R)	<i>šsp sw imi ʕk=f hr=i</i>	'Receive him and cause that he enters upon me,'
l,141,b	(R)	<i>i in wsir n imn.t nfr.t</i>	which is said by Osiris to the beautiful west.
l,141,c	(R)	<i>rnn sw mzt sw</i>	'Praise him, acclaim him,
l,141,d	(R)	<i>di.n=t sw m-hnw ʕ.wy=t(y)</i>	after you have placed him within your two arms,
l,141,e	(K)	<i>dr wn.t=f ʕpr(.w) m iw &lt;n&gt; sr</i>	since he is equipped from the burning island.
l,141,f	(R)	<i>i.bs sw hr=i</i>	Introduce him to me,
l,141,g	(R)	<i>kf n=f b3g.w=i</i>	uncover my injured private parts for him,
l,141,h	(X)	-	
l,142,a	(R)	<i>imi m3=f skr=i</i>	cause that he sees my injury.'
l,142,b	(R)	<i>i in wsir</i>	which is said by Osiris.
l,142,c	(K)	<i>iwi=f (i)r=f mi išst 3h p(w) m3w.ti</i>	'In what matter does he come, this renewed spirit?'
l,142,d	(N)	<i>i.t in imn.t nfr.t</i>	which is said by the beautiful west.
l,142,e	(R)	<i>ʕk=f m sʕh=f n 3h ntr(.y)</i>	He will enter in his dignity of the divine spirit,
l,143,a	(R)	<i>sʕh.t(w)=k m pr spd.t</i>	you will be ennobled in the house of Sothis,
l,143,b	(R)	<i>sbnn.wt=k m hw.t wr k3.w</i>	your procreation is in the mansion of he who was great of bulls,
l,143,c	(R)	<i>šsp=k ntr.wt m hw.t k3 hd</i>	you will receive a divine state in the mansion of the white bull,
143-144,d-a	(M)	<i>imy hr.t-ntr sdmm=sn mdw ntr.w</i>	which is in the necropolis. They will be heard, the words of the gods.
l,144,b	(R)	<i>in wr.ty hk3.w swb.ty sw</i>	It are the two great of magic who cleanse him,
l,144,c	(L)	<i>ʕk=f dr.n=t hr-šs.w=f m wnd.wt=f tp.t=f t3</i>	while he enters, after you expelled his ... with his cattle which is upon him, the earth.
l,144,d	(R)	<i>imi=f nhm</i>	'Let him not shout,
l,144,e-f	(R)	<i>š3=f bw.t=i bw.t=i pw nhm</i>	may he remember my detestation, my detestation is the one who shouts,
l,144,g	(N)	<i>n ʕk.n{n}=f r hw.t=i</i>	he does not enter into my mansion.'
l,145,a	(X)	-	
l,145,b	(R)	<i>iyi ntr s3w t3</i>	'May the god, who guarded the earth, come,
l,145,c	(R)	<i>hp m htp nfr hnm=i tw</i>	travel in good peace, so that I may enfold you.'
l,145,d	(R)	<i>i.t in imn.t nfr.t</i>	which is said by the beautiful west,
l,145,e	(N)	<i>r it=i pf r mh.y=i pf r ʕhʕ.w h3y=i pf r h3.n=i n=f pf</i>	to this father of mine, to this guardian of mine, to the attendant and this protector of mine, to this one to whom I have descended.

Remainder of the column is empty, spell 37 follows

#### Amino-acid code

RNNRNMRNRNRNRMRKRMRRRRKR-RRKNRRRRMRLRRN-RRRN

#### Appendix 3.32.10. L2Li

l,135,a	(R)	<i>i wsir k3 wr.w sšm.w ʕnh.w</i>	O, Osiris, bull of the great ones, conductor of the living,
l,135,b	(R)	<i>m-k ssnb-n=f pn iyì(.w) hr=k</i>	behold, this <i>ssnb-n=f</i> comes to you

l,136,a	(N)	<i>mz=f nfr=k</i>	so that he may see your beauty
l,136,b-c	(R)	<i>dwz=f tw šms=f tw</i>	so that he may worship you, so that he may follow you,
l,136-137,d-a	(N)	<i>dr=f nkn=k smz=f šm.wt=k m irw=f n zh ntr(.y)</i>	so that he repels your injury, so that he corrects your strides in his shape of a divine spirit.
l,137,b	(K)	<i>iy.n ssnb-n=f pn min m t3 'nh m hr=f mz'</i>	This <i>ssnb-n=f</i> has come today from the land of life with his true face,
l,137,c	(R)	<i>dr.n=f hmw=f r=f</i>	he has expelled his dust from himself,
l,137,d	(M)	<i>mh.n h.t=f m hkz.w</i>	his body was filled with magic,
l,138,a	(R)	<i>htm.n=f ib.t=f im=f</i>	he has quenched his thirst with it,
l,138,b	(N)	<i>sdz n=f wrš=f im=f</i>	while his watcher tremble for him at him,
l,138,c	(M)	<i>mi zpd 'pr.n=f t3 m rh.t.n=f</i>	like a bird. He has acquired the land with that which he knew,
l,139,a	(R)	<i>mi hz(.w) n=f n=sn</i>	like those who have descended to him for themselves,
l,139,b	(L)	<i>in.n=f zhw.w nb.w nn sp.t m '=f m iw nsrsr</i>	he has brought all the powers, nothing remains in his hand, from the island of fire.
l,139-140,c-a	(K)	<i>iw rh.n ssnb-n=f pn ts.wy ipn dd.w (i)n hz n imy iz(w)</i>	This <i>ssnb-n=f</i> knew these two spells, which are spoken by Ha to the one who is in <i>izw</i> .
l,140,b	(K)	<i>iw in.n ssnb-n=f pn m-'=f r ts ir.ty n(.ty) wsir hr=s</i>	This <i>ssnb-n=f</i> brought (it) in his hand in order to join the two eyes of Osiris upon it.
l,140,c	(K)	<i>r smn.t nhb.t=f iw ntr</i>	in order to cause his neck to be firm, the god.
l,140,d-e	(L)	<i>iw ini n-k ssnb-n=f tn fh.t n(.t) s'h=k n kz imn.t</i>	This <i>ssnb-n=f</i> brings for you the band of your dignity of the bull of the west,
l,140,f	(K)	<i>iw in.n ssnb-n=f pn n wsir mw 'nh imy ' ihy wsir</i>	This <i>ssnb-n=f</i> has brought for Osiris the living water which is in the hand of the musician of Osiris.
l,140,g	(K)	<i>iw rdi.n ssnb-n=f pn hr hks hn' hpy wn n-k sr=k t3 dsr</i>	This <i>ssnb-n=f</i> has caused that Heqes and Hapy fall, which is for you what you predict of the divine land.
l,141,a	(R)	<i>šsp sw imi 'k=f hr=i</i>	'Receive him and cause that he enters upon me,'
l,141,b	(M)	<i>i in wsir n imn.t nfr.t r ssnb-n=f pn</i>	which is said by Osiris to the beautiful west concerning this <i>ssnb-n=f</i> .
l,141,c	(K)	<i>rnn ssnb-n=f pn mzt sw</i>	'Praise this <i>ssnb-n=f</i> , acclaim him,
l,141,d	(K)	<i>di.n=t ssnb-n=f pn m-hnw 'wy=t(y)</i>	after you have placed this <i>ssnb-n=f</i> within your two arms,
l,141,e	(L)	<i>dr wn.t ssnb-n=f pn iyi(.w) 'pr(.w) m iw nsrsr</i>	since this <i>ssnb-n=f</i> is coming, being equipped from the island of fire.
l,141,f	(M)	<i>bs ssnb-n=f pn hr=i</i>	Introduce this <i>ssnb-n=f</i> to me,
l,141,g	(K)	<i>kf bzg.y=i</i>	uncover my weariness,
l,141,h	(X)	-	
l,142,a	(M)	<i>imi mz=f r [skr]</i>	cause that he sees to the injury.'
l,142,b	(X)	-	
l,142,c	(R)	<i>iwi=f (i)r=f m išst zh pn mzw.t(i)</i>	'As what does he come, this renewed spirit?'

I,142,d	(R)	<i>ì.t ìn ìmn.t nfr.t r ssnb-n=f pn</i>	which is said by the beautiful west concerning this <i>ssnb-n=f</i> .
I,142,e	(K)	<i>çk ssnb-n=f pn m sçh=f n zñ ntr.y</i>	This <i>ssnb-n=f</i> will enter in his dignity of the divine spirit,
I,143,a	(K)	<i>sçh.t(w) ssnb-n=f pn m pr spd.t</i>	this <i>ssnb-n=f</i> will be ennobled in the house of Sothis,
I,143,b	(K)	<i>sbnn.t(w) ssnb-n=f pn m hw.t wr k3.w</i>	this <i>ssnb-n=f</i> will be suckled in the house of he who is great of bulls,
I,143,c	(K)	<i>šsp.n ssnb-n=f pn s.t=f ntr.(y)t m hw.t k3 hđ</i>	after this <i>ssnb-n=f</i> has received his divine seat in the mansion of the white bull.
I,143-144,d-a	(X)	-	
I,144,b	(M)	<i>ìn wr.ty hk3.w sçb.ty ssnb-n=f</i>	It are the two great of magic who cleanse <i>ssnb-n=f</i> ,
I,144,c	(I)	<i>çk ssnb-n=f pn dr.n=t iw.w=f m wnd.wt=f tp.t t3</i>	while this <i>ssnb-n=f</i> enters, after you expelled his complains with his cattle which is upon the earth.
I,144,d	(M)	<i>ìmi nhm ssnb-n=f pn</i>	'Let this <i>ssnb-n=f</i> not shout,
I,144,e-f	(M)	<i>sh3=f bw.t=i pw nhm</i>	may he remember, my detestation is the one who shouts,
I,144,g	(R)	<i>n çk=f r hw.t=i</i>	he will not enter into my mansion.'
I,145,a	(M)	<i>i ìn wsir</i>	which is said by Osiris.
I,145,b	(R)	<i>iyi ntr s3w t3</i>	'May the god, who guarded the earth, come,
I,145,c	(M)	<i>hp m htp hnm=i tw</i>	travel in peace, so that I may enfold you.'
I,145,d	(R)	<i>ì.t ìn ìmn.t nfr.t</i>	which is said by the beautiful west,
I,145,e	(K)	<i>r ssnb-n=f pn</i>	to this <i>ssnb-n=f</i> .

Spell 37 follows

Amino-acid code

RRNRNKRMRNMRLKKKLKKRMKMLMK-M-RRKMKK-MIMMRMRMRK

## Appendix 3.33. Spell 75

### Appendix 3.33.1. S1C

I,314,a	(R)	<i>r(ḥ) n bḥ šw ḥpr.w m šw</i>	A spell for the spirit of Shu and becoming as Shu.
I,314,b	(R)	<i>ink bḥ šw ntr ḥpr ds=f</i>	I am the spirit of Shu, the god who came into being (by) himself.
I,314-316,c-a	(X)	-	
I,316,b	(R)	<i>ink bḥ šw ntr sfg irw</i>	I am the spirit of Shu, the god invisible of shape.
I,316-318,c-a	(X)	-	
I,318,b	(R)	<i>ḥpr.n=i m ḥᶜ.w n(.w) ntr ḥpr ds=f</i>	after I came to be from the body of the god who came into being (by) himself.
I,318,c	(R)	<i>ink imy dr n ntr</i>	I am the one who is in the side of the god,
I,320,a	(R)	<i>ḥpr.n=i im=f</i>	after I came into being with him.
I,320,b	(M)	<i>ink sgr n=f pt ink sidd n=f tḥ.wy</i>	I am the one who silences the sky for him, I am the one who reduces the two lands to order for him.
I,320,c	(R)	<i>wsr.kwi dnd(.kwi) r psd.t nb(.t)</i>	while I am more powerful and raging then all Enneads.
I,320-322,d-a	(R)	<i>ink sr sw pr=f m ḥ.t</i>	I am the one who foretells him when he goes forth from the horizon.
I,322,b	(M)	<i>ink rdi nrw=f n dᶜr.w rn=f</i>	I am the one who places the fear of him to whom searches for his name.
I,322,c	(R)	<i>ink imy ḥḥ.w sdm mdw ḥḥ.w</i>	I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,324,a	(R)	<i>ink sbb mdw ḥpr ds=f n ᶜšḥ.wt</i>	I am the one who dispatches the words of the one who came into being (by) himself to the multitudes.
I,324,b	(R)	<i>ink srr wiḥ pr.w=f</i>	I am the one who commands the bark and its crew.
I,324-326,c-a	(R)	<i>wsr.kwi dnd.kwi r psd.t nb(.t)</i>	I am more powerful and raging than any ennead.
I,326,b	(R)	<i>iw whm.n=i mdw ntr.w imy.w-bḥḥ ḥpr.w r-sḥ=i</i>	I have repeated the words of the gods who are before, and who will come to be after me.
I,326-328,c-a	(R)	<i>nd=s n ḥpr(.w)=i m-ᶜ nnw</i>	They ask about my creation from Noun,
I,328,b	(M)	<i>mḥḥ=s n wi wsr.ki dnd.ki m wiḥ skd.tw ḥpr ds=f</i>	while they see me, powerful and raging in the bark which is navigated by the one who came into being (by) himself.
I,330,a	(R)	<i>ᶜḥᶜ.n=i m-m=s n</i>	I have stood among them.
I,330,b	(M)	<i>di=i fḥw ḥft ḥpr=i</i>	I give splendour according to my nature.
I,330,c	(M)	<i>iw=i dd=i gr psd.t</i>	When I speak, the ennead is silent,
I,332,a	(R)	<i>idy ntr.w</i>	the gods are censured.
I,332,b	(M)	<i>dd=i n=tn ḥpr=i m irw=i ds=i</i>	I say to you: I came to be in my shape myself.
I,332,c	(R)	<i>m nd ḥpr=i m-ᶜ nnw</i>	Do not question my coming to be from Noun.
I,334,a	(R)	<i>mḥḥ.n wi nnw ḥpr.ki</i>	Noun saw me while I came into being.

l,334,b	(M)	<i>rh.n=i rn=f rh.n=i bw hpr.n=i im</i>	I knew his name, I knew the place in which I came to be.
l,334,c	(R)	<i>n m3=f hpr=i m hr=f</i>	He did not see my coming to be with his sight,
l,336,a	(R)	<i>hpr.n=i m h<sup>c</sup>.w ntr hpr ds=f</i>	I came to be from the body of the god who came into being (by) himself.
l,336,b	(X)	-	
l,336-338,c-a	(R)	<i>km3.n=f wi m ib=f iri.n=f wi m 3hw=f</i>	He created me with his wish, he made me with his power.
l,338,b	(X)	-	
l,338,c	(R)	<i>ink nf3 irw</i>	I am the one who is exhaled of shape,
l,338-340,d-a	(M)	<i>pq.n ntr pw šps</i>	which this noble god has stretched,
l,340,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
l,340,c	(X)	-	
l,340,d	(M)	<i>iwty rh ntr.w rh rn=f</i>	whom the gods do not know, whom his name knows,
l,342,a	(R)	<i>šms.w hnmm.t</i>	whom the sun-folk serve.
l,342,b	(R)	<i>rd.n=i m rd.wy=f(y) hpr.n=i m<sup>c</sup>.wy=f(y)</i>	I have grown at his two feet, I came to be in his two arms.
l,342,c	(R)	<i>šw.n=i m<sup>c</sup>.wt=f</i>	I have ascended from his limbs.
l,344,a-b	(R)	<i>km3.n=f wi m ib=f ir.n=f wi m 3hw=f</i>	He created me with his wish, he made me with his power.
l,344,c	(R)	<i>n ms.n.t(w)=i is ms.yt</i>	before I am even born, (or) was born.
l,344-346,d-a	(R)	<i>ir.n.t(w) n=i smw m sh.wt stt</i>	A herbage was made for me in the fields of Asia.
l,346,b	(R)	<i>ink iri p3d.w ntr.w</i>	I am the one who made the loafs of the gods,
l,346-348,c-a	(R)	<i>ink hr(y)-ib dbn=f nb sh.wt w3d.(w)t m dw3.t</i>	I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
l,348,b	(M)	<i>i r<sup>c</sup>-itm.w nnw</i>	O Ra-Atoum and Noun.
l,348,c	(R)	<i>ink shtp df3w</i>	I am the one who causes the provisions to be plentiful,
l,348,d	(R)	<i>sw3d hw n wsir</i>	who causes the food of Osiris to be fresh.
l,348-350,e-b	(X)	-	
l,350-352,c-a	(M)	<i>hr hpr=i m h<sup>c</sup>.w ntr pn šps hpr ds=f</i>	Because I come to be from the flesh of this noble god who came to be (by) himself,
l,352,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
l,352,c	(R)	<i>dmd=f irw ntr.w</i>	while he assembles the shape of the gods,
l,352,d	(R)	<i>nb m3<sup>c</sup>.t htm pr<sup>c</sup>w3.w</i>	the lord of truth who locks the house of the robber,
l,354,a	(M)	<i>dmd=f irw=i</i>	while he assembles my shape.
l,354,b	(R)	<i>ink nf3 irw</i>	I am exhaled of shape.
l,354,c	(R)	<i>n ms=f wi m hf<sup>c</sup>=f n iwr=f wi m hf<sup>c</sup>=f</i>	He did not birth me with his grasp, he did not conceive me with his grasp.
l,356,a	(R)	<i>nf3.n=f wi m šr.t=f</i>	He has exhaled me from his nose.
l,356,b	(R)	<i>ir.n=f wi m-hr(.y)-ib nfr=f</i>	He made me in the centre of his beauty.
l,356,c	(M)	<i>h<sup>c</sup>.n imy.w</i>	They who are in their gates have rejoiced,
l,356-358,d-a	(X)	-	
l,358,b	(M)	<i>snš.w</i>	(part of l,356,c)

l,357,e-g	(X)	-	
l,358,c	(R)	<i>st̄ m̄z̄z̄=i s̄šp=f</i>	while I see his light.
l,358-360,d-a	(R)	<i>ink nf̄z̄ irw hnt sh̄.wt=f</i>	I am the one who is exhaled of shape in front of his fields,
l,360,b	(R)	<i>wḏ<sup>c</sup>-mdw m h̄.t imn̄.t im̄.t ḥw.t s̄is̄.w</i>	who judges in the hidden matter which is in the house of the six.
l,360-362,c-a	(R)	<i>iw̄ km̄z̄.n=i b̄z̄=i ḥz̄=i</i>	I created my soul behind me,
l,362-363,b-g	(X)	-	
l,362,c	(R)	<i>n ns=f ḥr ḥz̄.t=i</i>	it did not burn upon my corpse.
l,362,d	(R)	<i>n s̄z̄w.n.t(w) b̄z̄=i</i>	My soul is not guarded
l,364,a	(R)	<i>in̄ ir̄.yw<sup>c</sup>.wt ws̄ir</i>	by the guardians of the limbs of Osiris.
l,364,b	(R)	<i>iw̄=i st̄=i iw̄ b̄z̄=i st̄=f</i>	I beget, my soul begets,
l,364-366,c-a	(R)	<i>st̄t̄ b̄z̄=i m̄ rmt̄.w im̄y.w iw̄ nsrs(r)</i>	my soul begets even with the people who are in the island of fire.
l,366,b	(R)	<i>st̄t̄=i ḏs̄=i m̄ n̄tr̄.wt</i>	I myself beget with the goddesses.
l,366-368,c-a	(X)	-	
l,368,b	(M)	<i>m̄z̄z̄.t(w) nms̄=i n̄ im̄y t̄(p)ḥ.t=f</i>	My royal head-cloth of the one who is in his cavern is seen.
l,368-370,c-a	(M)	<i>im̄y tp̄(ḥ).t=f f̄z̄z̄ n=i nms̄=i</i>	It is the one who is in his cavern who raises my crown for me.
l,371,d-i	(X)	-	
l,370,b	(R)	<i>in̄ im̄y irw=f s<sup>c</sup>ḥ w̄i f̄z̄z̄ s<sup>c</sup>ḥ.w=i</i>	It is the one who is in his shape who ennobles me and who raises my honours.
l,370-372,c-a	(R)	<i>nḥm̄=i s<sup>c</sup>ḥ.w im̄y.w tp̄ḥ.wt=sn</i>	I take the honours of those who are in their caverns away,
l,372,b	(R)	<i>n sḏm̄.n=i n ḥkz̄.w</i>	I do not listen to magic.
l,372,c	(R)	<i>ḥpr̄.n=i tp̄(y)-<sup>c</sup>.wy</i>	I have come into being before,
l,372-374,d-b	(X)	-	
l,374,c	(R)	<i>pr̄.n=i hnt n̄tr̄ ḥpr̄ ḏs̄=f</i>	I have gone forth in front of the god who came into being (by) himself,
l,375,e	(X)	-	
l,374,d	(R)	<i>ḥpr̄ w<sup>c</sup>.y īz̄w(.w) r n̄tr̄.w</i>	who came to be alone, older than the gods.
l,377,d	(X)	-	
l,376,a	(M)	<i>ink dm̄ n=f k̄z̄z̄.w p̄.t</i>	I am the one who pierces the heights of the sky for him,
l,376,b	(M)	<i>ink inn̄.w n=f z̄ḥ.ki</i>	I am the one who brings (it) for him while I am potent.
l,376,c	(M)	<i>ink (i)<sup>c</sup>b̄.w n=f ḥḥ=f n̄ k̄z̄ ḏī.y m̄ wnd̄.wt=f</i>	I am the one who united his multitudes of ka which were placed with his associates for him.
l,378,a	(R)	<i><sup>c</sup>ḥm̄.n=i sḏ.t</i>	I have extinguished the fire,
l,378,b	(M)	<i>ssk̄bb̄.n=i b̄z̄ wps̄.t</i>	I have cooled the soul of she who burns,
l,378,c	(M)	<i>sgr̄.n=i hr̄.t-ib ḏs̄rr̄=s</i>	I have silenced she who is in her wrath.
l,378-380,d-a	(X)	-	
l,380,b	(R)	<i>ink nbī ns̄.n sḏ.t</i>	I am the flame which the fire burned,
l,380,c	(M)	<i>n ḥh=s r=i</i>	because its blast is against me.
l,380-382,d-a	(M)	<i>[ink] sḏd̄ b̄z̄ wps̄.t</i>	I am the one who conveys the soul of she who

l,382,b	(R)	<i>ir mr ns n hr.t-ib dšr(.w)=s</i>	burns, which made the pain of the flame of she who is in her rage,
l,382,c	(R)	<i>w3w3.t wd.t s3m.wt ntr.w</i>	the fiery one who separates the hair locks of the gods.
l,382-384,d-a	(R)	<i>iw dd.n n=i h3.tyw=tn ntr.w n pr.t m r=tn</i>	Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
l,384,b	(M)	<i>ntt hpr.n is m-c=i ir.t mi r-dr</i>	because that which has truly come into being through me is the doing of everything,
l,384,c	(M)	<i>hr pr.t m r n šps</i>	because of that which came forth from the mouth of the noble one,
l,385,a	(R)	<i>hpr ds=f</i>	who came to be by himself,
l,385,b	(M)	<i>iwty wdb.n=f hr dd.t.n=f</i>	who has not turned back upon what he has said.
l,385,c	(R)	<i>hr-{n}ntt ink is ir r-dr hft wd.t n=f</i>	Because I am truly the one who has done everything in accordance with that which is commanded to him.
l,385,d	(R)	<i>twr n=i rw.w</i>	The lions show respect for me,
l,386,a	(R)	<i>snđ n=i h3(y).w k3r</i>	those who are around the shrine fear me,
l,386,b	(R)	<i>h<sup>c</sup> n=i šnw.t k3r</i>	the entourage of the shrine stands for me.
l,386,c-d	(X)	-	
l,387,a	(M)	<i>k=i r=i prr=i r=i m k3r hpr ds=f</i>	I enter and go forth from the shrine of the one who came into being (by) himself.
l,387,b	(M)	<i>šsp.n=i n.t=i m tp=i</i>	I have taken my crown of LE on my head.
l,387,c	(R)	<i>h<sup>c</sup>.t(w) dšr.t m33(.ti) s(y)</i>	The red crown is rejoiced while it sees it.
l,388,a	(M)	<i>iw n.t=i m tp[=i]</i>	my crown of LE is on my head,
l,388,b	(M)	<i>iw dšr.t m tp n hpr ds=f</i>	while the red crown is on the head of the one who came to be by himself.
l,388,c	(R)	<i>h<sup>c</sup> n.t m3n=s dšr.t</i>	The crown of LE rejoices when it sees the red crown.
l,389,a	(M)	<i>hrw=sn ntr.w sdm.w hrw=s</i>	So say they, the gods who hear its voice.
l,389,b	(M)	<i>snsn=s ntr r ntr=f hpr m h<sup>c</sup>.w=f</i>	It is friendly, the god, to his god who came to be from his body.
l,389,c	(R)	<i>m3.n=sn sw</i>	After they saw him,
l,390,a	(R)	<i>ki.n n=i n<sup>c</sup>w.w m hn(y)</i>	the n <sup>c</sup> w snakes cried out for me in acclaim.
l,390,b	(X)	-	
l,390,c	(M)	<i>ir=sn n=i w3.t nfr.t</i>	They will make a good road for me,
l,391,a	(M)	<i>m33=sn prr=i m k3r</i>	while they see that I go forth from the shrine.
l,391,b	(R)	<i>wđ<sup>c</sup>=i šnw.t h3.t k3r</i>	I judge the courtiers who are around the shrine,
l,391,c	(R)	<i>wh<sup>c</sup>=i wh<sup>c</sup>.y=i</i>	I release who I should release,
l,392,a	(R)	<i>s<sup>c</sup>nh=i s<sup>c</sup>nh.y=i</i>	I nourished who I should nourish,
l,392,b	(M)	<i>dr=i sdb n dr sdb=i</i>	I remove the restraint of the one who should be removed from my restraint.
l,392,c	(R)	<i>wh<sup>c</sup>=i sdb</i>	I release the restraint.
l,392-393,d-a	(R)	<i>bw.t=i pw dšr.w</i>	Blood is my detestation.
l,393,b	(R)	<i>wnn=i hn<sup>c</sup> nb h<sup>c</sup>nh</i>	I will be together with the lord of life.

l,393-394,f-h	(X)	-	
l,393,c	(R)	<i>ink (i)<sup>c</sup>b n=f hḥ.w</i>	I am the one who unites the multitudes for him,
l,393,d	(M)	<i>ink ts n=f šnw.t</i>	I am the one who ties the courtiers together for him.
l,393-394,e-a	(M)	<i>ink smn ḥz(y).w k3r=f hft wḏ.t.n=f n=i</i>	I am the one who makes those who are around his shrine firm, in accordance with that which he had commanded to me.
l,398,d-e	(X)	-	
l,394,b	(M)	<i>iw km3.n=f wi b3=i ḥz=i</i>	He has created me, my soul is behind me,
l,394-395,c-a	(R)	<i>r rdī.t rh=f rh.t.n=i</i>	in order to cause that he knows that which I have learned,
l,395,b	(M)	<i>sk wi ht p.t nb(.t)</i>	while I am throughout the entire sky,
l,395,c	(M)	<i>shn.n=i t3.w nb.w</i>	after I have embraced all the lands.
l,395,d	(M)	<i>iw ir.n=i wḏ.t.n=f n=i</i>	I have done that which he had commanded to me.
l,395,e	(M)	<i>nn ns=f b3=i</i>	It will not burn, my soul,
l,396,a	(R)	<i>hr ḥ3.t=f</i>	because of its foulness.
l,396,b	(R)	<i>n s3w.n.t(w) b3=i in ir.yw <sup>c</sup>.wt</i>	My soul is not guarded by the guardians of the limbs.
l,396,c	(M)	<i>b3 &lt; =k &gt; šhm=k n=k</i>	'You possess your soul and your power,'
l,397,a	(R)	<i>i in hpr ḏs=f r=i</i>	which is said by the one who came to be by himself to me.
l,397,b	(M)	<i>n ndr.t(w) b3=i in bik.w n 3mm b3=i in š3.w</i>	My soul will not be seized by falcons, my soul will not be grasped by pigs.
l,398,a	(R)	<i>n hfr<sup>c</sup> b3=i in 3kr.w</i>	My soul will not be grasped by the earth gods,
l,398,b	(R)	<i>n 3mm b3=i in ḥk3</i>	my soul will not be seized by Heka.
l,398-399,c-a	(M)	<i>sw3 b3=i m sgr hr=sn</i>	May my soul pass in silence upon them,
l,399,b	(R)	<i>r <sup>c</sup>k=f [r k3r]</i>	until it enters into the shrine.
l,399,c	(R)	<i>it.t.n=f hr.t=i</i>	That which it has taken are my possessions,
l,399,d	(X)	-	
l,400,a	(R)	<i>n hpr.n=i hnt=f</i>	because I came to be in front of it,
l,400,b	(M)	<i>dī=f šhm=i m hft.y=i</i>	while it places my power with my enemy.
l,400,c	(R)	<i>iw dr.n=i sn m is.w=sn</i>	I have driven them from their tombs,
l,400-401,d-a	(R)	<i>iw &lt; w &gt; hn.n=i sn m ḥw.wt=sn</i>	I have thrown them down from their mansions.
l,401,b	(R)	<i>dr.n=i n.tyw im hr s.wt=sn</i>	I have expelled those who are there upon their seats.
l,401,c	(R)	<i>ssn.n=i s<sup>c</sup>h.w=sn</i>	I have destroyed their honours.
l,402,a	(R)	<i>ḥd[=i] k3.w=sn</i>	while I destroy their essences.
l,402,b	(R)	<i>bhn=i 3ḥw=sn</i>	while I cut of their power.
l,402,c	(X)	-	
l,402,d	(R)	<i>sip=i sn n d.t n(.t) swn</i>	I allot them even to an eternity of suffering,
l,402-403,e-a	(R)	<i>mī wḏ.t.n hpr ḏs=f ir.t r hft.yw=i</i>	according to that which the one who came to be by himself commanded which should be done to my enemies,
l,403,b	(M)	<i>m mwt.w m <sup>c</sup>nḥ.w im.yw p.t t3</i>	with the dead, with the living, who are in the

I,403-404,c-a	(R)	<i>šz̄t.w.t=sn sm.w=i m šh.[w]t[=i]</i>	sky and the land, they who damaged my plants in my fields,
I,404,b	(R)	<i>tm.t=sn sk̄z.w w̄i</i>	they who will not exalt me,
I,404-405,c-a	(M)	<i>iw.tyw sr=sn n=i w̄z.t r hny</i>	those who do not show me the road to the bark of acclamation.
I,405,b	(M)	<i>ink sfg irw</i>	I am hidden of shape.
I,405,c	(X)	-	

*A rubic follows*

Amino-acid code

RR--R--RRRMRRMRRRRRRMRMMRMRMRMR--R-RMR-MRRRRRRRRMRR--MRRRMRRRRM-M---RRRRR---  
RRRRRR-MM-----RRRR--R-R-MMMRMM-RMMRRRMMRMRRRR--MMRMMRMMRR-MMRRRMRRR-----  
-RMM--MRMMMMRRMRMRMRMR--RMRRRRRR-RRMRMM-

Appendix 3.33.2. S2C

I,314,a	(R)	<i>[r(z) n b̄z šw hpr.w m šw]</i>	A spell for the spirit of Shu and becoming as Shu.
I,314,b	(N)	<i>ink b̄z šw hpr ds=f</i>	I am the spirit of Shu, who came into being (by) himself.
I,314,c	(X)	-	
I,316,a	(M)	<i>hpr[.n]=i m h̄c.w n̄r ds=f</i>	I have come into being from the body of the god himself.
I,316,b	(R)	<i>ink b̄z šw n̄r sfg irw</i>	I am the spirit of Shu, the god invisible of shape.
I,316-318,c-a	(X)	-	
I,318,b	(R)	<i>hpr.n=i m h̄c.w [n(.w)] n̄r hpr ds=f</i>	after I came to be from the body of the god who came into being (by) himself.
I,318,c	(M)	<i>ink imy drw n̄r</i>	I am the one who is in the side of the god,
I,320,a	(R)	<i>hpr.n=i im=f</i>	after I came into being with him.
I,320,b	(K)	<i>ink sgr [n=f p.t] ink sgr n=f p.t ink [sid]=i [n=f t̄z.wy]</i>	I am the one who silences the sky for him, I am the one who silences the sky for him, I, I reduce the two lands to order for him.
I,320,c	(R)	<i>[wsr.ki d̄nd.ki r psd.wt] nb(.wt)</i>	while I am more powerful and raging then all Enneads.
I,320-322,d-b	(X)	-	
I,322,c	(R)	<i>ink imy [hh.w sdm mdw hh.w]</i>	I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,324,a	(R)	<i>ink [sbb] mdw hpr ds=f n š̄z̄.wt</i>	I am the one who dispatches the words of the one who came into being (by) himself to the multitudes.
I,324,b	(M)	<i>ink srr w̄iz</i>	I am the one who commands the bark.
I,324-326,c-a	(R)	<i>wsr.ki [d̄nd.]ki r psd.t nb(.t)</i>	I am more powerful and raging than any ennead.
I,326,b	(R)	<i>iw wh̄m.n=i mdw n̄r.w imy.w-b̄z̄h hpr.w [r-s̄z̄=i]</i>	I have repeated the words of the gods who are before, and who will come to be after me,
I,326-328,c-a	(M)	<i>nd̄.w hpr(.w)=i m-<sup>c</sup> [nnw]</i>	who ask about my creation from Noun,

l,328,b	(K)	<i>mz3=s[n] wi [wsr.ki m wi3] skd.wt hpr ds=f</i>	while they see me, powerful in the bark of the journey of the one who came into being (by) himself.
l,330,a	(R)	<i>h<sup>c</sup>=i m-[m]=sn</i>	I stand among them.
l,330,b	(K)	<i>f3=i hft hpr=i iw dd=i hpr=i</i>	I smash according to my nature. I speak while I come into being.
l,330,c	(K)	<i>iw dd=i gr psd.t</i>	When I speak, the ennead is silent,
l,332,a	(N)	<i>idy psd.t</i>	the ennead is censured.
l,332,b	(K)	<i>dd=i n=tn hpr irw=i</i>	I say to you: My shape came to be
l,332,c	(M)	<i>m-<sup>c</sup> nnw</i>	from Noun.
l,334,a	(R)	<i>m3.n wi [nnw] hpr.ki</i>	Noun saw me while I came into being.
l,334,b	(K)	<i>m rh.n=f bw hpr.n=i im</i>	as he knew the place in which I came to be.
l,334,c	(R)	<i>n [m3=f hpr=i m hr=f]</i>	He did not see my coming to be with his sight.
l,336,a	(R)	<i>[hpr.n=i] m h<sup>c</sup>.w ntr hpr ds=f</i>	I came to be from the body of the god who came into being (by) himself.
l,336,b	(X)	-	
l,336-338,c-a	(R)	<i>km3.n=f wi m ib=f iri.n=f wi m zhw=f</i>	He created me with his wish, he made me with his power.
l,338,b	(X)	-	
l,338,c	(R)	<i>ink nf3 irw</i>	I am the one who is exhaled of shape,
l,338-340,d-a	(K)	<i>pq.n=i n ntr pn špsi</i>	which I have stretched for this noble god,
l,340,b	(R)	<i>wps p.t m nfr=f</i>	who illuminated the sky with his beauty,
l,340,c	(X)	-	
l,340,d	(R)	<i>iwty rh ntr.w rn=f</i>	whose name the gods do not know,
l,342,a	(R)	<i>šms.w hnmm.t</i>	whom the sun-folk serve.
l,342,b	(R)	<i>rd.n=i m rd.wy=f(y) hpr.n=i m<sup>c</sup>.wy=f(y)</i>	I have grown at his two feet, I came to be in his two arms.
l,342,c	(R)	<i>šw.n=i m<sup>c</sup>.wt=f</i>	I have ascended from his limbs.
l,344,a-b	(R)	<i>km3.n=f wi m ib=f ir.n=f wi m zhw=f</i>	He created me with his wish, he made me with his power.
l,344,c	(M)	<i>n ms.t=i n ms.t</i>	Before I was born, there is no birth.
l,344-346,d-a	(M)	<i>ir.tw=i ir.n.t(w) n=i smw m sh.wt stt</i>	While I am made, a herbage was made for me in the fields of Asia.
l,346,b	(R)	<i>ink iri p3d.w ntr.w</i>	I am the one who made the loafs of the gods
l,346-348,c-a	(R)	<i>ink hr(y)-ib dbn=f {f} nb [sh.wt] w3d.(w)t m dw3.t</i>	I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
l,348,b	(R)	<i>i itm.w i nnw</i>	O Atoum, O Noun
l,348,c	(R)	<i>ink [shtp df3w]</i>	I am the one who causes the provisions to be plentiful,
l,348,d	(R)	<i>[sw3d hw n wsir]</i>	who causes the food of Osiris to be fresh.
l,348-350,e-a	(R)	<i>snd.w n=f imy.w krr.wt=sn</i>	Those who are in their caverns will fear him.
l,350,b	(M)	<i>hpr.n=i df3w sw3d.n=i hw n wsir</i>	I have made the provisions content, I caused the food of Osiris to be fresh.
l,350-352,c-a	(R)	<i>hr hpr=i m h<sup>c</sup>.w ntr pn hpr ds=f</i>	Because I come to be from the flesh of this god who came to be (by) himself.

l,352,b	(R)	<i>wps̄ p.t m nfr=f</i>	who illuminated the sky with his beauty
l,352,c	(R)	<i>[dmḏ=f] irw ntr.w</i>	while he assembles the shape of the gods,
l,352,d	(M)	<i>nb m3̄.t ḥtm.t [pr ʿw3]</i>	the lord of truth who locks the house of the robber,
l,354,a	(K)	<i>[dmḏ=f] irw</i>	while he assembles the shape.
l,354,b	(R)	<i>ink [nf3] irw</i>	I am exhaled of shape.
l,354,c	(X)	-	
l,356,a	(M)	<i>rdi.n=f wi m šr.t=f</i>	He gave/placed me from his nostril.
l,356,b	(M)	<i>ir.n=f wi m ḥr=f</i>	He made me in his sight,
l,356,c	(K)	<i>ḥʿ imy.w štz.w</i>	while those who are in mysteries rejoice.
l,356-358,d-b	(X)	-	
l,357,e	(M)	<i>(i)sk sw m nb ntr.w</i>	As he is as the lord of the gods,
l,357,f	(M)	<i>ḥʿ.n p.t tn m nb ntr.w m33=sn wi</i>	whom this sky rejoiced as the lord of the gods. While they see me,
l,357,g	(M)	<i>[ḥ]ʿ[ʿ?sn? ...] m ḥsf=i</i>	they rejoice ... as which I oppose.
l,358-360,c-a	(X)	-	
l,360,b	(R)	<i>wḏʿ-mdw m ḥ.t imn.t im(.t) ḥw.t [sis.w]</i>	Who judges in the hidden matter which is in the house of the six.
l,360-362,c-a	(N)	<i>iw k[m3.n=i] b3=i</i>	I created my soul,
l,362,b-d	(X)	-	
l,364,a	(R)	<i>in [ir.y]w ʿ[.wt wsir]</i>	by the guardians of the limbs of Osiris.
l,364,b	(M)	<i>iw st=i iw b3=i st=f</i>	While I beget, my soul begets
l,364-366,c-a	(N)	<i>m rmt.w imy.w iw nsrsr</i>	with the people who are in the island of fire.
l,366,b	(M)	<i>stt=i ds=i m ntr.t nb(.t)</i>	I myself beget with every goddess.
l,366-368,c-a	(X)	-	
l,368,b	(K)	<i>m33.t(w)=s nms=i n imy tp(ḥ).t=f</i>	It is seen, my royal head-cloth of the one who is in his cavern.
l,368-370,c-a	(K)	<i>f33=i n[ms=i]</i>	I raise my royal head-cloth,
l,371,d	(M)	<i>ḥʿ.n imy.w štz.w</i>	after the ones who are in secrets rejoice.
l,371,e	(M)	<i>sk [s]w [wps̄=f] p.t m nfr[=f]</i>	While he illuminates the sky with his beauty,
l,371,f	(M)	<i>ḥ[ʿ n=f] p.t [tn] nb ntr.w imy.w snš.w</i>	rejoices this sky the lord of the gods who are in the gates for him.
l,371,g	(M)	<i>st m33=i sšp=f</i>	While I see his light,
l,371,h	(M)	<i>f33=i sʿḥ.w=i n imy.w tpḥ.wt=sn</i>	I raise my honours for those who are in their caverns,
l,317,l	(M)	<i>f33=i n=sn nms n imy [irw=f]</i>	I raise the royal head-cloth of the one who is in his shape for them.
l,370,b	(X)	-	
l,370-372,c-a	(M)	<i>nḥm=i sʿḥ.w</i>	I take the honours away,
l,372,b	(M)	<i>n sḏm.n=i n ḥk3.w=sn</i>	I do not listen to their magic.
l,372,c	(R)	<i>ḥpr.n[=i] tp(y)-ʿ.wy</i>	I have come into being before.
l,372-374,d-b	(X)	-	
l,374,c	(R)	<i>[pr].n=Hps ḥnt ntr ḥpr ds=f</i>	I have gone forth in front of the god who came into being (by) himself,
l,375,e	(M)	<i>iw=f inl=f sd.t</i>	while he brings flame,
l,374-378,d-a	(X)	-	
l,378,b	(K)	<i>iw=i skbb</i>	while I am cooling.

l,378-380,c-a	(X)		
l,380,b	(M)	<i>ink nbi n sd.t</i>	I am the flame of the fire,
l,380-382,c-b	(X)	-	
l,382,c	(M)	<i>wḏ<sup>c</sup>.t s3m.wt nṯr.w</i>	which separates the hair locks of the gods.
l,382-384,d-a	(R)	<i>iw ḏd.n n=i ḥ3.tyw=ṯn nṯr.w</i> <i>n pr.t m [r=ṯn]</i>	Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
l,384,b	(R)	<i>n ntt ḥpr.n is m-<sup>c</sup>=i ir.t mi</i> < r-ḏr >	because that which has truly come into being through me is the doing of everything,
l,384,c	(K)	<i>ḥr pr.t m r n nṯr.w</i>	because of that which came forth from the mouth of the gods,
l,385,a	(X)	-	
l,385,b	(K)	<i>iwty [wḏb.n=f ḏ]d.t=sn</i>	who has not turned back that which they say.
l,385,c	(R)	<i>ḥr-[n]tt ink is ir r-ḏr ḥft wḏ.t</i> <i>n=f</i>	Because I am truly the one who has done everything in accordance with that which is commanded to him.
l,385,d	(R)	<i>twr [n]=i rw</i>	The lions show respect for me,
l,386,a	(R)	<i>snḏ n=i ḥ3(y).w k3r</i>	those who are around the shrine fear me,
l,386,b	(R)	<i>ḥ<sup>c</sup> n=i šnw.t k3r</i>	the entourage of the shrine stands for me.
l,386,c-d	(X)	-	
l,387,a	(K)	<i>ḥ<sup>c</sup>=i rr pr=i r(r) r-gs ḥpr ḏs=f</i> <i>iw.ty [wḏb.n=f] ḥr ḏd.t=f</i>	I truly enter and truly go forth in the presence of the one who came into being (by) himself, who does not turn back upon that which he says.
l,387-390,b-b	(X)	-	
l,390,c	(K)	<i>ir=f n=i w3.t nfr.t</i>	He will make a good road for me,
l,391,a	(K)	<i>[m]33=s[n] wi pr.ki m k3r</i>	while they see me going forth from the shrine.
l,391,b	(R)	<i>wḏ<sup>c</sup>=i šnw.t ḥ3.t k3r</i>	I judge the courtiers who are around the shrine,
l,391,c	(M)	<i>wḥ<sup>c</sup>=i</i>	I release,
l,392,a	(M)	<i>s<sup>c</sup>nḥ=i</i>	I nourished,
l,392,b	(R)	<i>dr=i sḏb=i</i>	I remove my restraint,
l,392,c	(N)	<i>wḥ<sup>c</sup>=i sḏb.w=i</i>	I release my restraints.
l,392-393,d-a	(M)	<i>bw.t pw ḏšr.w</i>	Blood is detestation.
l,393,b	(R)	<i>wnn=i ḥn<sup>c</sup> nb</i>	I will be together with the lord
l,393,f	(M)	<i>nb.w ḥnḥ=i m ḥnḥ.t=f im</i>	of lords, while I live in that in which will he lives.
l,393,g	(M)	<i>ḫm3[=f n=i] b3=f wḥm=f n=i</i> <i>šfšf.t=f</i>	He creates his soul for me, he repeated his awe for me,
l,393,h	(M)	<i>sk wi ḥt p.wt</i>	while I am throughout the skies,
l,393,i	(M)	<i>ḥns=i t3.wy</i>	I travel the two lands.
l,394,d	(M)	<i>iw ir.n=i wḏ.t.n=f [n=i]</i>	I have done that which he has commanded to me.
l,394,e	(M)	<i>nn ns [n b3=i]</i>	There is no flame for my soul,
l,394,f	(M)	<i>[r] rh=i rh.t.n=i</i>	until I know that which I knew,
l,394,g	(M)	<i>bw.t=i pw ḏšr.w</i>	blood is my detestation.
l,394,h	(M)	<i>wnn=i ḥn<sup>c</sup> nb ḥnḥ</i>	I will be together with the lord of life.
l,393,c	(R)	<i>ink (i)<sup>c</sup>b n=f ḥḥ.w</i>	I am the one who unites the multitudes for him,

I,393,d	(K)	<i>ink m3<sup>c</sup> n=f šnw.t</i>	I am the one who leads the courtiers for him,
I,393-394,e-a	(K)	<i>ink smn h3(y).w k3r hft wḏ.t.n=f n[=i]</i>	I am the one who makes those who are around the shrine firm in accordance with that which he had commanded to me.
I,398,d	(M)	<i>ink ... hḳ3 idb.wy</i>	I am the one [...] ruler of the two riverbanks.
I,398,e	(M)	<i>iw ir.n=i wḏ.t n=i [nn ns=f b3=i hr h3.t=f]</i>	I have done that which is commanded to me, it will not burn, my soul on account of its foulness.
I,394-397,b-b	(X)	-	
I,398,a	(R)	<i>[n hḳ<sup>c</sup> b3=i] in 3kr.w</i>	My soul will not be grasped by the earth gods,
I,398,b	(R)	<i>n 3mm b3=i in hḳ3(w)</i>	my soul will not be seized by magic.
I,398-399,c-a	(K)	<i>sw3 b3=i hr=s m sgr=i</i>	May my soul pass upon it in my silence,
I,399,b	(R)	<i>r ḳ.t=f r k3r</i>	until it enters into the shrine,
I,399,c	(M)	<i>it.t=f rh.t.n=i nb.t</i>	that which it takes is all which I have known.
I,399,d	(M)	<i>ḏḏ-mdw ḳpr m hr.t-nṯr [...]</i>	Recitation: equipping in the necropolis [...]
I,400-405,a-c	(X)	-	

*End of back*

Amino-acid code

RN-MR--RMRKR--RRMRRMKRKKNKMRKRR-R-RKR-RRRRRMMRRRRRRMRRRMKR-MMK--MMM--RN-----  
 RMNM-KKMMMMMM-MMR--RM-----K--M---MRRK-KRRRR--K-----  
 KKRMMRNMRMMMMMMMMMRKKMM-----RRKRMM-----

**Appendix 3.33.3. S14C**

I,314,a	(X)	-	
I,314,b	(N)	<i>ink b3 šw hpr ḏs=f</i>	I am the spirit of Shu, who came into being (by) himself.
I,314,c	(X)	-	
I,316,a	(K)	<i>hpr.n=i m ḳ<sup>c</sup>.w nṯr hpr ḏs=f</i>	I have come into being from the body of the god who came into being (by) himself.
I,316,b	(M)	<i>ink b3 šw sfg irw</i>	I am the spirit of Shu, invisible of shape,
I,316-318,c-a	(X)	-	
I,318,b	(N)	<i>ts.n=i m ḳ<sup>c</sup>.w n(.w) hpr ḏs=f</i>	after I was knitted together from the body of the one who came into being (by) himself.
I,318,c	(N)	<i>ink imy dr hpr ḏs=f</i>	I am the one who is in the side of the one who came into being (by) himself,
I,320,a	(R)	<i>hpr.n=i im=f</i>	after I came into being with him.
I,320,b	(R)	<i>ink sgr n=f p.t ink sidd n=f t3</i>	I am the one who silences the sky for him, I am the one who reduces the land to order for him.
I,320,c	(X)	-	
I,320-322,d-a	(R)	<i>ink sr sw pr=f m 3h.t</i>	I am the one who foretells him when he goes forth from the horizon.
I,322,b	(R)	<i>di nrw=f n ḏ<sup>c</sup>r.w rn=f</i>	who places the fear of him to whom searches for his name.
I,322,c	(N)	<i>ink imy ḳh.w ink sdm mdw ḳh.w</i>	I am the one who is among the chaos gods, I am the one who hears the words of the chaos gods.

l,324,a	(N)	<i>ink sbb mdw hpr ds=f n</i> ꞥšš.wt=f	I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.
l,324,b	(R)	<i>ink srr wiš ʕpr.w=f</i>	I am the one who commands the bark and its crew.
l,324-326,c-a	(M)	<i>[ws]r.ki dnd.ki r h.t nb.t</i>	I am more powerful and raging than any company.
l,326,b	(M)	<i>iw whm.n=i m-bšh hpr.w</i> <i>r-sš[=i]</i>	I have repeated in front of those that will come into being after me.
l,326-328,c-a	(R)	<i>nd=sn hpr(.w)=i m-ꞥ nnw</i>	They ask about my creation from Noun,
l,328,b	(R)	<i>mšš=sn wsr.w=i m wiš s[k]dd</i> <i>hpr ds=f</i>	while they see my power in the bark which the one who came into being (by) himself navigates.
l,330,a	(N)	<i>hms.n=i ʕhꞥ.n=i m-m=sn</i>	I have sat and I have stood among them.
l,330,b	(R)	<i>di=i fšw=i hft hpr.w=i</i>	I give my splendour in accordance with my nature.
l,330,c	(R)	<i>dd=i gr ntr.w</i>	When I speak, the gods are silent,
l,332,a	(N)	<i>idy psd.t</i>	the ennead is censured.
l,332,b	(L)	<i>dd n=tn hpr=i ds=[i]</i>	Saying to you: 'I came to be myself.
l,332,c	(K)	<i>[hpr=i] m-ꞥ [nnw]</i>	I came to be from Noun.'
l,334,a-b	(X)		
l,334,c	(M)	<i>hpr.w=i m hr=f</i>	My creation is in his sight,
l,336,a	(M)	<i>hpr.n=i m hꞥ.w=f ds=[f]</i>	I came to be from his body itself.
l,336,b	(X)	-	
l,336-338,c-a	(N)	<i>iri.n=f wi [m ib=f] kmš.n=f wi</i> <i>m šhw=f</i>	He made me with his wish, he created me with his power.
l,338,b	(X)	-	
l,338,c	(R)	<i>ink nfš irw</i>	I am the one who is exhaled of shape,
l,338-340,d-a	(L)	<i>kmš[.n wi ntr pn špsi]</i>	after this noble god has created me,
l,340-344,b-b	(X)	-	
l,344,c	(K)	<i>n ms.wt</i>	there is no birth.
l,344-346,d-a	(N)	<i>ir.t n=i [smw m] sh.wt [stt]</i>	A herbage is made for me in the fields of Asia.
l,346,b	(M)	<i>[ink iri pš]k.w ntr.w</i>	I am the one who makes the flat thin cakes of the gods.
l,346-348,c-a	(R)	<i>ink [hr(y)-ib dbn=f nb sh.t</i> <i>wšd.t m dwš.t]</i>	I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
l,348,b	(R)	<i>i itm.w i nnw</i>	O Atoum, O Noun.
l,348,c	(R)	<i>ink [shtp dfšw]</i>	I am the one who causes the provisions to be plentiful,
l,348,d	(R)	<i>[swšd hw n wsir]</i>	who causes the food of Osiris to be fresh.
l,348-350,e-a	(R)	<i>[snd n=f imy.w krr.wt]=sn</i>	Those who are in their caverns will fear him.
l,350,b	(K)	<i>shtp[.n=i dfšw]</i>	I have made the provisions plentiful.
l,35-352,c-a	(R)	<i>[hr hpr=i m hꞥ.w ntr pn hpr</i> <i>ds]=f</i>	Because I come to be from the flesh of this god who came to be (by) himself,
l,352,b-d	(X)	-	
l,354,a	(R)	<i>[di] dmd n=f irw=i</i>	who caused that my shape is assembled for

l,354,b	(R)	<i>ink [n]f[ɜ irw]</i>	him.
l,354,c	(R)	<i>[n ms]=f wi m r(z)=f n iwr=f wi m hʃf[ɜ=f]</i>	I am exhaled of shape. He did not birth me with his mouth, he did not conceive me with his grasp.
l,356,a	(R)	<i>[nfɜ.n=f wi m šr.t]=f</i>	He has exhaled me from his nose,
l,356,b	(R)	<i>ir.n=f wi m-hr(.y)-[ib nfr=f]</i>	he made me in the centre of his beauty,
l,356,c	(X)	-	
l,356-358,d-a	(R)	<i>ist sw wpš=f p.t m nfr=f</i>	while he, he illuminates the sky with his beauty,
l,358,b	(R)	<i>s[ɜr] p.[w]t [nb.(w)t n ntr.w imy.w snš.w=sn]</i>	who causes all the skies to come near for the gods who are in their gates,
l,357,e-g	(X)	-	
l,358,c	(R)	<i>[is]t mɜ[ɜ=i sšp=f]</i>	while I see his light.
l,358-360,d-a	(R)	<i>[ink nfɜ irw hnt šh.wt=f]</i>	I am the one who is exhaled of shape in front of his fields,
l,360,b	(R)	<i>[wɟɜ-mdw m h.t i]mn.t [im.t hwt sis.w]</i>	who judges in the hidden matter which is in the house of the six.
l,360-405,c-c	(X)	-	

*Rest of the text is lost in a large lacuna, spanning multiple columns.*

Amino-acid code

-N-KM--NNRR-RRNNRMMRRRNRNLK--MM-N-RL-----KNMRRRRRKR---RRRRR-RR---RRR-----

Appendix 3.33.4. T3C

l,314,a	(X)	-	
l,314,b	(R)	<i>ink bɜ šw ntr hpr ds=f</i>	I am the spirit of Shu, the god who came into being (by) himself.
l,314,c	(X)	-	
l,316,a	(N)	<i>hpr.n=i m hɜ.w n(.w) ntr hpr ds=f</i>	I have come into being from the body of the god who came into being (by) himself.
l,316,b	(K)	<i>ink bɜ ntr sfg irw</i>	I am the spirit of the god, invisible of shape,
l,316-318,c-a	(X)	-	
l,318,b	(N)	<i>ts.n=i m hɜ.w n(.w) ntr hpr ds=f</i>	after I was knitted together from the body of the god who came into being (by) himself.
l,318,c	(N)	<i>ink imy dr hpr ds=f</i>	I am the one who is in the side of the one who came into being (by) himself,
l,320,a	(R)	<i>hpr.n=i im=f</i>	after I came into being with him.
l,320,b	(R)	<i>ink sgr n=f p.t ink sidd n=f tɜ</i>	I am the one who silences the sky for him, I am the one who reduces the land to order for him.
l,320,c	(X)	-	
l,320-322,d-a	(M)	<i>ink sr sw r pr=f m šh.t</i>	I am the one who foretells him, in order that he goes forth from the horizon,
l,322,b	(R)	<i>di nrw=f n ɟɜr.w rn=f</i>	who places the fear of him to whom searches for his name.
l,322,c	(N)	<i>ink imy hɜ.w ink sdm mdw hɜ.w</i>	I am the one who is among the chaos gods, I am the one who hears the words of the chaos gods.

l,324,a	(N)	<i>ink sbb mdw hpr ds=f n</i> <i>ʕšš.wt=f</i>	I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.
l,324,b	(N)	<i>ink srr ʕpr.w wiʒ=f</i>	I am the one who commands the crew of his bark.
l,324-326,c-a	(R)	<i>wsr(.kwi) dnd.kwi r psd.t nb.t</i>	I am more powerful and raging than any ennead.
l,326,b	(K)	<i>iw whm.n=i n ntr.w imy.w-bʒh</i> <i>m ntr(.w) hpr.w r-sʒ=i</i>	I have repeated for the gods who are before, with the gods who will come to be after me.
l,326-328,c-a	(R)	<i>nd=sn hpr(.w)=i m-ʕ nnw</i>	They ask about my creation from Noun,
l,328,b	(N)	<i>mʒ=sn wsr.w=i m wiʒ skdd</i> <i>hpr ds=f</i>	they saw my power in the bark which the one who came into being (by) himself navigates.
l,330,a	(N)	<i>hms &lt;.n=i&gt; ʕhʕ.n=i m-m=sn</i>	I have sat and I have stood among them.
l,330,b	(N)	<i>di=i fʒw=i hft hpr=i</i>	I give my splendour in accordance with my nature.
l,330,c	(R)	<i>dd=i gr ntr.w</i>	When I speak, the gods are silent,
l,332,a	(N)	<i>idy psd.t</i>	the ennead is censured.
l,332,b	(I)	<i>dd=i n=tn hpr.w i(r)w.w ds=i gr</i> <i>r ntr.w idy psd.t dd=i n=tn</i> <i>hpr.w=i ds(=i)</i>	I say to you: the creation of shapes is my own, which is more silent than the gods who were censuring the ennead. I say to you: my creation is my own.
l,332,c	(L)	<i>m nd hpr.w=i ds=i m nd</i> <i>hpr.w=i m-ʕ nnw</i>	Do not question my creation of myself, do not question my creation from Noun.
l,334,a	(R)	<i>mʒ.n wi nnw hpr.ki</i>	Noun saw me while I came into being.
l,334,b	(R)	<i>n rh=f bw hpr.n=i im</i>	He did not know the place in which I came to be,
l,334,c	(K)	<i>im n mʒ=f hpr.w=i m hr=f</i>	in, he did not see my creation with his sight,
l,336,a	(N)	<i>hpr.n=i m hʕ.w n(.w) ntr ʕʒ hpr</i> <i>ds=f</i>	I came to be from the body of the great god who came into being (by) himself.
l,336,b	(X)	-	
l,336-338,c-a	(M)	<i>ir.n=f m ib=f kmʒ.n=f wi m</i> <i>ʒhw=f</i>	That which he made is as his wish, he created me even with his power.
l,338,b	(X)	-	
l,338,c	(N)	<i>ink ntr nfʒ irw</i>	I am the god who is exhaled of shape,
l,338-340,d-a	(I)	<i>kmʒ.n wi ntr pn šps hpr ds=f</i>	after this noble god who came into being (by) himself created me,
l,340,b	(M)	<i>wp p.t m nfr</i>	who opened the sky with beauty,
l,340,c	(X)	-	
l,340,d	(R)	<i>iwty rh ntr.w rn=f</i>	whose name the gods do not know,
l,342,a	(R)	<i>šms.w hnnmm.t</i>	whom the sun-folk serve.
l,342,b	(M)	<i>r=f rd &lt;.n=i m&gt; rd.w &lt;=f&gt;</i> <i>hpr.n=i m ʕ.wy=f(y)</i>	As for him, I grew at his feet, I came to be in his two arms.
l,342,c	(R)	<i>šw.n=i m ʕ.wt=f</i>	I have ascended from his limbs.
l,344,a-b	(N)	<i>kmʒ.n=f wi m ib=f ds=f ir.n=f</i> <i>wi m ʒhw=f</i>	He created me with his wish himself, he made me with his power.

1,344,c	(L)	<i>n ms.t=i ms.t</i>	Before I was born, (or) giving birth,
1,344-346,d-a	(R)	<i>ir.n.t(w) n=i smw m sh.wt stt</i>	a herbage was made for me in the fields of Asia.
1,346,b	(N)	<i>ink iri p3k.w=tn ntr.w</i>	I am the one who made your flat thin cakes, gods.
1,346-348,c-a	(M)	<i>ink hr(y)-ib dbn=f sh.wt w3d(.w)t m dw3.t</i>	I am the one who is in the midst of his circle, the green fields in the Netherworld.
1,348,b	(N)	<i>i itm.w nnw</i>	O Atoum and Noun.
1,348,c	(R)	<i>ink shtp df3w</i>	I am the one who causes the provisions to be plentiful,
1,348,d	(R)	<i>sw3d hw n wsir</i>	who causes the food of Osiris to be fresh.
1,348-350,e-a	(R)	<i>snq.w n=f imy.w krr.wt=sn</i>	Those who are in their caverns will fear him.
1,350,b	(L)	<i>shtp &lt;=i&gt; df3w sw3d=i hw n wsir</i>	I make the provisions plentiful, I cause the food of Osiris to be fresh.
1,350-352,c-a	(N)	<i>hr hpr=i m hc.w n(.w) ntr pn šps hpr ds=f</i>	Because I come to be from the flesh of this noble god who came to be (by) himself,
1,352,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
1,352,c	(N)	<i>dmd irw ntr</i>	who assembles the shape of the god,
1,352,d	(R)	<i>nb m3c.t htm pr cw3</i>	the lord of truth who locks the house of the robber,
1,354,a	(L)	<i>n dmd.n n=f irw=i</i>	my shape is not put together for him.
1,354,b	(R)	<i>ink nf3 irw</i>	I am exhaled of shape.
1,354,c	(M)	<i>n ms.n=f wi m r(3)=f n iwr.n=f wi m hf=f</i>	He does not birth me with his mouth, he does not conceive me with his grasp.
1,356,a	(R)	<i>nf3.n=f wi m šr.t=f</i>	He has exhaled me from his nose,
1,356,b	(I)	<i>ir.n=f wi hr-ib nfr=f</i>	he made me the centre of his beauty,
1,356,c	(R)	<i>shc imy.w št3.w</i>	which those who are in mysteries acclaim,
1,356-358,d-a	(M)	<i>is(t) sw wpš.n=f p.t m nfr=f</i>	while he, he has illuminated the sky with his beauty.
1,358,b	(K)	<i>srr p.wt nb.(w)t n ntr.w imy.w snš=sn</i>	All the skies will be caused to come near for the gods who are in their gates,
1,357,e-g	(X)	-	
1,358,c	(N)	<i>ist sn hr m3 ššp=f</i>	while they are seeing his light.
1,358-360,d-a	(P)	<i>ink ntr nf3 irw hnt sh.wt w3d.wt</i>	I am the god who is exhaled of shape in front of the green fields,
1,360,b	(R)	<i>wdc-mdw m h.t imn.t im.t hw.t sis.w</i>	who judges in the hidden matter which is in the house of the six.
1,360-362,c-a	(M)	<i>iw km3.n=f n=i b3=i h3=i</i>	He created my soul behind me,
1,362-363,b-g	(X)	-	
1,362,c	(R)	<i>n ns=f hr h3.t=i</i>	it did not burn upon my corpse,
1,362,d	(N)	<i>n s3w.t b3=i</i>	my soul has not yet been guarded,
1,364,a	(H)	<i>in ir.yw c.t wsir</i>	by the guardians of the limb of Osiris.
1,364,b	(R)	<i>iw=i st=i iw b3=i st=f</i>	I beget, my soul begets
1,364-366,c-a	(N)	<i>m rmt.w imy.w iw nsrsr</i>	with the people who are in the island of fire.
1,366,b	(K)	<i>iw=i st=i ds=i m ntr.wt</i>	I, myself beget with the goddesses.
1,366-368,c-a	(M)	<i>f33.t(w) {n} n=i nms=i</i>	My royal head-cloth is raised even for me,
1,368,b	(L)	<i>ip nms=i n imy tph.t=f</i>	my royal head-cloth is allotted to the one who is

l,368-370,c-a	(L)	<i>f33 nms=i</i>	in his cavern,
l,371,d-i	(X)	-	who raises my royal head-cloth,
l,370,b	(R)	<i>in imy irw=f s<sup>c</sup>h wi f33 s<sup>c</sup>h. w=i</i>	it is the one who is in his shape who ennobles me and who raises my honours.
l,370-372,c-a	(R)	<i>n<sup>h</sup>m=i s<sup>c</sup>h. w imy. w t<sup>p</sup>h. wt=sn</i>	I take the honours of those who are in their caverns away,
l,372,b	(R)	<i>n sdm.n=i n hk3.w</i>	I do not listen to magic.
l,372,c	(N)	<i>hpr.n=i tp(y)-<sup>c</sup>. wy=f</i>	I came to be before it.
l,372-374,d-b	(X)	-	
l,374,c	(M)	<i>pr=i hnt ntr hpr ds=f</i>	I go forth even in front of the god who came into being (by) himself,
l,375,e	(X)	-	
l,374,d	(M)	<i>hpr <sup>c</sup>3.yw i3w(.w) r ntr. w</i>	who came to be being great and older than the gods.
l,377,d	(M)	<i>ink ts.n=f k3w. w p.t</i>	I am the one whom he has lifted up to the heights of the sky.
l,376,a	(R)	<i>ink dm n=f k3w. w p.t</i>	I am the one who pierces the heights of the sky for him.
l,376,b	(R)	<i>ink ini n=f 3hw=f</i>	I am the one who brought his power for him,
l,376,c	(R)	<i>i<sup>c</sup>b.n=f hh=f n k3 di.y m s3 wnd. wt=f</i>	after he united his multitudes of ka which were placed in the protection of his associates.
l,378,a	(R)	<i><sup>c</sup>hm.n=i sd.t</i>	I have extinguished the fire,
l,378,b	(L)	<i>s<sup>k</sup>bb.n=i wps.t</i>	I have cooled she who burns,
l,378,c	(K)	<i>sgr=i hr.t-ib d<sup>s</sup>r. w=s</i>	I silence she who is in her wrath,
l,378-380,d-a	(R)	<i>w3w3.t wd<sup>c</sup>.t s3k.t ntr. w</i>	the fiery one who separates and gathers the gods together.
l,380,b	(R)	<i>ink nbi ns.n sd.t</i>	I am the flame which the fire burned,
l,380,c	(R)	<i>n t3 n hh n r=s r=i</i>	the heat of the blast of its mouth is not against me,
l,380-382,d-a	(K)	<i>s<sup>k</sup>dd b3 wps.t</i>	who conveys the soul of she who burns,
l,382,b	(R)	<i>ir mr ns n hr.t-ib d<sup>s</sup>r. w=s</i>	which made the pain of the flame of she who is in her rage,
l,382,c	(R)	<i>w3w3.t wd.t s3m. wt ntr. w</i>	the fiery one who separates the hair locks of the gods.
l,382-384,d-a	(M)	<i>iw [dd].n n=i ib. w=tn ntr. w n pr(.t) m r=tn</i>	Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
l,384,b	(R)	<i>n ntt hpr.n is m-<sup>c</sup>i ir(.t) my r-dr</i>	because that which has truly come into being through me, the doing likewise of everything,
l,384,c	(L)	<i>hr pr.t rmn ntr pn šps</i>	because of that which came forth of the shoulder of this noble god,
l,385,a	(R)	<i>hpr ds=f</i>	who came to be by himself,
l,385,b	(L)	<i>iwt<sup>y</sup> wdb.n=f hr dd.n &lt;=f&gt;</i>	who has not gone back upon that which he has said.
l,385,c	(M)	<i>n-ntt ink is ir r-dr hft wd n=i</i>	Because I am truly the one who has done everything in accordance with that which is

1,385,d	(R)	<i>twr n=i rw.w</i>	commanded to me.
1,386,a	(R)	<i>snđ n=i h3(y).w k3r</i>	The lions show respect for me,
1,386,b	(M)	<i>wđ<sup>c</sup>.t(w) šnw.t h3.t k3r</i>	those who are around the shrine fear me,
			the courtiers who are around the shrine are
			judged.
1,386,c	(R)	<i>ir=sn n=i w3.t</i>	They made a road for me,
1,386,d	(M)	<i>m33.w=s n=i</i>	it is seen for me.
1,387,a	(L)	<i>ḳ(=i) pr=i r k3r hpr đs=f</i>	I enter and go forth to the shrine of the one
			who came into being (by) himself.
1,387,b	(R)	<i>šsp.n=i n.t tp=i</i>	I have taken the crown of LE upon me.
1,387,c	(M)	<i>h<sup>c</sup> đšr.t m33=s n.t</i>	The red crown rejoices while it sees the crown
			of LE.
1,388,a	(R)	<i>iw n.t m tp=i</i>	The crown of LE is on my head,
1,388,b	(K)	<i>iw đšr.t m tp ntr đs=f</i>	while the red crown is on the head of the god
			himself.
1,388,c	(M)	<i>h<sup>c</sup> n.t m3=s đšr.t</i>	The crown of LE rejoices when it sees the red
			crown.
1,389,a	(K)	<i>hrw=sn ntr.w hrw</i>	So say they, the gods of the voice.
1,389,b	(R)	<i>snsn ntr r ntr hpr m h<sup>c</sup>.w=f</i>	The god is friendly to the god who came to be
			from his flesh.
1,389,c	(N)	<i>n m3.n=sn sw</i>	They do not see him,
1,390,a	(M)	<i>ki.w n<sup>c</sup>w.w m hnw</i>	the acclamation of the n <sup>c</sup> w snakes is with
			the acclaim
1,390,b	(M)	<i>šnw.t h3.t k3r m s3-t3</i>	of the courtiers who are around the shrine in
			reverence.
1,390,c	(R)	<i>ir=sn n=i w3.t</i>	They will make a road for me,
1,391,a	(L)	<i>m3=sn wi pr=i m k3r</i>	when they see me while I go forth from the
			shrine,
1,391,b	(N)	<i>wđ<sup>c</sup>.n=i šnw.t h3.t &lt;k3r&gt;</i>	after I judged the courtiers who are around the
			shrine.
1,391,c	(K)	<i>wh<sup>c</sup>=i wh<sup>c</sup>=i</i>	I release who I should release,
1,392,a	(K)	<i>s<sup>c</sup>nh=i s<sup>c</sup>nh=i</i>	I nourished who I should nourish,
1,392,b	(K)	<i>dr=i nkn=i</i>	I remove my injury,
1,392,c	(N)	<i>wh<sup>c</sup>=i sdb.w=i</i>	I release my restraints.
1,392-393,d-a	(R)	<i>bw.t=i pw đšr.w</i>	Blood is my detestation.
1,393,b	(M)	<i>wn=i hn<sup>c</sup> nb <sup>c</sup>nh</i>	May I be together with the lord of life.
1,393-394,f-h	(X)	-	
1,393,c	(R)	<i>ink i<sup>c</sup>b n=f h<sup>h</sup>.w</i>	I am the one who unites the multitudes for him,
1,393,d	(L)	<i>ts=i n=f šnw.t</i>	while I tie the courtiers together for him.
1,393-394,e-a	(R)	<i>ink smn &lt;n&gt;=f h3(y).w k3r=f</i> <i>hft wđ n=i</i>	I am the one who makes those who are around
			his shrine firm for him, in accordance with that
			which was commanded to me.
1,398,d-e	(X)	-	
1,394,b	(R)	<i>iw km3.n=f n=i b3=i h3=i</i>	He has created my soul for me behind me,
1,394-395,c-a	(M)	<i>r rd<sup>i</sup>.t rh=i hr.t=i</i>	in order to cause that I know my state,
1,395,b	(R)	<i>ist<sup>i</sup> wi ht p.wt nb.(w)t</i>	while I am throughout the all the skies,

1,395,c	(K)	<i>sn=i t3.w nb.w</i>	while I pass all the lands.
1,395,d	(R)	<i>iri=i wd.t.n=f n=i</i>	I will do that which he had commanded to me.
1,395,e	(R)	<i>n ns.n b3=i</i>	My soul does not burn,
1,396,a	(N)	<i>hr h3.t=i</i>	because of my foulness.
1,396,b	(M)	<i>n s3w.t b3=i in ir.yw c.wt wsir</i>	My soul has not yet been guarded by the guardians of the limbs of Osiris.
1,396,c	(R)	<i>b3=k n=k shm=k n=k</i>	'You possess your soul, you possess your power.'
1,397,a	(R)	<i>i in hpr ds=f r=i</i>	which is said by the one who came to be by himself to me.
1,397,b	(K)	<i>&lt;n&gt; ndr &lt;b3 in&gt; bik.w n 3mm b3 in š3.w</i>	The soul will not be seized by falcons, the soul will not be grasped by pigs.
1,398,a	(M)	<i>h3c b3=i in 3kr</i>	My soul will be grasped by Aker,
1,398,b	(N)	<i>n s3(w).n.t(w) b3=i in hk3.(w)</i>	my soul is not guarded by magic.
1,398-399,c-a	(R)	<i>sw3 b3=i m gw.t hr=s</i>	May my soul pass in astonishment upon them,
1,399,b	(M)	<i>k=f r k3r šty.t</i>	while it enters into the shrine of the sanctuary of Sokar.
1,399,c	(K)	<i>it.t.n=f n=f hr=i</i>	That which it has taken for it is under me,
1,399,d	(X)	-	
1,400,a	(M)	<i>hpr.n=i hnt=f</i>	after I came to be in front of it,
1,400,b	(R)	<i>di=f shm=i m hft.yw=i</i>	while it places my power with my enemies.
1,400,c	(X)	-	
1,400-401,d-a	(M)	<i>whn=i hw.wt=sn</i>	I overthrow their mansions,
1,401,b	(R)	<i>dr.n=i n.tyw im s.wt=sn</i>	after I expelled those who are there of their Seats,
1,401,c	(M)	<i>sn=i sc.h.w=sn</i>	while I cut off their honours,
1,402,a	(M)	<i>hd=i hk3.w=sn</i>	while I destroy their magic,
1,402,b	(R)	<i>bhn=i &lt;3h&gt; w=sn</i>	while I cut off their power,
1,402-404,c-a	(X)	-	
1,404,b	(R)	<i>tm.t=sn sk3 wi</i>	they who will not exalt me,
1,404-405,c-a	(K)	<i>iw.ty sr.n=sn n=i r hny</i>	they who did not show me to the bark of acclamation.
1,405,b	(H)	<i>ink ntr sg irw</i>	I am the god who is silent of shape.
1,405,c	(X)	-	

Spell 252 follows

Amino-acid code

-R-NK--NNRR-MRNNNRKRNNNRNLRNRRKN-M-NIM-RRMRNLRNMNRRRLNRRNLRMRIRMK---NPRM----  
RNHRNKMLL-----RRRN--M-MMRRLKRRRKRMLRLMRMRMLMRKMKRNMMRLNKKKNRM-----  
RLR--RMRKRRNMRRKMNRMK-MR-MRMMR-----RKH-

Appendix 3.33.5. B3C

1,314,a	(X)	-	
1,314,b	(D)	<i>s3.t-hd-htp tn b3 šw ntr hpr ds=f</i>	This <i>s3.t-hd-htp</i> is the spirit of Shu, the god who came into being (by) himself.

l,314,c	(X)	-	
l,316,a	(L)	<i>ts.n s3.t-ḥd-ḥtp tn m ḥ<sup>c</sup>.w nṯr ḥpr ḏs=f</i>	This <i>s3.t-ḥd-ḥtp</i> has been knitted together from the body of the god who came into being (by) himself.
l,316,b	(N)	<i>s3.t-ḥd-ḥtp tn b3 šw</i>	This <i>s3.t-ḥd-ḥtp</i> is the spirit of Shu,
l,316,c	(R)	<i>ḥpr.n s3.t-ḥd-ḥtp tn m ḥ<sup>c</sup>.w n(.w) nṯr</i>	after this <i>s3.t-ḥd-ḥtp</i> came to be from the body of the god,
l,318,a	(R)	<i>sfg irw.w</i>	invisible of shapes,
l,318,b	(D)	<i>ts.n s3.t-ḥd-ḥtp tn m ḥ<sup>c</sup>.w n(.w) nṯr ḥpr ḏs=f</i>	after this <i>s3.t-ḥd-ḥtp</i> was knitted together from the body of the god who came into being (by) himself.
l,318,c	(D)	<i>s3.t-ḥd-ḥtp tn imy dr n nṯr ḥpr ḏs=f</i>	This <i>s3.t-ḥd-ḥtp</i> is the one who is in the side of god who came into being (by) himself.
l,320,a	(N)	<i>ḥpr.n s3.t-ḥd-ḥtp tn im=f</i>	after this <i>s3.t-ḥd-ḥtp</i> came into being with him.
l,320,b	(L)	<i>s3.t-ḥd-ḥtp tn &lt;s&gt; gr n=f p.t sidd n=f t3.wy</i>	This <i>s3.t-ḥd-ḥtp</i> is the one who silences the sky for him, who reduces the two lands to order for him.
l,320,c	(X)	-	
l,320-322,d-a	(N)	<i>s3.t-ḥd-ḥtp tn sr.t sw pr=f m 3ḥ.t</i>	This <i>s3.t-ḥd-ḥtp</i> is the one who foretells him when he goes forth from the horizon.
l,322,b	(N)	<i>dī s3t-ḥd-ḥtp tn nrw=f n ḏ<sup>c</sup>r.w rn=f</i>	while this <i>s3.t-ḥd-ḥtp</i> places the fear of him to whom searches for his name.
l,322,c	(D)	<i>s3.t-ḥd-ḥtp tn imy.t ḥḥ.w sdm.t mdw ḥḥ.w</i>	It is this <i>s3.t-ḥd-ḥtp</i> who is among the chaos gods, who hears the words of the chaos gods.
l,324,a	(D)	<i>s3.t-ḥd-ḥtp tn sbb mdw nṯr ḥpr ḏs=f n <sup>c</sup>s3.wt=f</i>	This <i>s3.t-ḥd-ḥtp</i> is the one who dispatches the words of the god who came into being (by) himself to his multitudes.
l,324,b	(K)	<i>s3.t-ḥd-ḥtp tn srr.t <sup>c</sup>pr.w wi3</i>	This <i>s3.t-ḥd-ḥtp</i> is the one who commands the crew of the bark,
l,324-326,c-a	(N)	<i>wsr.t(i) dnd.t(i) r psd.t nb.t</i>	she is more powerful an raging than any ennead.
l,326,b	(L)	<i>iw whm.n s3.t-ḥd-ḥtp tn mdw nṯr.w imy.w-b3ḥ ḥpr.w r-s3 s3.t-ḥd-ḥtp tn</i>	This <i>s3.t-ḥd-ḥtp</i> has repeated the words of the gods who are before and who will come to be after this <i>s3.t-ḥd-ḥtp</i> .
l,326-328,c-a	(N)	<i>nd=sn ḥpr.w n s3.t-ḥd-ḥtp tn m-<sup>c</sup> nnw</i>	They ask about the creation of this <i>s3.t-ḥd-ḥtp</i> from Noun,
l,328,b	(L)	<i>m33=sn wsr.w s3.t-ḥd-ḥtp tn m wi3 <sup>c</sup>3 skdd nṯr ḥpr ḏs=f</i>	while they see the power of this <i>s3.t-ḥd-ḥtp</i> in the great bark which the god who came into being (by) himself navigates.
l,330,a	(M)	<i><sup>c</sup>ḥ<sup>c</sup>.n s3.t-ḥd-ḥtp tn ḥms.n s3.t-ḥd-ḥtp tn m-m=sn</i>	This <i>s3.t-ḥd-ḥtp</i> has stood and this <i>s3.t-ḥd-ḥtp</i> has sat among them.
l,330,b	(L)	<i>dī s3.t-ḥd-ḥtp tn f3w=s ḥft ḥpr.w=s</i>	while this <i>s3.t-ḥd-ḥtp</i> gives her splendour in accordance with her nature.
l,330,c	(N)	<i>dd s3.t-ḥd-ḥtp tn gr psd.t</i>	when this <i>s3.t-ḥd-ḥtp</i> speaks, the ennead is silent,

l,332,a	(R)	<i>idy ntr.w</i>	the gods are censured.
l,332,b	(R)	<i>dd s3.t-hd-htp n=tn hpr.w=s ds=s</i>	<i>s3.t-hd-htp</i> says to you: Her creation is her own.
l,332,c	(I)	<i>m nd hpr.w n(.w) s3.t-hd-htp tn m-c nnw</i>	Do not question the creation of this <i>s3.t-hd-htp</i> from Noun.
l,334,a	(N)	<i>m3.n nnw s3.t-hd-htp tn hpr s3.t-hd-htp tn</i>	Noun saw this <i>s3.t-hd-htp</i> while this <i>s3.t-hd-htp</i> came into being.
l,334,b	(N)	<i>n rh=f bw hpr.n s3.t-hd-htp tn im</i>	He did not know the place in which this <i>s3.t-hd-htp</i> came to be,
l,334,c	(L)	<i>n m3.n=f hpr s3.t-hd-htp tn m hr=f</i>	He does not see the coming to be of this <i>s3.t-hd-htp</i> with his sight,
l,336,a	(K)	<i>hpr.n ts.n s3.t-hd-htp tn m h3.w n(.w) ntr c3 hpr ds=f</i>	This <i>s3.t-hd-htp</i> came to be and was knitted together even from the body of the great god who came into being (by) himself.
l,336,b	(X)	-	
l,336-338,c-a	(D)	<i>km3.n=f s3.t-hd-htp m ib=f iri.n=f s3.t-hd-htp m 3hw=f nf3.n=f s3.t-hd-htp tn m sr.t=f s3.t-hd-htp tn ntr nf3 irw</i>	He created this <i>s3.t-hd-htp</i> with his wish, he made this <i>s3.t-hd-htp</i> with his power, he exhaled this <i>s3.t-hd-htp</i> even from his nose. This <i>s3.t-hd-htp</i> is the god who is exhaled of shape,
l,338,b	(M)		
l,338,c	(D)		
l,338-340,d-a	(R)	<i>km3.n ntr pn šps hpr ds=f</i>	which this noble god who came to be (by) himself created,
l,340,b	(N)	<i>wp p.t m nfr=f</i>	who opened the sky with his beauty,
l,340,c	(R)	<i>dmd irw.w ntr.w</i>	who unites the shapes of the gods,
l,340,d	(N)	<i>iwti rh ntr.w skdd.w sw rn=f</i>	whose name the gods who navigate it do not know,
l,342,a	(R)	<i>šms.w hnmm.t</i>	whom the sun-folk serve.
l,342,b	(K)	<i>rd.n s3.t-hd-htp tn m rd.w=f hpr.n s3.t-hd-htp tn m c.wy=f(y)</i>	This <i>s3.t-hd-htp</i> grew at his feet, this <i>s3.t-hd-htp</i> came to be in his two arms.
l,342,c	(M)	<i>šw.n s3.t-hd-htp tn m c.wy=f m c.wt=f</i>	This <i>s3.t-hd-htp</i> has ascended from his arms, from his limbs.
l,344,a-b	(M)	<i>km3.n=f s3.t-hd-htp tn m ib=f ds=f ir.n=f s3.t-hd-htp tn m 3hw=f</i>	He created this <i>s3.t-hd-htp</i> with his wish himself, he made this <i>s3.t-hd-htp</i> with his power.
l,344,c	(N)	<i>n ms.n.t(w) s3.t-hd-htp tn is ms.yt</i>	This <i>s3.t-hd-htp</i> is not born, it is she who is born.
l,344-346,d-a	(D)	<i>ir.n.t(w) smw n s3.t-hd-htp tn m sh.t stt</i>	after a herbage was made for this <i>s3.t-hd-htp</i> in the field of Asia.
l,346,b	(D)	<i>s3.t-hd-htp tn iri p3k.w n=tn ntr.w</i>	This <i>s3.t-hd-htp</i> is the one who made the thin flat cakes for you, gods.
l,346-348,c-a	(N)	<i>s3.t-hd-htp tn hr(.y)-ib dbn=f n nb sh.wt w3d.wt m dw3.t</i>	This <i>s3.t-hd-htp</i> is the one in the midst of his circle for the lord of the green fields in the netherworld.
l,348,b	(K)	<i>i r-c-itm.w i nnw</i>	O Ra-Atoum, O Noun.
l,348,c	(N)	<i>s3.t-hd-htp tn shtp df3w</i>	This <i>s3.t-hd-htp</i> is the one who causes the

1,348,d	(R)	<i>sw3d h̄w n wsir</i>	provisions to be plentiful,
1,348-350,e-a	(M)	<i>sn̄d. w n=f imy. w k̄rr. wt=sn nnw</i>	who causes the food of Osiris to be fresh, Those who are in their caverns and in Noun will fear him.
1,350,b	(I)	<i>sh̄tp. n s3.t-h̄d-h̄tp tn df3w sw3d. n s3.t-h̄d-h̄tp tn h̄w n wsir</i>	This <i>s3.t-h̄d-h̄tp</i> has made the provisions plentiful, this <i>s3.t-h̄d-h̄tp</i> has caused the food of Osiris to be fresh.
1,350-352,c-a	(K)	<i>hr̄ hr̄p s3.t-h̄d-h̄tp tn m h̄c. w n(.w) n̄tr pn šps hr̄p ds=f</i>	Because this <i>s3.t-h̄d-h̄tp</i> comes to be from the flesh of this noble god who came to be (by) himself,
1,352,b	(M)	<i>wp p.t m nfr=f</i>	who opened the sky with his beauty,
1,352,c	(M)	<i>dmd̄ irw. w n̄tr nb</i>	who assembles the shapes of every god,
1,352,d	(R)	<i>nb m3c. t h̄tm pr c̄w3</i>	the lord of truth who locks the house of the robber,
1,354,a	(I)	<i>d̄i dmd̄ n=f irw. w n(.w) s3.t-h̄d-h̄tp tn</i>	who caused that the shapes of this <i>s3.t-h̄d-h̄tp</i> are assembled for him.
1,354,b	(M)	<i>s3.t-h̄d-h̄tp tn nf3 irw. w s3.t-h̄d-h̄tp tn nf3 irw. w</i>	This <i>s3.t-h̄d-h̄tp</i> is exhaled of shapes, this <i>s3.t-h̄d-h̄tp</i> is exhaled of shapes.
1,354,c	(K)	<i>n ms=f s3.t-h̄d-h̄tp tn m r(3)=f n iwr=f s3.t-h̄d-h̄tp tn m hf̄c=f</i>	He did not birth this <i>s3.t-h̄d-h̄tp</i> with his mouth, he did not conceive this <i>s3.t-h̄d-h̄tp</i> with his grasp
1,356,a	(K)	<i>nf3. n=f s3.t-h̄d-h̄tp tn m šr. t=f</i>	He has exhaled this <i>s3.t-h̄d-h̄tp</i> from his nose,
1,356,b	(H)	<i>ir. n=f s3.t-h̄d-h̄tp tn m-hr(.y)-ib nfr=f</i>	He made this <i>s3.t-h̄d-h̄tp</i> in the centre of his beauty,
1,356,c	(R)	<i>sh̄c̄ imy. w štz. w</i>	which those who are in mysteries acclaim,
1,356-358,d-a	(L)	<i>ist̄ sw wp=f p.t m nfr=f</i>	while he, he opens the sky with his beauty,
1,358,b	(R)	<i>s̄r p. wt nb(.wt) n n̄tr. w imy. w snš. w=sn</i>	who causes all the skies to come near for the gods who are in their gates,
1,357,e-g	(X)	-	
1,358,c	(D)	<i>ist̄ sn hr̄ m33 šsp=f</i>	while they are seeing his light.
1,358-360,d-a	(M)	<i>s3.t-h̄d-h̄tp tn n̄tr c̄3 nf3 irw. w h̄nt sh̄. wt=f w3d. wt</i>	This <i>s3.t-h̄d-h̄tp</i> is the great god, exhaled of shapes in front of his green fields.
1,360,b	(K)	<i>wd̄c̄-mdw m ih̄. wt imn. wt im. (w)t sis. t r̄c̄</i>	who judges the hidden matters that are in the six-weave linen of Ra.
1,360-362,c-a	(D)	<i>iw km3. n s3.t-h̄d-h̄tp tn b3=s h3 s3.t-h̄d-h̄tp tn</i>	This <i>s3.t-h̄d-h̄tp</i> created her soul behind this <i>s3.t-h̄d-h̄tp</i> ,
1,362,b	(R)	<i>r rd̄i. t rh=f rh. t n s3.t-h̄d-h̄tp tn</i>	in order to cause that he learns the knowledge for this <i>s3.t-h̄d-h̄tp</i> .
1,363,e	(R)	<i>ist̄ s3.t-h̄d-h̄tp tn h̄t̄ht p. wt nb. (w)t</i>	While this <i>s3.t-h̄d-h̄tp</i> is throughout all skies,
1,363,f	(R)	<i>sh̄n s3.t-h̄d-h̄tp tn t3. w nb. w</i>	this <i>s3.t-h̄d-h̄tp</i> will embrace all the lands,
1,363,g	(M)	<i>ir̄ s3.t-h̄d-h̄tp tn wd̄. t n=f</i>	this <i>s3.t-h̄d-h̄tp</i> will perform the decree for Him.
1,362,c	(N)	<i>n ns. n b3 n s3.t-h̄d-h̄tp tn hr̄ h3. t=s</i>	The soul of this <i>s3.t-h̄d-h̄tp</i> does not burn upon her corpse,
1,362,d	(D)	<i>n s3w. n. t(w) b3 n s3.t-h̄d-h̄tp tn</i>	the soul of this <i>s3.t-h̄d-h̄tp</i> is not guarded.

l,364,a	(N)	<i>in ir.yw<sup>c</sup>.wt wsir</i>	by the guardians of the rooms of Osiris.
l,364,b	(N)	<i>iw st s3.t-ḥd-ḥtp tn b3 n s3.t-ḥd-ḥtp tn st=f</i>	While this <i>s3.t-ḥd-ḥtp</i> begets, the soul of this <i>s3.t-ḥd-ḥtp</i> begets,
l,364-366,c-a	(D)	<i>stt b3 n s3.t-ḥd-ḥtp tn m rmt.w imy.w iw nrsr</i>	the soul of this <i>s3.t-ḥd-ḥtp</i> begets with the people who are in the island of fire.
l,366,b	(L)	<i>stt s3.t-ḥd-ḥtp ds=s m ntr.wt</i>	<i>s3.t-ḥd-ḥtp</i> herself begets with the goddesses.
l,366-368,c-a	(K)	<i>f33.t(w) n s3.t-ḥd-ḥtp tn nms=s</i>	Her royal head-cloth is raised even for this <i>s3.t-ḥd-ḥtp</i> ,
l,368-371,b-i	(X)	-	
l,370,b	(M)	<i>in imy irw=f f33 s3.t-ḥd-ḥtp tn s<sup>c</sup>h.w=s</i>	it is the one who is in his shape who raises this <i>s3.t-ḥd-ḥtp</i> and her honours.
l,370-372,c-a	(N)	<i>[n]hm.n s3.t-ḥd-ḥtp tn s<sup>c</sup>h.w n.w imy.w tph.wt=sn</i>	This <i>s3.t-ḥd-ḥtp</i> has taken the honours of those who are in their caverns away,
l,372,b	(N)	<i>n sdm.n s3.t-ḥd-ḥtp tn n hk3.w</i>	this <i>s3.t-ḥd-ḥtp</i> does not listen to magic,
l,372,c	(D)	<i>hpr tp(y)-<sup>c</sup>.wy=f</i>	coming into being before it.
l,372-374,d-a	(R)	<i>hbs s3.t-ḥd-ḥtp tn t3w n<sup>c</sup>nh</i>	The clothing of this <i>s3.t-ḥd-ḥtp</i> is the breath of life,
l,374,b	(R)	<i>pr.n=f h3 s3.t-ḥd-ḥtp tn m r n itm.w</i>	after it has gone forth behind this <i>s3.t-ḥd-ḥtp</i> from the mouth of Atoum.
l,374,c	(N)	<i>hpr.n s3.t-ḥd-ḥtp tn m ntr hpr ds=f</i>	This <i>s3.t-ḥd-ḥtp</i> came to be even from the god who came into being (by) himself,
l,375,e	(X)	-	
l,374,d	(N)	<i>w<sup>c</sup>.y i3w.w r ntr.w</i>	alone and older than the gods.
l,377,d	(X)	-	
l,376,a	(N)	<i>s3.t-ḥd-ḥtp tn dmd n=f k3w.w p.t</i>	This <i>s3.t-ḥd-ḥtp</i> is the one who unites the heights of the sky for him,
l,376,b	(N)	<i>s3.t-ḥd-ḥtp tn ini n=f 3hw=f</i>	This <i>s3.t-ḥd-ḥtp</i> is the one who brought his power for him,
l,376,c	(K)	<i>i<sup>c</sup>b.n=f h<sup>h</sup>f n k3=f di.w m s3 wnd.wt=f</i>	after he united his multitudes of his ka which were placed in the protection of his associates.
l,378,a	(N)	<i>hm.n s3.t-ḥd-ḥtp tn sd.t</i>	This <i>s3.t-ḥd-ḥtp</i> has extinguished the fire,
l,378,b	(I)	<i>skbb.n s3.t-ḥd-ḥtp tn wps.t</i>	this <i>s3.t-ḥd-ḥtp</i> has cooled she who burns,
l,378,c	(L)	<i>sgr.n s3.t-ḥd-ḥtp tn hr.t-ib dsr.w=s</i>	this <i>s3.t-ḥd-ḥtp</i> has silenced she who is in her wrath,
l,378-380,d-a	(R)	<i>w3w3.t wd<sup>c</sup>.t s3k.t ntr.w</i>	the fiery one who separates and gathers the gods together.
l,380,b	(N)	<i>s3.t-ḥd-ḥtp tn ir nb<sup>i</sup> ns sd.t</i>	This <i>s3.t-ḥd-ḥtp</i> is the one who made the flame which the fire burns,
l,380,c	(K)	<i>n t3 n h<sup>h</sup> n r=s r s3.t-ḥd-ḥtp tn</i>	because the heat of the blast of its mouth is against this <i>s3.t-ḥd-ḥtp</i> .
l,380-382,d-a	(L)	<i>s3.t-ḥd-ḥtp tn skdd b3 wps.t</i>	This <i>s3.t-ḥd-ḥtp</i> is the one who conveys the soul of she who burns,
l,382,b	(R)	<i>ir mr ns n hr.t-ib dsr.w=s</i>	which made the pain of the flame of she who is in her rage,
l,382-384,c-a	(X)	-	
l,384,b	(K)	<i>hr-ntt hpr.n is s3.t-ḥd-ḥtp tn</i>	because this <i>s3.t-ḥd-ḥtp</i> has truly come to be

1,384,c	(R)	<i>m<sup>c</sup> ir.t m<sup>i</sup>-kd hr pr.t m r n ntr pn šps</i>	through the doing of everything. because of that which came forth from the mouth of this noble god,
1,385,a	(R)	<i>hpr ds=f</i>	who came to be by himself,
1,385,b	(R)	<i>iwty wdb.n=f sw hr dd.t.n=f</i>	who did not turn it back upon that which he said,
1,385,c	(K)	<i>hr-ntt s3.t-hd-htp tn is ir r-dr=f hft wd=f</i>	because it is truly this <i>s3.t-hd-htp</i> who has done its entirety in accordance with that which he commands.
1,385,d	(M)	<i>rw twr n s3.t-hd-htp tn rw.w</i>	The lions will depart and show respect to this <i>s3.t-hd-htp</i> ,
1,386,a	(M)	<i>snđ n s3.t-hd-htp tn h3(y).w k3r</i>	those who are around the shrine fear this <i>s3.t-hd-htp</i> ,
1,386,b	(K)	<i>wđ<sup>c</sup>.n s3.t-hd-htp tn šnw.yt h3.t=s</i>	after this <i>s3.t-hd-htp</i> judged the courtiers who are around her.
1,386,c	(M)	<i>ir=sn w3.t n s3.t-hd-htp tn</i>	They made a road for this <i>s3.t-hd-htp</i> .
1,386,d	(X)	-	
1,387,a	(I)	<i>čk pr s3.t-hd-htp tn r k3r n ntr hpr ds=f</i>	This <i>s3.t-hd-htp</i> enters and goes forth to the shrine of the god who came into being (by) himself.
1,387,b	(N)	<i>šsp.n s3.t-hd-htp tn n.t=s tp=s</i>	This <i>s3.t-hd-htp</i> has taken her crown of LE upon her
1,387,c	(N)	<i>iw dšr.t m3n=s n.t</i>	The red crown will see the crown of LE
1,388,a	(K)	<i>iw n.t n.t s3.t-hd-htp tn tp=s</i>	the crown of LE of this <i>s3.t-hd-htp</i> is upon her,
1,388,b	(R)	<i>iw dšr.t m tp n ntr hpr ds=f</i>	while the red crown is on the head of the god who came to be by himself.
1,388,c	(R)	<i>h<sup>c</sup> n.t m3n=s dšr.t</i>	'The crown of LE rejoices when it sees the red crown.'
1,389,a	(L)	<i>hrw=sn ntr.w s[dm mdw.]w=sn nfr.w</i>	So say they, the gods who hear their beautiful words.
1,389,b	(K)	<i>snsn ntr hpr.n s3.t-hd-htp tn m h<sup>c</sup>.w=f</i>	The god is friendly after this <i>s3.t-hd-htp</i> came to be from his body.
1,389,c	(N)	<i>n m3.n=sn sw</i>	They do not see him,
1,390,a	(K)	<i>kl.n n=s n<sup>c</sup>w.w m hny</i>	the <i>n<sup>c</sup>w</i> snakes cried out for her in acclaim.
1,390,b	(X)	-	
1,390,c	(N)	<i>ir=sn w3.t n s3.t-hd-htp tn</i>	They will make a road for this <i>s3.t-hd-htp</i> ,
1,391,a	(I)	<i>m33=sn pr s3.t-hd-htp tn m k3r</i>	while they see that this <i>s3.t-hd-htp</i> goes forth from the shrine,
1,391,b	(M)	<i>wđ<sup>c</sup>.n s3.t-hd-htp tn šnw.t h3.t k3r</i>	after this <i>s3.t-hd-htp</i> judged the courtiers who are around the shrine.
1,391,c	(L)	<i>wh<sup>c</sup> s3.t-hd-htp tn wh<sup>c</sup>=s rele<sup>c</sup>se,</i>	this <i>s3.t-hd-htp</i> releases who she should
1,392,a	(L)	<i>s<sup>c</sup>nh s3.t-hd-htp tn s<sup>c</sup>nh=s</i>	this <i>s3.t-hd-htp</i> nourished who she should nourish,
1,392,b	(L)	<i>dr sdb n s3.t-hd-htp tn</i>	the restraint of this <i>s3.t-hd-htp</i> is removed.
1,392,c	(X)	-	

I,392-393,d-a	(N)	<i>bw.t=s pw dšr.w</i>	Blood is her detestation.
I,393,b	(K)	<i>wnn s3.t-ḥd-ḥtp tn ḥnꜥ nb ḥnh</i>	This <i>s3.t-ḥd-ḥtp</i> will be together with the lord of life.
I,393-394,f-h	(X)	-	
I,393,c	(N)	<i>s3.t-ḥd-ḥtp tn iꜥb n=f ḥḥ.w</i>	This <i>s3.t-ḥd-ḥtp</i> is the one who unites the multitudes for him,
I,393,d	(R)	<i>ts n=f šnw.t</i>	who ties the courtiers together for him.
I,393-394,e-a	(L)	<i>s3.t-ḥd-ḥtp tn smn n=f ḥ3(y).w k3r=f ḥft wḏ n s3.t-ḥd-ḥtp tn</i>	This <i>s3.t-ḥd-ḥtp</i> is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to this <i>s3.t-ḥd-ḥtp</i> .
I,398,d-e	(X)	-	
I,394,b	(K)	<i>iw km3.n=f n s3.t-ḥd-ḥtp tn ḥw b3 n s3.t-ḥd-ḥtp tn ḥ3=s</i>	He has created an authoritative utterance for this <i>s3.t-ḥd-ḥtp</i> , the soul this of <i>s3.t-ḥd-ḥtp</i> is behind her,
I,394-395,c-a	(N)	<i>r rdì.t rh=f rh.t.n s3.t-ḥd-ḥtp tn</i>	in order to cause that he knows that which this <i>s3.t-ḥd-ḥtp</i> has learned.
I,395,b	(L)	<i>išt s3.t-ḥd-ḥtp tn ḥt p.wt nb.(w)t</i>	while this <i>s3.t-ḥd-ḥtp</i> is throughout all the skies,
I,395,c	(L)	<i>ḥns s3.t-ḥd-ḥtp tn</i>	while this <i>s3.t-ḥd-ḥtp</i> travels.
I,395-405,d-c	(X)	-	
<i>Spell 165 follows</i>			

Amino-acid code

-D-LNRRDDNL-NNDDKLNLMNRRINNLK-DMDRNRNRKMMNDDNKNRMKMMRIMKKHRLR---  
DMKDRRRMNDNDLK-----MNNDRRN-N-NNKNILRNKLR--KRRRKMMKM-INNKRRLLKNK-NIMLLL-NK-----  
-NRL--KNLL-----

**Appendix 3.33.6. B1Bo**

I,314,a	(X)	-	
I,314,b	(M)	<i>ḏḥwty-nḥt pn b3 šw ḥpr ḏs=f</i>	This <i>ḏḥwty-nḥt</i> is the spirit of Shu, who came into being (by) himself.
I,314,c	(X)	-	
I,316,a	(I)	<i>ḥpr.n=f m ḥꜥ.w n(.w) ntr ḥpr ḏs=f</i>	He has come into being from the body of the god who came into being (by) himself.
I,316,b	(L)	<i>ḏḥwty-nḥt pn b3 šw ḥpr ḏs=f</i>	This <i>ḏḥwty-nḥt</i> is the spirit of Shu, who came into being (by) himself,
I,316,c	(M)	<i>ḥpr.n=f m ḥꜥ.w n(.w) ntr</i>	after he came to be from the body of the god,
I,318,a	(N)	<i>sfg irw</i>	invisible of shape,
I,318,b	(D)	<i>ts.n ḏḥwty-nḥt pn m ḥꜥ.w n(.w) ntr ḥpr ḏs=f</i>	after this <i>ḏḥwty-nḥt</i> was knitted together from the body of the god who came into being (by) himself.
I,318,c	(D)	<i>ḏḥwty-nḥt pn imy ḏr n ntr ḥpr ḏs=f</i>	This <i>ḏḥwty-nḥt</i> is the one who is in the side of god who came into being (by) himself,
I,320,a	(M)	<i>ḥpr.n=f im=f</i>	after he came into being with him.

l,320,b	(I)	<i>in dhwtj-nht pn sgr n=f p.t sidd n=f t3</i>	it is this <i>dhwtj-nht</i> who silences the sky for him, who reduces the land to order for him.
l,320,c	(X)	-	
l,320-322,d-a	(K)	<i>in dhwtj-nht pn sr sw pr=f m 3h.t</i>	It is this <i>dhwtj-nht</i> who foretells when he will go forth from the horizon.
l,322,b	(K)	<i>di=f nrw=f n dcr.w rn=f</i>	while he places the fear of him to whom searches for his name.
l,322,c	(C)	<i>dhwtj-nht imy hh.w sdm mdw hh.w</i>	It is <i>dhwtj-nht</i> who is among the chaos gods, who hears the words of the chaos gods.
l,324,a	(M)	<i>in dhwtj-nht pn sbb mdw hpr ds=f n sc3.wt=f</i>	It is this <i>dhwtj-nht</i> , who dispatches the words of the one who came into being (by) himself to his multitudes.
l,324,b	(L)	<i>in dhwtj-nht pn srr pr.w wisz=f</i>	It is this DHwtj-nx.t who commands the crew of his bark,
l,324-326,c-a	(N)	<i>wsr(.w) dnd(.w) r psd.t nb.t</i>	he is more powerful an raging than any ennead.
l,326,b	(N)	<i>iw whm.n dhwtj-nht pn mdw ntr.w imy.w-b3h hpr.w r-s3=f</i>	This <i>dhwtj-nht</i> has repeated the words of the gods who are before and who will come to be after him.
l,326-328,c-a	(N)	<i>nd=sn hpr.w nw dhwtj-nht pn m-c nnw</i>	They ask about the creation of this DHwtj-nx.t from Noun.
l,328,b	(I)	<i>m33=sn wsr.w dhwtj-nht pn m wisz c3 skdd.w hpr ds=f</i>	while they see the power of this <i>dhwtj-nht</i> in the great bark which the one who came into being (by) himself navigates.
l,330,a	(K)	<i>hms.n dhwtj-nht pn m-m=sn hc.n=f m-m=sn</i>	This <i>dhwtj-nht</i> has sat among them, he has stood among them,
l,330,b	(I)	<i>di=f f3w=f hft hpr.w</i>	while he gives his splendour in accordance with (ones) nature.
l,330,c	(L)	<i>dd=f gr psd.t</i>	When he speaks, the ennead is silent,
l,332,a	(R)	<i>idy ntr.w</i>	the gods are censured.
l,332,b	(N)	<i>dd=i n=tn hpr.w=i ds=i</i>	'I say to you: My creation is my own.
l,332,c	(H)	<i>m nd hpr.w r-c m-c nnw</i>	Do not question the creation of Re from Noun.
l,334,a	(R)	<i>m3.n wi nnw hpr.ki</i>	Noun saw me while I came into being.
l,334,b	(R)	<i>n rh=f bw hpr.n=i im</i>	He did not know the place in which I came to be.
l,334,c	(I)	<i>n m3.n=f hpr=i m hr=f w-c.ki</i>	He does not see my coming to be with his sight, while I am unique.'
l,336,a	(D)	<i>hpr.n dhwtj-nht pn m hc.w n(.w) ntr hpr ds=f</i>	This <i>dhwtj-nht</i> came to be from the body of the god who came into being (by) himself.
l,336,b	(M)	<i>ts.n dhwtj-nht pn m hc.w n(.w) ntr hpr ds=f</i>	This <i>dhwtj-nht</i> was knitted together from the body of the god who came into being (by) himself.
l,336-338,c-a	(K)	<i>km3.n=f dhwtj-nht pn m ib=f iri.n=f sw m 3hw=f</i>	He created this <i>dhwtj-nht</i> with his wish, he made him with his power
l,338,b	(K)	<i>nf3.n=f sw m sr.t=f</i>	He exhaled him even from his nose.
l,338,c	(D)	<i>dhwtj-nht pn ntr nf3 irw</i>	This <i>dhwtj-nht</i> is the god who is exhaled of

1,338-340,d-a	(R)	<i>kmz.n ntr pn šps hpr ds=f</i>	shape, which this noble god who came to be (by) himself created,
1,340,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
1,340,c	(X)	-	
1,340,d	(N)	<i>iwty rh ntr.w skdd.w sw rn=f</i>	whose name the gods who navigate it do not know,
1,342,a	(R)	<i>šms.w hnmn.t</i>	whom the sun-folk serve.
1,342,b	(L)	<i>rd.n dhwtj-nht pn m rd.wy=f</i> <i>hpr.n dhwtj-nht pn m ʕ.wy=f(y)</i>	This <i>dhwtj-nht</i> grew at his two feet, this <i>dhwtj-nht</i> came to be in his two arms.
1,342,c	(K)	<i>šw.n dhwtj-nht pn m ʕ.wt=f</i>	This <i>dhwtj-nht</i> has ascended from his limbs.
1,344,a-b	(K)	<i>kmz.n=f dhwtj-nht pn m</i> <i>hr-ib=f ds=f ir.n=f sw m šhw=f</i>	He created this <i>dhwtj-nht</i> in his middle himself, he made him with his power.
1,344,c	(I)	<i>n ms.n.t(w) is dhwtj-nht pn</i> <i>ms.yt</i>	This <i>dhwtj-nht</i> is not born, it is she who was born,
1,344-346,d-a	(K)	<i>ir.n.t(w) n=f smw m šh.t stt</i>	after a herbage was made for him in the fields of Asia.
1,346,b	(C)	<i>in dhwtj-nht pn ir pzk.w n=tn</i> <i>ntr.w</i>	It is this <i>dhwtj-nht</i> who made the thin flat cakes for you, gods.
1,346-348,c-a	(D)	<i>dhwtj-nht pn hr(y)-ib dbn=f nb</i> <i>šh.w.t wzd(.w)t m dwz.t</i>	This <i>dhwtj-nht</i> is the one in the midst of his circle, the lord of the green fields in the Netherworld.
1,348,b	(R)	<i>i itm.w i nnw</i>	O Atoum, O Noun.
1,348,c	(M)	<i>in dhwtj-nht pn shtp dfzw</i>	It is this <i>dhwtj-nht</i> who caused the provision to be plentiful,
1,348,d	(R)	<i>swzd hw n wsir</i>	who caused the food of Osiris to be fresh.
1,348-350,e-a	(R)	<i>snd.w n=f imy.w krr.wt=sn</i>	Those who are in their caverns will fear him.
1,350,b	(H)	<i>swzd.n dhwtj-nht pn hw n</i> <i>wsir shtp.n=f dfzw</i>	This <i>dhwtj-nht</i> has caused the food of Osiris to be fresh, he has made the provisions plentiful.
1,350-352,c-a	(L)	<i>hr hpr=f m hʕ.w n(.w) ntr pn</i> <i>šps hpr ds=f</i>	Because he comes to be from the flesh of this noble god who came to be (by) himself,
1,352,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
1,352,c	(N)	<i>dmd irw ntr</i>	who assembles the shape of the god,
1,352,d	(R)	<i>nb mʕ.t htm pr ʕwz</i>	the lord of truth who locks the house of the robber,
1,354,a	(H)	<i>di dmd n=f irw n dhwtj-nht p[n]</i>	who caused that the shape of this <i>dhwtj-nht</i> is assembled for him.
1,354,b	(K)	<i>nfz irw pw dhwtj-nht pn</i>	Exhaled of shape is this <i>dhwtj-nht</i> .
1,354,c	(L)	<i>n ms=f dhwtj-nht pn m r(ʕ)=f</i> <i>n iwr=f dhwtj-nht pn</i>	He did not birth this <i>dhwtj-nht</i> with his mouth, he did not conceive this <i>dhwtj-nht</i>
1,356,a	(L)	<i>m šr.t=f</i>	with his nose.
1,356,b	(K)	<i>ir.n=f sw m-hr(.y)-ib nfr=f</i>	He made him in the centre of his beauty,
1,356,c	(R)	<i>shʕ imy.w štz.w</i>	which those who are in mysteries acclaim,
1,356-358,d-a	(N)	<i>sk sw wpš=f p.t m nfr=f</i>	while he, he illuminates the sky with his beauty,
1,358,b	(R)	<i>sʕr p.wt nb(.wt) n ntr.w imy.w</i> <i>snš.w=sn</i>	who causes all the skies to come near for the gods who are in their gates,

l,357,e-g	(X)	-	
l,358,c	(M)	<i>hr m33 dhwtj-nht pn sšp=f</i>	because this <i>dhwtj-nht</i> sees his light.
l,358-360,d-a	(K)	<i>ntr ʕ3 pw dhwtj-nht pn hnt sh.wt=f w3d(.w)t</i>	This <i>dhwtj-nht</i> is the great god in front of his green fields,
l,360,b	(L)	<i>wdʕ-mdw m ih.t imn.t im.t sis rʕ</i>	who judges the hidden matter in the six-weave linen of Ra.
l,360-362,c-a	(C)	<i>iw km3.n dhwtj-nht pn b3=f h3=f</i>	This <i>dhwtj-nht</i> created his soul behind him.
l,362,b	(M)	<i>r rdi.t rh=f rh.t n=sn</i>	in order to cause that he learns the knowledge for them.
l,363,e	(R)	<i>st dhwtj-nht pn htht p.wt nb.(w)t</i>	While this <i>dhwtj-nht</i> is throughout all skies,
l,363,f	(M)	<i>shn=f t3.w nb(.w)</i>	he will embrace all the lands.
l,363,g	(K)	<i>ir dhwtj-nht pn dd.t n=f wd.t n=f</i>	this <i>dhwtj-nht</i> will perform that which was said for him and the decree for him.
l,362,c	(N)	<i>n ns.n b3 n dhwtj-nht pn hr h3.t=f</i>	The soul of this <i>dhwtj-nht</i> does not burn upon his corpse,
l,362,d	(D)	<i>n s3w[.n].t b3 n dhwtj-nht pn</i>	the soul of this <i>dhwtj-nht</i> is not guarded,
l,364,a	(R)	<i>in ir.yw ʕ.wt wsir</i>	by the guardians of the limbs of Osiris.
l,364,b	(K)	<i>iw dhwtj-nht pn st=f</i>	while this <i>dhwtj-nht</i> , he begets,
l,364-366,c-a	(D)	<i>stt b3 n dhwtj-nht pn m rmt.w imy.w iw nsrsr</i>	the soul of this <i>dhwtj-nht</i> begets with the people who are in the island of fire.
l,366,b	(N)	<i>stt dhwtj-nht pn ds=f m ntr.wt</i>	This <i>dhwtj-nht</i> himself begets with the goddesses.
l,366-368,c-a	(R)	<i>f33 dhwtj-nht pn nms=f tp=f</i>	This <i>dhwtj-nht</i> raises his royal head-cloth even upon him.
l,368,b	(I)	<i>ip=f nms=f n imy tph.t=f</i>	He allots his royal head-cloth even to the one who is in his cavern,
l,368-370,c-a	(I)	<i>in imy tph.t=f f33 nms dhwtj-nht pn</i>	it is the one who is in his cavern who raises the royal head-cloth of this <i>dhwtj-nht</i> .
l,371,d-i	(X)	-	
l,370,b	(K)	<i>in imy irw=f f33 sʕh.w=f</i>	it is the one who is in his shape who raises his honours.
l,370-372,c-a	(N)	<i>nhm.n dhwtj-nht pn sʕh.w n.w imy.w tph.wt=sn</i>	This <i>dhwtj-nht</i> has taken the honours of those who are in their caverns away,
l,372,b	(N)	<i>n sdm.n dhwtj-nht pn n hk3.w</i>	This <i>dhwtj-nht</i> does not listen to magic,
l,372,c	(M)	<i>hpr.n=f tp(y)-ʕ(.wy)=f</i>	he has come into being before it.
l,372-374,d-a	(R)	<i>hbs dhwtj-nht pn t3w n ʕnh</i>	The clothing of this <i>dhwtj-nht</i> is the breath of life,
l,374,b	(R)	<i>pr.n=f h3 dhwtj-nht pn m r n itm.w</i>	after it has gone forth behind this <i>dhwtj-nht</i> from the mouth of Atoum.
l,374,c	(N)	<i>hpr.n dhwtj-nht p[n] m ntr hpr ds=f</i>	This <i>dhwtj-nht</i> came to be even from the god who came into being (by) himself,
l,375,e	(X)	-	
l,374,d	(N)	<i>wʕ.y i3w.w r ntr</i>	alone and older than the god.

l,377,d	(X)	-	
l,376,a	(K)	<i>in dhwtj-nht pn dmd n=f k3w.w p.t</i>	It is this <i>dhwtj-nht</i> who unites the heights of the sky for him,
l,376,b	(K)	<i>inn n=f 3hw=f</i>	who brings his power for him,
l,376,c	(R)	<i>i'b.n=f hh=f n k3 di.w m s3 wnd.wt=f</i>	after he united his multitudes of ka which were placed in the protection of his associates.
l,378,a	(N)	<i>hm.n dhwtj-nht pn sd.t</i>	This <i>dhwtj-nht</i> has extinguished the fire,
l,378,b	(R)	<i>skbb wps.t</i>	who cools she who burns,
l,378,c	(I)	<i>sgr.n=f hr.t-ib d3r.w=s</i>	he has silenced she who is in her wrath,
l,378-380,d-a	(N)	<i>w3w3.t wd3.t s3m.t ntr.w</i>	the fiery one who separates the hair lock of the gods.
l,380,b	(K)	<i>in dhwtj-nht pn ir nbi ns.n sd.t</i>	it is this <i>dhwtj-nht</i> who made the flame which the fire burns,
l,380,c	(L)	<i>n t3 n ht n r=s r=f</i>	the heat of the blast of its mouth is not against him.
l,380-382,d-a	(I)	<i>in dhwtj-nht pn skdd b3 wps.t</i>	It is this <i>dhwtj-nht</i> that conveys the soul of she who burns,
l,382,b	(R)	<i>ir mr ns n hr.t-ib d3r.w=s</i>	which made the pain of the flame of she who is in her rage,
l,382,c	(N)	<i>w3w3.t wd3.t s3m.t ntr.w</i>	the fiery one who separates the hair lock of the gods.
l,382-384,d-a	(K)	<i>iw dd.n n=f h3.tyw=tn ntr.w n pr.t m r=tn</i>	Your hearts have spoken to him, gods, without (anything) going forth from your mouth,
l,384,b	(L)	<i>hr-ntt hpr.n=f is m -c ir.t mi-ka</i>	because he has truly come to be through the doing of everything,
l,384,c	(R)	<i>hr pr.t m r n ntr pn 3ps</i>	because of that which came forth from the mouth of this noble god,
l,385,a	(R)	<i>hpr ds=f</i>	who came to be by himself,
l,385,b	(R)	<i>iwtj wdb.n=f sw hr dd.t.n=f</i>	who did not turn it back upon that which he said,
l,385,c	(L)	<i>n-ntt in is dhwtj-nht pn wsir r-dr hft wd=f</i>	because truly this <i>dhwtj-nht</i> is the entirety of Osiris in accordance with that which he commands.
l,385,d	(K)	<i>rw twr n=f b3.w</i>	The souls depart and show respect for him,
l,386,a	(K)	<i>snq n=f h3(y).w k3r</i>	those who are around the shrine fear him,
l,386,b	(L)	<i>wd3.n=f 3nw.t h3.t=f</i>	after he has judged the courtiers who are around him.
l,386,c	(K)	<i>ir.n=s n=f w3.t n dhwtj-nht pn</i>	She has made a road for him, for this <i>dhwtj-nht</i> .
l,386,d	(X)	-	
l,387,a	(H)	<i>k=f pr=f r k3r r-gs ntr hpr ds=f</i>	He enters and goes forth to the shrine in the presence of the god who came into being (by) himself.
l,387,b	(N)	<i>3sp.n dhwtj-nht pn [n].t=f tp=f</i>	This <i>dhwtj-nht</i> has taken his crown of LE upon him.
l,387,c	(N)	<i>iw d3r.t m3n=s n.t</i>	The red crown will see the crown of LE,
l,388,a	(L)	<i>iw n.t tp dhwtj-nht</i>	the crown of LE is upon <i>dhwtj-nht</i> ,

l,388,b	(R)	<i>iw dšr.t m tp n ntr hpr ds=f</i>	while the red crown is on the head of the god who came to be by himself.
l,388,c	(R)	<i>h<sup>c</sup> n.t mzn=s dšr.t</i>	'The crown of LE rejoices when it sees the red crown.'
l,389,a	(R)	<i>hrw=sn ntr.w sdm.w</i>	So say they, the gods who hear.
l,389,b	(L)	<i>snsn ntr r ntr hpr.n dhwti-nht pn m h<sup>c</sup>.w=f</i>	The god is friendly to the god after this <i>dhwti-nht</i> came to be from his body.
l,389,c	(N)	<i>n m3.n=sn sw</i>	They do not see him,
l,390,a	(L)	<i>ki.n n<sup>c</sup>w.w n dhwti-nht pn m hny</i>	the <i>n<sup>c</sup>w</i> snakes cried out for this <i>dhwti-nht</i> in acclaim.
l,390,b	(X)	-	
l,390,c	(N)	<i>ir=sn w3.t n dhwti-nht pn</i>	They will make a road for this <i>dhwti-nht</i> ,
l,391,a	(H)	<i>m33=sn prr=f m k3r</i>	while they see that he goes forth from the shrine,
l,391,b	(K)	<i>wd<sup>c</sup>.n=f šnw.t h3.t k3r</i>	after he judged the courtiers who are around the shrine.
l,391,c	(I)	<i>wh<sup>c</sup>=f wh<sup>c</sup>.y=f</i>	He releases who he should release,
l,392,a	(I)	<i>s<sup>c</sup>nh=f s<sup>c</sup>nh.y=f</i>	he nourished who he should nourish,
l,392,b	(I)	<i>dr=f sdb=f</i>	he removed his restraint.
l,392,c	(X)	-	
l,392-393,d-a	(N)	<i>bw.t=f pw dšr.w</i>	Blood is his detestation.
l,393,b	(L)	<i>wnn=f hn<sup>c</sup> nb <sup>c</sup>nh</i>	He will be with the lord of life.
l,393-394,f-h	(X)	-	
l,393,c	(M)	<i>in dhwti-nht pn i<sup>c</sup>b n=f hh.w</i>	It is this <i>dhwti-nht</i> who unites the multitudes for him,
l,393,d	(I)	<i>ts n=f šnw.t</i>	who ties the courtiers together for him.
l,393-394,e-a	(I)	<i>ntf smn n=f h3(y).w k3r=f hft wd=f n dhwti-nht pn</i>	He is the one who makes those who are around his shrine firm for him, in accordance with that which he commands to this <i>dhwti-nht</i> .
l,398,d-e	(X)	-	
l,394,b	(L)	<i>iw km3.n=f n=f hw b3 n dhwti-nht pn h3=f</i>	He has created an authoritative utterance for him, the soul of this <i>dhwti-nht</i> is behind him,
l,394-395,c-a	(N)	<i>r rdi.t rh=f rh.t.n dhwti-nht pn</i>	in order to cause that he knows that which this <i>dhwti-nht</i> has learned.
l,395,b	(I)	<i>sk sw ht p.wt nb(.wt)</i>	while he is throughout all the skies,
l,395,c	(I)	<i>hns=f t3.w nb(.w)</i>	while he travels all the lands,
l,395,d	(K)	<i>iri wd.t=f n dhwti-nht pn</i>	who did that which he commands to this <i>dhwti-nht</i> .
l,395,e	(K)	<i>n ns.n=f b3 n dhwti-nht pn</i>	It does not burn, the soul of this <i>dhwti-nht</i> ,
l,396,a	(R)	<i>hr h3.t=f</i>	because of its foulness.
l,396,b	(K)	<i>n s3w.n.t(w) b3 n dhwti-nht pn in ir.yw <sup>c</sup>.wt wsir</i>	The soul of this <i>dhwti-nht</i> is not guarded by the guardians of the limbs of Osiris,
l,396,c	(K)	<i>b3 &lt; =k &gt; šhm=k n=k 3h=k n=k</i>	'You possess your soul and your power, you possess your spirit.'
l,397,a	(M)	<i>i in hpr ds=f r dhwti-nht pn</i>	which is said by the one who came to be by

			himself to this <i>ḏḥwty-nḥt</i> .
1,397,b	(L)	<i>n ndr.tw b3 n ḏḥwty-nḥt pn in bik.w n 3mm.n.t(w) b3=f in š3.w</i>	The soul of this <i>ḏḥwty-nḥt</i> will not be seized by falcons, his soul is not grasped by pigs.
1,398,a	(K)	<i>n ḥf<sup>c</sup> b3=f in 3kr.w</i>	His soul will not be grasped by the earth gods,
1,398,b	(M)	<i>n s3w.n.t(w) b3=f in ḥk3.w šnw.t r<sup>c</sup></i>	his soul is not guarded by the magic of the courtiers of Re.
1,398-399,c-a	(L)	<i>tm.y sw3 b3 n ḏḥwty-nḥt pn m sgw(.t) ḥr=s</i>	The soul of this <i>ḏḥwty-nḥt</i> will not pass in astonishment upon it,
1,399,b	(K)	<i>ḳ=f pr=f r k3r</i>	while it enters and while it goes forth towards the shrine,
1,399,c	(L)	<i>it.n=f r<sup>c</sup> n itm.w</i>	after it has taken Re because of Atoum,
1,399,d	(X)	-	
1,400,a	(K)	<i>n ḥpr nṯr ḥnt=f</i>	because the god comes to be while he travels south,
1,400,b	(K)	<i>di=f šm ḏḥwty-nḥt m ḥft.yw=f imy.w p.t t3</i>	while it places the power of <i>ḏḥwty-nḥt</i> with his enemies who are in the sky and land.
1,400,c	(M)	<i>iw ḏḥwty-nḥt pn dr=f sn m is.w=n</i>	This <i>ḏḥwty-nḥt</i> drives them from their tombs.
1,400-401,d-a	(K)	<i>iw whn.n=f s[n] m ḥw.wt=sn</i>	He has thrown them down from their mansions,
1,401,b	(M)	<i>dr=f sn ḥr s.wt=sn</i>	while he expels them, who are upon their seats,
1,401,c	(K)	<i>sswn=f n.tyw im ḥr ns.wt=sn</i>	while he destroys those who are there upon their thrones,
1,402,a	(K)	<i>ḥd=f ḥk3.w=sn</i>	while he destroys their magic,
1,402,b	(M)	<i>bḥn=f 3ḥw=sn</i>	while he cuts of their power,
1,402,c	(M)	<i>bḥn=f s<sup>c</sup>ḥ.w=sn</i>	while he cuts of their honours.
1,402,d	(M)	<i>sip=f sn n d.t n sn</i>	He allots them even to an eternity of suffering,
1,402-403,e-a	(M)	<i>mī wd.t.n ḥpr ds=f ir.t r ḥft.yw nw ḏḥwty-nḥt pn</i>	according to that which the one who came to be by himself commanded which should be done to the enemies of this <i>ḏḥwty-nḥt</i> ,
1,403,b	(K)	<i>m ḥḥ.w m mwt.w im.yw p.t im.yw t3</i>	with the living, with the dead, who are in the sky, who are in the land,
1,403-404,c-a	(M)	<i>si3tw.t=sn sm.w nw ḏḥwty-nḥt pn m šḥ.wt=f</i>	they who damaged the plants of this <i>ḏḥwty-nḥt</i> in his fields,
1,404,b	(M)	<i>tm.t=sn sk3.w sw</i>	they who will not exalt him,
1,404-405,c-a	(L)	<i>iw.ty sr.n=sn n=f w3.t r hny</i>	they who did not show him the road to the bark of acclamation.
1,405,b	(K)	<i>ḏḥwty-nḥt pn nṯr sfg irw</i>	This <i>ḏḥwty-nḥt</i> is the god who is hidden of shape.
1,405,c	(M)	<i>iw ḏḥwty-nḥt pn m-dr i3ḥ.w</i>	This <i>ḏḥwty-nḥt</i> is with the sunshine god.
Spell 76 follows			

Amino-acid code

-M-ILMNDDMI-KKCM LN NN I K I L R N H R R I D M K K D R R -N R L K K I K C D R M R R H L R N R H K L L K R N R ---  
 M K L C M R M K N D R K D N R I I -----K N N M R R N -N -K K R N R I N K L I R N K L R R R L K K L K -H N N L R R R L N L -N H K I I I -N L -----  
 M I I --L N I I K R K K M L K M L K L -K K M K M K K M M M M K M M L K M

Appendix 3.33.7.

B1C

I,314,a	(X)	-	
I,314,b	(K)	<i>spi b3 šw ntr hpr ds=f</i>	<i>spi</i> is the spirit of Shu, the god who came into being (by) himself.
I,314,c	(X)	-	
I,316,a	(N)	<i>hpr &lt; .n=i &gt; ts.n=i m ḥ.w ntr hpr ds=f</i>	after I came to be and was knitted together from the body of the god who came into being (by) himself.
I,316,b	(I)	<i>spi b3 šw</i>	<i>spi</i> is the spirit of Shu,
I,316,c	(N)	<i>hpr m ḥ.w ntr</i>	who came to be from the body of the god,
I,318,a	(N)	<i>sfg irw</i>	invisible of shape,
I,318,b	(C)	<i>ts.n=i m ḥ.w ntr hpr ds=f</i>	after I was knitted together from the body of the god who came into being (by) himself.
I,318,c	(K)	<i>spi dr n ntr hpr ds=f</i>	<i>spi</i> is the side of the god who came into being (by) himself,
I,320,a	(R)	<i>hpr.n=i im=f</i>	after I came into being with him.
I,320,b	(H)	<i>spi gr.w=f p.t idd.w=f t3</i>	<i>spi</i> is his silence of the sky, his beating of the land.
I,320,c	(X)	-	
I,320-322,d-a	(L)	<i>spi sr sw pr=f m 3h.t</i>	<i>spi</i> is the one who foretells him when he goes forth from the horizon,
I,322,b	(D)	<i>di=i s3w.w=f r ḍr.w rn=f</i>	while I place his guardians against whom searches for his name.
I,322,c	(C)	<i>spi imy ḥh.w sdm mdw ḥh.w</i>	It is <i>spi</i> who is among the chaos gods, who hears the words of the chaos gods.
I,324,a	(K)	<i>spi sbb mdw ntr hpr ds=f n š3.wt=f</i>	<i>spi</i> is the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,324,b	(I)	<i>spi sr ʿpr.w wi3=f</i>	<i>spi</i> is the one who commanded the crew of his bark,
I,324-326,c-a	(K)	<i>wsr dnd spi nb psd.t nb(.t)</i>	powerful and raging is <i>spi</i> , lord of the entire enead.
I,326,b	(R)	<i>iw wḥm.n=i mdw ntr.w imy.w-b3ḥ ḥpr.w r-s3=i</i>	I have repeated the words of the gods who are before and who will come into being after me.
I,326-328,c-a	(D)	<i>nd=sn ḥpr.w=i</i>	They ask about my creation,
I,328,b	(D)	<i>m33=sn wsr.w=i m wi3 ʿ3 skdd ntr ḥpr ds=f</i>	while they see my power in the great bark which the god who came into being (by) himself navigates.
I,330,a	(D)	<i>ḥr.n=i ḥms.n=i m-m=sn</i>	I have stood and I have sat among them.
I,330,b	(D)	<i>di=i nf3w ḥft ḥpr.w=i</i>	I give splendour in accordance with my nature.

I,330,c	(D)	Dd=i gr psD.t	When I speak, the ennead is silent,
I,332,a	(R)	idy nTr.w	the gods are censured.
I,332,b	(N)	Dd=i n=Tn xpr.w=i Ds=i	I say to you: My creation is my own,
I,332,c	(N)	nD=i xpr.w=i m nnw	while I question my creation from Noun.
I,334,a	(M)	mA wi nnw xpr.kwi	Noun saw me while I came into being.
I,334,b	(R)	n rx=f bw xpr.n=i im	He did not know the place in which I came to be.
I,334,c	(N)	n mA=f xpr.n=i m Hr=f	He did not see after I came to be in his sight.
I,336,a	(C)	xpr<.n=i> Ts.n=i m Ha.w nTr aA xpr Ds=f	I came to be and was knitted together from the body of the great god who came into being (by) himself.
I,336,b	(X)	-	
I,336-338,c-a	(R)	qmA.n=f wi m ib=f iri.n=f wi m Axw=f	He created me with his wish, he made me with his power.
I,338,b	(R)	nfA.n=f wi m Sr.t=f	He exhaled me even from his nose.
I,338,c	(M)	spi nfA irw	<i>spi</i> is the one exhaled of shape,
I,338-340,d-a	(R)	qmA.n nTr pn Sps xpr Ds=f	which this noble god who came to be (by) himself created,
I,340,b	(R)	wpS p.t m nfr=f	who illuminated the sky with his beauty,
I,340,c	(R)	dmD irw.w nTr.w	who unites the shapes of the gods,
I,340,d	(N)	iwty rx nTr.w sqdd.w sw rn=f	whose name the gods who navigate it do not know,
I,342,a	(R)	Sms.w Hnmm.t	whom the sun-folk serve.
I,342,b	(R)	rd.n=i m rd.wy=f(y) xpr.n=i m a.wy=f(y)	I have grown at his two feet, I came to be in his two arms.
I,342,c	(R)	Sw.n=i m a.wt=f	I have ascended from his limbs.
I,344,a-b	(N)	qmA.n=f wi m ib=f Ds=f ir.n=f wi m Axw=f	He created me with his wish himself, he made me with his power,
I,344,c	(D)	n ms.n.t(w)=i is n ms.yt	before I am even born, before (I) was born.
I,344-346,d-a	(R)	ir.n.t(w) n=i smw m sx.wt sTt	A herbage was made for me in the fields of Asia.
I,346,b	(K)	spi iri pAq.w n=Tn nTr.w	<i>spi</i> is the one who made the thin flat cakes for you, gods.
I,346-348,c-a	(K)	spi Hr(y)-ib dbn=f n nb sx.wt wAD.wt m dwA.t	<i>spi</i> is the one in the midst of his circle for the lord of the green fields in the Netherworld.
I,348,b	(R)	i itm.w i nnw	O Atoum, O Noun.
I,348,c	(K)	spi sHtp DfAw	<i>spi</i> is the one who causes the provisions to be plentiful,
I,348,d	(R)	swAD Hw n wsir	who causes the food of Osiris to be fresh.
I,348-350,e-a	(N)	snD.w n=f imy.w nnw qrr.wt=sn	Those who are in Noun and in their caverns will fear him.
I,350,b	(R)	sHtp.n=i swAd.n=i Hw n wsir	I have caused the food of Osiris to be plentiful and fresh,
I,350-352,c-a	(D)	xpr.n=i m Ha.w nTr pn Sps xpr Ds=f	after I came to be from the flesh of the this noble god who came to be (by) himself,
I,352,b	(R)	wpS p.t m nfr=f	who illuminated the sky with his beauty,
I,352,c	(D)	dmD irw.w nTr.w nb(.w)	who assembles the shapes of all the gods,

l,352,d	(R)	nb mAa.t xtm pr awA	the lord of truth, who locks the house of the robber,
l,354,a	(G)	dmD n=f irw.w	while the shapes are assembled for him.
l,354,b	(L)	spi nfA irw.w	<i>spi</i> is exhaled of shapes.
l,354,c	(R)	n ms=f wi m r(A)=f n iwr=f wi m xfa=f	He did not birth me with his mouth, he did not conceive me with his grasp.
l,356,a	(R)	nfA.n=f wi m Sr.t=f	He has exhaled me from his nose,
l,356,b	(R)	ir.n=f wi m-Hr(.y)-ib nfr=f	he made me in the centre of his beauty,
l,356,c	(L)	sna HH.w imy.w StA.w	which the chaos gods who are in mysteries rejoice,
l,356-358,d-a	(N)	sk sw wpS=f p.t m nfr=f	while he, he illuminates the sky with his beauty,
l,358,b	(N)	sar p.t nb(.t) n nTrw imy.w snS.w=sn	who causes every sky to come near for the gods who are in their gates,
l,357,e-g	(X)	-	
l,358,c	(C)	isk sn Hr mAA sSp=f	while they are seeing his light.
l,358-360,d-a	(L)	spi nTr nn nfA irw.w xnt sx.wt=f wAD.w(t)	<i>spi</i> is this god, who is exhaled of shapes in front of his green fields,
l,360,b	(N)	wDa-mdw m x.wt imn.(w)t im.(w)t sis ra	who judges the hidden matters that are in the six-weave linen of Ra.
l,360-362,c-a	(R)	iw qmA.n=i bA=i HA=i	I created my soul behind me,
l,362,b	(N)	r rdi.t rx=f rx.t n=i	in order to cause that he learns the knowledge for me.
l,363,e	(M)	isT wi xtxt p.wt nb(.wt)	While I am throughout all the skies,
l,363,f	(N)	sxn=i tA.w nb(.w)	I will embrace all the lands.
l,363,g	(R)	ir=i wD.t n=f	I will perform the decree for him.
l,362,c	(D)	n ns.n bA=i Hr XA.t=i	My soul does not burn on my corpse,
l,362,d	(N)	n sAw.t bA=i	my soul has not yet been guarded,
l,364,a	(I)	in ir.yw a.wt nw(.t) wsir	by the guardians of the rooms of Osiris.
l,364,b	(D)	iw sT bA=i sT=f	My soul begets, he begets,
l,364-366,c-a	(R)	sTT bA=i m rmT.w imy.w iw nsrsr	my soul begets even with the people who are in the island of fire.
l,366,b	(R)	sTT=i Ds=i m nTr.wt	I myself beget with the goddesses.
l,366-368,c-a	(N)	fAA.t(w) n=i nms=i tp=i	My royal head-cloth is raised even for me upon me,
l,368,b	(R)	ip=i nms imy TpH.t=f	I allot the royal head-cloth of the one who is in his cavern.
l,368-370,c-a	(R)	in imy TpHt=f fAA n=i nms=i	It is the one who is in his cavern who raises my royal head-cloth for me.
l,371,d-i	(X)	-	
l,370,b	(N)	in imy irw=f fAA saH.w=i	It is the one who is in his shape who raises my honours.
l,370-372,c-a	(D)	nHm.n=i saH.w=i n(.w) imy.w TpH.wt=sn	I have taken my honours of those who are in their caverns away,
l,372,b	(R)	n sDm.n=i n HkA.w	I do not listen to magic,
l,372,c	(D)	xpr tp(y)-a.wy=f	coming into being before it.

1,372-374,d-a	(N)	<i>ḥbs=i t3w n ʕnh</i>	My clothing is the breath of life,
1,374,b	(N)	<i>pr.n=f ḥ3=i m r n itm.w</i>	after it has gone forth behind me from the mouth of Atoum.
1,374,c	(D)	<i>ḥpr.n=i m ntr ḥpr ds=f</i>	I came to be even from the god who came into being (by) himself,
1,375,e	(X)	-	
1,374,d	(N)	<i>wʕ.y i3w.w r ntr.w</i>	alone and older than the gods.
1,377,d	(X)	-	
1,376,a	(L)	<i>spi dmd n=f k3w.w p.t</i>	<i>spi</i> is the one who unites the heights of the sky for him,
1,376,b	(L)	<i>spi inl n=f 3ḥw=f</i>	<i>spi</i> is the one who brought his power for him.
1,376,c	(R)	<i>iʕb.n=f ḥḥ=f n k3 di.y m s3 wnd.wt=f</i>	after he united his multitudes of ka which were placed in the protection of his associates.
1,378,a	(R)	<i>ʕhm.n=i sd.t</i>	I have extinguished the fire,
1,378,b	(N)	<i>skb[b].n=i [w]ps.t</i>	I have cooled she who burns,
1,378,c	(R)	<i>sgr.n=i ḥr.t-ib dšr.w=s</i>	I have silenced she who is in her wrath,
1,378-380,d-a	(R)	<i>w3w3.t wdʕ.t s3k.t ntr.w</i>	the fiery one who separates and gathers the gods together.
1,380,b	(L)	<i>spi ir nbi ns.n sd.t</i>	<i>spi</i> made the flame which the fire burned,
1,380,c	(N)	<i>n t3 n hh [n r=sn] r=i</i>	the heat of the blast of their mouth is not against me.
1,380-382,d-a	(H)	<i>spi skdd wps.t</i>	<i>spi</i> is the one who conveys she who burns,
1,382,b	(R)	<i>ir mr ns n ḥr.t-ib dšr.w=s</i>	which made the pain of the flame of she who is in her rage,
1,382,c	(N)	<i>w3w3.t wdʕ.t s3m.t ntr.w</i>	the fiery one who separates the hair lock of the gods.
1,382-384,d-a	(R)	<i>iw dd.n n=i ḥ3.tyw=tn ntr.w n pr.t m r=tn</i>	Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
1,384,b	(N)	<i>ḥr-ntt ḥpr.n=i is m-ʕ ir(.t) mi-ḳd</i>	because I have truly come to be through the doing of everything.
1,384,c	(R)	<i>ḥr pr.t m r n ntr pn špsi</i>	because of that which came forth from the mouth of this noble god,
1,385,a	(R)	<i>ḥpr ds=f</i>	who came to be by himself,
1,385,b	(N)	<i>iwti wdb.n=f sw ḥr dd.t.n=f m r=f</i>	who did not turn it back upon that which he said with his mouth,
1,385,c	(I)	<i>ntt spi is wsir dr=f ḥft wdʕ=f</i>	because <i>spi</i> is Osiris (to) his limits, in accordance with that which he commands.
1,385,d	(N)	<i>rw.n=i twr.n=i</i>	I was departed, I was shown respect for,
1,386,a	(L)	<i>dr iyì n=i ḥ3(y).w k3r</i>	because those who are around the shrine come to me,
1,386,b	(N)	<i>wdʕ=i šnw.t ḥ3.t=i</i>	while I judge the courtiers who are around me.
1,386,c	(L)	<i>ir=sn n=i</i>	They made for me.
1,386,d	(X)	-	
1,387,a	(G)	<i>ʕḳ=i r k3r pr=i r k3r r-gs ntr</i>	I enter into the shrine, I go forth from the shrine

		<i>hpr ds=f</i>	in the presence of the god who came into being (by) himself.
1,387,b	(R)	<i>šsp.n=i n.t tp=i</i>	I have taken the crown of LE upon me.
1,387,c	(N)	<i>iw dšr.t mzn=s n.t</i>	The red crown will see the crown of LE.
1,388,a	(N)	<i>iw n.t=i tp=i</i>	My crown of LE is upon me,
1,388,b	(R)	<i>iw dšr.t m tp n ntr hpr ds=f</i>	while the red crown is on the head of the god who came to be by himself.
1,388,c	(R)	<i>hc n.t mzn=s dšr.t</i>	'The crown of LE rejoices when it sees the red crown.'
1,389,a	(N)	<i>hrw=sn ntr.w sdm mdw=sn</i>	So say they, the god(s) who hears their words.
1,389,b	(N)	<i>snsn ntr r ntr hpr.n=i m hc.w=f</i>	The god is friendly to the god after I came to be from his body,
1,389,c	(X)	-	
1,390,a	(R)	<i>ki.n n=i nc.w.w m hny</i>	the nc.w snakes cried out for me in acclaim.
1,390,b	(X)	-	
1,390,c	(R)	<i>ir=sn n=i w3.t</i>	They will make a road for me,
1,391,a	(R)	<i>pr=i m3=i s.t m k3r</i>	while I go forth and I see them in the shrine,
1,391,b	(N)	<i>wdc.n=i šnw.t h3.t k3r</i>	after I judged the courtiers who are around the shrine.
1,391,c	(R)	<i>whc=i whc.y=i</i>	I release who I should release,
1,392,a	(R)	<i>snc=ih snc.y=i</i>	I nourished who I should nourish,
1,392,b	(R)	<i>dr=i sdb=i</i>	I remove my restraint.
1,392,c	(X)	-	
1,392-393,d-a	(R)	<i>bw.t=i pw dšr.w</i>	Blood is my detestation.
1,393,b	(R)	<i>wnn=i hnc nb cnh</i>	I will be together with the lord of life,
1,393-394,f-h	(X)	-	
1,393,c	(K)	<i>spi icb n=f hh.w</i>	spi is the one who unites the multitudes for him,
1,393,d	(R)	<i>ts n=f šnw.t</i>	who ties the courtiers together for him.
1,393-394,e-a	(H)	<i>spi smn n=f h3(y).w k3r=f hft wd n=i</i>	spi is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.
1,398,d-e	(X)	-	
1,394,b	(N)	<i>km3.n=f n=i hw b3=i h3=i</i>	He has created an authoritative utterance even for me, my soul is behind me,
1,394-395,c-a	(R)	<i>r rdi.t rh=f rh.t.n=i</i>	in order to cause that he knows that which I have learned.
1,395,b	(R)	<i>isk wi ht p.wt nb(.wt)</i>	while I am throughout all the skies,
1,395,c	(R)	<i>hns=i t3.w nb(.w)</i>	while I travel all the lands.
1,395,d	(N)	<i>iri=i wd.t=f n=i</i>	I will do that which he commands to me.
1,395,e	(N)	<i>n ns.n=f b3=i</i>	It does not burn, my soul,
1,396,a	(N)	<i>hr h3.t=i</i>	because of my foulness.
1,396,b	(R)	<i>n s3w.n.t(w) b3=i in ir.yw c.wt wsir</i>	My soul is not guarded by the guardians of the limbs of Osiris.

1,396,c	(L)	<i>b3=k n=k shm=k n=k h3.t=k n=k</i>	'You possess your soul, you possess your power, you possess your foulness.'
1,397,a	(R)	<i>i in hpr ds=f r=i</i>	which is said by the one who came to be by himself to me.
1,397,b	(I)	<i>n ndr.tw b3=i in hk3.w n šnw.t r<sup>c</sup> tm.y sw3 b3=i m sgr.wt n ndr.tw b3=i in bik.w n 3m.n.tw b3=i in š3.w</i>	My soul will not be grasped by the magic of the courtiers of Re, my soul will not pass in silence, my soul will not be seized by falcons, my soul is not grasped by pigs.
1,398,a	(R)	<i>n hf<sup>c</sup> b3=i in 3kr.w</i>	My soul will not be grasped by the earth gods,
1,398,b	(D)	<i>n s3(w).n.tw b3=i in hk3w n šnw.t r<sup>c</sup></i>	my soul is not guarded by the magic of the courtiers of Re.
1,398-399,c-a	(N)	<i>tm.y sw3 b3=i m sgw.t hr=sn</i>	My soul will not pass in astonishment upon them,
1,399,b	(L)	<i>ḥk=f r k3r pr.n=f r k3r šty.t=k r k3r</i>	while it enters into the shrine, after it went forth away from the shrine of your sanctuary of Sokar, towards the shrine.
1,399,c	(I)	<i>it.t.n=f hr.t=i n(.t) 3kr.w n(.w) itm.w</i>	That which it has taken are my possessions of the earth gods of Atoum,
1,399,d	(X)	-	
1,400,a	(R)	<i>n hpr.n=i hnt=f</i>	because I came to be in front of it,
1,400,b	(N)	<i>di=f shm=i m hft.yw=i imy.w p.t t3</i>	while it places my power with my enemies who are in the sky and land.
1,400,c	(N)	<i>iw=i r dr sn m is.w=sn</i>	I will drive them from their tombs.
1,400-401,d-a	(R)	<i>iw whn.n=i sn m hw.wt=sn</i>	I have thrown them down from their mansions,
1,401,b	(N)	<i>dr=i sn im hr s.wt=sn</i>	while I expel them there upon their seats,
1,401,c	(N)	<i>sswn=i n.tyw im hr ns.wt=sn</i>	while I destroy those who are there upon their thrones,
1,402,a	(R)	<i>hd=i k3.w=sn</i>	while I destroy their essences,
1,402,b	(R)	<i>bhn=i 3hw=sn</i>	while I cut of their power,
1,402,c	(K)	<i>bhn=i sḥ.w=sn</i>	while I cut of their honours.
1,402,d	(N)	<i>ip=i sn n d.t n(.t) swn</i>	I allot them even to an eternity of suffering,
1,402-403,e-a	(R)	<i>mi wd.t.n hpr ds=f ir.t r hft.yw=i</i>	according to that which the one who came to be by himself commanded which should be done to my enemies,
1,403,b	(L)	<i>m ḥw.w m mwt.w im.yw p.t t3</i>	with the living, with the dead, who are in the sky and land,
1,403-404,c-a	(K)	<i>si3tw=sn imy.w sm.w=i m sh.t=i</i>	they who damage those which are in my plants, in my field,
1,404,b	(R)	<i>tm.t=sn sk3.w wi</i>	they who will not exalt me,
1,404-405,c-a	(R)	<i>iw.ty sr.n=sn n=i w3.t r hny</i>	they who did not show me the road to the bark of acclamation.
1,405,b	(L)	<i>spi ntr sfg irw.w</i>	<i>spi</i> is the god who is hidden of shapes.
1,405,c	(R)	<i>iw=i m-dr izh.w</i>	I am with the sunshine god.

Spell 76 follows

Amino-acid code

-K-NINNCKRH-LDCKIKRDDDDDRNMRNC-RRMRRRNRNRDRDRGLRRRLNN---  
 CLNRNMNRDNIDRRNR-----NDRDNND-N-LLRRNRRLNHRNRNRNRNINLNL-GRNNRRNN-R-RRNRNR-RR-----  
 -KRH--RRRNNRRLRIRDNLI-RNNRNRNRKNRKLKRLR

Appendix 3.33.8.

B2L

I,314,a	(X)	-	
I,314,b	(L)	<i>ink šw ntr hpr ds=f</i>	I am Shu, the god who came into being (by) himself,
I,314,c	(X)	-	
I,316,a	(N)	<i>hpr &lt;.n=i&gt; ts.n=i m h<sup>c</sup>.w ntr hpr ds=f</i>	after I came to be and was knitted together from the body of the god who came into being (by) himself.
I,316,b	(H)	<i>ink b3 šw</i>	I am the spirit of Shu,
I,316,c	(N)	<i>hpr m h<sup>c</sup>.w ntr</i>	who came to be from the body of the god,
I,318,a	(R)	<i>sfg irw.w</i>	invisible of shapes,
I,318,b	(C)	<i>ts.n=i m h<sup>c</sup>.w ntr hpr ds=f</i>	after I was knitted together from the body of the god who came into being (by) himself.
I,318,c	(L)	<i>ink dr n ntr hpr ds=f</i>	I am the side of the god who came into being (by) himself,
I,320,a	(R)	<i>hpr.n=i im=f</i>	after I came into being with him.
I,320,b	(G)	<i>ink gr(.w) &lt;=f&gt; p.t idd.w=f t3</i>	I am his silence of the sky, his beating of the land.
I,320,c	(X)	-	
I,320-322,d-a	(R)	<i>ink sr sw pr=f m 3h.t</i>	I am the one who foretells him when he goes forth from the horizon,
I,322,b	(I)	<i>di=i s3w=f n d<sup>c</sup>r.w rn=f</i>	while I place his protection against whom searches for his name.
I,322,c	(R)	<i>ink imy h<sup>h</sup>.w sdm mdw h<sup>h</sup>.w</i>	I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,324,a	(R)	<i>ink sbb mdw ntr hpr ds=f n 3š3.wt=f</i>	I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,324,b	(N)	<i>ink sr 3pr.w wi3=f</i>	I am the one who commands the crew of his bark,
I,324-326,c-a	(L)	<i>wsr dnd ink nb psd.t nb(.t)</i>	powerful and raging. I am the lord of the entire enead.
I,326,b	(R)	<i>iw whm.n=i mdw ntr.w imy.w-b3h hpr.w r-s3=i</i>	I have repeated the words of the gods who are before and who will come into being after me.
I,326-328,c-a	(D)	<i>nd=sn hpr.w=i</i>	They ask about my creation,
I,328,b	(D)	<i>m33=sn wsr.w=i m wi3 3 skdd ntr hpr ds=f</i>	while they see my power in the great bark which the god who came into being (by) himself navigates.
I,330,a	(D)	<i>3h<sup>c</sup> &lt;.n=i&gt; hms.n=i m-m=sn</i>	I have stood and I have sat among them,
I,330,b	(D)	<i>di=i nf3w hft hpr.w=i</i>	while I give splendour in accordance with my

1,330,c	(D)	<i>ḏḏ=i gr psḏ.t</i>	nature.
1,332,a	(R)	<i>idy ntr.w</i>	When I speak, the ennead is silent, the gods are censured.
1,332,b	(N)	<i>ḏḏ=i n=tn hpr.w=i ḏs=i</i>	I say to you: My creation is my own,
1,332,c	(N)	<i>nd=i hpr.w=i m nnw</i>	while I question my creation from Noun.
1,334,a	(R)	<i>mz.n wi nnw hpr.ki</i>	Noun saw me while I came into being.
1,334,b	(R)	<i>n rh=f bw hpr.n=i im</i>	He did not know the place in which I came to be,
1,334,c	(N)	<i>n mz=f hpr.n=i m hr=f</i>	He did not see after I came to be in his sight.
1,336,a	(C)	<i>hpr &lt;.n=i&gt; ts.n=i m hḥ.w ntr ḥ hpr ḏs=f</i>	I came to be and was knitted together from the body of the great god who came into being (by) himself.
1,336,b	(X)	-	
1,336-338,c-a	(R)	<i>kmz=f wi m ib=f iri.n=f wi m zhw=f</i>	He creates me even as his wish, after he has made me with his power.
1,338,b	(R)	<i>nfz.n=f wi m šr.t=f</i>	He exhaled me even from his nose.
1,338,c	(R)	<i>ink nfz irw</i>	I am the one who is exhaled of shape,
1,338-340,d-a	(R)	<i>kmz.n ntr pn šps hpr ḏs=f</i>	which this noble god who came to be (by) himself created,
1,340,b	(N)	<i>wp p.t m nfr=f</i>	who opened the sky with his beauty,
1,340,c	(R)	<i>dmd irw.w ntr.w</i>	who unites the shapes of the gods,
1,340,d	(N)	<i>iwty rh ntr.w skdd.w sw rn=f</i>	whose name the gods who navigate it do not know,
1,342,a	(R)	<i>šms.w hnmm.t</i>	whom the sun-folk serve.
1,342,b	(R)	<i>rd.n=i m rd.wy=f(y) hpr.n=i m ḥ.wy=f(y)</i>	I have grown at his two feet, I came to be in his two arms.
1,342,c	(R)	<i>šw.n=i m ḥ.wt=f</i>	I have ascended from his limbs.
1,344,a-b	(N)	<i>kmz.n=f wi m ib=f ḏs=f ir.n=f wi m zhw=f</i>	He created me with his wish himself, he made me with his power,
1,344,c	(D)	<i>n ms.n.t(w)=i is n ms.yt</i>	before I am even born, before (I) was born.
1,344-346,d-a	(N)	<i>ir.tw n=i smw m sh.t stt</i>	A herbage is made for me in the fields of Asia.
1,346,b	(L)	<i>ink iri pzk.w n=tn ntr.w</i>	I am the one who made the thin flat cakes for you, gods.
1,346-348,c-a	(R)	<i>ink hr(y)-ib dbn=f nb sh.(w)t wzd.wt m dwz.t</i>	I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
1,348,b	(N)	<i>i itm.w nnw</i>	O Atoum and Noun.
1,348,c	(R)	<i>ink shtp ḏfzw</i>	I am the one who causes the provisions to be plentiful,
1,348,d	(R)	<i>swzd hw n wsir</i>	who causes the food of Osiris to be fresh.
1,348-350,e-a	(N)	<i>snd n=f imy.w nnw krr.wt=sn</i>	Those who are in Noun and in their caverns will fear him.
1,350,b	(R)	<i>shtp &lt;.n=i&gt; swzd.n=i ḏfzw hw n wsir</i>	I have caused the provisions and the food of Osiris to be plentiful and fresh,
1,350-352,c-a	(D)	<i>hpr.n=i m hḥ.w ntr pn šps hpr ḏs=f</i>	after I came to be from the flesh of the this noble god who came to be (by) himself,
1,352,b	(K)	<i>wp zh.t m nfr=f</i>	who opened the horizon with his beauty,

l,352,c	(C)	<i>dmḏ irw ntr nb</i>	who assembles the shape of every god,
l,352,d	(R)	<i>nb m3<sup>c</sup>.t ḥtm pr ʿw3</i>	the lord of truth who locks the house of the robber,
l,354,a	(E)	<i>dī dmḏ n=f irw.w=i</i>	who caused that my shapes are assembled for him.
l,354,b	(D)	<i>ink nf3 irw.w</i>	I am exhaled of shapes.
l,354,c	(R)	<i>n ms=f wī m r(3)=f &lt;n&gt; iwr=f wī &lt;m&gt; ḥf<sup>c</sup> &lt;f&gt;</i>	He did not birth me with his mouth, he did not conceive me with his grasp.
l,356,a	(R)	<i>nf3.n=f wī m šr.t=f</i>	He has exhaled me from his nose,
l,356,b	(L)	<i>ir.n=f m-ḥr(.y)-ib nfr=f</i>	which he made in the centre of his beauty,
l,356,c	(N)	<i>sn<sup>c</sup> imy.w št3.w</i>	which those who are in mysteries rejoice,
l,356-358,d-a	(D)	<i>sk sw wp=f p.t m nfr=f</i>	while he, he opens the sky with his beauty,
l,358,b	(N)	<i>s<sup>c</sup>r p.t nb n ntr.w imy.w snš.w=sn</i>	who causes the sky of the lord of the gods who are in their gates to come near,
l,357,e-g	(X)	-	
l,358,c	(C)	<i>sk sn ḥr m33 sšp=f</i>	while they are seeing his light.
l,358-360,d-a	(I)	<i>ink nn ntr n=f irw ḥnt.y šḥ.wt=f w3ḏ.w(t)</i>	I am this god for him, the shape which is in front of his green fields,
l,360,b	(N)	<i>wḏ<sup>c</sup>-mdw m ḥ.wt imn.(w)t im.(w)t sis.t r<sup>c</sup></i>	who judges the hidden matters that are in the six-weave linen of Ra.
l,360-362,c-a	(R)	<i>iw km3.n=i b3=i ḥ3=i</i>	I created my soul behind me,
l,362,b	(N)	<i>r rdi.t rh=f rh.t n=i</i>	in order to cause that he learns the knowledge for me.
l,363,e	(N)	<i>st=i ḥtḥt p.wt nb(.wt)</i>	While I am throughout all the skies,
l,363,f	(N)	<i>shn=i t3.w nb(.w)</i>	I will embrace all the lands,
l,363,g	(R)	<i>ir=i wḏ.t n=f</i>	I will perform the decree for him.
l,362,c	(M)	<i>n ns b3=i ḥr ḥ3.t=i</i>	My soul did not burn upon my corpse,
l,362,d	(R)	<i>n s3w.n.tw b3=i</i>	my soul is not guarded,
l,364,a	(M)	<i>in ir.y ʿ.wt wsir</i>	by the guard of the rooms of Osiris.
l,364,b	(D)	<i>iw st b3=i st=f</i>	My soul begets, he begets,
l,364-366,c-a	(R)	<i>stt b3=i m rmt.w imy.w iw nsrsr</i>	my soul begets even with the people who are in the island of fire.
l,366,b	(R)	<i>stt=i ds=i m ntr.wt</i>	I myself beget with the goddesses.
l,366-368,c-a	(N)	<i>f33.t(w) n=i nms=i tp=i</i>	My royal head-cloth is raised even for me upon me.
l,368,b	(R)	<i>ip=i nms imy tph.t=f</i>	I allot the royal head-cloth of the one who is in his cavern.
l,368-370,c-a	(H)	<i>in imy tph.t=f f33 n=i nms=f</i>	It is the one who is in his cavern who raises his royal head-cloth for me.
l,371,d-i	(X)	-	
l,370,b	(N)	<i>in imy irw=f f33 s<sup>c</sup>ḥ.w=i</i>	It is the one who is in his shape who raises my honours.
l,370-372,c-a	(C)	<i>nḥm.n=i s<sup>c</sup>ḥ.w n.w imy.w tph.wt=sn</i>	I have taken the honours of those who are in their caverns away,
l,372,b	(R)	<i>n sdm.n=i n ḥk3.w</i>	I do not listen to magic,

1,372,c	(K)	<i>hpr tp(y)-<sup>c</sup>.wy</i>	coming into being before.
1,372-374,d-a	(N)	<i>hbs=i t3w n cnh</i>	My clothing is the breath of life,
1,374,b	(N)	<i>pr.n=f h3=i m r n itm.w</i>	after it has gone forth behind me from the mouth of Atoum.
1,374,c	(D)	<i>hpr.n=i m ntr hpr ds=f</i>	I came to be even from the god who came into being (by) himself,
1,375,e	(X)	-	
1,374,d	(K)	<i>w<sup>c</sup>.y sms.w r ntr.w</i>	alone and older than the gods.
1,377,d	(X)	-	
1,376,a	(I)	<i>ink dmd=f k33.w p.t</i>	I am the one who he unites with the heights of the sky.
1,376,b	(R)	<i>ink ini n=f 3hw=f</i>	I am the one who brought his power for him,
1,376,c	(R)	<i>i<sup>c</sup>b.n=f h1=f n k3 di.w m s3 wnd.wt=f</i>	after he united his multitudes of ka which were placed in the protection of his associates.
1,378,a	(R)	<i>hm.n=i sd.t</i>	I have extinguished the fire,
1,378,b	(N)	<i>skbb.n=i wps.t</i>	I have cooled she who burns,
1,378,c	(R)	<i>sgr.n=i hr.t-ib d3r.w=s</i>	I have silenced she who is in her wrath,
1,378-380,d-a	(R)	<i>w3w3.t wd<sup>c</sup>.t s3k.t ntr.w</i>	the fiery one who separates and gathers the gods together.
1,380,b	(I)	<i>ink ir nbi ns sd.t</i>	I am the one who made the flame which the fire burns,
1,380,c	(N)	<i>n t3 n hh n r=sn r=i</i>	the heat of the blast of their mouth is not against me.
1,380-382,d-a	(G)	<i>ink skdd wps.t</i>	I am the one who conveys she who burns,
1,382,b	(R)	<i>ir mr ns n hr.t-ib d3r.w=s</i>	which made the pain of the flame of she who is in her rage,
1,382,c	(N)	<i>w3w3.t wd.t s3m.t ntr.w</i>	the fiery one who separates the hair lock of the gods.
1,382-384,d-a	(R)	<i>iw dd.n n=i h3.tyw=tn ntr.w n pr.t m r=tn</i>	Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
1,384,b	(N)	<i>hr-ntt hpr.n=i is m<sup>c</sup> ir(.t) mi-kd</i>	because I have truly come to be through the doing of everything,
1,384,c	(R)	<i>hr pr.t m r n ntr pn 3ps</i>	because of that which came forth from the mouth of this noble god,
1,385,a	(R)	<i>hpr ds=f</i>	who came to be by himself,
1,385,b	(N)	<i>iwti wdb.n=f sw hr dd.t.n=f m r=f</i>	who did not turn it back upon that which he said with his mouth,
1,385,c	(H)	<i>ntt ink is ir dr=f hft wd=f</i>	because I am the one who has done its entirety in accordance with that which he commands.
1,385,d	(N)	<i>rw(.n=i) twr.n=i</i>	I was departed, I was shown respect for,
1,386,a	(N)	<i>dr snq n=i h3(y).w k3r</i>	because those who are around the shrine fear me,
1,386,b	(N)	<i>wd<sup>c</sup>=i 3nw.t h3.t=i</i>	while I judge the courtiers who are around me.
1,386,c	(R)	<i>ir=sn n=i w3.t</i>	They made a road for me.

1,386,d	(X)	-	
1,387,a	(R)	<i>ḳi=ī pr=ī r k3r r-gs nṯr ḥpr ds=f</i>	I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.
1,387,b	(R)	<i>šsp.n=ī n.t tp=ī</i>	I have taken the crown of LE upon me.
1,387,c	(N)	<i>īw dšr.t m3n=s n.t</i>	The red crown will see the crown of LE.
1,388,a	(I)	<i>īw n.t tp=ī</i>	The crown of LE is upon me.
1,388,b	(R)	<i>īw dšr.t m tp n nṯr ḥpr ds=f</i>	The red crown is on the head of the god who came to be by himself.
1,388,c	(R)	<i>ḥc n.t m3n=s dšr.t</i>	'The crown of LE rejoices when it sees the red crown.'
1,389,a	(N)	<i>ḥrw=sn nṯr sdm.w mdw=sn</i>	So say they, the god(s) who hears their words.
1,389,b	(N)	<i>snsn nṯr r nṯr ḥpr.n=ī m ḥc.w=f</i>	The god is friendly to the god after I came to be from his body,
1,389,c	(R)	<i>m3.n=sn sw</i>	after they saw him,
1,390,a	(R)	<i>ki.n n=ī ncw.w m hny</i>	the n <sup>cw</sup> snakes cried out for me in acclaim.
1,390,b	(X)	-	
1,39,c	(R)	<i>īr=sn n=ī w3.t</i>	They will make a road for me,
1,391,a	(R)	<i>pr=ī m3=s.t m k3r</i>	when I go forth, which they will see from the shrine,
1,391,b	(N)	<i>wḏc.n=ī šnw.t ḥ3.t k3r</i>	after I judged the courtiers who are around the shrine.
1,391,c	(R)	<i>wḥc=ī wḥc.y=ī</i>	I release who I should release,
1,392,a	(R)	<i>s<sup>c</sup>nḥ=ī s<sup>c</sup>nḥ.y=ī</i>	I nourished who I should nourish,
1,392,b	(R)	<i>dr=ī sḏb=ī</i>	I remove my restraint.
1,392,c	(X)	-	
1,392-393,d-a	(R)	<i>bw.t=ī pw dšr.w</i>	Blood is my detestation.
1,393,b	(R)	<i>wnn=ī ḥnc nb c<sup>n</sup>ḥ</i>	I will be together with the lord of life.
1,393-394,f-h	(X)	-	
1,393,c	(R)	<i>īnk i<sup>c</sup>b n=f ḥḥ.w</i>	I am the one who unites the multitudes for him,
1,393,d	(R)	<i>ts n=f šnw.t</i>	who ties the courtiers together for him.
1,393-394,e-a	(R)	<i>īnk smn n=f ḥ3(y).w k3r=f ḥft wḏ n=ī</i>	I am the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.
1,398,d-e	(X)	-	
1,394,b	(N)	<i>īw ḳm3.n=f n=ī ḥw b3=ī ḥ3=ī</i>	He has created an authoritative utterance for me, my soul is behind me,
1,394-395,c-a	(R)	<i>r rḏi.t rh=f rh.t.n=ī</i>	in order to cause that he knows that which I have learned,
1,395,b	(R)	<i>sk wi ḥt p.wt nb(.wt)</i>	while I am throughout all the skies,
1,395,c	(R)	<i>ḥns=ī t3.w nb(.w)</i>	while I travel all the lands.
1,395,d	(N)	<i>īr.y=ī wḏ.t=f n=ī</i>	I will do that which he commands to me.
1,395,e	(N)	<i>n ns=f b3=ī</i>	It does not burn, my soul,
1,396,a	(M)	<i>ḥr ḥ3.t</i>	because of foulness.

1,396,b	(L)	<i>n s3w.n.tw b3=i in ir.y ʕ.wt wsir</i>	My soul is not guarded by the guardian of the limbs of Osiris.
1,396,c	(I)	<i>b3 &lt;=k&gt; h3.t=k n=k</i>	'You possess your soul and your foulness.'
1,397,a	(R)	<i>i in hpr ds=f r=i</i>	which is said by the one who came to be by himself to me.
1,397,b	(R)	<i>n ndr.tw b3=i in bik.w n 3m.n.t(w) b3=i in š3.w</i>	My soul will not be seized by falcons, my soul is not grasped by pigs.
1,398,a	(R)	<i>n hʕʕ b3=i in 3kr.w</i>	My soul will not be grasped by the earth gods,
1,398,b	(D)	<i>n s3(w).n.tw b3=i in hk3w n šnw.t rʕ</i>	my soul is not guarded by the magic of the courtiers of Re.
1,398-399,c-a	(N)	<i>tm.y sw3 b3=i m gw.t hr=sn</i>	My soul will not pass in astonishment upon them,
1,399,b	(N)	<i>ʕk &lt;=f&gt; pr.n=f r(3) n k3r šty.t=k r k3r</i>	while it enters and after he went forth to the gate of the shrine of your sanctuary of Sokar, towards the shrine,
1,399,c	(N)	<i>it.n=f hr.t=i n(.t) 3kr.w n(.w) itm.w</i>	after it has taken my possessions of the earth gods of Atoum,
1,399,d	(X)	-	
1,400,a	(R)	<i>n hpr.n=i hnt=f</i>	because I came to be in front of it,
1,400,b	(N)	<i>di=f šhm=i m hft.yw=i imy.w p.t t3</i>	while it places my power with my enemies who are in the sky and land.
1,400,c	(N)	<i>iw=i r dr sn m is.w=sn</i>	I will drive them from their tombs.
1,400-401,d-a	(R)	<i>iw whn.n {n}=i sn m hw.wt=sn</i>	I have thrown them down from their mansions,
1,401,b	(N)	<i>dr=i sn im hr s.wt=sn</i>	while I expel them there upon their seats.
1,401,c	(D)	<i>snswn.y=i n.tyw im hr ns.wt=sn</i>	I will destroy those who are there upon their thrones,
1,402,a	(R)	<i>hd=i k3.w=sn</i>	while I destroy their essences,
1,402,b	(N)	<i>bhn=i 3hw &lt;=sn&gt; sʕh.w=sn</i>	while I cut of their power and honours.
1,402,c	(X)	-	
1,402,d	(N)	<i>ip=i sn n d.t n(.t) sn</i>	I allot them even to an eternity of suffering,
1,402-403,e-a	(R)	<i>mi wd.t.n hpr ds=f ir.t r hft.yw=i</i>	according to that which the one who came to be by himself commanded which should be done to my enemies,
1,403,b	(I)	<i>m ʕnh.w mwt.w im.yw p.t im.yw t3</i>	with the living and the dead, who are in the sky, who are in the land,
1,403-404,c-a	(N)	<i>si3tw=sn sm.w=i m sh.wt=i</i>	they who damage my plants in my fields,
1,404,b	(R)	<i>tm.t=sn sk3 wi</i>	they who will not exalt me,
1,404-405,c-a	(R)	<i>iw.ty sr.n=sn n=i w3.t r hny</i>	they who did not show me the road to the bark of acclamation.
1,405,b	(R)	<i>ink ntr sfg irw.w</i>	I am the god, hidden of shapes.
1,405,c	(R)	<i>iw=i m-dr izh.w</i>	I am with the sunshine god.

Spell 76 follows

Amino-acid code

-L-NHNRCRLRG-RDRRNLRDDDDDRNNRRNC-RRRRNRNRNDNLNRNRNRDKCREDRRLNDN---  
 CINRNNRMRMDRRNRH-----NCRKNND-K-IRRRNRNRINGRNRNRNRHNNNR-RRNIRRRNR-RRNR-RR-----  
 ---RRR--NRNRNMLIRRRDNNN-RNRNRDRN-NRINRRR

Appendix 3.33.9.

B1P

I,314,a	(X)	-	
I,314,b	(D)	<i>spi pn b3 šw ntr hpr ds=f</i>	This <i>spi</i> is the spirit of Shu, the god who came into being (by) himself,
I,314,c	(X)	-	
I,316,a	(N)	<i>hpr &lt;.n=i&gt; ts.n=i m h<sup>c</sup>.w ntr hpr ds=f</i>	after I came to be and was knitted together from the body of the god who came into being (by) himself.
I,316,b	(N)	<i>spi pn b3 šw</i>	This <i>spi</i> is the spirit of Shu,
I,316,c	(N)	<i>hpr m h<sup>c</sup>.w ntr</i>	who came to be from the body of the god,
I,318,a	(N)	<i>sfg irw</i>	invisible of shape,
I,318,b	(C)	<i>ts.n=i m h<sup>c</sup>.w ntr hpr ds=f</i>	after I was knitted together from the body of the god who came into being (by) himself.
I,318,c	(I)	<i>spi pn dr n ntr hpr ds=f</i>	This <i>spi</i> is the side of the god who came into being (by) himself,
I,320,a	(R)	<i>hpr.n=i im=f</i>	after I came into being with him.
I,320,b	(E)	<i>spi pn gr.w &lt;=f&gt; p.t idd.w=f t3</i>	This <i>spi</i> is his silence of the sky, his beating of the land.
I,320,c	(X)	-	
I,320-322,d-a	(N)	<i>spi pn sr sw pr=f m 3h.t</i>	This <i>spi</i> is the one who foretells him when he goes forth from the horizon,
I,322,b	(D)	<i>di=i s3w.w=f r d<sup>c</sup>r.w rn=f</i>	while I place his guardians against whom searches for his name.
I,322,c	(D)	<i>spi pn imy hh.w sdm mdw hh.w</i>	It is this <i>spi</i> who is among the chaos gods, who hears the words of the chaos gods.
I,324,a	(D)	<i>spi pn sbb mdw ntr hpr ds=f n s3.wt=f</i>	This <i>spi</i> is the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,324,b	(D)	<i>spi pn srr s<sup>c</sup>pr.w wi3=f</i>	This <i>spi</i> is the one who commands the crew of his bark.
I,324-326,c-a	(D)	<i>wsr dnd spi pn r psd.t nb(.t)</i>	More powerful and raging is this <i>spi</i> than any enead.
I,326,b	(R)	<i>iw whm.n=i mdw ntr.w imy.w-b3h hpr.w r-s3=i</i>	I have repeated the words of the gods who are before and who will come into being after me.
I,326-328,c-a	(D)	<i>nd=sn hpr.w=i</i>	They ask about my creation,
I,328,b	(D)	<i>m33=sn wsr.w=i m wi3 s3 skdd ntr hpr ds=f</i>	while they see my power in the great bark which the god who came into being (by) himself navigates.
I,330,a	(D)	<i>h<sup>c</sup>&lt;.n=i&gt; hms.n=i m-m=sn</i>	I have stood and I have sat among them,
I,330,b	(D)	<i>di=i nf3w hft hpr.w=i</i>	while I give splendour in accordance with my

1,330,c	(D)	<i>ḏd=i gr psd.t</i>	nature.
1,332,a	(R)	<i>idy ntr.w</i>	When I speak, the ennead is silent, the gods are censured.
1,332,b	(N)	<i>ḏd=i n=tn hpr.w=i ds=i</i>	I say to you: My creation is my own,
1,332,c	(N)	<i>nd=i hpr.w=i m nw.t</i>	while I question my creation from Nut.
1,334,a	(K)	<i>mz.n wi nw.t hpr.kwi</i>	Nut saw me while I came into being.
1,334,b	(R)	<i>n rh=f bw hpr.n=i im</i>	He did not know the place in which I came to be.
1,334,c	(N)	<i>n mz=f hpr.n=i m hr=f</i>	He did not see after I came to be in his sight.
1,336,a	(C)	<i>hpr &lt;.n=i&gt; ts.n &lt;=i&gt; m h<sup>c</sup>.w ntr ʕ hpr ds=f</i>	I came to be and was knitted together from the body of the great god who came into being (by) himself.
1,336,b	(X)	-	
1,336-338,c-a	(R)	<i>kmz=f wi m ib=f iri.n=f wi m zhw=f</i>	He creates me even as his wish, after he has made me with his power.
1,338,b	(R)	<i>nfz.n=f wi m šr.t=f</i>	He exhaled me even from his nose.
1,338,c	(K)	<i>spi pn nfz irw</i>	This <i>spi</i> is the one who is exhaled of shape,
1,338-340,d-a	(R)	<i>kmz.n ntr pn šps hpr ds=f</i>	which this noble god who came to be (by) himself created,
1,340,b	(R)	<i>wps p.t m nfr=f</i>	who illuminated the sky with his beauty,
1,340,c	(R)	<i>dmd irw.w ntr.w</i>	who unites the shapes of the gods,
1,340,d	(N)	<i>iwti rh ntr.w skdd.w sw rn=f</i>	whose name the gods who navigate it do not know,
1,342,a	(R)	<i>šms.w hnmn.t</i>	whom the sun-folk serve.
1,342,b	(R)	<i>rd.n=i m rd.wy=f(y) hpr.n=i m ʕ.wy=f(y)</i>	I have grown at his two feet, I came to be in his two arms.
1,342,c	(R)	<i>šw.n=i m ʕ.wt=f</i>	I have ascended from his limbs.
1,344,a-b	(N)	<i>kmz.n=f wi m ib=f ds=f ir.n=f wi m zhw=f</i>	He created me with his wish himself, he made me with his power,
1,344,c	(D)	<i>n ms.n.t(w)=i is n ms.yt</i>	before I am even born, before (I) was born.
1,344-346,d-a	(R)	<i>ir.n.t(w) n=i smw m sh.wt stt</i>	A herbage was made for me in the fields of Asia.
1,346,b	(D)	<i>spi pn iri pzk.w n=tn ntr.w</i>	This <i>spi</i> is the one who made the thin flat cakes for you, gods.
1,346-348,c-a	(N)	<i>spi pn &lt;hr(y)&gt; -ib dbn=f n nb sh.(w)t wzd.wt m dwz.t</i>	This <i>spi</i> is the one in the midst of his circle for the lord of the green fields in the Netherworld.
1,348,b	(N)	<i>i itm.w nnw</i>	O Atoum and Noun.
1,348,c	(N)	<i>spi pn shtp dfzw</i>	This <i>spi</i> is the one who causes the provisions to be plentiful,
1,348,d	(M)	<i>swzd h<sup>c</sup>.w n(.w) wsir</i>	who causes the body of Osiris to be green.
1,348-350,e-a	(K)	<i>snd.w n=f imy.w nw.t krr.wt=sn</i>	Those who are in Nout and in their caverns will fear him.
1,350,b	(R)	<i>shtp &lt;.n=i&gt; swzd.n=i dfzw hw n wsir</i>	I have caused the provisions and the food of Osiris to be plentiful and fresh,
1,350-352,c-a	(D)	<i>hpr.n=i m h<sup>c</sup>.w ntr pn šps hpr ds=f</i>	after I came to be from the flesh of the this noble god who came to be (by) himself,
1,352,b	(L)	<i>wps zh.t m nfr=f</i>	who illuminates the horizon with his beauty,

1,352,c	(C)	<i>dmḏ ḏrw nṯr nb</i>	who assembles the shape of every god,
1,352,d	(R)	<i>nb mṣṣ.t ḥtm pr ṣwṣ</i>	the lord of truth who locks the house of the robber,
1,354,a	(R)	<i>dī dmḏ n=f ḏrw=i</i>	who caused that my shape is assembled for him.
1,354,b	(N)	<i>spi pn nfṣ ḏrw</i>	This <i>spi</i> is exhaled of shape.
1,354,c	(I)	<i>n ms &lt;=f&gt; ḏwr=f wī m r(ṣ)=f wī &lt;m&gt; ḥṣṣ=f</i>	He did not birth and conceive me with his mouth, me with his grasp
1,356,a	(R)	<i>nfṣ.n=f wī m šr.t=f</i>	He has exhaled me from his nose,
1,356,b	(R)	<i>ḏr.n=f wī m-ḥr(.y)-iḏ nṯr=f</i>	he made me in the centre of his beauty,
1,356,c	(N)	<i>snṣ ḏmy.w šṯṣ.w</i>	which those who are in mysteries rejoice,
1,356-358,d-a	(D)	<i>sk sw wp=f p.t m nṯr=f</i>	while he, he opens the sky with his beauty,
1,358,b	(N)	<i>sṣr p.t nb(.t) n nṯrw ḏmy.w snṣ.w=sn</i>	who causes every sky to come near for the gods who are in their gates,
1,357,e-g	(X)	-	
1,358,c	(C)	<i>sk sn ḥr mṣṣ sšp=f</i>	while they are seeing his light.
1,358-360,d-a	(H)	<i>spi pn nn nṯr nfṣ ḏrw ḥnt šḥ.wt=f wṣḏ.w(t)</i>	This <i>spi</i> is this god, who is exhaled of shape in front of his green fields,
1,360,b	(N)	<i>wḏṣ-mdw m ḥ.wt ḏmn.(w)t ḏm.(w)t sis.t rṣ</i>	who judges the hidden matters that are in the six-weave linen of Re.
1,360-362,c-a	(R)	<i>ḏw ḳmṣ.n=i bṣ=i ḥṣ=i</i>	I created my soul behind me,
1,362,b	(N)	<i>r rdī.t rh=f rh.t n=i</i>	in order to cause that he learns the knowledge for me.
1,363,e	(N)	<i>st=i ḥḥt p.wt nb(.wt)</i>	While I am throughout all the skies,
1,363,f	(N)	<i>shn=i tṣ.w nb(.w)</i>	I will embrace all the lands,
1,363,g	(R)	<i>ḏr=i wḏ.t n=f</i>	I will perform the decree for him.
1,362,c	(D)	<i>n ns.n bṣ=i ḥr ḥṣ.t=i</i>	My soul does not burn on my corpse.
1,362,d	(R)	<i>n sṣw.n.t(w) bṣ=i</i>	My soul is not guarded,
1,364,a	(K)	<i>ḏn ḏr.yw p.t wsḏr</i>	by the guards of the sky of Osiris.
1,364,b	(D)	<i>ḏw st bṣ=i st=f</i>	My soul begets, he begets,
1,364-366,c-a	(R)	<i>stt bṣ=i m rmt.w ḏmy.w ḏw nsrsr</i>	my soul begets even with the people who are in the island of fire.
1,366,b	(R)	<i>stt=i ḏs=i m nṯr.wt</i>	I myself beget with the goddesses.
1,366-368,c-a	(N)	<i>fṣṣ.t(w) n=i nms=i tp=i</i>	My royal head-cloth is raised even for me upon me.
1,368,b	(R)	<i>ḏp=i nms ḏmy tpḥ.t=f</i>	I allot the royal head-cloth of the one who is in his cavern.
1,368-370,c-a	(R)	<i>ḏn ḏmy tpḥt=f fṣṣ n=i nms=i</i>	It is the one who is in his cavern who raises my royal head-cloth for me.
1,371,d-i	(X)	-	
1,370,b	(N)	<i>ḏn ḏmy ḏrw=f fṣṣ sḥ.w=i</i>	It is the one who is in his shape who raises my honours.
1,370-372,c-a	(C)	<i>nḥm.n=i sḥ.w n.w ḏmy.w tpḥ.wt=sn</i>	I have taken the honours of those who are in their caverns away,
1,372,b	(R)	<i>n sḏm.n=i n ḥḳṣ.w</i>	I do not listen to magic,

1,372,c	(D)	<i>hpr tp(y)-<sup>c</sup>.wy=f</i>	coming into being before it.
1,372-374,d-a	(N)	<i>hbs=i t<sub>3</sub>w n <sup>c</sup>nh</i>	My clothing is the breath of life,
1,374,b	(M)	<i>pr<sub>r</sub>.n=f h<sub>3</sub>=i m r n itm.w</i>	it has gone forth behind me from the mouth of Atoum.
1,374,c	(D)	<i>hpr.n=i m ntr hpr st<sub>i</sub>=f st(.y)t=f</i>	I came to be even from the god who came into being, while he ejaculated his seed.
1,375,e	(X)	-	
1,374,d	(N)	<i>w<sup>c</sup>.y i<sub>3</sub>w.w r ntr.w</i>	alone and older than the gods.
1,377,d	(X)	-	
1,376,a	(N)	<i>spi pn dmd=f k<sub>3</sub>w.w p.t</i>	This <i>spi</i> is the one who he unites with the heights of the sky.
1,376,b	(N)	<i>spi pn ini n=f <sub>3</sub>hw=f</i>	This <i>spi</i> is the one who brought his power for him,
1,376,c	(R)	<i>i<sup>c</sup>b.n=f hh=f n k<sub>3</sub> di.w m s<sub>3</sub> wnd.wt=f</i>	after he united his multitudes of ka which were placed in the protection of his associates.
1,378,a	(R)	<i><sup>c</sup>hm.n=i sd.t</i>	I have extinguished the fire,
1,378,b	(N)	<i>skbb.n=i wps.t</i>	I have cooled she who burns,
1,378,c	(R)	<i>sgr.in=i hr(.t)-ib d<sub>3</sub>r.w=s</i>	then I silenced she who is in her wrath,
1,378-380,d-a	(M)	<i>w<sub>3</sub>w<sub>3</sub>.t wd<sup>c</sup>.t s<sub>3</sub>k.t m sh ntr.w</i>	the fiery one who separates and gathers together in the shrine of the gods.
1,380,b	(N)	<i>spi pn ir nbi ns sd.t</i>	This <i>spi</i> is the one who made the flame which the fire burns,
1,380,c	(N)	<i>n t<sub>3</sub> n hh n r=sn r=i</i>	the heat of the blast of their mouth is not against me.
1,380-382,d-a	(N)	<i>spi pn skdd wps.t</i>	This <i>spi</i> is the one who conveys she who burns,
1,382,b	(R)	<i>ir mr ns n hr.t-ib d<sub>3</sub>r.w=s</i>	which made the pain of the flame of she who is in her rage,
1,382,c	(N)	<i>w<sub>3</sub>w<sub>3</sub>.t wd.t s<sub>3</sub>m.t ntr.w</i>	the fiery one who separates the hair lock of the gods.
1,382-384,d-a	(R)	<i>iw dd.n n=i h<sub>3</sub>.tyw=<sub>3</sub>tn ntr.w n pr.t m r=<sub>3</sub>tn</i>	Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
1,384,b	(N)	<i>hr-ntt hpr.n=i is m-<sup>c</sup> ir(.t) mi-kd</i>	because I have truly come to be through the doing of everything,
1,384,c	(R)	<i>hr pr.t m r n ntr pn šps</i>	because of that which came forth from the mouth of this noble god,
1,385,a	(R)	<i>hpr ds=f</i>	who came to be by himself,
1,385,b	(N)	<i>iwty wdb.n=f sw hr dd.t.n=f m r=f</i>	who did not turn it back upon that which he said with his mouth,
1,385,c	(N)	<i>ntt spi pn is wsir pr=f hft wd=f</i>	because this <i>spi</i> is truly Osiris, while he goes forth in accordance with that which he commands.
1,385,d	(N)	<i>rw(.n=i) twr.n=i</i>	I was departed, I was shown respect for,
1,386,a	(N)	<i>dr snd n=i h<sub>3</sub>(y).w k<sub>3</sub>r</i>	because those who are around the shrine fear me,

1,386,b	(N)	<i>wḏ<sup>c</sup>=i šnw.t ḥz.t=i</i>	while I judge the courtiers who are around me.
1,386,c	(R)	<i>ir=sn n=i w3.t</i>	They made a road for me.
1,386,d	(X)	-	
1,387,a	(R)	<i>ḳ=i pr=i r k3r r-gs ntr ḥpr ḏs=f</i>	I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.
1,387,b	(R)	<i>šsp.n=i n.t tp {f} =i</i>	I have taken the crown of LE upon me.
1,387,c	(N)	<i>iw ḏšr.t m3n=s {n} n.t</i>	The red crown will see the crown of LE.
1,388,a	(N)	<i>iw n.t=i tp=i</i>	My crown of LE is upon me.
1,388,b	(R)	<i>iw ḏšr.t &lt;m&gt; tp n ntr ḥpr ḏs=f</i>	The red crown is on the head of the god who came to be by himself.
1,388,c	(R)	<i>ḥ<sup>c</sup> n.t m3n=s ḏšr.t</i>	'The crown of LE rejoices when it sees the red crown.'
1,389,a	(N)	<i>ḥrw=sn ntr sdm.w mdw=sn</i>	So say they, the god(s) who hears their words.
1,389,b	(N)	<i>snsn ntr r ntr ḥpr.n=i m ḥ<sup>c</sup>.w=f</i>	The god is friendly to the god after I came to be from his body,
1,389,c	(R)	<i>m3.n=sn sw</i>	after they saw him,
1,390,a	(R)	<i>ki.n n=i n<sup>c</sup>w.w m hny</i>	the n <sup>c</sup> w snakes cried out for me in acclaim.
1,390,b	(X)	-	
1,390,c	(R)	<i>ir=sn n=i w3.t</i>	They will make a road for me,
1,391,a	(R)	<i>pr=i m3=s.t m k3r</i>	when I go forth, which they will see from the shrine,
1,391,b	(N)	<i>wḏ<sup>c</sup>.n=i šnw.t ḥz.t k3r</i>	after I judged the courtiers who are around the shrine.
1,391,c	(R)	<i>wh<sup>c</sup>=i wh<sup>c</sup>.y=i</i>	I release who I should release,
1,392,a	(R)	<i>s<sup>c</sup>nh=i s<sup>c</sup>nh.y=i</i>	I nourished who I should nourish,
1,392,b	(R)	<i>dr=i sdb=i</i>	I remove my restraint.
1,392,c	(X)	-	
1,392-393,d-a	(R)	<i>bw.t=i pw ḏšr.w</i>	Blood is my detestation.
1,393,b	(R)	<i>wnn=i ḥn<sup>c</sup> nb ḥnh</i>	I will be together with the lord of life.
1,393-394,f-h	(X)	-	
1,393,c	(N)	<i>spi pn i<sup>c</sup>b n=f ḥḥ.w</i>	This <i>spi</i> is the one who unites the multitudes for him,
1,393,d	(R)	<i>ts n=f šnw.t</i>	who ties the courtiers together for him.
1,393-394,e-a	(N)	<i>spi pn smn n=f ḥ3(y).w k3r=f ḥft wḏ n=i</i>	This <i>spi</i> is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.
1,398,d-e	(X)	-	
1,394,b	(N)	<i>iw km3.n=f n=i ḥw b3=i ḥ3=i</i>	He has created an authoritative utterance for me, my soul is behind me,
1,394-395,c-a	(R)	<i>r rdi.t rh=f rh.t.n=i</i>	in order to cause that he knows that which I have learned,
1,395,b	(R)	<i>sk wi ḥt p.wt nb(.wt)</i>	while I am throughout all the skies,
1,395,c	(R)	<i>ḥns=i t3.w nb(.w)</i>	while I travel all the lands.

1,395,d	(N)	<i>iri=i wd.t=f n=i</i>	I will do that which he commands to me.
1,395,e	(N)	<i>n ns.n=f b3=i</i>	It does not burn, my soul,
1,396,a	(N)	<i>hr h3.t=i</i>	because of my foulness.
1,396,b	(R)	<i>n s3w.tw b3=i in ir.yw ʕ.wt wsir</i>	My soul was not guarded by the guardians of the limbs of Osiris.
1,396,c	(H)	<i>b3=k shm h3.t n=k</i>	'You possess your soul, power and foulness.'
1,397,a	(R)	<i>i in hpr r ds=f r=i</i>	which is said by the one who came to be by himself to me.
1,397,b	(R)	<i>n ndr.tw b3=i in bik n 3m.n.tw b3=i in š3.w</i>	My soul will not be seized by falcons, my soul is not grasped by pigs.
1,398,a	(R)	<i>n hfʕ b3=i in 3kr.w</i>	My soul will not be grasped by the earth gods,
1,398,b	(D)	<i>n s3(w).n.tw b3=i in hk3w n šnw.t rʕ</i>	my soul is not guarded by the magic of the courtiers of Re.
1,398-399,c-a	(N)	<i>tm.y sw3 b3=i m gw.t hr=s</i>	My soul will not pass in astonishment upon it,
1,399,b	(N)	<i>ʕk &lt;=f&gt; pr.n=f {n} r(3) n k3r r šty.t=k r k3r</i>	while it enters and after he went forth to the gate of the shrine, away from your sanctuary of Sokar, towards the shrine,
1,399,c	(N)	<i>it.n=f hr.t=i n(.t) 3kr.w n(.w) itm.w</i>	after it has taken my possessions of the earth gods of Atoum,
1,399,d	(X)	-	
1,400,a	(R)	<i>n hpr.n=i hnt=f</i>	because I came to be in front of it,
1,400,b	(N)	<i>di=f shm=i m hft.yw=i imy.w p.t t3</i>	while it places my power with my enemies who are in the sky and land.
1,400,c	(N)	<i>iw=i r dr sn m is.w=sn</i>	I will drive them from their tombs.
1,400-401,d-a	(R)	<i>iw whn.n=i sn m hw.wt=sn</i>	I have thrown them down from their mansions,
1,401,b	(N)	<i>dr=i sn im hr s.wt=sn</i>	while I expel them there upon their seats,
1,401,c	(N)	<i>sswn=i n.tyw im hr ns.wt=sn</i>	while I destroy those who are there upon their thrones,
1,402,a	(R)	<i>hd=i k3.w=sn</i>	while I destroy their essences,
1,402,b	(N)	<i>bhn=i 3hw &lt;=sn&gt; sʕh.w=sn</i>	while I cut of their power and honours.
1,402,c	(X)	-	
1,402,d	(N)	<i>ip=i sn n d.t n(.t) sn</i>	I allot them even to an eternity of suffering,
1,402-403,e-a	(K)	<i>mi wd hpr ds=f ir.t r hft.yw=i</i>	according to which the one who came to be by himself commands which should be done to my enemies,
1,403,b	(H)	<i>m ʕnh.w mwt.w im.yw p.t t3</i>	with the living and the dead, who are in the sky and land,
1,403-404,c-a	(N)	<i>siztw=sn sm.w=i m sh.wt=i</i>	they who damage my plants in my fields,
1,404,b	(R)	<i>tm.t sn {s}k3 wi</i>	they who will not exalt me,
1,404-405,c-a	(R)	<i>iw.ty sr.n=sn n=i w3.t r hny</i>	they who did not show me the road to the bark of acclamation.
1,405,b	(I)	<i>spi pn ntr sfg irw.w</i>	This <i>spi</i> is the god who is hidden of shapes.
1,405,c	(R)	<i>iw=i m-dr izh.w</i>	I am with the sunshine god.

Spell 76 follows

Amino-acid code

-D-NNNNCIRE-NDDDDDRDDDDDRNNKRNC-RRKRRRNRNRDRDNNNMKRDLCRRNIRRNNDN---  
 CHNRNNNRDRKDRRNR-----NCRDNMD-N-NNRRNRMMNNRRNRNRNRNRNRNRNR-RRNNRRNRNR-RRNRNR-  
 RR-----NRN--NRNRNRNRHRRRDNNN-RNNRNRN-NKHNRIR

Appendix 3.33.10. B6C

I,314,a	(X)	-	
I,314,b	(D)	<i>ḥ3-nḥt pn b3 šw ntr hpr ds=f</i>	This <i>ḥ3-nḥt</i> is the spirit of Shu, the god who came into being by himself.
I,314,c	(M)	<i>ḥ3-nḥt pn dḥwty ḥ3-nḥt pn šw [..]</i>	This <i>ḥ3-nḥt</i> is Thot, this <i>ḥ3-nḥt</i> is Shu [..].
I,316,a	(H)	<i>hpr.n ḥ3-nḥt pn m ḥc.w n(.w) ntr hpr ds=f</i>	This aHA-nx.t has come into being from the flesh of the god who came into being (by) himself.
I,316,b	(G)	<i>ḥ3-nḥt pn b3</i>	This <i>ḥ3-nḥt</i> is the spirit,
I,316,c	(R)	<i>hpr.n ḥ3-nḥt pn m ḥc[.w n(.w) ntr]</i>	after this <i>ḥ3-nḥt</i> came to be from the body of the god,
I,318,a	(N)	<i>sfg irw</i>	invisible of shape,
I,318,b	(D)	<i>ts.n ḥ3-nḥt pn m ḥc.w n(.w) ntr hpr ds=f</i>	after this <i>ḥ3-nḥt</i> was knitted together from the body of the god who came into being (by) himself.
I,318,c	(D)	<i>ḥ3-nḥt pn imy dr n ntr [hpr] ds=f</i>	This <i>ḥ3-nḥt</i> is the one who is in the side of god who came into being (by) himself.
I,320,a	(N)	<i>hpr.n ḥ3-nḥt pn im=f</i>	after this <i>ḥ3-nḥt</i> came into being with him.
I,320,b	(Q)	<i>ḥ3-nḥt pn sgr sid n=f p.t t3</i>	This <i>ḥ3-nḥt</i> is the one who silences and reduced to order for him the sky and the land.
I,320,c	(X)	-	
I,320-322,d-a	(N)	<i>ḥ3-nḥt pn sr sw pr=f [m 3ḥ.t]</i>	This <i>ḥ3-nḥt</i> is the one who foretells him when he goes forth from the horizon.
I,322,b	(N)	<i>dī ḥ3-nḥt pn nrw=f n dcr.w r &lt; n &gt; =f</i>	while this <i>ḥ3-nḥt</i> places the fear of him to whom searches for his name.
I,322,c	(M)	<i>ḥ3-nḥt pn imy ḥḥ.w sdm hrw</i>	It is this <i>ḥ3-nḥt</i> who is among the chaos gods, who hears the noise.
I,324,a	(D)	<i>ḥ3-nḥ.t [pn] sbb mdw ntr hpr ds=f n š3.wt=f</i>	This <i>ḥ3-nḥt</i> is the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,324,b	(E)	<i>ḥ3-nḥt pn sr pr.w wi3=f</i>	This <i>ḥ3-nḥt</i> is the magistrate of the crew of his bark,
I,324-326,c-a	(D)	<i>wsr dnd ḥ3-nḥt pn r psd.t nb.t</i>	more powerful and raging is this <i>ḥ3-nḥt</i> than any ennead.
I,326,b	(N)	<i>iw whm[.n] ḥ3-nḥt pn mdw ntr.w imy.w-b3ḥ [hpr.w] r-s3=f</i>	This <i>ḥ3-nḥt</i> has repeated the words of the gods who are before and who will come to be after him
I,326-328,c-a	(K)	<i>is nd=sn hpr.w nw ḥ3-nḥt pn m-c nnw</i>	Go, so that they will ask about the creation of this <i>ḥ3-nḥt</i> from Noun.

l,328,b	(H)	<i>m3n=sn wsr[.w] ʕh3-nht pn m wi3 ʕ3 skdd hpr ds=f</i>	may they see the power of this ʕh3-nht in the great bark which the one who came into being (by) himself navigates.
l,330,a	(L)	<i>hms</i>	while sitting,
l,330,b	(H)	<i>rdi.n ʕh3-nht pn f3w ʕh3-nht p[n hft] hpr.w=f</i>	this ʕh3-nht has given the splendour of this ʕh3-nht according to his nature.
l,330,c	(N)	<i>[dd] ʕh3-nht pn gr psd.t</i>	when this ʕh3-nht speaks, the ennead is silent,
l,332,a	(R)	<i>idy ntr.w</i>	the gods are censured.
l,332,b	(R)	<i>dd ʕh3-nht pn hpr.w=f [ds=f]</i>	This ʕh3-nht says: His creation is his own.
l,332,c	(G)	<i>m nd hpr.w ʕh3-nht pn m-ʕ nnw</i>	Do not question the creation of this ʕh3-nht from Noun.
l,334,a	(N)	<i>m3.n ʕh3-nht pn nnw hpr [ʕh3-nht pn]</i>	Noun saw this ʕh3-nht while this ʕh3-nht came into being.
l,334,b	(N)	<i>n rh=f bw hpr.n ʕh3-nht pn im</i>	He did not know the place in which this ʕh3-nht came to be.
l,334,c	(H)	<i>hpr.n ʕh3-nht pn m hr=f</i>	This ʕh3-nht has come into being in his sight.
l,336,a	(D)	<i>hpr.n ʕh3-nht pn m [hʕ.w n(.w) ntr] hpr ds=f</i>	This ʕh3-nht came to be from the body of the god who came to be (by) himself.
l,336,b	(X)	-	
l,336-338,c-a	(D)	<i>km3.n=f ʕh3-nht pn m ib=f iri.n=f ʕh3-nht pn m 3hw=f</i>	He created this ʕh3-nht with his wish, he made this ʕh3-nht with his power.
l,338,b	(X)	-	
l,338,c	(D)	<i>ʕh3-nht pn ntr [nf3] irw</i>	This ʕh3-nht is the god who is exhaled of shape,
l,338-340,d-a	(H)	<i>km3.n ntr šps hpr ds=f</i>	which the noble god who came into being (by) himself created,
l,340,b	(N)	<i>wp p.t m nfr=f</i>	who opened the sky with his beauty,
l,340,c	(X)	-	
l,340,d	(K)	<i>iwty rh wsr.wt skdd [sw] rh rn=f</i>	whom the powerful ones who navigate it do not know, who his name knows,
l,342,a	(R)	<i>šms.w hnmm.t</i>	whom the sun-folk serve.
l,342,b	(I)	<i>rd.n ʕh3-nht pn m rd.w=f</i>	This ʕh3-nht grew even at his two feet,
l,342,c	(X)	-	
l,344,a-b	(L)	<i>m 3h.w=f</i>	with his power,
l,344,c	(N)	<i>n ms.n.t(w) ʕh3-nht pn is [ms.yt]</i>	This ʕh3-nht is not born, it is she who was born.
l,344-346,d-a	(L)	<i>ir.n.t(w) smw n ʕh3-nht pn m sh.t</i>	after a herbage was made for this ʕh3-nht in the field.
l,346,b	(C)	<i>in ʕh3-nht pn iri p3k.w n=tn ntr.w</i>	It is this ʕh3-nht who made the thin flat cakes for you, gods.
l,346-348,c-a	(D)	<i>ʕh3-nht [pn hr(y)-ib] dbn=f nb sh.wt w3d.(w)t m dw3.t</i>	This ʕh3-nht is the one in the midst of his circle, the lord of the green fields in the Netherworld.
l,348,b	(N)	<i>i itm.w nnw</i>	O Atoum and Noun.
l,348,c	(N)	<i>ʕh3-nht pn shtp df3w</i>	This ʕh3-nht is the one who causes the provisions to be plentiful,
l,348,d	(R)	<i>sw3d hw n wsir</i>	who causes the food of Osiris to be fresh.
l,348-350,e-a	(D)	<i>snd n=f imy.w krr.wt=sn</i>	Those who are in their caverns will fear him.

l,350,b	(G)	<i>šhtp.n swzđ.n ḥ3-nḥt pn</i> <i>df3w šw n wsir</i>	This ḥ3-nḥt has caused the provisions and/of Shu to be plentiful and fresh for Osiris,
l,350-352,c-a	(I)	<i>hpr.n ḥ3-nḥt [pn] m ḥc.w</i> <i>n(.w) ntr pf šps hpr ds=f</i>	after this ḥ3-nḥt came to be from the flesh of this noble god who came to be (by) himself,
l,352,b	(R)	<i>wp p.t m nfr=f</i>	who opened the sky with his beauty,
l,352,c	(C)	<i>dmd irw ntr nb</i>	who assembles the shape of every god,
l,352,d	(R)	<i>nb m3c.t ḥtm pr cw3</i>	the lord of truth who locks the house of the robber,
l,354,a	(Q)	<i>di dmd n=f irw</i>	who caused that the shape is assembled for him.
l,354,b	(N)	<i>ḥ3-nḥt pn nf3 irw</i>	This ḥ3-nḥt is exhaled of shape.
l,354,c	(H)	<i>n ms=f iwr[=f] ḥ3-nḥ.t [pn] m</i> <i>[r(3)=f ḥf=f]</i>	He did not birth and conceive this ḥ3-nḥt with his mouth and his grasp.
l,356,a	(I)	<i>rdi.n=f (n)f3.w ḥ3-nḥt pn m</i> <i>šr.t=f</i>	He caused that this ḥ3-nḥt is exhaled from his nostril,
l,356,b	(G)	<i>ir.n=f ḥ3-nḥt pn m-ḥr(.y)-ib</i> <i>nfr=f</i>	after he made this ḥ3-nḥt in the centre of his beauty,
l,356,c	(R)	<i>šhc imy.w št3.w</i>	which those who are in mysteries acclaim,
l,356-358,d-a	(K)	<i>iw isṯ sw wp.n=f p.t m nfr=f</i>	while he, he has opened the sky with his beauty,
l,358,b	(L)	<i>cr p.t n nb ntr.w imy.w</i> <i>snš(.w)=sn</i>	who ascends the sky for the lord of the gods who are in their gates,
l,357,e-g	(X)	-	
l,358,c	(N)	<i>isṯ sn ḥr m3 sšp=f</i>	while they are seeing his light.
l,358-360,d-a	(G)	<i>ḥ3-nḥt pn ntr nf3 irw ḥnt</i> <i>sh.t w3đ[.t]</i>	This ḥ3-nḥt is the god, exhaled of shape in front of the green field,
l,360,b	(N)	<i>wđc-mdw m ḥ.wt imn.(w)t</i> <i>im.(w)[t sis] rc</i>	who judges the hidden matters that are in the six-weave linen of Re.
l,360-362,c-a	(C)	<i>iw km3.n ḥ3-nḥt pn b3=f ḥ3=f</i>	This ḥ3-nḥt created his soul behind him.
l,362-363,b-g	(X)	-	
l,362,c	(K)	<i>n ns.n=f ḥr ḥ3.t ḥ3-nḥt pn</i>	it does not burn upon the corpse of this ḥ3-nḥt.
l,362,d	(D)	<i>n s3w[.n.t(w)] b3 n ḥ3-nḥt pn</i>	the soul of this ḥ3-nḥt is not guarded,
l,364,a	(L)	<i>in ir.yw cr.wt wsir</i>	by the guards of the gates of Osiris.
l,364,b	(L)	<i>iw st.n ḥ3-nḥ.t b3=Hps st=f</i>	After ḥ3-nḥt has begotten, his soul begets,
l,364-366,c-a	(D)	<i>stt b3 n ḥ3-nḥt pn m rmt.w</i> <i>imy(.w) iw nsrsr</i>	the soul of this ḥ3-nḥt begets with the people who are in the island of fire.
l,366,b	(N)	<i>stt ḥ3-nḥt pn ds=f m ntr.t</i>	This ḥ3-nḥt himself begets with the goddess.
l,366-368,c-a	(R)	<i>f33 ḥ3-nḥt pn nms=f tp &lt; =f &gt;</i>	This ḥ3-nḥt raises his royal head-cloth even upon him.
l,368,b	(H)	<i>ip.t=f nms n ḥ3-nḥt pn imy</i> <i>tph.t=f</i>	It is allotted, the royal head-cloth of this ḥ3-nḥt, to the one who is in his cavern.
l,368-370,c-a	(G)	<i>in imy tph.t=f f33 n ḥ3-nḥt</i> <i>pn nms n ḥ3-nḥt pn</i>	It is the one who is in his cavern who raises the royal head-cloth of this ḥ3-nḥt for this ḥ3-nḥt.
l,371,d-i	(X)	-	
l,370,b	(L)	<i>in imy irw=f f33 scḥ.w ḥ3-nḥt</i>	it is the one who is in his shape who raises the

		<i>pn</i>	honours of this <i>ḥ3-nḥt</i> .
l,370-372,c-a	(K)	<i>nḥm sḥ.w n.w imy.w</i> <i>tpḥ.wt=sn</i>	The honours of those who are in their caverns are taken away,
l,372,b	(K)	<i>n sdm.n ḥ3-nḥt pn</i>	this <i>ḥ3-nḥt</i> did not listen,
l,372,c	(L)	<i>ḥpr ḥ.wy=f</i>	while his two arms come into being.
l,372-374,d-a	(M)	<i>ḥbs.w ḥ3-nḥt [pn] t3w n ḥn</i>	The clothes of this <i>ḥ3-nḥt</i> are the breath of life,
l,374,b	(K)	<i>rn=f ḥ3 ḥ3-nḥt [p]n m r n</i> <i>itm.w</i>	its name is behind this <i>ḥ3-nḥt</i> in the mouth of Atoum.
l,374,c	(N)	<i>ḥpr.n ḥ3-nḥt pn m ntr ḥpr</i> <i>ds=f</i>	This <i>ḥ3-nḥt</i> came to be even from the god who came into being (by) himself,
l,375,e	(X)	-	
l,374,d	(N)	<i>wḥ.y i3w(.w) [r ntr.w]</i>	alone and older than the gods.
l,377,d	(X)	-	
l,376,a	(H)	<i>ḥ3-nḥt pn dmd n=f k33</i> <i>psš.n ḥ3-nḥt pn</i>	This <i>ḥ3-nḥt</i> is the one who unites for him the height of that which this <i>ḥ3-nḥt</i> has divided,
l,376,b	(I)	<i>ini n ḥ3-nḥt pn 3ḥw=f</i>	who brought his power for this <i>ḥ3-nḥt</i> ,
l,376,c	(L)	<i>iḥb.n n=f ḥ3-nḥt [pn] ḥḥ=f n</i> <i>k3 di.w m s3 wnd.wt=f</i>	after this <i>ḥ3-nḥt</i> united his multitudes of ka which were placed in the protection of his associates for him.
l,378,a	(M)	<i>ḥm.n ḥ3-nḥt pn</i>	This <i>ḥ3-nḥt</i> has extinguished,
l,378,b	(R)	<i>skbb wps.t</i>	who cools she who burns,
l,378,c	(H)	<i>sgr.n ḥ3-nḥt [pn ḥr(y)-ib]</i> <i>dšr.w=k</i>	This <i>ḥ3-nḥt</i> has silenced even the one who is upon your wrath,
l,378-380,d-a	(K)	<i>w3w3.t</i>	the fiery one.
l,380-405,b-c	(X)	-	
<i>Spell 312 follows</i>			

Amino-acid code

-DMHGRNDDNQ-NNMDEDNKHLHNRGNNHD-D-DHN-KRI-LNLCDNNRDGIRCRQNHIGRKL---NGNC----  
KDLLDNRHG-----LKKLMKN-N-HILMRHK-----

Appendix 3.33.11. B7C

l,314-366,a-b	(X)	-	
l,366-368,c-a	(N)	<i>[f33.t(w) n=i nms=i] tp=i</i>	My royal head-cloth is raised even for me upon me.
l,368,b	(R)	<i>[ip=i nms imy tpḥ.t=f]</i>	I allot the royal head-cloth of the one who is in his cavern.
l,368-370,c-a	(R)	<i>[in imy tpḥt=f f33 n=i nms=i]</i>	It is the one who is in his cavern who raises my royal head-cloth for me.
l,371,d-i	(X)	-	
l,370,b	(N)	<i>[in imy irw=f f33 sḥ.w=i ]</i>	it is the one who is in his shape who raises my honours.
l,370-372,c-a	(L)	<i>[nḥm.n=i sḥ.w] n(.w) imy.w</i>	I have taken the honours away,
l,372,b	(X)	-	

l,372,c	(I)	<i>tp</i> [∴.wy=f(y)]	of those who are on top of his two arms.
l,372-374,d-a	(N)	[ <i>hbs=i t3w n ʿnh</i> ]	My clothing is the breath of life,
l,374,b	(N)	<i>pr.n=f h3=i m r n itm.w</i>	after it has gone forth behind me from the mouth of Atoum.
l,374,c	(D)	[ <i>hpr.n=i m ntr hpr ds=f</i> ]	I came to be even from the god who came into being (by) himself,
l,375,e	(X)	-	
l,374,d	(N)	[ <i>w<sup>c</sup>.y i3w.w r ntr.w</i> ]	alone and older than the gods.
l,377,d	(X)	-	
l,376,a	(N)	[ <i>dhwty-htp pn dmd n=f k3w.w p.t</i> ]	This <i>dhwty-htp</i> is the one who unites the heights of the sky for him,
l,376,b	(N)	[ <i>ink ini n=f shw=f</i> ]	I am the one who brought his power for him,
l,376,c	(R)	<i>i<sup>c</sup>b.n=f hh[=f n k3 di.w m s3 wnd.wt=f]</i>	after he united his multitudes of ka which were placed in the protection of his associates.
l,378,a	(R)	[ <i>ʿhm.n=i sd.t</i> ]	I have extinguished the fire,
l,378,b	(N)	[ <i>skbb.n=i wps.t</i> ]	I have cooled she who burns,
l,378,c	(R)	[ <i>sgr.n=i hr.t-ib dšr.w=s</i> ]	I have silenced she who is in her wrath,
l,378-380,d-a	(R)	[ <i>w3w3.t wd<sup>c</sup>.t s3k.t ntr.w</i> ]	the fiery one who separates and gathers the gods together.
l,380,b	(N)	[ <i>dhwty-htp pn ir nbi</i> ] <i>ns</i> [ <i>sd.t</i> ]	This <i>dhwty-htp</i> is the one who made the flame which the fire burns,
l,380,c	(N)	[ <i>n t3 n hh n r=sn r=i</i> ]	the heat of the blast of their mouth is not against me.
l,380-382,d-a	(N)	[ <i>dhwty-htp pn skdd wps.t</i> ]	This <i>dhwty-htp</i> is the one who conveys she who burns,
l,382,b	(R)	[ <i>ir mr ns n hr.t-ib dšr.w=s</i> ]	which made the pain of the flame of she who is in her rage,
l,382,c	(N)	[ <i>w3w3.t wd.t s3m.t ntr.w</i> ]	the fiery one who separates the hair lock of the gods.
l,382-384,d-a	(R)	[ <i>iw dd.n n=i h3.tyw=tn ntr.w n pr.t</i> ] <i>m</i> [ <i>r=tn</i> ]	Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
l,384,b	(N)	[ <i>hr-ntt hpr.n=i is m-<sup>c</sup> ir(.t) mi-kd</i> ]	because I have truly come to be through the doing of everything,
l,384,c	(R)	[ <i>hr pr.t m r n ntr pn šps</i> ]	because of that which came forth from the mouth of this noble god,
l,385,a	(R)	[ <i>hpr ds=f</i> ]	who came to be by himself,
l,385,b	(N)	[ <i>iwty wdb.n=f sw hr dd.t.n=f m r=f</i> ]	who did not turn it back upon that which he said with his mouth,
l,385,c	(N)	[ <i>ntt dhwty-htp pn is wsir dr=f hft w}d[=f]</i> ]	because this <i>dhwty-htp</i> is truly Osiris (to) his limit, in accordance with that which he commands.
l,385,d	(N)	[ <i>rw(.n=i) twr.n=i</i> ]	I was departed, I was shown respect for,
l,386,a	(N)	[ <i>dr snd n=i h3(y).w k3r</i> ]	because those who are around the shrine fear me,
l,386,b	(N)	[ <i>wd<sup>c</sup>=i šnw.t h3.t=i</i> ]	while I judge the courtiers who are around me.
l,386,c	(R)	[ <i>ir=sn n=i w3.t</i> ]	They made a road for me.

l,386,d	(X)	-	
l,387,a	(R)	<i>ḳ=i pr=i r k3r r-gs nṯr ḥpr ḏs=f</i>	I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.
l,387,b	(R)	<i>[šsp.n=i n.t tp=i]</i>	I have taken the crown of LE upon me,
l,387,c	(N)	<i>[iw ḏš]r.t [m3n=s n.t]</i>	The red crown will see the crown of LE.
l,388,a	(N)	<i>[iw n.t=i tp=i]</i>	My crown of LE is upon me.
l,388,b	(R)	<i>[iw ḏšr.t m tp n nṯr ḥpr ḏs=f]</i>	The red crown is on the head of the god who came to be by himself.
l,388,c	(R)	<i>[ḥᶜ n.t m3n=s ḏšr.t]</i>	'The crown of LE rejoices when it sees the red crown.'
l,389,a	(N)	<i>[ḥrw=sn nṯr ṣdm.w mdw=sn]</i>	So say they, the god(s) who hears their words.
l,389,b	(N)	<i>[snsn nṯr r] nṯr ḥ[pr.n=i m ḥᶜ.w=f]</i>	The god is friendly to the god after I came to be from his body,
l,389,c	(R)	<i>[m3.n=sn sw]</i>	after they saw him,
l,390,a	(R)	<i>[ki.n n=i nᶜw.w m hny]</i>	the nᶜw snakes cried out for me in acclaim.
l,390,b	(X)	-	
l,390,c	(R)	<i>[ir=sn n=i w3.t]</i>	They will make a road for me,
l,391,a	(R)	<i>[pr=i m3=s.t m k3r]</i>	when I go forth, which they will see from the shrine,
l,391,b	(N)	<i>[wḏᶜ.n=i šnw.t] ḥ3.t k3[r]</i>	after I judged the courtiers who are around the shrine.
l,391,c	(R)	<i>[whᶜ=i whᶜ.y=i]</i>	I release who I should release,
l,392,a	(R)	<i>[sᶜnh=i sᶜnh.y=i]</i>	I have nourished who I should nourish,
l,392,b	(R)	<i>[dr=i ṣḏb=i]</i>	I remove my restraint.
l,392,c	(X)	-	
l,392-393,d-a	(R)	<i>[bw.t=i pw ḏšr.w]</i>	Blood is my detestation.
l,393,b	(R)	<i>[wnn=i ḥnᶜ nb ᶜnh]</i>	I will be together with the lord of life.
l,393-394,f-h	(X)	-	
l,393,c	(N)	<i>[ḏḥwty-ḥtp pn iᶜb n=f ḥḥ.w]</i>	This <i>ḏḥwty-ḥtp</i> is the one who unites the multitudes for him,
l,393,d	(R)	<i>[ts] n=f [šnw.t]</i>	who ties the courtiers together for him.
l,393-394,e-a	(N)	<i>[ḏḥwty-ḥtp pn smn n=f ḥ3(y).w k3r=f ḥft wḏ n=i]</i>	This <i>ḏḥwty-ḥtp</i> is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.
l,398,d-e	(X)	-	
l,394,b	(N)	<i>[iw ḳm3.n=f n=i ḥw b3=i ḥ3=i]</i>	He has created an authoritative utterance for me, my soul is behind me,
l,394-395,c-a	(R)	<i>[r rdī.t rh=f rh.t.n=i]</i>	in order to cause that he knows that which I have learned,
l,395,b	(R)	<i>[sk wi ḥt p.wt nb(.wt)]</i>	while I am throughout all the skies,
l,395,c	(R)	<i>[ḥns=i t3.w nb(.w)]</i>	while I travel all the lands.
l,395,d	(N)	<i>[iri=i wḏ.t=f n=i]</i>	I will do that which he commands to me.

1,395,e	(N)	[ <i>n ns.n</i> ] <i>b3=[i]</i>	My soul does not burn,
1,396,a	(N)	[ <i>hr h3.t=i</i> ]	because of my foulness.
1,396,b	(R)	[ <i>n s3w.n.t(w) b3=i in ir.yw ʕ.wt wsir</i> ]	My soul is not guarded by the guardians of the limbs of Osiris.
1,396,c	(G)	[ <i>b3 &lt;=k&gt; shm &lt;=k&gt; h3.t=k n=k</i> ]	'You possess your soul, your power and your foulness.'
1,397,a	(R)	[ <i>i in hpr ds=f r=i</i> ]	which is said by the one who came to be by himself to me.
1,397,b	(R)	[ <i>n ndr.tw b3=i in bik.w n 3m.n.t(w) b3=i in š3.w</i> ]	My soul will not be seized by falcons, my soul is not grasped by pigs.
1,398,a	(R)	[ <i>n hfʕ b3=i in 3kr.w</i> ]	My soul will not be grasped by the earth gods,
1,398,b	(D)	[ <i>n s3(w).n.tw b3=i in hk3.w n šnw.t rʕ</i> ]	my soul is not guarded by the magic of the courtiers of Re.
1,398-399,c-a	(N)	[ <i>tm.y sw3 b3=i m gw.t hr=sn</i> ]	My soul will not pass in astonishment upon them,
1,399,b	(N)	[ <i>ʕk &lt;=f&gt; pr.n=f r(3) n k3r šty.t=k r k3r</i> ]	while it enters and after he went forth to the gate of the shrine of your sanctuary of Sokar, towards the shrine,
1,399,c	(N)	[ <i>it.n=f hr.t=i n(.t) 3kr.w n(.w) itm.w</i> ]	after it has taken my possessions of the earth gods of Atoum,
1,399,d	(X)	-	
1,400,a	(R)	[ <i>n hpr.n=i hnt=f</i> ]	because I came to be in front of it,
1,400,b	(N)	[ <i>di=f shm=i m hft.yw=i imy.w p.t t3</i> ]	while it places my power with my enemies who are in the sky and land.
1,400,c	(N)	[ <i>iw=i r dr sn m is.w=sn</i> ]	I will drive them from their tombs.
1,400-401,d-a	(R)	[ <i>iw w[hn.n=i sn m hw.wt=sn</i> ]	I have thrown them down from their mansions,
1,401,b	(N)	[ <i>dr=i sn im hr s.wt=sn</i> ]	while I expel them there upon their seats,
1,401,c	(N)	[ <i>sswn=i n.tyw im hr ns.wt=sn</i> ]	while I destroy those who are there upon their thrones,
1,402,a	(R)	[ <i>hd=i k3.w=sn</i> ]	while I destroy their essences,
1,402,b	(N)	[ <i>bhn=i 3hw &lt;=sn&gt; sʕh.w=sn</i> ]	while I cut of their power and honours.
1,402,c	(X)	-	
1,402,d	(N)	[ <i>ip=i sn n d.t n(.t) sn</i> ]	I allot them even to an eternity of suffering,
1,402-403,e-a	(R)	[ <i>mi wd.t].n hp[r ds=f ir.t r hft.yw=i</i> ]	according to that which the one who came to be by himself commanded which should be done to my enemies,
1,403,b	(G)	[ <i>m ʕnh.w mwt.w im.yw p.t t3</i> ]	with the living and the dead, who are in the sky and land,
1,403-404,c-a	(N)	[ <i>siztw=sn sm.w=i m sh.wt=i</i> ]	they who damage my plants in my fields,
1,404,b	(R)	[ <i>tm.t=sn sk3 wi</i> ]	they who will not exalt me,
1,404-405,c-a	(R)	[ <i>iw.ty sr.n=sn n=i w3.t r hny</i> ]	they who did not show me the road to the bark of acclamation.
1,405,b	(R)	[ <i>ink ntr sfg irw.w</i> ]	I am the god, hidden of shapes.
1,405,c	(R)	[ <i>iw=Hps m-dr izh.w</i> ]	I am with the sunshine god.

Spell 76 follows

Amino-acid code

-----NRR-----NL-INND-N-  
 NNRRRRNNRRNRNRNNNNNR-RRNNRRNNRR-RRNRRR-RR-----NRN--NRRRNNNRGRRRDNNN-  
 RNNRRNRN-NRGNRRRR

Appendix 3.33.12. M3C

I,314,a	(X)	-	
I,314,b	(R)	<i>ink b3 šw ntr hpr ds=f</i>	I am the spirit of Shu, the god who came into being (by) himself.
I,314,c	(X)	-	
I,316,a	(N)	<i>hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f</i>	I have come into being from the body of the god who came into being (by) himself.
I,316,b	(D)	<i>ink b3</i>	I am the spirit,
I,316,c	(D)	<i>hpr.n=i m h<sup>c</sup>.w n(.w) ntr</i>	after I came to be from the body of the god,
I,318,a	(R)	<i>sfg irw.w</i>	invisible of shapes,
I,318,b	(N)	<i>ts.n=i m h<sup>c</sup>.w n(.w) hpr ds=f</i>	after I was knitted together from the body of the one who came into being (by) himself.
I,318,c	(Q)	<i>ink imy dr n ntr hpr ds=f</i>	I am the one who is in the side of the god who came into being (by) himself,
I,320,a	(R)	<i>hpr.n=i im=f</i>	after I came into being with him.
I,320,b	(R)	<i>ink sgr n=f p.t ink sidd n=f t3</i>	I am the one who silences the sky for him, I am the one who reduces the land to order for him.
I,320,c	(X)	-	
I,320-322,d-a	(R)	<i>ink sr sw pr=f m 3h.t</i>	I am the one who foretells him when he goes forth from the horizon,
I,322,b	(C)	<i>di=i nrw=f n d<sup>r</sup> rn=f</i>	while I place the fear of him to who searches for his name.
I,322,c	(R)	<i>ink imy hh.w sdm mdw hh.w</i>	I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,324,a	(N)	<i>ink sbb mdw hpr ds=f n 33.wt=f</i>	I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.
I,324,b	(N)	<i>ink srr 3pr.w wi3=f</i>	I am the one who commands the crew of his bark.
I,324-326,c-a	(R)	<i>wsr.kwi dnd.kwi r psd.t nb.t</i>	I am more powerful and raging than any ennead.
I,326,b	(I)	<i>iw whm.n=i mdw ntr.w m-b3h hpr.w r-s3=i</i>	I have repeated the words of the gods in front of those who will come to be after me.
I,326-328,c-a	(R)	<i>nd=sn hpr(.w)=i m-<sup>c</sup> nnw</i>	They ask about my creation from Noun,
I,328,b	(G)	<i>m33=sn wsr.w=i m wi3 3 skdd hpr ds=f</i>	while they see my power in the great bark which the one who came into being (by) himself navigates.
I,330,a	(C)	<i>hms.n=i didi.n=i</i>	I have sat, I have given.

l,330,b	(N)	<i>dī=i f3w=i hft hpr=i</i>	I give my splendour in accordance with my nature.
l,330,c	(C)	<i>ḏd=i gr.n psḏ.t</i>	I speak after the ennead is silent,
l,332,a	(R)	<i>īdy ntr.w</i>	the gods are censured.
l,332,b	(R)	<i>ḏd=i n=tn hpr.w=i ḏs=i</i>	I say to you: my creation is my own.
l,332,c	(D)	<i>m nḏ (w)i hpr.w=i m-ᶜ nnw</i>	Do not question me (or) my creation from Noun.
l,334,a	(R)	<i>m3.n wī nnw hpr.kī</i>	Noun saw me while I came into being.
l,334,b	(R)	<i>n rh=f bw hpr.n=i im</i>	He did not know the place in which I came to be.
l,334,c	(R)	<i>n m3=f hpr=i m hr=f</i>	He did not see my coming to be with his sight,
l,336,a	(N)	<i>hpr.n=i m hᶜ.w n(.w) ntr ᶜ3 hpr ḏs=f</i>	I came to be from the body of the great god who came into being (by) himself.
l,336,b	(X)	-	
l,336-338,c-a	(R)	<i>ḳm3.n=f wī m ib=f iri.n=f wī m 3hw=f</i>	He created me with his wish, he made me with his power.
l,338,b	(X)	-	
l,338,c	(N)	<i>ink ntr nf3 irw</i>	I am the god who is exhaled of shape,
l,338-340,d-a	(R)	<i>ḳm3.n ntr pn šps hpr ḏs=f</i>	which this noble god who came to be (by) himself created,
l,340,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
l,340,c	(X)	-	
l,340,d	(N)	<i>īwty rh ntr.w sḳdd.w sw rn=f</i>	whose name the gods who navigate it do not know,
l,342,a	(R)	<i>šms.w hnmn.t</i>	whom the sun-folk serve.
l,342,b	(R)	<i>rd.n=i m rd.wy=f(y) hpr.n=i m ᶜ.wy=f(y)</i>	I have grown at his two feet, I came to be in his two arms.
l,342,c	(R)	<i>šw.n=i m ᶜ.wt=f</i>	I have ascended from his limbs.
l,344,a-b	(N)	<i>ḳm3.n=f wī m ib=f ḏs=f ir.n=f wī m 3hw=f</i>	He created me with his wish himself, he made me with his power.
l,344,c	(R)	<i>n ms.n.t(w)=Hps is ms.yt</i>	I am not born, it is she who was born.
l,344-346,d-a	(D)	<i>ir.n.tw n=i smw m šh.t stt</i>	A herbage was made for me in the field of Asia.
l,346,b	(Q)	<i>ink iri p3ḳ.w n(.w) ntr.w</i>	I am the one who made the thin flat cakes of the gods.
l,346-348,c-a	(R)	<i>ink hr(y)-ib dbn=f nb šh.wt w3ḏ.wt m dw3.t</i>	I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
l,348,b	(R)	<i>i itm.w i nnw</i>	O Atoum, O Noun.
l,348,c	(R)	<i>ink šhtp ḏf3w</i>	I am the one who causes the provisions to be plentiful,
l,348,d	(R)	<i>sw3ḏ hw n wsir</i>	who causes the food of Osiris to be fresh.
l,348-350,e-a	(D)	<i>snḏ n=f imy.w ḳrr.wt=sn</i>	Those who are in their caverns will fear him.
l,350,b	(N)	<i>šhtp.n=i ḏf3w sw3ḏ.n=i hw n wsir</i>	I have made the provisions plentiful, I have caused the food of Osiris to be fresh,
l,350-352,c-a	(N)	<i>hr hpr=i m hᶜ.w n(.w) ntr pn šps hpr ḏs=f</i>	because I come to be from the flesh of this noble god who came to be (by) himself,
l,352,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,

l,352,c	(K)	<i>dmd̄.n=f irw.w ntr nb</i>	after he assembled the shapes of every god,
l,352,d	(R)	<i>nb m̄s̄.t htm pr ʿw̄z</i>	the lord of truth who locks the house of the robber,
l,354,a	(C)	<i>dī dmd̄=i n=f irw.w=i</i>	who causes that I assemble my shapes for him.
l,354,b	(D)	<i>ink nf̄z̄ irw.w</i>	I am exhaled of shapes.
l,354,c	(R)	<i>n ms=f w̄i m r(z)=f n iwr=f w̄i m h̄f̄=f</i>	He did not birth me with his mouth, he did not conceive me with his grasp.
l,356,a	(R)	<i>nf̄z̄.n=f w̄i m šr.t=f</i>	He has exhaled me from his nose,
l,356,b	(T)	<i>ir.n=f w̄i m-hr(.y)-ib nfr=f</i>	He made me in the centre of his beauty,
l,356,c	(R)	<i>sh̄ʿ imy.w štz̄.w</i>	which those who are in mysteries acclaim,
l,356-358,d-a	(N)	<i>sk sw wpš=f p.t m nfr=f</i>	while he, he illuminates the sky with his beauty,
l,358,b	(R)	<i>s̄r p.wt nb(.w)t n ntr.w imy.w snš(.w)=sn</i>	who causes all the skies to come near for the gods who are in their gates,
l,357,e-g	(X)	-	
l,358,c	(C)	<i>sk sn hr m̄z̄z̄ s̄šp=f</i>	while they are seeing his light.
l,358-360,d-a	(N)	<i>ink ntr nf̄z̄ irw.w hnt sh̄.wt w̄z̄d̄.wt</i>	I am the god who is exhaled of shapes in front of the green fields,
l,360,b	(D)	<i>wd̄ʿ-mdw m h̄.wt imn.(w)t im.(w)t h̄w.t sis.w</i>	who judges the hidden matters which are in the house of the six.
l,360-362,c-a	(R)	<i>iw km̄z̄.n=i b̄z̄=i h̄z̄=i</i>	I created my soul behind me,
l,362-363,b-g	(X)	-	
l,362,c	(C)	<i>n ns.n=f hr h̄z̄.t=i</i>	it does not burn upon my corpse,
l,362,d	(C)	<i>nn s̄zw.t b̄z̄=i</i>	there is no guarding of my soul,
l,364,a	(D)	<i>in ir.yw ʿ.t wsir</i>	by the guards of the room of Osiris.
l,364,b	(R)	<i>iw=i st̄=i iw b̄z̄=i st̄=f</i>	I beget, my soul begets,
l,364-366,c-a	(C)	<i>stt b̄z̄=i m rmt̄.w imy.w iw nsrsr</i>	my soul begets even with the people who are in the island of fire.
l,366,b	(I)	<i>stt=i m ntr.wt</i>	I beget with the goddesses.
l,366-368,c-a	(X)	-	
l,368,b	(G)	<i>ip.n=i tp(y)=i f̄z̄z̄.t(w) n=i nms=i</i>	I have allotted that which is upon me, my royal head-cloth is raised for me.
l,368-371,c-i	(X)	-	
l,370,b	(D)	<i>in imy irw=f f̄z̄z̄ n=i s̄h̄.w=i</i>	It is the one who is in his shape who raises my honours for me.
l,370-372,c-a	(C)	<i>nh̄m.n=i s̄h̄.w n.w imy.w t̄ph̄.wt=sn</i>	I have taken the honours of those who are in their caverns away,
l,372,b	(R)	<i>n sdm.n=i n h̄k̄z̄.w</i>	I do not listen to magic,
l,372,c	(H)	<i>h̄pr=i tp(y)-ʿ.wy=f</i>	I come into being before it.
l,372-374,d-a	(D)	<i>h̄bs.w=i t̄zw n ʿnh̄</i>	My clothes are the breath of life,
l,374,b	(N)	<i>pr.n=f h̄z̄=i m r n itm.w</i>	after it has gone forth behind me from the mouth of Atoum.
l,374,c	(D)	<i>h̄pr.n=i m ntr h̄pr ds=f</i>	I came to be even from the god who came into being (by) himself,
l,375,e	(X)	-	
l,374,d	(N)	<i>w̄ʿ(.y) iz̄w.w r ntr.w</i>	alone and older than the gods.

I,377,d	(X)	-	
I,376,a	(D)	<i>ink dmd n=f k3w.w p.t</i>	I am the one who unites the heights of the sky for him.
I,376,b	(D)	<i>ink inn n=f 3hw=f</i>	I am the one who brings his power for him,
I,376,c	(R)	<i>i<sup>c</sup>b.n=f h<sub>h</sub>=f n k3 di.w m s3 wnd.wt=f</i>	after he united his multitudes of ka which were placed in the protection of his associates.
I,378,a	(R)	<i>hm.n=i sd.t</i>	I have extinguished the fire,
I,378,b	(N)	<i>s<sub>k</sub>bb.n=i wps.t</i>	I have cooled she who burns,
I,378,c	(R)	<i>sgr.n=i hr.t-ib dšr.w=s</i>	I have silenced she who is in her wrath,
I,378-380,d-a	(R)	<i>w3w3.t wd<sup>c</sup>.t s3k.t ntr.w</i>	the fiery one who separates and gathers the gods together.
I,380,b	(R)	<i>ink nbi n ns.n sd.t</i>	I am the flame of that which the fire burned,
I,380,c	(D)	<i>n t3 hh n r=s r=i</i>	the heat of the blast of its mouth is not against me.
I,380-382,d-a	(R)	<i>ink s<sub>k</sub>dd b3 wps.t</i>	I am the one who conveys the soul of she who burns,
I,382,b	(M)	<i>ir mr n ns n hr.t-ib dšr.w=s</i>	which made the pain of the flame of she who is in her rage,
I,382,c	(N)	<i>w3w3.t wd.t s3m.t ntr.w</i>	the fiery one who separates the hair lock of the gods.
I,382-384,d-a	(R)	<i>iw &lt;dd&gt;.n n=i h3.tyw=tn ntr.w n pr.t m r=tn</i>	Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
I,384,b	(D)	<i>hr-ntt hpr.n=i is m-<sup>c</sup> ir.t my r=i</i>	because I have truly come to be through doing likewise to me,
I,384,c	(R)	<i>hr pr.t m r n ntr pn šps.y</i>	because of that which came forth from the mouth of this noble god,
I,385,a	(M)	<i>hpr ds=f im3h.t snbi</i>	who came to be by himself. The honoured dead, <i>snbi</i> .
I,385-405,b-c	(X)	-	

Amino-acid code

-R-NDDRNQRR-RCRNNRIRGCNCRDRRRN-R-NRR-NRRRNRDQRRRRDNNRKRCDRTRNR---CNDR----  
 CCDRCI-G-----DCRHDND-N-DDRRNRRDRMNRDRM-----  
 -----

Appendix 3.33.13. M20C

I,314,a	(X)	-	
I,314,b	(R)	<i>ink b3 šw ntr hpr ds=f</i>	I am the spirit of Shu, the god who came into being (by) himself.
I,314,c	(X)	-	
I,316,a	(N)	<i>hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f</i>	I have come into being from the body of the god who came into being (by) himself.
I,316,b	(D)	<i>ink b3</i>	I am the spirit,
I,316,c	(D)	<i>hpr.n=i m h<sup>c</sup>.w n(.w) ntr</i>	after I came to be from the body of the god,

l,318,a	(N)	<i>sfg irw</i>	invisible of shape.
l,318,b	(N)	<i>ts.n=i m h<sup>c</sup>.w n(.w) n<sub>tr</sub> hpr ds=f</i>	after I was knitted together from the body of the god who came into being (by) himself.
l,318,c	(Q)	<i>ink imy dr n n<sub>tr</sub> hpr [ds]=f</i>	I am the one who is in the side of the god who came into being (by) himself,
l,320,a	(R)	<i>hpr.n=i im=f</i>	after I came into being with him.
l,320,b	(D)	<i>ink sgr n=f p.t sdd n=f t<sub>z</sub></i>	I am the one who silences the sky for him, who reduces the land to order for him.
l,320,c	(X)	-	
l,320-322,d-a	(R)	<i>ink sr sw pr=f m [zh.t]</i>	I am the one who foretells him when he goes forth from the horizon,
l,322,b	(C)	<i>di=i nrw=f r d<sup>c</sup>r.w rn=f</i>	while I place the fear of him to whom searches for his name.
l,322,c	(R)	<i>ink imy hh.w sdm [mdw] hh.w</i>	I am the one who is among the chaos gods, who hears the words of the chaos gods.
l,324,a	(C)	<i>ink sbb mdw n<sub>tr</sub> hpr ds=f n s<sup>z</sup>.wt=f</i>	I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.
l,324,b	(N)	<i>ink srr pr.w wi<sub>z</sub>=f</i>	I am the one who commands the crew of his bark.
l,324-326,c-a	(R)	<i>wsr(.kwi) dnd.kwi r psd.t nb.t</i>	I am more powerful and raging than any ennead.
l,326,b	(H)	<i>iw whm.n[=i] mdw n=i n<sub>tr</sub>.w m-bzh n<sub>tr</sub>.w hpr.w r-s<sub>z</sub>=i</i>	I have repeated the words of the gods for me in front of the gods who will come to be after me.
l,326-328,c-a	(R)	<i>nd[=sn hpr].w=i m-<sup>c</sup> nnw</i>	They ask about my creation from Noun,
l,328,b	(N)	<i>m<sub>z</sub>=sn wsr.w=i m [wi<sub>z</sub> skd]d hpr ds &lt;=f&gt;</i>	they saw my power in the bark which the one who came into being (by) himself navigates.
l,330,a	(C)	<i>hms.n=i didi.n=i</i>	I have sat, I have given.
l,330,b	(R)	<i>di=i fz<sub>w</sub>[=i hft] hpr.w=i</i>	I give my splendour in accordance with my nature.
l,330,c	(C)	<i>dd=i gr.n psd.t</i>	I speak after the ennead is silent,
l,332,a	(R)	<i>idy n<sub>tr</sub>.w</i>	the gods are censured.
l,332,b	(R)	<i>[dd=i n]=tn hpr.w=i ds=i</i>	I say to you: my creation is my own.
l,332,c	(R)	<i>m nd hpr.w=i [m-<sup>c</sup>] nnw</i>	Do not question my creation from Noun.
l,334,a	(R)	<i>m<sub>z</sub>.n (w)i nnw hpr.ki</i>	Noun saw me while I came into being.
l,334,b	(R)	<i>n rh=f [bw hpr.n]=i im</i>	He did not know the place in which I came to be.
l,334,c	(R)	<i>n m<sub>z</sub>=f hpr=i m hr=f</i>	He did not see my coming to be with his sight.
l,336,a	(N)	<i>hpr.n=i m h<sup>c</sup>.w n(.w) n<sub>tr</sub> s<sup>z</sup> hpr ds=f</i>	I came to be from the body of the great god who came into being (by) himself.
l,336,b	(X)	-	
l,336-338,c-a	(R)	<i>km<sub>z</sub>.n=f wi m ib=f iri.n=f wi m zhw=f</i>	He created me with his wish, he made me with his power.
l,338,b	(X)	-	
l,338,c	(N)	<i>ink n<sub>tr</sub> nf<sub>z</sub> irw</i>	I am the god who is exhaled of shape,

l,338-340,d-a	(R)	<i>ḳmꜣ.n nṯr pn šps ḥpr ḏs=f</i>	which this noble god who came to be (by) himself created,
l,340,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
l,340,c	(X)	-	
l,340,d	(N)	<i>iwty rh [nṯr.w] skḏd sw rm=f</i>	whose name the gods who navigate it do not know,
l,342,a	(R)	<i>šms.w ḥnm̄m.t</i>	whom the sun-folk serve.
l,342,b	(R)	<i>rd.n=i m rd.w=f [ḥpr].n=i m ḥ.wy=f(y)</i>	I have grown at his feet, I came to be in his two arms.
l,342,c	(R)	<i>šw.n=i m ḥ.wt=f</i>	I have ascended from his limbs.
l,344,a-b	(N)	<i>ḳmꜣ.n=f wī m ib=f ḏs=f ir.n=f wī m šḥw=f</i>	He created me with his wish himself, he made me with his power.
l,344,c	(R)	<i>n ms.n.t(w)=i is ms.yt</i>	I am not born, it is she who was born.
l,344-346,d-a	(R)	<i>ir.n.t(w) n=i smw m sh.wt stt</i>	A herbage was made for me in the fields of Asia.
l,346,b	(Q)	<i>ink iri pꜣḳ.w n(.w) nṯr.w</i>	I am the one who made the thin flat cakes of the gods.
l,346-348,c-a	(R)	<i>ink ḥr(y)-ib dbn=f nb sh.wt wꜣḏ.wt m dwꜣ.t</i>	I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
l,348,b	(K)	<i>i rḥ-itm.w i nnw</i>	O Ra-Atoum, O Noun.
l,348,c	(R)	<i>ink shṯp ḏfꜣw</i>	I am the one who causes the provisions to be plentiful,
l,348,d	(R)	<i>swꜣḏ ḥw n wsir</i>	who causes the food of Osiris to be fresh.
l,348-350,e-a	(D)	<i>snḏ n=f imy.w ḳrr.wt=sn</i>	Those who are in their caverns will fear him.
l,350,b	(N)	<i>shṯp.n=i ḏfꜣw swꜣḏ.n=i ḥw n wsir</i>	I have made the provisions plentiful, I have caused the food of Osiris to be fresh,
l,350-352,c-a	(N)	<i>ḥr ḥpr=i m ḥḥ.w n(.w) nṯr pn šps ḥpr ḏs=f</i>	because I come to be from the flesh of this noble god who came to be (by) himself,
l,352,b	(R)	<i>wpš p.t [m] nfr=f</i>	who illuminated the sky with his beauty,
l,352-356,c-b	(X)	-	
l,356,c	(R)	<i>shḥḥ imy.w štz.w</i>	which those who are in mysteries acclaim,
l,356-358,d-a	(N)	<i>sk sw wpš=f p.t m nfr=f</i>	while he, he illuminates the sky with his beauty,
l,358,b	(R)	<i>sḥr p.wt nb(.wt) n nṯr.w imy.w snš.w=sn</i>	who causes all the skies to come near for the gods who are in their gates,
l,357,e-g	(X)	-	
l,358,c	(C)	<i>sk sn ḥr mꜣꜣ sšp=f</i>	while they are seeing his light.
l,358-36,d-a	(D)	<i>ink nṯr nfꜣ irw.w ḥnt sh.(w)t wꜣḏ.wt m dwꜣ.t</i>	I am the god who is exhaled of shapes in front of the green fields in the Netherworld,
l,360,b	(D)	<i>wḏḥ-mdw m ḥ.wt imn.(w)t im.(w)t ḥw.t sis.w</i>	who judges the hidden matters which are in the house of the six.
l,360-362,c-a	(R)	<i>iw ḳmꜣ.n=i bꜣ=i ḥꜣ=i</i>	I created my soul behind me,
l,362-363,b-g	(X)	-	
l,362,c	(C)	<i>n ns.n=f ḥr ḥꜣ.t=i</i>	it does not burn upon my corpse.
l,362,d	(N)	<i>n sꜣw.t bꜣ=i</i>	My soul has not yet been guarded,
l,364,a	(N)	<i>in ir.yw ḥ.wt wsir</i>	by the guardians of the rooms of Osiris.
l,364,b	(R)	<i>iw=i st=i iw {bꜣ} bꜣ=i st=f</i>	I beget, my soul begets,
l,364-366,c-a	(C)	<i>stt bꜣ=i m rmt.w imy.(w) iw</i>	my soul begets even with the people who are in

		<i>nsrsr</i>		the island of fire.
I,366,b	(D)	<i>stt=i ds=i m ntr.wt</i>		I myself beget with the goddesses.
I,366-368,c-a	(N)	<i>f33[.t(w)] n=i nms=i tp=i</i>		My royal head-cloth is raised even for me upon me.
I,368,b	(N)	<i>ip.n=i nms=i n imy tph.t=f</i>		I have allotted my royal head-cloth even to the one who is in his cavern.
I,368-37,c-a	(E)	<i>in imy tph.t=f f33 n=i nms</i>		It is the one who is in his cavern who raises the royal head-cloth for me.
I,371,d-i	(X)	-		
I,370,b	(D)	<i>[in] imy irw=f f33 n=i s'h.w=i</i>		It is the one who is in his shape who raises my honours for me.
I,370-372,c-a	(C)	<i>nhm.n=i s'h.w n(.w) imy.w tph.wt=sn</i>		I have taken the honours of those who are in their caverns away,
I,372,b	(R)	<i>n sdm.n=i n hk3.w</i>		I do not listen to magic,
I,372,c	(N)	<i>hpr.n=i tp(y)-c.wy=f</i>		I came to be before it.
I,372-374,d-a	(D)	<i>hbs.w=i t3w n 'nh</i>		My clothes are the breath of life,
I,374,b	(N)	<i>pr.n=i h3=f m r n itm.w</i>		after I have gone forth behind it from the mouth of Atoum.
I,374,c	(D)	<i>hpr=i m ntr hpr ds=f</i>		I come to be even from the god who came into being (by) himself,
I,375,e	(X)	-		
I,374,d	(N)	<i>w'(y) i3w(.w) r ntr.w</i>		alone and older than the gods.
I,377,d	(X)	-		
I,376,a	(D)	<i>ink dmd n=f k3w.w p.t</i>		I am the one who unites the heights of the sky for him.
I,376,b	(D)	<i>ink inn n=f 3hw=f</i>		I am the one who brings his power for him,
I,376,c	(R)	<i>[i'c]b.n=f hh=f k3 di.w [m] s3 wnd.wt=f</i>		after he united his multitudes of ka which were placed in the protection of his associates.
I,378,a	(R)	<i>'hm.n=i sd.t</i>		I have extinguished the fire,
I,378,b	(N)	<i>skbb.n=i wps.t</i>		I have cooled she who burns,
I,378,c	(R)	<i>sgr.n=i hr.t-ib d3r[.w]=s</i>		I have silenced she who is in her wrath,
I,378-380,d-a	(R)	<i>w3sw3.t wd'c.t s3k.t ntr.w</i>		the fiery one who separates and gathers the gods together.
I,380,b	(R)	<i>ink nbi ns.n sd.t</i>		I am the flame which the fire burned,
I,380,c	(D)	<i>n t[3] hh n r=s r[=i]</i>		the heat of the blast of its mouth is not against me.
I,380-382,d-a	(R)	<i>ink skdd b3 wps.t</i>		I am the one who conveys the soul of she who burns,
I,382,b	(R)	<i>[ir mr ns] n hr.t[-ib] d3r[.w=s]</i>		which made the pain of the flame of she who is in her rage,
I,382,c	(N)	<i>[w3]w3[.t wd]'c.t s3m.t [ntr.w]</i>		the fiery one who separates the hair lock of the gods.
I,382-405,d-c	(X)	-		
<i>End of fragment</i>				

Amino-acid code

-R-NDDNNQRD-RCRCNRHRNCRCRRRRRRN-R-NRR-NRRRRRRQRKRDDNNR-----RNR---CDDR----  
CNNRCDNNE-----DCRNDND-N-DDRRNRRRDRRN-----

Appendix 3.33.14. B4C

I,314,a	(X)	-	
I,314,b	(D)	<i>s3.t-ḥd-ḥtp tn b3 šw ntr ḥpr ds=f</i>	This <i>s3.t-ḥd-ḥtp</i> is the spirit of Shu, the god who came into being (by) himself.
I,314,c	(K)	<i>m [...] ʕ3.wt m ḥr.t-ntr r ḥ3s.t</i>	as/with [...] great ones in the necropolis at the hill country.
I,316-405-,a-c	(X)	-	
<i>Spell 312 follows</i>			

Amino-acid code

-DK-----

Appendix 3.33.15. M4C

I,315,a	(X)	-	
I,315,b	(R)	<i>ink b3 šw ntr ḥpr ds=f</i>	I am the spirit of Shu, the god who came into being (by) himself.
I,315,c	(X)	-	
I,317,a	(N)	<i>ḥpr.n=i m ḥʕ.w n(.w) ntr ḥpr ds=f</i>	I have come into being from the body of the god who came into being (by) himself.
I,317,b	(R)	<i>ink b3 šw ntr sfg irw</i>	I am the spirit of Shu, the god invisible of shape,
I,317-319,c-a	(X)	-	
I,319,b	(R)	<i>ḥpr.n=i m ḥʕ.w n(.w) ntr ḥpr ds=f</i>	after I came to be from the body of the god, who came into being (by) himself.
I,319,c	(R)	<i>ink imy [d]r n ntr</i>	I am the one who is in the side of the god,
I,321,a	(R)	<i>ḥpr.n=i im=f</i>	after I came into being with him.
I,321,b	(C)	<i>ink sgr p.t ink sidd n=f t3.w</i>	I am the one who silences the sky, I am the one who reduces the lands to order for him.
I,321,c	(X)	-	
I,321-323,d-a	(R)	<i>ink sr sw pr=f m 3ḥ.t</i>	I am the one who foretells him when he goes forth from the horizon,
I,323,b	(R)	<i>dī nrw=f n ʕʕr.w rn=f</i>	who places the fear of him to whom searches for his name.
I,323,c	(R)	<i>ink imy ḥḥ.w sdm mdw ḥḥ.w</i>	I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,325,a	(R)	<i>ink sbb mdw ḥpr ds=f n ʕʕ3.wt=f</i>	I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.
I,325,b	(H)	<i>ink srr gs wi3 ʕpr.w=f</i>	I am the one who commands the side of the bark, and its crew.
I,325-327,c-a	(R)	<i>wsr.kwi dnd.kwi r psd.t nb.t</i>	I am more powerful and raging than any

1,327,b	(R)	<i>iw whm.n=i mdw ntr.w imy.w-b3h hpr.w r-s3=i</i>	ennead. I have repeated the words of the gods who are before and who will come to be after me.
1,327-329,c-a	(R)	<i>nd=sn hpr.w=i m-<sup>c</sup> nnw</i>	They ask about my creation from Noun,
1,329,b	(R)	<i>m33=sn wsr=i m wiz skdd hpr ds=f</i>	while they see my power in the bark which the one who came into being (by) himself navigates.
1,331,a	(N)	<i>hms &lt;.n=i&gt; <sup>c</sup>h<sup>c</sup>.n=i m-m=sn</i>	I have sat and I have stood among them,
1,331,b	(R)	<i>di=i f3w=i hft hpr.w=i</i>	while I give my splendour in accordance with my nature.
1,331,c	(C)	<i>dd=i gr.n psd.t</i>	I speak after the ennead is silent,
1,333,a	(R)	<i>idy ntr.w</i>	the gods are censured.
1,333,b	(H)	<i>dd n=tn hpr.w=i ds=i</i>	saying to you: my creation is my own.
1,333,c	(R)	<i>m nd hpr.w=i m-<sup>c</sup> nnw</i>	Do not question my creation from Noun,
1,335,a	(D)	<i>hpr.ki</i>	while I came into being.
1,335,b	(R)	<i>rh.n=f bw hpr.n=i im</i>	He knew the place in which I came to be.
1,335,c	(N)	<i>n m3=f hpr.n=i m [hr]=f</i>	He did not see after I came into being in his sight.
1,337,a	(Q)	<i>hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f</i>	I came to be from the body of the god who came into being (by) himself.
1,337,b	(X)	-	
1,337-339,c-a	(R)	<i>km3.n=f wi m ib=f iri.n=f wi m 3hw=f</i>	He created me with his wish, he made me with his power.
1,339,b	(X)	-	
1,339,c	(N)	<i>ink ntr nf3 irw</i>	I am the god who is exhaled of shape,
1,339-341,d-a	(G)	<i><sup>c</sup>3b.n ntr pn špsi hpr ds=f</i>	which the noble god who came into being (by) himself created,
1,341,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
1,341,c	(X)	-	
1,341,d	(R)	<i>iwty rh ntr.w rn=f</i>	whose name the gods do not know,
1,343,a	(R)	<i>šms.w hnmm.t</i>	whom the sun-folk serve.
1,343,b	(R)	<i>rd.n=i m rd.wy=f(y) hpr.n=i m <sup>c</sup>.wy=f(y)</i>	I have grown at his two feet, I came to be in his two arms.
1,343,c	(R)	<i>šw.n=i m <sup>c</sup>.wt=f</i>	I have ascended from his limbs.
1,345,a-b	(R)	<i><sup>c</sup>3b.n=f wi m ib=f ir.n=f wi m 3hw=f</i>	He created me with his wish, he made me with his power.
1,345,c	(H)	<i>n ms=i ms.yt</i>	I did not give birth to she who was born.
1,345-347,d-a	(D)	<i>ir.n.t(w) n=i smw m sh.t stt</i>	A herbage was made for me in the field of Asia.
1,347,b	(I)	<i>ink iri p3k.w n snbi</i>	I am the one who makes the thin flat cakes for <i>snbi</i>
1,347-405,c-c	(X)	-	
<i>End of back</i>			

Amino-acid code

-R-NR--RRRC-RRRRHRRRRNRCRHRDRNQ-R-NGR-RRRRRHDI-----  
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Appendix 3.33.16. M5C

I,315,a	(X)	-	
I,315,b	(R)	<i>[ink b3 šw ntr] hpr ds=f</i>	I am the spirit of Shu, the god who came into being (by) himself.
I,315,c	(X)	-	
I,317,a	(N)	<i>hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f</i>	I have come into being from the body of the god who came into being (by) himself.
I,317,b	(E)	<i>ink b3 n ntr</i>	I am the spirit of the god,
I,317,c	(K)	<i>hpr.n=i [m h<sup>c</sup>.w] hpr.n=i m h<sup>c</sup>.w [n(.w)] ntr</i>	after I came to be from the body, after I came to be from the body of the god,
I,319,a of shape,	(M)	<i>hpr ds=f &lt;sf&gt; g irw</i>	who came into being (by) himself, the invisible
I,319,b	(N)	<i>ts.n=i m h<sup>c</sup>.w n(.w) ntr [hpr d]s=f</i>	after I was knitted together from the body of the god who came into being (by) himself.
I,319,c	(H)	<i>ink imy r dr ntr n ntr hpr ds=f</i>	I am the one who is in the mouth of the side of the god, for the god who came into being (by) himself,
I,321,a	(R)	<i>hpr.n=i im=f</i>	after I came into being with him.
I,321,b	(C)	<i>ink sgr n=f [p.t in]k sidd n=f t3.w</i>	I am the one who silences the sky for him, I am the one who reduces the lands to order for him.
I,321,c	(X)	-	
I,321-323,d-a	(R)	<i>ink sr sw pr=f m 3h.t</i>	I am the one who foretells him when he goes forth from the horizon,
I,323,b	(C)	<i>di=i nrw[=f n] d<sup>r</sup>.w rn=f</i>	while I place the fear of him to whom searches for his name.
I,323,c	(R)	<i>ink imy h<sup>h</sup>.w sdm mdw h<sup>h</sup>.w</i>	I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,325,a	(C)	<i>ink sbb mdw ntr hpr ds=f n ʕš3.wt=f</i>	I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,325,b	(N)	<i>ink srr ʕpr.w wi3=f</i>	I am the one who commands the crew of his bark.
I,325-327,c-a	(R)	<i>wsr.kwi dnd.kwi r psd.t nb.t</i>	I am more powerful and raging than any enead.
I,327,b	(G)	<i>iw whm[.n]=i mdw ntr.w m-[b3h] ntr.w hpr.w r-s3=i</i>	I have repeated the words of the gods in front of the gods who will come to be after me.
I,327-329,c-a	(R)	<i>nd=sn hpr.w=i m-ʕ nnw</i>	They ask about my creation from Noun,
I,329,b	(R)	<i>m33=sn wsr=i m wi3 skdd=i m hpr ds=f</i>	while they see my power in the bark, which I navigate with the one who came into being (by) himself.
I,331,a	(I)	<i>hm[s].n=i didi.t n=i</i>	I have sat, which is given to me,

l,331,b	(R)	<i>dī=f f3w=i hft hpr.w=i</i>	while he gives my splendour in accordance with my nature.
l,331,c	(I)	<i>ḏd=i gr.w n(.w) psḏ.t</i>	My speech is the silence of the ennead,
l,333,a	(R)	<i>idy ntr.w</i>	the gods are censured.
l,333,b	(N)	<i>ḏd=i n=tn hpr.w=i ḏs=i</i>	I say to you: my creation is my own.
l,333,c	(R)	<i>m nḏ hpr.w=i m-ᶜ nnw</i>	Do not question my creation from Noun.
l,335,a	(R)	<i>m3.n wī nnw hpr.kī</i>	Noun saw me while I came into being.
l,335,b	(R)	<i>n rh=f bw hpr[.n=i] im</i>	He did not know the place in which I came to be.
l,335,c	(R)	<i>n m3=f hpr=i m hr=f</i>	He did not see my coming to be with his sight.
l,337,a	(N)	<i>hpr.n=i m hᶜ.w n(.w) ntr ʕ3 hpr ḏs=f</i>	I came to be from the body of the great god who came into being (by) himself.
l,337,b	(X)	-	
l,337-339,c-a	(R)	<i>km3.n=f wī m ib=f iri.n=f wī m 3hw=f</i>	He created me with his wish, he made me with his power.
l,339,b	(X)	-	
l,339,c	(N)	<i>ink ntr nf3 irw</i>	I am the god who is exhaled of shape,
l,339-341,d-a	(R)	<i>km3.n ntr pn šps hpr ḏs=f</i>	which the noble god who came into being (by) himself created,
l,341,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
l,341,c	(X)	-	
l,341,d	(N)	<i>iwty rh.n ntr.w skḏd [sw] m rn=f</i>	whom the gods who navigate it did not know with his name,
l,343,a	(R)	<i>šms.w hnmm.t</i>	whom the sun-folk serve.
l,343,b	(R)	<i>rd.n=i m rd.wy=f(y) hpr.n=i m ʕ.wy=f(y)</i>	I have grown at his two feet, I came to be in his two arms.
l,343,c	(R)	<i>šw.n=i m ʕ.wt=f</i>	I have ascended from his limbs.
l,345,a-b	(N)	<i>km3.n=f wī m ib=f ḏs=f ir.n=f wī m 3hw=f</i>	He created me with his wish himself, he made me with his power.
l,345,c	(R)	<i>[n ms].n.t(w)=i is ms.yt</i>	I was not born, it is she who was born.
l,345-347,d-a	(D)	<i>ir.n.t(w) n=i smw m sh.t stt</i>	A herbage was made for me in the field of Asia.
l,347,b	(N)	<i>ink iri p3k.w=tn ntr.w</i>	I am the one who made your thin flat cakes gods.
l,347-349,c-a	(L)	<i>ink hr(y)-ib dbn=f n nb sh.wt w3ḏ.wt m dw3.t</i>	I am the one who is in the midst of his circle, for the lord of the green fields in the Netherworld.
l,349,b	(L)	<i>i nnw i rᶜ-itm.w</i>	O Noun, O Ra-Atoum.
l,349,c	(R)	<i>ink shtp ḏf3w</i>	I am the one who causes the provisions to be plentiful,
l,349,d	(R)	<i>sw3ḏ hw n wsir</i>	who causes the food of Osiris to be fresh.
l,349-351,e-a	(R)	<i>snḏ.w n=f imy.w krr.wt=sn</i>	Those who are in their caverns will fear him.
l,351,b	(N)	<i>shtp.n=i ḏf3w sw3ḏ.n=i hw n wsir</i>	I have made the provisions plentiful, I have caused the food of Osiris to be fresh.
l,351-353,c-a	(N)	<i>hr hpr=i m hᶜ.w n(.w) ntr pn šps hpr ḏs=f</i>	Because I come to be from the flesh of this noble god who came to be (by) himself,
l,353,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
l,353,c	(D)	<i>dmd irw.w ntr nb</i>	who assembles the shapes of every god,

l,353,d	(K)	<i>nb m3<sup>c</sup>.t htm pr hr <sup>c</sup>w3</i>	the lord of truth who locks the house because of the robber,
l,355,a	(R)	<i>dī dmd n=f irw=i</i>	who caused that my shape is assembled for him.
l,355,b	(D)	<i>ink nf3 irw.w</i>	I am exhaled of shapes.
l,355,c	(G)	<i>n iwr=f wi m h<sup>f</sup>=f n ms=f wi m r(3)=f</i>	He did not conceive me with his grasp, he did not birth me with his mouth.
l,357,a	(R)	<i>nf3.n=f wi m šr.t=f</i>	He has exhaled me from his nose,
l,357,b	(R)	<i>ir.n=f wi m-hr(.y)-ib nfr=f</i>	He made me in the centre of his beauty.
l,357,c	(I)	<i>sh<sup>c</sup>=i imy.w št3.w</i>	I acclaim those who are in mysteries,
l,357-359,d-a	(R)	<i>ist sw wpš=f p.t m nfr=f</i>	while he, he illuminates the sky with his beauty,
l,359,b	(I)	<i>s<sup>c</sup>r=i p.wt nb(.w)t n ntr.w imy.w snš.w=sn</i>	I cause that all the skies come near for the gods who are in their gates,
l,357,e-g	(X)	-	
l,359,c	(D)	<i>ist sn hr m33 sšp=f</i>	while they are seeing his light.
l,359-361,d-a	(N)	<i>ink ntr nf3 irw.w hnt sh.wt w3d.wt</i>	I am the god who is exhaled of shapes in front of the green fields,
l,361,b	(D)	<i>wd<sup>c</sup>-mdw m ih.wt imn.(w)t im.(w)t hw.t sis.w</i>	who judges the hidden matters which are in the house of the six.
l,361-363,c-a	(R)	<i>iw km3.n=i b3=i h3=i</i>	I created my soul behind me,
l,363,b-g	(X)	-	
l,363,c	(C)	<i>n ns.n=f hr h3.t=i</i>	it does not burn upon my corpse.
l,363,d	(R)	<i>n s3w.n.t(w) b3=i</i>	My soul is not guarded,
l,365,a	(N)	<i>in ir.yw <sup>c</sup>.wt wsir</i>	by the guardians of the rooms of Osiris.
l,365,b	(C)	<i>iw=i st=i iw b3=i st=f</i>	I beget, my soul begets,
l,365-367,c-a	(M)	<i>stt n=i b3=i m rmt.w imy.w iw nsrsr</i>	my soul begets for me even with the people who are in the island of fire.
l,367,b	(C)	<i>stt=i ds=i m ntr.w ntr.wt</i>	I myself beget with the gods and goddesses.
l,367-369,c-a	(N)	<i>f33.t(w) n=i nms=i tp=i</i>	My royal head-cloth is raised even for me upon me.
l,369,b	(F)	<i>ip=i nms=i n imy tph.t=f</i>	I allot my royal head-cloth even to the one who is in his cavern.
l,369-371,c-a	(R)	<i>in imy tph.t=f f33 n=i nms=i</i>	It is the one who is in his cavern who raises my royal head-cloth for me.
l,371,d-i	(X)	-	
l,371,b	(N)	<i>in imy irw=f f33 s<sup>c</sup>h.w=i</i>	It is the one who is in his shape who raises my honours.
l,371-373,c-a	(C)	<i>n<sup>h</sup>m.n=i s<sup>c</sup>h.w n.w imy.w tph.wt=sn</i>	I have taken the honours of those who are in their caverns away,
l,373,b	(R)	<i>n sdm.n=i n hk3.w</i>	I do not listen to magic,
l,373,c	(D)	<i>hpr tp(y)-<sup>c</sup>.wy=f</i>	coming into being before.
l,373-375,d-a	(K)	<i>hbs.w=i pw t3w n <sup>c</sup>n<sup>h</sup></i>	The breath of life are my clothes,
l,375,b	(N)	<i>pr.n=f h3=i m r n itm.w</i>	after it has gone forth behind me from the mouth of Atoum.
l,375,c	(D)	<i>hpr.n=i m ntr hpr ds=f</i>	I came to be even from the god who came into

			being (by) himself,
l,375,e	(X)	-	
l,375,d	(N)	<i>w<sup>c</sup>.y i3w.w r ntr.w</i>	alone and older than the gods.
l,377,d	(X)	-	
l,377,a	(D)	<i>ink dmd n=f k3w.w p.t</i>	I am the one who unites the heights of the sky for him.
l,377,b	(D)	<i>ink inn n=f 3hw=f</i>	I am the one who brings his power for him,
l,377,c	(R)	<i>i<sup>c</sup>b.n=f h<sub>h</sub>=f n k3 di.y m s3 wnd.wt=f</i>	after he united his multitudes of ka which were placed in the protection of his associates.
l,379,a	(R)	<i>hm.n=i sd.t</i>	I have extinguished the fire,
l,379,b	(N)	<i>skbb.n=i wps.t</i>	I have cooled she who burns,
l,379,c	(R)	<i>sgr.n=i hr.t-ib dšr.w=s</i>	I have silenced she who is in her wrath,
l,379-381,d-a	(N)	<i>w3w3.t wd<sup>c</sup>.t s3m.t ntr.w</i>	the fiery one who separates the hair lock of the gods.
l,381,b	(H)	<i>ink nbi ns sd.t</i>	I am the flame which the fire burns,
l,381,c	(D)	<i>n t3 hh n r=s r=i</i>	the heat of the blast of its mouth is not against me.
l,381-383,d-a	(R)	<i>ink skdd b3 wps.t</i>	I am the one who conveys the soul of she who burns,
l,383,b	(R)	<i>ir mr ns n hr.t-ib dšr.w=s</i>	which made the pain of the flame of she who is in her rage,
l,383,c	(N)	<i>w3w3.t wd.t s3m.t ntr.w</i>	the fiery one who separates the hair lock of the gods.
l,383-384,d-a	(R)	<i>iw dd.n n=i h3.tyw=tn ntr.w n pr.t m r=tn</i>	Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
l,384,b	(D)	<i>hr-ntt hpr.n=i is m<sup>c</sup> ir.t my r=i</i>	because I have truly come to be through doing likewise to me,
l,384,c	(R)	<i>hr pr.t m r n ntr pn špsi</i>	because of that which came forth from the mouth of this noble god,
l,385,a	(R)	<i>hpr ds=f</i>	who came to be by himself,
l,385,b	(R)	<i>iwty wdb.n=f sw hr dd.t.n=f</i>	who did not turn it back upon that which he said,
l,385,c	(G)	<i>n-ntt ink is wsir r-dr=f hft wd=f</i>	because I am truly Osiris to his limits, in accordance with that which he commands.
l,385,d	(L)	<i>rw.y n=i rw.w twr n=i z3b.w</i>	The lions will depart me, the jackals will show respect for me,
l,386,a	(R)	<i>snd n=i h3(y).w k3r</i>	those who are around the shrine fear me,
l,386,b-d	(X)	-	
l,387,a	(N)	<i>r-gs hpr ds=f</i>	in the presence of the one who came into being (by) himself.
l,387,b	(D)	<i>šsp.n=i n.t=i tp=i</i>	I have taken my crown of LE upon me.
l,387,c	(D)	<i>h<sup>c</sup> dšr.t m3n=s n.t</i>	The red crown rejoices when it sees the crown of LE.
l,388,a	(N)	<i>iw n.t=i tp=i</i>	My crown of LE is upon me,

1,388,b	(R)	<i>iw dšr.t m tp n ntr hpr ds=f</i>	The red crown is on the head of the god who came to be by himself.
1,388,c	(R)	<i>h<sup>c</sup> n.t mzn=s dšr.t</i>	'The crown of LE rejoices when it sees the red crown.'
1,389,a	(R)	<i>hrw=sn ntr.w sdm.w</i>	So say they, the gods who hear.
1,389,b	(R)	<i>snsn ntr r ntr hpr m h<sup>c</sup>.w=f</i>	The god is friendly to the god who came to be from his flesh.
1,389,c	(N)	<i>n m3.n=sn sw</i>	They do not see him,
1,390,a	(R)	<i>ki.n n=i n<sup>c</sup>w.w m hny</i>	the n <sup>c</sup> w snakes cried out for me in acclaim.
1,390,b	(X)	-	
1,390,c	(R)	<i>ir=sn n=i w3.t</i>	They will make a road for me,
1,391,a	(N)	<i>r prr=i m k3r</i>	until I go forth from the shrine,
1,391,b	(N)	<i>wd<sup>c</sup>.n=i šnw.t h3.t k3r</i>	after I judged the courtiers who are around the shrine.
1,391,c	(R)	<i>wh<sup>c</sup>=i wh<sup>c</sup>.y=i</i>	I release who I should release,
1,392,a	(R)	<i>s<sup>c</sup>nh=i s<sup>c</sup>nh.y=i</i>	I nourished who I should nourish,
1,392,b	(H)	<i>di=i sdb dr=i sdb</i>	I placed the restraint, I remove the restraint,
1,392,c	(R)	<i>wh<sup>c</sup>=i sdb</i>	I release the restraint.
1,392-393,d-a	(R)	<i>bw.t=i pw dšr.w</i>	Blood is my detestation.
1,393,b	(R)	<i>wnn=i hn<sup>c</sup> nb <sup>c</sup>nh</i>	I will be together with the lord of life.
1,393-394,f-h	(X)	-	
1,393,c	(R)	<i>ink i<sup>c</sup>b.w n=f hh.w</i>	I am the one who unites the multitudes for him,
1,393,d	(R)	<i>ts.w n=f šnw.t</i>	who ties the courtiers together for him,
1,393-394,e-a	(D)	<i>smn.w n=f h3(y).w k3r=f hft wd=f n=i</i>	who makes those who are around his shrine firm in accordance with that which he commands to me.
1,398,d-e	(X)	-	
1,394,b	(D)	<i>iw km3.n=f n=i hw h3=i</i>	He has created an authoritative utterance for me behind me,
1,394-395,c-a	(R)	<i>r rdi.t rh=f rh.t=i</i>	in order to cause that he knows that which I learn,
1,395,b	(R)	<i>st wi ht p.wt nb.(w)t</i>	while I am throughout all the skies,
1,395,c	(N)	<i>hns.n=i t3.w nb.w</i>	after I travelled all the lands.
1,395,d	(R)	<i>iri=i wd.t.n=f n=i</i>	I will do that which he had commanded to me.
1,395,e	(D)	<i>n ns ir.t b3=i</i>	The eye of my soul did not burn,
1,396,a	(N)	<i>hr [h3.t]=i</i>	because of my foulness.
1,396,b	(I)	<i>nn s3w.t(w) b3=i</i>	My soul will not be guarded.
1,396-405,c-c	(X)	-	

End of lid

Amino-acid code

-R-NEKMNHRC-RCRCNRGRRIRIRNRRRRN-R-NRR-NRRRNRDNLLRRRNDRKRDGRRIRI---DNDR---  
CRNCMCNFR-----NCRDKND-N-DDRRNRNHDRNRDRRRGLR---NDDNRRRRNR-RNNRRHRRR-----RRD--  
DRRNRDNI-----

Appendix 3.33.17. M6C

I,315,a	(X)	-	
I,315,b	(R)	<i>ink [b3 šw ntr hpr ds=f]</i>	I am the spirit of Shu, the god who came into being (by) himself.
I,315,c	(X)	-	
I,317,a	(N)	<i>[hpr.n=i m] h<sup>c</sup>.w n(.w) ntr hp[r ds=f]</i>	I have come into being from the body of the god who came into being (by) himself.
I,317,b	(D)	<i>[ink b3]</i>	I am the spirit,
I,317-319,c-a	(X)	-	
I,319,b	(M)	<i>hpr ds=f</i>	who came into being (by) himself.
I,319,c	(Q)	<i>[ink imy dr n ntr hpr] ds=f</i>	I am the one who is in the side of the god who came into being (by) himself,
I,321,a	(R)	<i>hpr[.n=i im=f]</i>	after I came into being with him.
I,321,b	(C)	<i>[ink sgr n=f p.t ink] sdd [n=f t3.w]</i>	I am the one who silences the sky for him, I am the one who reduces the lands to order for him.
I,321,c	(X)	-	
I,321-323,d-a	(R)	<i>[ink sr sw pr=f m 3h.t]</i>	I am the one who foretells him when he goes forth from the horizon,
I,323,b	(C)	<i>[di=i nrw]=f n d[<sup>c</sup>r.w rn=f]</i>	while I place the fear of him to whom searches for his name.
I,323,c	(R)	<i>[ink imy hh.w sdm mdw hh.w]</i>	I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,325,a	(C)	<i>[ink] sbb [m]dw [ntr hpr ds=f n <sup>c</sup>š3.wt=f]</i>	I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,325,b	(N)	<i>[ink srr] <sup>c</sup>pr.w wi3=f</i>	I am the one who commands the crew of his bark.
I,325-327,c-a	(R)	<i>[wsr.kwi dnd.kwi r psd.t nb.t]</i>	I am more powerful and raging than any ennead.
I,327,b	(R)	<i>[iw whm.n=i] mdw ntr[.w imy.w-b3h hpr.w r-s3=i]</i>	I have repeated the words of the gods who are before and who will come to be after me.
I,327-329,c-a	(R)	<i>[nd=sn hpr.w=i] m-<sup>c</sup> nnw</i>	They ask about my creation from Noun,
I,329,b	(N)	<i>[m3=sn wsr.w=i m wi3 skdd hpr ds=f]</i>	they saw my power in the bark which the one who came to be (by) himself navigates.
I,331,a	(C)	<i>hms.n=i [didi.n=i]</i>	I have sat, I have given,
I,331,b	(R)	<i>[di=i f3w=i hft hpr.w=i]</i>	while I give my splendour in accordance with my nature.
I,331,c	(C)	<i>[dd=i] gr.n psd.t</i>	I speak after the ennead is silent,
I,333,a	(R)	<i>[idy ntr.w]</i>	the gods are censured.
I,333,b	(N)	<i>[dd=i n=in hpr.w=i ds=i]</i>	I say to you: my creation is my own.
I,333,c	(D)	<i>[m] nd (w)i [hpr.w=i m-<sup>c</sup> nnw]</i>	Do not question me (or) my creation from Noun.
I,335,a	(R)	<i>[m3.n wi nnw hpr.ki]</i>	Noun saw me while I came into being.
I,335,b	(C)	<i>rh[.n=f bw hpr.n=i im]</i>	He knew the place in which I came to be.
I,335,c	(R)	<i>[n m3=f hpr=i m hr=f]</i>	He did not see my coming to be with his sight.

l,337,a	(Q)	<i>hpr.n[=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f]</i>	I came to be from the body of the god who came into being (by) himself.
l,337,b	(X)	-	
l,337-339,c-a	(R)	<i>[kmz.n=f wi m ib=f iri.n]=f [wi m zhw=f]</i>	He created me with his wish, he made me with his power.
l,339,b	(X)	-	
l,339,c	(N)	<i>[ink ntr nfz irw]</i>	I am the god who is exhaled of shape,
l,339-341,d-a	(R)	<i>kmz.n [ntr] pn šps hpr ds=f</i>	which the noble god who came into being (by) himself created,
l,341,b	(R)	<i>[wps<sup>š</sup> p.t m nfr=f]</i>	who illuminated the sky with his beauty,
l,341,c	(X)	-	
l,341,d	(R)	<i>[iwt<sup>y</sup> rh ntr.w rn=]f</i>	whose name the gods do not know,
l,343,a	(R)	<i>šms.w hnm<sup>m</sup>.t</i>	whom the sun-folk serve.
l,343,b	(R)	<i>[rd.n=i m rd.wy=f(y) hpr.n=i m<sup>c</sup>.wy=f(y)]</i>	I have grown at his two feet, I came to be in his two arms.
l,343,c	(R)	<i>[šw.]n=i [m<sup>c</sup>.wt=f]</i>	I have ascended from his limbs.
l,345,a-b	(N)	<i>[kmz.n=f wi m ib=f ds=f ir.n=f wi m] zh[w=f]</i>	He created me with his wish himself, he made me with his power.
l,345,c	(R)	<i>[n ms.n.t(w)=i is ms.yt]</i>	I was not born, it is she who was born.
l,345-347,d-a	(D)	<i>[ir.n.t(w) n=i smw m sh.t] stt</i>	A herbage was made for me in the field of Asia.
l,347,b	(Q)	<i>[ink iri pzk.w n(.w) ntr.w]</i>	I am the one who made the thin flat cakes of the gods.
l,347-349,c-a	(R)	<i>[ink hr(y)-ib dbn=f nb sh.wt wzd.wt m dwz.t]</i>	I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
l,349,b	(K)	<i>[i r<sup>c</sup>-itm.w i nnw]</i>	O Ra-Atoum, O Noun.
l,349,c	(R)	<i>[ink shtp dfzw]</i>	I am the one who causes the provisions to be plentiful,
l,349,d	(R)	<i>[swzd] hw [n wsir]</i>	who causes the food of Osiris to be fresh.
l,349-351,e-a	(R)	<i>[snd.w n=f imy.w krr.wt=sn]</i>	Those who are in their caverns will fear him.
l,351,b	(N)	<i>[shtp.n=i dfzw] swzd[.n=i hw n wsir]</i>	I have made the provisions plentiful, I have caused the food of Osiris to be fresh,
l,351-353,c-a	(N)	<i>[hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f]</i>	because I come to be from the flesh of this noble god who came to be (by) himself,
l,353,b	(R)	<i>[wps<sup>š</sup> p.t m nfr=f]</i>	who illuminated the sky with his beauty,
l,353,c	(D)	<i>[dmq irw.w] ntr.w [nb(.w)]</i>	who assembles the shapes of all the gods,
l,353,d	(R)	<i>[nb mzc.t htm pr cwz]</i>	the lord of truth who locks the house of the robber,
l,355,a	(R)	<i>[di dmq n=f irw]=i</i>	who caused that my shape is assembled for him.
l,355,b	(D)	<i>ink [nfz irw.w]</i>	I am exhaled of shapes.
l,355,c	(R)	<i>[n ms=f wi m r(z)=f n iwr=]f w[i m hf=f]</i>	He did not birth me with his mouth, he did not conceive me with his grasp.
l,357,a	(R)	<i>[nfz.n=f wi m šr.t=f]</i>	He has exhaled me from his nose,
l,357,b	(R)	<i>[ir.n=f wi] m-hr(.y)-ib [nfr=f]</i>	he made me in the centre of his beauty,
l,357,c	(R)	<i>[sh<sup>c</sup> imy.w štz.w]</i>	which those who are in mysteries acclaim,
l,357-359,d-a	(R)	<i>[ist sw wps<sup>š</sup>]=f p.t m [nfr=f]</i>	while he, he illuminates the sky with his beauty,

l,359,b	(R)	[s <sup>c</sup> r p. wt nb.(w).t n n <sub>tr</sub> .w imy.w snš.w=sn]	who causes all the skies to come near for the gods who are in their gates,
l,357,e-g	(X)	-	
l,359,c	(Q)	[mz]z.n=sn wi	after they saw me.
l,359-361,d-a	(C)	[ink n <sub>tr</sub> nfz irw hnt sh.wt=f]	I am the god who is exhaled of shape in front of his fields,
l,361,b	(D)	[wd <sup>c</sup> -mdw] m h.wt [imn.(w)t im.(w)t hw.t sis.w]	who judges the hidden matters which are in the house of the six.
l,361-363,c-a	(R)	[iw kmz.n=i b3=i h3=i]	I created my soul behind me,
l,363,b-g	(X)	-	
l,363,c	(C)	[n ns.n=f] hr h3.t[=i]	it does not burn upon my corpse.
l,363,d	(N)	[n s3w.t b3=i]	My soul has not yet been guarded,
l,365,a	(R)	[in ir.yw <sup>c</sup> .wt wsir]	by the guardians of the limbs of Osiris.
l,365,b	(C)	[iw]=i st[=i iw b3=i st=f]	I beget, my soul begets,
l,365-367,c-a	(C)	[stt b3=i m rmt.w] imy.w iw ns[rsr]	my soul begets even with the people who are in the island of fire.
l,367,b	(D)	[stt=i ds=i m] n <sub>tr</sub> .wt	I myself beget with the goddesses.
l,367-369,c-a	(D)	mz[z.t(w) nms=i]	My royal head-cloth is seen.
l,369,b	(N)	[ip.n=i nms=i n imy tph.t]=f	I have allotted my royal head-cloth even to the one who is in his cavern,
l,369-371,c-a	(Q)	f3z [n=i nms=i]	who raises my royal head-cloth for me.
l,371,d-i	(X)	-	
l,371,b	(D)	[in imy irw=f f3z] n=i s <sup>c</sup> h[.w=i]	It is the one who is in his shape who raises my honours for me.
l,371-373,c-a	(C)	[nhm.n=i s <sup>c</sup> h.w n.w imy.w] tph.wt=sn	I have taken the honours of those who are in their caverns away,
l,373,b	(R)	n [sdm.n=i n hkz.w]	I do not listen to magic,
l,373,c	(N)	[hpr.n=i tp(y)- <sup>c</sup> .wy=f]	I came to be before it.
l,373-375,d-b	(X)	-	
l,375,c	(D)	[hpr.n]=i hnt n <sub>tr</sub> [hpr ds=f]	I came to be even in front of the god who came into being (by) himself,
l,375,e	(X)	-	
l,375,d	(R)	[hpr w <sup>c</sup> .y i3w.w r n <sub>tr</sub> .w]	who came to be alone, older than the gods.
l,377,d	(X)	-	
l,377,a	(R)	[ink] dm n[=f k3w.w p.t]	I am the one who pierces the heights of the sky for him.
l,377,b	(C)	[ink inn.w n=f 3hw=f]	I am the one who brings his power for him,
l,377,c	(R)	i <sup>c</sup> b.n=f [hh=f n k3 di.w m s3 wnd.wt=f]	after he united his multitudes of ka which were placed in the protection of his associates.
l,379,a	(R)	[ <sup>c</sup> hm.n=i sd.t]	I have extinguished the fire,
l,379,b	(N)	s[k]bb.n=i [wps.t]	I have cooled she who burns,
l,379,c	(R)	[sgr.n=i hr.t-ib dšr.w=s]	I have silenced she who is in her wrath,
l,379-381,d-a	(N)	w3w3.t wd <sup>c</sup> .t s3m.t n <sub>tr</sub> .w	the fiery one who separates the hair lock of the gods.
l,381,b	(R)	[ink nbi ns.n sd.t]	I am the flame which the fire burned,

l,381,c	(D)	[ <i>n tʒ hh</i> ] <i>n r-s r=i</i>	the heat of the blast of its mouth is not against me.
l,381-383,d-a	(R)	[ <i>ink skdd bʒ wps.t</i> ]	I am the one who conveys the soul of she who burns,
l,383,b	(R)	[ <i>ir mr ns n</i> ] <i>hr.t-ib dšr.t[=s]</i>	which made the pain of the flame of she who is in her rage,
l,383,c	(N)	[ <i>wʒwʒ.t wd.t sʒm.t ntr.w</i> ]	the fiery one who separates the hair lock of the gods.
l,383-384,d-a	(R)	[ <i>iw dd.n n=i hʒ.tyw=tn</i> ] <i>ntr.w n pr[.t m r=tn]</i>	Your hearts have spoken to me, gods, without (anything) going forth from your mouth.
l,384,b	(D)	[ <i>hr-ntt hpr.n=i is m-ʕ ir.t my r=i</i> ]	because I have truly come to be through doing likewise to me,
l,384,c	(N)	<i>huf mdw</i> [ <i>ntr pn šps</i> ]	in accordance with the words of this noble god,
l,385,a	(R)	[ <i>hpr ds=f</i> ]	who came to be by himself,
l,385,b	(I)	[ <i>iwtý wdb.n=f</i> ] <i>sw hr dd=f</i>	who did not turn it back upon that which he says.
l,385,c	(E)	<i>ink</i> [ <i>is ir r-dr=f hft wd=f</i> ]	I am truly the one who has done its entirety in accordance with that which he commands.
l,385,d	(D)	[ <i>rw twr n=i rw.w</i> ]	The lions will depart and show respect for me,
l,386,a	(D)	[ <i>snd n=i hʒ(y).w kʒr]=f</i>	those who are around his shrine fear me.
l,386,b-d	(X)	-	
l,387,a	(D)	<i>ʕk=i r</i> [ <i>kʒr pr=i r kʒr r-gs hpr ds=f</i> ]	I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.
l,388-405,a-c	(X)	-	
l,405,d	(K)	[ <i>ʕhʕ.n=i m-m šnw.t ... n isf.tyw</i> ]	I have stood among the courtesans [...] of the evil-doers.
l,405,e	(K)	<i>n shm.n ... imy-r hw.wt snbi mʒʕ hrw</i>	have no power [...] overseer of the guardians, <i>snbi</i> , true of voice.

*End of column and lid*

Amino-acid code

-R-ND--MQRC-RCRCNRRRNCRCRNDRCRQ-R-NRR-RRRRNRDQRKRRRNNRDRRRRRRR---QCDR----  
 CNRCCDDNQ-----DCRN--D-R-RCRRNRDRRRNRDNRIEDD---DKK-----

Appendix 3.33.18. M23C

l,315-331,a-c	(X)	-	
l,333,a	(R)	[ <i>idy ntr.w</i> ]	the gods are censured.
l,333,b	(N)	[ <i>dd=i n]=tn hp[r.w=i ds=i]</i>	I say to you: my creation is my own.
l,333,c	(R)	[ <i>m nd hpr.w=i m-ʕ</i> ] <i>nnw</i>	Do not question my creation from Noun.
l,335,a	(R)	[ <i>mʒ.n wi nnw hpr.kwi</i> ]	Noun saw me while I came into being.
l,335,b	(C)	[ <i>rh.n=f bw hpr.n=i im</i> ]	He knew the place in which I came to be.
l,335,c	(R)	[ <i>n mʒ]=f hp[r=i m hr=f]</i>	He did not see my coming to be with his sight.
l,337,a	(N)	[ <i>hpr.n=i m hʕ.w n(.w) ntr ʕʒ</i> ]	I came to be from the body of the great god

		<i>hpr ds=f]</i>	came into being (by) himself.
1,337,b	(X)	-	
1,337-339,c-a	(R)	<i>[kmz.n=f wi m ib=f iri.n=f] wi m [zhw=f]</i>	He created me with his wish, he made me with his power.
1,339,b	(X)	-	
1,339,c	(N)	<i>[ink ntr nfz irw]</i>	I am the god who is exhaled of shape,
1,339-341,d-a	(R)	<i>[kmz.n ntr pn sps hpr]r ds=f</i>	which the noble god who came into being (by) himself created,
1,341,b	(R)	<i>wp[š p.t m nfr=f]</i>	who illuminated the sky with his beauty,
1,341,c	(X)	-	
1,341,d	(R)	<i>[iwtv rh ntr.w rn=f]</i>	whose name the gods do not know,
1,343,a	(R)	<i>šms.w hnm.t</i>	whom the sun-folk serve.
1,343,b	(R)	<i>[rd.n=i m] rd.wy=f(y) hp[r.n=i m °.wy=f(y)]</i>	I have grown at his two feet, I came to be in his two arms.
1,343,c	(R)	<i>[šw.n=i m °.wt=f]</i>	I have ascended from his limbs.
1,345,a-b	(N)	<i>[kmz.n=f wi m ib=f ds=f ir.n]=f wi [m zhw=f]</i>	He created me with his wish himself, he made me with his power.
1,345,c	(R)	<i>[n ms.n.t(w)=i is ms.yt]</i>	I was not born, it is she who was born.
1,345-347,d-a	(D)	<i>[ir.n.t(w) n=i smw [m sh.t s]tt</i>	A herbage was made for me in the field of Asia.
1,347,b	(Q)	<i>[ink iri pzk.w n(.w) ntr.w]</i>	I am the one who made the thin flat cakes of the gods.
1,347-349,c-a	(R)	<i>[ink hr(y)-ib dbn=f nb sh.wt] wzd.(w)t m dwz.t</i>	I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
1,349,b	(K)	<i>[i r°-itm.w i nnw]</i>	O Ra-Atoum, O Noun.
1,349,c	(R)	<i>[ink shtp dfzw]</i>	I am the one who causes the provisions to be plentiful,
1,349,d	(R)	<i>[s]wzd hw [n wsir]</i>	who causes the food of Osiris to be fresh.
1,349-351,e-a	(R)	<i>[snd.w n=f imy.w krr.wt=sn]</i>	Those who are in their caverns will fear him.
1,351,b	(N)	<i>[shtp.n=i dfzw swzd.n=i hw n wsir]</i>	I have made the provisions plentiful, I have caused the food of Osiris to be fresh,
1,351-353,c-a	(N)	<i>[hr hpr=i m h°.w n(.w) ntr pn šps] hpr ds=f</i>	because I come to be from the flesh of this noble god who came to be (by) himself,
1,353,b	(R)	<i>[w]pš p.t m [nfr=f]</i>	who illuminated the sky with his beauty,
1,353,c	(D)	<i>[dmq irw.w ntr nb]</i>	who assembles the shapes of every god,
1,353,d	(R)	<i>[nb mzc.t htm pr °]wz</i>	the lord of truth who locks the house of the robber,
1,355,a	(N)	<i>dmq n=f irw=i</i>	while my shapes are assembled for him.
1,355,b	(D)	<i>[ink nfz irw.w]</i>	I am exhaled of shapes.
1,355,c	(E)	<i>[n ms=f wi m] hf°=f n iwr=f wi [m r(z)=f]</i>	He did not birth me with his mouth, he did not conceive me with his grasp.
1,357,a	(R)	<i>[nfz.n=f wi m šr.t=f]</i>	He has exhaled me from his nose,
1,357,b	(R)	<i>[ir.n=f wi] m-hr(.y)-ib nfr=f</i>	he made me in the centre of his beauty.
1,357,c	(H)	<i>h°.n imy.w [štz.w]</i>	They who are in mysteries have rejoiced,
1,357-359,d-a	(N)	<i>[sk sw wpš=f p.t m nfr=f]</i>	while he, he illuminates the sky with his beauty,
1,359,b	(D)	<i>[shc°] p.wt nb(.wt) ntr.w imy.w sn[š.w=sn]</i>	who acclaims all the skies of the gods who are in their gates,

l,357,e-g	(X)	-	
l,359,c	(Q)	[m33.n=sn wī]	after they saw me.
l,359-361,d-a	(C)	[ink ntr nf3] irw hnt sh.wt=f	I am the god, exhaled of shape in front of his fields,
l,361,b	(D)	[wd <sup>c</sup> -mdw m h.wt inn.(w)t im.(w)t hw.t sis.w]	who judges the hidden matters which are in the house of the six.
l,361-363,c-a	(R)	[iw km3.n=i b3=i] h3=i	I created my soul behind me,
l,363,b-g	(X)	-	
l,363,c	(C)	n ns.n=f [hr h3.t=i]	it does not burn upon my corpse.
l,363,d	(N)	[n s3w.t b3=i]	My soul has not yet been guarded,
l,365,a	(R)	[in ir.yw] <sup>c</sup> .wt wsir	by the guardians of the limbs of Osiris.
l,365,b	(C)	iw=i [st=i iw b3=i st=f]	I beget, my soul begets,
l,365-367,c-a	(C)	[stt b3=i m] rmt.w imy.w iw nsr	my soul begets even with the people who are in the island of burning.
l,367,b	(C)	[stt=i ds]=i m [ntr.w ntr.wt]	I myself beget with the gods and goddesses.
l,367-369,c-a	(D)	[m3]3.t(w) nms=i	My royal head-cloth is seen.
l,369,b	(N)	ip.n=i [nms=i n imy tp]h.t=f	I have allotted my royal head-cloth even to the one who is in his cavern.
l,369-371,c-a	(R)	in [imy tph.t=f f3]3 n=i nms=i	It is the one who is in his cavern who raises my royal head-cloth for me.
l,371,d-i	(X)	-	
l,371,b	(R)	in imy [irw=f s <sup>c</sup> h wi [f33] s <sup>c</sup> h.w=i	It is the one who is in his shape who ennobles me and who raises my honours.
l,371-373,c-a	(C)	nhm.n=i [s <sup>c</sup> h.w n.w] imy.w tph.wt[=sn]	I have taken the honours of those who are in their caverns away,
l,373,b	(R)	[n sdm.n=i] n hk3(.w)	I do not listen to magic,
l,373,c	(N)	hpr.n=i tp(y)- <sup>c</sup> .wy=f	I came to be before it.
l,373-375,d-b	(X)	-	
l,375,c	(D)	[hpr.n=i h]nt ntr hpr ds=f	I came to be even in front of the god who came into being (by) himself,
l,375,e	(X)	-	
l,375,d	(R)	hpr [w <sup>c</sup> .y i3w.w] r ntr.w	who came to be alone, older than the gods.
l,377,d	(X)	-	
l,377,a	(R)	ink dm n=f [k3w.]w p.t	I am the one who pierces the heights of the sky for him.
l,377,b	(C)	ink inn.w n=f 3h[w=f]	I am the one who brings his power for him,
l,377,c	(R)	[i <sup>c</sup> b.n]=f hh=f n k3 [di.w] m s3 [wnd.wt]=f	after he united his multitudes of ka which were placed in the protection of his associates.
l,379,a	(R)	<sup>c</sup> hm.n=i sd.t	I have extinguished the fire,
l,379,b	(N)	sk[bb.n=i wps.t]	I have cooled she who burns,
l,379,c	(R)	sgr.[n=i hr.t]-ib ds[r.w]=s	I have silenced she who is in her wrath,
l,379-381,d-a	(N)	w3w3.t wd <sup>c</sup> .t s3m.t ntr.w	the fiery one who separates the hair lock of the gods.
l,381,b	(G)	[ink n]si.n=i [sd.t]	I have burned the fire,
l,381,c	(D)	[n] t3 [hh n r=s r]=i	the heat of the blast of its mouth is not against

l,381-383,d-a	(R)	<i>ink škdd b3 wps[.t]</i>	me. I am the one who conveys the soul of she who burns,
l,383,b	(R)	<i>[ir mr] nis [n hr.t-ib dš]r.w[=s]</i>	which made the pain of the flame of she who is in her rage,
l,383,c	(N)	<i>[w3w3.t] wd.t s3m.t ntr.w</i>	the fiery one who separates the hair lock of the gods.
l,383-384,d-a	(R)	<i>iw [dd.n n=i h3.tyw=tn] ntr.w n [pr.t m r=tn]</i>	Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
l,384,b	(I)	<i>[hr-n]tt [hpr.n=i] is m-<sup>c</sup>=i ir.t my r-dr</i>	because I have truly come to be through me doing everything likewise.
l,384,c	(N)	<i>[htf mdw ntr pn šps]</i>	in accordance with the words of this noble god,
l,385,a	(R)	<i>[hpr ds=f]</i>	who came to be by himself,
l,385,b	(H)	<i>[iwty wdb.n=f hr] dd.t=f</i>	who has not gone back upon that which he says,
l,385,c	(Q)	<i>hr-ntt ink is ir r-dr[=f hft wd=f]</i>	because I am truly the one who has done its entirety in accordance with that which he commands.
l,385,d	(I)	<i>[rw n=i rw.w twr n=i rw.w]</i>	The lions will depart for me, the lions will show respect for me,
l,386,a	(D)	<i>[snd n=i h3(y).w k3r]=f</i>	those who are around his shrine fear me,
l,386,b	(I)	<i>h<sup>c</sup>.n n=i šn[w.t h3(y).w k3r]</i>	after the entourage who are around the shrine stood up for me.
l,386,c-d	(X)	-	
l,387,a	(D)	<i>[<sup>c</sup>k=i r k3r pr=i r k]3r r-gs hpr ds=f</i>	I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.
l,387,b	(D)	<i>šsp[.n=i n.t=i tp=i]</i>	I have taken my crown of LE upon me.
l,387,c	(L)	<i>[h<sup>c</sup> dšr.t m3n]=s s(y)</i>	The red crown rejoices when it sees it.
l,388,a	(R)	<i>iw n.t m tp=i</i>	the crown of LE is on my head.
l,388,b	(R)	<i>i[w dšr.t m tp n ntr hpr ds=f]</i>	The red crown is on the head of the god who came to be by himself.
l,388,c	(R)	<i>[h<sup>c</sup> n.t m3n]=s dšr.t</i>	'The crown of LE rejoices when it sees the red crown.'
l,389,a	(D)	<i>hrw=sn ntr.w sdm[.w sn]</i>	So say they, the gods who hear them.
l,389,b	(R)	<i>[snsn ntr r ntr hpr m h<sup>c</sup>.w=f]</i>	The god is friendly to the god who came to be from his flesh.
l,389,c	(N)	<i>[n] m3.n=sn sw</i>	They do not see him,
l,39,a	(R)	<i>ki[.n n=i n<sup>c</sup>w.w m hny]</i>	the n <sup>c</sup> w snakes cried out for me in acclaim.
l,390,b	(X)	-	
l,390,c	(R)	<i>[ir=sn n=i w3.t]</i>	They will make a road for me,
l,391,a	(G)	<i>m33=sn prr=i m [k3r]</i>	while they see that I go forth from the shrine,
l,391,b	(N)	<i>[wd<sup>c</sup>.n=i šnw.t h3.t k3r]</i>	after I judged the courtiers who are around the shrine.
l,391,c	(R)	<i>wh<sup>c</sup>=i wh<sup>c</sup>.y=i</i>	I release who I should release,
l,392,a	(R)	<i>s<sup>c</sup>nh[=i s<sup>c</sup>nh.y=i]</i>	I have nourished who I should nourish,

l,392,b	(R)	[ <i>dr=i sdb=i</i> ]	I remove my restraint.
l,392,c	(X)	-	
l,392-393,d-a	(R)	<i>bw.t=i pw dšr.w</i>	Blood is my detestation.
l,393,b	(U)	<i>wnn[=i hn<sup>c</sup> nb <sup>c</sup>nh]</i>	I will be together with the lord of life.
l,393-394,f-h	(X)	-	
l,393,c	(R)	[ <i>ink i<sup>c</sup>b n=f hh.w</i> ]	I am the one who unites the multitudes for him,
l,393,d	(R)	[ <i>ts n=f šnw.t</i> ]	who ties the courtiers together for him,
l,393-394,e-a	(G)	[ <i>m)n pn smn hz(y).w [kzr=f hft wd.t.n=f n=i]</i> ]	This someone makes those who are around his shrine firm in accordance with that which he had commanded to me.
l,398,d-e	(X)	-	
l,394,b	(D)	[ <i>iw kmz.n=f n=i hw h]z=i</i> ]	He has created an authoritative utterance for me behind me,
l,394-395,c-a	(R)	<i>r rdi.t rh=f rh.t.n=i</i>	in order to cause that he knows that which I have learned,
l,395,b	(R)	<i>s[<u>l</u> wi ht p.wt nb.(w)t]</i>	while I am throughout all the skies,
l,395,c	(R)	[ <i>hns=i t3.w nb(.w)</i> ]	while I travel all the lands.
l,395,d	(R)	[ <i>iri=i wd.t=f n=i</i> ]	I will do that which he commands to me.
l,395,e	(R)	[ <i>n ns].n b3=i</i> ]	My soul does not burn,
l,396,a	(R)	<i>hr h3.t=f</i>	because of its foulness.
l,396,b	(R)	[ <i>n s]z(w).n.t(w) b3[=i in ir.yw <sup>c</sup>.wt wsir]</i> ]	My soul is not guarded by the guardians of the limbs of Osiris.
l,396,c	(R)	[ <i>b3]=k n=k šhm=k n=k</i> ]	'You possess your soul, you possess your power.'
l,397,a	(R)	<i>i in hpr [ds=f] r=i</i>	which is said by the one who came to be by himself to me.
l,397,b	(R)	<i>n [ndr.tw b3=i in bik.w n m3.n.t(w)] b3=i in š3.w</i>	My soul will not be seized by falcons, my soul is not grasped by pigs.
l,398,a	(R)	<i>n hf<sup>c</sup> [b3=i in zkr.w]</i>	My soul will not be grasped by the earth gods,
l,398,b	(N)	[ <i>n szw.n.t(w)] b3=i in hk3.(w)</i> ]	my soul is not guarded by magic.
l,398-399,c-a	(R)	<i>sw3 b3=i m [gw.t hr=sn]</i>	May my soul pass in astonishment upon them,
l,399,b	(R)	[ <i>r <sup>c</sup>k.t=f r k3r]</i> ]	until it enters into the shrine.
l,399,c	(R)	[ <i>it.t].n=f hr.t=i</i> ]	That which it has taken are my possessions,
l,399,d	(X)	-	
l,400,a	(R)	<i>n hpr.n=i hnt[=f]</i>	because I came to be in front of it,
l,400,b	(R)	[ <i>di]=f šhm[=i m hft.yw=i]</i> ]	while it places my power with my enemies.
l,400,c	(R)	[ <i>iw dr.n=i sn m is].w=sn</i> ]	I have driven them from their tombs,
l,400-401,d-a	(X)	-	
l,401,b	(K)	<i>dr=i n.[t]yw im [hr s.wt]=sn</i>	while I expel those who are there upon their seats.
l,401,c	(R)	<i>ssn[.n=i s<sup>c</sup>h.w=sn]</i>	I have destroyed their honours,
l,402,a	(R)	[ <i>hd=i</i> ] <i>k3.w=sn</i>	while I destroyed their essences,
l,402,b	(R)	<i>bhn=i zhw[=sn]</i>	while I cut of their power.
l,402,c	(X)	-	
l,402,d	(R)	<i>sip=i sn [n d.t n(.t) swn]</i>	I allot them even to an eternity of suffering,

I,402-403,e-a	(R)	<i>[mī wd.t.n hpr ds=f] ir.t r hft.yw[=i]</i>	according to that which the one who came to be by himself commanded which should be done to my enemies,
I,403,b	(X)	-	
I,403-404,c-a	(R)	<i>[sīz]tw.t=s[n sm.w=i m sh.wt=i]</i>	they who damaged my plants in my fields,
I,44,b	(R)	<i>[tm.t=sn sk]z.w [wi]</i>	they who will not exalt me,
I,404-405,c-a	(I)	<i>[iw.ty sr]=sn w3[.t n=i r hny]</i>	they who do not show the road for me, to the bark of acclamation.
I,405,b	(G)	<i>[ink ntr sfg irw]</i>	I am the god who is hidden of shape
I,405,c	(X)	-	

*A rubric follows*

Amino-acid code

-----RNRRCRN-R-NRR-RRRRNRDQRKRRRNRDRNDERRHND---QCDR----CNRCCCDNR-----  
RCRN--D-R-RCRRNRNGDRRNRINRHQIDI--DDLRRRDRNR-RGNRRR-RU-----RRG--DRRRRRRRRRRRRRR-  
RRR-KRRR-RR-RRIG-

Appendix 3.33.19. M28C

I,315,a	(X)	-	
I,315,b	(R)	<i>ink b3 šw ntr hpr ds=f</i>	I am the spirit of Shu, the god who came into being (by) himself.
I,315,c	(X)	-	
I,317,a	(N)	<i>hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f</i>	I have come into being from the body of the god who came into being (by) himself.
I,317,b	(D)	<i>ink b3</i>	I am the spirit,
I,317,c	(D)	<i>hpr.n=i m h<sup>c</sup>.w n(.w) ntr</i>	after I came to be from the body of the god,
I,319,a	(R)	<i>sfg irw.w</i>	invisible of shapes,
I,319,b	(K)	<i>ts.n sf</i>	after yesterday was knitted together.
I,319,c	(Q)	<i>ink imy dr n ntr hpr ds=f</i>	I am the one who is in the side of the god who came into being (by) himself,
I,321,a	(R)	<i>hpr.n=i im=f</i>	after I came into being with him.
I,321,b	(D)	<i>ink sgr n=f p.t sdd [n=f] t3</i>	I am the one who silences the sky for him, who reduces the land to order for him.
I,321,c	(X)	-	
I,321-323,d-a	(R)	<i>ink sr sw pr=f m 3h.t</i>	I am the one who foretells him when he goes forth from the horizon,
I,323,b	(C)	<i>di=i nrw=f r d<sup>c</sup>r.w rn=f</i>	while I place the fear of him to whom searches for his name.
I,323,c	(R)	<i>ink imy h<sup>h</sup>.w sdm mdw h<sup>h</sup>.w</i>	I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,325,a	(C)	<i>ink sbb mdw ntr hpr ds=f n š3.wt=f</i>	I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,325,b	(N)	<i>ink srr pr.w wi3=f</i>	I am the one who commands the crew of his bark.
I,325-327,c-a	(R)	<i>wsr &lt;.kwi&gt; dnd.kwi r psd.t</i>	I am more powerful and raging than any

		<i>nb.t</i>	ennead.
l,327,b	(E)	<i>iw whm.n=i mdw=i n ntr.w</i> <i>m-b3h ntr.w</i>	I have repeated my words to the gods in front of the gods.
l,327-329,c-a	(L)	<i>hpr.w=i m-<sup>c</sup> nnw</i>	My creation is from Noun,
l,329,b	(R)	<i>m3=sn wsr.w=i m [wis] skdd</i> <i>hpr ds=f</i>	they saw my power in the bark which the one who came to be (by) himself navigates.
l,331,a	(C)	<i>hms.n=i [didi.n=i]</i>	I have sat, I have given,
l,331,b	(R)	<i>[di=i f3w]=i hft hpr.w=i</i>	while I give my splendour in accordance with my nature.
l,331,c	(D)	<i>dd=i gr psd.t</i>	When I speak, the ennead is silent,
l,333,a	(R)	<i>idy ntr.w</i>	the gods are censured.
l,333,b	(N)	<i>[dd]=i n[=tn] hpr.w=i ds=i</i>	I say to you: my creation is my own.
l,333,c	(E)	<i>hpr.w=i di nnw</i>	My creation is that which Noun gave.
l,335,a	(R)	<i>m3.n wi nnw hpr.ki</i>	Noun saw me while I came into being.
l,335,b	(R)	<i>n rh=f bw hpr.n=i i</i>	He did not know the place in which I came to be.
l,335,c	(R)	<i>n m3=f hpr=i m hr=f</i>	He did not see my coming to be with his sight,
l,337,a	(N)	<i>n hpr.n=i m h<sup>c</sup>.w n(.w) ntr <sup>c</sup>3</i> <i>hpr ds=f</i>	because I came to be from the flesh of the great god who came into being (by) himself.
l,337,b	(X)	-	
l,337-339,c-a	(R)	<i>km3.n=f wi m ib=f iri.n=f wi m</i> <i>3hw=f</i>	He created me with his wish, he made me with his power.
l,339,b	(X)	-	
l,339,c	(N)	<i>ink ntr nf3 irw</i>	I am the god who is exhaled of shape,
l,339-341,d-a	(R)	<i>km3.n ntr pn sps hpr ds=f</i>	which the noble god who came into being (by) himself created,
l,341,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
l,341,c	(X)	-	
l,341,d	(N)	<i>iwty rh ntr.w skdd sw rn=f</i>	whose name the gods who navigate it do not know,
l,343,a	(R)	<i>šms.w hnmm.t</i>	whom the sun-folk serve.
l,343,b-c	(X)	-	
l,345,a-b	(I)	<i>dns=i m 3hw[=f]</i>	I am heavy even with his power.
l,345,c	(R)	<i>n ms.n.t(w)=i is ms.yt</i>	I was not born, it is she who was born.
l,345-347,d-a	(D)	<i>ir.n.t(w) n=Hps smw m sh.t stt</i>	A herbage was made for me in the field of Asia.
l,347,b	(Q)	<i>ink iri p3k.w n(.w) ntr.w</i>	I am the one who made the thin flat cakes of the gods.
l,347-349,c-a	(R)	<i>ink hr(y)-ib dbn=f nb sh.wt</i> <i>w3d.wt m dw3.t</i>	I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
l,349,b	(K)	<i>i r<sup>c</sup>-itm.w i nnw</i>	O Ra-Atoum, O Noun.
l,349,c	(R)	<i>ink shtp df3w</i>	I am the one who causes the provisions to be plentiful,
l,349,d	(R)	<i>sw3d hw n wsir</i>	who causes the food of Osiris to be fresh.
l,349-351,e-a	(D)	<i>snq n=f imy.w krr.wt=sn</i>	Those who are in their caverns will fear him.
l,351,b	(N)	<i>shtp.n=i df3w sw3d.n=i hw n</i> <i>wsir</i>	I have made the provisions plentiful, I have caused the food of Osiris to be fresh,

l,351-353,c-a	(N)	<i>ḥr ḥpr=i m ḥ<sup>c</sup>.w n(.w) n<sub>tr</sub> pn šps ḥpr ḏs=f</i>	because I come to be from the flesh of this noble god who came to be (by) himself,
l,353,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
l,353,c-d	(X)	-	
l,355,a	(N)	<i>dmd n=f irw=Hps</i>	while my shapes are assembled for him.
l,355,b	(D)	<i>ink nfz irw.w</i>	I am exhaled of shapes.
l,355,c	(R)	<i>n ms=f wi m r(z)=f n iwr=f wi m ḥf<sup>c</sup>=f</i>	He did not birth me with his mouth, he did not conceive me with his grasp.
l,357,a	(R)	<i>nfz.n=f wi m šr.t=f</i>	He has exhaled me from his nose,
l,357,b	(R)	<i>ir.n=f wi m-ḥr(.y)-ib nfr=f</i>	he made me in the centre of his beauty,
l,357,c	(R)	<i>šḥ<sup>c</sup> imy.w štz.w</i>	which those who are in mysteries acclaim,
l,357-359,d-a	(N)	<i>sk sw wp[š=f] p.t m nfr=f</i>	while he, he illuminates the sky with his beauty,
l,359,b	(R)	<i>s<sup>c</sup>r p.wt nb(.wt) n n<sub>tr</sub>.w imy.w snš.w=sn</i>	who causes all the skies to come near for the gods who are in their gates,
l,357,e-g	(X)	-	
l,359,c	(K)	<i>sk sn ḥr mz sšp=f</i>	while they are seeing his light.
l,359-361,d-a	(D)	<i>ink n<sub>tr</sub> nfz irw.w ḥnt šh.(w)t wzḏ.wt m dwz.t</i>	I am the god who is exhaled of shape in front of the green fields in the Netherworld,
l,361,b	(D)	<i>wḏ<sup>c</sup>-mdw m ḥ.wt imn.(w)t im.(w)t ḥw.t sis.w</i>	who judges the hidden matters which are in the house of the six.
l,361-363,c-a	(R)	<i>iw kmz.n=i b<sub>z</sub>=i ḥz=i</i>	I created my soul behind me,
l,363,b-g	(X)	-	
l,363,c	(C)	<i>n ns.n=f ḥr ḥz.t=i</i>	it does not burn upon my corpse.
l,363,d	(N)	<i>n s<sub>z</sub>w.t b<sub>z</sub>=i</i>	My soul has not yet been guarded,
l,365,a	(N)	<i>in ir.yw<sup>c</sup>.wt wsir</i>	by the guardians of the rooms of Osiris.
l,365,b	(C)	<i>iw=i st=i iw b<sub>z</sub>=i st=f</i>	I beget, my soul begets,
l,365-367,c-a	(C)	<i>stt b<sub>z</sub>=i m rmt.w imy(.w) iw nsrsr</i>	my soul begets even with the people who are in the island of fire.
l,367,b	(D)	<i>stt=i ḏs=i m n<sub>tr</sub>.wt</i>	I myself beget with the goddesses.
l,367-369,c-a	(G)	<i>f<sub>z</sub>z.n=i nms=i tp=i</i>	I have raised my royal head-cloth even upon me.
l,369,b	(N)	<i>ip.n=i nms=i n imy tpḥ.t=f</i>	I have allotted my royal head-cloth even to the one who is in his cavern.
l,369-371,c-a	(F)	<i>in imy tpḥ.t=f f<sub>z</sub>z n=i nms</i>	It is the one who is in his cavern who raises the royal head-cloth for me.
l,371,d-i	(X)	-	
l,371,b	(D)	<i>in imy irw=f f<sub>z</sub>z n=i s<sup>c</sup>ḥ.w=i</i>	It is the one who is in his shape who raises my honours for me.
l,371-373,c-a	(C)	<i>nḥm.n=i s<sup>c</sup>ḥ.w n(.w) imy(.w) tpḥ.wt=sn</i>	I have taken the honours of those who are in their caverns away,
l,373,b	(R)	<i>n sḏm.n=i n ḥkz.w</i>	I do not listen to magic,
l,373,c	(N)	<i>ḥpr.n=i tp(y)-<sup>c</sup>.wy=f</i>	I came to be before it.
l,373-375,d-a	(D)	<i>ḥbs.w=i t<sub>z</sub>w n<sup>c</sup>nh</i>	My clothes are the breath of life,
l,375,b	(N)	<i>pr.n=f ḥz=i m r n itm.w</i>	after it has gone forth behind me from the mouth of Atoum.
l,375,c	(K)	<i>ḥpr=i m n<sub>tr</sub> ḥpr ḏs=f</i>	I come to be even from the god who came into

l,375,e	(X)	-	being (by) himself,
l,375,d	(N)	[w <sup>c</sup> (.y)] i3w(.w) r ntr.w	alone and older than the gods.
l,377,d	(X)	-	
l,377,a	(D)	ink dmd n=f k3w.w p.t	I am the one who unites the heights of the sky for him.
l,377,b	(D)	ink inn n=f 3hw=f	I am the one who brings his power for him,
l,377,c	(I)	[i <sup>c</sup> ]b.n=f hh=f k3 di.w m c3 wnd.wt=f	after he united his multitudes of ka which were placed in greatness of his associates.
l,379,a	(R)	hm.n=i sd.t	I have extinguished the fire,
l,379,b	(R)	sk[bb w]ps.t	who cools she who burns,
l,379,c	(R)	sgr.n=i hr.t-ib dšr.w=s	I have silenced she who is in her wrath,
l,379-381,d-a	(R)	w3w3.t wd <sup>c</sup> .t s3k.t ntr.w	the fiery one who separates and gathers the gods together.
l,381,b	(R)	ink nbi ns.n sd.t	I am the flame which the fire burned,
l,381,c	(D)	n t3 hh n r=s r=i	the heat of the blast of its mouth is not against me.
l,381-383,d-a	(R)	ink skdd [b3 wps.t]	I am the one who conveys the soul of she who burns,
l,383,b	(R)	ir mr ns n hr.t-ib dšr.w=s	which made the pain of the flame of she who is in her rage,
l,383,c	(N)	w3w3.t wd.t s3m.t ntr.w	the fiery one who separates the hair lock of the gods.
l,383-384,d-a	(L)	iw dd n=i w3d.wt=tn ntr.w n pr.t m r=tn	Your amulets speak to me, gods, without (anything) going forth from your mouth,
l,384,b	(D)	hr-ntt hpr.n=i m <sup>c</sup> ir.t my r=i	because I have come to be through doing likewise to me,
l,384,c	(R)	hr pr.t m r n ntr pn šps.y	because of that which came forth from the mouth of this noble god,
l,385,a	(R)	hpr ds=f	who came to be by himself,
l,385,b	(G)	iwtw wdb.n=f sw hr [dd].t=f	who did not turn it back upon that what he says,
l,385,c	(F)	n-ntt ink is wsir r-dr-f hft wd=f n=i	because I am truly Osiris to his limits, in accordance with that which he commands to me.
l,385,d	(H)	rw.t twr n=i rw.w	Departing, the lions show respect to me,
l,386,a	(I)	[snd] n=i h3(y) k3r	the one who is around the shrine fears me,
l,386,b-d	(X)	-	
l,387,a	(N)	r-gs hpr ds=f	in the presence of the one who came into being (by) himself.
l,387,b	(D)	šsp.n=i n.t-i tp=i	I have taken my crown of LE upon me.
l,387,c	(D)	h <sup>c</sup> dšr.t m3n=s n.t	The red crown rejoices when it sees the crown of LE.
l,388,a	(H)	iw=i tp=i	I am upon me.
l,388,b	(R)	iw dšr.t m tp n ntr hpr ds=f	The red crown is on the head of the god who came to be by himself.

1,388,c	(K)	<i>(h)ᶜ n.t mʒn dšr.t</i>	'The crown of LE rejoices when the red crown sees.'
1,389,a	(D)	<i>ḥrw=sn nṯr.w sdm.w [sn]</i>	So say they, the gods who hear them.
1,389,b	(I)	<i>snsn nṯr ḥpr m ḥᶜ.w=f</i>	The god who came to be from his body is friendly.
1,389,c	(M)	<i>n mʒ=sn sw</i>	They did not see him,
1,390,a	(I)	<i>kī.n n=i nᶜw.w=f m hny</i>	his nᶜw snakes cried out for me in acclaim.
1,390,b	(X)	-	
1,390,c	(R)	<i>īr=sn n=i wʒ.t</i>	They will make a road for me,
1,391,a	(N)	<i>r prr=i m kʒr</i>	until I go forth from the shrine,
1,391,b	(L)	<i>wḏᶜ.n šnw.t ḥʒt kʒr</i>	after the courtiers who are around the shrine are judged.
1,391,c	(R)	<i>whᶜ=i whᶜ.y=i</i>	I release who I should release,
1,392,a	(R)	<i>sᶜnh=i sᶜnh.y=i</i>	I nourished who I should nourish,
1,392,b	(G)	<i>dr=i</i>	I remove,
1,392,c	(N)	<i>whᶜ=i sḏb=i</i>	I release my restraints.
1,392-393,d-a	(R)	<i>bw.t=i pw dšr.w</i>	Blood is my detestation.
1,393,b	(R)	<i>wnn=i ḥnᶜ nb ᶜnh</i>	I will be together with the lord of life.
1,393-394,f-h	(X)	-	
1,393,c	(R)	<i>īnk iᶜb n=f ḥḥ.w</i>	I am the one who unites the multitudes for him,
1,393,d	(H)	<i>ṯs=f šnw.t</i>	while he collects the courtiers,
1,393-394,e-a	(D)	<i>smn n=f ḥʒ(y).w kʒr=f ḥft wḏ=f n=i</i>	who makes those who are around his shrine firm in accordance with that which he commands to me.
1,398,d-e	(X)	-	
1,394,b	(D)	<i>īw kmʒ.n=f n=i ḥw ḥʒ=i</i>	He has created an authoritative utterance for me behind me,
1,394-395,c-a	(K)	<i>r rdi.t rh=i rh.n=f</i>	in order to cause that I know that which he has learned,
1,395,b	(R)	<i>sk wī ḥt p.wt nb.(w)t</i>	while I am throughout all the skies,
1,395,c	(H)	<i>ḥns=i mw nb</i>	while I travel all the water.
1,395,d	(R)	<i>iri=i wḏ.t=f &lt;n&gt;=i</i>	I will do that which he commands to me.
1,395,e	(D)	<i>n ns ir.t bʒ=i</i>	The eye of my soul did not burn,
1,396,a	(N)	<i>ḥr ḥʒ.t=i</i>	because of my foulness.
1,396,b	(R)	<i>n sʒ(w).n.t(w) bʒ=i i[n i]r.y ᶜ.wt wsir</i>	My soul is not guarded by the guardians of the limbs of Osiris.
1,396,c	(E)	<i>bʒ=k n=k</i>	'You possess your soul.'
1,397,a	(R)	<i>i in ḥpr ḏs=f r=i</i>	which is said by the one who came to be by himself to me.
1,397,b	(H)	<i>n ndr.tw bʒ=i</i>	My soul will not be seized.
1,398-405,a-c	(X)	-	
<i>End of lid</i>			

Amino-acid code

-R-NDDRKQRD-RCRCNRELRCRDRNERRRN-R-NRR-NR--IRDQKRKRDNNR--NDRRRRRNR---KDDR----  
 CNNCCDGNF-----DCRNDNK-N-DDIRRRRRDRRNLDRRGFHI---NDDHRKDIMI-RNLRRGNRR-----RHD--  
 DKRHRDNRRERH-----

Appendix 3.33.20. M-Ann

I,315,a	(X)	-	
I,315,b	(R)	<i>ink b3 šw ntr [hpr ds]=f</i>	I am the spirit of Shu, the god who came into being (by) himself.
I,315,c	(X)	-	
I,317,a	(N)	<i>hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f</i>	I have come into being from the body of the god who came into being (by) himself.
I,317,b	(Q)	<i>ink hr</i>	I am Horus,
I,317,c	(L)	<i>hpr[.n]=i &lt;m&gt; <sup>c</sup>.w n(.w) [ntr]</i>	after I came to be from the limbs of the god,
I,319,a	(K)	<i>sfg.w htp.w</i>	invisible of peace,
I,319,b	(N)	<i>ts=i m h<sup>c</sup>.w n(.w) ntr hpr [ds=f]</i>	while I am knitted together from the body of the god who came into being (by) himself.
I,319,c	(Q)	<i>ink imy dr n ntr hpr ds=f</i>	I am the one who is in the side of the god who came into being (by) himself,
I,321,a	(R)	<i>hpr.n=i im=f</i>	after I came into being with him.
I,321,b	(F)	<i>ink m [...] =f p.t [dw3] n=f t3</i>	I am as his [...] of the sky, who worships the land for him.
I,321,c	(X)	-	
I,321-323,d-a	(I)	<i>ink sr imy.w pr m šh.t n</i>	I am the one who foretells the those who are in the going forth from the horizon, because
I,323,b	(C)	<i>di=i nrw=f r d<sup>c</sup>r.w rn=f</i>	while I place the fear of him to whom searches for his name.
I,323,c	(K)	<i>ntr imy hh.w sdm mdw hh.w</i>	the god who is among the chaos gods, who hears the words of the chaos gods.
I,325,a	(C)	<i>ink s[bb] mdw ntr hpr ds=f &lt;n&gt; <sup>c</sup>š3.wt=f</i>	I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,325,b	(N)	<i>ink srr [cpr.w wi3]=f</i>	I am the one who commands the crew of his bark.
I,325-327,c-a	(I)	<i>wsr &lt;.kwi&gt; <sup>c</sup>h3.kwi r ntr.w nb.w</i>	I am more powerful and fighting than all the gods.
I,327,b	(Q)	<i>iw g3.n mdw m-b3h ntr.w hpr.w rnp(.w)</i>	The words have been constricted in front of the gods who come to be young,
I,327-329,c-a	(I)	<i>n <sup>c</sup>3=sn hpr.w=i m-<sup>c</sup> nnw</i>	because their greatness is my creation from Noun.
I,329,b	(E)	<i>m3n=sn wsr.w=i m wi3 skdd hpr ds=f</i>	May they see my power in the bark which the one who came into being (by) himself navigates.
I,331,a	(H)	<i>hms.n ntr didi.n=i</i>	The god has sat, I have given,
I,331,b	(R)	<i>di=i fl3]w=i hft [hpr.w=i]</i>	while I give my splendour in accordance with my nature.

l,331,c	(H)	<i>dd=i gr [imy.w] p.t n(.t) h.t</i>	When I speak, those who are in the sky of Khet are silent,
l,333,a	(R)	<i>idy ntr.w</i>	the gods are censured.
l,333,b	(G)	<i>dd=i hpr.w=i [ds=i]</i>	I say: my creation is my own.
l,333,c	(Q)	<i>mds hpr.w=i m-<sup>c</sup> nnw</i>	Sharp is my creation from Noun.
l,335,a	(R)	<i>m3[.n] [w]i nnw hpr.[k]wi</i>	Noun saw me while I came into being.
l,335,b	(L)	<i>n rh bw hpr.n=i im</i>	There is no knowledge of the place in which I came to be.
l,335,c	(G)	<i>n m3 hpr=i m hr n</i>	without seeing my coming to be in the sight, because
l,337,a	(L)	<i>m3 r=i m ntr hpr [ds=f]</i>	seeing for me is as the god who came into being (by) himself.
l,337,b	(X)	-	
l,337-339,c-a	(L)	<i>km3.n=f wi m ib=f iri.n[=f] ?iwiw? m 3hw.t=f</i>	He created me with his wish, He made [...] with his power.
l,339,b	(X)	-	
l,339,c	(L)	<i>ink ntr nf3 irw=f</i>	I am the god which his shape exhales,
l,339-341,d-a	(R)	<i>km3[.n ntr pn] šps hpr ds=f</i>	which the noble god who came into being (by) himself created,
l,341,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
l,341,c	(X)	-	
l,341,d	(L)	<i>[iwtj] rh ntr.w skd[d] imyw rn=f</i>	whom the gods who navigate those who are in his name do not know,
l,343,a	(R)	<i>šms.w hnmm.t</i>	whom the sun-folk serve.
l,343,b	(H)	<i>rd.n=f m rd.w=f hpr m<sup>c</sup>.wy=f(y)</i>	He grew even at his feet, the one who came to be in his arms.
l,343,c	(R)	<i>šw.n=i m<sup>c</sup>.wt=f</i>	I have ascended from his limbs.
l,345,a-b	(N)	<i>km3.n=f wi m ib=f ds=f ir.n=f wi m 3hw=f</i>	He created me with his wish himself, he made me with his power.
l,345,c	(G)	<i>n ms.t=i is ms.yt</i>	Before I was even born, (or) was born.
l,345-347,d-a	(D)	<i>ir.t(w) n=i smw m sh.t [stt]</i>	a herbage is made for me in the field of Asia.
l,347,b	(H)	<i>ink iri [df]3w n(.w) ntr.w</i>	I am the one who made the sustenance of the gods
l,347-349,c-a	(R)	<i>ink hr(y)-ib dbn=f nb sh.wt w3d.wt m dw3.t</i>	I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
l,349,b	(L)	<i>i nnw i r<sup>c</sup>-itm.w</i>	O Noun, O Ra-Atoum.
l,349,c	(L)	<i>[.]w [shtp] df3w...</i>	causes the provisions to be plentiful,
l,349,d	(K)	<i>sw3d dd n wsir</i>	who causes the sayings of Osiris to be fresh.
l,349-351,e-a	(D)	<i>[snd] n=f iry [kr]rr.t[=sn]</i>	Those who belong to their cavern will fear him.
l,351,b	(N)	<i>shtp.n=f mr.w(t) sw3d dd hw n wsir</i>	He has made the love plentiful, which makes the speech of the food of Osiris green,
l,351-353,c-a	(N)	<i>hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f</i>	because I come to be from the flesh of this noble god who came to be (by) himself,
l,353,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
l,353,c	(L)	<i>dmd=f irw.w ntr nb</i>	while he assembles the shapes of every god,
l,353,d	(L)	<i>hr.y [m3<sup>c</sup>.t] htm [c]w3</i>	the chief of truth, who locks up the robber,

l,355,a	(F)	<i>dmḏ.n=f n=i [irw.]w=i</i>	after he has assembled my shapes for me.
l,355,b	(I)	<i>ink n[ḏ].w</i>	I am the exhalers.
l,355,c	(R)	<i>n ms=f wī m r(ḏ)=f n iwr=f wī m ḥf<sup>c</sup>=f</i>	He did not birth me with his mouth, he did not conceive me with his grasp.
l,357,a	(R)	<i>nḏ.n=f wī m šr.t=f</i>	He has exhaled me from his nose,
l,357,b	(R)	<i>[ir.n=f] wī m-ḥr(.y)-ib nfr=f</i>	he made me in the centre of his beauty,
l,357,c	(R)	<i>šḥ<sup>c</sup> imy.w štḏ.w</i>	which those who are in mysteries acclaim,
l,357-359,d-a	(N)	<i>sk sw wps p.t m nfr=f</i>	while he, who illuminates the sky with his beauty,
l,359,b	(R)	<i>s<sup>c</sup>r p.wt nb(.wt) n ntr.w imy.w snš.w=sn</i>	who causes all the skies to come near for the gods who are in their gates,
l,357,e-g	(X)	-	
l,359,c	(L)	<i>im=k sn mḏḏ ššp=f</i>	with you are they who see his light.
l,359-361,d-a	(F)	<i>ink ntr nḏ irw.w sh.[w]t[=f] m dwḏ.t</i>	I am the god who is exhaled of shapes of his fields in the Netherworld,
l,361,b	(H)	<i>wḏ<sup>c</sup> m ḥ.wt imn.(w)t im</i>	who judges in the hidden matters there.
l,361-363,c-a	(R)	<i>iw kmḏ.n=i bḏ=i ḥḏ=i</i>	I created my soul behind me,
l,363,b-g	(X)	-	
l,363,c	(C)	<i>n ns.n=f ḥr ḥḏ[.t]=i</i>	it does not burn upon my corpse.
l,363,d	(C)	<i>nn [sḏw.t] bḏ=i</i>	There is no guarding of my soul,
l,365,a	(D)	<i>in ir.yw<sup>c</sup>.t wsir</i>	by the guardians of the room of Osiris.
l,365,b	(C)	<i>iw=i st=i iw bḏ=i st=f</i>	I beget, my soul begets,
l,365-367,c-a	(C)	<i>stt [bḏ]=i m rmt.w [imy.w iw] nsrsr</i>	my soul begets even with the people who are in the island of fire.
l,367,b	(D)	<i>stt=i ḏs=i m ntr.wt</i>	I myself beget with the goddesses.
l,367-369,c-a	(N)	<i>[ḏ]ḏ[.tw] n=i nms[=i] tp=i</i>	My royal head-cloth is raised even for me upon me.
l,369,b	(N)	<i>ip.n=i nms=i n imy tḥ.t=f</i>	I have allotted my royal head-cloth even to the one who is in his cavern.
l,369-371,c-a	(P)	<i>fḏḏ n=i</i>	who raises for me,
l,371,d-i	(X)	-	
l,371,b	(I)	<i>s<sup>c</sup>ḥ[.w=i]</i>	my honours.
l,371-373,c-a	(D)	<i>[n]ḥm.n=i s<sup>c</sup>ḥ=i [n.w] imy(.w) tḥ.wt=s[n]</i>	I have taken my honours of those who are in their caverns away,
l,373,b	(L)	<i>[n] sḏm.n=i ḥkḏ.w</i>	I do not hear magic,
l,373,c	(G)	<i>ḥpr.w tp(y)-<sup>c</sup>.wy=f imḏḥ.w ḥwt.t-ḥr-m-ḥḏ.t</i>	coming to be before it. The honoured dead, <i>ḥwt-ḥr-m-ḥḏ.t</i> .
l,373-405,d-c	(X)	-	

Amino-acid code

-R-NQLKNQRF-ICKCNIQIEHRHRGQRLGL-L-LRR-LRHRNGDHRLKDNRRLLFIRRRRNR---LFHR----CCDCCDNNP-  
-----IDLG-----

Appendix 3.33.21. Sq5C

l,315-359,a-c	(X)	-	
l,359-361,d-a	(C)	<i>[ink ntr nḏ] irw [ḥnt sh.wt=f]</i>	I am the god who is exhaled of shape in front of

			his fields,
I,361,b	(D)	[ <i>wḏ<sup>c</sup>-mdw m ḥ.wt imn.(w)t im.(w)t ḥw.t sis.w</i> ]	who judges the hidden matters which are in the house of the six.
I,361-363,c-a	(D)	[ <i>iw ḳmz.n k3-rnn pn b3=f ḥ3</i> ]	This kA-rnn created his soul behind this kA-rnn, kA-rnn
I,363,b	(R)	<i>r rdi[.t rh=f rh.t n k3-rnn pn]</i>	in order to cause that he learns the knowledge for this kA-rnn.
I,363,e	(R)	[ <i>st k3-rnn pn ḥtḥt p.wt nb(.wt)</i> ]	While this kA-rnn is throughout all the skies,
I,363,f	(R)	[ <i>shn k3-rnn pn t3.w nb(.w)</i> ]	This kA-rnn will embrace all the lands,
I,363,g	(L)	[ <i>ir k3-rnn pn wḏ.t n k3-rnn pn</i> ]	this <i>k3-rnn</i> will perform the decree for this <i>k3-rnn</i> .
I,363,c	(N)	<i>n [ns.n b3 n k3-rnni pn ḥr ḥ3.t=f]</i>	the soul of this kA-rnni does not burn upon his corpse.
I,363,d	(D)	[ <i>n s3w.n.t(w) b3 n k3-rnn pn</i> ]	The soul of this kA-rnn is not guarded,
I,365,a	(N)	[ <i>in ir.yw <sup>c</sup>. [wt [wsir]</i> ]	by the guardians of the rooms of Osiris.
I,365,b	(N)	[ <i>iw st k3-rnn pn b3 n k3-rnn pn st=f]</i>	This kA-rnn begets, the soul of this kA-rnn begets,
I,365-367,c-a	(D)	[ <i>stt b3 n k3-rnn pn m] rmt.w imy(.w) iw nsrsr</i> ]	the soul of this kA-rnn begets with the people who are in the island of fire.
I,367,b	(N)	<i>st[t] k3-rnn pn ds=f [m ntr.w]</i>	this kA-rnn himself begets with the goddess.
I,367-369,c-a	(L)	[ <i>m3]3.t(w) nms k3-rnn pn</i> ]	The royal head-cloth of this kA-rnn is seen.
I,369,b	(P)	<i>ip k3-rnn [pn] nms n imy tph.t[=f]</i>	This kA-rnn allots the royal head-cloth to he who is in his cavern.
I,369-371,c-a	(O)	[ <i>in i]m[y t]ph.t=f inn nms n k3-rnn pn [f]33 n[ms n k3-rnn pn]</i> ]	It is the one who is in his cavern who brings the crown of this kA-rnn and who raises the royal head-cloth of this kA-rnn.
I,371,d-i	(X)	-	
I,371,b	(H)	[ <i>in i]m[y] irw=f s<sup>c</sup>ḥ=f k3-rnn pn f33 [s<sup>c</sup>ḥ.w] k3-rnn pn</i> ]	the one who is in his shape will ennoble this kA-rnn, (it is) who raises the honours of this kA-rnn.
I,371-373,c-a	(I)	<i>nḥm s<sup>c</sup>ḥ[.w] n(.w) k3-rnn [pn] ḥr imy.w tph.wt-s[n]</i> ]	The honours of this kA-rnn are taken away because of those who are in their caverns,
I,373,b	(N)	[ <i>n sdm.n k3-rnni pn n ḥk3.w</i> ]	this kA-rnni does not listen to magic,
I,373,c	(E)	<i>ḥpr[.n] k3-rnn [pn] tp(y)-<sup>c</sup>.wy=f</i> ]	This kA-rnn has come into being before it.
I,373-375,d-b	(X)	-	
I,375,c	(L)	<i>ḥpr.n k3-rnn pn ḥnt [ntr ḥpr ds=f]</i> ]	This kA-rnn came to be even in front of the god who came into being (by) himself,
I,375,e	(X)	-	
I,375,d	(R)	[ <i>ḥpr] w<sup>c</sup>.y [i3w.w r ntr.w]</i> ]	who came to be alone, older than the gods.
I,377,d	(X)	-	
I,377,a	(G)	<i>k3-rnn pn dm [n=f ḳ3w.w p.t]</i> ]	This kA-rnn is the one who pierces the heights of the sky for him.
I,377-405,b-c	(X)	-	

*The remainder of the back is totally illegible*

## Appendix 3.33.22. G1T

I,315,a	(X)	-	
I,315,b	(N)	<i>ink b3 šw hpr ds=f</i>	I am the spirit of Shu, who came into being (by) himself,
I,315-317,c-a	(X)	-	
I,317,b	(C)	<i>sfg irw</i>	invisible of shape,
I,317-321,c-a	(X)	-	
I,321,b	(P)	<i>sidd n=f t3.wy</i>	who reduces the two lands to order for him.
I,321,c	(X)	-	
I,321-323,d-a	(R)	<i>ink sr sw pr=f m 3h.t</i>	I am the one who foretells him when he goes forth from the horizon,
I,323,b	(R)	<i>di nrw=f n dcr.w rn=f</i>	who places the fear of him to whom searches for his name.
I,323,c	(Q)	<i>ink imy sdm mdw hh.w</i>	I am the one who is among those who hear the words of the chaos gods.
I,325,a	(N)	<i>ink sbb mdw hpr ds=f n cš3.wt=f</i>	I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.
I,325,b	(C)	<i>ink srr tp.yw wi3=f</i>	I am the one that commands those who are upon his bark.
I,325-327,c-a	(R)	<i>wsr &lt; .kwi &gt; dnd.kwi r psd.t nb.t</i>	I am more powerful and raging than any ennead,
I,327,b	(F)	<i>sdm.n mdw ntr.w hpr.w r-s3=i</i>	after the words of the gods who will come to be after me are heard.
I,327-329,c-a	(C)	<i>wts=sn hpr.w=i m-c nnw</i>	They lift my creation up from Noun.
I,329,b	(C)	<i>m3n=sn wsr=i m wi3 skdd hpr ds=f</i>	May they see my power in the bark which the one who came into being (by) himself navigates.
I,331,a	(D)	<i>hc.n=i hms.n=i m-m=sn</i>	I have stood and I have sat among them,
I,331,b	(G)	<i>di f3w=i hft hpr.w=i</i>	while my splendour is given in accordance with my nature.
I,331,c	(D)	<i>dd=i gr psd.t</i>	When I speak, the ennead is silent,
I,333,a	(R)	<i>idy ntr.w</i>	the gods are censured.
I,333,b	(N)	<i>dd=i n=tn hpr.w=i ds=i</i>	I say to you: my creation is my own,
I,333,c	(X)	-	
I,335,a	(C)	<i>m3 wi hpr.kwi</i>	seeing me while I come into being.
I,335,b	(C)	<i>n rh=i bw hpr.n=i im</i>	I did not know the place in which I came to be.
I,335,c	(D)	<i>n m3=f hpr.w=i m hr=f</i>	He did not see my creation with his sight.
I,337,a	(E)	<i>ts.n=i hpr.n=i m hc.w n(.w) ntr hpr ds=f</i>	I was knitted together, I came to be from the body of the god who came to be (by) himself.
I,337,b	(X)	-	
I,337-339,c-a	(R)	<i>km3.n=f wi m ib=f iri.n=f wi</i>	He created me with his wish, he made me with

		<i>m ʒhw=f</i>	his power.
I,339,b	(L)	<i>nfʒ=f wi m šr.t=f</i>	He exhales me even from his nose.
I,339-345,c-b	(X)	-	
I,345,c	(C)	<i>n ms.y=i is ms.yt</i>	I did not even give birth, it is she who was born.
I,345-347,d-a	(I)	<i>ir.n.t(w) n=i smw m šh.t dbʒ.t</i>	A herbage was made for me in <i>dbʒ.t</i> terrain.
I,347,b	(E)	<i>ink iri pʒk.w n=tn</i>	I am the one who made the thin flat cakes for you.
I,347-349,c-a	(C)	<i>ink hr(y)-ib mhn=f nb šh.wt wʒd.wt m dwʒ.t</i>	I am the one in the midst of his coil. The lord of the green fields in the Netherworld.
I,349,b	(N)	<i>i itm.w nnw</i>	O Atoum and Noun.
I,349,c	(R)	<i>ink šhtp dfʒw</i>	I am the one who causes the provisions to be plentiful,
I,349,d	(R)	<i>swʒd hw n wsir</i>	who causes the food of Osiris to be fresh.
I,349-351,e-a	(R)	<i>snd.w n=f imy.w krr.wt=sn</i>	Those who are in their caverns will fear him.
I,351,b	(D)	<i>šhtp.n=i dfʒw swʒd.n=i hw</i>	I have made the provisions plentiful, I have caused the food to be fresh,
I,351-353,c-a	(C)	<i>hr hpr=i m hʕ.w n(.w) ntr pn šps</i>	because I come to be from the flesh of this noble god,
I,353,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
I,353,c	(N)	<i>dmd irw ntr</i>	who assembles the shape of the god,
I,353,d	(R)	<i>nb mʒʕ.t htm pr ʕwʒ</i>	the lord of truth who locks the house of the robber.
I,355,a	(D)	<i>n dm.n=f dmd=f irw=i n dm.n=f</i>	He does not proclaim that he assembles my shape, he does not proclaim.
I,355,b	(R)	<i>ink nfʒ irw</i>	I am exhaled of shape.
I,355,c	(R)	<i>n ms=f wi m r(ʒ)=f n iwr=f wi m hʕʕ=f</i>	He did not birth me with his mouth, he did not conceive me with his grasp.
I,357,a	(R)	<i>nfʒ.n=f wi m šr.t=f</i>	He has exhaled me from his nose,
I,357,b	(D)	<i>ir.n=f wi m nfr=f</i>	he made me with his beauty.
I,357,c	(D)	<i>šhʕʕ=i m hḥ.w ntr imy štʒ.w</i>	I acclaim even as the chaos gods, the god who is in mysteries,
I,357-359,d-a	(N)	<i>sk sw wpš=f p.t m nfr=f</i>	while he, he illuminates the sky with his beauty,
I,359,b	(D)	<i>šhʕʕ p.wt nb(.wt) ntr.w imy.w snš.w=sn</i>	who acclaims all the skies of the gods who are in their gates,
I,357,e-g	(X)	-	
I,359,c	(E)	<i>st mʒ.w sšp=f</i>	while his light is seen.
I,359-361,d-a	(R)	<i>ink nfʒ irw hnt šh.wt=f</i>	I am one who is exhaled of shape in front of his fields,
I,361,b	(W)	<i>wdʕ-mdw m h.t imn.t im.t hḥw.t sis.w</i>	who judges in the hidden matter which is in the house of the six.
I,361-363,c-a	(K)	<i>iw kmʒ.n n=i bʒ=i</i>	My soul was created for me,
I,363,b-g	(X)	-	
I,363,c	(Q)	<i>ns=f hr hʒ.t=i</i>	it will burn upon my corpse.
I,363,d	(R)	<i>n sʒw.n.tw bʒ=i</i>	My soul is not guarded,
I,365,a	(R)	<i>in ir.yw ʕ.wt wsir</i>	by the guardians of the limbs of Osiris.

l,365,b	(I)	<i>sn̄t̄=i im̄ b̄z̄=i sn̄t̄=f</i>	I beget even there my soul, he begets,
l,365-367,c-a	(K)	<i>n sn̄t̄ b̄z̄=i m̄ rm̄t̄.w im̄y.w iw̄ nsrsr</i>	my soul did not begat with the people who are in the island of fire.
l,367,b	(Q)	<i>sn̄t̄ b̄z̄=i d̄s̄=i m̄ n̄tr.wt</i>	My soul begets myself with the goddesses.
l,367-369,c-a	(I)	<i>m̄z̄z̄=sn̄ s̄ḥ.w=i</i>	They see my honours.
l,369,b	(D)	<i>ip̄.n=i nms.w=i n̄ im̄y t̄ph̄.t=f</i>	I have allotted my crowns to the one who is in his cavern.
l,369-371,c-a	(N)	<i>in̄ im̄y t̄ph̄.t=f in̄i n̄=i nms.w=i</i>	It is the one who is in his cavern who brought my royal head-cloths for me.
l,371,d-i	(X)	-	
l,371,b	(G)	<i>in̄ im̄y irw=f s̄ḥ w̄i f̄z̄z̄=i s̄ḥ.w=i</i>	It is the one who is in his shape who ennobles me, I raise my honours.
l,371-373,c-a	(R)	<i>n̄hm̄=i s̄ḥ.w im̄y.w t̄ph̄.wt=sn̄</i>	I take the honours of those who are in their caverns,
l,373,b	(R)	<i>n̄ sd̄m̄.n=i n̄ ḥk̄z̄.w</i>	I do not listen to magic,
l,373,c	(N)	<i>ḥpr̄.n=i tp̄(y)-ḥ.wy=f</i>	I came to be before it.
l,373-375,d-b	(X)	-	
l,375,c	(R)	<i>pr̄.n=i ḥnt̄ n̄tr̄ ḥpr̄ d̄s̄=f</i>	I have gone forth in front of the god who came into being (by) himself,
l,375,e	(X)	-	
l,375,d	(N)	<i>w̄ḥ.y īz̄w.w r̄ n̄tr̄.w</i>	alone and older than the gods.
l,377,d	(X)	-	
l,377,a	(E)	<i>ink̄ dm̄ n̄=f k̄z̄w.w m̄ p̄.t</i>	I am the one who pierces the heights in the sky for him.
l,377,b	(R)	<i>ink̄ in̄i n̄=f z̄ḥw=f</i>	I am the one who brought his power for him,
l,377,c	(H)	<i>īḥ.n=f ḥḥ=f n̄ k̄z̄ d̄i.y n̄=f m̄-drr̄ w̄nd̄.wt=f</i>	after he united his multitudes of ka which were placed for him with his associates.
l,379,a	(R)	<i>ḥm̄.n=i sd̄.t</i>	I have extinguished the fire,
l,379,b	(N)	<i>sk̄bb̄.n=i wps̄.t</i>	I have cooled she who burns,
l,379,c	(X)	-	
l,379-381,d-a	(L)	<i>w̄z̄w̄z̄.t w̄d̄ḥ-md̄w m̄ n̄tr̄.w</i>	the fiery one who judges with the gods.
l,381-383,b-c	(X)	-	
l,383-384,d-a	(I)	<i>iw̄ dd̄.n ḥz̄.tyw=tn̄ n̄tr̄.w n̄ pr̄.t m̄ r=tn̄</i>	Your hearts speak, gods, without (anything) going forth from your mouth,
l,384,b	(H)	<i>ḥpr̄.n is̄ m̄-ḥ=i ir̄.t m̄(y) m̄ d̄i(.t)</i>	which came to be through me doing likewise in giving, through doing everything for the god,
l,384,c	(I)	<i>ḥr̄ pr̄.t m̄ r̄ n̄ n̄tr̄ pw̄ šps̄i</i>	because of that which came forth from the mouth of this noble god,
l,385,a	(R)	<i>ḥpr̄ d̄s̄=f</i>	who came to be by himself,
l,385,b	(E)	<i>iw̄ty n̄wd̄ dd̄.t.n=f</i>	who does not go back (on) that what he has said,
l,385,c	(P)	<i>n̄-ntt̄ ink̄ is̄ ir̄ r-d̄r̄ ḥtf̄ w̄d̄=f</i>	because I am truly the one who has done everything in accordance with that which he commands.

1,385,d	(D)	<i>r[w twr n=i rw.w]</i>	The lions will depart and show respect to me,
1,386,a	(R)	<i>snđ n=i ħz(y).w k3r</i>	those who are around the shrine fear me,
1,386,b	(H)	<i>wđ<sup>c</sup>.n=i ħz.t k3r</i>	after I judged those who are around the shrine.
1,386,c	(R)	<i>ir=sn n=i w3.t</i>	They made a road for me,
1,386,d	(X)	-	
1,387,a	(E)	<i>r <sup>c</sup>k.t=i r pr.t=i m k3r r-gs ħpr đs=f</i>	until I enter, until I go forth from the shrine in the presence of the one who came into being (by) himself.
1,387,b	(R)	<i>šsp.n=i n.t tp=i</i>	I have taken the crown of LE upon me.
1,387,c	(R)	<i>ħ<sup>c</sup>.t(w) đšr.t m33(.ti) s(y)</i>	The red crown is rejoiced while it sees it.
1,388,a	(N)	<i>iw n.t=i tp.w=i</i>	My crown of LE is upon me.
1,388,b	(L)	<i>iw đšr.t=i m tp n ħpr đs=f</i>	while my red crown is on the head of the one who came to be by himself.
1,388,c	(R)	<i>ħ<sup>c</sup> n.t m3n=s đšr.t</i>	'The crown of LE rejoices when it sees the red crown.'
1,389,a	(I)	<i>ħr &lt; w &gt; =sn ntr.w sdm.y</i>	So say they, the gods who will hear.
1,389,b	(R)	<i>snsn ntr r ntr ħpr m ħ<sup>c</sup>.w=f</i>	The god is friendly to the god who came to be from his flesh.
1,389,c	(N)	<i>n m3.n=sn sw</i>	They do not see him,
1,390,a	(H)	<i>k(i) n=i n<sup>c</sup>w.w m hy</i>	while the n <sup>c</sup> w snakes cry out for me in acclaim,
1,390,b-c	(X)	-	
1,391,a	(E)	<i>m33=sn prr=i</i>	when they see that I go forth.
1,391,b	(I)	<i>wđ<sup>c</sup>.n=i ħz.t &lt; k3r &gt;</i>	I judged those that are around the shrine.
1,391,c	(H)	<i>wħ<sup>c</sup>(.n=i) s<sup>c</sup>nħ.n=i</i>	I released and I nourished,
1,392,a	(X)	-	
1,392,b	(E)	<i>dr.n=i sđb(=i) wħ<sup>c</sup>.n=i bw.t=i đšr.w=i</i>	I have removed my restraint, I have released my abomination, (namely) my blood.
1,392-393,c-a	(X)	-	
1,393,b	(R)	<i>wnn=i ħn<sup>c</sup> nb <sup>c</sup>nħ</i>	I will be together with the lord of life.
1,393-394,f-h	(X)	-	
1,393,c	(R)	<i>ink (i)<sup>c</sup>b n=f ħħ.w</i>	I am the one who unites the multitudes for him,
1,393,d	(G)	<i>ink ts n=f šnw.t=f</i>	I am the one who ties his courtiers together for him.
1,393-394,e-a	(E)	<i>ink smn n=f ħz(y).w k3r ħft wđ.t.n=f n=i</i>	I am the one who makes those who are around the shrine firm for him, in accordance with that which he has commanded to me.
1,398,d-e	(X)	-	
1,394,b	(R)	<i>iw km3.n=f n=i b3=i ħz=i</i>	He has created my soul for me behind me,
1,394-395,c-a	(R)	<i>r rdì.t rħ=f rħ.t.n=i</i>	in order to cause that he knows that which I have learned,
1,395,b	(H)	<i>ħt p.wt nb.(w)t</i>	throughout all the skies,
1,395,c	(N)	<i>ħns.n=i t3.w nb(.w)</i>	after I travelled all the lands.
1,395,d	(R)	<i>ir.y=i wđ.t.n=f n=i</i>	I will do that which he had commanded to me.
1,395,e	(R)	<i>n ns.n b3=i</i>	My soul does not burn,

I,396,a	(N)	<i>ḥr ḥz.t=i</i>	because of my foulness.
I,396,b	(R)	<i>n s3w.n.tw b3=i in ir.yw ʕ.wt wsir</i>	My soul is not guarded by the guardians of the limbs of Osiris.
I,396,c	(R)	<i>b3=k n=k shm=k n=k</i>	'You possess your soul, you possess your power.'
I,397,a	(K)	<i>i in ḥpr ds=f n=i</i>	which is said by the one who came to be by himself for me.
I,397-405,b-c	(X)	-	

*Spell 551 follows*

Amino-acid code

-N--C-----P-RRQNCRFCCDGDNRN-CCDE-RL-----CIECNRRRDCRNRDRRRDDND---ERWK---QRRIKQIDN-----  
GRRN--R-N-ERHRN-L-----IHIREPDRHR-ERRNLRIRNH--EIH-E--R-----RGE--RRHNRRNRK-----

Appendix 3.33.23. A1C

I,315,a	(X)	-	
I,315,b	(N)	<i>ink b3 šw ḥpr ds=f</i>	I am the spirit of Shu, who came into being (by) himself,
I,315-317,c-a	(X)	-	
I,317,b	(C)	<i>sfg irw</i>	invisible of shape,
I,317-321,c-a	(X)	-	
I,321,b	(O)	<i>skdd n t3.wy</i>	who travelled to the two lands.
I,321,c	(X)	-	
I,321-323,d-a	(R)	<i>ink sr sw pr=f m 3h.t</i>	I am the one who foretells him when he goes forth from the horizon,
I,323,b	(R)	<i>didì nrw=f n ɔʕr.w rn=f</i>	who places the fear of him to whom searches for his name.
I,323,c	(Q)	<i>ink imy sdm mdw ḥḥ.w</i>	I am the one who is among those who hear the words of the chaos gods.
I,325,a	(N)	<i>ink sbb mdw ḥpr ds=f n ʕš3.wt=f</i>	I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.
I,325,b	(C)	<i>ink srr tp.yw wi3=f</i>	I am the one that commands those who are upon his bark.
I,325-327,c-a	(R)	<i>wsr &lt; .kwi &gt; dnd.kwi r psd.t nb.t</i>	I am more powerful and raging than any ennead,
I,327,b	(P)	<i>shm.n mdw nṯr.w ḥpr.w r-s3=i</i>	after the words of the gods who will come to be after me had power.
I,327-329,c-a	(C)	<i>wts=sn ḥpr.w=i m-ʕ nnw</i>	They lift my creation up from Noun.
I,329,b	(C)	<i>m3n=sn wsr=i m wi3 skdd ḥpr ds=f</i>	May they see my power in the bark which the one who came into being (by) himself navigates.
I,331,a	(D)	<i>ʕhʕ.n=i ḥms.n=i m-m=sn</i>	I have stood and I have sat among them,
I,331,b	(E)	<i>dì f3w ḥft ḥpr.w=i</i>	while splendour is given in accordance with my nature.

l,331,c	(D)	<i>ḏd=i gr psḏ.t</i>	When I speak, the ennead is silent,
l,333,a	(R)	<i>idy ntr.w</i>	the gods are censured.
l,333,b	(N)	<i>ḏd=i n=tn hpr.w=i ḏs=i</i>	I say to you: my creation is my own,
l,333,c	(X)	-	
l,335,a	(C)	<i>m3 wi hpr.kwi</i>	seeing me while I come into being.
l,335,b	(C)	<i>n rh=i bw hpr.n=i im</i>	I did not know the place in which I came to be.
l,335,c	(E)	<i>n m3=f hpr.w=i hr=f</i>	He did not see my creation upon him.
l,337,a	(E)	<i>ts.n=i hpr.n=i m h<sup>c</sup>.w=i n(.w) ntr hpr ḏs=f</i>	I was knitted together, I came to be from my body of the god who came to be (by) himself.
l,337,b	(X)	-	
l,337-339,c-a	(R)	<i>km3.n=f wi m ib=f iri.n=f wi m 3hw=f</i>	He created me with his wish, he made me with his power.
l,339,b	(I)	<i>nf3.n=f wi m šr.t=f</i>	He exhaled me even from his nose.
l,339-345,c-b	(X)	-	
l,345,c	(C)	<i>n ms.y=i is ms.yt</i>	I did not even give birth, it is she who was born.
l,345-347,d-a	(H)	<i>ir.t(w) n=i smw m sh.t ḏb3.t</i>	A herbage is made for me in <i>ḏb3.t</i> terrain.
l,347,b	(E)	<i>ink iri p3k.w n=tn</i>	I am the one who made the thin flat cakes for you.
l,347-349,c-a	(C)	<i>ink hr(y)-ib mhn=f nb sh.wt w3ḏ.wt m dw3.t</i>	I am the one in the midst of his coil. The lord of the green fields in the Netherworld.
l,349,b	(N)	<i>i itm.w nnw</i>	O Atoum and Noun.
l,349,c	(R)	<i>ink shtp ḏf3w</i>	I am the one who causes the provisions to be plentiful,
l,349,d	(R)	<i>sw3ḏ hw n wsir</i>	who causes the food of Osiris to be fresh.
l,349-351,e-a	(D)	<i>snḏ n=f imy.w krr.wt=sn</i>	Those who are in their caverns will fear him.
l,351,b	(D)	<i>shtp.n=i ḏf3w sw3ḏ.n=i hw</i>	I have made the provisions plentiful, I have caused the food to be fresh,
l,351-353,c-a	(C)	<i>hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps</i>	because I come to be from the flesh of this noble god,
l,353,b	(R)	<i>wpš p.t m nfr=f</i>	who illuminated the sky with his beauty,
l,353,c	(N)	<i>dmd irw ntr</i>	who assembles the shape of the god,
l,353,d	(I)	<i>nb m3<sup>c</sup>.t htm m pr <sup>c</sup>w3</i>	the lord of truth who is locked in the house of the robber.
l,355,a	(D)	<i>n dm.n=f dmd=f irw=i n dm.n=f</i>	He does not proclaim that he assembles my shape, he does not proclaim.
l,355,b	(D)	<i>ink nf3 irw.w</i>	I am exhaled of shapes.
l,355,c	(R)	<i>n ms=f wi m r(3)=f n iwr=f wi m h<sup>f</sup>=f</i>	He did not birth me with his mouth, he did not conceive me with his grasp.
l,357,a	(H)	<i>nf3.n=f wi</i>	He has exhaled me,
l,357,b	(D)	<i>ir.n=f wi m nfr.w=f</i>	he made me with his beauty.
l,357,c	(D)	<i>sh<sup>c</sup>=i m hh.w ntr imy št3.w</i>	I acclaim even as the chaos gods, the god who is in mysteries.
l,357-359,d-a	(R)	<i>st sw wpš=f p.t m nfr=f</i>	while he, he illuminates the sky with his beauty,
l,359,b	(D)	<i>sh<sup>c</sup> p.wt nb(.wt) ntr.w imy.w snš.w=sn</i>	who acclaims all the skies of the gods who are in their gates,
l,357,e-g	(X)	-	

I,359,c	(E)	<i>st m3.w sšp=f</i>	while his light is seen.
I,359-361,d-a	(Q)	<i>ink nf3 irw.w hnt sh.wt=f</i>	I am exhaled of shapes in front of his fields,
I,361,b	(W)	<i>wḏ<sup>c</sup>-mdw m ḥ.t imn.t im.t ḥw.t sis.w</i>	who judges in the hidden matter which is in the house of the six.
I,361-363,c-a	(N)	<i>i(w) km3.n=i b3=i</i>	I created my soul,
I,363,b-g	(X)	-	
I,363,c	(Q)	<i>ns=f ḥr ḥ3.t=f</i>	it will burn upon my corpse.
I,363,d	(R)	<i>n s3w.n.t(w) b3=i</i>	My soul is not guarded,
I,365,a	(R)	<i>in ir.yw<sup>c</sup>.wt wsir</i>	by the guardians of the limbs of Osiris.
I,365,b	(H)	<i>snṯ=i im b3=i</i>	I beget even there, my soul,
I,365-367,c-a	(L)	<i>snṯ b3=i m rmṯ.w imy(.w) iw nsrsr</i>	my soul begets even with the people who are in the island of fire.
I,367,b	(Q)	<i>snṯ b3=i ds=i m ntr.wt</i>	My soul begets myself with the goddesses.
I,367-369,c-a	(H)	<i>m33=sn s<sup>c</sup>ḥ.w</i>	They see honours.
I,369,b	(D)	<i>ip.n=i nms.w=i n imy tḫ.t=f</i>	I have allotted my crowns to the one who is in his cavern.
I,369-371,c-a	(N)	<i>in imy tḫ.t=f in i n=i nms.w=i</i>	It is the one who is in his cavern who brought my royal head-cloths for me.
I,371-405,d-c	(X)	-	
<i>End of front</i>			

Amino-acid code

-N--C-----O-RRQNCRPCCDEDRN-CCEE-RI-----CHECNRRDDCRNIDDRHDDR---EQWN----QRRHLQHDN-----  
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Appendix 3.33.24. BH2C

I,315,a	(X)	-	
I,315,b	(R)	<i>ink b3 [šw] ntr ḥpr ds=f</i>	I am the spirit of Shu, the god who came into being (by) himself,
I,315,c	(X)	-	
I,317,a	(G)	<i>ḥpr ds=f</i>	who came into being (by) himself.
I,317,b	(F)	<i>ink b3 n sfg irw</i>	I am the spirit of the one who is hidden of shape,
I,317-319,c-a	(X)	-	
I,319,b	(N)	<i>ts.n=i m ḥ<sup>c</sup>.w n(.w) ntr ḥpr ds=f</i>	after I was knitted together from the body of the god who came into being (by) himself,
I,319,c	(X)	-	
I,321,a	(R)	<i>ḥpr.n=i im=f</i>	after I came into being with him.
I,321,b	(R)	<i>ink sgr n=f p.t ink sidd n=f t3</i>	I am the one who silences the sky for him, I am the one who reduces the lands to order for him.
I,321,c	(X)	-	
I,321-323,d-a	(H)	<i>ink sr sw m w3.t pr=f m 3ḥ.t</i>	I am the one who foretells him on the road, when he goes forth from the horizon,
I,323,b	(L)	<i>[di=i] nrw=f n nd.w rn=f</i>	while I place the fear of him to whom inquires about his name.
I,323,c	(N)	<i>i[nk] imy ḥḥ.w ink sdm mdw</i>	I am the one who is among the chaos gods, I am

		<i>ḥḥ. w</i>	the one who hears the words of the chaos gods.
l,325,a	(X)	-	
l,325,b	(G)	<i>ink srr wi3 ʿpr(.w)</i>	I am the one who commands the bark and the crew.
l,325-327,c-a	(H)	<i>wsr.ki dnd.ki r ntr.w</i>	I am more powerful and raging than the gods.
l,327,b	(O)	<i>iw whm.n ntr.w hpr.w r-s3=i</i>	The gods who will come to be after me have repeated.
l,327-329,c-a	(R)	<i>nd=sn hpr.w=i m-ʿ nnw</i>	They ask about my creation from Noun,
l,329-333,b-c	(X)	-	
l,335,a	(D)	<i>hpr.k</i>	while I come into being.
l,335,b	(R)	<i>n rh=f bw hpr.n=i im</i>	He did not know the place in which I came to be.
l,335,c	(D)	<i>n m3=f hpr.w=i m hr=f</i>	He did not see my creation with his sight.
l,337,a	(Q)	<i>hpr.n=i m hʿ.w ntr hpr ds=f</i>	I came to be from the body of the god who came into being (by) himself.
l,337,b	(X)	-	
l,337-339,c-a	(N)	<i>iri.n=f wi m ib=f km3.n=f wi m 3hw=f</i>	He made me with his wish, he created me with his power.
l,339,b	(X)	-	
l,339,c	(R)	<i>ink nf3 irw</i>	I am the one who is exhaled of shape,
l,339-341,d-a	(E)	<i>km3.n wi ntr šps hpr ds=f</i>	after this noble god who came into being (by) himself created me,
l,341,b-c	(X)	-	
l,341,d	(R)	<i>iwti rh ntr.w rn=f</i>	whose name the gods do not know,
l,343,a	(R)	<i>šms.w hnmn.t</i>	whom the sun-folk serve.
l,343,b	(R)	<i>rd.n=i m rd.wy=f(y) hpr.n=i m ʿ.wy=f(y)</i>	I have grown at his two feet, I came to be in his two arms.
l,343,c	(R)	<i>šw.n=i m ʿ.wt=f</i>	I have ascended from his limbs.
l,345,a-b	(H)	<i>ir.n=f wi m ib=f km3.n=f wi m 3h.w=f</i>	He made me with his wish, he created me with his power,
l,345,c	(E)	<i>n ms.t=i m ms.t</i>	before I was born, in giving birth.
l,345-347,d-a	(G)	<i>ir.n.t(w) n=i smw stt</i>	A herbage of Asia was made for me.
l,347,b	(G)	<i>ink iri p3.wt=tn ntr.w</i>	I am the one who made your loafs for you, gods.
l,347-349,c-a	(I)	<i>ink hr(y)-ib dbn=f nb w3d.t m dw3.t</i>	I am the one in the midst of his circle, the lord of the green one in the Netherworld.
l,349,b	(R)	<i>i itm.w i nnw</i>	O Atoum, O Noun.
l,349,c	(R)	<i>ink štp df3w</i>	I am the one who causes the provisions to be plentiful,
l,349,d	(R)	<i>sw3d hw n wsir</i>	who causes the food of Osiris to be fresh.
l,349-351,e-a	(X)	-	
l,351,b	(E)	<i>štp=i n hw wsir im3hy t3wi</i>	I am pacified by the food of Osiris. The honoured dead, <i>t3wi</i> .
l,351-405,c-c	(X)	-	
<i>End of front</i>			

Amino-acid code

-R-GF--N-RR-HLN-GHOR-----DRDQ-N-RE--RRRRHEGGIRRR-E-----  
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Appendix 3.33.25. M1Be

I,315,a	(X)	-	
I,315,b	(R)	<i>ink b3 šw ntr hpr ds=f</i>	I am the spirit of Shu, the god who came into being (by) himself.
I,315,c	(X)	-	
I,317,a	(N)	<i>hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f</i>	I have come into being from the body of the god who came into being (by) himself.
I,317,b	(D)	<i>ink b3</i>	I am the spirit,
I,317,c	(D)	<i>hpr.n=i m h<sup>c</sup>.w n(.w) ntr</i>	after I came to be from the body of the god,
I,319,a	(R)	<i>sfg irw.w</i>	invisible of shapes,
I,319,b	(L)	<i>ts.n=i m h<sup>c</sup>.w hpr ds=f</i>	after I was knitted together from the body of the one who came into being (by) himself.
I,319,c	(Q)	<i>ink imy dr n ntr hpr ds=f</i>	I am the one who is in the side of the god who came into being (by) himself,
I,321,a	(R)	<i>hpr.n=i im=f</i>	after I came into being with him.
I,321,b	(D)	<i>ink sgr n=f p.t sdd n=f t3</i>	I am the one who silences the sky for him, who reduces the land to order for him.
I,321,c	(X)	-	
I,321-323,d-a	(R)	<i>ink sr sw pr=f m 3h.t</i>	I am the one who foretells him when he goes forth from the horizon.
I,323,b	(I)	<i>di nrw=f r d<sup>c</sup>r.w rn=f</i>	who placed the fear of him at whom inquires about his name.
I,323,c	(R)	<i>ink imy hh.w sdm mdw hh.w</i>	I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,325,a	(C)	<i>ink sbb mdw ntr hpr ds=f n 33.wt=f</i>	I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,325,b	(N)	<i>ink srr 3pr.w wi3=f</i>	I am the one who commands the crew of his bark.
I,325-327,c-a	(R)	<i>wsr &lt;.kwi&gt; dnd.kwi r psd.t nb.t</i>	I am more powerful and raging than any ennead,
I,327,b	(S)	<i>whm.n=i mdw ntr.w im.yw-b3h ntr.w hpr.w r-s3=i</i>	after I have repeated the words of the gods who are in front of the gods who will come to be after me.
I,327-329,c-a	(R)	<i>nd=sn hpr.w=i m-<sup>c</sup> nnw</i>	They ask about my creation from Noun,
I,329,b	(G)	<i>m33=sn wsr.w=i m wi3 3 skdd hpr ds=f</i>	while they see my power in the great bark which the one who came into being (by) himself navigates.
I,331,a	(C)	<i>hms.n=i didi.n=i</i>	I have sat, I have given.
I,331,b	(Q)	<i>di.n=i f3w=i hft hpr.w=i</i>	I have given my splendour in accordance with my nature.
I,331,c	(C)	<i>dd=i gr.n psd.t</i>	I speak after the ennead is silent,
I,333,a	(R)	<i>idy ntr.w</i>	the gods are censured.

l,333,b	(N)	<i>ḏḏ=i n=tn ḥpr.w=i ḏs=i</i>	I say to you: my creation is my own.
l,333,c	(R)	<i>m nḏ ḥpr.w=i m-ᶜ nnw</i>	Do not question my creation from Noun.
l,335,a	(R)	<i>mz.n (w)i nnw ḥpr.kwi</i>	Noun saw me while I came into being.
l,335,b	(R)	<i>n rh=f bw ḥpr.n=i im</i>	He did not know the place in which I came to be.
l,335,c	(N)	<i>n mz=f ḥpr.n=i m ḥr=f</i>	He did not see after I came to be in his sight.
l,337,a	(I)	<i>ḥpr.n=i m ḥᶜ.w n(.w) nṯr</i>	I came to be from the body of the god,
l,337-339,b-b	(X)	-	
l,339,c	(I)	<i>nḏz irw.w</i>	who is exhaled of shapes,
l,339-341,d-a	(R)	<i>ḳmz.n nṯr pn špsī ḥpr ḏs=f</i>	which this noble god who came into being (by) himself created,
l,341,b	(K)	<i>wpš p.t m nḥr</i>	who illuminated the sky with beauty,
l,341,c	(X)	-	
l,341,d	(N)	<i>iwty rh nṯr.w skḏd sw rn=f</i>	whose name the gods who navigate it do not know,
l,343,a	(R)	<i>šms.w ḥnmm.t</i>	whom the sun-folk serve.
l,343,b	(R)	<i>rd.n=i m rd.wy=f(y) ḥpr.n &lt; =i &gt; m ᶜ.wy=f(y)</i>	I have grown at his two feet, I came to be in his two arms.
l,343,c	(L)	<i>šw.n=i m ḥᶜ.w=f</i>	I have ascended from his body.
l,345,a-b	(R)	<i>ḳmz.n=f wi m ib=f ir.n=f wi m zḥw=f</i>	He created me with his wish, he made me with his power,
l,345,c	(R)	<i>n ms.n.t(w)=i is ms.yt</i>	before I am even born, (or) was born.
l,345-347,d-a	(D)	<i>ir.n.tw n=i smw m šh.t stt</i>	A herbage was made for me in the field of Asia.
l,347,b	(Q)	<i>ink iri pzk.w n(.w) nṯr.w</i>	I am the one who made the thin flat cakes of the gods.
l,347-349,c-a	(R)	<i>ink ḥr(y)-ib dbn=f nb šh.wt wzd.wt m dwz.t</i>	I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
l,349,b	(K)	<i>i rᶜ-itm.w i nnw</i>	O Ra-Atoum, O Noun.
l,349,c	(R)	<i>ink šḥtp ḏfzw</i>	I am the one who causes the provisions to be plentiful,
l,349,d	(R)	<i>swzd ḥw n wsir</i>	who causes the food of Osiris to be fresh.
l,349-351,e-a	(D)	<i>snḏ n=f imy.w ḳrr.wt=sn</i>	Those who are in their caverns will fear him.
l,351,b	(N)	<i>šḥtp.n=i ḏfzw swzd.n=i ḥw n wsir</i>	I have made the provisions plentiful, I have caused the food of Osiris to be fresh.
l,351-353,c-a	(H)	<i>ḥr ḥpr=i m ḥᶜ.w n(.w) nṯr imzḥ.yt snbi tn nb.t imzḥ mᶜ-ḥrw</i>	Because I come to be from the body of the god. The honoured dead, this <i>snbi</i> , possessor of reverence, true of voice.
l,353-405,b-c	(X)	-	

Amino-acid code

-R-NDDRLQRD-RIRCNRSGCQCRNRRRNI---IRK-NRRLRRDQRKRRDNH-----

## Appendix 3.34. Spell 89

### Appendix 3.34.1. S1C

II,55,a	(X)	-	
II,55,b	(R)	<i>iyi.n=i hr=k ibw-wr.t ir.y ʕz n [ʕhʕ].t ntr.w</i>	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods, which he guards against the evil ones.
II,55,c	(R)	<i>sʕʕ.t=f nbq.w</i>	I am the sharp one, who went forth in the day, while I have power with my enemies.
II,56,a	(R)	<i>ink mds pr m hrw</i>	
II,56,b	(N)	<i>sh̄m=i m hft.yw=i</i>	
II,56-57,c-a	(X)	-	
II,57,b	(R)	<i>iyi.n=i min m dʕdʕ.t</i>	I came today in the tribunal, who hear my word together with him.
II,57,c	(R)	<i>sdm mdw=i hnʕ=f</i>	
II,57-58,d-a	(R)	<i>iw rdi n=i wʕ.t r=f in sfg irw</i>	A road against him is given to me by the one invisible of shape, he has taken away the breath from the nose, before my days had come.
II,58,b	(M)	<i>iw {iw} n̄hm.n=f tʕw m fnd</i>	
II,58,c	(R)	<i>n iy.yt hrw.w=i</i>	He brought me to this place, while my food is on the land.
II,59,a	(R)	<i>iw in.n=f w(i) r s.t tn</i>	Sending a man and his soul.
II,59,b	(R)	<i>sk šbw=i tp tʕ</i>	
II,59,c	(R)	<i>hʕb s bʕ=f</i>	

Spell 98 follows

Amino-acid code

-RRRN---RRRMRRRR

### Appendix 3.34.2. G2T

II,55,a	(X)	-	
II,55,b	(R)	<i>iyi.n=i hr=k ibw-wr.t ir.y ʕz n ʕhʕ.t ntr.w</i>	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods, which he guards against the evil ones.
II,55,c	(R)	<i>sʕʕ.t=f nbq.w</i>	I am the sharp one, who went forth in the day, while I have power with my enemy.
II,56,a	(R)	<i>ink mds pr m hrw</i>	
II,56,b	(M)	<i>sh̄m=i m hft.y=i</i>	
II,56,c	(X)	-	
II,56,d	(M)	<i>iʕ.n=i wʕ.t sh̄m=i m rd=i</i>	I have ascended the road, while I have power in my foot, so that I go forth against this enemy.
II,57,a	(R)	<i>pr=i r h[ft.y pf]</i>	
II,57,b	(R)	<i>iyi.n=i min m dʕdʕ.t</i>	I came today in the tribunal, while my word is heard together with him.
II,57,c	(M)	<i>sdm.w mdw=i hnʕ=f</i>	
II,57-58,d-a	(R)	<i>iw rdi n=i wʕ.t r=f in sfg irw</i>	A road against him is given to me by the one invisible of shape, breath is taken away from my nose for him, before my days had come.
II,58,b	(K)	<i>iw n̄hm.w n=f tʕw m fnd=i</i>	He brought me to your place, while my food is on the land.
II,58,c	(R)	<i>n iy.(y)t hrw.w=i</i>	sending a man and his soul.
II,59,a	(M)	<i>iw in.n[=f wi] r s.t=tn</i>	
II,59,b	(R)	<i>ist šbw=i tp tʕ</i>	
II,59,c	(R)	<i>hʕb s bʕ=f</i>	

Spell 98 follows

Amino-acid code

-RRRM-MRRMRKRMRR

Appendix 3.34.3. S2C

II,55,a	(M)	<i>r n h3b s [b3=f]</i>	A spell for sending a man and his soul.
II,55,b	(R)	<i>iyi[.n=i hr=k ib]w-wr.t [ir.y] ʕ3 [n ʕh3].t ntr[.w]</i>	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods, who guards against the evil ones.
II,55,c	(N)	<i>[s33 nbd].w</i>	
II,56,a	(R)	<i>ink m[ds] pr m hrw</i>	I am the sharp one, who went forth in the day,
II,56,b	(N)	<i>sh̄m[=i m h̄ft.yw=i]</i>	while I have power with my enemies.
II,56,c	(X)	-	
II,56,d	(K)	<i>[rdi.n=i] w3.t [sh̄m=i m rd=i]</i>	I have placed the road, while I have power in my foot,
II,57,a	(R)	<i>pr.y=i [r] h̄ft.y pf]</i>	so that I go forth against this enemy.
II,57,b	(R)	<i>[iyi.n=i min m d3d3.t]</i>	I came today in the tribunal,
II,57,c	(R)	<i>[sd̄m mdw=i hnʕ=f]</i>	who hear my word together with him.
II,57-58,d-a	(R)	<i>[iw rdi n=i] w3.t r=f in sfg irw</i>	A road against him is given to me by the one invisible of shape,
II,58,b	(R)	<i>iw [n]hm[.n=f ] t3w m [fnd=i]</i>	he has taken away the breath from my nose,
II,58,c	(K)	<i>n iw[.(y)t] hrw[=i]</i>	before my days had come.
II,59,a	(R)	<i>iw in.n=f wi r s.t [tn]</i>	He brought me to this place,
II,59,b	(R)	<i>[sk sbw=i tp t3]</i>	while my food is on the land.
II,59,c	(X)	-	

Spell 98 follows

Amino-acid code

MRNRN-KRRRRRKR-

Appendix 3.34.4. Pap.Berl

II,55,a	(K)	<i>r h3b s b3=f [...] r h̄ft.y=f]</i>	A spell of sending a man and his soul [...] against his enemy.
II,55,b	(R)	<i>iyi.n=i hr=k ibw-wr.t ir.y ʕ3 n ʕh3.t ntr.w</i>	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods, who eliminates the evil ones.
II,55,c	(M)	<i>ss33 nbd.w</i>	
II,56,a	(R)	<i>ink mds pr m hrw</i>	I am the sharp one, who went forth in the day,
II,56,b	(N)	<i>sh̄m=i m h̄ft.yw=i</i>	while I have power with my enemies.
II,56,c	(X)	-	
II,56,d	(L)	<i>(r)di.n=i w3.t sh̄m m rd=i</i>	I have placed the road, power is in my foot,
II,57,a	(R)	<i>pr.y=i r h̄ft.y pf]</i>	so that I go forth against this enemy.
II,57,b	(R)	<i>iyi.n=i min m d3d3.t</i>	I came today in the tribunal,
II,57,c	(R)	<i>sd̄m mdw=i hnʕ=f</i>	who hear my word together with him.
II,57-58,d-a	(M)	<i>iw rdi.n w3.t r=f in sfg irw</i>	A road has been placed against him by the one invisible of shape,
II,58,b	(R)	<i>iw nh̄m.n=f t3w m fnd=i</i>	he has taken away the breath from my nose,
II,58,c	(R)	<i>n iy.(y)t hrw.w=i</i>	before my days had come.

II,59,a	(K)	<i>iw {iw} ini=f wi r s.t tn</i>	He brings me to this place,
II,59,b	(R)	<i>sk šbw=i tp t3</i>	while my food is on the land.
II,59,c	(X)	-	

Spell 149 follows

Amino-acid code

KRMRN-LRRRMRRKR-

Appendix 3.34.5. B1Bo

II,55,a	(X)	-	
II,55,b	(N)	<i>iyi.n dhwti-nht pn hr=k ibw-wr.t ir.y ʕ3 ʕh3.t ntr.w</i>	This <i>dhwti-nht</i> has come even to you, calf of the great one, the gatekeeper of the battleground of the gods,
II,55,c	(N)	<i>s33 nbq.w</i>	who guards against the evil ones.
II,56,a-b	(X)	-	
II,56,c	(R)	<i>iyi.n dhwti-nht pn</i>	This <i>dhwti-nht</i> has come
II,56,d	(I)	<i>rdi.n=f w3.t shm=f m rd=f</i>	and he has placed the road, while he has power in his foot,
II,57,a	(M)	<i>pr.y=f r hft.yw=f ipf</i>	so that he goes forth against these enemies of his.
II,57,b	(N)	<i>iyi.n dhwti-nht pn min m d3d3.t</i>	This <i>dhwti-nht</i> came today in the tribunal,
II,57,c	(K)	<i>sdm.t mdw dhwti-nht pn hn=f</i>	who hear the word of this <i>dhwti-nht</i> together with him.
II,57-58,d-a	(K)	<i>iw rdi w3.t r=f in dhwti-nht pn in sfg irw</i>	A road is placed against him by this <i>dhwti-nht</i> and by the one invisible of shape,
II,58,b	(L)	<i>iw nhm.n=f t3w m fnd n dhwti-nht pn</i>	he has taken away the breath from the nose of this <i>dhwti-nht</i> ,
II,58,c	(N)	<i>n iy.yt hrw.w=f</i>	before his days had come.
II,59,a	(L)	<i>iw in.n=f dhwti-nht pn r s.t=f tn</i>	He brought this <i>dhwti-nht</i> to this place of his,
II,59,b	(N)	<i>ist šbw=f tp t3</i>	while his food is on the land.
II,59,c	(X)	-	

Spell 91 follows

Amino-acid code

-NN--RIMNKKLNLN-

Appendix 3.34.6. B2Bo

II,55,a	(X)	-	
II,55,b	(R)	<i>iyi.n=i hr=k ibw-wr.t ir.y ʕ3 ʕh3.t ntr.w</i>	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods,
II,55,c	(N)	<i>[s]33 nbq.w</i>	who guards against the evil ones.
II,56,a-b	(X)	-	
II,56,c	(M)	<i>iyi.n=i</i>	I have come
II,56,d	(H)	<i>rdi.n=i w3.t shm=i rd.wy=i</i>	and I have placed the road while I have power

II,57,a	(R)	<i>pr.y=i r hft.y pf</i>	of my two feet,
II,57,b	(R)	<i>iyi.n=i min m d3d3.t</i>	so that I go forth against this enemy.
II,57,c	(L)	<i>sdm.t mdw=i hn<sup>c</sup>=f</i>	I came today in the tribunal,
II,57-58,d-a	(R)	<i>iw rdi n=i w3.t r=f in sfg irw</i>	who hear my word together with him.
			A road against him is given to me by the one
			invisible of shape,
II,58,b	(R)	<i>iw nhm.n=f t3w m fnd=i</i>	he has taken away the breath from my nose,
II,58,c	(R)	<i>n iy.yt hrw.w=i</i>	before my days had come.
II,59,a	(I)	<i>iw in.n=f wi r s.t=i tn</i>	He brought me to this place of mine,
II,59,b	(M)	<i>ist sbw tp t3</i>	while the food is on the land.
II,59,c	(X)	-	

*Spell 91 follows*

Amino-acid code

-RN--MHRRLRRRIM-

Appendix 3.34.7. T1L

II,55,a	(X)	-	
II,55,b	(N)	<i>[iyi.n] im3w pn hr[-k ib]w wr.t</i> <i>ir.y 3 h3.t ntr[.w]</i>	This <i>im3w</i> has come even to you, calf of the great one, the gatekeeper of the battleground of the gods,
II,55,c	(N)	<i>[s]3[3 nbd].w</i>	who guards against the evil ones.
II,56,a-b	(X)	-	
II,56,c	(R)	<i>iyi.n im3w [pn]</i>	This <i>im3w</i> has come
II,56,d	(G)	<i>[rdi.n] im3w [pn w3.t shm=f]</i> <i>m [rd.wy=f]</i>	and this <i>im3w</i> has placed the road, while he has power in his two feet,
II,57,a	(K)	<i>pr.y im3w pn r hft.y pf</i>	so that this <i>im3w</i> goes forth against this enemy.
II,57,b	(N)	<i>iyi.n im3w pn mi[n m d3d3.t]</i>	This <i>im3w</i> came today in the tribunal,
II,57,c	(I)	<i>iw sdm.n=f mdw im3w [pn]</i> <i>hn<sup>c</sup>=f</i>	He has heard the word of this <i>im3w</i> together with him.
II,57-58,d-a	(N)	<i>iw di w3.t n im3w pn r=f [in]</i> <i>s[fg] irw</i>	A road is given for this <i>im3w</i> , against him, by the one invisible of shape,
II,58,b	(R)	<i>iw nhm[.n=f] t3w [m fnd]=i</i>	he has taken away the breath from my nose,
II,58,c	(M)	<i>[n] iy.(y)t hrw.w n.w im3w pn</i>	before the days of this <i>im3w</i> had come.
II,59,a	(H)	<i>iw in[.n=f im3w] pn m s.t tn</i>	He brought this <i>im3w</i> from this place,
II,59,b	(K)	<i>st sbw im3w pn tp t3</i>	while the food of this <i>im3w</i> is on the land.
II,59,c	(X)	-	

*Spell 91 follows*

Amino-acid code

-NN--RGKNINRMHK-

Appendix 3.34.8. B4C

II,55,a	(L)	<i>[s]hm m hft.y</i>	Having power over an enemy.
II,55,b	(M)	<i>iyi.n s3.t-hd-hup tn hr=k ibw</i>	This <i>s3.t-hd-hup</i> has come even to you, calf of

		<i>wr ir.y ʕz ʕh3.t ntr.w</i>	the great one, the gatekeeper of the battleground of the gods, which guards against the evil ones.
II,55,c	(K)	<i>s33.t nbd.w</i>	
II,56,a-b	(X)	-	
II,56,c	(R)	<i>[iyi.n s3.t-ḥd-ḥtp tn]</i>	This <i>s3.t-ḥd-ḥtp</i> has come
II,56,d	(E)	<i>[rdi.n=s w3.t s]ḥm=s m rd</i>	and she has placed the road, while she has power in the foot,
II,57,a	(L)	<i>pr=s r ḥft.y pf</i>	so that she goes forth against this enemy.
II,57,b	(N)	<i>iyi.n s3.t-ḥd-ḥtp tn min m ḏ3ḏ3.t</i>	This <i>s3.t-ḥd-ḥtp</i> came today in the tribunal,
II,57,c	(H)	<i>iw sdm mdw [s3.t-ḥd-ḥtp tn ḥnʕ=f]</i>	The word of this <i>s3.t-ḥd-ḥtp</i> is heard together with him.
II,57-58,d-a	(N)	<i>[iw rdi w3.t n s3.t-ḥd-ḥtp tn r=f in] sfg irw</i>	A road is given for this <i>s3.t-ḥd-ḥtp</i> , against him, by the one invisible of shape,
II,58,b	(I)	<i>iw nḥm.n=s t3w m fnd=f</i>	she has taken away the breath from his nose,
II,58,c	(N)	<i>n iy.yt hrw.w=s</i>	before her days had come.
II,59,a	(G)	<i>in.n=f s(y) m s.t tn</i>	He has brought her even from this place,
II,59,b	(N)	<i>isk šbw=s tp [t3]</i>	while her food is on the land.
II,59,c	(X)	-	

*Spell 91 follows*

Amino-acid code

LMK--RELNHNINGN-

## Appendix 3.35. Spell 94

### Appendix 3.35.1. B3L

II,67,a-b	(X)	-	
II,67,c	(R)	<i>ink b3 pw ʕ3 n wsir</i>	I am this great soul of Osiris,
II,67,d	(R)	<i>wḏ.n ntr.w nk=f im=f</i>	who the gods commanded that he copulates with him,
II,68,a	(R)	<i>ʕnh hr k3 m hrw</i>	who lives upon the one who was high on the day,
II,68,b	(R)	<i>iri n wsir m rdw imy iw=f</i>	who was made for Osiris from the efflux which is in his flesh,
II,68,c	(R)	<i>mtw.t pr.t m hnn=f</i>	the semen which went forth from his phallus,
II,68,d	(R)	<i>r pr.t m hrw nk=f im=f</i>	in order to go forth on the day so that he will copulate with him.
II,68,2*	(X)	-	
II,69,a	(R)	<i>ink s3 wsir iwʕ.w=f m-hnw sʕh.w=f</i>	I am the son of Osiris, his heir within his honours.
II,69,b	(R)	<i>ink b3 m-hnw dʕr.w=f</i>	I am the soul within his blood.
II,69-70,c-a	(R)	<i>ink kf bi.t tw ʕ3.t n.t wsir</i>	I am the one who uncovered this great crown of Lower Egypt of Osiris,
II,70,b	(R)	<i>snd.t ntr.w kf.t=s</i>	which the gods fear, its uncovering,
II,70,c	(R)	<i>n-ntt ink is b3 pw ʕ3 n wsir</i>	because I am truly this great soul of Osiris,
II,70,d	(R)	<i>wḏ.n ntr.w nk=f im=f</i>	who the gods commanded that he copulates with him,
II,71,a	(M)	<i>ʕnh hr iz m hrw</i>	who lives upon striding on the day,
II,71,b	(R)	<i>iri n wsir m rdw {n} n iw=f</i>	who was made for Osiris from the efflux of his flesh,
II,71,c	(R)	<i>mtw.t pr.t m hnn=f</i>	the semen which went forth from his phallus,
II,72,a	(R)	<i>r pr.t m hrw nk=f im=f</i>	in order to go forth on the day so that he will copulate with him.
II,72,b-c	(R)	<i>ink wn hb.wt spd h3.wt</i>	I am the one who opens the places of execution, who is skilled of foreparts.

*Spell 95 follows*

#### Amino-acid code

--RRRRRR-RRRRRRMRRRR

### Appendix 3.35.2. B1C

II,67,a	(M)	<i>shr b3 r h3.t</i>	Causing a soul to escape from the corpse,
II,67,b	(M)	<i>k.t md3.t n.t pr.t m hrw</i>	another book of going forth in the day.
II,67,c	(M)	<i>spi b3 pw ʕ3 n wsir</i>	<i>spi</i> is this great soul of Osiris,
II,67,d	(M)	<i>wḏ.n ntr.w nk=f im</i>	who the gods commanded that he copulates there,
II,68,a	(R)	<i>ʕnh hr k3 m hrw</i>	who lives upon the one who was high on the day,
II,68,b	(R)	<i>iri n wsir m rdw imy iw=f</i>	who was made for Osiris from the efflux which is in his flesh,

II,68,c	(R)	<i>mtw.t pr.t m ḥnn=f</i>	the semen which went forth from his phallus,
II,68,d	(R)	<i>r pr.t m hrw nk=f im=f</i>	in order to go forth on the day so that he will copulate with him.
II,68,2*	(X)	-	
II,69,a	(M)	<i>spi s3 wsir iw<sup>c</sup>.w=f m-ḥnw s<sup>c</sup>ḥ.w=f</i>	<i>spi</i> is the son of Osiris, his heir within his honours.
II,69,b	(M)	<i>spi b3 m-ḥnw dšr.w=f</i>	<i>spi</i> is the soul within his blood.
II,69-70,c-a	(M)	<i>spi kf bi.t tw ʿ3.t n.t wsir</i>	<i>spi</i> is the one who uncovered this great crown of Lower Egypt of Osiris,
II,70,b	(R)	<i>snd.t ntr.w kf.t=s</i>	which the gods fear, its uncovering,
II,70,c	(M)	<i>n-ntt spi is b3 pw ʿ3 n wsir</i>	because <i>spi</i> is truly this great soul of Osiris,
II,70,d	(R)	<i>wḏ.n ntr.w nk=f im=f</i>	who the gods commanded that he copulates with him,
II,71,a	(R)	<i>ʿnh ḥr k3 m hrw</i>	who lives upon the one who was high on the day,
II,71,b	(R)	<i>iri n wsir m rdw n iw<sup>f</sup>=f</i>	who was made for Osiris from the efflux of his flesh,
II,71,c	(R)	<i>mtw.t pr.t m ḥnn=f</i>	the semen which went forth from his phallus,
II,72,a	(R)	<i>r pr.t m hrw nk=f im=f</i>	in order to go forth on the day so that he will copulate with him.
II,72,b-c	(M)	<i>spi wn ḥb.wt spd ḥ3.wt</i>	<i>spi</i> is the one who opens the places of execution, who is skilled of foreparts.

Spell 95 follows

Amino-acid code

MMMMRRRR-MMMRMRRRRM

Appendix 3.35.3. B1L

II,67,a	(X)	-	
II,67,b	(K)	<i>pr.t m hrw</i>	Going forth in the day.
II,67,c	(R)	<i>ink b3 pw ʿ3 n wsir</i>	I am this great soul of Osiris,
II,67,d	(K)	<i>wḏ.n ntr nk=f im=f</i>	who the god commanded that he copulates with him,
II,68,a	(M)	<i>ʿnh ḥr k3 irw</i>	who lives upon the one high of shape,
II,68,b	(M)	<i>iri n wsir rdw imy iw<sup>f</sup>=f</i>	who was made for Osiris of the efflux which is in his flesh,
II,68,c	(R)	<i>mtw.t pr.t m ḥ<sup>c</sup>nn=f</i>	the semen which went forth from his phallus,
II,68,d	(R)	<i>r pr.t m hrw nk=f im=f</i>	in order to go forth on the day so that he will copulate with him.
II,68,2*	(X)	-	
II,69,a	(R)	<i>ink s3 wsir iw<sup>c</sup>.w=f m-ḥnw s<sup>c</sup>ḥ.w=f</i>	I am the son of Osiris, his heir within his honours.
II,69,b	(R)	<i>ink b3 m-ḥnw dšr.w=f</i>	I am the soul within his blood.
II,69-70,c-a	(R)	<i>ink kf bi.t tw ʿ3.t n.t wsir</i>	I am the one who uncovered this great crown of Lower Egypt of Osiris,
II,70,b	(R)	<i>snd.t ntr.w kf.t=s</i>	which the gods fear, its uncovering,
II,70,c	(R)	<i>n-ntt ink is b3 pw ʿ3 n wsir</i>	because I am truly this great soul of Osiris,

II,70,d	(R)	<i>wḏ.n ntr.w nk=f im=f</i>	who the gods commanded that he copulates with him,
II,71,a	(K)	<i>ḥnḥ hr k3 m irw m hrw</i>	who lives upon the one who was high in shape on the day,
II,71,b	(R)	<i>iri n wsir m rdw n iw=f</i>	who was made for Osiris from the efflux of his flesh,
II,71,c	(R)	<i>mtw.t pr.t m ḥnn=f</i>	the semen which went forth from his phallus,
II,72,a	(R)	<i>r pr.t m hrw nk=f im=f</i>	in order to go forth on the day so that he will copulate with him.
II,72,b-c	(R)	<i>ink wn ḥb.wt spd ḥ3.wt</i>	I am the one who opens the places of execution, who is skilled of foreparts.

*Spell 95 follows*

Amino-acid code

-KRKMMRR-RRRRRRKRRRR

Appendix 3.35.4. M3C

II,67,a-b	(X)	-	
II,67,c	(R)	<i>ink b3 pw ʕ3 n wsir</i>	I am this great soul of Osiris,
II,67,d	(R)	<i>wḏ.n ntr.w nk=f im=f</i>	who the gods commanded that he copulates with him,
II,68,a	(R)	<i>ḥnḥ hr k3 m hrw</i>	who lives upon the one who was high on the day,
II,68,b	(N)	<i>iri n wsir m ḏw iw=f</i>	who was made for Osiris from the efflux of his flesh,
II,68,c	(R)	<i>mtw.t pr.t &lt;m&gt; ḥnn=f</i>	the semen which went forth from his phallus,
II,68,d	(R)	<i>r pr.t m hrw nk=f im=f</i>	in order to go forth on the day so that he will copulate with him.
II,68,2*	(X)	-	
II,69,a	(R)	<i>ink s3 wsir iw<sup>c</sup>.w=f m-ḥnw s<sup>c</sup>ḥ.w=f</i>	I am the son of Osiris, his heir within his honours.
II,69,b	(N)	<i>ink s3=f m-ḥnw dšr.w=f</i>	I am his son within his blood.
II,69-70,c-a	(N)	<i>ink kf bi.t(y) tw n wsir</i>	I am the one who uncovered this king of Lower Egypt for Osiris,
II,70,b	(R)	<i>snḏ ntr.w kf.t=s</i>	which the gods fear, its uncovering,
II,70,c	(N)	<i>n-ntt ink b3 pw ʕ3 n wsir</i>	because I am this great soul of Osiris,
II,70,d	(R)	<i>wḏ.n ntr.w nk=f im=f</i>	who the gods commanded that he copulates with him,
II,71,a	(R)	<i>ḥnḥ hr k3 m hrw</i>	who lives upon the one who was high on the day,
II,71,b	(N)	<i>iri n wsir m ḏw iw=f</i>	who was made for Osiris from the efflux of his flesh,
II,71,c	(R)	<i>mtw.[t] pr.[t] m ḥnn=f</i>	the semen which went forth from his phallus,
II,72,a	(R)	<i>r pr.t m hrw n[k=f] im[=f]</i>	in order to go forth on the day so that he will copulate with him.
II,72,b-c	(N)	<i>ink wn sbḥ.wt spd ḥ3.wt</i>	I am the one who opens the gates, who is skilled of foreparts.

Spell 95 follows

Amino-acid code

--RRRNRR-RNNRNRRNRRN

Appendix 3.35.5. M28C

II,67,a-b	(X)	-	
II,67,c	(R)	<i>ink b3 pw ʕ3 n wsir</i>	I am this great soul of Osiris,
II,67,d	(R)	<i>wḏ.n ntr.w nk=f im=f</i>	who the gods commanded that he copulates with him,
II,68,a	(R)	<i>ʕnh hr k3 m hrw</i>	who lives upon the one who was high on the day,
II,68,b	(N)	<i>iri n wsir m ḏw iwḏ=f</i>	who was made for Osiris from the efflux of his flesh,
II,68,c	(R)	<i>mtw.t pr.t m ḥnn=f</i>	the semen which went forth from his phallus,
II,68,d	(R)	<i>&lt; r p &gt; r.t m hrw nk=f im=f</i>	in order to go forth on the day so that he will copulate with him.
II,68,2*	(X)	-	
II,69,a	(R)	<i>ink s3 wsir iwʕ.w=f m-ḥnw sʕh.w=f</i>	I am the son of Osiris, his heir within his honours.
II,69,b	(N)	<i>ink s3=f m-ḥnw dšr.w=f</i>	I am his son within his blood.
II,69-70,c-a	(N)	<i>ink kf bi.t(y) tw {t} n wsir</i>	I am the one who uncovered this king of Lower Egypt for Osiris,
II,70,b	(M)	<i>snḏ n=f ntr kf.t=s</i>	which the god fears for him, its uncovering,
II,70,c	(N)	<i>n-ntt ink b3 pw ʕ3 n wsir</i>	because I am this great soul of Osiris,
II,70,d	(R)	<i>wḏ.n ntr.w nk=f im=f</i>	who the gods commanded that he copulates with him,
II,71,a	(R)	<i>ʕnh hr k3 m hrw</i>	who lives upon the one who was high on the day,
II,71,b	(N)	<i>iri n wsir m ḏw n iwḏ=f</i>	who was made for Osiris from the efflux of his flesh,
II,71,c	(R)	<i>mtw.t pr.t m ḥnn=f</i>	the semen which went forth from his phallus,
II,72,a	(R)	<i>r pr(.t) m hrw nk=f im=f</i>	in order to go forth on the day so that he will copulate with him.
II,72,b-c	(N)	<i>[ink wn sbh.wt spd ḥ3.wt]</i>	I am the one who opens the gates, who is skilled of foreparts.

Spell 95 follows

Amino-acid code

--RRRNRR-RNNMNRRNRRN

Appendix 3.35.6. M31C

II,67,a-b	(X)	-	
II,67,c	(R)	<i>[ink b3] pw ʕ3 n [wsir]</i>	I am this great soul of Osiris,
II,67,d	(R)	<i>[wḏ.n ntr.w nk=f] im=f</i>	who the gods commanded that he copulates with him,
II,68,a	(R)	<i>ʕnh hr [k3 m hrw]</i>	who lives upon the one who was high on the

II,68,b	(N)	[iri n wsir m d]w [iwf=f]	day. who was made for Osiris from the efflux of his flesh.
II,68-72,c-c	(X)	-	
<i>End of fragment</i>			
<u>Amino-acid code</u>			
--RRRN-----			
<b>Appendix 3.35.7. S2C,a</b>			
II,67,a-b	(X)	-	
II,67,c	(K)	ink [b3] pw	I am this soul,
II,67,d	(R)	wḏ.n ntr.w nk=f im=f	who the gods commanded that he copulates with him,
II,68,a	(N)	ḥnh hr iz m hrw	who lives upon striding on the day,
II,68,b	(K)	[iri n] wsir m rḏw imy	who was made for Osiris from the efflux which is in
II,68,c	(R)	mtw.t pr.t m ḥnn=f	the semen which went forth from his phallus,
II,68,d	(R)	r pr.t m hrw nk=f im=f	in order to go forth on the day so that he will copulate with him.
II,68,2*	(M)	ḥnh hr iz m hrw <iri> n wsir [m rḏw imy] iwḏ=f mt.wt pr.t m [ḥnn]=f r pr.t m hrw nk=f im=f	who lives upon striding on the day, who is made for Osiris from the efflux which is in his flesh, the semen which went forth from his phallus, in order to go forth on the day, so that he will copulate with him.
II,69,a	(N)	ink [s3] wsir [iwḏ.w]=f m-ḥnw [s]ḥ[=f]	I am the son of Osiris, his heir within his dignity.
II,69,b	(D)	ink b3 ḥnh m-ḥnw dšr.w=f	I am the living soul within his blood.
II,69-70,c-a	(R)	ink kf [bi.t] tw ʿ3.t n.t wsir	I am the one who uncovered this great crown of Lower Egypt of Osiris,
II,70,b	(N)	snḏ.t n kf[.t=s]	which is feared because of its uncovering,
II,70,c	(R)	[n-ntt] ink is b3 pw ʿ3 n wsir	because I am truly this great soul of Osiris,
II,70,d	(R)	wḏ.n ntr.w nk=f im=f	who the gods commanded that he copulates with him,
II,71,a	(N)	ḥnh hr iz hrw	who lives upon the striding of the day,
II,71,b	(D)	[iri] n wsir m rḏw=f imy i[wf=f]	who was made for Osiris from his efflux which is in his flesh,
II,71,c	(R)	[m]tw.t pr.t m ḥ[nn=f]	the semen which went forth from his phallus,
II,72,a	(R)	r pr.t m hrw nk=f im[=f]	in order to go forth on the day so that he will copulate with him.
II,72,b-c	(N)	ink wn sbḥ.wt spd ḥ3.wt	I am the one who opens the gates, who is skilled of foreparts.

*Spell 95 (S2C,a) follows*

Amino-acid code

--KRNRMRMNDNRNRDRRN

### Appendix 3.35.8. S2C,b

II,67,a-b	(X)	-	
II,67,c	(N)	<i>ink pw [b3 pw]</i>	It is me, this soul,
II,67,d	(R)	<i>wḏ.n ntr.w nk[=f] im[=f]</i>	who the gods commanded that he copulates with him,
II,68,a	(N)	<i>[ʕn]ḥ hr [i3] m hrw</i>	who lives upon striding on the day,
II,68,b	(R)	<i>[iri n wsir m rḏw] imy i[wf=f]</i>	who was made for Osiris from the efflux which is in his flesh,
II,68,c	(R)	<i>mtw.t pr[.t] m [ḥnn=f]</i>	the semen which went forth from his phallus,
II,68,d	(R)	<i>r pr[.t] m hrw nk=f im=f</i>	in order to go forth on the day so that he will copulate with him.
II,68,2*	(X)	-	
II,69,a	(K)	<i>ink [s3] wsir [iw<sup>c</sup>.w=f] m-ḥnw s<sup>ḥ</sup></i>	I am the son of Osiris, his heir within dignity.
II,69,b	(D)	<i>ink b3 ʕnḥ m-ḥnw dšr[.w=f]</i>	I am the living soul within his blood.
II,69-70,c-a	(R)	<i>ink kf bi.t tw ʕ3.t [n.t ws]ir</i>	I am the one who uncovered this great crown of Lower Egypt of Osiris,
II,70,b	(N)	<i>snḏ.t [n] kf.t[=s]</i>	which is feared because of its uncovering,
II,70,c	(R)	<i>[n-n]tt ink is b3 pw [ʕ3 n wsir]</i>	because I am truly this great soul of Osiris,
II,70,d	(R)	<i>wḏ[.n ntr.w nk=f im=f]</i>	who the gods commanded that he copulates with him,
II,71,a	(N)	<i>ʕnḥ hr i3 hrw</i>	who lives upon the striding of the day,
II,71,b	(D)	<i>iri n wsir m rḏw[=f] imy i[wf=f]</i>	who was made for Osiris from his efflux which is in his flesh,
II,71,c	(R)	<i>[mtw.t pr.t m ḥnn=f]</i>	the semen which went forth from his phallus,
II,72,a	(R)	<i>r [pr.t m] hrw nk=f im[=f]</i>	in order to go forth on the day so that he will copulate with him.
II,72,b-c	(N)	<i>ink [wn sbḥ.wt spd ḥ3.wt]</i>	I am the one who opens the gates, who is skilled of foreparts.

*Spell 95 (S2C,b) follows*

#### Amino-acid code

--NRNRRR-KDRNRRNDRRN

### Appendix 3.35.9. S1C,b

II,67,a-b	(X)	-	
II,67,c	(N)	<i>ink [p]w [b3 pw]</i>	It is me, this soul,
II,67,d	(R)	<i>wḏ.n [ntr.w nk]=f im=f</i>	who the gods commanded that he copulates with him,
II,68,a	(N)	<i>ʕnḥ hr i3 m hrw</i>	who lives upon striding on the day,
II,68,b	(L)	<i>iri n wsir m rḏw=f imy iw[f=f]</i>	who was made for Osiris from his efflux, which is in his flesh,
II,68,c	(R)	<i>mt[w.t] pr.t m ḥnn=f</i>	the semen which went forth from his phallus,
II,68,d	(R)	<i>r pr.t [m hrw nk=f im=f]</i>	in order to go forth on the day so that he will copulate with him.
II,68,2*	(X)	-	
II,69,a	(N)	<i>ink [s3 wsir iw<sup>c</sup>.w=f m-ḥnw]</i>	I am the son of Osiris, his heir within his dignity.

		<i>s<sup>h</sup>=f</i>	
II,69,b	(K)	[ <i>ink b3 ʿnh m-hnw</i> ] <i>s<sup>h</sup>[=f]</i>	I am the living soul within his dignity.
II,69-70,c-a	(R)	[ <i>ink kf</i> ] <i>bi.t tw ʿ3.t n.t wsir</i>	I am the one who uncovered this great crown of Lower Egypt of Osiris,
II,70,b	(N)	<i>s[nd.t n kf.t=s]</i>	which is feared because of its uncovering.
II,70-72,c-c	(X)		

*Three illegible columns follow*

Amino-acid code

--NRNLRR-NKRN-----

Appendix 3.35.10. S1C,a

II,67-68,a-a	(X)	-	
II,68,b	(I)	<i>iri n wsir m rDw n iwf=f</i>	The one who was made for Osiris from the efflux of his flesh,
II,68,c	(M)	<i>pr.t m Hnn=f</i>	going forth from his phallus,
II,68,d	(M)	<i>r pr.t m</i>	in order to go forth on
II,68-72,2*-c	(X)	-	

*End of column, spell 322 (S1C,b) follows*

Amino-acid code

-----IMM-----

## Appendix 3.36. Spell 95

### Appendix 3.36.1. B3L

II,72,d	(R)	<i>iry sš.w</i>	Guardian of the gates,
II,73,a	(M)	<i>st33 id.wt stkn hr.w r-gs pr m hwt=f</i>	the wombs will be inflamed, the faces will be caused to approach beside the one who went forth from his fire.
II,73,b	(R)	<i>pr=i m hrw</i>	I will go forth in the day,
II,73,c	(X)	-	
II,74,a	(R)	<i>m b3=i m irw=i m hrw</i>	with my soul as my shape in the day,
II,74,b	(M)	<i>r s.t=i wnm.t 3h(w)=s</i>	to my place which consumes its power,
II,74,c	(M)	<i>hr.t-ib hkn m wp.t</i>	which is in the middle of praise in the vertex.

*Spell 96 follows*

#### Amino-acid code

RMR-RMM

### Appendix 3.36.2. B1C,a

II,72,d	(R)	<i>iry sš.w</i>	Guardian of the gates,
II,73,a	(R)	<i>st33 id.wt snkn hr.w r-gs pr m hwt=f</i>	the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.
II,73,b	(R)	<i>pr.y=i m hrw</i>	I will go forth in the day,
II,73,c	(X)	-	
II,74,a	(R)	<i>m b3=i m irw=i m hrw</i>	with my soul as my shape in the day,
II,74,b	(R)	<i>r s.t=i wnm.t 3h=s</i>	to my place which consumes its fire,
II,74,c	(R)	<i>[hr.t-ib hk]n.t m wp.t</i>	which is in the middle of that which is praised in the vertex.

*Spell 96 (B1C,a) follows*

#### Amino-acid code

RRR-RRR

### Appendix 3.36.3. B1C,b

II,72,d	(R)	<i>[iry sš.w]</i>	Guardian of the gates,
II,73,a	(R)	<i>[st33 id.wt snkn hr.w r-gs pr m hwt=f]</i>	the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.
II,73,b	(R)	<i>[pr.y=i] m hrw</i>	I will go forth in the day,
II,73,c	(X)	-	
II,74,a	(R)	<i>m [b3=i m irw=i m hrw]</i>	with my soul as my shape in the day,
II,74,b	(R)	<i>[r s.t=i wnm.t 3h=s]</i>	to my place which consumes its fire,
II,74,c	(R)	<i>[hr.t-ib hkn.t m wp.t]</i>	which is in the middle of that which is praised in the vertex.

*Spell 96 (B1C,b) follows*

Amino-acid code

RRR-RRR

Appendix 3.36.4. B1L

II,72,d	(R)	<i>iry sš.w</i>	Guardian of the gates,
II,73,a	(R)	<i>stz id.wt snkn hr.w r-gs pr m hwt=f</i>	the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.
II,73,b	(R)	<i>pr.y=i m hrw</i>	I will go forth in the day,
II,73,c	(X)	-	
II,74,a	(M)	<i>m irw=i m b3=i m hrw</i>	with my shape as my soul in the day,
II,74,b	(K)	<i>r s.t ib=i wnm.t zh.t=s</i>	to the seat of my heart, which consumes its fire,
II,74,c	(K)	<i>hr.t-ib hknw m wp.t</i>	which is in the middle of praise in the vertex.

Spell 96 follows

Amino-acid code

RRR-MKK

Appendix 3.36.5. M3C

II,72,d	(N)	<i>iry snš</i>	Guardian of the gate,
II,73,a	(R)	<i>stz id.wt snkn hr.w r-gs pr m hwt=f</i>	the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.
II,73,b	(N)	<i>pr.n=i m hrw pn</i>	I have gone forth in this day,
II,73,c	(X)	-	
II,74,a	(K)	<i>m b3=f m irw[=f] m hrw pn</i>	with his soul as his shape in this day,
II,74,b	(N)	<i>r s.t=f wnm.t zh=s</i>	to his place which consumes its papyrus thicket,
II,74,c	(L)	<i>hr.t-ib hnk.t m wp.wt</i>	which is in the middle of that which is offered from the horns.

Spell 96 follows

Amino-acid code

NRN-KNL

Appendix 3.36.6. M28C

II,72,d	(N)	<i>iry snš</i>	Guardian of the gate,
II,73,a	(K)	<i>stz id.wt snkn [hr].w r-gs pr [m] hwt=f</i>	the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.
II,73,b	(N)	<i>pr[.n]=i m hrw pn</i>	I have gone forth in this day,
II,73,c	(X)	-	
II,74,a	(L)	<i>m irw=f [m b3]=f m hrw pn</i>	with his shape as his soul in this day,
II,74,b	(N)	<i>r s.t=f wnm[.t zh]=s</i>	to his place which consumes its papyrus thicket,
II,74,c	(I)	<i>hknk.t [wp.wt]</i>	which the horns present.

Spell 96 follows

Amino-acid code

NKN-LNI

Appendix 3.36.7. S2C,a

II,72,d	(M)	<i>iry.w snš.w</i>	Guardians of the gates,
II,73,a	(L)	<i>stz[ž] tp.w snkn hr.w r-gs pr m hwt[=f]</i>	the heads will be inflamed, the faces will be damaged beside the one who went forth from his fire.
II,73,b	(D)	<i>pr.n=i m hrw</i>	I have gone forth in the day,
II,73,c	(R)	<i>m rn=i pw n [...]</i>	with this name of mine of [...]
II,74,a	(N)	<i>m [irw bž=i ĩnh]</i>	in the shape of my living soul,
II,74,b	(L)	<i>ir s.t=i [wnm].t žh</i>	to my place which consumes the fire,
II,74,c	(N)	<i>hr.t-ib n(.t) hkn wp.t</i>	which is in the middle of the praise of the vertex.

Spell 96 (S2C,a) follows

Amino-acid code

MLDRNLN

Appendix 3.36.8. S2C,b

II,72,d	(K)	<i>iry [sn]š.w</i>	Guardian of the gates,
II,73,a	(I)	<i>sštž[ž] tp.w s[nkn] hr.w r-gs pr [m h]wt[=f]</i>	the heads will be made secret, the faces will be damaged beside the one who went forth from his fire.
II,73,b	(D)	<i>[pr.n=i m hrw]</i>	I have gone forth in the day,
II,73,c	(R)	<i>[m rn=i pw n [...]</i>	with this name of mine of [...]
II,74,a	(N)	<i>[m irw] bž[=i] ĩnh</i>	in the shape of my living soul,
II,74,b	(I)	<i>ir s.t=i [wnm].t [žh] žh=s</i>	to my place which consumes the spirit of its flame,
II,74,c	(N)	<i>[hr.t-ib n(.t) hkn wp.t]</i>	which is in the middle of the praise of the vertex.

Spell 96 (S2C,b) follows

Amino-acid code

KIDRNIN

## Appendix 3.37. Spell 96

### Appendix 3.37.1. B3L

II,75,a	(R)	<i>iw wd<sup>c</sup>.n n=i gbb sbz pr.y=i im=f</i>	Geb has separated the doorway for me, so that I will go forth from it,
II,75,b-c	(X)	-	
II,76,a	(R)	<i>r sbh.t [n.t r-dz].wt mh.tt idb hw</i>	to the portal of <i>r-dz.wt</i> , north of the riverbank of the authoritative utterance,
II,76,b	(R)	<i>di=i sh.t hw m-hnt s.t hrw n r hr.t</i>	while I place the field of the authoritative utterance in front of the seat of the day of ascending the sky.
II,77,a	(R)	<i>n-ntt ink bz pw r n wsir</i>	Because I am this great soul of Osiris,
II,77,b	(R)	<i>wd.n ntr.w nk=f im=f</i>	who the gods commanded that he copulates with him,
II,77,c	(M)	<i>nh=f im=f hr iz m hrw</i>	while he lives with him, upon striding on the day,
II,77-78,d-a	(R)	<i>iri n [wsir] m rdw imy iw=f</i>	who was made for Osiris from the efflux which is in his flesh,
II,78,b	(R)	<i>mtw.t pr.t m hn[n=f]</i>	the semen which went forth from his phallus,
II,78,c	(R)	<i>r pr.t m hrw nk=f im=f</i>	in order to go forth in the day, so that he will copulate with him.
II,78,d	(M)	<i>pr nk=k m bz=k</i>	'Go forth so that you will copulate with your soul',
II,79,a	(R)	<i>[i.n=sn] ntr.w nb(.w)</i>	they have said, all the gods.
II,79,b	(M)	<i>pr.t m hrw i=tn ds=tn ntr.w wsir</i>	'May you go forth in the day', you say yourself, gods of Osiris.
II,79,c	(R)	<i>ir.n w[i] ws[ir] m bz=f nh</i>	Osiris has made me as his living soul,
II,80,a	(M)	<i>hft mdw wsir</i>	in accordance with the words of Osiris,
II,80,b	(M)	<i>pr m hrw n[k=i] im=f</i>	which went forth in the day, so that I will copulate with him.
II,80,c	(R)	<i>pr=i bz=i m irw=i</i>	I will go forth, my soul as my shape,
II,80,d	(X)	-	
II,81,a	(R)	<i>r s.t sh=s hr.t-ib hkn m wp.t</i>	to the seat of its papyrus thicket, which is in the middle of praise in the vertex.
II,81,b	(R)	<i>iw ic.n wsir r=i m irt.t n.t id.t dsr.t</i>	Osiris has washed my mouth with the milk of the red cow,
II,81-82,c-a	(R)	<i>pr.t m sh.w</i>	which came forth from the sunshine,
II,82,b	(M)	<i>mss.t r nb</i>	which gives birth every day.
II,82,c	(X)	-	
II,82-83,d-a	(R)	<i>iw dz.n=i p.t iw nmi.n=i ish.w</i>	I have crossed the sky, I have traversed the sunshine,
II,83,1*	(M)	<i>iw dz.n=i p.t iw nmi.n=i ish.w</i>	I have crossed the sky, I have traversed the sunshine,
II,83,b	(M)	<i>iw dz.n=i imn.t p.t iw nmi.n=i izb.t p.t</i>	I have crossed the west of the sky, I have traversed the east of the sky,
II,83,c	(M)	<i>in r iri rn=i ink iri bz n r</i>	it is Re who made my name, I am the one who made the soul of Re.

II,84,a	(R)	<i>iy.n=i hr=k ibw-wr.t iry ʕz n ʕh3.t ntr.w</i>	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods, who guard the evil ones.
II,84,b	(M)	<i>s33.w nbd.w</i>	
II,84-85,c-a	(X)	-	
II,85,b	(M)	<i>[in]k mds ink mds pr m hrw</i>	I am the sharp one, I am the sharp one, who went forth in the day,
II,85,c	(R)	<i>sh̄m m hft.yw=f</i>	who has power with his enemies,
II,85,d	(R)	<i>di.n=i w3.t</i>	after I placed a road,
II,85-86,e-a	(R)	<i>sh̄m=i m rd=i</i>	while I have power in my foot,
II,86,b	(M)	<i>pr m hrw r hft.y=i</i>	which went forth in the day against my enemy,
II,86,c	(R)	<i>sh̄m=i im=f</i>	while I have power over him,
II,86,d	(M)	<i>mi wd.t.n sfg irw</i>	like that which the hidden of shape commanded.
II,86-87,e-a	(R)	<i>iy.n=i min m d3d3.t</i>	I have come today in the tribunal,
II,87,b	(R)	<i>iw sdm mdw=i hnʕ=f</i>	my words are heard together with him,
II,87,c	(R)	<i>m3ʕ-hrw[=i] r=f</i>	so that I will be justified against him.
II,87,d	(R)	<i>iw rdi n=i w3.t (i)r=f in sfg irw</i>	A road is given to me by the one hidden of shape,
II,88,a	(M)	<i>iw nh̄m.n wi sfg irw</i>	the one hidden of shape has taken me away,
II,88,b	(R)	<i>iw nh̄m.n=f t3w m [fnd]=i</i>	he has taken the breath from my nose,
II,88,c	(R)	<i>n iy.yt hrw.w=i</i>	before my days had come.
II,88-89,d-a	(R)	<i>iw in.n=f wi r s.t tn</i>	He has brought me to this place,
II,89,b	(R)	<i>šbw=i wn tp [t3]</i>	my food exists on the land,
II,89,c-d	(R)	<i>h̄k3.w=i m s3h.w=i</i>	my magic is in my recitations.
II,89,e	(M)	<i>in.t=f n=i hft.yw=i hft.y=i</i>	May he bring my enemies and enemy to me,
II,90,a	(R)	<i>sh̄m=i im=f</i>	so that I have power with him,
II,90,b	(R)	<i>mi wd.t.n sfg irw</i>	like that which the one hidden of shape had commanded.
II,90,c	(M)	<i>in ʕš3 hr.w h3b (w)i r=f</i>	It is the one numerous of faces who sends me to him,
II,90,d	(M)	<i>swt ir(=f) wdʕ=f swt sdm sw</i>	he will judge him, he is the one who hears him.
II,90,e	(X)	-	

Spell 97 follows

Amino-acid code

R-RRRRMRRRRMRMRMMR-RRRM-RMMMRRM--MRRRMRMRRRRMRRRRRMRMM-

Appendix 3.37.2. B1C,a

II,75,a	(R)	<i>iw wdʕ.n n=i gbb sb3 pr.y=i im=f</i>	Geb has separated the doorway for me, so that I will go forth from it,
II,75,b-c	(X)	-	
II,76,a	(R)	<i>r sbh̄.t n.t r-d3.wt mh̄.tt idb h̄w</i>	to the portal of <i>r-d3.wt</i> , north of the riverbank of the authoritative utterance,
II,76,b	(R)	<i>di=i sh̄.t h̄w m-h̄nt s.t hrw n ʕr hr.t</i>	while I place the field of the authoritative utterance in front of the seat of the day of ascending the sky.
II,77,a	(N)	<i>n-ntt spi b3 pw ʕz n wsir</i>	Because <i>spi</i> is this great soul of Osiris,

II,77,b	(R)	<i>wḏ.n ntr.w nk=f im=f</i>	who the gods commanded that he copulates with him,
II,77,c	(R)	<i>ḥnh hr k3 [m hrw]</i>	who lives upon the one who was high on the day,
II,77-78,d-a	(R)	<i>iri n wsir m rdw imy iw=f</i>	who was made for Osiris from the efflux which is in his flesh,
II,78,b	(R)	<i>mtw.t pr.t m ḥnn=f</i>	the semen which went forth from his phallus,
II,78,c	(R)	<i>r pr.t m hrw nk=f im=f</i>	in order to go forth in the day, so that he will copulate with him.
II,78,d	(R)	<i>pr nk m b3=[k ḥnh] ir=k</i>	‘Go forth and copulate with your living soul’,
II,79,a	(R)	<i>i.n=sn ntr.w nb(.w)</i>	they have said, all the gods,
II,79,b	(R)	<i>r pr.t m hrw m hrw=tn ḏs=tn ntr.w wsir</i>	in order to go forth in the day, in your day, yourself, gods of Osiris.
II,79,c	(R)	<i>ir.n wi wsir m b3=f ḥnh</i>	Osiris has made me as his living soul,
II,80,a	(R)	<i>ḥft mdw ntr.w</i>	in accordance with the words of the gods.
II,80,b	(R)	<i>pr.y=i m [hrw nk]=i im=f</i>	I will go forth in the day, so that I will copulate with him.
II,80,c	(R)	<i>pr.y=i b3=i m irw=i</i>	I will go forth, my soul as my shape,
II,80,d	(R)	<i>m hrw nk=i im=f</i>	on the day that I will copulate with him,
II,81,a	(N)	<i>r s.t=i wnm.t 3h=s hr.t-ib ḥkn.t m wp.t</i>	to my seat, which consumes its flame, which is in the middle of that which is praised in the vertex.
II,81,b	(R)	<i>iw iḥ.n wsir r=i m ir.t n.t id.t dšr.t</i>	Osiris has washed my mouth with the milk of the red cow,
II,81-82,c-a	(R)	<i>pr.t m i3h.w</i>	which came forth from the sunshine,
II,82,b	(R)	<i>mss.t rḥ rḥ nb</i>	which brings Re forth every day.
II,82,c	(X)	-	
II,82-83,d-a	(R)	<i>iw ḏ3[.n]=i p.t iw nmi.n=i i3h.w</i>	I have crossed the sky, I have traversed the sunshine,
II,83,1*	(X)	-	
II,83,b	(R)	<i>iw ḏ3.n=i r imn.t p.t iw nmi.n=i r i3b.t p.t</i>	I have crossed to the west of the sky, I have traversed to the east of the sky,
II,83,c	(R)	<i>in rḥ iri b3=i spi iri b3 n rḥ</i>	it is Re who made my soul, <i>spi</i> made the soul of Re.
II,84,a	(R)	<i>iy.n=i hr=k ibw-wr.t iry 3 n ḥ3.t ntr.w</i>	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods,
II,84,b	(R)	<i>s33.t nbḏ.w</i>	which guards the evil ones.
II,84-85,c-a	(X)	-	
II,85,b	(K)	<i>spi mds pr m hrw</i>	<i>spi</i> is the sharp one, who went forth in the day,
II,85,c	(R)	<i>shḥm m ḥft.yw=f</i>	who has power with his enemies,
II,85,d	(R)	<i>ḏi.n=i w3.t</i>	after I placed a road,
II,85-86,e-a	(N)	<i>shḥm=i m rd.wy=i</i>	while I have power in my two feet.
II,86-90,b-e	(X)	-	

End of column and lid

Amino-acid code

R-RRNRNRNRNRNRNRNRNRNR-R-RRRR--KRRN-----

## Appendix 3.37.3.

## B1C,b

II,75,a	(R)	[ <i>iw wd<sup>c</sup>.n n=i gbb sbz</i> <i>pr.y=i [im=f]</i>	Geb has separated the doorway for me, so that I will go forth from it,
II,75,b-c	(X)	-	
II,76,a	(R)	[ <i>r sbh.t n.t r-dz.wt mh.tt idb hw</i> ]	to the portal of <i>r-dz.wt</i> , north of the riverbank of the authoritative utterance,
II,76,b	(R)	[ <i>di=i sh.t hw m-hnt s.t hrw n r hr.t</i> ]	while I place the field of the authoritative utterance in front of the seat of the day of ascending the sky.
II,77,a	(N)	[ <i>n-ntt spi</i> ] <i>bz pw [c3 n wsir]</i>	Because <i>spi</i> is this great soul of Osiris,
II,77,b	(R)	[ <i>wd.n ntr.w nk=f im=f</i> ]	who the gods commanded that he copulates with him,
II,77,c	(R)	[ <i>nh hr k3 m hrw</i> ]	who lives upon the one who was high on the day,
II,77-78,d-a	(R)	[ <i>iri n wsir m rdw imy iw=f</i> ]	who was made for Osiris from the efflux which is in his flesh,
II,78,b	(R)	[ <i>mtw.t pr.t m hnn=f</i> ]	the semen which went forth from his phallus,
II,78,c	(R)	[ <i>r pr.t m hrw nk=f im=f</i> ]	in order to go forth in the day, so that he will copulate with him.
II,78,d	(R)	[ <i>pr nk m bz=k nh ir=k</i> ]	'Go forth and copulate with your living soul',
II,79,a	(R)	[ <i>i.n=sn ntr.w nb(.w)</i> ]	they have said, all the gods,
II,79,b	(R)	[ <i>r pr.t m hrw m hrw=tn ds=tn ntr.w wsir</i> ]	in order to go forth in the day, in your day, yourself, gods of Osiris.
II,79,c	(R)	[ <i>ir.n wi wsir m bz=f nh</i> ]	Osiris has made me as his living soul,
II,80,a	(R)	[ <i>hft mdw ntr.w</i> ]	in accordance with the words of the gods,
II,80,b	(R)	[ <i>pr.y=i m hrw nk=i im=f</i> ]	I will go forth in the day, so that I will copulate with him.
II,80,c	(R)	[ <i>pr.y=i bz=i m irw=i</i> ]	I will go forth, my soul as my shape,
II,80,d	(R)	[ <i>m hrw nk=i im=f</i> ]	on the day that I will copulate with him,
II,81,a	(N)	[ <i>r s.t=i wnm.t zh=s hr.t-ib hkn.t m wp.t</i> ]	to my seat, which consumes its flame, which is in the middle of that which is praised in the vertex.
II,81,b	(R)	[ <i>iw ic.n wsir r=i m ir.t n.t id.t dsr.t</i> ]	Osiris has washed my mouth with the milk of the red cow,
II,81-82,c-a	(R)	[ <i>pr.t m izh.w</i> ]	which came forth from the sunshine,
II,82,b	(R)	[ <i>mss.t r r nb</i> ]	which brings Re forth every day.
II,82,c	(X)	-	
II,82-83,d-a	(R)	[ <i>iw dz.n=i p.t iw nm[i.n=i izh.w</i> ]	I have crossed the sky, I have traversed the sunshine,
II,83,1*	(X)	-	
II,83,b	(R)	[ <i>iw dz.n=i r imm.t p.t iw nmi.n=i r izb.t p.t</i> ]	I have crossed to the west of the sky, I have traversed to the east of the sky,
II,83,c	(R)	[ <i>in r iri</i> ] <i>bz=i [spi iri] bz n r</i>	it is Re who made my soul, <i>spi</i> made the soul of Re.
II,84,a	(R)	<i>iy.n=i hr=k [ibw-wr.t iry c3 n h3.t ntr.w</i> ]	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods,
II,84,b	(R)	[ <i>s33.t nbd.w</i> ]	which guards the evil ones,

II,84,c	(M)	[...] <i>df3w</i>	[...] provisions.
II,85,a	(X)	-	
II,85,b	(L)	<i>spi mds nh[s pr m hrw]</i>	<i>spi</i> is the sharp one, the wakeful one, who went forth in the day,
II,85,c	(R)	[ <i>sh̄m m hft.yw=f</i> ]	who has power with his enemies,
II,85,d	(R)	[ <i>dī.n=i w3.t</i> ]	after I placed a road,
II,85-86,e-a	(N)	[ <i>sh̄m=i m rd.wy=i</i> ]	while I have power in my two feet,
II,86,b	(K)	<i>pr=i m hrw r hft.yw=i</i>	so that I will go forth in the day, against my enemies,
II,86,c	(R)	<i>sh̄m[=i im=f]</i>	while I have power over him,
II,86,d	(X)	-	
II,86-87,e-a	(R)	[ <i>iy.n=i mīn m d3d3.t</i> ]	I have come today in the tribunal,
II,87,b	(R)	[ <i>iw sdm mdw=i hn̄=f</i> ]	my words are heard together with him,
II,87,c	(R)	[ <i>m3̄-hrw=i r=f</i> ]	so that I will be justified against him.
II,87,d	(R)	<i>iw rdi n=i w3.t (i)r=f in sfg [irw]</i>	A road is given to me by the one hidden of shape,
II,88,a	(X)	-	
II,88,b	(R)	[ <i>iw nh̄m.n=f t3w m fnd=i</i> ]	he has taken the breath from my nose,
II,88,c	(R)	[ <i>n iy.yt hrw.w=i</i> ]	before my days had come.
II,88-89,d-a	(R)	[ <i>iw in.n=f wi r s.t tn</i> ]	He has brought me to this place,
II,89,b	(M)	<i>šbw=i wn tp t3</i>	my food is opened upon the land,
II,89,c-d	(M)	[ <i>hk3.w=i m s3h.w=i hkn=i im=f tp t3</i> ]	my magic is in my recitations, while I am joyful with him upon the land.
II,89,e	(R)	[ <i>in.t=f n=i hft.y=i</i> ]	May he bring my enemy to me,
II,90,a	(R)	[ <i>sh̄m=i im=f</i> ]	so that I have power with him,
II,90,b	(R)	[ <i>mī wd.t.n sfg irw</i> ]	like that which the one hidden of shape had commanded.
II,90,c	(R)	<i>in 3̄3 [hr.w h3b wi n=f]</i>	It is the one numerous of faces who sends me to him,
II,90,d	(R)	[ <i>swt ir(=f) wd̄=f sdm sw</i> ]	he will judge him, the one who hears him.
II,90,e	(X)	-	

Spell 576 follows

Amino-acid code

R-RRNRRRRRRRRRRRRRRNRRR-R-RRRRM-LRRNKR-RRRR-RRRMMRRRRR-

Appendix 3.37.4. B1L

II,75,a	(M)	<i>iw wn n=i gbb sb3</i>	Geb opens the doorway for me,
II,75,b-c	(X)	-	
II,76,a	(M)	<i>r sbh.wt n.(w)t r-d3.wt mh̄.tt idb hw</i>	to the portals of <i>r-d3.wt</i> , north of the riverbank of the authoritative utterance,
II,76,b	(M)	<i>dī=i sh̄.t r̄ hw m-hnt s.t hrw n 3̄r hr.t</i>	while I place the field of Re of the authoritative utterance in front of the seat of the day of ascending the sky.
II,77,a	(M)	<i>ntt ink b3 pw 3̄3 n wsir</i>	Because I am this great soul of Osiris,
II,77,b	(R)	<i>wd̄.n ntr.w nk=f im=f</i>	who the gods commanded that he copulates with him,

II,77,c	(R)	<i>ʕnh hr k3 m hrw</i>	who lives upon the one who was high on the day,
II,77-78,d-a	(R)	<i>iri n wsir m rdw imy iwƒ=f</i>	who was made for Osiris from the efflux which is in his flesh,
II,78,b	(R)	<i>mtw.t pr.t m hnn=f</i>	the semen which went forth from his phallus,
II,78,c	(R)	<i>r pr.t m hrw nk=f im=f</i>	in order to go forth in the day, so that he will copulate with him.
II,78,d	(K)	<i>pr nk=k m b3=k ʕnh</i>	'Go forth so that you will copulate with your living soul',
II,79,a	(R)	<i>i.n=sn ntr.w nb(.w)</i>	they have said, all the gods,
II,79,b	(K)	<i>pr.t(i) m hrw=tn ds=tn ntr.w</i>	May you go forth in your day yourself, gods.
II,79,c	(R)	<i>ir.n wi wsir m b3=f ʕnh</i>	Osiris has made me as his living soul,
II,80,a	(R)	<i>hft mdw ntr.w</i>	in accordance with the words of the gods,
II,80,b	(R)	<i>pr=i m hrw nk=i im=f</i>	I will go forth in the day, so that I will copulate with him.
II,80,c	(M)	<i>pr=i b3 &lt; =i &gt; irw=i</i>	I will go forth, my soul and my shape,
II,80,d	(N)	<i>m hrw</i>	on the day,
II,81,a	(R)	<i>r s.t 3h=s hr.t-ib hkn m wp.t</i>	to the seat of its papyrus thicket, which is in the middle of praise in the vertex.
II,81,b	(M)	<i>iw iʕ.n wsir r=i m irt.t n.t id.t</i>	Osiris has washed my mouth with the milk of the cow,
II,81-82,c-a	(R)	<i>pr.t m izh.w</i>	which came forth from the sunshine,
II,82,b	(R)	<i>mss.t rʕ rʕ nb</i>	which brings Re forth every day.
II,82,c	(X)	-	
II,82-83,d-a	(R)	<i>iw d3.n=i p.t iw nmi.n=i izh.w</i>	I have crossed the sky, I have traversed the sunshine,
II,83,1*	(X)	-	
II,83,b	(K)	<i>iw d3.n=i imn.t p.t iw nmi.n=i imn.t p.t</i>	I have crossed the west of the sky, I have traversed the west of the sky,
II,83,c	(K)	<i>in rʕ iri b3=i ink b3 n rʕ</i>	it is Re who made my soul, I am the soul of Re.
II,84,a	(R)	<i>iy.n=i hr=k ibw wr.t iry ʕ3 n ih3.t ntr.w</i>	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods, which guards the evil ones.
II,84,b	(R)	<i>s33.t nbq.w</i>	
II,84-85,c-a	(X)	-	
II,85,b	(R)	<i>ink mds pr m hrw</i>	I am the sharp one, who went forth in the day,
II,85,c	(R)	<i>sh̄m m hft.yw=f</i>	who has power with his enemies,
II,85,d	(R)	<i>di.n=i w3.t</i>	after I placed a road,
II,85-86,e-a	(R)	<i>sh̄m=i m rd=i</i>	while I have power in my foot,
II,86,b	(L)	<i>pr=i m hrw r hft.y=i</i>	so that I will go forth in the day, against my enemy,
II,86,c	(R)	<i>sh̄m=i im=f</i>	while I have power over him.
II,86,d	(X)	-	
II,86-87,e-a	(R)	<i>iy.n=i min m d3d3.t</i>	I have come today in the tribunal,
II,87,b	(M)	<i>iw sdm mdw=i</i>	my words are heard,
II,87,c	(R)	<i>m3ʕ-hrw=i r=f</i>	so that I will be justified against him.
II,87,d	(R)	<i>iw rdi n=i w3.t (i)r=f in sfg irw</i>	A road is given to me by the one hidden of shape,
II,88,a	(X)	-	

II,88,b	(R)	<i>iw nhm.n=f t3w m fnd=i</i>	he has taken the breath from my nose,
II,88,c	(M)	<i>n iy.yt m hrw.w=i</i>	without coming from my days.
II,88-89,d-a	(R)	<i>iw in.n=f wi r s.t tn</i>	He has brought me to this place,
II,89,b	(R)	<i>šbw=i wn tp t3</i>	my food exists on the land,
II,89,c-d	(R)	<i>hk3.w=i m s3h.w=i</i>	my magic is in my recitations.
II,89,e	(R)	<i>in.t=f n=i hft.y=i</i>	May he bring my enemy to me,
II,90,a	(R)	<i>sh̄m=i im=f</i>	so that I have power with him,
II,90,b	(R)	<i>mi wd̄.t.n sfg irw</i>	like that which the one hidden of shape had commanded.
II,90,c	(R)	<i>in ʕš3 hr.w h3b.w wi n=f</i>	It is the one numerous of faces who sends me to him,
II,90,d	(R)	<i>swt ir(=f) wd̄ʕ=f sdm sw</i>	he will judge him, the one who hears him.
II,90,e	(X)	-	

*Spell 97 follows*

Amino-acid code

M-MMMRRRRRKRKRRRMRNRMR-R-KKRR--RRRLR-RMRR-RMRRRRRRRR-

Appendix 3.37.5. M3C

II,75,a	(K)	<i>iw wd̄ʕ.n gbb sb3 pr im=f</i>	Geb has separated the doorway of the one who went forth from it,
II,75,b-c	(X)	-	
II,76,a	(K)	<i>r d3.t mh̄.tt idb hw</i>	in order to cross to the north of the riverbank of the authoritative utterance,
II,76,b	(K)	<i>[di=f] sh̄.t dwt m-hnt s.t hrw iʕb hr.t</i>	while he places the field of twenty in front of the seat of the day of uniting the sky.
II,77,a	(K)	<i>[ntt ink] is b3 pw ʕ3 wsir</i>	Because I am even this great soul of Osiris,
II,77,b	(R)	<i>wd̄[.n] ntr.w nk=f im=f</i>	who the gods commanded that he copulates with him,
II,77,c	(R)	<i>ʕnh̄ hr k3.w m hrw</i>	who lives upon the one who was high on the day,
II,77-78,d-a	(M)	<i>iri n wsir m dw iw=f</i>	who was made for Osiris from the efflux of his flesh,
II,78,b	(R)	<i>mtw.t pr(.t) m hnn[=f]</i>	the semen which went forth from his phallus,
II,78,c	(R)	<i>r pr.t m hrw nk=f im=f</i>	in order to go forth in the day, so that he will copulate with him.
II,78,d	(L)	<i>[nk] b3=k</i>	'Your soul will copulate',
II,79,a	(N)	<i>i in=sn ntr.w [r] wsir</i>	which is said by them, the gods, to Osiris.
II,79,b	(L)	<i>pr m r=tn̄ (i)r=tn̄ i.n=sn ntr.w</i>	'Go forth from your mouth', they have said, the gods,
II,79,c	(N)	<i>ir.w n wsir m b3=f ʕnh̄</i>	who acted for Osiris as his living soul,
II,80,a	(R)	<i>hft mdw ntr.w</i>	in accordance with the words of the gods,
II,80,b	(X)	-	
II,80,c	(K)	<i>pr.n=i m b3=f m irw=f</i>	I went forth, with his soul as his shape,
II,80,d	(M)	<i>nk[=f] im=f</i>	so that he will copulate with him,
II,81,a	(D)	<i>r s.t=f wnm.t 3h̄=s hr.t-ib hnk.t m wp.wt</i>	to his seat which consumes its papyrus thicket, which is in the middle of that which is offered

			from the horns.
II,81,b	(K)	<i>iw i<sup>c</sup>.n wsir r=i pn [m ir̄.t] id.t dšr.t</i>	Osiris has washed this mouth of mine with the milk of the red cow,
II,81-82,c-a	(R)	<i>pr.t m išh.w</i>	which came forth from the sunshine,
II,82,b	(R)	<i>mss.t r<sup>c</sup> r<sup>c</sup> nb</i>	which brings Re forth every day.
II,82,c	(X)	-	
II,82-83,d-a	(R)	<i>iw d̄z.n=i p.t iw nmi.n=i išh.w</i>	I have crossed the sky, I have traversed the sunshine,
II,83,1*	(X)	-	
II,83,b	(N)	<i>iw d̄z.n=i imn.tt nmi.n=i išb.tt p.t</i>	I have crossed the west after I traversed the east of the sky,
II,83,c	(N)	<i>n r<sup>c</sup> b̄z=i n=i ts phr</i>	because Re is my soul for me, and vice-versa.
II,84,a	(R)	<i>iy.n=i hr=k ibw-wr.t iry ʿz n ʿh̄z.t ntr.w</i>	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods,
II,84,b	(N)	<i>s̄z̄z.t nb̄d</i>	which guards the evil one,
II,84,c	(R)	<i>sn n=f [s]z̄[w.t] sh.wt</i>	for who the guardian of the fields opens.
II,85,a	(R)	<i>ink nhs</i>	I am the wakeful one,
II,85,b	(R)	<i>ink mds pr m hrw</i>	I am the sharp one, who went forth in the day,
II,85,c	(N)	<i>sh̄m=i m hft.yw=i</i>	while I have power with my enemies,
II,85,d	(R)	<i>d̄i.n=i w̄z.t</i>	after I placed a road,
II,85-86,e-a	(N)	<i>sh̄m=i m rd.wy=i</i>	while I have power in my two feet,
II,86,b	(R)	<i>pr=i m hrw</i>	so that I will go forth in the day,
II,86,c	(N)	<i>sh̄m=i hft.yw=i</i>	while I have power (over) my enemies.
II,86,d	(X)	-	
II,86-87,e-a	(R)	<i>iy.n=i min m d̄z̄d̄z.t</i>	I have come today in the tribunal,
II,87,b	(R)	<i>iw sdm mdw=i hn<sup>c</sup>=f</i>	my words are heard together with him,
II,87,c	(R)	<i>m̄z<sup>c</sup>-hrw=i r=f</i>	so that I will be justified against him.
II,87,d	(M)	<i>iw rd.y n=i in sfg irw</i>	that which was given to me by the one hidden of shape,
II,88,a	(X)	-	
II,88,b	(N)	<i>iw nh̄m.n=i t̄zw m fnd̄=f</i>	I have taken the breath from his nose,
II,88,c	(N)	<i>n iy.yt hrw=f</i>	before his day had come.
II,88-89,d-a	(M)	<i>iw in̄i=f w̄i r s.t in</i>	He brings me to this place,
II,89,b	(R)	<i>šbw=i wn tp [t̄z]</i>	my food exists on the land,
II,89,c-d	(N)	<i>h̄k̄z.w=i m s̄zh=i hkn=i im=f tp t̄z</i>	my magic is in my recitation, while I am joyful with him upon the land.
II,89,e	(K)	<i>in.t=f n=i hft.y=i im=f</i>	May he bring my enemy to me through it,
II,90,a	(X)	-	
II,90,b	(N)	<i>m̄i wd̄.t.n n=i sfg irw hn<sup>c</sup> ʿš̄z rn.w</i>	like that which the one hidden of shape had commanded to me, together with the one numerous of names,
II,90,c	(N)	<i>h̄zb r mn pn</i>	who sent for this someone.
II,90,d	(X)	-	
II,90,e	(R)	<i>b̄z=f hn<sup>c</sup>=f m-h̄t=f</i>	His soul is together with him and behind him.

Spell 97 follows

Amino-acid code

K-KKKRRMRRLNLR-KMDKRR-R-NNRNRNRNRNRN-RRRM-NNMRNK-NN-R

## Appendix 3.37.6.

## M28C

II,75,a	(L)	<i>iw [wḏ]ᶜ.n [gbb]</i>	Geb has separated
II,75,b-c	(X)	-	
II,76,a	(L)	<i>ḥw</i>	the authoritative utterance,
II,76,b	(L)	<i>[dī=f] sh.t ḏwt m-ḥnt t3 [hrw] wḏ [ḥr.t]</i>	while he places the field of twenty in front of the land of the day of commanding the sky.
II,77,a	(L)	<i>ntt ink [is b3 pw ʿ3 n wsir]</i>	Because I am even this great soul of Osiris,
II,77,b	(R)	<i>[wḏ.n ntr.w nk=f im=f]</i>	who the gods commanded that he copulates with him,
II,77,c	(R)	<i>ʿnh ḥr k3 m hrw</i>	who lives upon the one who was high on the day,
II,77-78,d-a	(K)	<i>m ḏw n</i>	with the efflux of
II,78,b	(R)	<i>mtw.t pr[.t] m ḥnn=f</i>	the semen which went forth from his phallus,
II,78,c	(M)	<i>pr.t m hrw nk=f im=f</i>	which went forth in the day, so that he will copulate with him.
II,78,d	(I)	<i>pr nk m b3[=k]</i>	‘Go forth and copulate with your soul’,
II,79,a	(N)	<i>i in=sn ntr.w [r] ws[ir]</i>	which is said by them, the gods, to Osiris,
II,79,b	(X)	-	
II,79,c	(M)	<i>m [b3]=f ʿnh</i>	as his living soul,
II,80,a	(R)	<i>ḥft mdw [ntr.w]</i>	in accordance with the words of the gods,
II,80,b	(X)	-	
II,80,c	(L)	<i>pr[.n=i] b3=f m iwr[=f]</i>	I went forth, his soul as his shape,
II,80,d	(N)	<i>[m hrw]</i>	on the day,
II,81,a	(C)	<i>r s.t=f wnm(.t) m hrw [ḥr].t-ib ḥnk.t m wp.wt</i>	to his seat which eats in the day, which is in the middle of that which is offered from the horns.
II,81,b	(R)	<i>iw iʿ.n wsir r=i m ir[.t] n(.t) id.t dšr.t</i>	Osiris has washed my mouth with the milk of the red cow,
II,81-82,c-a	(R)	<i>pr.t m i3ḥ.w</i>	which came forth from the sunshine,
II,82-83,b-1*	(X)	-	
II,83,b	(N)	<i>iw ḏ3.n=i imn.t nm.n=i i3b.t p.t</i>	I have crossed the west after I traversed the east of the sky,
II,83,c	(L)	<i>n rᶜ b3=i n=i n rn</i>	because Re is my soul for me, for a name.
II,84,a	(R)	<i>iy.n=i ḥr=k ibw-wr.t iry ʿ3 n ḥ3.t ntr.w</i>	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods,
II,84,b	(N)	<i>s33.t nbd</i>	which guards the evil one,
II,84,c	(R)	<i>sn n=f s3w.t sh.wt</i>	for who the guardian of the fields opens.
II,85,a	(X)	-	
II,85,b	(N)	<i>ink mds nhs pr m hrw</i>	I am the sharp one, the wakeful one, who went forth in the day,
II,85,c	(D)	<i>sh̄m=f m ḥft.yw=f</i>	while he has power with his enemies,
II,85,d	(N)	<i>dī.n w3.t</i>	after a road was placed,
II,85-86,e-a	(K)	<i>sh̄m=i m rd.w</i>	while I have power in feet,
II,86,b	(R)	<i>pr=i m hrw</i>	so that I will go forth in the day,
II,86,c	(N)	<i>sh̄m=i ḥft.yw=i</i>	while I have power (over) my enemies.
II,86,d	(X)	-	
II,86-87,e-a	(M)	<i>iy.n=i min m wḏᶜ.wt</i>	I have come today with the judges,
II,87,b	(K)	<i>iw sḏm mdw ḥnᶜ=f</i>	the words are heard together with him,

II,87,c	(R)	<i>m3<sup>c</sup>-hrw=i r=f</i>	so that I will be justified against him.
II,87,d	(R)	<i>iw rdi n=i w3.t (i)r=f in sfg irw</i>	A road is given to me by the one hidden of shape,
II,88,a	(X)	-	
II,88,b	(K)	<i>iw nhm.n=f m fnd=f</i>	he has taken from his nose,
II,88,c	(N)	<i>n iy.y[t] hrw=f</i>	before his day had come.
II,88-89,d-a	(R)	<i>iw in.n=f wi r s.t in</i>	He has brought me to this place,
II,89,b	(R)	<i>šbw=i wn tp t3</i>	my food exists on the land,
II,89,c-d	(N)	<i>hk3.w=i m s3h=i hkn=i im=f tp t3</i>	my magic is in my recitation, while I am joyful with him upon the land.
II,89,e	(L)	<i>in.t=f n=i hft.yw=i im</i>	May he bring to me my enemies there,
II,90,a	(X)	-	
II,90,b	(N)	<i>mi wd.t.n n=i sfg irw hn<sup>c</sup> š3 rn.w</i>	like that which the one hidden of shape had commanded to me, together with the one numerous of names,
II,90,c	(K)	<i>h3b mn pn</i>	who sent this someone.
II,90,d	(X)	-	
II,90,e	(R)	<i>b3=f hn<sup>c</sup>=f m-ht=f</i>	His soul is together with him and behind him.

Spell 97 follows

Amino-acid code

L-LLRRKRMIN-MR-LNCRR----NLRNR-NDNKRN-MKRR-KNRRNL-NK-R

Appendix 3.37.7. M30C

II,75-80,a-d	(X)	-	
II,81,a	(D)	<i>r s.t=f wnm.t 3h=s hr[t.ib] hnk.t m wp.wt</i>	to his seat which consumes its papyrus thicket, which is in the middle of that which is offered from the horns.
II,81,b	(R)	<i>[iw i<sup>c</sup>.n wsir r=i m ir.t n.t] id.t d[šr.t]</i>	Osiris has washed my mouth with the milk of the red cow,
II,81-82,c-a	(R)	<i>[pr.t m i3h.w]</i>	which came forth from the sunshine,
II,82,b	(R)	<i>[mss.t r<sup>c</sup> r<sup>c</sup> nb]</i>	which brings Re forth every day.
II,82,c	(X)	-	
II,82-83,d-a	(R)	<i>[iw d3.n=i] p.t iw n[mi.n=i i3h.w]</i>	I have crossed the sky, I have traversed the sunshine,
II,83,1*	(X)	-	
II,83,b	(N)	<i>[iw d3.n=i imn.t nmi.n=i i3b.t] p.t</i>	I have crossed the west after I traversed the east of the sky,
II,83,c	(N)	<i>n r<sup>c</sup> [b3=i n=i ts phr]</i>	because Re is my soul for me, and vice-versa.
II,84,a	(R)	<i>[iy.n=i hr=k ibw-wr.t iry 3] n h3.t ntr.w</i>	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods,
II,84,b	(N)	<i>s[33.t nbd]</i>	which guards the evil one,
II,84,c	(R)	<i>[sn n=f s3w.t sh.wt]</i>	for who the guardian of the fields opens.
II,85,a	(X)	-	
II,85,b	(N)	<i>ink mds [nhs pr m hrw]</i>	I am the sharp one, the wakeful one, who went forth in the day,
II,85,c	(D)	<i>[shm=f m hft.yw]=f</i>	while he has power with his enemies,

II,85,d	(N)	<i>dī.n w3.t</i>	after a road was placed,
II,85-86,e-a	(N)	<i>šhm[=i m rd. wy=i]</i>	while I have power in my two feet,
II,86,b	(R)	<i>[pr=i m hrw]</i>	so that I will go forth in the day,
II,86,c	(N)	<i>[šhm=i hft].yw{f}=i</i>	while I have power (over) my enemies.
II,86,d	(X)	-	
II,86-87,e-a	(R)	<i>iy[.n=i min m d3d3.t]</i>	I have come today in the tribunal,
II,87,b	(R)	<i>[iw sqm] mdw=i h[n=f]</i>	my words are heard together with him,
II,87,c	(R)	<i>[m3'-hrw=i r=f]</i>	so that I will be justified against him.
II,87,d	(R)	<i>[iw rdi n=i w3.t (i)r=f in sfg] irw</i>	A road is given to me by the one hidden of Shape,
II,88,a	(X)	-	
II,88,b	(N)	<i>iw [nhm.n=i t3w m fnd=f]</i>	I have taken the breath from his nose,
II,88,c	(N)	<i>[n iy.yt hrw=f]</i>	before his day had come.
II,88-89,d-a	(R)	<i>[iw i]n.n[=f] wi [r s.t tn]</i>	He has brought me to this place.
II,89-90,b-e	(X)	-	

*Fragment ends*

Amino-acid code

-----DRRR-R-NRRNR-NDNNRN-RRRR-NNR-----

Appendix 3.37.8. M37C

II,75-80,a-d	(X)	-	
II,81,a	(C)	<i>[r s.t=f wnm(.t) m hrw hr.t-ib hnk.t m wp.wt]</i>	to his seat which eats in the day, which is in the middle of that which is offered from the horns.
II,81,b	(R)	<i>[iw i'c.n wsir r=i m ir.t n.t id.t dšr.t]</i>	Osiris has washed my mouth with the milk of the red cow,
II,81-82,c-a	(R)	<i>pr.t [m i3h.w]</i>	which came forth from the sunshine.
II,82-83,b-1*	(X)	-	
II,83,b	(N)	<i>[iw d3.n=i imn.t] nmi.[n=i i3b.t p.t]</i>	I have crossed the west after I traversed the east of the sky,
II,83,c	(N)	<i>[n r' b3=i n=i ts phr]</i>	because Re is my soul for me, and vice-versa.
II,84,a	(R)	<i>iy.n[=i hr=k ibw-wr.t iry '3 n 'h3.t] ntr.w</i>	I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods,
II,84,b	(N)	<i>[s33.t nbd]</i>	which guards the evil one,
II,84,c	(R)	<i>[sn n=f s]3w.t [sh.wt]</i>	for who the guardian of the fields opens.
II,85,a	(R)	<i>[ink nhs]</i>	I am the wakeful one,
II,85,b	(R)	<i>[ink] mds [pr m hrw]</i>	I am the sharp one, who went forth in the day,
II,85,c	(N)	<i>[šhm=i m hft.y]w=i</i>	while I have power with my enemies,
II,85,d	(N)	<i>dī.n w3[.t]</i>	after a road was placed,
II,85-86,e-a	(N)	<i>[šhm=i m rd. wy=i]</i>	while I have power in my two feet,
II,86,b	(R)	<i>[p]r=i m hrw</i>	so that I will go forth in the day,
II,86,c	(N)	<i>šhm[=i hft.yw=i]</i>	while I have power (over) my enemies.
II,86,d	(X)	-	
II,86-87,e-a	(R)	<i>iy.n=i mi[n m d3d3.t]</i>	I have come today in the tribunal,
II,87,b	(R)	<i>[iw sq]m mdw=i [hn=f]</i>	my words are heard together with him,
II,87,c	(R)	<i>[m3'-hrw=i r=f]</i>	so that I will be justified against him.
II,87,d	(R)	<i>[iw] rdi n=i w3.t [(i)r=f in</i>	A road is given to me by the one hidden of

		<i>sfg irw]</i>	shape,
II,88,a	(X)	-	
II,88,b	(N)	<i>[iw n]hm.n=i [t3w m fnd=f]</i>	I have taken the breath from his nose,
II,88,c	(N)	<i>[n iy.yt hrw=f]</i>	before his day had come.
II,88-89,d-a	(R)	<i>[iw] in.n=f wi r s.t [tn]</i>	He has brought me to this place,
II,89,f	(K)	<i>[šbw=i wn] im=f tp t3</i>	my food exists with him on the land,
II,89,g	(K)	<i>hk3.w=i [m s3h=i hkn]=i im=f</i>	my magic is in my recitation, while I am joyful with him.
II,89,h	(I)	<i>in.t=f hft[.y=i im=f]</i>	May he bring my enemies through it,
II,90,a	(X)	-	
II,90,b	(M)	<i>mi wd.t.n sfg [irw hn<sup>c</sup> š3 rn.w]</i>	like that which the one hidden of shape had commanded, together with the one numerous of names,
II,90,c	(N)	<i>[h]3b r mn pn</i>	who sent for this someone.
II,90,d	(X)	-	
II,90,e	(R)	<i>b3[=f hn<sup>c</sup>=f m-ht=f]</i>	His soul is together with him and behind him.

Spell 97 follows

Amino-acid code

-----CRR---NNRNRNRRNRRN-RRRR-NNRKKI-MN-R

Appendix 3.37.9. S2C,a

II,75,a	(N)	<i>wd<sup>c</sup>.n n=i gbb sb[3]=s pr.y=i (i)m=f m hrw</i>	Geb has separated its gateway so that I will go forth from it on the day,
II,75,b-c	(R)	<i>r s.t=i wnm[.t] 3h=s [hr].t-[ib] h[kn] wp.t</i>	to my place which consumes its fire, which is in the middle of the praise of the vertex,
II,76,a	(R)	<i>[r sbh.t n.t r-d3.wt mh.tt] idb hw</i>	to the portal of <i>r-d3.wt</i> , north of the riverbank of the authoritative utterance,
II,76,b	(N)	<i>di[-i] sh.t [hw] m[-h]nt s.t=i hrw i.<sup>c</sup>r hr.t</i>	while I place the field of the authoritative utterance in front of my seat of the day which ascends the sky.
II,77,a	(R)	<i>n-ntt ink b3 pw š3 n ws[ir]</i>	Because I am this great soul of Osiris,
II,77,b	(M)	<i>wd[.n] ntr.w nk=f im</i>	who the gods commanded that he copulates there,
II,77,c	(N)	<i>šnh hr iz m hrw</i>	who lives upon striding on the day,
II,77-78,d-a	(N)	<i>[iri] n ws[ir] m rdw=f imy iw=f</i>	who was made for Osiris from his efflux which is in his flesh,
II,78,b	(R)	<i>mtw.t pr.t m hnn[=f]</i>	the semen which went forth from his phallus,
II,78,c	(K)	<i>r pr.t hrw nk=f im[=f]</i>	in order to go forth in the day, so that he will copulate with him.
II,78,d	(N)	<i>n[k] m [b3]=k [šnh] wsir</i>	'Copulate with your living soul of Osiris',
II,79,a	(D)	<i>i.n=sn ntr.w [r] wsir</i>	they have said, the gods, to Osiris.
II,79,b	(N)	<i>pr {n} m r=tn (i)r=tn d[s]=tn i in wsir r ntr.w</i>	'Go forth from your mouth yourself', which is said by Osiris to the gods,
II,79,c	(N)	<i>ir.w n wsir m [b3]=f šnh</i>	who acted for Osiris as his living soul,
II,80,a	(R)	<i>hft mdw ntr[.w]</i>	in accordance with the words of the gods,
II,80,b	(N)	<i>r pr.t m hrw n[k]=f im=f</i>	in order to go forth in the day, so that he will

II,80,c-d	(X)	-	copulate with him.
II,81,a	(Q)	<i>r s.t wnm.t ʒh[=s hr.t-ib hkn m wp.t]</i>	to the place which consumes its flame, which is in the middle of praise in the vertex.
II,81,b	(N)	<i>i<sup>c</sup>.n ws[ir] r=i m i[rt.t n.t id.t] dšr.t</i>	Osiris has washed my mouth even with the milk of the red cow,
II,81-82,c-a	(R)	<i>pr.t m iʒh.w</i>	which came forth from the sunshine,
II,82,b	(R)	<i>mss.t r<sup>c</sup> r<sup>c</sup> nb</i>	which brings Re forth every day,
II,82,c	(M)	<i>ms.n=ī wi mi r<sup>c</sup> r<sup>c</sup> nb</i>	after you brought me forth like Re, every day.
II,82-83,d-a	(N)	<i>[dʒ.n]=ī [imn.t nm.n] &lt;=ī&gt; p.t</i>	I have crossed the west, I have traversed the sky,
II,83,1*-b	(X)	-	
II,83,c	(D)	<i>in r<sup>c</sup> [iri bʒ]=i ts phr</i>	it is Re who made my soul, and vice-versa.
II,84-90,a-e	(X)	-	

*Continuation differs from the other witnesses. Spell 875 follows*

Amino-acid code

NRNRMNRRKNDNNRN--QNRMMN--D-----

Appendix 3.37.10. S2C,b

II,75,a	(N)	<i>wd<sup>c</sup>.n n=i gbb sb[ʒ=s] pr.y[=i] im[=f] m hrw</i>	Geb has separated its gateway so that I will go forth from it on the day,
II,75,b-c	(R)	<i>r [s.t]=i wnm.t [ʒ]h=s hr.t[-ib] hkn[n] wp.t</i>	to my place which consumes its fire, which is in the middle of the praise of the vertex,
II,76,a	(R)	<i>[r sbh.t n.t r-dʒ.wt mh.tt] idb [hw]</i>	to the portal of <i>r-dʒ.wt</i> , north of the riverbank of the authoritative utterance,
II,76,b	(N)	<i>[di=i sh.t hw m-hnt s.t=i] hrw i.<sup>c</sup>r hr.t</i>	while I place the field of the authoritative utterance in front of my seat of the day which ascends the sky.
II,77,a	(R)	<i>n-ntt ink is [bʒ] p[w<sup>c</sup> ʒ n] wsir</i>	Because I am even this great soul of Osiris,
II,77,b	(R)	<i>wd[.n] ntr[.w nk]=f im=f</i>	who the gods commanded that he copulates with him,
II,77,c	(N)	<i>nh [hr iz] m hrw</i>	who lives upon striding on the day,
II,77-78,d-a	(N)	<i>[iri n wsir] m [rdw=f] imy i[wf=f]</i>	who was made for Osiris from his efflux which is in his flesh,
II,78,b	(R)	<i>mtw.t pr.t m h[nn=f]</i>	the semen which went forth from his phallus,
II,78,c	(R)	<i>r pr[.t m] hrw [nk=f] im[=f]</i>	in order to go forth in the day, so that he will copulate with him.
II,78,d	(N)	<i>[n]k m [bʒ]=k nh [wsir]</i>	‘Copulate with your living soul of Osiris’,
II,79,a	(D)	<i>[i.n=sn] ntr[.w r] ws[ir]</i>	they have said, the gods, to Osiris.
II,79,b	(N)	<i>pr [m r=tn] (i)r=tn ds=tn i in wsir [r ntr.w]</i>	‘Go forth from your mouth yourself’, which is said by Osiris to the gods,
II,79,c	(N)	<i>ir[.w n] wsir [m bʒ=f nh]</i>	who acted for Osiris as his living soul,
II,80,a	(R)	<i>[hft mdw] ntr[.w]</i>	in accordance with the words of the gods,
II,80,b	(N)	<i>[r pr.t] m [hrw nk=f] im[=f]</i>	in order to go forth in the day, so that he will copulate with him.
II,80,c-d	(X)	-	

II,81,a	(Q)	[r s.t wnm.t ʒ]h=s [hr.t-ib hkn m] wp.t	to the place which consumes its flame, which is in the middle of praise in the vertex.
II,81,b	(N)	i[ <sup>c</sup> .n wsir] r=i m i[r <sub>t</sub> .t n.t id.t] dšr.t	Osiris has washed my mouth even with the milk of the red cow,
II,81-82,c-a	(R)	pr.t m iʒh.w	which came forth from the sunshine,
II,82,b	(R)	[mss.t r <sup>c</sup> ] r <sup>c</sup> nb	which brings Re forth every day,
II,82,c	(K)	[ms.n= <sub>t</sub> wi] mi [ms.t] r <sup>c</sup> r <sup>c</sup> nb	after you brought me forth like she who brought forth Re every day.
II,82-83,d-a	(N)	dʒ[.n]=i imn.t [nm.n=i] p.t	I have crossed the west, I have traversed the sky,
II,83,1*-b	(X)	-	
II,83,c	(D)	[in] r <sup>c</sup> [iri bʒ]=i [ts phr]	it is Re who made my soul, and vice-versa.
II,84-90,a-e	(X)	-	

*Continuation differs from the other versions. Spell 875 follows*

Amino-acid code

NRRNRRNRRRNDNRRN--QNRRKN--D-----

## Appendix 3.38. Spell 97

### Appendix 3.38.1. B3L

II,91,a	(X)	-	
II,91,b	(M)	<i>wn wn.wt ḥtm ḥtm.wt tp=i</i>	Open the gates, seal the treasures upon me,
II,91,c	(R)	<i>ink ḏḥwty ikr</i>	I am Thot, the excellent one.
II,91,d	(R)	<i>ir.t-ḥr šd wi ḥn[<sup>c</sup>]=t</i>	Eye of Horus, take me with you,
II,92,a	(M)	<i>dī=i ptr ḥkr=t m wp.t r<sup>c</sup></i>	so that I cause that your adornment is seen on the brow of Re.
II,92,b-c	(R)	<i>i itm.w mi r=k [imi] m=i ir.t ḥr</i>	O, Atoum, come, place the eye of Horus with me,
II,92,d	(R)	<i>šd.y=i sw</i>	so that I will take him,
II,92,e	(R)	<i>s<sup>c</sup>k=i sw</i>	so that I will cause him to enter.

*Spell 515 follows*

#### Amino-acid code

-MRRMRRR

### Appendix 3.38.2. B1L

II,91,a	(X)	-	
II,91,b	(K)	<i>wn wn.wt ḥtm ḥtm.wt tp.(y)w=i</i>	Open the ropes, seal the treasures which are upon me,
II,91,c	(R)	<i>ink ḏḥwty ikr</i>	I am Thot, the excellent one.
II,91,d	(R)	<i>ir.t-ḥr šd wi ḥn<sup>c</sup>=t</i>	Eye of Horus, take me with you,
II,92,a	(K)	<i>dī=i ptr ḥkr.w=t m wp.t r<sup>c</sup></i>	so that I cause that your adornments are seen on the brow of Re.
II,92,b-c	(R)	<i>i itm.w mi r=k imi m=i ir.t ḥr</i>	O, Atoum, come, place the eye of Horus with me,
II,92,d	(R)	<i>šd=i sw</i>	so that I will take him,
II,92,e	(R)	<i>s<sup>c</sup>k=i sw</i>	so that I will cause him to enter.

*Spell 515 follows*

#### Amino-acid code

-KRRKRRR

### Appendix 3.38.3. M3C

II,91,a	(X)	-	
II,91,b	(R)	<i>wn wn.wt ḥtm ḥtm.t ḥr-tp=i</i>	Open the ropes, seal the treasure on behalf of me,
II,91,c	(R)	<i>ink ḏḥwty ikr</i>	I am Thot, the excellent one.
II,91,d	(R)	<i>ir.t-ḥr šd wi ḥn<sup>c</sup>=t</i>	Eye of Horus, take me with you,
II,92,a	(L)	<i>ptr=i b3=i šw.t=i m wp.t r<sup>c</sup></i>	so that I will see my soul and my feather on the brow of Re.
II,92,b-e	(X)	-	

*Spell 534 follows*

Amino-acid code

-RRRL---

Appendix 3.38.4. M28C

II,91,a	(X)	-	
II,91,b	(L)	<i>wn wn.ty ḥtm ḥtm.t ḥr-tp=i</i>	Open the two ropes, seal the treasure on behalf of me,
II,91,c	(R)	<i>ink ḏḥwty iḳr</i>	I am Thot, the excellent one.
II,91,d	(R)	<i>ir.t ḥr šd wi ḥn<sup>c</sup> {r} &lt;=ṯ&gt;</i>	Eye of Horus, take me with you,
II,92,a	(R)	<i>dī=ṯ ptr b3=i šw.t[=i] m wp.t r<sup>c</sup></i>	so that you will cause that my soul sees my shadow on the brow of Re.
II,92,b-c	(N)	<i>i r<sup>c</sup>-itm.w mi di.n w3.t ir.t ḥr</i>	O, Re-Atoum, come, the road of the eye of Horus was placed,
II,92,d	(N)	<i>šd=s wi</i>	so that it will take me.
II,92,e	(X)	-	

Spell 572 follows

Amino-acid code

-LRRRNN-

Appendix 3.38.5. M37C

II,91,a	(X)	-	
II,91,b	(R)	<i>[wn] wn.wt ḥtm ḥtm[.t ḥr-tp=i]</i>	Open the ropes, seal the treasure on behalf of me,
II,91,c	(R)	<i>[ink ḏḥwty iḳr]</i>	I am Thot, the excellent one.
II,91,d	(R)	<i>[ir.t] ḥr šd wi [ḥn<sup>c</sup>=ṯ]</i>	Eye of Horus, take me with you,
II,92,a	(R)	<i>[dī=ṯ ptr b3=i] šw.t=i m wp.t r<sup>c</sup></i>	so that you will cause that my soul sees my shadow on the brow of Re.
II,92,b-c	(N)	<i>[i r<sup>c</sup>-itm.w mi di.n w3.t] ir.t ḥr</i>	O, Re-Atoum, come, the road of the eye of Horus was placed,
II,92,d	(N)	<i>šd=s wi</i>	so that it will take me.
II,92,e	(X)	-	

Spell 440 follows

Amino-acid code

-RRRRNN-

Appendix 3.38.6.

B4C

II,91,a	(M)	<i>pr.t m hrw</i>	Going forth in the day.
II,91,b	(I)	<i>wn t3 wn.w htm.wt wsir s3.t-ḥd-ḥtp tn tp=s</i>	Open the land and the gates of the treasures of the Osiris, this <i>s3.t-ḥd-ḥtp</i> , upon her,
II,91,c	(N)	<i>ḏḥwty [ikr]</i>	Thot, the excellent one.
II,91,d	(M)	<i>[ir.t hr šd s(y)] ḥnꜥ=ṯ</i>	Eye of Horus, take her with you,
II,92,a	(I)	<i>dī=ṯ ptr=s ḥkr=ṯ m wp.t rꜥ it nṯr.w</i>	so that you will cause that she sees your adornment on the brow of Re, the father of the gods.
II,92,b-e	(X)		
<i>Spell 243 follows</i>			

Amino-acid code

MINMI---

Appendix 3.38.7.

T1L

II,91,a	(X)	-	
II,91,b	(H)	<i>wn wn.wt htm htm.w tp im3w pn</i>	Open the gates, seal the seals upon this <i>im3w</i> ,
II,91,c	(N)	<i>ḏḥwty ik[r]</i>	Thot, the excellent one.
II,91,d	(K)	<i>ir.t hr šd {w} im3w pn ḥn[ꜥ ir.t-ḥr]</i>	Eye of Horus, take this <i>im3w</i> with the eye of Horus,
II,92,a	(H)	<i>[dī=ṯ] ptr škr[=ṯ m wp.t rꜥ] it nṯr[.w]</i>	so that you will cause that your adornment is seen on the brow of Re, the father of the gods.
II,92,b-e	(X)	-	
<i>Spell 811 follows</i>			

Amino-acid code

-HNKH---

Appendix 3.38.8.

B1Bo

II,91,a	(X)	-	
II,91,b	(G)	<i>wn [wn.wt htm] htm.t rꜥ nb</i>	Open the ropes, seal the treasure every day, because Thot, the excellent one, is in it.
II,91,c	(D_)	<i>n ḏḥwty ikr im=s</i>	
II,91,d	(L)	<i>ir.t hr imi šd n=ṯ ḏḥwty-nḥt pn</i>	Eye of Horus, cause that this <i>ḏḥwty-nḥt</i> is taken to you,
II,92,a	(G)	<i>smn=f škr.t=ṯ m wp.t rꜥ</i>	so that he will establish your adornment on the brow of Re.
II,92,b-e	(X)		
<i>Spell 570 follows</i>			

Amino-acid code

-GDLG---

Appendix 3.38.9. S10C

II,91,a	(X)	-	
II,91,b	(E)	<i>wn.n=f pr htm wn.t(w)</i> <i>htm.t r<sup>c</sup> nb</i>	He has opened the sealed house, while the treasure is opened every day,
II,91,c	(D)	<i>n dhwtj ik(r) im=s</i>	because Thot, the excellent one, is in it.
II,91,d	(I)	<i>ir.t hr mi šd n=t wi</i>	Eye of Horus, come and take me,
II,92,a	(E)	<i>smn=i škr.t=t šw.t=t m wp.t r<sup>c</sup></i>	so that I will establish your adornment and your feather on the brow of Re.
II,92,b-e	(X)	-	
<i>Spell 570 follows</i>			

Amino-acid code

-EDIE---

## Appendix 3.39. Spell 151

### Appendix 3.39.1. S14C

II,255,a	(M)	<i>pr.t m ḥz.t m ḥr.t-nṯr</i>	Going forth from the tomb in the necropolis.
II,255,b	(X)	-	
II,255,c	(M)	<i>wn tḫ.t n(.t) nb.w in.w</i>	The cavern of the lords of Inu is opened,
II,255-256,d-a	(M)	<i>pd nmt.wt imy iḥ.w</i>	the movements of the one who is in the sunshine are spread out,
II,256,b	(X)	-	
II,256,c	(R)	<i>wn ḥz.t n(.t) w<sup>c</sup></i>	the tomb of the sole one is opened,
II,256,d	(R)	<i>pr=f</i>	while he goes forth.
II,256,e	(M)	<i>pr.n=i &lt;m&gt; ḥz.t</i>	I have gone forth from the tomb,
II,257,a	(R)	<i>pr.n=i m wr.w</i>	I went forth from the great lake,
II,257,b	(M)	<i>ḥz.n=i ḥzs.w</i>	I have descended the basins,
II,257,c	(M)	<i>rd=i ḥr šptyw <sup>c</sup>=i st̄s.y</i>	my foot is upon the <i>šptyw</i> , my arm is caused to be raised,
II,257,d	(X)	-	
II,258,a	(M)	<i>nḏr=i m ḥtr=f n ḥnt(.y)-mni.wt=f</i>	while I hold fast with his lashing, of the one who presides over his thigh.
II,258,b	(M)	<i>ḥn.y=i m ns.t=i im.t wiḥ nṯr</i>	I will row in my seat, which is in the bark of the god,
II,258-259,c-a	(M)	<i>ḥz.y=i m ns.t=i im.t wiḥ nṯr</i>	I will descend into my seat, which is in the bark of the god.
II,259,b	(M)	<i>ḥrp n mhw=i ns.t=i im.t wiḥ ḥrp</i>	Controller, I was not neglectful of my seat which is in the bark of the controller,
II,259,c	(R)	<i>n iw wi ns.t=i im.t wiḥ nṯr</i>	my seat which is in the bark of the god did not leave me stranded.

*Spell 625 follows*

#### Amino-acid code

M-MM-RRMRMM-MMMMR

### Appendix 3.39.2. B3Bo

II,255,a	(K)	<i>wn r n ḥz.t pr.t s.t r mrr=s</i>	Opening the gate of the tomb, so that a woman may go forth according to that which she wishes.
II,255-256,b-e	(X)	-	
II,257,a	(N)	<i>pr.n ḏḥwty-nḥt tn m wr.w</i>	This <i>ḏḥwty-nḥt</i> went forth from the great lake,
II,257,b	(R)	<i>ḥz.n=s m ḥzs.w</i>	she has descended in the basins,
II,257,c	(K)	<i>ts s(y)</i>	who raised her up,
II,257,d	(X)	-	
II,258,a	(K)	<i>nḏr.n=s m ḥtr.w pr ḥnt it=s</i>	after she held fast with the lashings, which went forth in front of her father.
II,258,b	(X)	-	
II,258-259,c-a	(K)	<i>ḥz.w ḏḥwty-nḥt tn m ns.t=s</i>	This <i>ḏḥwty-nḥt</i> will descend into her seat,

		<i>im.t wi3</i>	which is in the bark.
II,259,b	(K)	<i>hrp n mhw=s ns.t=s im.t wi3 hrp</i>	Controller, she was not forgetful of her seat
II,259,c	(M)	<i>n iw s(y) ns.t=s im.t wi3 ntr</i>	which is in the bark of the controller, her seat which is in the bark of the god did not leave her stranded.

Spell 726 follows

Amino-acid code

K-----NRK-K-KKM

Appendix 3.39.3. L1Li

II,255,a	(X)	-	
II,255,b	(M)	<i>dd-mdw ssnb-n=f dd=f</i>	Recitation of N, he says: Recitation of <i>ssnb-n=f</i> , he says:
II,255,c	(K)	<i>wn &lt;t&gt;ph.t n(.t) im.yw</i>	The cavern of those who are within is opened,
II,255-256,d-a	(K)	<i>pd nmt. wt im.yw ish. w</i>	the movements of those who are in the sunshine are spread out,
II,256,b	(X)	-	
II,256,c	(R)	<i>wn h3.t n(.t) w<sup>c</sup></i>	the tomb of the sole one is opened,
II,256,d	(R)	<i>pr=f</i>	while he goes forth.
II,256,e	(K)	<i>wn.n=i h3.t</i>	I have opened the tomb,
II,257,a	(R)	<i>pr.n(=i) m wr. w</i>	I went forth from the great lake,
II,257,b	(N)	<i>h3.n=i m h(3)s. w</i>	I have descended in the basins,
II,257,c	(L)	<i>rd=i hr sprtyw <sup>c</sup>=i ts.y</i>	my foot is upon the <i>sprtyw</i> , my arm is raised,
II,257,d	(X)	-	
II,258,a	(L)	<i>ndr=i m htr=f n dr. t hnt(.y) mn.t{n}=f</i>	while I hold fast with his lashing, of the hand of the one who presides over his thigh.
II,258,b	(K)	<i>hn.n=i m ns.t=i im.t wi3 ntr</i>	I have rowed in my seat, which is in the bark of the god,
II,258-259,c-a	(L)	<i>h3.n=i m ns.t im.t wi3</i>	I have descended into the seat which is in the bark.
II,259,b	(L)	<i>hsr n h3b. w ns.t=i hsr. t</i>	One who drives away, my seat which was driven away was not send,
II,259,c	(R)	<i>n iw wi ns.t=i im.t wi3 ntr</i>	my seat which is in the bark of the god did not leave me stranded.

Spell 625 follows

Amino-acid code

-MKK-RRKRNL-LKLLR

Appendix 3.39.4. Sq6C

II,255,a-b	(X)	-	
II,255,c	(R)	<i>wn tph.t n(.t) im.yw nnw</i>	The cavern of those who are in Noun is opened,
II,255-256,d-a	(R)	<i>pd nmt. wt n(.wt) im.yw ish. w</i>	the movements of those who are in the sunshine are spread out,

II,256,b	(X)	-	
II,256,c	(N)	<i>wn ḥz.t w<sup>c</sup></i>	the tomb of the sole one is opened,
II,256,d	(R)	<i>pr=f</i>	while he goes forth.
II,256,e	(X)	-	
II,257,a	(M)	<i>pr k3-rnni pn m wr.w</i>	This <i>k3-rnni</i> will go forth from the great lake,
II,257,b	(K)	<i>ḥz.n wsir k3-rnni pn m ḥzs.w</i>	after the Osiris, this <i>k3-rnni</i> descended in the basins,
II,257,c	(X)	-	
II,257,d	(R)	<i>šsp.n k3-rnni pn stš</i>	after this <i>k3-rnni</i> received a <i>stš</i> ,
II,258,a	(I)	<i>ndr[.n k3-rnni pn]</i>	after this <i>k3-rnni</i> held fast.
II,258-259,b-c	(X)	-	
Spell 849 follows			

Amino-acid code

--RR-NR-MK-RI----

Appendix 3.39.5. Sq3Sq

II,255,a-b	(X)	-	
II,255,c	(L)	<i>wn.n snni [p]n tḫ.t n(.t) im.yw nnw</i>	This <i>snni</i> has opened the cavern of those who are in Noun,
II,255-256,d-a	(R)	<i>pḏ nmt.wt n(.wt) im.yw i3ḥ.w</i>	while the movements of those who are in the sunshine are spread out,
II,256,b	(X)	-	
II,256,c	(N)	<i>wn ḥz[.t w<sup>c</sup>]</i>	the tomb of the sole one is opened,
II,256,d	(R)	<i>pr=f</i>	while he goes forth.
II,256,e	(X)	-	
II,257,a	(N)	<i>pr.n snni pn m wr.w</i>	This <i>snni</i> went forth from the great lake,
II,257,b	(L)	<i>ḥz.n snni pn m ḥzs.w</i>	this <i>snni</i> has descended in the basins,
II,257,c	(X)	-	
II,257,d	(R)	<i>šsp.n snni pn [ts.w]</i>	after this <i>snni</i> received a <i>ts.w</i> ,
II,258,a	(H)	<i>n[ḏ]r.n snni p[n ḥtr] m pr ḥnt(.y) mn.t=f</i>	after this <i>snni</i> held the lashing fast in the house of the one who presides over his thigh.
II,258,b	(X)	-	
II,258-259,c-a	(I)	<i>ḥz.n snni pn [r] ns.t=f im.t dp.t r<sup>c</sup></i>	This <i>snni</i> has descended even to his seat, which is in the boat of Re.
II,259,b	(I)	<i>[ḥ]rs n mh snni pn ns.t=f im.t dp.t r<sup>c</sup> ḥrs</i>	One who drives away, this <i>snni</i> was not forgetful of his seat, which is in the boat of Re, the one who drives away.
II,259,c	(K)	<i>n wn snni p[n] ns.t=f im.t wi3 c3</i>	this <i>snni</i> is not his seat which is in the great bark.

Spell 143 follows

Amino-acid code

--LR-NR-NL-RH-IIK

### Appendix 3.39.6.

#### B2Bo

II,255,a-b	(X)	-	
II,255,c	(I)	<i>wn n=i tph.t n(.t) im.yw nw.t</i>	The cavern of those who are in Nut is opened for me,
II,255-256,d-a	(R)	<i>pḏ nmt.wt n(.wt) im.yw iṣḥ.w</i>	the movements of those who are in the sunshine are spread out,
II,256,b	(X)	-	
II,256,c	(M)	<i>wn</i>	who are opened
II,256-257,d-d	(X)	-	
II,258,a	(G)	<i>m ḥtr m pr ḥnt(.y) mni.t=f</i>	with the lashing in the house of the one who presides over his thigh.
II,258,b	(X)	-	
II,258-259,c-a	(H)	<i>ḥ3.y=i [r] ns.t im.t wi3 r<sup>c</sup></i>	I will descend to the seat which is in the bark of Re.
II,259,b	(H)	<i>ḥsr [n] mhw=i &lt;ns.t&gt; im.t wi3 r<sup>c</sup> ḥsr</i>	One who drives away, I was not forgetful of the seat which is in the bark of Re, the one who drives away,
II,259,c	(L)	<i>n iw wi ns.t im.t wi3 ʿ3</i>	the seat which is in the great bark did not leave me stranded.

*Spell 152 follows*

#### Amino-acid code

--IR-M----G-HHL

### Appendix 3.39.7.

#### B1Bo

II,255,a-b	(X)	-	
II,255,c	(R)	<i>wn tph.t n(.t) im.yw nnw</i>	The cavern of those who are in Noun is opened,
II,255-256,d-a	(L)	<i>pḏ nmt.wt iṣḥ.w</i>	the movements of the sunshine are spread out,
II,256,b	(M)	<i>wn tph.t n(.t) im.yw nw.t</i>	the cavern of those who are in Nut is opened,
II,256,c	(K)	<i>wn ḥ3.t rw</i>	the tomb of the lion is opened.
II,256,d-e	(X)	-	
II,257,a	(N)	<i>pr.n ḏḥwty-nḥt pn m wr.w</i>	This <i>ḏḥwty-nḥt</i> went forth from the great lake,
II,257,b	(R)	<i>ḥ3.n=f m ḥ3s.w</i>	he has descended in the basins,
II,257,c	(X)	-	
II,257,d	(M)	<i>šsp.n=f st.wt</i>	after he received the <i>st.wt</i> ,
II,258,a	(E)	<i>nḏr.n=f m ḥtr n pr ḥnt(.y) mni.t=f</i>	after he held fast with the lashing of the house of the one who presides over his thigh.
II,258,b	(X)	-	
II,258-259,c-a	(G)	<i>ḥ3.y=f r ns.t im.t</i>	He will descend to the seat which is in
II,259,b	(G)	<i>ḥsr</i>	the one who drives away,
II,259,c	(I)	<i>n iw sw ns.t=f im.t iwnw</i>	his seat which is in Heliopolis did not leave him stranded.

*Spell 671 follows*

#### Amino-acid code

--RLMK--NR-ME-GGI

Appendix 3.39.8.

B1C

II,255,a	(L)	<i>wn ḥz.t m grḥ</i>	Opening the tomb in the night.
II,255,b	(X)	-	
II,255,c	(R)	<i>wn tp[h.t] n(.t) im.yw nnw</i>	The cavern of those who are in Noun is opened,
II,255-256,d-a	(R)	<i>pd nmt.wt n(.wt) im.yw iḥ.w</i>	the movements of those who are in the sunshine are spread out,
II,256,b	(X)	-	
II,256,c	(L)	<i>wn ḥz.t n(.t) šw</i>	the tomb of Shu is opened,
II,256,d	(R)	<i>pr=f</i>	while he goes forth.
II,256,e	(X)	-	
II,257,a	(R)	<i>pr.n=i m wr.w</i>	I went forth from the great lake,
II,257,b	(N)	<i>h[ḫ.n]=i m ḥzs.wt</i>	I have descended in the basins,
II,257,c	(X)	-	
II,257,d	(K)	<i>šsp.n=i [st.t]</i>	after I received the <i>st.t</i> ,
II,258,a	(Q)	<i>nḍr.n=i ḥtr ḥnt(.y) mn.wt=f</i>	after I held the lashing of the one who presides over his thighs fast.
II,258,b	(X)	-	
II,258-259,c-a	(E)	<i>ḥz.y=i r ns.t=i im.t ḥz.t wiḫ r<sup>c</sup></i>	I will descend to the seat which is in the forepart of the bark of Re.
II,259,b	(E)	<i>m mh wi</i>	Do not be forgetful of me,
II,259,c	(H)	<i>m iw wi s.t=i im.t ḥz.t wiḫ r<sup>c</sup> ʿz</i>	Do not leave me stranded, my seat which is in the forepart of the great bark of Re.

*Spell 93 follows*

Amino-acid code

L-RR-LR-RN-KQ-EEH

## Appendix 3.40. Spell 154

### Appendix 3.40.1. S2P

II,266,a	(X)	-	
II,266,b	(R)	<i>rh rh.t.n dhwti m sdz.w</i>	Knowing that which Thot knew in protective spells,
II,266,c	(R)	<i>rh r-pr nb</i>	knowing every temple,
II,266,d	(R)	<i>zh m hr.t-ntr</i>	and being potent in the necropolis.
II,266-268,e-c	(X)	-	
II,268,d	(R)	<i>rh bz.w iwnw</i>	Knowing the souls of Heliopolis.
II,268,e	(R)	<i>cz.n=i m-m wr.w</i>	I was great among the great ones,
II,268-270,f-c	(R)	<i>hpr.n=i m-m hpr.w wn.w hr hr ir.t=f w<sup>c</sup>.t</i>	I came to be among those who came to be that open the sight upon his sole eye,
II,270,d	(R)	<i>wn.n=i kd=i nkk.t</i>	I have opened so that I may build the injured eye.
II,270,e	(R)	<i>ink w<sup>c</sup> im=sn</i>	I am the one with them.
II,272,a	(R)	<i>iw=i rh.ki psd.t iwnw tmm.t bs wr m3.w hr=s</i>	I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,272,b	(R)	<i>hb.t r m sn.wt</i>	the hushing of the mouth in the Senout festival,
II,272-274,c-a	(R)	<i>dz.t c in htm r iw<sup>c</sup> iwnw</i>	the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d	(X)	-	
II,274,b	(R)	<i>iw rh.ki ir.yt hnsk.t n(.t) t3.y hr=s</i>	I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a	(M)	<i>r<sup>c</sup> pw hr md.t hnc imy whm=f</i>	It is the case that Re speaks with the one who is in his burning,
II,276,b	(R)	<i>hc.n (i)r=f r=f ist</i>	then even his mouth was injured,
II,276,c	(R)	<i>hpr hb.t pw m 3bd</i>	what came to be, it is the reduction in the monthly festival.
II,276-278,d-a	(R)	<i>hc.n dd.n imy whm=f</i>	Then the one who is in his burning spoke:
II,278,b	(R)	<i>ssp=i m<sup>c</sup>b3.w=i iw<sup>c</sup>=i niw.t tn</i>	'I will take my harpoons, I will inherit this city.'
II,278,c	(R)	<i>hpr m<sup>c</sup>b3.w pw</i>	That which came to be, it are the harpoons.
II,278,d	(R)	<i>hc.n dd.n r<sup>c</sup></i>	Then Re said:
II,278-280,e-b	(R)	<i>s<sup>c</sup>hc=i sn.w=i r=f n3=i sw</i>	'I will erect my brethren against him, I will expel him.'
II,280,c	(R)	<i>hpr sn.wt pw</i>	That which came to be, it is the Senout festival.
II,280,d	(R)	<i>r<sup>c</sup> pw hnp.n sw imy ins=f</i>	It is Re, the one who is in his red linen has snatched him,
II,280,e	(R)	<i>n hn.t=f c=f r=f</i>	before he directed his arm against him.
II,282,a	(R)	<i>hc.n ir.n=f sht.w=f r=f m s.t-hm.t hnsk.tt</i>	Then he made his traps against him, as the woman 'she with the braided lock of hair'.
II,282,b	(R)	<i>hpr hnsk pw n iwnw</i>	That which came to be, it is the one with the hair lock of Heliopolis.
II,282-284,c-a	(R)	<i>f3k shm r r-pr.wy</i>	The shorn one has power against the two temples.
II,284,b	(R)	<i>hpr f3k pw</i>	That which came to be, it is the shorn one,
II,284,c	(R)	<i>r hpr.t iw<sup>c</sup>.w</i>	until the heir comes to be,

II,284,d	(R)	<i>wr m33 it</i>	the great one who sees the father.
II,284-286,e-a	(R)	<i>hpr f3k m wr m3.w m s3 iri n it</i>	The shorn one comes to be even as the greatest of the seers, as a son who acted for the father.
II,285,f	(X)	-	
II,286,b	(M)	<i>iw rh.ki iwnw</i>	I know Heliopolis,
II,286,c	(R)	<i>r<sup>c</sup> šw tfn.t pw</i>	They are Re, Shu and Tefnout.
II,287,d-g	(X)	-	
II,288,a	(R)	<i>w3h tp t3 3h m hr.t-ntr</i>	Enduring on the land, being potent in the necropolis,
II,288,b	(R)	<i>ḥ hr nb.w iwnw</i>	entering upon the lords of Heliopolis,
II,288,c	(R)	<i>pr.t r p.t</i>	going forth to the sky,
II,288,d	(R)	<i>wb3 dw3.t</i>	and opening the netherworld.
II,288,e	(X)	-	

Spell 155 follows

Amino-acid code

-RRR---RRRRRRRRR-RMRRRRRRRRRRRRRRRRRR-MR-RRRR-

Appendix 3.40.2. S3P

II,266,a	(X)	-	
II,266,b	(R)	<i>rh rh.t.n dhwti m sd3.w</i>	Knowing that which Thot knew in protective spells,
II,266,c	(R)	<i>rh r-pr [nb]</i>	knowing every temple,
II,266,d	(R)	<i>[3h] m hr.t-ntr</i>	and being potent in the necropolis.
II,266-268,e-c	(X)	-	
II,268,d	(R)	<i>[rh] b3.w iwnw</i>	Knowing the souls of Heliopolis.
II,268,e	(R)	<i>ḥ3.n=i m-m wr.w</i>	I was great among the great ones,
II,268-270,f-c	(R)	<i>hpr.n=i m-m hpr.w [w]n.w hr hr ir.t=f w<sup>c</sup>.t</i>	I came to be among those who came to be that open the sight upon his sole eye,
II,270,d	(R)	<i>wn.n=i kd=i nkk[.t]</i>	I have opened so that I may build the injured eye.
II,270,e	(R)	<i>[in]k w<sup>c</sup> i[m]=sn</i>	I am the one with them.
II,272,a	(R)	<i>iw=i rh.ki psd[.t] iwnw tmm[.t bs] wr [m3.w hr=s]</i>	I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,272,b	(R)	<i>[hb.t r m] sn.wt</i>	the hushing of the mouth in the Senout festival,
II,272-274,c-a	(R)	<i>ḏ3.t ḥ in htm [r] iw<sup>c</sup> [iwnw]</i>	the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d	(X)	-	
II,274,b	(R)	<i>iw r[h.ki ir.yt hnsk].t n(.t) t3.y [h]r=s</i>	I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a	(R)	<i>r<sup>c</sup> pw hr md.t [h]n[ḥ] i[my] w[hm=f hr ps]š.t</i>	It is the case that Re speaks with the one who is in his burning concerning the division,
II,276,b	(R)	<i>ḥ<sup>c</sup>.n (i)r=f r=f i3t</i>	then even his mouth was injured,
II,276,c	(R)	<i>hpr hb.t pw m [3bd]</i>	what came to be, it is the reduction in the monthly festival.
II,276-278,d-a	(R)	<i>[ḥ<sup>c</sup>.n ḏd.n imy whm=f]</i>	Then the one who is in his burning spoke:
II,278,b	(N)	<i>[šsp=i] m<sup>c</sup>b3=i iw<sup>c</sup>=i niw.t tn</i>	'I will take my harpoon, I will inherit this city.'

II,278,c	(R)	<i>hpr [m<sup>c</sup>bz.w pw]</i>	That which came to be, it are the harpoons.
II,278,d	(R)	<i>[<sup>c</sup>h<sup>c</sup>.n dd.n r<sup>c</sup>]</i>	Then Re said:
II,278-280,e-b	(R)	<i>[s<sup>c</sup>h<sup>c</sup>=i sn.w=i] r=f nš=i sw</i>	'I will erect my brethren against him, I will expel him.'
II,280,c	(R)	<i>hpr sn.wt p[w]</i>	That which came to be, it is the Senout festival.
II,280,d	(R)	<i>[r<sup>c</sup> pw hnp.n s]w [imy] ins=f</i>	It is Re, the one who is in his red linen has snatched him,
II,280,e	(R)	<i>[n] hn[.t=f <sup>c</sup>=f r=f]</i>	before he directed his arm against him.
II,282,a	(R)	<i>[<sup>c</sup>h<sup>c</sup>.n ir.n=f sht.w=f r]=f m [s].t-hm.t hnsk.t[t]</i>	Then he made his traps against him, as the woman 'she with the braided lock of hair'.
II,282,b	(R)	<i>hpr [hnsk p]w [n iwnw]</i>	That which came to be, it is the one with the hair lock of Heliopolis.
II,282-284,c-a	(R)	<i>[fzk] shm r r-pr.wy</i>	The shorn one has power against the two temples.
II,284,b	(R)	<i>hpr fzk p[w]</i>	That which came to be, it is the shorn one,
II,284,c	(R)	<i>[r hp]r.t iw<sup>c</sup>.w</i>	until the heir comes to be,
II,284,d	(R)	<i>[wr] mzz it</i>	the great one who sees the father.
II,284-286,e-a	(R)	<i>hpr fzk m wr [mz.w] m sz iri [n it]</i>	The shorn one comes to be even as the greatest of the seers, as a son who acted for the father.
II,285,f	(X)	-	
II,286,b	(R)	<i>iw rh.ki bz.w iwnw</i>	I know the souls of Heliopolis,
II,286,c	(R)	<i>r<sup>c</sup> [šw tf]n.t p[w]</i>	They are Re, Shu and Tefnout.
II,287,d-g	(X)	-	
II,288,a	(R)	<i>[w]zh tp [t3 zh m] hr.t-ntr</i>	Enduring on the land, being potent in the necropolis,
II,288,b	(R)	<i><sup>c</sup>k hr nb[.w iw]nw</i>	entering upon the lords of Heliopolis,
II,288,c	(R)	<i>[pr.t] r [p.t]</i>	going forth to the sky,
II,288,d	(R)	<i>[wbz dwz.t]</i>	and opening the netherworld.
II,288,e	(X)	-	

Spell 155 follows

Amino-acid code

-RRR---RRRRRRRR-RRRRNRRRRRRRRRRRRRRR-RR-RRRR-

Appendix 3.40.3. S1Tü

II,266,a	(X)	-	
II,266,b	(R)	<i>rh rh.t.n dhwti m sdz.w</i>	Knowing that which Thot knew in protective spells,
II,266,c	(R)	<i>rh r-pr nb</i>	knowing every temple,
II,266,d	(R)	<i>zh m [hr.t-ntr]</i>	and being potent in the necropolis.
II,266-268,e-c	(X)	-	
II,268,d	(R)	<i>rh bz.w iwnw</i>	Knowing the souls of Heliopolis.
II,268,e	(R)	<i><sup>c</sup>z.n=i m-m wr.w</i>	I was great among the great ones,
II,268-270,f-c	(R)	<i>hpr.n=i m-m hpr[.w] wn.w hr hr ir.t=f w<sup>c</sup>.t</i>	I came to be among those who came to be that open the sight upon his sole eye,
II,270,d	(R)	<i>wn.n=i kd=i nkk.t</i>	I have opened so that I may build the injured eye.

II,270,e	(R)	[ <i>ink</i> ] <i>w<sup>c</sup> im=sn</i>	I am the one with them.
II,272,a	(R)	<i>iw=i rh.k psd.t iwnw tm[m.t b]s</i> [ <i>wr m3.w</i> ] <i>hr=s</i>	I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,272,b	(R)	<i>hb.t r m sn.wt</i>	the hushing of the mouth in the Senout festival,
II,272-274,c-a	(R)	<i>d3.t c in htm [r] iw<sup>c</sup> iwnw</i>	the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d	(X)	-	
II,274,b	(R)	<i>iw rh.ki ir.yt hnsk.t n(.t) t3.y</i> [ <i>hr=s</i> ]	I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a	(R)	<i>r<sup>c</sup> pw hr md.t hn<sup>c</sup> imy</i> <i>wh &lt; m &gt; =f hr [p]s3.t</i>	It is the case that Re speaks with the one who is in his burning concerning the division,
II,276,b	(N)	[ <i>h<sup>c</sup>.n</i> ] <i>r=f ist</i>	then his mouth was injured,
II,276,c	(R)	<i>hpr hb.t pw m 3bd</i>	what came to be, it is the reduction in the monthly festival.
II,276-278,d-a	(R)	<i>h<sup>c</sup>.n dd.n imy [wh]m=f</i>	Then the one who is in his burning spoke:
II,278,b	(R)	<i>3sp=i m<sup>c</sup>b3.w=i iw<sup>c</sup>=i niw.t tn</i>	'I will take my harpoons, I will inherit this city.'
II,278,c	(R)	<i>hpr [m<sup>c</sup>b3.w pw]</i>	That which came to be, it are the harpoons.
II,278,d	(R)	<i>h<sup>c</sup>.n dd.n r<sup>c</sup></i>	Then Re said:
II,278-280,e-b	(R)	<i>s<sup>c</sup>[h<sup>c</sup>]=i sn.w=i r=f n3[=i sw]</i>	'I will erect my brethren against him, I will expel him.'
II,280,c	(R)	[ <i>hpr</i> ] <i>sn.wt pw</i>	That which came to be, it is the Senout festival.
II,280,d	(R)	<i>r<sup>c</sup> pw hnp.n sw imy in[s=f]</i>	It is Re, the one who is in his red linen has snatched him,
II,280,e	(R)	[ <i>n hn.t</i> ]=f <sup>c</sup> =f r=f	before he directed his arm against him.
II,282,a	(R)	<i>h<sup>c</sup>.n ir.n=f sht.w=f r=f m</i> <i>s.t-hm.t hnsk.tt</i>	Then he made his traps against him, as the woman 'she with the braided lock of hair'.
II,282,b	(R)	<i>hpr hnsk pw n iwnw</i>	That which came to be, it is the one with the hair lock of Heliopolis.
II,282-284,c-a	(R)	<i>f3k shm r r-pr.wy</i>	The shorn one has power against the two temples.
II,284,b	(R)	<i>hpr f3k pw</i>	That which came to be, it is the shorn one,
II,284,c	(R)	<i>r hpr.t iw<sup>c</sup>.w</i>	until the heir comes to be,
II,284,d	(R)	<i>wr m33 it</i>	the great one who sees the father.
II,284-286,e-a	(R)	<i>hpr f3k m wr m3.w m s3 iri n it</i>	The shorn one comes to be even as the greatest of the seers, as a son who acted for the father.
II,285,f	(X)	-	
II,286,b	(K)	<i>iw rh.ki b3 iwnw</i>	I know the soul of Heliopolis,
II,286,c	(R)	<i>r<sup>c</sup> 3w tfn.t pw</i>	They are Re, Shu and Tefnout.
II,287,d-g	(X)	-	
II,288,a	(R)	<i>w3h tp t3 3h m hr.t-ntr</i>	Enduring on the land, being potent in the necropolis,
II,288,b	(R)	<i>3k hr nb.w iwnw</i>	entering upon the lords of Heliopolis,
II,288,c	(R)	<i>pr.t r p.t</i>	going forth to the sky,
II,288,d	(R)	<i>wb3 dw3.t</i>	and opening the netherworld.
II,288,e	(X)	-	

Spell 155 follows

Amino-acid code

-RRR---RRRRRRRR-RRNRRRRRRRRRRRRRRRR-KR-RRRR-

Appendix 3.40.4.

S2C

II,266,a	(X)	-	
II,266,b	(R)	<i>rh rh.t.n dhwti m sdz. w</i>	Knowing that which That knew in protective spells,
II,266,c	(R)	<i>[rh r]-pr nb</i>	knowing every temple,
II,266,d	(R)	<i>zh m hr.t-ntr</i>	and being potent in the necropolis.
II,266-268,e-c	(X)	-	
II,268,d	(R)	<i>rh bz. w iwnw</i>	Knowing the souls of Heliopolis.
II,268,e	(R)	<i>cz.n=i m-m wr. w</i>	I was great among the great ones,
II,268-270,f-c	(R)	<i>hpr[.n=i] m-m hpr. w wn[.w]</i>	I came to be among those who came to be that
		<i>hr [hr ir].t[=f w]c.t</i>	open the sight upon his sole eye,
II,270,d	(R)	<i>wn[.n=i kd=i nkk.t]</i>	I have opened so that I may build the injured eye.
II,270,e	(R)	<i>[ink w<sup>c</sup>] im=sn</i>	I am the one with them.
II,272,a	(D)	<i>iw rh.ki psd.t iwnw tmm.t bs wr m3. w hr=s</i>	I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,272,b	(R)	<i>hb.t r m sn. wt</i>	the hushing of the mouth in the Senout festival,
II,272-274,c-a	(R)	<i>dz.t [c] in htm r iw<sup>c</sup> iwnw</i>	the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d	(X)	-	
II,274,b	(N)	<i>iw=i rh.ki ir[.yt hnsk.t n(.t)] t3.y hr=s</i>	I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a	(N)	<i>r<sup>c</sup> pw [hr md.t hn<sup>c</sup>] imy w[h]m[=f] hr [ps]s.t i[wnw]</i>	It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,
II,276,b	(N)	<i>[h<sup>c</sup>.n r=f izt]</i>	then his mouth was injured,
II,276,c	(R)	<i>hpr hb.t pw m 3bd</i>	what came to be, it is the reduction in the monthly festival.
II,276-278,d-a	(R)	<i>h<sup>c</sup>.n dd.n imy whm=f</i>	Then the one who is in his burning spoke:
II,278,b	(N)	<i>ssp=i m<sup>c</sup>b3=i iw<sup>c</sup>=i niw.t tn</i>	'I will take my harpoon, I will inherit this city.'
II,278,c	(R)	<i>hpr m<sup>c</sup>b3. w pw</i>	That which came to be, it are the harpoons.
II,278,d	(R)	<i>h<sup>c</sup>.n dd.n r<sup>c</sup></i>	Then Re said:
II,278-280,e-b	(M)	<i>s<sup>c</sup>h<sup>c</sup> sn. wt r=f ns[=i sw]</i>	'The Senout festival will be erected against him, I will expel him.'
II,280,c	(R)	<i>hpr sn. wt pw</i>	That which came to be, it is the Senout festival.
II,280,d	(R)	<i>r<sup>c</sup> pw hnp[.n] sw imy [ins=]</i>	It is Re, the one who is in his red linen has snatched him,
II,280,e	(R)	<i>[n] h[n].t=f [f r=f]</i>	before he directed his arm against him.
II,282,a	(M)	<i>[h<sup>c</sup>.n] ir.y.[n=f] sht. w=f r=f m s.t-hm.t hnsk.tt</i>	Then he made his traps against him, as the woman 'she with the braided lock of hair'.
II,282,b	(R)	<i>hpr hnsk pw n iwnw</i>	That which came to be, it is the one with the hair lock of Heliopolis.
II,282-284,c-a	(R)	<i>f3k shm r r-pr. wy</i>	The shorn one has power against the two temples.

II,284,b	(R)	<i>hpr f3k pw</i>	That which came to be, it is the shorn one,
II,284,c	(R)	<i>r hpr.t iw<sup>c</sup>.w</i>	until the heir comes to be,
II,284,d	(R)	<i>wr m33 [it]</i>	the great one who sees the father.
II,284-286,e-a	(R)	<i>hpr [f]3k m wr [m3.w] m s3 [iri n] it</i>	The shorn one comes to be even as the greatest of the seers, as a son who acted for the father.
II,285,f	(X)	-	
II,286,b	(R)	<i>[iw rh.ki b3.w] iwnw</i>	I know the souls of Heliopolis,
II,286,c	(R)	<i>r<sup>c</sup> šw [tfn.t] pw</i>	They are Re, Shu and Tefnout.
II,287,d-g	(X)	-	
II,288,a	(R)	<i>w3h tp t3 3h m hr.t-ntr</i>	Enduring on the land, being potent in the necropolis,
II,288,b	(R)	<i>ḳ hr nb.w iwnw</i>	entering upon the lords of Heliopolis,
II,288,c	(R)	<i>pr.t r p.t</i>	going forth to the sky,
II,288,d	(R)	<i>wb3 dw3.t</i>	and opening the netherworld.
II,288,e	(X)	-	

*Spell 155 follows*

Amino-acid code

-RRR---RRRRRDRR-NNNRRNRRMRRRMRRRRRR-RR-RRRR-

Appendix 3.40.5. S3C

II,266,a	(X)	-	
II,266,b	(R)	<i>[rh rh.t.n dhwtj m sd]3[.w]</i>	Knowing that which That knew in protective spells,
II,266,c	(R)	<i>[rh r-pr nb]</i>	knowing every temple,
II,266,d	(R)	<i>[3h m hr.t-ntr]</i>	and being potent in the necropolis.
II,266-268,e-c	(X)	-	
II,268,d	(R)	<i>r[h b3.w iwnw]</i>	Knowing the souls of Heliopolis.
II,268,e	(R)	<i>[3.n=i m-m wr.w]</i>	I was great among the great ones,
II,268-270,f-c	(R)	<i>hpr[.n]=i m-m hpr.w [wn.w] hr hr ir.t=f [w<sup>c</sup>.t]</i>	I came to be among those who came to be that open the sight upon his sole eye, who build the injured eye.
II,270,d	(M)	<i>[kd nk.t]</i>	I am the one with them.
II,270,e	(R)	<i>[ink w<sup>c</sup>] im[=sn]</i>	
II,272,a	(D)	<i>iw rh.ki [psd.t iwnw tmm.t bs wr] m3.w [hr=s]</i>	I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,272,b	(R)	<i>[hb.t r m sn.wt]</i>	the hushing of the mouth in the Senout festival,
II,272-274,c-a	(R)	<i>[d3.t 3 in htm r iw<sup>c</sup> iwnw]</i>	the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d	(X)	-	
II,274,b	(R)	<i>iw r[h.ki ir.t] hn[sk.t n(.t) t3.y hr=s]</i>	I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a	(R)	<i>[r<sup>c</sup> pw hr md.t hn<sup>c</sup> imy] w[hm=f] hr p[sš].t</i>	It is the case that Re speaks with the one who is in his burning concerning the division,
II,276,b	(R)	<i>ḥ<sup>c</sup>.n (i)r=f r=f i3[t]</i>	then even his mouth was injured,
II,276,c	(R)	<i>[hpr hb.t pw m 3bd]</i>	what came to be, it is the reduction in the monthly festival.
II,276-278,d-a	(R)	<i>ḥ<sup>c</sup>.n d[d].n [imy whm=f]</i>	Then the one who is in his burning spoke:

II,278,b	(N)	[šsp=i] m <sup>c</sup> bz=i iw[ <sup>c</sup> =i niw.t tn]	'I will take my harpoon, I will inherit this city.'
II,278,c	(R)	[hpr m <sup>c</sup> bz.w pw]	That which came to be, it are the harpoons.
II,278,d	(R)	ḥ <sup>c</sup> .n ḏd.n r <sup>c</sup>	Then Re said:
II,278-280,e-b	(R)	[s <sup>c</sup> ḥ <sup>c</sup> ]=i [sn.w=i r=f nš]=i sw	'I will erect my brethren against him, I will expel him.'
II,280,c	(R)	hpr [sn.wt pw]	That which came to be, it is the Senout festival.
II,280,d	(R)	[r <sup>c</sup> pw hnp].n sw imy [ins=f]	It is Re, the one who is in his red linen has snatched him,
II,280,e	(R)	[n hn].t=f [ <sup>c</sup> =f] r[=f]	before he directed his arm against him.
II,282,a	(R)	ḥ <sup>c</sup> [.n ir.n=f sht.w=f r=f m s].t-[hm.t] ḥ[nsk.tt]	Then he made his traps against him, as the woman 'she with the braided lock of hair'.
II,282,b	(R)	hpr [hnsk pw n] iwnw	That which came to be, it is the one with the hair lock of Heliopolis.
II,282-284,c-a	(R)	[f]zk shm [r r-pr.wy]	The shorn one has power against the two temples.
II,284,b	(R)	[hpr fzk] pw	That which came to be, it is the shorn one,
II,284,c	(R)	[r hpr.t iw <sup>c</sup> .w]	until the heir comes to be,
II,284,d	(R)	[wr mš]z it	the great one who sees the father.
II,284-286,e-a	(R)	[hpr fzk m wr mš.w m] sš iri n it	The shorn one comes to be even as the greatest of the seers, as a son who acted for the father.
II,285,f	(X)	-	
II,286,b	(R)	[iw rh.ki bz.w iwnw]	I know the souls of Heliopolis,
II,286,c	(R)	[r <sup>c</sup> ] šw tfn[.t] pw	They are Re, Shu and Tefnout.
II,287,d-g	(X)	-	
II,288,a	(N)	[zh tp tš m] hr.t-ntr	Being potent upon the land and in the necropolis,
II,288,b	(R)	[ <sup>c</sup> k hr nb.w iwnw]	entering upon the lords of Heliopolis,
II,288,c	(R)	[pr.t r p.t]	going forth to the sky,
II,288,d	(R)	[wbš dwš.t]	and opening the netherworld.
II,288,e	(X)	-	

Spell 155 follows

Amino-acid code

-RRR---RRRMRDRR-RRRRRNRRRRRRRRRRRRRRR-RR-NRRR-

Appendix 3.40.6. S9C,a

II,266,a	(X)	-	
II,266,b	(N)	rh rh.t.n dhwti m [s]dš nhh	Knowing that which That knew as a protective spell of eternity,
II,266,c	(R)	rh r-pr [nb]	knowing every temple,
II,266,d	(N)	zh tp tš zh m hr.t-ntr	being potent upon the land, being potent in the necropolis,
II,266,e	(R)	<sup>c</sup> k hr nb.w [iwnw]	and entering upon the lords of Heliopolis.
II,268,a-d	(X)	-	
II,268,e	(M)	wr.n=i m-m wr.w	I was great among the great ones,
II,268-270,f-c	(R)	hpr.n=i m-m hpr.w wn.w hr hr ir.t=f [w <sup>c</sup> .t]	I came to be among those who came to be that open the sight upon his sole eye,

II,270,d	(K)	<i>wn ḳd=i nk.t</i>	while that which I build opens the injured eye.
II,270,e	(R)	<i>ink w<sup>c</sup> im=sn</i>	I am the one with them.
II,272,a	(M)	<i>iw=i rh.ki ir.t iwnw tmm.t bs wr m3.w hr=s</i>	I know the eye of Heliopolis, upon which the great one of the seers was not introduced,
II,272,b	(R)	<i>hb.t r m sn.wt</i>	the hushing of the mouth in the Senout festival,
II,272-274,c-a	(N)	<i>d3.t ʿ in ḥtm r iwnw</i>	the extending of the arm by the destroyer against Heliopolis.
II,275,d	(X)	-	
II,274,b	(N)	<i>iw=i [r]h.k ir.yt ḥnsk[.t] n(.t) t3.y [h]r=s</i>	I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a	(N)	<i>r<sup>c</sup> pw hr md.t ḥn<sup>c</sup> imy whm=f hr ps3.t iwnw</i>	It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis.
II,276,b-c	(X)	-	
II,276-278,d-a	(R)	<i>ʿh<sup>c</sup>.n dd.n imy whm=f</i>	Then the one who is in his burning spoke:
II,278-288,b-e	(X)	-	

*Spell 155 follows*

Amino-acid code

-NRNR---MRKMRN-NN--R-----

**Appendix 3.40.7. S9C,b**

II,266,a	(R)	<i>rh b3.w iwnw</i>	Knowing the souls of Heliopolis.
II,266,b	(N)	<i>rh rh.t[.n] dhwti m sd3 nhh</i>	Knowing that which Thot knew as a protective spell of eternity,
II,266,c	(M)	<i>[m]i rh r-pr [nb]</i>	like knowing every temple,
II,266,d	(N)	<i>3h tp t3 3h m hr.t-ntr</i>	being potent upon the land and being potent in the necropolis.
II,266-288,e-e	(X)	-	

*End of column and front*

Amino-acid code

RNMN-----

**Appendix 3.40.8. B2Bo**

II,266,a	(X)	-	
II,266,b	(D)	<i>rh rh.t.n dhwti m st3</i>	Knowing that which Thot knew as protective spell,
II,266,c	(X)	-	
II,266,d	(M)	<i>w3h tp t3 3h m hr.t-ntr</i>	enduring upon the land, being potent in the necropolis,
II,266,e	(R)	<i>ʿk hr nb.w iwnw</i>	entering upon the lords of Heliopolis,
II,268,a-b	(M)	<i>pr.t r p.t wb3 sb3.t</i>	going forth to the sky and opening the doorway,
II,268,c	(R)	<i>in b3 ʿnh [mwt]</i>	by the living soul of the dead one.
II,268,d	(M)	<i>iw=i rh.kwi b3.w iwnw</i>	I know the souls of Heliopolis.
II,268,e	(N)	<i>wr.n N m-sf m-m wr.w</i>	N was great yesterday among the great ones,
II,268-270,f-c	(M)	<i>hpr.n=f m-m hpr.w wn.w hr</i>	he came to be among those who came to be

II,270,d	(R)	<i>hr ir.t=f w<sup>c</sup>.t wn.n=i kd=i nkk.t</i>	that open the sight upon his sole eye, I have opened so that I may build the injured eye.
II,270,e	(R)	<i>ink w<sup>c</sup> im=sn</i>	I am the one with them.
II,272,a	(R)	<i>iw=i rh.k psd.t iwnw tmm.t bs wr m3.w hr=s</i>	I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,272,b	(R)	<i>hb.t r m sn.wt</i>	the hushing of the mouth in the Senout festival,
II,272-274,c-a	(R)	<i>d3.t c in htm r iw<sup>c</sup> iwnw</i>	the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d	(X)	-	
II,274,b	(N)	<i>iw=i rh.kwi ir.yt hnsk.t n(.t) t3.y hr=s</i>	I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a	(N)	<i>r<sup>c</sup> pw hr md.t hn<sup>c</sup> imy whm=f hr ps33.t iwnw</i>	It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,
II,276,b	(N)	<i>h<sup>c</sup>.n r=f ist</i>	then his mouth was injured,
II,276,c	(R)	<i>hpr hb.t pw m 3bd</i>	what came to be, it is the reduction in the monthly festival.
II,276-278,d-a	(R)	<i>h<sup>c</sup>.n dd.n imy whm=f</i>	Then the one who is in his burning spoke:
II,278,b	(M)	<i>3sp=i m<sup>c</sup>b3.w iw<sup>c</sup>=i niw.t tn</i>	'I will take the harpoons, I will inherit this city.'
II,278,c	(R)	<i>hpr m<sup>c</sup>b3.w pw</i>	That which came to be, it are the harpoons.
II,278,d	(R)	<i>h<sup>c</sup>.n dd.n r<sup>c</sup></i>	Then Re said:
II,278-280,e-b	(K)	<i>s<sup>c</sup>h<sup>c</sup>=i sn.w r=f n3 sw</i>	'I will erect the flagpoles against him, which repels him.'
II,280,c	(R)	<i>hpr sn.wt pw</i>	That which came to be, it is the Senout festival.
II,280,d	(N)	<i>r<sup>c</sup> pw hp.n sw imy ins=f</i>	It is Re, the one who is in his red linen has met him,
II,280,e	(R)	<i>n hn.t=f c=f r=f</i>	before he directed his arm against him.
II,282,a	(N)	<i>h<sup>c</sup>.n ir.n=f sht=f r=f m s.t-hm.t hnsk.tt</i>	Then he made his trap against him, as the woman 'she with the braided lock of hair'.
II,282,b	(R)	<i>hpr hnsk pw n iwnw</i>	That which came to be, it is the one with the hair lock of Heliopolis.
II,282-284,c-a	(M)	<i>f3k shm r r-pr pn</i>	The shorn one has power against this temple.
II,284,b	(X)	-	
II,284,c	(N)	<i>r hpr.t iw<sup>c</sup>.w=i iw<sup>c</sup>=f wi</i>	until my heir comes to be. May he inherit (from) me,
II,284,d	(R)	<i>wr m33 it</i>	the great one who sees the father.
II,284-286,e-a	(N)	<i>hpr f3k m wr m3.w m s3 iri n it=f</i>	The shorn one comes to be even as the greatest of the seers, as a son who acted for his father.
II,285,f	(X)	-	
II,286,b	(L)	<i>rh b3.w iwnw</i>	Knowing the souls of Heliopolis,
II,286,c	(M)	<i>r<sup>c</sup>-itm.w pw 3w pw tfn.t pw</i>	It is Re-Atoum, it is Shu, it is Tefnout.
II,287-288,d-e	(X)	-	

Spell 155 follows

Amino-acid code

-D-MRMRMNMRRRRR-NNRRMRKRNRNRN-NRN-LM-----

## Appendix 3.40.9.

## B4Bo

II,266-268,a-c	(X)	-	
II,268,d	(R)	<i>rh b3.w iwnw</i>	Knowing the souls of Heliopolis.
II,268,e	(N)	<i>wr.n dhwti-nht m-sf m-m wr.w</i>	<i>dhwti-nht</i> was great yesterday among the great ones,
II,268-270,f-c	(K)	<i>hpr.n dhwti-nht tn m-m hpr.w wn(.w) hr hr [ir.t]=f w<sup>c</sup>.t</i>	this <i>dhwti-nht</i> came to be among those who came to be that open the sight upon his sole eye,
II,270,d	(L)	<i>[wn.n] dhwti-nht [tn nkk.t]</i>	this <i>dhwti-nht</i> has opened the injured eye.
II,270,e	(M)	<i>dhwti-nht tn w<sup>c</sup> im=s</i>	This <i>dhwti-nht</i> is the one with her.
II,272,a	(K)	<i>iw dhwti-nht rh[.t psd.t] iwnw tmn[.t] bs wr m3.w hr=s</i>	<i>dhwti-nht</i> knows the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,272,b	(R)	<i>hb[.t] r m sn.wt</i>	the hushing of the mouth in the Senout festival,
II,272-274,c-a	(R)	<i>dz.t<sup>c</sup> in htm r iw<sup>c</sup> iwnw</i>	the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d	(X)	-	
II,274,b	(L)	<i>iw dhwti-nht rh=tn ir.yt hnsk.t n(.t) t3.y hr=s</i>	<i>dhwti-nht</i> , who you know, upon who it was made, the braided lock of hair of a man.
II,274-276,c-a	(N)	<i>r<sup>c</sup> pw hr md.t hn<sup>c</sup> imy whm=f hr ps.t iwnw</i>	It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,
II,276,b	(N)	<i>h<sup>c</sup>.n r=f izt.w</i>	then his mouth was injured,
II,276,c	(R)	<i>hpr hb.t pw m 3bd</i>	what came to be, it is the reduction in the monthly festival.
II,276-278,d-a	(R)	<i>h<sup>c</sup>.n dd.n imy whm=f</i>	Then the one who is in his burning spoke:
II,278,b	(K)	<i>šsp=i m<sup>c</sup>b3.w=i iw<sup>c</sup> niw.t tn</i>	'I will take my harpoons, which the city inherits.'
II,278,c	(N)	<i>hpr m<sup>c</sup>b3 pw</i>	That which came to be, it is the harpoon.
II,278,d	(R)	<i>h<sup>c</sup>&lt;.n&gt; dd.n r<sup>c</sup></i>	Then Re said:
II,278-280,e-b	(L)	<i>s<sup>c</sup>h<sup>c</sup>=i sn.w r=f nš sw</i>	'I will erect brethren against him, who repel him.'
II,280,c	(R)	<i>hpr sn.wt pw</i>	That which came to be, it is the Senout festival.
II,280,d	(N)	<i>r<sup>c</sup> pw hp.n sw imy ins=f</i>	It is Re, the one who is in his red linen has met him,
II,280,e	(R)	<i>n hn.t=f<sup>c</sup> r=f</i>	before he directed his arm against him.
II,282,a	(N)	<i>h<sup>c</sup>.n ir.n=f sht=f r=f m s(.t)-hm.t hnsk.tt</i>	Then he made his trap against him, as the woman 'she with the braided lock of hair'.
II,282,b	(R)	<i>hpr hnsk pw n iwnw</i>	That which came to be, it is the one with the hair lock of Heliopolis.
II,282-284,c-a	(K)	<i>f3k dhwti-nht shm dhwti-nht r r-pr pn</i>	<i>dhwti-nht</i> is shaved while <i>dhwti-nht</i> has power against this temple.
II,284,b	(N)	<i>hpr f3k pw n iwnw</i>	That which came to be, it is the shorn one of Heliopolis,
II,284,c	(M)	<i>r hpr.t iw<sup>c</sup>.w dhwti-nht iw<sup>c</sup>=f w{f} &lt;i&gt;</i>	until the heir of <i>dhwti-nht</i> comes to be. May he inherit (from) me,
II,284,d	(R)	<i>wr m33 it</i>	the great one who sees the father.

II,284-286,e-a	(N)	<i>hpr f3k m wr m3.w m s3 iri n it=f</i>	The shorn one comes to be even as the greatest of the seers, as a son who acted for his father.
II,285,f	(X)	-	
II,286,b	(I)	<i>iw dhwti-nht tn rh tn dhwti-nht tn b3.w iwnw</i>	This <i>dhwti-nht</i> knows you, souls of Heliopolis,
II,286,c	(K)	<i>itm.w pw šw pw tfn.t pw</i>	It is Atoum, it is Shu, it is Tefnout.
II,287-288,d-e	(X)	-	

Spell 155 follows

Amino-acid code

-----RNKLMKRR-LNNRRKNRLNRRNRKNMRN-IK-----

Appendix 3.40.10. B9C

II,266-268,a-d	(X)	-	
II,268,e	(D)	<i>wr.n=i m-sf m-m wr.w</i>	I was great yesterday among the great ones,
II,268-270,f-c	(R)	<i>hpr.n=i m-m hpr.w wn(.w) hr hr ir.t=f w<sup>c</sup>.t</i>	I came to be among those who came to be that open the sight upon his sole eye,
II,270,d	(R)	<i>wn.n=i kd=i nkk.t</i>	I have opened so that I may build the injured eye.
II,270,e	(K)	<i>ink w<sup>c</sup> im</i>	I am the one there.
II,272,a	(L)	<i>iw r[h.k]wi psd.t [iw]nw tmm.t bs hr=s wr m3.w=s</i>	I know the Ennead of Heliopolis, which was not introduced upon it, its great one of seers,
II,272,b	(R)	<i>hb.t r m sn.wt</i>	the hushing of the mouth in the Senout festival,
II,272-274,c-a	(R)	<i>d3.t <sup>c</sup> in htm r iw<sup>c</sup> iwnw</i>	the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d	(X)	-	
II,274,b	(N)	<i>iw=i rh.ki ir.yt hnsk.t n(.t) t3.y hr=s</i>	I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a	(N)	<i>r<sup>c</sup> pw hr md.t hn<sup>c</sup> imy whm=f hr psš.t iwnw</i>	It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,
II,276,b	(N)	<i>h<sup>c</sup>.n r=f i3t</i>	then his mouth was injured,
II,276,c	(R)	<i>hpr hb.t pw m 3bd</i>	what came to be, it is the reduction in the monthly festival.
II,276-278,d-a	(R)	<i>h<sup>c</sup>.n dd.n imy wh=f</i>	Then the one who is in his burning spoke:
II,278,b	(R)	<i>šsp=i [m<sup>c</sup>b3.w]=i iw<sup>c</sup>=i [niw.t tn]</i>	'I will take my harpoons, I will inherit this city.'
II,278,c	(N)	<i>hpr m<sup>c</sup>b3 pw</i>	That which came to be, it is the harpoon.
II,278,d	(R)	<i>h<sup>c</sup>.n dd.n r<sup>c</sup></i>	Then Re said:
II,278-280,e-b	(R)	<i>s<sup>c</sup>h<sup>c</sup>=i sn.w=i r=f nš=i sw</i>	'I will erect my brethren against him, I will expel him.'
II,280,c	(R)	<i>hpr sn.wt pw</i>	That which came to be, it is the Senout festival.
II,280,d	(N)	<i>r<sup>c</sup> pw hp.n sw imy ins=f</i>	It is Re, the one who is in his red linen has met him,
II,280,e	(R)	<i>n hn.t=f <sup>c</sup>=f r=f</i>	before he directed his arm against him.
II,282,a	(R)	<i>h<sup>c</sup>.n ir.n=f [šht.w]=f r=f m s[.t]-hm[.t] hnsk[.t]t</i>	Then he made his trap against him, as the woman 'she with the braided lock of hair'.

II,282,b	(R)	<i>hpr ḥnsk pw n iwnw</i>	That which came to be, it is the one with the hair lock of Heliopolis.
II,282-284,c-a	(L)	<i>f3k</i>	The one who is shaved,
II,284,b	(X)	-	
II,284,c	(K)	<i>r hpr.t iw<sup>c</sup>.w iw<sup>c</sup>=f</i>	until the heir comes to be. May he inherit,
II,284,d	(R)	<i>wr m33 it</i>	the great one who sees the father.
II,284-286,e-a	(M)	<i>hpr wr m3.w m f3k m s3 iri n it=f</i>	The greatest of seers comes to be even as the shorn one, as a son who acted for his father.
II,285,f	(X)	-	
II,286,b	(R)	<i>iw r[h.k]i [b3.w iw]nw</i>	I know the souls of Heliopolis,
II,286,c	(R)	<i>[r<sup>c</sup>] šw [t]fn.t pw</i>	They are Re, Shu and Tefnout.
II,287-288,d-e	(X)	-	

Spell 155 follows

Amino-acid code

-----DRRKLRR-NNNRRRNRRRNRRRL-KRM-RR-----

Appendix 3.40.11. B2P

II,266-268,a-c	(X)	-	
II,268,d	(R)	<i>rh b3.w iwnw</i>	Knowing the souls of Heliopolis.
II,268,e	(K)	<i>wr.n=i m-sf m-m wr</i>	I was great yesterday among the great one,
II,268-270,f-c	(R)	<i>hpr.n=i m-m hpr.w wn.w hr hr ir.t=f w<sup>c</sup>.t</i>	I came to be among those who came to be that open the sight upon his sole eye,
II,270,d	(R)	<i>wn.n=i kd=i nk.t</i>	I have opened so that I may build the injured eye.
II,270,e	(L)	<i>imy-r pr spi pn w<sup>c</sup> im=sn</i>	The overseer of the domain, this <i>spi</i> , is the one with them.
II,272,a	(R)	<i>iw=i rh.ki psd.t iwnw tmm.t bs wr m3.w hr=s</i>	I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,272,b	(R)	<i>hb.t r m sn.wt</i>	the hushing of the mouth in the Senout festival,
II,272-274,c-a	(R)	<i>d3.t<sup>c</sup> in htm r iw<sup>c</sup> iwnw</i>	the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d	(X)	-	
II,274,b	(N)	<i>iw=i rh.ki ir.t ḥnsk.t n(.t) t3.y hr=s</i>	I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a	(N)	<i>r<sup>c</sup> pw hr md.t hn<sup>c</sup> imy whm=f hr pšš.t iwnw</i>	It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,
II,276,b	(N)	<i>h<sup>c</sup>.n r=f izt</i>	then his mouth was injured,
II,276,c	(R)	<i>hpr hb.t pw m 3bd</i>	what came to be, it is the reduction in the monthly festival.
II,276-278,d-a	(R)	<i>[h<sup>c</sup>.n d]d.n imy whm=f</i>	Then the one who is in his burning spoke:
II,278,b	(R)	<i>šsp=i m<sup>c</sup>b3.w=i iw<sup>c</sup>=i niw.t tn</i>	'I will take my harpoons, I will inherit this city.'
II,278,c	(R)	<i>hpr m<sup>c</sup>b3[.w pw]</i>	That which came to be, it are the harpoons.
II,278,d	(R)	<i>h<sup>c</sup>.n dd.n r<sup>c</sup></i>	Then Re said:
II,278-280,e-b	(N)	<i>s<sup>c</sup>h<sup>c</sup>=i hm sn.wt=i r=f nš=i sw</i>	'I will indeed erect my flagpoles against him, I will expel him.'

II,280,c	(R)	<i>hpr [sn.wt p]w</i>	That which came to be, it is the Senout festival.
II,280,d	(N)	<i>r<sup>c</sup> pw hp.n sw imy ins=f</i>	It is Re, the one who is in his red linen has met him,
II,280,e	(R)	<i>n hn.t=f<sup>c</sup>=f r=f</i>	before he directed his arm against him.
II,282,a	(R)	<i>h<sup>c</sup>.n ir.n=f sht.w=f r=f m s.t-hm.t hnsk.tt</i>	Then he made his traps against him, as the woman 'she with the braided lock of hair'.
II,282,b	(R)	<i>hpr hnsk pw n iwnw</i>	That which came to be, it is the one with the hair lock of Heliopolis.
II,282-284,c-a	(N)	<i>f3k=i shm=i r r-pr pn</i>	I am shaved while I have power against this temple.
II,284,b	(N)	<i>hpr f3k pw n iwnw</i>	That which came to be, it is the shorn one of Heliopolis,
II,284,c	(D)	<i>r hpr.t iw<sup>c</sup>.w iw<sup>c</sup>=f wi</i>	until the heir comes to be. May he inherit (from) me,
II,284,d	(N)	<i>wr s3.w it</i>	greatest of the sons of the father.
II,284-286,e-a	(D)	<i>hpr.k3=f m wr m3.w m s3 iri n it=f</i>	Then he will come to be as the greatest of seers, as the son who acted for his father.
II,285,f	(X)	-	
II,286,b	(N)	<i>iw=i rh.ki b3.w iwnw</i>	I know the souls of Heliopolis,
II,286,c	(N)	<i>r<sup>c</sup> pw sw pw tfnw.t pw</i>	It is Re, it is Shu, it is Tefnout.
II,287-288,d-e	(X)	-	

Spell 155 follows

Amino-acid code

-----RKRRLRRR-NNNRRRRRNRNRNRNDND-NN-----

Appendix 3.40.12. B3C

II,266-268,a-c	(X)	-	
II,268,d	(R)	<i>rh b3.w iwnw</i>	Knowing the souls of Heliopolis.
II,268,e	(L)	<i>wr.n s3.t-hd-htp tn m-m wr.w</i>	This <i>s3.t-hd-htp</i> was great among the great ones,
II,268-270,f-c	(L)	<i>hpr.n s3.t-hd-htp tn m-m hpr.w wn(.w) hr ir.t=f w<sup>c</sup>.t</i>	this <i>s3.t-hd-htp</i> came to be among those who came to be that open the sight of his sole eye,
II,270,d	(I)	<i>wn.n s3.t-hd-htp tn kd=s nkk.t</i>	this <i>s3.t-hd-htp</i> has opened so that she may build the injured eye.
II,270,e	(I)	<i>s3.t-hd-htp tn w<sup>c</sup> im=sn</i>	This <i>s3.t-hd-htp</i> is the one with them.
II,272-288,a-e	(X)	-	

Pyramid Texts spell 257 follows

Amino-acid code

-----RLLII-----

Appendix 3.40.13. B4L,a

II,266-288,a-c	(X)	-	
II,268,d	(R)	<i>rh b3.w iwnw</i>	Knowing the souls of Heliopolis.
II,268,e	(D)	<i>wr.n=i m-sf m-m wr.w</i>	I was great yesterday among the great ones,

II,268-270,f-c	(N)	<i>hpr.n=i m-m hpr.w wn.w hr ir.t</i>	I came to be among those who came to be that
		<i>{hr}=f w<sup>c</sup>.t</i>	open the sight of his sole eye,
II,270,d	(H)	<i>wn.n=i kd nkk.t</i>	I have opened that which the injured eye build.
II,270,e	(R)	<i>ink w<sup>c</sup> im=sn</i>	I am the one with them.
II,272,a	(R)	<i>iw=i rh.kwi psd.t iwnw tmm.t</i>	I know the Ennead of Heliopolis, upon which
		<i>bs wr m3.w hr=s</i>	the great one of the seers was not introduced,
II,272,b	(R)	<i>hb.t r m [sn.wt]</i>	the hushing of the mouth in the Senout festival,
II,272-274,c-a	(N)	<i>dz.t c in htm r iwnw</i>	the extending of the arm by the destroyer
			against Heliopolis.
II,275,d	(M)	<i>iw=i rh.ki sw</i>	I know him.
II,274,b	(N)	<i>iw=i rh.ki ir.t hnsk.t n(.t) t3.y</i>	I know upon which it was made, the braided
		<i>hr=s</i>	lock of hair of a man.
II,274-276,c-a	(N)	<i>r<sup>c</sup> pw hr md.t hn<sup>c</sup> imy whm=f</i>	It is the case that Re speaks with the one who is
		<i>hr ps3.t iwnw</i>	in his burning concerning the division of
			Heliopolis,
II,276,b	(N)	<i>h<sup>c</sup>.n r=f izt</i>	then his mouth was injured,
II,276,c	(R)	<i>hpr hb.t pw m 3bd</i>	what came to be, it is the reduction in the
			monthly festival.
II,276-278,d-a	(R)	<i>h<sup>c</sup>.n dd.n [i]m[y] whm=f</i>	Then the one who is in his burning spoke:
II,278,b	(R)	<i>3sp=i m<sup>c</sup>b3[.w=i] iw<sup>c</sup>=i niw.t tn</i>	'I will take my harpoons, I will inherit this city.'
II,278,c	(N)	<i>hpr m<sup>c</sup>b3 pw</i>	That which came to be, it is the harpoon.
II,278,d	(R)	<i>h<sup>c</sup>.n dd.n r<sup>c</sup></i>	Then Re said:
II,278-280,e-b	(I)	<i>s<sup>c</sup>h<sup>c</sup>=i hm snw.wt=i r=f n3=i sw</i>	'I will indeed erect my shrines against him, I will
			expel him.'
II,280,c	(M)	<i>hpr{r} snw.t pw</i>	That which came to be, it is the shrine.
II,280,d	(N)	<i>r<sup>c</sup> pw hp.n sw imy ins=f</i>	It is Re, the one who is in his red linen has met
			him,
II,280,e	(R)	<i>n hn.t=f<sup>c</sup> r{k}=f</i>	before he directed his arm against him.
II,282,a	(R)	<i>h<sup>c</sup>.n ir.n=f sht.w=f r=f m</i>	Then he made his traps against him, as the
		<i>s.t-hm.t hnsk.tt</i>	woman 'she with the braided lock of hair'.
II,282,b	(R)	<i>hpr hnsk pw n iwnw</i>	That which came to be, it is the one with the
			hair lock of Heliopolis.
II,282-284,c-a	(N)	<i>f3k=i shm=i r r-pr pn</i>	I am shaved while I have power against this
			temple.
II,284,b	(N)	<i>hpr f3k pw n iwnw</i>	That which came to be, it is the shorn one of
			Heliopolis,
II,284,c	(L)	<i>r hpr iw<sup>c</sup>.w iw<sup>c</sup>=f wi</i>	until the heir comes to be. May he inherit
			(from) me,
II,284,d	(R)	<i>wr m33 it</i>	the great one who sees the father.
II,284-286,e-a	(D)	<i>hpr.k3=f m wr m3.w m s3 iri n</i>	Then he will come to be as the greatest of
		<i>it=f</i>	seers, as the son who acted for his father.
II,285,f	(X)	-	
II,286,b	(N)	<i>iw=i rh.kwi b3.w iwnw</i>	I know the souls of Heliopolis,
II,286,c	(N)	<i>r<sup>c</sup> pw 3w pw tfn.t pw</i>	It is Re, it is Shu, it is Tefnout.
II,287-288,d-e	(X)	-	

Spell 155 (B4L,a) follows

Amino-acid code

-----RDNHRRRRNMNNRRRRNRIMNRRRRNNLRD-NN-----

Appendix 3.40.14. B4L,b

II,266-268,a-c	(X)	-	
II,268,d	(R)	<i>rh b3.w iwnw</i>	Knowing the souls of Heliopolis.
II,268,e	(D)	<i>wr.n=i m-sf m-m wr.w</i>	I was great yesterday among the great ones,
II,268-270,f-c	(N)	<i>hpr.n=i m-m hpr.w wn.w hr ir.t=f w<sup>c</sup>.t</i>	I came to be among those who came to be that open the sight of his sole eye,
II,270,d	(R)	<i>wn.n=i kd=i nknkn.t</i>	I have opened so that I may build the injured eye.
II,270,e	(R)	<i>ink w<sup>c</sup> im=sn</i>	I am the one with them.
II,272,a	(R)	<i>iw=i rh.k psd.t iwnw tmm.t bs wr m3.w hr=s</i>	I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,272,b	(R)	<i>hb.t r m sn.wt</i>	the hushing of the mouth in the Senout festival,
II,272-274,c-a	(R)	<i>d3.t <sup>c</sup> in htm r iw<sup>c</sup> iwnw</i>	the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d	(X)	-	
II,274,b	(N)	<i>iw=i rh.kwi ir.yt hnsk.t n(.t) t3.y hr=s</i>	I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a	(N)	<i>r<sup>c</sup> pw hr md.t hn<sup>c</sup> imy whm=f hr ps3.t iwnw</i>	It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,
II,276,b	(N)	<i>h<sup>c</sup>.n r=f i3t</i>	then his mouth was injured,
II,276,c	(R)	<i>hpr hb.t pw m 3bd</i>	what came to be, it is the reduction in the monthly festival.
II,276-278,d-a	(R)	<i>h<sup>c</sup>.n dd.n imy whm=f</i>	Then the one who is in his burning spoke:
II,278,b	(R)	<i>ssp=i m<sup>c</sup>b3.w=i iw<sup>c</sup>=i niw.t tn</i>	'I will take my harpoons, I will inherit this city.'
II,278,c	(R)	<i>hpr m<sup>c</sup>b3.w pw</i>	That which came to be, it are the harpoons.
II,278,d	(R)	<i>h<sup>c</sup>.n dd.n r<sup>c</sup></i>	Then Re said:
II,278-280,e-b	(N)	<i>s<sup>c</sup>h<sup>c</sup>=i hm sn.wt=i r=f n3=i sw</i>	'I will indeed erect my flagpoles against him, I will expel him.'
II,280,c	(R)	<i>hpr sn.wt pw</i>	That which came to be, it is the Senout festival.
II,280,d	(N)	<i>r<sup>c</sup> pw hp.n sw imy ins=f</i>	It is Re, the one who is in his red linen has met him,
II,280,e	(R)	<i>n hn.t=f <sup>c</sup>=f r=f</i>	before he directed his arm against him.
II,282,a	(R)	<i>h<sup>c</sup>.n ir.n=f sht.w=f r=f m s.t-hm.t hnsk.tt</i>	Then he made his traps against him, as the woman 'she with the braided lock of hair'.
II,282,b	(M)	<i>hpr=f {3k} hnsk pw n iwnw</i>	May he come to be, this one with the hair lock of Heliopolis.
II,282-284,c-a	(I)	<i>f3k shm=i r r-pr pn</i>	Shorn one, I will have power against this temple.
II,284,b	(N)	<i>hpr f3k pw n iwnw</i>	That which came to be, it is the shorn one of Heliopolis,
II,284,c	(D)	<i>r hpr.t iw<sup>c</sup>.w iw<sup>c</sup>=f wi</i>	until the heir comes to be. May he inherit (from) me,
II,284,d	(R)	<i>wr m33 it</i>	the great one who sees the father.

II,284-286,e-a	(D)	<i>hpr.k3=f m wr m3.w m s3 iri n it=f</i>	Then he will come to be as the greatest of seers, as the son who acted for his father.
II,285,f	(X)	-	
II,286,b	(N)	<i>iw=i rh.kw b3.w iwnw</i>	I know the souls of Heliopolis.
II,286,c	(N)	<i>r<sup>c</sup> pw šw pw tfn.t pw</i>	It is Re, it is Shu, it is Tefnout.
II,287-288,d-e	(X)	-	

*Spell 155 (B4L,b) follows*

Amino-acid code

-----RDNRRRRR-NNNRRRRRRNRRRMINDRD-NN-----

Appendix 3.40.15. B1Y

II,267-269,a-c	(X)	-	
II,269,d	(R)	<i>[rh b3.w iwnw]</i>	Knowing the souls of Heliopolis.
II,269,e	(D)	<i>[wr.n]=i m-s[f] m[-m] wr.w</i>	I was great yesterday among the great ones,
II,269-271,f-c	(N)	<i>[hpr.n=i m-m hpr.w wn.w hr ir.t=f w<sup>c</sup>.t]</i>	I came to be among those who came to be that open the sight of his sole eye,
II,271,d	(R)	<i>[wn.n=i kd=i nkk.t]</i>	I have opened so that I may build the injured eye.
II,271,e	(R)	<i>[ink w<sup>c</sup> im=sn]</i>	I am the one with them.
II,273,a	(I)	<i>iw [rh.k]wi psd.t iwn[w] tm[m.t] bs wr m3.w hr=s]</i>	I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,273,b	(R)	<i>[hb.t r m sn.wt]</i>	the hushing of the mouth in the Senout festival,
II,273-275,c-a	(R)	<i>[d3.t <sup>c</sup> in htm r iw<sup>c</sup> iwnw]</i>	the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d	(X)	-	
II,275,b	(R)	<i>[iw rh.kwi ir.yt hnsk.t] n(.t) [t3].y [h]r=s</i>	I know upon which it was made, the braided lock of hair of a man.
II,275-277,c-a	(N)	<i>[r<sup>c</sup> pw] hr md.t [hn<sup>c</sup>] imy [whm=f hr psš.t iwnw]</i>	It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,
II,277,b	(N)	<i>h<sup>c</sup>[n r=f] i3t</i>	then his mouth was injured,
II,277,c	(R)	<i>[hpr h]b[.t] pw 3bd</i>	what came to be, it is the reduction of the monthly festival.
II,277-279,d-a	(R)	<i>h<sup>c</sup>[.n dd.n imy] whm=f</i>	Then the one who is in his burning spoke:
II,279,b	(R)	<i>šsp[=i m<sup>c</sup>b3.w=i iw<sup>c</sup>=i niw.t tn]</i>	'I will take my harpoons, I will inherit this city.'
II,279,c	(R)	<i>[hpr m<sup>c</sup>b3.w pw]</i>	That which came to be, it are the harpoons.
II,279,d	(R)	<i>[h<sup>c</sup>.n] dd.n r<sup>c</sup></i>	Then Re said:
II,279-281,e-b	(N)	<i>[s<sup>c</sup>h<sup>c</sup>=i [hm] sn.[w]t[=i r=f nš=i sw]</i>	'I will indeed erect my flagpoles against him, I will expel him.'
II,281,c	(R)	<i>hpr sn.wt pw</i>	That which came to be, it is the Senout festival.
II,281,d	(N)	<i>[r<sup>c</sup> pw hp.n s]w imy ins[=f]</i>	It is Re, the one who is in his red linen has met him,
II,281,e	(R)	<i>n hn.t=f <sup>c</sup>f r[=f]</i>	before he directed his arm against him.
II,283,a	(R)	<i>[h<sup>c</sup>.n ir.n=f] s[ht.w=f r=f m s.t-hm.t hnsk.tt]</i>	Then he made his traps against him, as the woman 'she with the braided lock of hair'.
II,283,b	(R)	<i>hpr [hnsk] pw [n iwnw]</i>	That which came to be, it is the one with the

II,283-285,c-a	(N)	[f]z[k[=i] shm=i r r-pr pn	hair lock of Heliopolis. I am shaved while I have power against this temple.
II,285,b	(N)	hpr fz[k p]w n i[wnw]	That which came to be, it is the shorn one of Heliopolis,
II,285,c	(D)	[r hpr.t iw <sup>c</sup> .w iw <sup>c</sup> =f] wi	until the heir comes to be. May he inherit (from) me,
II,285,d	(R)	wr m3[z it]	the great one who sees the father.
II,285-287,e-a	(D)	[hpr].k3[=f m] wr m3.w m s3 [iri] n it[=f]	Then he will come to be as the greatest of seers, as the son who acted for his father.
II,285,f	(X)	-	
II,287,b	(R)	i[w rh.kwi b3.w iwnw]	I know the souls of Heliopolis,
II,287,c	(D)	[r <sup>c</sup> p]w sw [t]fn[.t] pw	It is Re, they are Shu and Tefnout.
II,287,d-g	(M)	[rh rh.t.n dhwti] m sd3[.w] rh r-pr nb sh tp t3 m hr.t-ntr in [b3] nh m.t	Knowing that which Thot knows in protective spells, knowing every temple and being potent upon the land and in the necropolis, by the living soul of the dead one.
II,289,a	(N)	[sh tp t3 m] hr.t-ntr	Being potent upon the land and in the necropolis,
II,289,b	(R)	[ <sup>c</sup> k hr nb].w iwnw	entering upon the lords of Heliopolis,
II,289,c	(R)	pr[.t r p.t]	going forth to the sky,
II,289,d	(N)	wb3 dw3[.t]	and opening the netherworld,
II,289,e	(M)	in b3 nh in b3 mwt	by the living soul, by the dead soul.

Spell 155 follows

Amino-acid code

-----RDNRRIRR-RNNRRRRRRNRRRRRNNDRD-RDMNRRNM

Appendix 3.40.16. B1L

II,267,a	(R)	[rh] b3.w iwnw	Knowing the souls of Heliopolis.
II,267,b	(D)	rh [rh].t.n dhwti m sd3	Knowing that which Thot knew as a protective spell,
II,267,c	(R)	rh r-pr nb	knowing every temple,
II,267,d	(K)	sh tp t3 m hr.t-ntr	being potent upon the land and in the necropolis,
II,267-269,e-b	(X)	-	
II,269,c	(R)	in b3 nh mwt	by the living soul of the dead one.
II,269,d	(X)	-	
II,269,e	(D)	wr.n=i m-sf m-m wr.w	I was great yesterday among the great ones,
II,269-271,f-c	(N)	hpr.n=i m-m [hpr].w wn.w hr ir.t=f w <sup>c</sup> .t	I came to be among those who came to be that open the sight of his sole eye,
II,271,d	(R)	wn.n=i kd=i nkk.t	I have opened so that I may build the injured eye.
II,271,e	(R)	ink w <sup>c</sup> im=sn	I am the one with them.
II,273,a	(R)	iw=i rh.kwi psd.t iwnw tmm.t bs wr m3.w [hr]=s	I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,273,b	(R)	hb.t m r sn.wt	the hushing in the mouth of the Senout festival,

II,273-275,c-a	(M)	<i>d3.t in htm r iw iwnw</i>	the crossing by the destroyer to the heir of Heliopolis.
II,275,d	(X)	-	
II,275,b	(N)	<i>iw=i rh.kwi ir.t hnsk.t n.t t3.y hr=s</i>	I know upon which it was made, the braided lock of hair of a man.
II,275-277,c-a	(N)	<i>r pw hr [md.t] hn imy mh=f hr pss.t iwnw</i>	It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,
II,277,b	(N)	<i>hc.n r=f izt</i>	then his mouth was injured,
II,277,c	(R)	<i>hpr hb.t pw m zbd</i>	what came to be, it is the reduction in the monthly festival.
II,277-279,d-a	(R)	<i>hc.n dd.n imy whm=f</i>	Then the one who is in his burning spoke:
II,279,b	(R)	<i>ssp=i mcb3.w=i [iw]=i niw.t tn</i>	'I will take my harpoons, I will inherit this city.'
II,279,c	(N)	<i>hpr mcb3 pw</i>	That which came to be, it is the harpoon.
II,279,d	(R)	<i>hc.n dd.n r</i>	Then Re said:
II,279-281,e-b	(N)	<i>s hc=i hm sn.wt=i r=f ns=i sw</i>	'I will indeed erect my flagpoles against him, I will expel him.'
II,281,c	(R)	<i>hpr sn.wt pw</i>	That which came to be, it is the Senout festival.
II,281,d	(N)	<i>r pw h[p.n s]w imy ins.t=f</i>	It is Re, the one who is in his red linen has met him,
II,281,e	(R)	<i>n hn.t=f c=f r=s</i>	before he directed his arm against it.
II,283,a	(K)	<i>hc.n ir.n=f hpr.w=f r=f m s.t-hm.t hnsk.tt</i>	Then he made his shapes against him, as the woman 'she with the braided lock of hair'.
II,283-285,b-a	(X)	-	
II,285,b	(N)	<i>hpr f3k pw n iwnw</i>	That which came to be, it is the shorn one of Heliopolis,
II,285,c	(D)	<i>r hpr.t iw.w [iw=f w]i</i>	until the heir comes to be. May he inherit (from) me,
II,285,d	(R)	<i>wr m33 it</i>	the great one who sees the father.
II,285-287,e-a	(D)	<i>hpr.k3=f m wr m3.w m s3 iri n it=f</i>	Then he will come to be as the greatest of seers, as the son who acted for his father.
II,285,f	(X)	-	
II,287,b	(N)	<i>iw=i rh.kwi b3.w iwnw</i>	I know the souls of Heliopolis,
II,287,c	(D)	<i>r pw sw tfn.t pw</i>	It is Re, they are Shu and Tefnout.
II,287,d-g	(X)	-	
II,289,a	(M)	<i>[zh tp t3] hr.t-ntr</i>	Being potent upon the land of the necropolis,
II,289,b	(R)	<i>kh hr nb.w iwnw</i>	entering upon the lords of Heliopolis,
II,289,c	(R)	<i>pr.t r p.t</i>	going forth to the sky,
II,289,d	(N)	<i>wb3 dw3.t</i>	and opening the netherworld,
II,289,e	(K)	<i>in b3 nh mwt</i>	by the living soul of the dead one.

Spell 155 follows

Amino-acid code

RDRK--R-DNRRRRM-NNRRRRNRNRK--NDRD-ND-MRRNK

Appendix 3.40.17. B17C

II,267-269,a-c	(X)	-	
II,269,d	(R)	<i>rh b3.w iwnw</i>	Knowing the souls of Heliopolis.
II,269,e	(D)	<i>wr.n=i m-sf m-m wr.w</i>	I was great yesterday among the great ones,
II,269-271,f-c	(D)	<i>hpr.n=i m-m hpr.w wn.w hr rdi.t=f w<sup>c</sup></i>	I came to be among those who came to be that open the face of who will place the sole one, I have opened so that I may build the injured eye.
II,271,d	(R)	<i>wn.n=i kd=i nkk.t</i>	
II,271,e	(H)	<i>nfri w<sup>c</sup> im=sn</i>	<i>nfri</i> is the one with them.
II,273,a	(R)	<i>iw=i rh.kwi psd.t iwnw tmm.t bs wr m3.w hr=s</i>	I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced, the hushing of the mouth in the Senout festival, the extending of the arm by the destroyer against the heir of Heliopolis.
II,273,b	(R)	<i>hb.t r m sn.wt</i>	
II,273-275,c-a	(R)	<i>d3.t <sup>c</sup> in htm r iw<sup>c</sup> iwnw</i>	
II,275,d	(X)	-	
II,275,b	(D)	<i>iw=i rh.kwi ir.yt ndmm.t n(.t) t3.yw hr=s</i>	I know upon which it was made, the orgasm of men.
II,275-277,c-a	(N)	<i>r<sup>c</sup> pw hr md.t hn<sup>c</sup> imy whm=f hr ps3.t iwnw</i>	It is the case that Re speaks with the one who is in his burning concerning the divisions of Heliopolis, then his mouth was injured, what came to be, it is the reduction in the monthly festival.
II,277,b	(N)	<i>h<sup>c</sup>.n r=f izt</i>	
II,277,c	(R)	<i>hpr hb.t pw m 3bd</i>	
II,277-279,d-a	(R)	<i>h<sup>c</sup>.n dd.n imy whm=f</i>	Then the one who is in his burning spoke:
II,279,b	(R)	<i>šsp=i m<sup>c</sup>b3.w=i iw<sup>c</sup>=i niw.t tn</i>	'I will take my harpoons, I will inherit this city.'
II,279,c	(R)	<i>hpr m<sup>c</sup>b3.w pw</i>	That which came to be, it are the harpoons.
II,279,d	(R)	<i>h<sup>c</sup>.n dd.n r<sup>c</sup></i>	Then Re said:
II,279-281,e-b	(N)	<i>s<sup>c</sup>h<sup>c</sup>=i hm sn.wt=i r=f nš=i sw</i>	'I will indeed erect my flagpoles against him, I will expel him.'
II,281,c	(R)	<i>hpr sn.wt pw</i>	That which came to be, it is the Senout festival.
II,281,d	(N)	<i>r<sup>c</sup> pw hp.n sw imy ins=f</i>	It is Re, the one who is in his red linen has met him,
II,281,e	(R)	<i>n hn.t=f <sup>c</sup>=f r=f</i>	before he directed his arm against him.
II,283,a	(R)	<i>h<sup>c</sup>.n ir.n=f sht.w=f r=f m s.t-hm.t hnsk.tt</i>	Then he made his traps against him, as the woman 'she with the braided lock of hair'.
II,283,b	(R)	<i>hpr hnsk pw n iwnw</i>	That which came to be, it is the one with the hair lock of Heliopolis.
II,283-285,c-a	(N)	<i>f3k=i shm=i r r-pr pn</i>	I am shaved while I have power against this temple.
II,285,b	(N)	<i>hpr f3k pw n iwnw</i>	That which came to be, it is the shorn one of Heliopolis,
II,285,c	(N)	<i>r hpr.t iw<sup>c</sup>.w=i iw<sup>c</sup>=f wi</i>	until my heir comes to be. May he inherit (from) me,
II,285,d	(R)	<i>wr m33 it</i>	the great one who sees the father.
II,285-287,e-a	(D)	<i>hpr.k3=f m wr m3.w m s3 [iri] n it=f</i>	Then he will come to be as the greatest of seers, as the son who acted for his father.
II,285,f	(X)	-	

II,287,b	(N)	<i>iw=i rh.kwi b3.w iwnw</i>	I know the souls of Heliopolis,
II,287,c	(N)	<i>r<sup>c</sup> pw šw pw tfnw.t pw</i>	It is Re, it is Shu, it is Tefnout.
II,287-289,d-e	(X)	-	

*Spell 155 follows*

Amino-acid code

-----RDDRHHRRR-DNNRRRRRRNRNRRRNNNRD-NN-----

Appendix 3.40.18. B1C

II,267-269,a-c	(X)	-	
II,269,d	(R)	<i>rh b3.w iwnw</i>	Knowing the souls of Heliopolis.
II,269,e	(C)	<i>wrr n=i m-sf m-m wr.w</i>	That which is great for me yesterday is among the great ones.
II,269-271,f-c	(D)	<i>hpr.n=i m-m hpr.w wn.w hr rdi.t=f w<sup>c</sup></i>	I came to be among those who came to be that open the face of who will place the sole one,
II,271,d	(R)	<i>wn.n=i kd=i nkk.t</i>	I have opened so that I may build the injured eye.
II,271,e	(R)	<i>[in]k w<sup>c</sup> im=s[n]</i>	I am the one with them.
II,273,a	(R)	<i>iw=i rh.kwi psd.t iwnw tmm.t bs wr m3.w hr=s</i>	I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,273,b	(R)	<i>hb.t r m sn.wt</i>	the hushing of the mouth in the Senout festival,
II,273-275,c-a	(K)	<i>d3.t<sup>c</sup> m d3d3.t in htm r iw<sup>c</sup> iwnw</i>	the extending of the arm in the tribunal, by the destroyer against the heir of Heliopolis.
II,275,d	(X)	-	
II,275,b	(D)	<i>iw=i rh.kwi ir.t ndmm.t n(.t) t3.yw hr=s</i>	I know upon which it was made, the orgasm of men.
II,275-277,c-a	(N)	<i>r<sup>c</sup> pw hr md.t hn<sup>c</sup> imy whm=f hr psš.t iwnw</i>	It is the case that Re speaks with the one who is in his burning concerning the divisions of Heliopolis,
II,277,b	(N)	<i>h<sup>c</sup>.n r=f i3t</i>	then his mouth was injured,
II,277,c	(R)	<i>hpr hb.t pw m 3bd</i>	what came to be, it is the reduction in the monthly festival.
II,277-279,d-a	(R)	<i>h<sup>c</sup>.n dd.n imy whm=f</i>	Then the one who is in his burning spoke:
II,279,b	(R)	<i>šsp=i m<sup>c</sup>b3.w=i iw<sup>c</sup>=i niw.t tn</i>	'I will take my harpoons, I will inherit this city.'
II,279,c	(R)	<i>hpr m<sup>c</sup>b3.w pw</i>	That which came to be, it are the harpoons.
II,279,d	(R)	<i>h<sup>c</sup>.n dd.n r<sup>c</sup></i>	Then Re said:
II,279-281,e-b	(N)	<i>s<sup>c</sup>h<sup>c</sup>=i hm sn.wt=i r=f nš=i sw</i>	'I will indeed erect my flagpoles against him, I will expel him.'
II,281,c	(R)	<i>hpr sn.wt pw</i>	That which came to be, it is the Senout festival.
II,281,d	(N)	<i>r<sup>c</sup> pw hp.n sw imy ins=f</i>	It is Re, the one who is in his red linen has met him,
II,281,e	(R)	<i>n hn.t=f<sup>c</sup>=f r=f</i>	before he directed his arm against him.
II,283,a	(R)	<i>h<sup>c</sup>.n ir.n=f sht.w=f r=f m s.t-hm.t hnsk.tt</i>	Then he made his traps against him, as the woman 'she with the braided lock of hair'.
II,283,b	(R)	<i>hpr hnsk pw n iwnw</i>	That which came to be, it is the one with the hair lock of Heliopolis.
II,283-285,c-a	(N)	<i>f3k=i shm=i r r-pr pn</i>	I am shaved while I have power against this

II,285,b	(N)	<i>hpr f3k pw n iwnw</i>	temple. That which came to be, it is the shorn one of Heliopolis,
II,285,c	(N)	<i>r hpr.t iw<sup>c</sup>.w=i iw<sup>c</sup>=f wi</i>	until my heir comes to be. May he inherit (from) me,
II,285,d	(N)	<i>wr s3.w it</i>	greatest of the sons of the father.
II,285-287,e-a	(D)	<i>hpr.k3=f m wr m3.w m s3 iri n it=f</i>	Then he will come to be as the greatest of seers, as the son who acted for his father.
II,285,f	(X)	-	
II,287,b	(N)	<i>iw=i rh.kwi b3.w iwnw</i>	I know the souls of Heliopolis,
II,287,c	(N)	<i>r<sup>c</sup> pw sw pw tfn.t pw</i>	It is Re, it is Shu, it is Tefnout.
II,287-289,d-e	(X)	-	

*Spell 155 follows*

Amino-acid code

-----RCDRRRRK-DNNRRRRRRNRNRRRNNND-NN-----

Appendix 3.40.19. M38C

II,267-269,a-d	(X)	-	
II,269,e	(C)	<i>wrr [n=i m]-sf m-m wr[.w]</i>	That which is great for me yesterday is among the great ones.
II,269-271,f-c	(R)	<i>[xp]r.n=i m-m xpr[.w] wn.w Hr Hr ir.t=f wa.t</i>	I came to be among those who came to be that open the sight upon his sole eye,
II,271,d	(R)	<i>wn[.n]=i qd=i nkk.t</i>	I have opened so that I may build the injured eye.
II,271,e	(R)	<i>[in]k wa im=s[n]</i>	I am the one with them.
II,273,a	(H)	<i>iw=i rx.kwi [psD.t iwnw]</i>	I know the Ennead of Heliopolis.
II,273-289,b-e	(X)	-	

*End of column and side.*

Amino-acid code

-----CRRRH-----

Appendix 3.40.20. S1C,a

II,267,a	(X)	-	
II,267,b	(C)	<i>rh rh.t.n dhwti</i>	Knowing that which Thot knew,
II,267,c	(R)	<i>rh r-pr nb</i>	knowing every temple,
II,267,d	(D)	<i>tp t3 m hr.t-ntr</i>	upon the land, in the necropolis.
II,267-269,e-c	(X)	-	
II,269,d	(R)	<i>rh b3.w iwnw</i>	Knowing the souls of Heliopolis.
II,269,e	(D)	<i>wr.n=i m-sf m-m wr.w</i>	I was great yesterday among the great ones,
II,269-271,f-c	(I)	<i>hpr.n=i m-m hpr.w w3h(.w) tp t3 wn(.w) hr hr ir.t=f w<sup>c</sup>.t</i>	I came to be among those who came to be, who endure on the land, who open the sight upon his sole eye,
II,271,d	(R)	<i>wn.n=i kd=i nknk.t</i>	I have opened so that I may build the injured eye.
II,271,e	(N)	<i>ink w<sup>c</sup> im=tn</i>	I am the one with you.

II,273,a	(Q)	<i>iw rh.ki b3.w iwnw tmm [bs] wr m3.w hr=s</i>	I know the souls of Heliopolis, upon who the great one of the seers was not introduced,
II,273,d-f	(N)	<i>3h pw m hr.t-ntr c'k pw hr nb.w iwnw pr.t pw r p.t</i>	this being potent in the necropolis, this entering upon the lord of Heliopolis, this going forth to the sky,
II,273,g-h	(L)	<i>wb3 dw3.t in hr ds=f rh sw m krs n=f it=f wsir</i>	the opening of the underworld by Horus himself, who knows him as the one who buries his father Osiris for him.
II,275,d	(X)	-	
II,275,b	(N)	<i>[iw]=i rh.ki ir.t hnsk.t n(.t) iz.y hr=s</i>	I know upon which it was made, the braided lock of hair of a man.
II,275-277,c-a	(N)	<i>r' pw hr md.t hn' imy whm=f hr ps3.t iwnw</i>	It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,
II,277,b	(N)	<i>h'.n r=f ist</i>	then his mouth was injured,
II,277,c	(R)	<i>hpr hb.t pw m 3bd</i>	what came to be, it is the reduction in the monthly festival.
II,277-279,d-a	(R)	<i>h'.n dd.n imy whm=f</i>	Then the one who is in his burning spoke:
II,279,b	(R)	<i>3sp=i m'bz.w=i iw'=i niw.t tn</i>	'I will take my harpoons, I will inherit this city.'
II,279,c	(R)	<i>hpr m'bz.w pw</i>	That which came to be, it are the harpoons.
II,279,d	(R)	<i>h'.n dd.n r'</i>	Then Re said:
II,279-281,e-b	(D)	<i>s'h'3=i sn.wt=i r=f n3=i sw</i>	'I will erect my flagpoles against him, I will expel him.'
II,281,c	(R)	<i>hpr sn.wt pw</i>	That which came to be, it is the Senout festival.
II,281,d	(N)	<i>r' pw hp.n sw imy ins=f</i>	It is Re, the one who is in his red linen has met him,
II,281,e	(R)	<i>n hn.t=f 'f r=f</i>	before he directed his arm against him.
II,283,a	(R)	<i>h'[.n] ir.n=f sht.w=f r=f m s.t-hm.t hnsk.tt</i>	Then he made his traps against him, as the woman 'she with the braided lock of hair'.
II,283,b	(R)	<i>hpr hnsk pw n iwnw</i>	That which came to be, it is the one with the hair lock of Heliopolis.
II,283-285,c-a	(D)	<i>f3k pw shm=i r r-pr pn</i>	This shorn one, I will have power against this temple.
II,285-287,b-a	(X)	-	
II,285,f	(R)	<i>ink wr m3.w m iwnw</i>	I am the greatest of seers in Heliopolis.
II,287,b	(R)	<i>iw rh.ki b3.w iwnw</i>	I know the souls of Heliopolis,
II,287,c	(L)	<i>itm.w sw tfn.t pw</i>	They are Atoum, Shu and Tefnout.
II,287-289,d-e	(X)	-	

Amino-acid code

-CRD---RDIRNQNL-NNNRRRRRRDRNRRRD----RRL-----

Appendix 3.40.21. S1C,b

II,267,a	(X)	-	
II,267,b	(C)	<i>[rh rh.t.n dhwtj]</i>	Knowing that which Thot knew,
II,267,c	(R)	<i>[rh r-pr nb]</i>	knowing every temple,

II,267,d	(D)	<i>tp t3 m hr.t-ntr</i>	upon the land, in the necropolis.
II,267-269,e-c	(X)	-	
II,269,d	(R)	<i>rh b3.w [iwnw]</i>	Knowing the souls of Heliopolis.
II,269,e	(D)	<i>wr.n=i m-sf m-m wr.w</i>	I was great yesterday among the great ones,
II,269-271,f-c	(H)	<i>hpr.n=i m-m hpr.w w3h.w tp t3 wn=i hr hr ir.t=f w<sup>c</sup>.t</i>	I came to be among those who came to be, who endure on the land, while I open the sight upon his enduring eye, I have opened so that I may build the injured eye.
II,271,d	(R)	<i>wn.n=i kd=i nknk.t</i>	I am the one with you.
II,271,e	(N)	<i>ink w<sup>c</sup> im=tn</i>	I know the souls of Heliopolis, upon who the great one of the seers was not introduced,
II,273,a	(Q)	<i>iw [rh.ki b3.w iwnw] tmm bs wr m3.w hr=s</i>	this being potent in the necropolis, this entering upon the lord of Heliopolis, this going forth to the sky,
II,273,d-f	(N)	<i>3h p(w) m hr.t-ntr c<sup>k</sup> pw hr nb.w iwnw pr.t pw r p.t</i>	the opening of the underworld by Horus, by Horus himself, who knows him as the one who buries his father Osiris for him.
II,273,g-h	(I)	<i>wb3 dw3.t in hr in hr ds=f rh sw m krs n=f it=f wsir</i>	
II,275,d	(X)	-	
II,275,b	(E)	<i>iw=i rh.ki ir.t hnsk.t hr=s n t3.y</i>	I know the making of a braided lock of hair upon it for a man.
II,275-277,c-a	(K)	<i>r<sup>c</sup> pw mdw.n=f hnc imy hmd=f hr ps3.t iwnw</i>	It is Re, he has spoken with the one who is in his burning concerning the division of Heliopolis,
II,277,b	(N)	<i>c<sup>h</sup>.n r=f izt</i>	then his mouth was injured,
II,277,c	(R)	<i>hpr hb.wt pw m 3bd</i>	what came to be, it are the reductions in the monthly festival.
II,277-279,d-a	(M)	<i>c<sup>h</sup>.n dd.n imy nhm=f</i>	Then the one who is in his shout spoke:
II,279,b	(R)	<i>3sp=i m<sup>c</sup>b3.w=i iw<sup>c</sup>=i niw.t tn</i>	'I will take my harpoons, I will inherit this city.'
II,279,c	(R)	<i>hpr m<sup>c</sup>b3.w pw</i>	That which came to be, it are the harpoons.
II,279,d	(R)	<i>c<sup>h</sup>.n dd.n r<sup>c</sup></i>	Then Re said:
II,279-281,e-b	(D)	<i>s<sup>c</sup>h<sup>c</sup>=i sn.wt=i r=f n3=i sw</i>	'I will erect my flagpoles against him, I will expel him.'
II,281,c	(R)	<i>hpr sn.wt pw</i>	That which came to be, it is the Senout festival.
II,281,d	(M)	<i>r<sup>c</sup> pw hp.n sw ins=f</i>	It is Re, his red linen has met him,
II,281,e	(M)	<i>n h{f} &lt;n&gt; .t c<sup>.</sup>wy=f r=f</i>	before his two arms were directed against him.
II,283,a	(L)	<i>c<sup>h</sup>.n {dd.n} ir.n.t(w) sht.w=f r=f m s.t-hm.t hnsk.tt</i>	Then his traps were made against him, as the woman 'she with the braided lock of hair', which came to be.
II,283,b	(K)	<i>hpr</i>	This shorn one, I will have power against this temple.
II,283-285,c-a	(D)	<i>f3k pw shm=i r r-pr pn</i>	
II,285-287,b-a	(X)	-	
II,285,f	(R)	<i>ink wr m3.w m &lt;iwnw&gt;</i>	I am the greatest of seers in Heliopolis.
II,287,b	(R)	<i>iw rh.ki b3.w iwnw</i>	I know the souls of Heliopolis,
II,287,c	(I)	<i>itm.w sw pw tftn pw</i>	They are Atoum and Shu, it is Tefnout.
II,287-289,d-e	(X)	-	

Spell 155 follows

Amino-acid code

-CRD---RDHRNQNI-EKNRMRRDRMMLKD----RRI-----

## Appendix 3.41. Spell 162

### Appendix 3.41.1. B1Bo

II,389,a	(X)	-	
II,389,b	(R)	<i>rdi.n.t(w) nn t3w.w n dhwty-nht pn hr nn hwn.t</i>	These winds were given to this <i>dhwty-nht</i> , by this maiden.
II,389-390,c-a	(R)	<i>mhy.t pw phr.t h3.w-nb.wt</i>	It is the north wind, which goes around the islands of the Aegean.
II,390,b	(M)	<i>pg3.t c=s r drw t3</i>	which opens up its arm to the limit of the land,
II,390,c	(R)	<i>sdr.t in.n=s hr.t mr.y=s hrw nb</i>	which rests after it has brought the requirements of its beloved one, every day.
II,391,a	(R)	<i>t3w pw n nh mhy.t</i>	The north wind is the breath of life,
II,391,b	(R)	<i>rdi.n.t(w)=s n dhwty-nht pn nh=f im=s</i>	it was given to this <i>dhwty-nht</i> , so that he may live through it.
II,391-392,c-a	(M)	<i>rdi.n.t(w) n=f nn t3w.w hr nn hwn.t</i>	These winds have been given to him by this maiden.
II,392,b	(R)	<i>isz.t pw wn.t ptr</i>	It is the east wind which opens the celestial window;
II,392,c	(R)	<i>sn.t(w) isb.t</i>	the east wind is opened,
II,392,d	(R)	<i>ir.t(w) w3.t nfr.t n r</i>	a good road is made for Re,
II,393,a	(R)	<i>pr=f im=s</i>	so that he may go forth on it.
II,393,b	(R)	<i>ndr r c n dhwty-nht pn</i>	Re grasps the arm of this <i>dhwty-nht</i> ,
II,393,c	(M)	<i>di=f sw m sh.t=f tw hr.(t)-tp isz.w</i>	while he places him in this field of his, which is upon the rushes,
II,394,a	(M)	<i>wnm &lt;=f&gt; zh=f im=s c=f is hpw stš</i>	so that he may eat and flourish in it like his condition of Apis and Seth.
II,394,b	(R)	<i>t3w pw n nh isb.t</i>	The east wind is the breath of life,
II,394-395,c-a	(R)	<i>rdi.n.t(w)=s n dhwty-nht pn nh=f im=s</i>	it was given to this <i>dhwty-nht</i> so that he may live through it.
II,395,b	(M)	<i>rdi.n.t(w) n=f nn t3w.w hr nn hwn.t</i>	These winds have been given to him by this maiden.
II,395-396,c-a	(R)	<i>imn.ti pw sn h3 mst.wt iz3w</i>	It is the west wind, the brother of Ha, the offspring of <i>iz3w</i> ,
II,396,b	(M)	<i>nh m h.t w.c.t snn.w m t3 pn</i>	which lived in one body, the second in this land,
II,396,c	(M)	<i>rsw mhy.t rsw imn.ti isb.t</i>	the south wind, the north wind, the south wind, the west wind, the east wind,
II,397,a	(R)	<i>rdi.n.t(w) &lt;=f&gt; n dhwty-nht pn nh=f im=f</i>	It has been given to this <i>dhwty-nht</i> , so that he may live through it.
II,397,b	(M)	<i>rdi.n.t(w) n=f nn t3w.w hr nn hwn.t</i>	These winds have been given to him by this maiden.
II,397-398,c-a	(M)	<i>[t3]w pw rsw nhs rs.wt</i>	It is the wind, the south wind, the native of the south,
II,398,b	(R)	<i>in mw srd nh</i>	which brought water, which makes life grow.
II,398,c	(R)	<i>t3w pw n nh rsw</i>	The south wind is the breath of life,
II,398,d	(R)	<i>rdi.n.t(w)=f n dhwty-nht pn nh=f im=f</i>	it has been given to this <i>dhwty-nht</i> , so that he may live through it.

II,398,e-f	(M)	<i>ᶜnh m t̄z̄w m hr̄.t-n̄tr h̄pr m z̄h ᶜpr</i>	Living on air in the necropolis, coming to be as the equipped spirit.
II,399,a	(M)	<i>i.nd̄ hr̄=īn fd̄.w t̄z̄w.w pw n.w p̄.t k̄z̄.w n.w p̄.t</i>	Greetings to you, the four of these winds of the sky, the bulls of the sky.
II,399,b	(R)	<i>ḏd̄=i n=k rn=k rn n rd̄i.n=k sn rh̄=i sms[.y=k]</i>	I say your name to you, the name of which you have given them. I know that which you delivered,
II,400,a	(R)	<i>h̄pr.n=k n ms̄.y.t rmt̄.w n h̄pr.t n̄tr.w</i>	you came to be, before mankind was born, before the gods came to be,
II,400,b	(R)	<i>n sht̄.t zpd̄.w</i>	before birds were trapped,
II,400,c	(X)	-	
II,401,a	(M)	<i>n ᶜnn.t ᶜr.ty m̄z̄tr̄.t s̄z̄.t n̄tr dw̄z̄.y</i>	before the two jaws of Matjeret, daughter of the morning star were bound up,
II,401,b	(R)	<i>n ir̄.y.t s̄sr r ikw nb p̄.t t̄z̄</i>	before the need for the ancient one, the lord of the sky and the land was made.
II,401-402,c-a	(M)	<i>dbh̄.n st dh̄wty-n̄ht m-ᶜ nb sh̄m.w</i>	<i>dh̄wty-n̄ht</i> has asked for it from the lord of powers,
II,402,b	(M)	<i>swt pw rd̄i st n dh̄wty-n̄ht pn</i>	it is he who has given it to this <i>dh̄wty-n̄ht</i> .
II,402,c	(M)	<i>m̄i (i)r=k (i)r=k ḏz̄=k hn̄ᶜ</i>	Come! May you cross and
II,402,d	(R)	<i>d̄i=i m̄z̄=k w̄īz̄</i>	may I cause that you see the bark,
II,403,a	(M)	<i>h̄z̄ &lt;=k&gt; sk̄d=k im̄=f</i>	may you descend and sail in it,
II,403,b	(R)	<i>nny w̄ī</i>	without me.
II,403,c	(M)	<i>in dh̄wty-n̄ht pn ir̄ w̄īz̄ ḏs̄=f</i>	It is this <i>dh̄wty-n̄ht</i> , who made the bark himself,
II,403,d	(M)	<i>ḏz̄.y=f im̄=f r s̄šn̄.t</i>	he will cross in it to the lotus room,
II,403-404,e-a	(M)	<i>šd̄.kz̄=f w̄īz̄ im̄ n mh̄ ḥz̄ r tp̄.y=f(y)</i>	then he will hew a bark out there, of 1000 cubits to its two heads,
II,404,b	(M)	<i>sk̄d̄.y=f im̄ r rwd̄ n nh̄f[.t]</i>	he will sail there to the stairway of fire,
II,404,c	(R)	<i>h̄ft̄ rᶜ sk̄d̄=f r rwd̄ n hn̄f̄.t</i>	in accordance with Re, while he sails to the stairway of fire,
II,405,a-b	(M)	<i>iw̄ n=f t hn̄k̄.t r-rw̄.t(y) t̄nt</i>	while bread and beer are for him outside Tjenet.

Spell 525 follows

Amino-acid code

--RRMRRRMRRRRRMMRRMRMMRRRRMMRRR-MRMMMMRMMMMMRM

Appendix 3.41.2. S2C

II,389,a	(X)	-	
II,389,a	(R)	<i>sh̄m m t̄z̄w.w fd̄.w n.w p̄.t</i>	Having power over the four winds of the sky.
II,389,b	(M)	<i>rd̄i.n.t(w) n=i nn̄ t̄z̄w.w hr̄ nn̄ h̄wn̄.t</i>	These winds were given to me by this maiden.
II,389-390,c-a	(R)	<i>m̄hȳ.t [pw ph̄r̄.t] ḥz̄.w-nb.wt</i>	It is the north wind, which goes around the islanders of the Aegean.
II,390,b	(K)	<i>[g]w̄z̄.t ᶜ.wy=s(y) r [ḏrw̄ t̄z̄.wy]</i>	which pulls its two arms tight to the limit of the two lands,
II,390,c	(R)	<i>[sḏr̄.t] in̄.n=s hr̄.t mr̄.y=s hrw̄</i>	which rests after it has brought the

		<i>nb</i>	requirements of its beloved one, every day.
II,391,a	(R)	<i>t̄z[w p]w n ʕnh mhy.t</i>	The north wind is the breath of life,
II,391,b	(N)	<i>rdi.n.t(w)=s n=i [ʕnh]=i im[=s]</i>	it was given to me, so that I may live through it.
II,391-392,c-a	(R)	<i>rdi.n.t(w) n=i nn t̄zw.w hr nn hwn.t</i>	These winds have been given to me by this maiden.
II,392,b	(R)	<i>īzb.t pw wn.t pt[r]</i>	It is the east wind which opens the celestial window;
II,392,c	(R)	<i>[sn.t(w) īzb.t]</i>	the east wind is opened,
II,392,d	(M)	<i>[ir].t(w) w̄z.wt [n]fr.wt n r̄</i>	good roads are made for Re,
II,393,a	(R)	<i>pr=f i[m=s]</i>	so that he may go forth on it
II,393,b	(N)	<i>[ndr r̄ ʕ]=i</i>	Re grasps my arm,
II,393,c	(R)	<i>di=f w[i] m sh.t=f t[w] hr(.t)-tp īsr.w</i>	while he places me in this field of his, which is upon the rushes,
II,394,a	(K)	<i>wnm=i ʔf=i im=s ʕ [is] hp[w st̄š wd̄ʕ]</i>	so that I may eat and gorge in it like the condition of Apis and Seth, he who is judged.
II,394,b	(N)	<i>t̄zw.w pw n(.w) ʕnh īzb.t</i>	the east wind is the winds of life,
II,394-395,c-a	(N)	<i>rdi.n.t(w)=s n=i ʕnh=i im[=s]</i>	it was given to me so that I may live through it.
II,395,b	(K)	<i>r[di].n.t(w) n[=i] nn t̄zw.w rdi.n.t(w) &lt;n&gt;=i nn t̄zw.w hr nn hwn[.t]</i>	These winds have been given to me, these winds have been given to me by this maiden.
II,395-396,c-a	(R)	<i>[imn.ti pw sn h̄z ms̄t̄].wt īz̄zw</i>	It is the west wind, the brother of Ha, the offspring of <i>īz̄zw</i> ,
II,396,b	(R)	<i>ʕnh m h.t w̄. t [sn.ty m t̄z pn]</i>	which lived in one body, the second in this land,
II,396,c	(K)	<i>[t̄z]w.w rsw mh̄w.t [imn.ti] īzb.t</i>	the winds: the south wind, the north wind, the west wind, the east wind,
II,397,a	(M)	<i>rdi.n.t(w) n=i ʕnh im</i>	Life has been given to me there.
II,397,b	(R)	<i>rdi.n.t(w) n=i nn t̄zw[.w hr n]n h[wn.t]</i>	These winds have been given to me by this maiden.
II,397-398,c-a	(K)	<i>[rsw] pw [rs]w m n̄hs rs.t</i>	It is the south wind, the south wind as the native of the south,
II,398,b	(R)	<i>in mw s[rd ʕnh]</i>	which brought water, which makes life grow.
II,398,c	(N)	<i>[t̄zw.w] pw n(.w) ʕnh rsw</i>	The south wind is the winds of life,
II,398,d	(N)	<i>rdi.n.t(w)=f n=i [ʕnh=i im=f]</i>	it has been given to me so that I may live through it.
II,398,e-f	(X)	-	
II,399,a	(R)	<i>[i.nd] hr=tn t̄zw(.w) fd.w ipw n.w p.t k̄z.w n.w p.t</i>	Greetings to you, these four winds of the sky, the bulls of the sky.
II,399,b	(R)	<i>dd=i n=k rn=k rn n rdi.n[=k] s[n r]h=i [sms].y=k</i>	I say your name to you, the name of which you have given them. I know that which you delivered,
II,400,a	(N)	<i>hpr [rn=k] n ms.y.t rmt̄.w n [hp]r.t ntr[.w]</i>	while your name comes to be, before mankind was born, before the gods came to be,
II,400,b	(R)	<i>n sh̄t.t ʔpd[.w]</i>	before birds were trapped,
II,400,c	(M)	<i>n sph̄.t k̄z.w</i>	before the bulls were lassoed,
II,401,a	(R)	<i>n ʕnn.t [ʕr.ty m̄ʔtr.t] s̄z.t ntr ʕ̄z</i>	before the two jaws of Matjeret, daughter of the great god were bound up,

II,401,b	(N)	[n] <i>ir.y.t s3ir r ikw [nb p.t nb t3]</i>	before the need for the ancient one, the lord of the sky, the lord of the land was made.
II,401-402,c-a	(K)	<i>dbh.n(w)=sn m-<sup>c</sup> shm.w</i>	They have been asked for from the powerful ones,
II,402,b	(R)	<i>swt pw rdi n=i</i>	it is he who gave to me.
II,402,c	(R)	<i>imi (i)r=k (i)r=k sd3[=k] hn<sup>c</sup>=i</i>	Cause that you travel with me,
II,402,d	(R)	<i>di=i m3[=k wi3]</i>	so that I cause that you see the bark,
II,403,a	(R)	<i>h3=k im[=f]</i>	may you descend into it,
II,403,b	(N)	<i>ny &lt; wi &gt;</i>	without me.
II,403,c	(K)	<i>ink [ir]=i ds=i</i>	I will make (it) myself,
II,403,d	(R)	<i>d3=i im[=f] r [s3n.t]</i>	I will cross on it to the lotus room,
II,403-404,e-a	(R)	<i>[sd].k3[=i wi3 im=f n mh h3] r tp.y[=f(y)]</i>	then I will hew a bark out in it, of 1000 cubits to its two heads,
II,404,b	(R)	<i>skd=i im=f [r rwd n hnf.t]</i>	I will sail in it to the stairway of fire,
II,404,c	(M)	<i>hft r<sup>c</sup> skd=f r rwd h.t</i>	in accordance with Re, while he sails to the stairway of fire,
II,405,a-b	(R)	<i>iw t r-r(w).t(y) [t]nt</i>	while bread is outside Tjenet.

*Spell 355 follows*

Amino-acid code

-RMRKRRNRMRNRKNNKRRKMRKRNN-RRNRMRNKRRRRNKRRRMR

Appendix 3.41.3. B6C

II,389,a	(X)	-	
II,389,b	(R)	<i>rdi.n.t(w) nn t3w.w n h3-nht pn hr nn hnw.t</i>	These winds were given to this <i>h3-nht</i> by this maiden.
II,389-390,c-a	(R)	<i>mhy.t pw phr.t h3.w-nb.wt</i>	It is the north wind, which goes around the islanders of the Aegean.
II,390,b	(R)	<i>pg3.t <sup>c</sup>.wy=s(y) r drw t3.wy</i>	which opens up its two arms to the limit of the two lands,
II,390,c	(N)	<i>sdr.t in.n=s hr mr.y=s hrw nb</i>	which rests after it has brought that which is under its beloved one, every day.
II,391,a	(R)	<i>t3w pw n nh mhy.t</i>	The north wind is the breath of life,
II,391,b	(R)	<i>rdi.n.t(w)=s n h3-nht pn nh=f im=s</i>	It was given to this <i>h3-nht</i> , so that he may live through it.
II,391-392,c-a	(K)	<i>rdi.n.t(w) nn t3w.w n h3-nht pn hr nn hwn.t</i>	These winds are given to this <i>h3-nht</i> by this maiden.
II,392,b	(R)	<i>isb.t pw wn.t ptr</i>	It is the east wind which opens the celestial window;
II,392,c	(R)	<i>sn.t(w) isb.wt</i>	the east winds are opened,
II,392,d	(R)	<i>ir.t(w) w3.t nfr.t n r<sup>c</sup></i>	a good road is made for Re,
II,393,a	(R)	<i>pr=f im=s</i>	so that he may go forth on it.
II,393,b	(R)	<i>ndr r<sup>c</sup> n h3-nht pn</i>	Re grasps the arm of this <i>h3-nht</i> ,
II,393,c	(K)	<i>di=f h3-nht pn m sh.t tw hr.t-tp isr.w</i>	while he places this <i>h3-nht</i> in this field, which is upon the rushes,
II,394,a	(L)	<i>wnm 3f h3-nht pn im=s <sup>c</sup> is</i>	so that this <i>h3-nht</i> may eat and gorge in it like

		<i>h<sub>3</sub>w sth w<sub>3</sub>f</i>	the condition of Apis and Seth, he who is judged.
II,394,b	(R)	<i>t<sub>3</sub>w pw n 'nh<sub>3</sub> i<sub>3</sub>b.t</i>	The east wind is the breath of life,
II,394-395,c-a	(R)	<i>rdi.n.t(w)=s n 'h<sub>3</sub>-nh<sub>3</sub>t pn 'nh<sub>3</sub>=f im=s</i>	it was given to this 'h <sub>3</sub> -nh <sub>3</sub> t, so that he may live through it.
II,395,b	(L)	<i>rdi.n.t(w) nn t<sub>3</sub>w.w n 'h<sub>3</sub>-nh<sub>3</sub>t pn in nn hwn.t</i>	These winds have been given to this 'h <sub>3</sub> -nh <sub>3</sub> t by this maiden.
II,395-396,c-a	(R)	<i>imn.ti pw sn h<sub>3</sub> mst.wt i<sub>3</sub>zw</i>	It is the west wind, the brother of Ha, the offspring of i <sub>3</sub> zw,
II,396,b	(R)	<i>'nh<sub>3</sub> m h.t w<sup>c</sup>.t sn.ty m t<sub>3</sub> pn</i>	which lived in one body, the second in this land,
II,396,c	(R)	<i>t<sub>3</sub>w.w mh<sub>3</sub>w.t rsw imn.ti i<sub>3</sub>b.t</i>	the winds: the north wind, the south wind, the west wind, the east wind,
II,397,a	(K)	<i>rdi.n.t(w)=f n 'h<sub>3</sub>-nh<sub>3</sub>t pn</i>	It has been given to this 'h <sub>3</sub> -nh <sub>3</sub> t,
II,397,b	(K)	<i>nn t<sub>3</sub>w.w in nn hwn.t</i>	these winds by this maiden.
II,397-398,c-a	(L)	<i>rsw pw rsw m nh<sub>3</sub> rsw</i>	It is the south wind, the south wind as the southerner of the south wind,
II,398,b	(R)	<i>in mw srd 'nh<sub>3</sub></i>	which brought water, which makes life grow.
II,398,c	(N)	<i>t<sub>3</sub>w.w pw n(.w) 'nh<sub>3</sub> rsw</i>	The south wind is the winds of life,
II,398,d	(R)	<i>rdi.n.t(w)=f n 'h<sub>3</sub>-nh<sub>3</sub>t pn 'nh<sub>3</sub>=f im=f</i>	it has been given to this 'h <sub>3</sub> -nh <sub>3</sub> t, so that he may live through it.
II,398,e-f	(X)	-	
II,399,a	(R)	<i>i.nd hr=tn t<sub>3</sub>w.w fd.w ipw n.w p.t k<sub>3</sub>.w n.w p.t</i>	Greetings to you, these four winds of the sky, the bulls of the sky.
II,399,b	(M)	<i>dd 'h<sub>3</sub>-nh<sub>3</sub>t pn n=k rn=k rdi n=sn hr 'h<sub>3</sub>-nh<sub>3</sub>t pn sms.y=k</i>	This 'h <sub>3</sub> -nh <sub>3</sub> t says your name to you, which was given to them by this 'h <sub>3</sub> -nh <sub>3</sub> t which you delivered,
II,400,a	(D)	<i>hpr rn=k n ms.y.t rmt.w hpr.t ntr.w</i>	while your name comes to be, before mankind was born, before the gods came to be,
II,400,b	(R)	<i>n sht.t zpd.w</i>	before birds were trapped,
II,400,c	(R)	<i>n sph.t ng<sub>3</sub>.w</i>	before the long horned cattle was lassoed,
II,401,a	(N)	<i>n 'nn.t 'r.ty mzt.t sz.t ntr 's<sub>3</sub></i>	before the two jaws of the calatropis procera, the daughter of the great god were bound up,
II,401,b	(M)	<i>n ir.y.t s<sub>3</sub>r r ikw.w nb p.t t<sub>3</sub></i>	before the need of the ancient ones, the lord of the sky and the land, was made.
II,401-402,c-a	(R)	<i>dbh.n(.w)=sn m-<sup>c</sup> nb shm.w</i>	They have been asked for from the lord of powers,
II,402,b	(K)	<i>sw[t] pw rdi n=sn</i>	it is he who gave to them.
II,402,c	(K)	<i>imi (i)r=k (i)r=k sq<sub>3</sub>=k hn<sup>c</sup> 'h<sub>3</sub>-nh<sub>3</sub>t pn</i>	Cause that your travel with this 'h <sub>3</sub> -nh <sub>3</sub> t,
II,402,d	(M)	<i>di=k m<sub>3</sub>n 'h<sub>3</sub>-nh<sub>3</sub>t pn wi<sub>3</sub>=f</i>	so that you cause that this 'h <sub>3</sub> -nh <sub>3</sub> t sees his bark,
II,403,a	(K)	<i>h<sub>3</sub> 'h<sub>3</sub>-nh<sub>3</sub>t pn im=f skd=k im=f</i>	may this 'h <sub>3</sub> -nh <sub>3</sub> t descend into it, may you sail in it,
II,403,b	(D)	<i>[nn]y 'h<sub>3</sub>-nh<sub>3</sub>t pn</i>	without this 'h <sub>3</sub> -nh <sub>3</sub> t,
II,403,c	(L)	<i>ir wi<sub>3</sub>=Hps ds=Hps</i>	who made his bark himself,
II,403,d	(N)	<i>d<sub>3</sub> 'h<sub>3</sub>-nh<sub>3</sub>t pn im=f r s<sub>3</sub>n.t</i>	this 'h <sub>3</sub> -nh <sub>3</sub> t will cross in it to the lotus room,

II,403-404,e-a	(N)	<i>šd.k3 ḥ3-nḥt pn wī3 im=f n mḥ</i>	then this ḥ3-nḥt will hew a bark out in it, of
		<i>ḥ3 r tp.y=f(y)</i>	1000 cubits to its two heads,
II,404,b	(N)	<i>skd ḥ3-nḥt pn im=f r rwd n</i>	this ḥ3-nḥt will sail in it to the stairway of fire,
		<i>hnf.t</i>	
II,404,c	(X)	-	
II,405,a-b	(R)	<i>īw &lt;t&gt; r-rw.ty tnt</i>	while bread is outside Tjenet.

Spell 385 follows

Amino-acid code

--RRRRNRKRRRRRKLRLRRRKKLRNR-RMDRRNMRKKMKDLNNN-R

Appendix 3.41.4. B2Bo

II,389,a	(M)	<i>šḥm m t3w.w fd.w n.w p.t in</i>	Having power over the four winds of the sky by
		<i>s m ḥr.t-nṯr</i>	a man in the necropolis.
II,389,a	(R)	<i>šḥm m t3w.w fd.w n.w p.t</i>	Having power over the four winds of the sky.
II,389,b	(K)	<i>rdi.n.t(w) n=i nn t3w.w fd.w ḥr</i>	These four winds were given to me by this
		<i>nn ḥwn.t</i>	maiden.
II,389-390,c-a	(N)	<i>mḥw.t pw phr.t ḥ3.w-nb.wt</i>	It is the north wind, which goes around the
			islanders of the Aegean.
II,390,b	(R)	<i>pg3.t ḥ.wy=s(y) r drw t3.wy</i>	which opens up its two arms to the limit of the
			two lands,
II,390,c	(N)	<i>sdr.t in.n=s ḥr mr.y=s hrw nb</i>	which rests after it has brought that which is
			under its beloved one, every day.
II,391,a	(N)	<i>t3w pw ḥnḥ mḥw.t</i>	Life is the breath of the north wind,
II,391,b	(M)	<i>rdi.t.n=s n=i ḥnḥ=i im=s n</i>	which they gave to me, so that I may live
			through it.
II,391-392,c-a	(R)	<i>rdi.n.t(w) n=i nn t3w.w ḥr nn</i>	These winds have been given to me by this
		<i>ḥwn.t</i>	maiden.
II,392,b	(N)	<i>i3b.t pw wn ptr</i>	It is the east wind which opens the celestial
			window;
II,392,c	(R)	<i>sn.t(w) i3b.wt</i>	the east winds are opened,
II,392,d	(R)	<i>ir.t(w) w3.t nfr.t n rḥ</i>	a good road is made for Re,
II,393,a	(R)	<i>pr=f im=s</i>	so that he may go forth on it.
II,393,b	(N)	<i>nqr rḥ ḥ=i</i>	Re grasps my arm,
II,393,c	(R)	<i>di=f wi m šḥ.t=f tw ḥr.(t)-tp</i>	while he places me in this field of his, which is
		<i>i3r.w</i>	upon the rushes,
II,394,a	(I)	<i>wnm &lt;i&gt; 3f=i im=s ḥ is ḥpw</i>	so that I may eat and gorge in it like the
		<i>sšt wdḥ</i>	condition of Apis and Seth, he who is judged.
II,394,b	(R)	<i>t3w pw n ḥnḥ i3b.t</i>	The east wind is the breath of life,
II,394-395,c-a	(M)	<i>rdi.t.n=s n=i ḥnḥ=i im=s n</i>	which they have given to me, so that I may live
			through them.
II,395,b	(I)	<i>rdi.t(w) n=i nn t3w.w in nn</i>	These winds are given to me by this maiden.
		<i>ḥwn.t</i>	
II,395-396,c-a	(R)	<i>imn.ti pw sn ḥ3 mst.wt i33w</i>	It is the west wind, the brother of Ha, the
			offspring of i33w,
II,396,b	(N)	<i>ḥnḥ m ḥ.t wḥ.t sn.y m t3 pn</i>	which lived in one body, the second in this land,

II,396,c	(R)	<i>t̄z̄w.w m̄h̄w.t rsw im̄n.t̄i īz̄b.t</i>	the winds: the north wind, the south wind, the west wind, the east wind,
II,397,a	(N)	<i>rd̄i.[n].t(w)=f n=i ʿnh̄=i im̄=f</i>	it has been given to me, so that I may live through it.
II,397,b	(L)	<i>rd̄i.n.t(w) n=i nn t̄z̄w.w in nn h̄wn.t</i>	These winds have been given to me by this maiden.
II,397-398,c-a	(R)	<i>rsw pw rsw m n̄hs rsw.t</i>	It is the south wind, the south wind as a native of the south,
II,398,b	(R)	<i>in mw srd ʿnh̄</i>	which brought water, which makes life grow.
II,398,c	(R)	<i>t̄z̄w pw n ʿnh̄ rsw</i>	The south wind is the breath of life,
II,398,d	(N)	<i>rd̄i.n.t(w)=f n=i ʿnh̄=i im̄=f</i>	it has been given to me so that I may live through it.
II,398,e-f	(X)	-	
II,399,a	(R)	<i>i.n̄d̄ hr̄=tn̄ t̄z̄w.w fd̄.w ip̄w n.w p.t k̄z̄.w n.w p.t</i>	Greetings to you, these four winds of the sky, the bulls of the sky.
II,399,b	(K)	<i>ḏd̄=i n=k rn=k rn n rd̄i n=s hr̄=i sms.y=k</i>	I say your name to you, the name of that which was given to it by me, which you delivered,
II,400,a	(D)	<i>h̄pr rn=k n ms.y.t rmt̄.w h̄pr.t n̄r̄.w</i>	while your name comes to be, before mankind was born, before the gods came to be,
II,400,b	(R)	<i>n s̄ht̄.t ʿpd̄.w</i>	before birds were trapped,
II,400,c	(R)	<i>n sph̄.t nḡz̄.w</i>	before the long horned cattle was lassoed,
II,401,a	(R)	<i>n ʿnm̄.t ʿr̄.ty m̄z̄r̄.t s̄z̄.t n̄r̄ ʿz̄</i>	before the two jaws of Matjeret, the daughter of the great god were bound up,
II,401,b	(D)	<i>s̄z̄r r ikw nb p.t t̄z̄</i>	the need for the ancient one, the lord of the sky and the land.
II,401-402,c-a	(R)	<i>db̄h̄.n(w)=sn m-ʿ nb sh̄m.w</i>	They have been asked for from the lord of powers,
II,402,b	(N)	<i>swt pw rd̄i n=i sn</i>	it is he who gave them to me.
II,402,c	(R)	<i>im̄i (i)r=k (i)r=k s̄ḏ̄z̄=k h̄[n]ʿ=i</i>	Cause that you travel with me,
II,402,d	(R)	<i>ḏ̄i=i m̄z̄=k w̄īz̄</i>	so that I cause that you see the bark,
II,403,a	(L)	<i>h̄z̄=k im̄=f s̄ḏ̄=k im̄=f</i>	may you descend into it, may you sail in it,
II,403,b	(R)	<i>nny w̄i</i>	without me.
II,403,c	(R)	<i>ink ir̄=i w̄īz̄=i ḏ̄s=i</i>	I will make my bark myself,
II,403,d	(R)	<i>ḏ̄z̄.y=i im̄=f r s̄šn̄.t</i>	I will cross in it to the lotus room,
II,403-404,e-a	(R)	<i>š̄d̄.k̄z̄=i w̄īz̄ im̄=f n m̄h̄ h̄z̄ r tp̄.y=f(y)</i>	then I will hew a bark out in it, of 1000 cubits to its two heads,
II,404,b	(R)	<i>s̄ḏ̄.y=i im̄=f r rwd n h̄nf̄.t</i>	I will sail in it to the stairway of fire,
II,404,c	(R)	<i>h̄ft̄ rʿ s̄ḏ̄=f r rwd n h̄nf̄&lt;.t&gt;</i>	in accordance with Re, while he sails to the stairway of fire,
II,45,a-b	(R)	<i>iw t r-r(w).t(y) t̄nt</i>	while bread is outside Tjenet.

Spell 385 follows

Amino-acid code

MRKNRNNMRNRNRNRIRMI RNRNLRRRN-RKD RRRDRNRRLRRRRRRR

Appendix 3.41.5.

B3Bo

II,389-390,a-a	(X)	-	
II,390,d	(L)	<i>pgz.t ʕ.wy=s(y) r drw(.w)</i> <i>n.w p.t r drw.w n.w nw.t</i>	which opens its arms to the limits of the sky, to the limits of Nut,
II,390,e	(M)	<i>sdr(.t) rh.n=s hr.t mr.y=s hrw</i> <i>nb</i>	which rests, after it knew the requirements of its beloved one every day.
II,391,d	(M)	<i>mhy.t t3w pw n ʕnh</i>	The northern wind, it is the breath of life,
II,391,e	(K)	<i>di=t n dhwti-nht tn ʕnh=s im</i>	which you gave to this <i>dhwti-nht</i> , so that she may live there.
II,391-405,c-b	(X)	-	
<i>Spell 223 follows</i>			

Amino-acid code

----LMMK-----

Appendix 3.41.6.

B4Bo

II,389,a	(X)	-	
II,389,b	(L)	<i>rdi.n.t(w) n dhwti-nht tn nn</i> <i>t3w.w hr nn hwn.t</i>	These winds were given to this <i>dhwti-nht</i> by this maiden.
II,389-390,c-a	(N)	<i>mhw[.t] pw phr.t h3.w-nb.wt</i> <i>{dhwti-nht tn}</i>	It is the north wind, which goes around the islanders of the Aegean.
II,390,b	(I)	<i>pgz.t ʕ.wy dhwti-nht tn r drw</i> <i>t3.wy</i>	which opens up the two arms of this <i>dhwti-nht</i> to the limit of the two lands,
II,390,c	(N)	<i>sdr.t in.n=s hr mr.y=s hrw nb</i>	which rests after it has brought that which is under its beloved one, every day.
II,391,a	(N)	<i>t3w pw ʕnh mhw.t</i>	Life is the breath of the north wind,
II,391,b	(L)	<i>rdi.t.n=sn n dhwti-nht tn ʕnh</i> <i>dhwti-nht tn im=sn</i>	which they gave to this <i>dhwti-nht</i> , so that this <i>dhwti-nht</i> may live through it.
II,391-392,c-a	(L)	<i>rdi.n.t(w) n dhwti-nht tn nn</i> <i>t3w.w hr nn hw[n.t]</i>	These winds have been given to this <i>dhwti-nht</i> by this maiden.
II,392,b	(N)	<i>iszb.t pw wn ptr</i>	It is the east wind which opens the celestial window;
II,392,c	(N)	<i>sn.t(w) isb.wt</i>	the east winds are opened,
II,392,d	(R)	<i>ir.t(w) w3.t nfr.t n rʕ</i>	a good road is made for Re,
II,393,a	(R)	<i>pr=f im=s</i>	so that he may go forth on it.
II,393,b	(M)	<i>ndr rʕ dhwti-nht tn</i>	Re grasps the arm of this <i>dhwti-nht</i> ,
II,393,c	(L)	<i>di=f {w} dhwti-nht tn m sh.t=f</i> <i>tw hr(.t)-tp isr.w</i>	while he placed this <i>dhwti-nht</i> in this field of his, which is upon the rushes,
II,394,a	(H)	<i>wnm 3f dhwti-nht tn im=s ʕ is</i> <i>hpw s3t wdʕ</i>	so that N-dem may eat and gorge in it like the condition of Apis and Seth, he who is judged.
II,394,b	(R)	<i>t3w pw n ʕnh isb.t</i>	The east wind is the breath of life,
II,394-395,c-a	(K)	<i>rdi.t.n=sn n dhwti-nht tn ʕnh</i> <i>dhwti-nht tn im=sn</i>	which they have given to this <i>dhwti-nht</i> , so that this <i>dhwti-nht</i> may live through them.
II,395,b	(H)	<i>rdi.t(w) n dhwti-nht tn nn</i> <i>t3w.w in nn hwn.t</i>	These winds are given to this <i>dhwti-nht</i> by this maiden.

II,395-396,c-a	(R)	<i>imn.ti pw sn h3 mst.wt i33w</i>	It is the west wind, the brother of Ha, the offspring of <i>i33w</i> ,
II,396,b	(N)	<i>ʕnh m h.t wʕ.t sn.y m t3 pn</i>	which lived in one body, the second in this land,
II,396,c	(R)	<i>t3w.w mhʷ.t [rsw] imn[.ti] i3b[.t]</i>	the winds: the north wind, the south wind, the west wind, the east wind,
II,397,a	(L)	<i>rdi.n.t(w)=f n dhwtj-nht tn ʕnh dhwtj-nht tn im=f</i>	It has been given to this <i>dhwtj-nht</i> so that this <i>dhwtj-nht</i> may live through it.
II,397,b	(I)	<i>rdi.n.t(w) n dhwtj-nht tn nn t3w.w in nn hwn.t</i>	These winds have been given to this <i>dhwtj-nht</i> by this maiden.
II,397-398,c-a	(R)	<i>rsw pw rsw m nhs rsw.t</i>	It is the south wind, the south wind as a native of the south,
II,398,b	(R)	<i>in mw srd ʕnh</i>	which brought water, which makes life grow.
II,398,c	(R)	<i>t3w pw n ʕnh rsw</i>	The south wind is the breath of life,
II,398,d	(M)	<i>rdi.n.t(w)=f n dhwtj-nht tn ʕnh dhwtj-nht tn im=f</i>	it has been given to this <i>dhwtj-nht</i> so that this <i>dhwtj-nht</i> may live through it.
II,398,e-f	(X)	-	
II,399,a	(R)	<i>i.nd hr=tn t3w.w fd.w ipw n.w p.t k3.w n.w p.t</i>	Greetings to you, these four winds of the sky, the bulls of the sky.
II,399,b	(L)	<i>dd dhwtj-nht tn n=k rn=k rn n rdi n=s hr dhwtj-nht tn sms.y dhwtj-nht tn</i>	This <i>dhwtj-nht</i> says your name to you, the name of that which was given to it by this <i>dhwtj-nht</i> , which this <i>dhwtj-nht</i> delivered,
II,400,a	(M)	<i>hpr rn dhwtj-nht tn n ms.y.t rmt.w hpr[.t] ntr.w</i>	while the name of this <i>dhwtj-nht</i> comes to be, before mankind was born, before the gods came to be,
II,400,b	(R)	<i>n sht.t 3pd.w</i>	before birds were trapped,
II,400,c	(R)	<i>n sph.t ng3.w</i>	before the long horned cattle was lassoed,
II,401,a	(R)	<i>n ʕnn.t ʕr.ty m3tr.t s3.t ntr ʕ3</i>	before the two jaws of Matjeret, the daughter of the great god were bound up,
II,401,b	(D)	<i>s3r r i{dhwtj-nht tn} &lt;k&gt; w nb p.t t3</i>	the need for the ancient one, the lord of the sky and the land.
II,401-402,c-a	(R)	<i>dbh.n(.w)=sn m-ʕ nb shm.w</i>	They have been asked for from the lord of powers,
II,402,b	(L)	<i>swt pw im=f</i>	It is he, in it,
II,402-403,c-a	(X)	-	
II,403,b	(R)	<i>nny dhwtj-nht tn</i>	without this <i>dhwtj-nht</i> .
II,403,c	(I)	<i>ir dhwtj-nht tn wiz dhwtj-nht tn ds dhwtj-nht tn</i>	This <i>dhwtj-nht</i> will make the bark of this <i>dhwtj-nht</i> by this <i>dhwtj-nht</i> (her)self.
II,403,d	(N)	<i>d3.y dhwtj-nht tn im=f r s3n.t</i>	this <i>dhwtj-nht</i> will cross in it to the lotus room,
II,403-404,e-a	(R)	<i>sd. &lt;k&gt; 3 {dhwtj-nht tn} dhwtj-nht tn wiz im=f n mh h3 r tp.y=f(y)</i>	then this <i>dhwtj-nht</i> will hew a bark out in it, of 1000 cubits to its two heads.
II,404,b	(N)	<i>skd.y dhwtj-nht tn im=f r rwd n hnf.t</i>	this <i>dhwtj-nht</i> will sail in it to the stairway of fire,
II,404,c	(R)	<i>hft rʕ skd=f r rwd n hnf.t</i>	in accordance with Re, while he sails to the stairway of fire,
II,405,a-b	(R)	<i>iw t r-r(w).t(y) tnt</i>	while bread is outside Tjenet.

Spell 385 follows

Amino-acid code

--LNINLLNRRMLHRKHRNRLIRRRM-RLMRRRDRL---RINRNR

Appendix 3.41.7. Y1C

II,389,a	(X)	-	
II,389,a	(R)	<i>šhm m t̄zw.w fd.w n.w p.t</i>	Having power over the four winds of the sky.
II,389,b	(I)	<i>rdi.t.n n=i t̄zw.w hr nn hwn.wt</i>	That which the winds have given to me by the maidens.
II,389-390,c-a	(M)	<i>mhy.t phr.t h̄z.w-nb.w(t)</i>	The north wind is that which goes around the islands of the Aegean.
II,390,b	(R)	<i>&lt;p&gt; ḡz.t ʕ.wy=s(y) r drw t̄z.wy</i>	which opens up its two arms to the limit of the two lands,
II,390,c	(R)	<i>sdr.t in.n=s hr.t mr.y=s hrw nb</i>	which rests after it has brought the requirements of its beloved one, every day.
II,391,a	(K)	<i>t̄zw pw n ʕnh=i mhy.t</i>	The north wind is the breath of my life,
II,391,b	(N)	<i>rdi.n.t(w)=s n=i ʕnh=i im=s</i>	it was given to me, so that I may live through it.
II,391-392,c-a	(N)	<i>rdi.n.t(w) n &lt;=i&gt; nn t̄zw hr nn hwn.t</i>	This wind was given to me by this maiden.
II,392,b	(M)	<i>īzb.wt pw ptr</i>	The celestial window is the east winds;
II,392,c	(M)	<i>sn īzb.t</i>	the east wind is opened,
II,392,d	(N)	<i>ir w̄z.t nfr.t n rʕ</i>	a good road is made for Re,
II,393,a	(M)	<i>sw̄z=f im=s</i>	so that he may pass on it.
II,393,b	(N)	<i>nqr rʕ ʕ=i</i>	Re grasps my arm,
II,393,c	(R)	<i>d̄i=f w̄i m sh.t=f tw hr.t-tp īzr.w</i>	while he places me in this field of his, which is upon the rushes,
II,394,a	(G)	<i>wnm=i im=s f̄z=i im=s ʕ is hpw wdʕ</i>	so that I may eat in it, so that I may gorge in it like the condition of Apis and he who is judged.
II,394,b	(M)	<i>t̄zw ʕ.wy n ʕnh īzb.t</i>	The breath of the two arms of life is the east wind,
II,394-395,c-a	(N)	<i>rdi.n.t(w)=s n=i ʕnh=i im=s</i>	it was given to me so that I may live through it.
II,395,b	(R)	<i>rdi.n.t(w) n &lt;=i&gt; nn t̄zw.w in nn hwn.wt</i>	These winds have been given to me by these maidens.
II,395-396,c-a	(R)	<i>imn.ti pw sn h̄z mst̄.wt īz̄zw</i>	It is the west wind, the brother of Ha, the offspring of īz̄zw,
II,396,b	(R)	<i>ʕnh m h̄.t wʕ.t sn.ty m t̄z pn</i>	which lived in one body, the second in this land,
II,396,c	(L)	<i>t̄zw m rsw m mhy.t īzb.t m imn.ti</i>	the wind is as the south wind, as the north wind, the east wind, as the west wind,
II,397,a	(I)	<i>rdi.n.t(w) n=i nn t̄zw.w ʕnh=i im</i>	These winds have been given to me, so that I may live there.
II,397,b	(H)	<i>rdi.n.t(w) n=i nn t̄zw.w in nn hwn.wt</i>	These winds have been given to me by these maidens.
II,397-398,c-a	(I)	<i>rsw pw rs=i m nhs rs.t</i>	South of me is the south wind, as the native of the south,
II,398,b	(N)	<i>inn mw srd ʕnh</i>	which brings water, which makes life grow.

II,398,c	(M)	<i>t̄z̄w n ʿnh̄ īzb.t</i>	The breath of life is the east wind,
II,398,d	(K)	<i>rdi.n.t(w)=f n ʿnh̄=i im=f</i>	it has been given to my life through it.
II,398,e-f	(X)	-	
II,399,a	(R)	<i>i.nd̄ hr=tn̄ t̄z̄w.w fd.w ipw n.w p.t k̄z̄.w n.w p.t</i>	Greetings to you, these four winds of the sky, the bulls of the sky.
II,399,b	(I)	<i>ḏd=i rn=k rn n di.t=k n=sn hr=i sms.y</i>	I say your name, the name of that which you give to them by me, which is delivered,
II,400,a	(N)	<i>hpr rn=k n ms.y.t rmt̄.w n hpr.t ntr.w</i>	while your name comes to be, before mankind was born, before the gods came to be,
II,400,b	(M)	<i>n sh̄t(.w) b̄z̄.w</i>	the souls were not trapped,
II,400,c	(R)	<i>n sph̄.t nḡz̄.w</i>	before the long horned cattle was lassoed,
II,401,a	(K)	<i>n iʿr.ty m̄z̄tr.t s̄z̄.t ntr̄</i>	there are no two jaws of Matjeret, the daughter of the god,
II,401,b	(K)	<i>{n ir.y.t} n ir.y.t s̄z̄r ikw nb p.t nb t̄z̄</i>	before the need of the ancient one, the lord of the sky, the lord of the land, was made.
II,401-402,c-a	(R)	<i>dbh̄.n(.w)=sn m-ʿ nb sh̄m.w</i>	They have been asked for from the lord of powers,
II,402,b	(R)	<i>swt pw rdi n=I</i>	it is he who gave to me.
II,402,c	(L)	<i>imi {r} ir=f s̄ḏz̄=k hn̄ʿ</i>	Cause that you travel together with,
II,402,d	(K)	<i>imi m̄z̄=k w̄īz̄</i>	cause that you see the bark,
II,403,a	(I)	<i>sh̄z̄(.w)=k im=f</i>	may you be caused to descend into it,
II,403,b	(N)	<i>ny &lt;w̄ī&gt;</i>	without me.
II,403,c	(H)	<i>ink w̄īz̄=i ḏs=i</i>	I am my bark myself,
II,403,d	(K)	<i>s̄ḏz̄=i im=f r s̄šn.t</i>	I will travel in it to the lotus room,
II,403-404,e-a	(K)	<i>šd.k̄z̄ w̄īz̄ im=f</i>	then a bark will be made in it.
II,404-405,b-b	(X)	-	

*Spell 1 follows*

Amino-acid code

-RIMRRKNNMMNMRGMNRRRLIHINMK-RINMRKKRRLKINHKK---

Appendix 3.41.8. M22C

II,389,a	(X)	-	
II,389,a	(M)	<i>sh̄m m t̄z̄w.w m hr.t-ntr̄</i>	Having power over wind in the necropolis.
II,389,b	(H)	<i>rdi.n.t(w)] n=i nn̄ t̄z̄w hr nn̄ hwn[.t]</i>	This wind was given to me by this maiden.
II,389-390,c-a	(R)	<i>mhy.t pw ph̄r.t ḥz̄.w-nb.wt</i>	It is the north wind, which goes around the islands of the Aegean.
II,390,b	(R)	<i>pḡz̄.t ʿ.wy=s(y) [r] ḏrw t̄z̄.wy</i>	which opens up its two arms to the limit of the two lands,
II,390,c	(R)	<i>s̄ḏr.t in.n=s hr.t mr.y=s hrw nb</i>	which rests after it has brought the requirements of its beloved one, every day.
II,391,a	(R)	<i>t̄z̄w pw n ʿnh̄ mhy.t</i>	The north wind is the breath of life,
II,391,b	(N)	<i>rdi.n.t(w)=s n=i [ʿnh̄]=i im=s</i>	it was given to me, so that I may live through it.
II,391-392,c-a	(N)	<i>rdi.n.t(w) n=i nn̄ t̄z̄w [hr nn̄] hwn.t</i>	This wind was given to me by this maiden.

II,392,b	(N)	<i>i3b.t pw wn ptr</i>	It is the east wind which opens the celestial window;
II,392,c	(N)	<i>[sn.t(w)] i3b.wt</i>	the east winds are opened,
II,392,d	(R)	<i>ir.t(w) w3.t nfr.t n r<sup>c</sup></i>	a good road is made for Re,
II,393,a	(K)	<i>pr=f im</i>	so that he may go forth there,
II,393,b	(K)	<i>ndr '[=i]</i>	who grasped my arm,
II,393,c	(R)	<i>di=f wi m sh.t=f tw hr(.t)-tp i3r.w</i>	while he places me in this field of his, which is upon the rushes,
II,394,a	(E)	<i>wnm 3f im=s<sup>c</sup>.wy is hpw stš</i>	who ate and gorged in it like the condition of Apis and Seth.
II,394,b	(R)	<i>t3w pw n<sup>c</sup>nh i3b.t</i>	The east wind is the breath of life,
II,394-395,c-a	(N)	<i>rdi.n.t(w)=s n=i<sup>c</sup>nh=i im=s</i>	it was given to me so that I may live through it.
II,395,b	(G)	<i>rdi.n.t(w) n=i t3w in nn hwn.t</i>	The wind has been given to me by this maiden.
II,395-396,c-a	(R)	<i>imn.ti pw sn [h3] mst.wti i33w</i>	It is the west wind, the brother of Ha, the offspring of <i>i33w</i> ,
II,396,b	(D)	<i><sup>c</sup>nh m h.t w<sup>c</sup>.t n hpr.t is.ty sn.ty m t3 pn</i>	which lived in one body, before the two parts came to be in this land.
II,396,c	(N)	<i>t3w pw n<sup>c</sup>nh imn.ti</i>	The west wind is the breath of life,
II,397,a	(N)	<i>rdi.n.t(w)=f n=i<sup>c</sup>nh=i im=f</i>	It has been given to me, so that I may live through it.
II,397,b	(N)	<i>rdi.n.t(w) n=i nn t3w in nn hwn[.t]</i>	This wind has been given to me by this maiden.
II,397-398,c-a	(R)	<i>rsw pw rsw m nhs rsw.t</i>	It is the south wind, the south wind as a native of the south,
II,398,b	(R)	<i>in mw srd<sup>c</sup>nh</i>	which brought water, which makes life grow.
II,398,c	(R)	<i>t3w pw n<sup>c</sup>nh rsw</i>	The south wind is the breath of life,
II,398,d	(N)	<i>rdi.n.t(w)=f n=i<sup>c</sup>nh=i im=f</i>	it has been given to me so that I may live through it.
II,398,e-f	(X)	-	
II,399,a	(N)	<i>i.nd hr=in fd.w ipw t3w.w n.w p.t k3[.w n.w p.t]</i>	Greetings to you, these four of the winds of the sky, the bulls of the sky.
II,399,b	(H)	<i>dd.n=i r=k rn=k rn [n rdi.n=k] sn di=i rh=i sms[.y]=k</i>	I say your name to you, the name of which you have given them, while I cause that I know that which you delivered,
II,400,a	(R)	<i>hpr[.n=k] n ms.t rmt.w n hpr.t ntr.w</i>	you came to be, before mankind was born, before the gods came to be,
II,400,b	(R)	<i>n sh.t.t 3pd</i>	before the bird was trapped,
II,400,c	(R)	<i>n sph.t ng3.w</i>	before the long horned cattle was lassoed,
II,401,a	(L)	<i>n<sup>c</sup>nn.t<sup>c</sup>r.ty [m3tr.t] ntr.t ntr<sup>c</sup> 3</i>	before the two jaws of Matjeret, the goddess of the great god were bound up,
II,401,b	(N)	<i>n ir.y.t s3ri r ikw nb p.t nb t3</i>	before the need for the ancient one, the lord of the sky, the lord of the land, was made.
II,401-402,c-a	(L)	<i>dbh.n=i sn m-<sup>c</sup>shm.w</i>	I have asked for them from the powerful ones,
II,402,b	(N)	<i>swt pw rdi n=i sn</i>	it is he who gave them to me.
II,402,c	(R)	<i>imi (i) &lt;r&gt;=k (i)r=k sd3=k [hn<sup>c</sup>=i]</i>	Cause that you travel with me,
II,402,d	(R)	<i>[di]=i m3=k [wi3]</i>	so that I cause that you see the bark,

II,403,a	(R)	<i>h3.y=k im=f</i>	may you descend into it,
II,403,b	(R)	<i>nny wi</i>	without me.
II,403,c	(R)	<i>ink ir=i wi3=i ds=i</i>	I will make my bark myself,
II,403,d	(R)	<i>d3=i im=f r s3n.t</i>	I will cross in it to the lotus room,
II,403-404,e-a	(R)	<i>sd.k3=i wi3 im=f n mh h3 r tp[.y]=f(y)</i>	then I will hew a bark out in it, of 1000 cubits to its two heads,
II,404,b	(R)	<i>s4d=i [im=f r] rwd n h[nf.t]</i>	I will sail in it to the stairway of fire,
II,404,c	(X)	-	
II,405,a-b	(R)	<i>iw t r-r(w).t(y) tnt</i>	while bread is outside Tjenet.

Spell 164 follows

Amino-acid code

-MHRRRRNNNNRKKRERNGRDNNRRRRN-NHRRRLNLRRRRRRRR-R

Appendix 3.41.9. BH10x

II,389,a	(X)	-	
II,389,b	(G)	<i>di.n.t(w) n=t nn t3w.w in nn hwn.wt</i>	These winds were given to you by these male and female youths.
II,389-390,c-a	(N)	<i>mhw.t pw phr.t h3.w-nb.wt</i>	It is the north wind, which goes around the islands of the Aegean.
II,390,b	(R)	<i>pg3.t ˘.wy=s(y) r drw t3.wy</i>	which opens up its two arms to the limit of the two lands,
II,390,c	(R)	<i>sdr.t in.n=s hr.t mr.y=s hrw nb</i>	which rests after it has brought the requirements of its beloved one, every day.
II,391,a	(R)	<i>t3w pw n ˘nh mhy.t</i>	The north wind is the breath of life,
II,391,b	(R)	<i>rdi.n.t(w)=s n ntr-nht tn ˘nh=s im=s</i>	it was given to this <i>ntr-nht</i> , so that she may live through it.
II,391-392,c-a	(I)	<i>di.n.t(w) [n]=t nn t3w.w in nn hwn.wt</i>	These winds have been given to you by these male and female youths.
II,392,b	(K)	<i>iszb.t [pw] wn.t ptr.wy</i>	It is the east wind which opens the two celestial windows.
II,392,c	(X)	-	
II,392,d	(R)	<i>ir.t(w) w3.t nfr.t n r˘</i>	A good road is made for Re,
II,393,a	(R)	<i>pr=f im=s</i>	so that he may go forth on it.
II,393,b	(D)	<i>ndr r˘ m ˘ n ntr-nht tn</i>	Re holds fast with the arm of this <i>ntr-nht</i> ,
II,393,c	(I)	<i>m sh.t=f tw w3d.t hr[.t]-tp izr.w</i>	in this green field which is upon the rushes,
II,394,a	(Q)	<i>wnm=s im=s ˘.wy hpw is ˘.wy wd˘ is</i>	so that she may eat in it like the condition of Apis, like the condition of he who is judged.
II,394,b	(R)	<i>t3w pw [n] ˘nh isb.t</i>	The east wind is the breath of life,
II,394-395,c-a	(L)	<i>rdi.n.t(w)=f n ntr-nht tn ˘nh=s im=f</i>	it was given to this <i>ntr-nht</i> so that she may live through it.
II,395,b	(E)	<i>di.n.t(w) n=t nn t3w.w in nn hwn.wt</i>	These winds have been given to you by these male and female youth.
II,395-396,c-a	(N)	<i>imn.ti pw sn n h3 mst.ywti isz3w</i>	It is the west wind, the brother of Ha, the offspring of <i>isz3w</i> ,

II,396,b	(D)	<i>ʕnh m h.t wʕ.t n hpr.t iʕ.ty sn.ty m tʕ pn</i>	which lived in one body, before the two parts came to be in this land.
II,396,c	(N)	<i>tʕw pw n ʕnh imn.ti</i>	The west wind is the breath of life,
II,397,a	(R)	<i>rdi.n.t(w)=f n ntr-nht tn ʕnh=s im=f</i>	It has been given to this <i>ntr-nht</i> , so that she may live through it.
II,397,b	(G)	<i>di.n.t(w) n=t nn tʕw.w in nn hwn.wt</i>	These winds have been given to you by these male and female youth.
II,397-398,c-a	(N)	<i>rsw pw rsw m nhs rs.ti</i>	It is the south wind, the south wind as the native of the south,
II,398,b	(N)	<i>inn mw srd ʕnh</i>	which brings water, which makes life grow.
II,398,c	(R)	<i>tʕw pw n ʕnh rsw</i>	The south wind is the breath of life,
II,398,d	(R)	<i>[r]di.n.t(w)=f n ntr-nht tn ʕnh=s im=f</i>	it has been given to this <i>ntr-nht</i> so that she may live through it.
II,398,e-f	(X)	-	
II,399,a	(N)	<i>i.nd hr=tn fd.w ipw tʕw.w n.w p.t kʕ.w n.w p.t</i>	Greetings to you, these four of the winds of the sky, the bulls of the sky.
II,399,b	(G)	<i>ntr-nht tn rh.n=s tn rh.n=s rn.w=tn rh.n=s rn n rd.y.n=f tn rdi rh=s ms=k</i>	This <i>ntr-nht</i> , she knew you, she knew your names, she knew the name of which he has given you, which caused that she knows that which you brought forth,
II,400,a	(K)	<i>hpr.n &lt; =tn &gt;</i>	after you came to be.
II,400-405,b-b	(X)	-	

*End of the column and back*

Amino-acid code

--GNRRRRRIK-RRDIQRLENDNRGNNRR-NGK-----

Appendix 3.41.10. BH2C

II,389,a	(X)	-	
II,389,b	(E)	<i>rdi.n.t(w) nn tʕw.w n tʕwi pn hr nn hwn.wt</i>	These winds were given to this <i>tʕwi</i> by these male and female youths.
II,389-390,c-a	(R)	<i>mhy.t pw phr.t hʕ.w-nb.wt</i>	It is the north wind, which goes around the islands of the Aegean.
II,390,b	(R)	<i>pgʕ.t ʕ.wy=s(y) r drw tʕ.wy</i>	which opens up its two arms to the limit of the two lands,
II,390,c	(R)	<i>sdr.t in.n=s hr.t mr.y=s hrw nb</i>	which rests after it has brought the requirements of its beloved one, every day.
II,391,a	(R)	<i>tʕw pw n ʕnh mhy.t</i>	The north wind is the breath of life,
II,391,b	(R)	<i>rdi.n.t(w)=s n tʕwi pn ʕnh=f im=s</i>	it was given to this <i>tʕwi</i> , so that he may live through it.
II,391-392,c-a	(H)	<i>rdi.n.t(w) nn tʕw.w n tʕwi pn hr nn hwn.wt</i>	These winds have been given to this <i>tʕwi</i> by these male and female youths.
II,392,b	(R)	<i>iʕb.t pw wn.t ptr</i>	It is the east wind which opens the celestial window.
II,392,c	(X)	-	
II,392,d	(R)	<i>ir.t(w) wʕ.t nfr.t n rʕ</i>	A good road is made for Re,

II,393,a	(R)	<i>pr=f im=s</i>	so that he may go forth on it.
II,393,b	(D)	<i>ndr r<sup>c</sup> m<sup>c</sup> n t<sub>3</sub>wi pn</i>	Re holds fast with the arm of N-dem,
II,393,c	(H)	<i>m sh.t w<sub>3</sub>d.t hr.t-tp i<sub>3</sub>[r].w</i>	in the green field which is upon the rushes,
II,394,a	(C)	<i>wnm t<sub>3</sub>wi pn im=s <math>\text{z}</math>f<sup>c</sup>.wy h<sub>1</sub>pw is<sup>c</sup>.wy wd<sup>c</sup> is</i>	so that this t <sub>3</sub> wi may eat in it, who gorged like the condition of Apis, like the condition of he who is judged.
II,394-395,b-a	(X)	-	
II,395,b	(Q)	<i>rdi.n.t(w) nn t<sub>3</sub>w.w n t<sub>3</sub>wi pn in nn hwn.wt</i>	These winds have been given to this t <sub>3</sub> wi by these male and female youth.
II,395-396,c-a	(N)	<i>imn.ti pw sn n h<sub>3</sub> mst.ywti i<sub>3</sub>zw</i>	It is the west wind, the brother of Ha, the offspring of i <sub>3</sub> zw,
II,396,b	(D)	<i><sup>c</sup>nh m h.t w<sup>c</sup>.t n hpr.t i<sub>3</sub>.ty sn.ty m t<sub>3</sub> pn</i>	which lived in one body, before the two parts came to be in this land.
II,396,c	(I)	<i>t<sub>3</sub>w n <sup>c</sup>nh imn.ti</i>	The breath of life is the west wind,
II,397,a	(H)	<i>rdi.n.t(w)=f n=i im=f</i>	It has been given to me through it.
II,397,b	(E)	<i>rdi.n.t(w) nn t<sub>3</sub>w.w n t<sub>3</sub>wi pn in nn hwn[.wt]</i>	These winds have been given to this t <sub>3</sub> wi by these male and female youth.
II,397-398,c-a	(N)	<i>rsw pw rsw m nhs rs.ti</i>	It is the south wind, the south wind as the native of the south,
II,398,b	(N)	<i>inn m[w srd] <sup>c</sup>nh</i>	which brings water, which makes life grow.
II,398,c	(K)	<i>t<sub>3</sub>w pw <sup>c</sup>nh rsw</i>	Life is the breath of the south wind,
II,398,d	(L)	<i>rdi.n.t(w)=f n t<sub>3</sub>wi [p]n <sup>c</sup>nh=k im=f</i>	it has been given to this t <sub>3</sub> wi, so that you may live through it.
II,398,e-f	(X)	-	
II,399,a	(N)	<i>i.nd<sub>1</sub> hr=tn fd.w ipw t<sub>3</sub>w.w n.w p.t k<sub>3</sub>.w n.w p.t</i>	Greetings to you, these four of the winds of the sky, the bulls of the sky.
II,399,b	(E)	<i>rh.n=i tn rh.n=i rn.w=tn rh.n=i rn n rdi.n=f tn rh ms=k</i>	I knew you, I knew your names, I knew the name of which he has given you, which knows that which you brought forth,
II,400,a	(L)	<i>hpr.n=i &lt;n&gt; hpr.t rmt.w n ms.t ntr.w</i>	I came to be, before mankind came to be, before the gods were born,
II,400,b	(X)	-	
II,400,c	(R)	<i>n sph.t ng<sub>3</sub>.w</i>	before the long horned cattle was lassoed,
II,401,a	(N)	<i>n <sup>c</sup>nn.t <sup>c</sup>r.ty m<sub>3</sub>t.t s<sub>3</sub>.t ntr<sup>c</sup> <math>\text{z}</math></i>	before the two jaws of the calatropis procera, the daughter of the great god were bound up,
II,401,b	(L)	<i>ir.y.t s<sub>3</sub>r r ikw nb p.t nb t<sub>3</sub></i>	that which was made is the need of the ancient one, the lord of the sky, the lord of the land.
II,401-402,c-a	(I)	<i>dbh.n st t<sub>3</sub>wi pn m-<sup>c</sup> nb shm.w</i>	This t <sub>3</sub> wi has asked for it from the lord of powers,
II,402,b	(I)	<i>swt ir=f st n t<sub>3</sub>wi</i>	he will make it for t <sub>3</sub> wi.
II,402-405,c-b	(X)	-	

Amino-acid code

--ERRRRRHR-RRDHC--QNDIHENNKL-NEL-RNLII-----

Appendix 3.41.11. T3C

II,389,a	(X)	-	
II,389,b	(Q)	<i>rdi.t.n nn t3w.w hr nn hwn.t</i>	That which these winds gave is through this maiden.
II,389-390,c-a	(R)	<i>mhy.t pw phr.t h3.w-nb.wt</i>	It is the north wind, which goes around the islands of the Aegean.
II,390,b	(R)	<i>pg3.t ʕ.wy=s(y) {r} r dr(w) t3.wy</i>	which opens up its two arms to the limit of the two lands,
II,390,c	(R)	<i>sdr.t in.n=s hr.t mr.y=s hrw nb</i>	which rests after it has brought the requirements of its beloved one, every day.
II,391,a	(R)	<i>t3w pw n ʕnh mhy.t</i>	The north wind is the breath of life,
II,391,b	(I)	<i>rdi.n.t(w)=f n &lt;=i&gt; ʕnh=i im=s</i>	it was given to me, so that I may live through it.
II,391-392,c-a	(G)	<i>rdi.t.n nn t3w.w hr nn hwn.t</i>	That which these winds gave is through this maiden.
II,392,b	(N)	<i>izb.t pw wn ptr</i>	It is the east wind which opens the celestial window.
II,392,c	(X)	-	
II,392,d	(N)	<i>ir w3.t nfr.t n rʕ</i>	A good road is made for Re,
II,393,a	(R)	<i>pr=f im=s</i>	so that he may go forth on it.
II,393,b	(N)	<i>ndr rʕ ʕ=i</i>	Re grasps my arm,
II,393,c	(G)	<i>di=f wi m sh.t tw hr.t-tp izr.w</i>	while he places me in this field which is upon the rushes,
II,394,a	(D)	<i>wmm=i im=s mi hpw ʕf3f=i im=s &lt;mi&gt; stš</i>	so that I may eat in it like Apis, so that I may gorge in it <like> Seth.
II,394,b	(K)	<i>t3w.w pw</i>	It is the winds,
II,394-395,c-a	(I)	<i>rdi.t.n=s ʕnh=i im=s</i>	which it has given, so that I may live through it.
II,395,b	(C)	<i>rdi.t.n nn t3w.w hr nn hwn.t</i>	That which these winds gave is by this maiden.
II,395-396,c-a	(M)	<i>imn.ti sn h3 mst.wti iz3w</i>	The west wind is the brother of Ha, the offspring of <i>iz3w</i> ,
II,396,b	(K)	<i>ʕnh m h.t wʕ(.t) n hpr.t iš.ty sn.ty m t3</i>	which lived in one body, before the two parts came to be in the land.
II,396,c	(H)	<i>t3w n ʕnh imn.t</i>	The breath of life is the west,
II,397,a	(N)	<i>rdi.n.t(w)=f n=i ʕnh=i (i)m=f</i>	it has been given to me, so that I may live through it.
II,397,b	(R)	<i>rdi.n.t(w) n &lt;=i&gt; nn t3w.w hr nn hwn.t</i>	These winds have been given to me by this maiden.
II,397-398,c-a	(H)	<i>rsw pw n ʕnh t3w pw t3w m nhs rs.ti</i>	It is the south wind for life, it is the wind, the wind as the native of the south,
II,398,b	(N)	<i>inn mw srd ʕnh</i>	which brings water, which makes life grow.
II,398,c	(R)	<i>t3w pw n ʕnh rsw</i>	The south wind is the breath of life,
II,398,d	(N)	<i>rdi.n.t(w)=f n=i ʕnh=i im=f</i>	it has been given to me so that I may live through it.
II,398,e-f	(X)	-	
II,399,a	(R)	<i>i.nd hr=tn t3w.w fd.w ipw n.w p.t k3.w n.w p.t</i>	Greetings to you, these four winds of the sky, the bulls of the sky.
II,399,b	(Q)	<i>dd.n=i rn=k rn rdi.n=k sn di</i>	I have said your name, the name which you

		<i>rh=i sms=k</i>	have given them, which caused that I know that which you delivered,
II,400,a	(C)	<i>hpr.n=i n ms.t rmt.w n hpr.t ntrw</i>	I came to be, before mankind was born, before the gods came to be,
II,400,b	(N)	<i>n sht.t zpd</i>	before the bird was trapped,
II,400,c	(R)	<i>n sph.t ngz.w</i>	before the long horned cattle was lassoed,
II,401,a	(I)	<i>n nn(.w) r.ty mstr.t sz.t ntr</i>	the two jaws of Matjeret, the daughter of the god, are not bound up,
II,401,b	(R)	<i>n ir.y.t s3r r ikw nb p.t t3</i>	before the need for the ancient one, the lord of the sky and the land was made.
II,401-402,c-a	(H)	<i>dbh.n(.w)=sn m-c nb t3w.w</i>	They have been asked for from the lord of the winds,
II,402,b	(H)	<i>swt rdi n=i rdi.t=sn</i>	It is he who gave to me that which they give.
II,402-405,c-b	(X)	-	
<i>End of the column and front</i>			

Amino-acid code

--QRRRRIGN-NRNGDKICMKHNRHNRN-RQCNRIRHH-----

Appendix 3.41.12. G1T

II,389,a	(X)	-	
II,389,a	(K)	<i>mi.tt shm m t3w.w</i>	Likewise having power over the winds.
II,389,b	(C)	<i>rdi.n.tw n=i nn t3w.w in nn hwn.wt</i>	These winds were given to me by these maidens.
II,389-390,c-a	(R)	<i>mhy.t pw phr.t h3.w-nb.wt</i>	It is the north wind, which goes around the islands of the Aegean.
II,390,b	(R)	<i>pgz.t r.wy=s(y) r drw.w t3.wy</i>	which opens up its two arms to the limits of the two lands,
II,390,c	(R)	<i>sdr.t in.n=s hr.t mr.y=s hrw nb</i>	which rests after it has brought the requirements of its beloved one, every day.
II,391,a	(L)	<i>t3w pw n nh mhy.t pw</i>	It is the breath of life, it is the northern wind,
II,391,b	(N)	<i>rdi.n.t(w)=s n=i nh=i im=s</i>	it was given to me, so that I may live through it.
II,391-392,c-a	(E)	<i>rdi.n.tw n=i nn t3w.w hr nn hwn.wt</i>	These winds were given to me by these maidens.
II,392,b	(L)	<i>iszb.t pw wn.t ptr.w</i>	It is the east wind which opens the celestial windows;
II,392,c	(N)	<i>sn.t(w) iszb.wt</i>	the east winds are opened,
II,392,d	(R)	<i>ir.t(w) w3.t nfr.t n r</i>	a good road is made for Re,
II,393,a	(R)	<i>pr=f im=s</i>	so that he may go forth on it.
II,393,b	(N)	<i>ndr r r=i</i>	Re grasps my arm,
II,393,c	(R)	<i>di=f wi m sh.t=f tw hr.t-tp isr.w</i>	while he places me in this field of his, which is upon the rushes,
II,394,a	(F)	<i>wnm &lt;=i&gt; z3z3=i mi hpw stš</i>	so that I may eat and gorge like Apis and Seth.
II,394,b	(N)	<i>t3w.w pw n(.w) nh iszb.t</i>	The east wind is the winds of life,
II,394-395,c-a	(N)	<i>rdi.n.tw=s n=i nh=i im=s</i>	it was given to me so that I may live through it.
II,395,b	(R)	<i>rdi.n.tw n=i nn t3w.w in nn</i>	These winds have been given to me by these

		<i>ḥwn.wt</i>	maidens.
II,395-396,c-a	(R)	<i>imn.ti pw sn ḥz mst.wt [i3]3w</i>	It is the west wind, the brother of Ha, the offspring of <i>i33w</i> ,
II,396,b	(L)	<i>ḥnḥ.t m ḥ.t w[.t] n ḥpr.t iṣ.ty sn.ty m t3 pw</i>	which lived in one body, before the two parts came to be in this land.
II,396,c	(N)	<i>t3w pw n ḥnḥ imn.ti</i>	The west wind is the breath of life,
II,397,a	(N)	<i>rdi.n.t(w)=f n=i ḥnḥ=i im=f</i>	It has been given to me, so that I may live through it.
II,397,b	(Q)	<i>rdi.n.tw n=i nn t3w.w ḥ[r n]n ḥwn.wt</i>	These winds have been given to me by these maidens.
II,397-398,c-a	(G)	<i>rsw pw t3w [m] nḥs rs.t</i>	It is the south wind, the wind as the native of the south,
II,398,b	(N)	<i>inn mw srd ḥnḥ</i>	which brings water, which makes life grow.
II,398,c	(N)	<i>t3w.w pw n(.w) ḥnḥ rsw</i>	The south wind is the winds of life,
II,398,d	(N)	<i>rdi.n.t(w)=f n=i ḥnḥ=i im=f</i>	it has been given to me so that I may live through it.
II,398,e-f	(X)	-	
II,399,a	(K)	<i>i.nd ḥr=tn t3w.w [fd.w] ipw n.w p.t</i>	Greetings to you, these four winds of the sky.
II,399,b	(N)	<i>ḏd=i rn=k rn n rdi.n=k sn di rh=i sms.y=k</i>	I say your name, the name of which you have given them, which caused that I know that which you delivered,
II,400,a	(I)	<i>ḥpr.n=i n ms.y.t rmt.w ḥpr ntr.w</i>	I came to be, before mankind was born, while the gods come to be,
II,400,b	(N)	<i>n šht.t 3pd</i>	before the bird was trapped,
II,400,c	(R)	<i>n sph.t ng3.w</i>	before the long horned cattle was lassoed,
II,401,a	(H)	<i>[r.t] m3t.t s3.t ntr 3</i>	(before) the hindquarters of the calatropis procera, the daughter of the god (was lassoed).
II,401,b	(I)	<i>n ir.y.t s3r ikw nb p.t t3</i>	before the need of the ancient one, the lord of the sky and the land, was made.
II,401-402,c-a	(G)	<i>dbḥ.n=i sn m-ḥ nb t3w.w</i>	I have asked for them from the lord of the winds,
II,402,b	(N)	<i>swt pw rdi n=i sn</i>	it is he who gave them to me.
II,402,c	(I)	<i>mi (i)r=k sd3[=k] ḥnḥ=i</i>	Come! May you travel with me,
II,402,d	(R)	<i>di=i m3[=k] wi3</i>	so that I cause that you see the bark,
II,403,a	(R)	<i>h3=k im=f</i>	may you descend into it,
II,403,b	(N)	<i>ny wi</i>	without me.
II,403,c	(G)	<i>ink ir wi3 ds=i</i>	I am the one who made the bark myself,
II,403,d	(R)	<i>ḏ3=i im=f r s3n.t</i>	I will cross in it to the lotus room,
II,403-404,e-a	(L)	<i>šd.y=i wi3 im n mḥ ḥz r tp.y=f(y)</i>	I will hew a bark out there, of 1000 cubits to its two heads,
II,404,b	(R)	<i>skd.y=i im=f r rwd [n] ḥnf[.t]</i>	I will sail in it to the stairway of fire,
II,404,c	(X)	-	
II,405,a-b	(K)	<i>iw t=i r-rw.ty tnw.w</i>	while my bread is outside the boundaries.

Spell 164 follows

Amino-acid code

-KCRRLNELNRRNRFNRRRLNNQGNNN-KNINRHIGNIRRNGLR-K

Appendix 3.41.13. A1C

II,389,a	(X)	-	
II,389,b	(D)	<i>rdi.t(w) n=i nn t3w.w in nn hwn.wt</i>	These winds are given to me by these maidens.
II,389-390,c-a	(R)	<i>mhy.t pw phr.t h3.w-nb.wt</i>	It is the north wind, which goes around the islands of the Aegean.
II,390,b	(R)	<i>pg3.t c.wy=s(y) r drw t3.wy</i>	which opens up its two arms to the limit of the two lands,
II,390,c	(K)	<i>sdr.t in.n=s h[r.t] mr[.t]</i>	which rests after it brought the beloved requirements.
II,391-405,a-b	(X)	-	

*End of the column and bottom*

Amino-acid code

--DRRK-----

Appendix 3.41.14. M23C

II,389-392,a-c	(X)	-	
II,392,d	(R)	<i>[ir.t(w) w3.t nfr.t n r<sup>c</sup>]</i>	A good road is made for Re,
II,393,a	(R)	<i>[pr=f im=s]</i>	so that he may go forth on it.
II,393,b	(N)	<i>[ndr r<sup>c</sup> c=i]</i>	Re grasps my arm,
II,393,c	(R)	<i>[di=f wi m sh.t=f tw hr(.t)]-tp [i3r.w]</i>	while he places me in this field of his, which is upon the rushes,
II,394,a	(P)	<i>[wnm=i im=s] 3f=i im=s c.wy is hpw stš]</i>	so that I will eat in it, so that I will gorge in it like the condition of Apis and Seth.
II,394,b	(R)	<i>[t3w pw n cnh isb.t]</i>	The east wind is the breath of life,
II,394-395,c-a	(N)	<i>rdi.n.t(w)[=s n=i cnh=i im=s]</i>	it was given to me so that I may live through it.
II,395,b	(F)	<i>[rdi.n].t(w) n=i [nn t3w.w in nn hwn].t</i>	These winds have been given to me by this maiden.
II,395-396,c-a	(R)	<i>[imn.ti pw sn h3] mst[.wt i33w]</i>	It is the west wind, the brother of Ha, the offspring of i33w,
II,396,b	(R)	<i>[cni m h.t w<sup>c</sup>.t sn.ty m t3] pn</i>	which lived in one body, the second in this land,
II,396,c	(R)	<i>[t3w.w mhy.t rsw imn.ti isb.t]</i>	the winds: the north wind, the south wind, the west wind, the east wind.
II,397,a	(G)	<i>[rdi.n.t(w)=f n=i cni=i] im</i>	It has been given to me, so that I may live there.
II,397,b	(N)	<i>[rdi.n.t(w) n=i nn t3]w in nn [hwn.t]</i>	This wind have been given to me by this maiden.
II,397-398,c-a	(R)	<i>[rsw pw rsw m nhs rsw.t]</i>	It is the south wind, the south wind as a native of the south,
II,398,b	(R)	<i>in mw [srd cni]</i>	which brought water, which makes life grow.
II,398,c	(R)	<i>[t3w pw n cni rsw]</i>	The south wind is the breath of life,
II,398,d	(N)	<i>[rdi.n.t(w)=f n=i cni=i] im=f</i>	it has been given to me so that I may live through it.

II,398,e-f	(X)	-	
II,399,a	(R)	[i.nḏ ḥr=ṯn ṯṣw.w fd.w ipw n.w p.t kṣ.w n.w p.t]	Greetings to you, these four winds of the sky, the bulls of the sky.
II,399,b	(N)	[ḏḏ=i rn=k] rn n rḏi.n=k [sn ḏi rh=i sms.y=k]	I say your name, the name of which you have given them, which caused that I know that which you delivered,
II,400,a	(C)	[ḥpr.n=i n ms.t rmt.w n ḥpr.t nṯr.w]	I came to be, before mankind was born, before the gods came to be,
II,400,b	(X)	-	
II,400,c	(R)	n sph.t [ngṣ.w]	before the long horned cattle was lassoed,
II,401,a	(R)	[n ʿnn.t ʿr.ty mṣṯr.t sṣ.t nṯr ʿṣ]	before the two jaws of Matjeret, the daughter of the great god were bound up,
II,401,b	(H)	[n ṯr.y.t sṣr r] ikw	before the need of the ancient one was made.
II,401-405,c-b	(X)	-	

*End of the fragment*

Amino-acid code

-----RRNRPRNFRRRGNRRRN-RNC-RRH-----

## Appendix 3.42. Spell 165

### Appendix 3.42.1. S2C

III,5,a	(R)	<i>r n wnm t hr(.y) wdḥ.w n r<sup>c</sup></i>	A spell of eating the bread which is upon the offering table of Re,
III,5,b	(M)	<i>r[di.t ʒw.wt r.w nw hr.t-nṯr] r[.w] m [iwnw]</i>	and placing the offerings of the mouths of the necropolis and the mouths in Heliopolis.
III,6,a	(R)	<i>i ḥtp hr ir.t.n=f sp fd.w sbb [mʒ<sup>c</sup>.t] n r<sup>c</sup> r<sup>c</sup> nb</i>	O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
III,6,b	(R)	<i>ʒḥ mīs.t r<sup>c</sup> hr mʒ<sup>c</sup>.t r<sup>c</sup> nb</i>	so that the liver of Re will flourish because of Maat, every day,
III,7,a	(R)	<i>smʒ=f n ḥ.t wr.t</i>	while he partakes of the offering of the great one.
III,7,b	(R)	<i>wḏʒ.ki m-<sup>c</sup> sḏb nb</i>	I am uninjured from any restraint,
III,8,a	(M)	<i>pr m r n nṯr nb ʒḥ nb mwt nb</i>	which has gone forth from the mouth of any god, any spirit, any dead one,
III,8,b	(M)	<i>m rnp.t tn m hrw pn nfr tnn.t</i>	in this year, in this good day of the <i>tnn.t</i> shrine.
III,9,a	(R)	<i>n šw hrw nfr m [nn].t</i>	A good day will not be empty in the <i>tnn.t</i> shrine,
III,9,b	(R)	<i>nḥb [kʒ=i] m hrw pn nfr m tnn.t</i>	while my ka is bestowed on this good day in the <i>tnn.t</i> shrine.
III,9,c	(R)	<i>imy ḥtp=f sp fd.w</i>	One who is in his altar, four times,
III,10,a	(R)	<i>sšm.t ʒw.wt m iwnw hr ḥʒw.wt r<sup>c</sup> r<sup>c</sup> nb</i>	who will control the offerings in Heliopolis on the altars of Re, every day.
III,10,b	(X)	-	
III,11,a	(R)	<i>ink w<sup>c</sup></i>	I am the sole one,
III,11,b	(R)	<i>pr.n=i m ʒḥ.t</i>	I have gone forth even from the horizon,
III,11,c	(R)	<i>ʒw.t=i m-ḥʒ.t=i sp sn.w</i>	my offering in front of me, twice.
III,12,a	(M)	<i>prr=i ʒw.t=i m-ḥʒ.t=i sp sn.w</i>	I go forth, my offering is in front of me, twice.
III,12,b	(R)	<i>rdi.w.n=i m ḥʒ.t</i>	That which I have placed at the brow,
III,12,c	(R)	<i>wnm=i m ḥʒ[.t]</i>	I will eat at the brow.
III,13,a	(R)	<i>ink [nw] pr m swḥ.t nṯr <sup>c</sup>ʒ</i>	I am this one who went forth from the egg of the great god.

Spell 166 follows

#### Amino-acid code

RMRRRRMMRRRR-RRRMRRR

### Appendix 3.42.2. S1C

III,5,a	(R)	<i>r n wnm t [hr(.y) wdḥ].w n r<sup>c</sup></i>	A spell of eating the bread which is upon the offering table of Re,
III,5,b	(K)	<i>rdi.t ʒw.wt r.w nw hr.t-nṯr m iwnw</i>	and placing the offerings of the mouths of the necropolis in Heliopolis.
III,6,a	(R)	<i>i ḥtp hr ir.t.n=f sp fd.w sbb mʒ<sup>c</sup>.t n r<sup>c</sup></i>	O, one who is pleased upon that which he has

		<i>r<sup>c</sup> nb</i>	done four times, who sends Maat to Re every day,
III,6,b	(R)	<i>z &lt;h&gt; .w m̄s.t r<sup>c</sup> hr m̄s<sup>c</sup>.t r<sup>c</sup> nb</i>	so that the liver of Re will flourish because of Maat, every day,
III,7,a	(R)	<i>sm̄z=f n h.t wr.t</i>	while he partakes of the offering of the great one.
III,7,b	(R)	<i>wḏz.ki m-<sup>c</sup> sḏb nb</i>	I am uninjured from any restraint,
III,8,a	(R)	<i>pr m r n n̄tr zḥ mwt nb</i>	which has gone forth from the mouth of any god, spirit or dead one,
III,8,b	(K)	<i>m rnp.t tn hrw pn nfr tnn.t</i>	in this year, this good day of the <i>tnn.t</i> shrine.
III,9,a	(R)	<i>n šw hrw nfr m tnn.t</i>	A good day will not be empty in the <i>tnn.t</i> shrine,
III,9,b	(R)	<i>nḥb k̄z=i m hrw pn nfr m tnn.t</i>	while my ka is bestowed on this good day in the <i>tnn.t</i> shrine.
III,9,c	(R)	<i>imy ḥtpt=f sp fd.w</i>	One who is in his altar, four times,
III,10,a	(R)	<i>sšm.t z̄w.t m iwnw hr h̄z̄w.wt r<sup>c</sup> r<sup>c</sup> nb</i>	who will control the offering in Heliopolis on the altars of Re, every day.
III,10,b	(X)	-	
III,11,a	(R)	<i>ink w<sup>c</sup></i>	I am the sole one,
III,11,b	(R)	<i>pr.n=i m zḥ.t</i>	I have gone forth even from the horizon,
III,11,c	(R)	<i>z̄w.t=i m-h̄z̄.t=i sp sn.w</i>	my offering in front of me, twice.
III,12,a	(K)	<i>pr̄r z̄w.t=i m-h̄z̄.t=i sp sn.w</i>	My offering goes forth in front of me, twice.
III,12,b	(M)	<i>rdi.w.n=i m-h̄z̄.t=i</i>	That which I have placed in front of me,
III,12,c	(R)	<i>wnm=i m h̄z̄.t</i>	I will eat at the brow.
III,13,a	(R)	<i>ink nw pr m swḥ.t n̄tr ʿz</i>	I am this one who went forth from the egg of the great god.

*Spell 166 follows*

Amino-acid code

RKRRRRRKRRRR-RRRKMR

Appendix 3.42.3. B5C

III,5,a	(R)	<i>r n wnm t hr(.y) wḏh.w n r<sup>c</sup></i>	A spell of eating the bread which is upon the offering table of Re,
III,5,b	(R)	<i>rdi.t z̄w.wt m iwnw</i>	and placing offerings in Heliopolis.
III,6,a	(R)	<i>i ḥtp hr ir.t.n=f sp fd.w sbb m̄s<sup>c</sup>.t [n] r<sup>c</sup> r<sup>c</sup> nb</i>	O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
III,6,b	(M)	<i>i zḥ.w m̄s.t r<sup>c</sup> hr m̄s<sup>c</sup>.t r<sup>c</sup> nb</i>	so that the liver of Re will overflow because of Maat, every day,
III,7,a	(M)	<i>sm̄z n h.wt wr.t</i>	partaking of the offerings of the great one.
III,7,b	(M)	<i>wḏz.k swḏz=i m-<sup>c</sup> sḏb nb</i>	I am uninjured, while I am healed from any restraint,
III,8,a	(N)	<i>pr m r n n̄tr nb zḥ nb mwt mwt.t nb</i>	which has gone forth from the mouth of any god, any spirit, any dead male or dead female,
III,8,b	(L)	<i>m hrw pn m rnp.t tn nfr(.t) n(.t) tnn.t</i>	in this day, in this good year of the <i>tnn.t</i> shrine.
III,9,a	(R)	<i>n šw hrw nfr m tnn.t</i>	A good day will not be empty in the <i>tnn.t</i>

III,9,b	(R)	<i>nḥb k3=i m hrw pn nfr m tnn.t</i>	shrine, while my ka is bestowed on this good day in the <i>tnn.t</i> shrine.
III,9,c	(M)	<i>imy md3.t=f sp fd.w</i>	One who is in his papyrus book, four times,
III,10,a	(N)	<i>sšm 3w.wt m iwnw ḥr ḥ3w.wt r̄ r̄ nb</i>	who controls the offerings in Heliopolis on the altars of Re, every day,
III,10,b	(X)	-	
III,11,a	(R)	<i>ink w̄</i>	I am the sole one,
III,11,b	(R)	<i>pr.n=i m 3ḥ.t</i>	I have gone forth even from the horizon,
III,11,c	(N)	<i>3w.wt=i m ḥ3.t sp sn.w</i>	my offerings are at the brow, twice,
III,12,a	(L)	<i>pr 3w.wt=i m ḥ3.t sp sn.w</i>	while my offerings go forth at the brow, twice.
III,12,b	(N)	<i>rdi.w.n=i m ḥ3.t</i>	That which I have placed at the brow,
III,12,c	(R)	<i>wnm=i m ḥ3.t</i>	I will eat at the brow.
III,13,a	(M)	<i>ink nw ink swḥ.t ntr</i>	I am this, I am the egg of the god.

*Spell 166 follows*

Amino-acid code

RRRMMMMNLRRMN-RRNLNRM

Appendix 3.42.4. M22C

III,5,a	(R)	<i>[r n wnm t ḥr(.y)] wdḥ.w n [r̄]</i>	A spell of eating the bread which is upon the offering table of Re,
III,5,b	(R)	<i>[rdi.t 3w.wt m iwnw]</i>	and placing offerings in Heliopolis.
III,6,a	(R)	<i>[i ḥtp ḥr ir.t.n=f] sp fd.w sb[b m3]̄.t n r̄ [r̄ nb]</i>	O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
III,6,b	(R)	<i>[3ḥ.w m]is.t r̄ ḥr m3̄̄.t r̄ nb]</i>	so that the liver of Re will flourish because of Maat, every day,
III,7,a	(R)	<i>[sm3=f n ḥ.t wr.t]</i>	while he partakes of the offering of the great one.
III,7,b	(K)	<i>[wd3.ki] swd3.ki m-̄ [sdb nb]</i>	I am uninjured and I am made whole from any restraint,
III,8,a	(R)	<i>[pr m r n ntr 3ḥ mwt nb]</i>	which has gone forth from the mouth of any god, spirit or dead one,
III,8,b	(R)	<i>[hrw pn nfr n] tnn.t</i>	this good day of the <i>tnn.t</i> shrine.
III,9,a	(N)	<i>n [šw] hrw pn [nfr m] tnn.t</i>	This good day will not be empty in the <i>tnn.t</i> shrine,
III,9,b	(R)	<i>nḥ[b k3=i m hrw pn nfr] m tnn.t</i>	while my ka is bestowed on this good day in the <i>tnn.t</i> shrine.
III,9,c	(R)	<i>imy ḥtp[=f sp fd.w]</i>	One who is in his altar, four times,
III,10,a	(D)	<i>[sšm 3w.t] m iwnw ḥr ḥ3w.wt r̄ [r̄ nb]</i>	who controls the offering in Heliopolis on the altars of Re, every day,
III,10,b	(R)	<i>[n mrr.w r̄ r̄ nb]</i>	for those who love Re, every day.
III,11,a	(R)	<i>[ink w̄]</i>	I am the sole one,
III,11,b	(R)	<i>pr.n=i m 3ḥ[.t]</i>	I have gone forth even from the horizon,
III,11,c	(M)	<i>3w.t[=i m ḥ3.t sp sn.w]</i>	my offering is at the brow, twice,
III,12,a	(R)	<i>[[pr] 3w.t=i m ḥ3[.t sp sn.w]</i>	while my offering go forth at the brow, twice.

III,12,b (R) [rdi.w.n=i m h3.t]  
 III,12,c (R) [wnm]=i m h3.t  
 III,13,a (R) ink nw [pr m swh.t ntr 3]

That which I have placed at the brow,  
 I will eat at the brow.  
 I am this one who went forth from the egg of  
 the great god.

Spell 166 follows

Amino-acid code

RRRRRKRRNRDRRRMRRRR

### Appendix 3.42.5. B2Bo

III,5,a-b (X)	-	
III,6,a (R)	i htp.w hr ir.t.n=f sp fd.w sbb m3c.t n r <sup>c</sup> r <sup>c</sup> nb	O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
III,6,b (K)	3h.w mis.t r <sup>c</sup> r <sup>c</sup> nb hr m3c.t=f r <sup>c</sup> nb	so that the liver of Re will flourish every day, because of his truth, every day,
III,7,a (R)	sm3=f n h.t wr.t	while he partakes of the offering of the great one.
III,7,b (L)	dhwti-nht wd3.w swd3.w m-c sdb	dhwti-nht is uninjured and made whole from the restraint,
III,8,a (K)	pr m r [n] ntr nb 3h nb mwt.wy nb	which has gone forth from the mouth of any god, any spirit, either of the two dead ones,
III,8,b (I)	m rnp.t tn nfr.t <m> hrw pn <nfr> m inn.t	in this good year, in this good day in the inn.t shrine.
III,9,a (R)	n sw hrw nfr m inn.t	A good day will not be empty in the inn.t shrine,
III,9,b (M)	nhb k3 n dhwti-nht m hrw pn nfr m inn.t	while the ka of dhwti-nht is bestowed on this good day in the inn.t shrine.
III,9,c (R)	imy htpt=f sp fd.w	One who is in his altar, four times,
III,10,a (N)	s3m 3w.wt m iwnw hr h3w.wt r <sup>c</sup> r <sup>c</sup> nb	who controls the offerings in Heliopolis on the altars of Re, every day,
III,10,b (R)	[n] mrr.w r <sup>c</sup> r <sup>c</sup> nb	for those who love Re, every day.
III,11,a (N)	dhwti-nht w <sup>c</sup>	dhwti-nht is the sole one,
III,11,b (N)	pr m 3h.t	who went forth from the horizon,
III,11,c (K)	3w.t n.t dhwti-nht m-h3.t=f sp sn.w	the offering of dhwti-nht is in front of him, twice,
III,12,a (I)	pr 3w.t n.t dhwti-nht m-h3.t=f sp sn.w	while the offering of dhwti-nht go forth in front of him, twice.
III,12,b (K)	rdi.n[=f] m-h3.t dhwti-nht	That which he has placed in front of dhwti-nht,
III,12,c (M)	wnm dhwti-nht m-h3.t=f	dhwti-nht will eat in front of him.
III,13,a (N)	dhwti-nht nw pr m shw.t ntr 3	dhwti-nht is this one who went forth from the egg of the great god.

Spell 166 follows

Amino-acid code

--RKRLKIRMNRNKNKIKMN

### Appendix 3.42.6. B4Bo

III,5,a-b (X)	-	
III,6,a (R)	<i>i ḥtp ḥr ir.t.n=f sp fd.w sbb m3<sup>c</sup>.t n r<sup>c</sup> r<sup>c</sup> nb</i>	O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
III,6,b (R)	<i>zḥ.w mi3.t r<sup>c</sup> ḥr m3<sup>c</sup>.t r<sup>c</sup> nb</i>	so that the liver of Re will flourish because of Maat, every day,
III,7,a (K)	<i>sm3 dhwtj-nḥt tn n ḥ.t wr.t</i>	while this <i>dhwtj-nḥt</i> partakes of the offering of the great one.
III,7,b (I)	<i>wḏ3 dhwtj-nḥt tn swḏ3.w dhwtj-nḥt [tn m<sup>c</sup> sḏb]</i>	This <i>dhwtj-nḥt</i> is uninjured and this <i>dhwtj-nḥt</i> is made whole from the restraint,
III,8,a (D)	<i>pr m r n nṯr nb zḥ nb mwt mwt.t nb.t ḥm.t-r</i>	which has gone forth from the mouth of any god, any spirit, any dead male or dead female, etcetera,
III,8,b (H)	<i>m rnp.t tn &lt;m&gt; hrw p&lt;n&gt; nfr n tnn.t</i>	in this year, in this good day of the <i>tnn.t</i> shrine.
III,9,a (R)	<i>n šw hrw nfr m tnn.t</i>	A good day will not be empty in the <i>tnn.t</i> shrine,
III,9,b (K)	<i>nḥb k3 dhwtj-nḥt tn m hrw pn nfr m tnn.t</i>	while the ka of this <i>dhwtj-nḥt</i> is bestowed on this good day in the <i>tnn.t</i> shrine.
III,9,c (K)	<i>[dhwtj-nḥt] ḥtp[t=f] sp fd.w</i>	<i>dhwtj-nḥt</i> is his altar, four times,
III,10,a (N)	<i>sšm 3w.wt m [iwnw] ḥr ḥ3w.wt r<sup>c</sup> r<sup>c</sup> nb</i>	who controls the offerings in Heliopolis on the altars of Re, every day,
III,10,b (R)	<i>n mrr[.w r<sup>c</sup>] r<sup>c</sup> nb</i>	for those who love Re, every day.
III,11,a (N)	<i>dhwtj-nḥt w<sup>c</sup></i>	<i>dhwtj-nḥt</i> is the sole one,
III,11,b (N)	<i>pr m zḥ.t</i>	who went forth from the horizon,
III,11,c (L)	<i>3w.wt dhwtj-nḥt m ḥ3.t sp sn.w dhwtj-nḥt</i>	the offerings of <i>dhwtj-nḥt</i> are at the brow, the two times of <i>dhwtj-nḥt</i> ,
III,12,a (H)	<i>pr 3w.[w]t dhwtj-nḥt m ḥ3.t [sp] sn.w dhwtj-nḥt</i>	while the offerings of <i>dhwtj-nḥt</i> are at the brow, the two times of <i>dhwtj-nḥt</i> .
III,12,b (L)	<i>rḏi.w.n dhwtj-nḥt m ḥ3.t</i>	That which <i>dhwtj-nḥt</i> has placed at the brow,
III,12,c (K)	<i>wnm dhwtj-nḥt m ḥ3.t</i>	<i>dhwtj-nḥt</i> will eat at the brow.
III,13,a (N)	<i>dhwtj-nḥt nw pr m swḥ.t nṯr 3</i>	<i>dhwtj-nḥt</i> is this one who went forth from the egg of the great god.

Spell 166 follows

#### Amino-acid code

--RRKIDHRKKNRNNLHLKN

### Appendix 3.42.7. B3Bo

III,5,a (N)	<i>[wnm t ḥr(.y) wḏḥ.w n r<sup>c</sup>]</i>	Eating the bread which is upon the offering table of Re,
III,5,b (L)	<i>[rḏi.t 3w.wt] r r-pr nṯr nb</i>	and placing the offerings to the temple of every god.
III,6,a (R)	<i>i ḥtp ḥr ir.t.n=f sp fd.w sbb m3<sup>c</sup>.t n</i>	O, one who is pleased upon that which he has

		<i>r<sup>c</sup> r<sup>c</sup> nb</i>	done four times, who sends Maat to Re every day,
III,6,b	(L)	<i>zḥ mīś.t r<sup>c</sup> r<sup>c</sup> nb</i>	so that the liver of Re will flourish every day,
III,7,a	(L)	<i>smz=f r wr.t</i>	while he partakes of the great one.
III,7,b	(H)	<i>wḏz ḏḥwty-nḥt tn snb ḏḥwty-nḥt ssnb{k}=s swḏz{k}=s m-<sup>c</sup> s[ḏ]b nb ḏw.w(y)</i>	This <i>ḏḥwty-nḥt</i> is uninjured, <i>ḏḥwty-nḥt</i> is healthy, she is caused to be healthy and she is made whole from any evil restraint,
III,8,a	(I)	<i>pr m r n rmt.w ntr.w zḥ.w nb(.w) r ḏḥwty-nḥt pn</i>	which has gone forth from the mouth of all the humans, gods and spirits against this <i>ḏḥwty-nḥt</i> ,
III,8,b	(G)	<i>m rnp.t [t]n &lt;m&gt; zbd p &lt;n m&gt; hrw &lt;pn&gt; nfr [n] tnn.t</i>	in this year, in this month, in this good day of the <i>tnn.t</i> shrine.
III,9,a	(D)	<i>n š[w] hrw pn m tnn.t</i>	This day will not be empty in the <i>tnn.t</i> shrine,
III,9,b	(L)	<i>nḥb k3 n ḏḥwty-nḥt tn m hrw nfr m t[nn.]t</i>	while the ka of this <i>ḏḥwty-nḥt</i> is bestowed on the good day in the <i>tnn.t</i> shrine.
III,9,c	(L)	<i>i imy ḥtp[t]=f sp fd.w</i>	Oh, one who is in his altar, four times,
III,10,a	(M)	<i>šm sšm[=f] zw.t ḥr ḥzw.[w]t [r<sup>c</sup>] r<sup>c</sup> nb</i>	who goes while he conducts the offering on the altars of Re, every day,
III,10,b	(R)	<i>[n] mrr.w [r<sup>c</sup>] r<sup>c</sup> [nb]</i>	for those who love Re, every day.
III,11,a	(M)	<i>ḏḥwty-nḥt tn w<sup>c</sup> im=sn</i>	This <i>ḏḥwty-nḥt</i> is the sole one with them,
III,11,b	(M)	<i>pr.n ḏḥwty-nḥt tn m [zḥ.t]</i>	this <i>ḏḥwty-nḥt</i> went forth even from the horizon,
III,11,c	(I)	<i>m ḥz.t sp fd.w ḏḥwty-nḥt pn</i>	at the brow of the four times of this <i>ḏḥwty-nḥt</i> ,
III,12,a	(G)	<i>zw.wt=s m ḥz.t sp fd.w</i>	her offerings are at the brow, four times.
III,12,b	(I)	<i>rdi.w.n=s zw[.t]=s m ḥz[.t]</i>	That which she has placed, her offering, is at the brow.
III,12,c	(X)	-	
III,13,a	(K)	<i>ḏḥwty-nḥt [tn] pr.t m swḥ.t ntr <sup>c</sup>z</i>	It is this <i>ḏḥwty-nḥt</i> who went forth from the egg

of the great god.

*Spell 166 follows*

#### Amino-acid code

NLRLHIGDLLMRMMIGI-K

#### Appendix 3.42.8. M2C

III,5,a	(R)	<i>r n wnm t ḥr(.y) wdḥ.w [n] r<sup>c</sup></i>	A spell of eating the bread which is upon the offering table of Re,
III,5,b	(R)	<i>rdi[.t] zw.wt m] iwnw</i>	and placing offerings in Heliopolis.
III,6,a	(M)	<i>i ḥtp ḥr ir.n=f sp fd.w sbb m3[<sup>c</sup>.t n r<sup>c</sup> r<sup>c</sup> nb]</i>	O, one who is pleased because he has acted four times, who sent Maat to Re every day,
III,6,b	(I)	<i>(i)zḥ.w mīś.ty r<sup>c</sup> ḥr m3<sup>c</sup>.t r<sup>c</sup> nb</i>	the radiance of the two livers of Re is because of Maat, every day,
III,7,a	(R)	<i>smz[=f n ḥ.t wr.t]</i>	while he partakes of the offering of the great one.
III,7,b	(G)	<i>[wḏz.kwi] swḏz.kwi m-<sup>c</sup> s &lt;ḏ&gt; b.w nb(.w)</i>	I am uninjured and I am made whole from all restraints,
III,8,a	(H)	<i>pr m r [n ntr.w nb.w zḥ nb.w]</i>	which has gone forth from the mouth of all the

	<i>m[wt.w] nb.w</i>	gods, all the spirits, all the dead ones,
III,8,b (R)	<i>hrw pn nfr n tnn.t</i>	this good day of the <i>tnn.t</i> shrine.
III,9,a (D)	<i>n šw hrw pn m tnn.t</i>	This day will not be empty in the <i>tnn.t</i> shrine.
III,9,b (X)	-	
III,9,c (R)	<i>imy [htp=f sp fd.w]</i>	One who is in his altar, four times,
III,10,a (D)	<i>[sšm] 3w.t m iwnw hr h3w.wt r<sup>c</sup> r<sup>c</sup> nb</i>	who controls the offering in Heliopolis on the altars of Re, every day,
III,10,b (R)	<i>n mrr[.w r<sup>c</sup> r<sup>c</sup> nb]</i>	for those who love Re, every day.
III,11,a (R)	<i>[ink w<sup>c</sup>]</i>	I am the sole one,
III,11,b (K)	<i>pr m 3h.wt</i>	who goes forth from the horizons,
III,11,c (H)	<i>3w=i t m [h3.t sp sn.w]</i>	while I extend bread at the brow, twice,
III,12,a (R)	<i>[pr 3w.t=i] m h3.t sp sn.w</i>	while my offerings go forth at the brow, twice.
III,12,b (X)	-	
III,12,c (L)	<i>wmm=i t m h3.t sp sn.w</i>	I will eat the bread at the brow, twice.
III,13,a (R)	<i>ink nw pr m s[wh.t] ntr 3</i>	I am this one who went forth from the egg of the great god.

Spell 166 follows

Amino-acid code

RRMIRGHRD-RDRRKHR-LR

Appendix 3.42.9. Sq10C

III,5,a-b (X)	-	
III,6,a (R)	<i>i [htp] hr ir.t.n=f sp fd.w sb[b] m3<sup>c</sup>.t n r<sup>c</sup> r<sup>c</sup> nb</i>	O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
III,6,b (R)	<i>[3h].w [mi]s.t r<sup>c</sup> [hr] m3<sup>c</sup>.t r<sup>c</sup> nb</i>	so that the liver of Re will flourish because of Maat, every day,
III,7,a (I)	<i>sm3=f r [h.t wr.t]</i>	while he partakes of the offering of the great one.
III,7,b (E)	<i>[wd3] inp(.w)-m-h3.t [m-<sup>c</sup> sdb] nb</i>	<i>inp(.w)-m-h3.t</i> is uninjured from any restraint,
III,8,a (G)	<i>pr m r n [ntr 3h mwt nb r] inp(.w)-m-h3.t pn</i>	which has gone forth from the mouth of any god, spirit or dead one against this <i>inp(.w)-m-h3.t</i>
III,8,b (E)	<i>[m] rnp.t [t]n m hrw pn nfr n tnn.t niw.t</i>	in this year, in this good day of the <i>tnn.t</i> shrine of the city.
III,9,a (D)	<i>n šw hrw pn m tnn.t</i>	This day will not be empty in the <i>tnn.t</i> shrine,
III,9,b (I)	<i>n3b k3 m hrw pn m hrw pn nfr n tnn.t</i>	while the ka is bestowed on this day, on this good day of the <i>tnn.t</i> shrine.
III,9,c (I)	<i>i htp imy sp fd.w</i>	O, peaceful one, who is in the four times,
III,10,a (K)	<i>sšm 3w.wt hr h3y.t r<sup>c</sup> r<sup>c</sup> nb</i>	who controls the offerings on the altar of Re, every day.
III,10,b (X)	-	
III,11,a (K)	<i>inp(.w)-m-h3.t pn twt w<sup>c</sup> im=sn</i>	This <i>inp(.w)-m-h3.t</i> is the image of the sole one with them,
III,11,b (L)	<i>pr.n inp(.w)-m-h3.t pn</i>	this <i>inp(.w)-m-h3.t</i> has gone forth.
III,11-13,c-a (X)	-	

End of column and foot

Amino-acid code

--RRIEGEDIHK-KL-----

Appendix 3.42.10. B3C

III,5,a	(N)	<i>wnm t hr(.y) wdḥ.w n r̄</i>	Eating the bread which is upon the offering table of Re,
III,5,b	(R)	<i>rdi.t ʒw.wt m iwnw</i>	and placing offerings in Heliopolis.
III,6,a	(R)	<i>i ḥtp hr ir.t.n=f sp fd.w sbb mʒ̄.t n r̄ r̄ nb</i>	O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
III,6,b	(R)	<i>ʒḥ miš.t r̄ hr mʒ̄.t r̄ nb</i>	so that the liver of Re will flourish because of Maat, every day,
III,7,a	(N)	<i>smʒ̄=f n iḥ.wt wr.t</i>	while he partakes of the offerings of the great one.
III,7,b	(Q)	<i>wdʒ sʒ.t-ḥd-ḥtp tn swdʒ=k sʒ.t-ḥd-ḥtp tn m-̄ sdb nb dw.wy</i>	This <i>sʒ.t-ḥd-ḥtp</i> is uninjured while you make this <i>sʒ.t-ḥd-ḥtp</i> whole from any evil restraint,
III,8,a	(C)	<i>pr m r n ntr nb ʒḥ mwt mwt.t nb.t</i>	which has gone forth from the mouth of any god, any spirit, dead male or dead female,
III,8,b	(N)	<i>m rnp.t tn m hrw pn nfr n tnn.t</i>	in this year, in this good day of the <i>tnn.t</i> shrine.
III,9,a	(X)	-	
III,9,b	(H)	<i>nḥb kʒ n sʒ.t-ḥd-ḥtp tn m hrw pn nfr n tnn.t</i>	The ka of this <i>sʒ.t-ḥd-ḥtp</i> will be bestowed on this good day of the <i>tnn.t</i> shrine.
III,9,c	(R)	<i>imy ḥtp=f sp fd.w</i>	One who is in his altar, four times,
III,10,a	(N)	<i>sšm ʒw.wt m iwnw hr ḥʒw.wt r̄ r̄ nb</i>	who controls the offerings in Heliopolis on the altars of Re, every day,
III,10,b	(R)	<i>n mrr.w r̄ r̄ nb</i>	for those who love Re, every day.
III,11,a	(L)	<i>sʒ.t-ḥd-ḥtp tn w̄</i>	This <i>sʒ.t-ḥd-ḥtp</i> is the sole one,
III,11,b	(N)	<i>pr m ʒḥ.t</i>	who went forth from the horizon,
III,11,c	(G)	<i>ʒw.wt n.(w)t sʒ.t-ḥd-ḥtp tn m ḥʒ.t sp sn.w</i>	the offerings of this <i>sʒ.t-ḥd-ḥtp</i> are at the brow, twice,
III,12,a	(E)	<i>pr ʒw.wt n.(w)t sʒ.t-ḥd-ḥtp tn m ḥʒ.t sp sn.w</i>	while the offerings of this <i>sʒ.t-ḥd-ḥtp</i> go forth at the brow, twice.
III,12,b	(H)	<i>rdi.n=s sʒ.t-ḥd-ḥtp tn m ḥʒ.t sp sn.w</i>	That which she has placed, this <i>sʒ.t-ḥd-ḥtp</i> , is at the brow, twice.
III,12,c	(I)	<i>wnm=s m ḥʒ.t</i>	she will eat at the brow.
III,13,a	(L)	<i>sʒ.t-ḥd-ḥtp tn nw pr m ḥrs.t ntr ʒ</i>	This <i>sʒ.t-ḥd-ḥtp</i> is this one who went forth from the carnelian of the great god.

Spell 166 follows

Amino-acid code

NRRRNQCN-HRNRLNGEHIL

Appendix 3.42.11. B2L,b

III,5,a-b (X) -

III,6,a (R) *i htp hr ir.t.n=f sp fd.w sbb m3c.t n r<sup>c</sup> r<sup>c</sup> nb* O, one who is pleased upon that which he has done four times, who sends Maat to Re every day.

III,6-13,b-a (X) -  
Spell 78 follows

Amino-acid code

--R-----

Appendix 3.42.12. B17C

III,5,a (N)	<i>wnm t hr(.y) wdḥ.w n r<sup>c</sup></i>	Eating the bread which is upon the offering table of Re,
III,5,b (R)	<i>rdi.t 3w.wt m iwnw</i>	and placing offerings in Heliopolis,
III,6,a (X)	-	
III,6,b (R)	<i>[3]ḥ mi3.t r<sup>c</sup> hr m3c.t r<sup>c</sup> nb</i>	so that the liver of Re will flourish because of Maat, every day,
III,7,a (N)	<i>sm3=f n iḥ.wt wr.t</i>	while he partakes of the offerings of the great one.
III,7,b (N)	<i>wḏ3.kwi swḏ3 wi m-<sup>c</sup> sḏb nb</i>	I am uninjured, which makes me whole from any restraint,
III,8,a (N)	<i>pr m r n ntr nb 3ḥ nb mwt mwt.t nb.t</i>	which has gone forth from the mouth of any god, any spirit, any dead male or dead female, in this year, in this good day of the <i>tnn.t</i> shrine.
III,8,b (N)	<i>m rnp.t tn m hrw pn nfr n tnn.t</i>	A good day will not be empty in the <i>tnn.t</i> shrine,
III,9,a (R)	<i>n šw hrw nfr m tnn.t</i>	while my ka is bestowed on this good day in the <i>tnn.t</i> shrine.
III,9,b (R)	<i>nḥb k3=i m hrw pn nfr m tnn.t</i>	One who is in his altar, four times,
III,9,c (R)	<i>imy htp=f sp fd.w</i>	who controls the offerings in Heliopolis on the altars of Re, every day,
III,10,a (N)	<i>sšm 3w.wt m iwnw hr ḥ3w.wt r<sup>c</sup> r<sup>c</sup> nb</i>	for those who love Re, every day.
III,10,b (R)	<i>n mrr.w r<sup>c</sup> r<sup>c</sup> nb</i>	<i>nfrī</i> is the sole one.
III,11,a (N)	<i>nfrī w<sup>c</sup></i>	I have gone forth even from the horizon,
III,11,b (R)	<i>pr.n=i m 3ḥ.t</i>	my offerings are at the brow, twice,
III,11,c (N)	<i>3w.wt=i m ḥ3.t sp sn.w</i>	while the offerings go forth at the brow, twice.
III,12,a (N)	<i>pr 3w.wt m ḥ3.t sp sn.w</i>	That which I have placed at the brow,
III,12,b (R)	<i>rdi.w.n=i m ḥ3.t</i>	I will eat at the brow.
III,12,c (N)	<i>wnm=i &lt;m&gt; ḥ3.t</i>	<i>nfrī</i> is this one who went forth from the carnelian of the great god.
III,13,a (D)	<i>nfrī nw pr m ḥrs.t ntr 3</i>	

Spell 166 follows

Amino-acid code

NR-RNNNNRRRRNRRNNRND

Appendix 3.42.13. B2L,a

III,5,a (N) *wnm t hr(.y) wdḥ.w n r<sup>c</sup>* Eating the bread which is upon the offering

III,5,b	(R)	<i>rdi.t 3w.wt m iwnw</i>	table of Re,
III,6,a	(X)	-	and placing offerings in Heliopolis,
III,6,b	(R)	<i>3h mis.t r<sup>c</sup> hr {hr} m3<sup>c</sup>.t r<sup>c</sup> nb</i>	so that the liver of Re will flourish because of Maat, every day,
III,7,a	(R)	<i>sm3=f n h.t wr.t</i>	while he partakes of the offering of the great one.
III,7,b	(N)	<i>[wd3].kwi swd3 wi m<sup>c</sup> sdb nb</i>	I am uninjured, which makes me whole from any restraint,
III,8,a	(C)	<i>pr m r n ntr nb 3h mwt mwt.t nb.t</i>	which has gone forth from the mouth of any god, any spirit, dead male or dead female,
III,8,b	(N)	<i>m rnp.t tn m hrw pn nfr n tnn.t</i>	in this year, in this good day of the <i>tnn.t</i> shrine.
III,9,a	(R)	<i>n sw hrw nfr m tnn.t</i>	A good day will not be empty in the <i>tnn.t</i> shrine,
III,9,b	(N)	<i>nhb k3.wy=i m hrw pn nfr m tnn.t</i>	while my two ka's are bestowed on this good day in the <i>tnn.t</i> shrine.
III,9,c	(R)	<i>imy htp=f sp fd.w</i>	One who is in his altar, four times,
III,10,a	(N)	<i>s3m 3w.wt m iwnw hr h3w.wt r<sup>c</sup> r<sup>c</sup> nb</i>	who controls the offerings in Heliopolis on the altars of Re, every day,
III,10,b	(R)	<i>n mrr.w r<sup>c</sup> r<sup>c</sup> nb</i>	for those who love Re, every day.
III,11,a	(R)	<i>ink w<sup>c</sup></i>	I am the sole one,
III,11,b	(R)	<i>pr.n=i m 3h.t</i>	I have gone forth even from the horizon,
III,11,c	(N)	<i>3w.wt=i m h3.t sp sn.w</i>	my offerings are at the brow, twice,
III,12,a	(N)	<i>pr 3w.wt m h3.t sp sn.w</i>	while the offerings go forth at the brow, twice.
III,12,b	(N)	<i>rdi.w.n=i m h3.t</i>	That which I have placed at the brow,
III,12,c	(R)	<i>wnm=i m h3.t</i>	I will eat at the brow.
III,13,a	(I)	<i>ink nw pr m hrs.t ntr c3</i>	I am this one who went forth from the carnelian of the great god.

*Spell 166 follows*

Amino-acid code

NR-RRNCNRNRNRNRNNRI

Appendix 3.42.14. B1C

III,5,a	(N)	<i>wnm t hr(.y) wd<sub>h</sub>.w n r<sup>c</sup></i>	Eating the bread which is upon the offering table of Re,
III,5,b	(R)	<i>rdi[.t] 3w.w[t] m iwnw</i>	and placing offerings in Heliopolis,
III,6,a	(X)	-	
III,6,b	(R)	<i>3h mis.t r<sup>c</sup> hr m3<sup>c</sup>.t r<sup>c</sup> nb</i>	so that the liver of Re will flourish because of Maat, every day,
III,7,a	(N)	<i>sm3=f n ih.wt wr.t</i>	while he partakes of the offerings of the great one.
III,7,b	(N)	<i>wd3.kwi swd3 wi m<sup>c</sup> sdb nb</i>	I am uninjured, which makes me whole from any restraint,
III,8,a	(D)	<i>pr m r n ntr nb 3h nb mwt mwt.t nb hm.t-r</i>	which has gone forth from the mouth of any god, any spirit, any dead male or female, etcetera,

III,8,b	(N)	<i>m rnp.t tn m hrw pn nfr n tnn.t</i>	in this year, in this good day of the <i>tnn.t</i> shrine.
III,9,a	(R)	<i>n šw hrw nfr m tnn.t</i>	A good day will not be empty in the <i>tnn.t</i> shrine,
III,9,b	(N)	<i>nḥb k3.wy=i m hrw pn nfr m tnn.t</i>	while my two ka's are bestowed on this good day in the <i>tnn.t</i> shrine.
III,9,c	(R)	<i>imy ḥtp=f sp fd.w</i>	One who is in his altar, four times,
III,10,a	(N)	<i>sšm 3w.wt m iwnw ḥr ḥ3w.wt r̄ r̄ nb</i>	who controls the offerings in Heliopolis on the altars of Re, every day,
III,10,b	(R)	<i>n mrr.w r̄ r̄ nb</i>	for those who love Re, every day.
III,11,a	(N)	<i>spi w̄</i>	<i>spi</i> is the sole one.
III,11,b	(R)	<i>pr.n=i m 3ḥ.t</i>	I have gone forth even from the horizon,
III,11,c	(N)	<i>3w.wt=i m ḥ3.t sp sn.w</i>	my offerings are at the brow, twice,
III,12,a	(N)	<i>pr 3w.wt m ḥ3.t sp sn.w</i>	while the offerings go forth at the brow, twice.
III,12,b	(N)	<i>rdi.w.n=i m ḥ3.t</i>	That which I have placed at the brow,
III,12,c	(N)	<i>wnm=i &lt;m&gt; ḥ3.t</i>	I will eat at the brow.
III,13,a	(D)	<i>spi nw pr m ḥrs.t ntr ʿ3</i>	<i>spi</i> is this one who went forth from the carnelian of the great god.

Spell 166 follows

Amino-acid code

NR-RNNDNRNRNRNRNNND

Appendix 3.42.15. B1Be

III,5-6,a-a	(X)	-	
III,6,b	(R)	<i>3ḥ mi3.t r̄ ḥr m3̄.t r̄ nb</i>	The liver of Re will flourish because of Maat, every day,
III,7,a	(H)	<i>sm3=f n ḥ.t wr</i>	while he partakes in the offering of the great one.
III,7,b	(C)	<i>wḏ3.kwi swḏ3 wi m-ʿ sḏb nb ḏw.wy</i>	I am uninjured, which makes me whole from any evil restraint,
III,8,a	(E)	<i>pr m r n ntr.t nb.t 3ḥ mwt.t nb.t ḥm.t-r</i>	which has gone forth from the mouth of any goddess, any spirit or female dead one, etcetera,
III,8,b	(N)	<i>m rnp.t tn m hrw pn nfr n tnn.t</i>	in this year, in this good day of the <i>tnn.t</i> shrine.
III,9,a	(N)	<i>n šw hrw pn nfr m tnn.t</i>	This good day will not be empty in the <i>tnn.t</i> shrine,
III,9,b	(G)	<i>nḥb k3.w=i m hrw pn nfr m tnn.t</i>	while my ka's are bestowed on this good day in the <i>tnn.t</i> shrine.
III,9,c	(R)	<i>imy ḥtp=f sp fd.w</i>	One who is in his altar, four times,
III,10,a	(N)	<i>sšm 3w.wt m iwnw ḥr ḥ3w.wt r̄ r̄ nb</i>	who controls the offerings in Heliopolis on the altars of Re, every day,
III,10,b	(M)	<i>n mrr.w r̄ r̄ nb</i>	without those who love Re, every day.
III,11,a	(N)	<i>sn w̄</i>	<i>sn</i> is the sole one,
III,11,b	(R)	<i>pr.n=i m 3ḥ.t</i>	I have gone forth even from the horizon,
III,11,c	(N)	<i>3w.wt=i m ḥ3.t sp sn.w</i>	my offerings are at the brow, twice,
III,12,a	(N)	<i>pr 3w.wt m ḥ3.t sp sn.w</i>	while the offerings go forth at the brow, twice.

III,12,b (N) *rdi.w.n=i m ḥ3.t*  
III,12,c (N) *wmm=i <m> ḥ3.t*  
III,13,a (D) *sn nw pr m ḥrs.t nṯr ʿ3*

That which I have placed at the brow,  
I will eat at the brow.  
*sn* is this one who went forth from the carnelian  
of the great god.

*Spell 166 follows*

Amino-acid code

---RHCENNGRNMNRNNND

## Appendix 3.43. Spell 166

### Appendix 3.43.1. S2C

III,13,b (R) *smt.t sšn.t*  
III,14,a (M) *in smt.t wi ts phr sšn.t wi ts phr*

III,14,b (R) *st ink is k3 [kns.t]*

III,15,a (R) *ir.y h.t m iwnw*

III,15,b (R) *t fd.w r t3 hr hr*

III,15,c (R) *t hmt hr mnw*

III,16,a (R) *imi n=i nn 3w.wt*

III,16,b (R) *šm=i r=i*

*Spell 167 follows*

#### Amino-acid code

RMRRRRRR

### Appendix 3.43.2. S1C

III,13,b (R) *smt.t sšn.t*  
III,14,a (K) *in smt.t wi smn [wi] ts phr*

III,14,b (E) *st ink is k3 n s.t*

III,15,a (R) *ir.y h.t m iwnw*

III,15,b (R) *t fd.w r t3 hr hr*

III,15,c (R) *t hmt hr mnw*

III,16,a (R) *imi n=i nn 3w.wt*

III,16,b (R) *šm=i r=i*

*Spell 167 follows*

#### Amino-acid code

RKERRRRR

### Appendix 3.43.3. B5C

III,13,b (M) *sdm.t mw.t sšn.t*  
III,14,a (L) *in smt wi sdm.w ts phr*

III,14,b (R) *ist ink is k3 kns.t*

III,15,a (N) *ir.y h.wt m iwnw*

III,15,b (M) *t.w=i hr hr*

III,15,c (N) *t.w=i r t3 hr mnw*

III,16,a (M) *imi n=i mw 3w.wt=i*

III,16,b (R) *šm=i r=i*

*Spell 167 follows*

She who hears, she who unstops,  
it is she who hears me and vice-versa, she who  
unstops me and vice-versa.

As I am even the bull of Kenset,  
the warden of the offering in Heliopolis.  
Four loaves of bread are at the land with Horus,  
three loafs of bread are with Min.

Give me these offerings,  
so that I will go to me.

She who hears, she who unstops,  
it is she who hears me and makes me firm, and  
vice-versa.

As I am even the bull of the desert,  
the warden of the offering in Heliopolis.  
Four loaves of bread are at the land with Horus,  
three loafs of bread are with Min.

Give me these offerings,  
so that I will go to me.

She who hears the mother, she who unstops,  
it is the one who hears me who is heard, and  
vice-versa.

As I am even the bull of Kenset,  
the warden of the offerings in Heliopolis.  
My bread is with Horus,  
my bread is at the land with Min.

Give water and my offerings to me,  
so that I will go to me.

Amino-acid code

MLRNMNMR

Appendix 3.43.4. M22C

- III,13,b (R) [smt.t] sšn.t  
 III,14,a (I) in smt.t {t} wi in s[šn.t {t} wi ts phr]
- III,14,b (R) ist ink is k3 kns.t  
 III,15,a (N) [ir(.y) h.wt m iwnw]  
 III,15,b (N) t r t3 hr hr  
 III,15,c (D) t hr mnw  
 III,16,a (K) [imi n=i nn 3w].t  
 III,16,b (R) šm=i r=i

She who hears, she who unstops,  
 it is she who hears me, it is she who unstops  
 me, and vice-versa.  
 As I am even the bull of Kenset,  
 the warden of the offerings in Heliopolis.  
 Bread is at the land with Horus,  
 bread is with Min.  
 Give me this offering,  
 so that I will go to me.

Spell 167 follows

Amino-acid code

RIRNNDKR

Appendix 3.43.5. B2Bo

- III,13,b (R) smt.t sšn.t  
 III,14,a (H) in smst m smt dhwti-nht sšn.tw msdr  
 dhwti-nht ts phr
- III,14,b (N) ist dhwti-nht k3 kns.t  
 III,15,a (R) ir(.y) h.t m iwnw  
 III,15,b (N) t [r] t3 hr hr  
 III,15,c (D) t hr mnw  
 III,16,a (R) imi n=i nn 3w.wt  
 III,16,b (R) šm=i r=i

She who hears, she who unstops,  
 It is the one who hears as the one who hears  
 dhwti-nht, while the ear of dhwti-nht is  
 opened, and vice-versa.  
 As dhwti-nht is the bull of Kenset,  
 the warden of the offering in Heliopolis.  
 Bread is at the land with Horus,  
 bread is with Min.  
 Give me these offerings,  
 so that I will go to me.

Spell 167 follows

Amino-acid code

RHNRNDRR

Appendix 3.43.6. B4Bo

- III,13,b (R) smt.t sšn.t  
 III,14,a (G) i[n] smt.t  
 III,14,b (N) sk dhwti-nht k3 kns.t  
 III,15,a (R) ir.y h.t m iwnw  
 III,15,b (N) t r t3 hr hr  
 III,15,c (D) t.w hr mnw  
 III,16,a (L) imi n dhwti-nht t[.w] hr mnw imi n  
 dhwti-nht nn 3w.wt  
 III,16,b (M) šm dhwti-nht

She who hears, she who unstops,  
 it is the one who hears.  
 As dhwti-nht is the bull of Kenset,  
 the warden of the offering in Heliopolis.  
 Bread is at the land with Horus,  
 bread is with Min.  
 Give to dhwti-nht bread with Min, give these  
 offerings to dhwti-nht,  
 so that dhwti-nht will go.

Spell 167 follows

Amino-acid code

RGNRNDLM

Appendix 3.43.7. B3Bo

III,13,b (R) *smt(.t) sš[n.t]*  
III,14,a (E) *in smt.w in snm smt.[t] [s(y)] in  
ssmt.w dhwtj-nht tn*

III,14,b (M) *is[š] dhwtj-nht tn is k3 kns.t*  
III,15,a (M) *ir.y h.t sfh.w m iwnw*  
III,15,b (K) *h.t fd.w r t3 hr hr*  
III,15,c (R) *t hmt hr mnw*  
III,16,a (I) *imi n dhwtj-nht tn nn 3w.wt=i*  
III,16,b (N) *šm=s r=s*

Spell 407 follows

She who hears, she who unstops,  
it is the one who hears, it is the one who feeds  
she who hears her, it is the one who is caused  
to hear this *dhwtj-nht*.

As this *dhwtj-nht* is even the bull of Kenset,  
the warden of the seven offerings in Heliopolis.  
Four offerings are at the land with Horus,  
three loafs of bread are with Min.  
Give these offerings of mine to this *dhwtj-nht*,  
so that she goes to her.

Amino-acid code

REMMKRIN

Appendix 3.43.8. M2C

III,13,b (K) *smt.t ib snš*  
III,14,a (Q) *in smt.t {š} wi in s[nš] {š} wi*

III,14,b (X) -  
III,15,a (N) *ir(.y) h.wt m iwnw*  
III,15,b (L) *t.w=i r t3 hr hr*  
III,15,c (M) *t.w=i r p.t hr r<sup>c</sup>*  
III,16,a-b (X) -

End of column and foot

She who hears the unstopped heart,  
it is she who hears me, it is the one who  
unstops me.

the warden of the offerings in Heliopolis.  
My bread is at the land with Horus,  
my bread is at the sky with Re.

Amino-acid code

KQ-NLM--

Appendix 3.43.9. B3C

III,13,b (X) -  
III,14,a (C) *smt.t s3.t-hd-htp sšn.t s3.t-hd-htp tn  
ts phr*  
III,14,b (K) *ist s3.t-hd-htp tn k3 kns.t*  
III,15,a (N) *ir.y ih.wt n iwnw*  
III,15,b (D) *t.w r t3 hr hr*  
III,15,c (C) *t.w r t3 hr mnw*  
III,16,a (H) *imi 3w.wt n s3.t-hd-htp tn*  
III,16,b (N) *šm=s r=s*

Spell 167 follows

She who hears *s3.t-hd-htp*, she who unstops  
this *s3.t-hd-htp*, and vice-versa.

As this *s3.t-hd-htp* is the bull of Kenset,  
the warden of the offerings of Heliopolis.  
Bread is at the land with Horus,  
bread is at the land with Min.  
Give the offerings to this *s3.t-hd-htp*,  
so that she goes to her.

Amino-acid code

-CKNDCHN

Appendix 3.43.10. B17C

III,13,b (X)	-
III,14,a (D)	<i>sšm m sdm.t im=i snš.w {t} wī</i>
III,14,b (L)	<i>nfri k3 k &lt; n &gt; s.t</i>
III,15,a (N)	<i>ir(.y) ḥ.wt m iwnw</i>
III,15,b (D)	<i>t.w r t3 ḥr ḥr</i>
III,15,c (C)	<i>t.w r t3 ḥr mnw</i>
III,16,a (G)	<i>iw rdi.w n=i 3w.wt</i>
III,16,b (R)	<i>šm=i r=i</i>

Spell 167 follows

Lead with that which is heard with me, who unstops me.

*nfri* is the bull of Kenset, the warden of the offerings in Heliopolis.

Bread is at the land with Horus, bread is at the land with Min.

Offerings are given to me, so that I will go to me.

Amino-acid code

-DLNDCGR

Appendix 3.43.11. B2L

III,13,b (X)	-
III,14,a (R)	<i>sšmm.t im=i sšn.wt=i ts phr</i>
III,14,b (I)	<i>st ink k3 s.t</i>
III,15,a (N)	<i>ir(.y) ḥ.wt m iwnw</i>
III,15,b (D)	<i>t.w r t3 ḥr ḥr</i>
III,15,c (N)	<i>t.w=i r t3 ḥr mnw</i>
III,16,a (N)	<i>imi n=i 3w.wt</i>
III,16,b (R)	<i>šm=i r=i</i>

Spell 167 follows

The guide with me is my unstopper, and vice-versa.

As I am the bull of the desert, the warden of the offerings in Heliopolis.

Bread is at the land with Horus, my bread is at the land with Min.

Give the offerings to me, so that I will go to me.

Amino-acid code

-RINDNNR

Appendix 3.43.12. B1C

III,13,b (X)	-
III,14,a (R)	<i>sšmm im=i sšn.t=i ts phr</i>
III,14,b (H)	<i>ist spi is k3 k &lt; n &gt; s[.t]</i>
III,15,a (R)	<i>ir(.y) ḥ.t m iwnw</i>
III,15,b (D)	<i>t.w r t3 ḥr ḥr</i>
III,15,c (C)	<i>t.w r t3 ḥr mnw</i>
III,16,a (N)	<i>imi n=i 3w.wt</i>
III,16,b (R)	<i>šm=i r=i</i>

Spell 167 follows

The guide with me is my unstopper, and vice-versa.

As *spi* is even the bull of Kenset, the warden of the offering in Heliopolis.

Bread is at the land with Horus, bread is at the land with Min.

Give the offerings to me, so that I will go to me.

Amino-acid code

-RHRDCNR

Appendix 3.43.13. B1Be

III,13,b (X) -

III,14,a (R) *sšmm.t im=i sšn.wt=i ts phr*

III,14,b (G) *ist sn k3 s.t*

III,15,a (N) *ir.y h.wt m iwnw*

III,15,b (D) *t.w r t3 hr hr*

III,15,c (C) *t.w r t3 hr mnw*

III,16,a (N) *imi n=i 3w.wt*

III,16,b (R) *šm=i r=i*

*Spell 167 follows*

Amino-acid code

-RGNDCNR

The guide with me is my unstopper, and vice-versa.

As *sn* is the bull of the desert,  
the warden of the offerings in Heliopolis.

Bread is at the land with Horus,  
bread is at the land with Min.

Give the offerings to me,  
so that I will go to me.

## Appendix 3.44. Spell 167

### Appendix 3.44.1. S2C

III,16,c	(R)	<i>ḥms sp sn.w n wnm.t</i>	Sit down, sit down for food,
III,17,a	(R)	<i>ḥm[s] r<sup>c</sup> n wnm.t</i>	while Re sits down for food,
III,17,b	(R)	<i>rdi.n mw psd.ty</i>	after the water of the double Ennead was given.
III,17,c	(R)	<i>ḥ<sup>c</sup> r=f zgb ḥr wdḥw.w zgb</i>	Stand, abundance, upon the altars of abundance.
III,18,a	(R)	<i>iy.n=i ḥr=k wdp.w n r<sup>c</sup> iy.n=i ḥr=k</i>	I have come to you, butler of Re, I have come to you.
III,18,b	(R)	<i>ḥtp n=k ḥr n r<sup>c</sup></i>	The face of Re is content because of you,
III,18,c	(M)	<i>ḥd n=k ḥr n psd.t</i>	the face of the Ennead is bright because of you,
III,19,a	(R)	<i>rdi.n=k n=i [t] ḥnḫ.t</i>	after you gave bread and beer to me,
III,19,b	(R)	<i>iw=i ḥkr.ki</i>	while I am hungry,
III,19,c	(X)	-	
III,19,d	(R)	<i>iw=i ib.ki</i>	and while I am thirsty.
III,20,a	(M)	<i>ink [im.y-ḥnt-n-ir.ty] ḥr ḥnd.w kbḥ.w</i>	I am the one who is in front without two eyes, upon the seat of Cool water,
III,20,b	(R)	<i>[sh̄m] n k3=i</i>	the powerful one of my ka,
III,20,c	(R)	<i>wšb=i m-ḥnt zḥ.t</i>	while I answer in front of the horizon.
III,21,a-b	(X)	-	
III,21,c	(R)	<i>sm3=i r ḥ.t m idb ntr</i>	I partake even from the offering in the riverbank of the god.
III,22,a	(R)	<i>[ḥzw.t] ir n=i sm3=t</i>	Mourner, make your hair lock for me,
III,22,b	(R)	<i>smh.t ḥr=t r inb</i>	she who caused to forget, your face is at the wall.
III,22,c	(R)	<i>in ḥm3.tt</i>	It is Hematet,
III,22,d	(R)	<i>rdi.t dd=i</i>	who caused that I say:
III,23,a	(R)	<i>d3m ntr.wy pw h3.w r šbw=sn</i>	'd3m these two gods who descended to their food,
III,23,b	(R)	<i>r dñi[.t]</i>	at the dam.'
III,23,c	(X)	-	
III,24,a	(R)	<i>h33=sn m ḥf3w.w</i>	They descend as snakes,
III,24,b	(R)	<i>h3.y=i ḥr ḫ3b.w=sn</i>	I will descend upon their coils.
III,24-25,c-a	(R)	<i>prr=sn r p.t m bik.w</i>	They go forth to the sky as falcons,
III,25,b	(R)	<i>prr=i r dñḥ.w=sn</i>	I go forth at their wings.
III,25,c	(R)	<i>ḥmn-nt n i<sup>c</sup>.w=i</i>	The eighth day festival is for my breakfast,
III,26,a	(R)	<i>iw dñi.t n msw.t=i</i>	the seventh day festival is for my supper.
III,26,b	(R)	<i>ink r<sup>c</sup> itm.w</i>	I am Re-Atoum,
III,26,c	(R)	<i>iw rdi.n=i ḥw ḥr wdḥw.w n(.w) r<sup>c</sup>-itm.w</i>	I have placed food upon the offering tables of Re-Atoum,
III,27,a	(R)	<i>m ḥtr.ty ḥr gs izb.t n p.t</i>	in the two Heteret lakes on the eastern side of the sky.
III,27,b	(R)	<i>ink r<sup>c</sup> itm.w nb tm sp sn.w</i>	I am Re-Atoum, lord of all, twice.

Spell 168 follows

Amino-acid code

RRRRRRMRR-RMRR--RRRRRRR-RRRRRRRRRR

Appendix 3.44.2. S1C

III,16,c	(R)	<i>ḥms sp sn.w n wnm.t</i>	Sit down, sit down for food,
III,17,a	(R)	<i>ḥms r<sup>c</sup> n wnm.t</i>	while Re sits down for food,
III,17,b	(R)	<i>rdi.n mw psd.ty</i>	after the water of the double Ennead was given.
III,17,c	(R)	<i>ḥ<sup>c</sup> r=f ʒgb ḥr wdḥw.w ʒgb</i>	Stand, abundance, upon the altars of abundance.
III,18,a	(R)	<i>iy.n=i ḥr=k wdp.w n r<sup>c</sup> iy.n=i ḥr=k</i>	I have come to you, butler of Re, I have come to you.
III,18,b	(M)	<i>ḥtp n=k</i>	The face of the double Ennead is even content because of you,
III,18,c	(K)	<i>ḥr n psd.ty</i>	(phrase is translated at III,18,b)
III,19,a	(R)	<i>rdi.n=k n=i t ḥnk.t</i>	after you gave bread and beer to me,
III,19,b	(M)	<i>iw=i ḥkr.ki ib. &lt;ki&gt;</i>	while I am hungry and thirsty.
III,19,c-d	(X)	-	
III,2,a	(K)	<i>ink im.y-ḥnt-n-ir.ty ḥnd.w m kbḥ.w</i>	I am the one who is in front without two eyes, the seat in Cool water,
III,20,b	(R)	<i>šḥm n k3=i</i>	the powerful one of my ka,
III,20,c	(R)	<i>wšb=i m-ḥnt ʒḥ.t</i>	while I answer in front of the horizon.
III,21,a-b	(X)	-	
III,21,c	(R)	<i>sm3=i r ḥ.t m idb nṯr</i>	I partake even from the offering in the riverbank of the god.
III,22,a	(R)	<i>ḥ3w.t ir n=i sm3=t</i>	Mourner, make your hair lock for me,
III,22,b	(M)	<i>swh.t ḥr=t r inb</i>	she who boasts, your face is at the wall.
III,22,c	(N)	<i>in ḥ3.t</i>	It is the mourner,
III,22,d	(R)	<i>rdi.t dd=i</i>	who caused that I say:
III,23,a	(R)	<i>d3m nṯr.wy pw ḥ3.w r šbw=sn</i>	'd3m these two gods who descended to their food,
III,23,b	(R)	<i>r dṇi.t</i>	at the dam.'
III,23,c	(X)	-	
III,24,a	(R)	<i>ḥ33=sn m ḥf3w.w</i>	They descend as snakes,
III,24,b	(N)	<i>ḥ3.y=i m k3b.w=sn</i>	I will descend in their coils.
III,24-25,c-a	(R)	<i>prr=sn r p.t m bik.w</i>	They go forth to the sky as falcons,
III,25,b	(R)	<i>prr=i r dṇḥ.w=sn</i>	I go forth at their wings.
III,25,c	(R)	<i>ḥmn-nt n i<sup>c</sup>.w=i</i>	The eighth day festival is for my breakfast,
III,26,a	(M)	<i>iw dṇi.t msw.t=i</i>	the seventh day festival is my supper.
III,26,b	(R)	<i>ink r<sup>c</sup> itm.w</i>	I am Re-Atoum,
III,26,c	(R)	<i>iw rdi.n=i ḥw ḥr wdḥw.w n(.w) r<sup>c</sup>-itm.w</i>	I have placed food upon the offering tables of Re-Atoum,
III,27,a	(R)	<i>m ḥtr.ty ḥr gs [i3b.t] n p.t</i>	in the two Heteret lakes on the eastern side of the sky.
III,27,b	(R)	<i>ink r<sup>c</sup> itm.w nb tm sp [sn.w]</i>	I am Re-Atoum, lord of all, twice.

Spell 168 follows

Amino-acid code

RRRRRMKRM--KRR--RRMNRRR-RNRRRMRRRR

Appendix 3.44.3. B5C

III,16,c	(N)	<i>ḥms sp sn.w r wnm.t</i>	Sit down, sit down at the food,
III,17,a	(N)	<i>ḥms r<sup>c</sup> r wnm.t</i>	while Re sits down at the food,
III,17,b	(M)	<i>rdi.t.n mw psd.ty</i>	which the water of the double Ennead gave.
III,17,c	(R)	<i>ḥ<sup>c</sup> r=f zgb ḥr wdḥw.w zgb.y</i>	Stand, abundance, upon the altars of abundance.
III,18,a	(M)	<i>iy.n=i ḥr=k wdp.w n r<sup>c</sup> ḥr=k</i>	I have come to you, butler of Re, to you.
III,18,b	(R)	<i>ḥtp n=k ḥr n r<sup>c</sup></i>	The face of Re is content because of you,
III,18,c	(L)	<i>ḥd n=k psd.ty</i>	the double Ennead is bright because of you,
III,19,a	(M)	<i>di.n=k n=i t</i>	after you gave bread to me,
III,19,b	(R)	<i>iw=i ḥkr.ki</i>	while I am hungry,
III,19,c	(R)	<i>ḥnk.t</i>	and beer,
III,19,d	(R)	<i>iw=i ib.ki</i>	while I am thirsty.
III,20,a	(L)	<i>n=i im.y-ḥnt-ir.ty ḥr ḥnd.w m kbḥ.w</i>	because of me is the one who is in front of the two eyes upon the seat in Cool water,
III,20,b	(R)	<i>šḥm n k3=i</i>	the powerful one of my ka,
III,20,c	(R)	<i>wšb=i m-ḥnt zḥ.t</i>	while I answer in front of the horizon.
III,21,a-b	(X)	-	
III,21,c	(N)	<i>sm3=i r ḥ.wt m idb nṯr</i>	I partake even from the offerings in the riverbank of the god.
III,22,a	(M)	<i>ḥ3.t ir n=i sm3</i>	Mourner, make the hair lock for me,
III,22,b	(R)	<i>smḥ.t ḥr-t r inb</i>	she who caused to forget, your face is at the wall.
III,22,c	(R)	<i>in ḥm3.tt</i>	It is Hematet,
III,22,d	(R)	<i>rdi.t dd=i</i>	who caused that I say:
III,23,a	(M)	<i>d3m nṯr.wy ipwy ḥ3.w r šbw</i>	'd3m these two gods who descended to the food,
III,23-25,b-c	(X)	-	
III,26,a	(R)	<i>iw [dni.t n] msw.t=i</i>	the seventh day festival is for my supper.'
III,26,b	(R)	<i>ink r<sup>c</sup> itm.w</i>	I am Re-Atoum,
III,26,c	(M)	<i>iw rdi.n=i ḥw ḥr wdḥw.w (r<sup>c</sup>) itm.w</i>	I have placed food upon the offering tables of Re-Atoum,
III,27,a	(R)	<i>m ḥtr.ty ḥr gs i3b.ty n p.t</i>	in the two Heteret lakes on the eastern side of the sky.
III,27,b	(N)	<i>ink itm.w nb tm sp sn.w</i>	I am Atoum, lord of all, twice.

Spell 168 follows

Amino-acid code

NNMRMLMRRRLRR--NMRRRM-----RRMRN

Appendix 3.44.4. M22C

III,16,c	(R)	<i>ḥms sp sn.w n wnm.t</i>	Sit down, sit down for food,
III,17,a	(R)	<i>ḥms [r<sup>c</sup> n wnm.t]</i>	while Re sits down for food,
III,17,b	(R)	<i>rdi[.n mw psd.t]y</i>	after the water of the double Ennead was given.

III,17,c	(R)	<i>ḥḥ [r=f] ʒgb [ḥr wdḥ].w.w ʒ[gb]</i>	Stand, abundance, upon the altars of abundance.
III,18,a	(R)	<i>iy.n=i ḥr=k wdp.w [n rḥ iy.n=i ḥr]=k</i>	I have come to you, butler of Re, I have come to you.
III,18,b	(K)	<i>ḥtp n=k rḥ</i>	Re is content because of you,
III,18,c	(R)	<i>ḥd n=k ḥr n psd.ty</i>	the face of the double Ennead is bright because of you,
III,19,a	(R)	<i>rdi.n=k n=i [t ḥnk.t]</i>	after you gave bread and beer to me,
III,19,b	(R)	<i>[iw=i ḥkr].ki</i>	while I am hungry.
III,19,c-d	(X)	-	
III,20,a	(I)	<i>ink [im.y-ḥnt-n-ir.ty ḥr ḥnd.w] m kbḥ.w</i>	I am the one who is in front without two eyes, upon the seat in Cool water,
III,20,b	(R)	<i>[shm] n kʒ=i</i>	the powerful one of my ka,
III,20,c	(R)	<i>w[šb=i m-ḥn]t ʒḥ.t</i>	while I answer in front of the horizon.
III,21,a-b	(X)	-	
III,21,c	(R)	<i>smʒ=i r ḥ.t m idb ntr</i>	I partake even from the offering in the riverbank of the god.
III,22,a	(K)	<i>kmʒ.wt [ir n=i smʒ=t]</i>	Mourner, make your hair lock for me,
III,22,b	(R)	<i>[smh.t] ḥr=t r inb</i>	she who caused to forget, your face is at the wall.
III,22,c	(R)	<i>[in ḥmʒ.tt]</i>	It is Hematet,
III,22,d	(R)	<i>[rdi.t dd=i]</i>	who caused that I say:
III,23,a	(R)	<i>[dʒm ntr.wy] (i)pwʒ hʒ[.w r šbw=sn]</i>	'dʒm these two gods who descended to their food,
III,23,b	(M)	<i>[r dni.t]</i>	at the seventh day festival.'
III,23,c	(X)	-	
III,24,a	(M)	<i>m ḥfʒw[.w]</i>	As snakes,
III,24,b	(R)	<i>hʒ.y &lt;=i&gt; ḥr kʒb.w=s[n]</i>	I will descend upon their coils.
III,24-25,c-a	(N)	<i>[pr-r=sn r p.t m bik]</i>	They go forth to the sky as the falcon,
III,25,b	(N)	<i>pr=i [ḥr dnḥ.w=sn]</i>	I will go forth upon their wings.
III,25,c	(N)	<i>[iw ḥmn-nt n iḥ.w=i]</i>	The eighth day festival is for my breakfast,
III,26,a	(R)	<i>[iw dn]i[.t] n msw.t=i</i>	the seventh day festival is for my supper.
III,26,b	(N)	<i>[ink itm.w]</i>	I am Atoum,
III,26,c	(N)	<i>[iw rdi.n=i ḥw] ḥr wdḥw[.w] n(.w) itm.w</i>	I have placed food upon the offering tables of Atoum,
III,27,a	(M)	<i>m [ḥ]tr.ty</i>	in the two Heteret lakes.
III,27,b	(N)	<i>ink [itm.w nb tm sp sn.w]</i>	I am Atoum, lord of all, twice.

Spell 441 follows

Amino-acid code

RRRRRKRRR--IRR--RKRRRRM-MRNNRRNNMN

Appendix 3.44.5. B2Bo

III,16,c	(R)	<i>ḥms sp sn.w n wnm.t</i>	Sit down, sit down for food,
III,17,a	(R)	<i>ḥms rḥ n wnm.t</i>	while Re sits down for food,
III,17,b	(R)	<i>rdi.n mw psd.ty</i>	after the water of the double Ennead was given.
III,17,c	(R)	<i>ḥḥ r=f ʒgb ḥr wdḥw.w ʒgb</i>	Stand, abundance, upon the altars of

III,18,a	(R)	<i>iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k</i>	abundance. I have come to you, butler of Re, I have come to you.
III,18,b	(R)	<i>h<sub>tp</sub> n=k hr n r<sup>c</sup></i>	The face of Re is content because of you,
III,18,c	(R)	<i>h<sub>d</sub> n=k hr n ps<sub>d</sub>.ty</i>	the face of the double Ennead is bright because of you,
III,19,a	(N)	<i>di=k n=i t</i>	while you give bread to me,
III,19,b	(K)	<i>hk[r].kwi</i>	while I am hungry,
III,19,c	(R)	<i>hnk.t</i>	and beer,
III,19,d	(M)	<i>ib.[k]i</i>	while I am thirsty.
III,20,a	(H)	<i>ink (i)m(.y)-hnt-n-ir.ty hr hnd.w m nnw</i>	I am the one who is in front without two eyes, upon the seat in Noun.
III,20-21,b-a	(X)	-	
III,21,b	(M)	<i>iw t=k r sn.wt</i>	Your bread is at the Senout festival.
III,21-23,c-b	(X)	-	
III,23,c	(M)	<i>iw hn<sub>k</sub>.t=k r d<sub>ni</sub>.t</i>	Your beer is at the seventh day festival.
III,24,a	(N)	<i>h<sub>33</sub>=sn r t<sub>3</sub> m hf<sub>3</sub>w.</i>	They descend to the land as snakes,
III,24,b	(N)	<i>h<sub>3</sub>.y=i m k<sub>3</sub>b.w=sn</i>	I will descend in their coils.
III,24-25,c-a	(R)	<i>pr<sub>r</sub>=sn r p.t m bik.w</i>	They go forth to the sky as falcons,
III,25,b	(N)	<i>pr=i hr d<sub>nh</sub>.w=sn</i>	I will go forth upon their wings.
III,25,c	(M)	<i>iw sn.wt n i<sup>c</sup>.w=i</i>	The senout festival is for my breakfast,
III,26,a	(R)	<i>iw d<sub>ni</sub>.t n msw.t=i</i>	the seventh day festival is for my supper.
III,26,b	(N)	<i>ink itm.w</i>	I am Atoum,
III,26,c	(N)	<i>iw rd<sub>i</sub>.n=i hw hr wd<sub>hw</sub>.w n(.w) itm.w</i>	I have placed food upon the offering tables of Atoum,
III,27,a	(R)	<i>m h<sub>tr</sub>[.t]y hr gs i<sub>3</sub>b.t n p.t</i>	in the two Heteret lakes on the eastern side of the sky.
III,27,b	(N)	<i>ink itm.w nb tm sp sn.w</i>	I am Atoum, lord of all, twice.

Spell 168 follows

Amino-acid code

RRRRRRRNKRMH---M-----MNNRRNMRNNRN

Appendix 3.44.6. B4Bo

III,16,c	(R)	<i>h<sub>ms</sub> sp sn.w n wnm.t</i>	Sit down, sit down for food,
III,17,a	(R)	<i>h<sub>ms</sub> r<sup>c</sup> n wnm.t</i>	while Re sits down for food,
III,17,b	(R)	<i>rd<sub>i</sub>.n mw ps<sub>d</sub>.ty</i>	after the water of the double Ennead was given.
III,17,c	(M)	<i>h<sup>c</sup> r=f zgb hr wd<sub>hw</sub>.w n(.w) zgb</i>	Stand, abundance, upon the altars of abundance.
III,18,a	(N)	<i>iy.n dh<sub>wty-nht</sub> tn hr=k wdp.w n r<sup>c</sup> iy.n dh<sub>wty-nht</sub> [tn] hr=k</i>	This <i>dh<sub>wty-nht</sub></i> has come to you, butler of Re, this <i>dh<sub>wty-nht</sub></i> has come to you.
III,18,b	(R)	<i>h<sub>tp</sub> n=k hr n r<sup>c</sup></i>	The face of Re is content because of you,
III,18,c	(I)	<i>h<sub>d</sub> hr n &lt;ps<sub>d</sub>.t &gt; y</i>	the face of the double Ennead is bright,
III,19,a	(K)	<i>di=k t [n] dh<sub>wty-nht</sub></i>	while you give bread to <i>dh<sub>wty-nht</sub></i> ,
III,19,b	(L)	<i>hk[r=s]</i>	while she is hungry,
III,19,c	(N)	<i>di=k hn<sub>k</sub>.t n dh<sub>wty-nht</sub> tn</i>	and while you give beer to this <i>dh<sub>wty-nht</sub></i> ,
III,19,d	(K)	<i>ib=s</i>	while she is thirsty.

III,20,a	(G)	<i>ḏḥwty-nḥt tn (i)m(.y)[-ḥnt-n-ir.ty] ḥr ḥn[d].w m [nnw]</i>	This <i>ḏḥwty-nḥt</i> is the one who is in front without two eyes, upon the seat in Noun.
III,20-21,b-a	(X)	-	
III,21,b	(K)	<i>iw t ḏḥwty-nḥt r sn[.wt]</i>	The bread of <i>ḏḥwty-nḥt</i> is at the Senout festival.
III,21,c	(M)	<i>smz ḏḥwty-nḥt [r] ḥ.t m idb nṯr</i>	<i>ḏḥwty-nḥt</i> partakes even from the offering in the riverbank of the god.
III,22,a	(L)	<i>ḥzw.t ir n ḏḥwty-nḥt [tn smz=ṯ]</i>	Mourner, make your hair lock for this <i>ḏḥwty-nḥt</i> ,
III,22,b	(R)	<i>smḥ[.t] ḥr=ṯ r inb</i>	she who caused to forget, your face is at the wall.
III,22,c	(M)	<i>in ḥmz.t</i>	It is Hemat.
III,22-23,d-b	(X)	-	
III,23,c	(K)	<i>iw ḥnk.t ḏḥwty-nḥt r dñi.t</i>	The beer of <i>ḏḥwty-nḥt</i> is at the seventh day festival,
III,24-25,a-c	(X)	-	
III,26,a	(K)	<i>n msw.t</i>	for supper.
III,26,b	(D)	<i>ḏḥwty-nḥt itm.w</i>	<i>ḏḥwty-nḥt</i> is Atoum,
III,26,c	(K)	<i>iw di.n ḥw ḏḥwty-nḥt ḥr wdḥw.w n(.w) itm.w</i>	<i>ḏḥwty-nḥt</i> has placed food upon the offering tables of Atoum,
III,27,a	(R)	<i>m ḥtr.ty ḥr gs izb.t n p.t</i>	in the two Heteret lakes on the eastern side of the sky.
III,27,b	(D)	<i>ḏḥwty-nḥt itm.w nb tm sp sn.w</i>	<i>ḏḥwty-nḥt</i> is Atoum, lord of all, twice.

Spell 168 follows

Amino-acid code

RRRMNRIKLNKG---KMLRM---K-----KDKRD

Appendix 3.44.7. B3C

III,16,c	(R)	<i>ḥms sp sn.w n wnm.t</i>	Sit down, sit down for food,
III,17,a	(R)	<i>ḥms r<sup>c</sup> n wnm.t</i>	while Re sits down for food,
III,17,b	(R)	<i>r[di].n mw psd.ty</i>	after the water of the double Ennead was given.
III,17,c	(R)	<i>ḥ<sup>c</sup> r=f zgb ḥr wdḥw.w zgb</i>	Stand, abundance, upon the altars of abundance.
III,18,a	(N)	<i>iy.n s3.t-ḥd-ḥtp tn ḥr=k wdp.w n r<sup>c</sup> iy.n s3.t-ḥd-ḥtp tn ḥr=k</i>	This <i>s3.t-ḥd-ḥtp</i> has come to you, butler of Re, this <i>s3.t-ḥd-ḥtp</i> has come to you.
III,18,b	(R)	<i>ḥtp n=k ḥr n r<sup>c</sup></i>	The face of Re is content because of you,
III,18,c	(R)	<i>ḥd n=k ḥr n psd.ty</i>	the face of the double Ennead is bright because of you,
III,19,a	(L)	<i>di=k t n s3.t-ḥd-ḥtp tn</i>	while you give bread to this <i>s3.t-ḥd-ḥtp</i> ,
III,19,b	(I)	<i>iw=s ḥkr.t(i)</i>	while she is hungry,
III,19,c	(N)	<i>di=k ḥnk.t n s3.t-ḥd-ḥtp tn</i>	and while you give beer to this <i>s3.t-ḥd-ḥtp</i> ,
III,19,d	(L)	<i>iw=s ib.t(i)</i>	while she is thirsty.
III,20,a	(E)	<i>s3.t-ḥd-ḥtp tn (i)m(.y)[-ḥnt-n-ir.ty] ḥr ḥnd.w nnw</i>	This <i>s3.t-ḥd-ḥtp</i> is the one who is in front without two eyes, upon the seat of Noun,
III,20,b-c	(X)	-	

III,21,a	(M)	<i>wnm s3.t-ḥd-ḥtp tn m šr.wt im.(w)t šḥ.t</i>	while this <i>s3.t-ḥd-ḥtp</i> eats from the <i>šr.t</i> plants, which are in the field.
III,21,b	(X)	-	
III,21,c	(K)	<i>sm3 s3.t-ḥd-ḥtp tn r ih.wt idb nṯr</i>	This <i>s3.t-ḥd-ḥtp</i> even partakes from the offerings of the riverbank of the god.
III,22,a	(I)	<i>šw.t ir n s3.t-ḥd-ḥtp tn sm3=ṯ</i>	Shade, make your hair lock for this <i>s3.t-ḥd-ḥtp</i> ,
III,22,b	(R)	<i>smh.t ḥr=ṯ r inb</i>	she who caused to forget, your face is at the wall.
III,22,c	(N)	<i>in ḥ3.t</i>	It is the mourner,
III,22-23,d-a	(X)	-	
III,23,b	(R)	<i>r dñi.t</i>	at the dam.
III,23,c	(X)	-	
III,24,a	(K)	<i>h33=sn r t3</i>	They descend to the land.
III,24-27,b-b	(X)	-	

End of the second to last column, spell 16 (B3C,b) follows

Amino-acid code

RRRRNRRLINLE--M-KIRN--R-K-----

Appendix 3.44.8. B17C

III,16,c	(D)	<i>ḥms sp sn.w n wnm t</i>	Sit down, sit down, for the eating of bread,
III,17,a	(D)	<i>ḥms r<sup>c</sup> n wnm t</i>	while Re sits down for the eating of bread,
III,17,b	(K)	<i>rdi.w mw n psd.ty</i>	which placed the water of the double Ennead.
III,17,c	(N)	<i>ḥ<sup>c</sup> r=f 3gb ḥr wdb.w 3gb</i>	Stand, abundance, upon the riverbanks of the flood.
III,18,a	(R)	<i>iy.n=i ḥr=k wdp.w n r<sup>c</sup> iy.n=i ḥr=k</i>	I have come to you, butler of Re, I have come to you.
III,18,b	(R)	<i>ḥtp n=k ḥr n r<sup>c</sup></i>	The face of Re is content because of you,
III,18,c	(R)	<i>ḥd n=k ḥr n psd.ty</i>	the face of the double Ennead is bright because of you,
III,19,a	(N)	<i>dī=k n=i t</i>	while you give bread to me,
III,19,b	(R)	<i>iw=i ḥkr.kwi</i>	while I am hungry,
III,19,c	(D)	<i>dī=k n=i ḥnḳ.t</i>	and while you give beer to me,
III,19,d	(R)	<i>iw=i ib.kwi</i>	while I am thirsty.
III,20,a	(R)	<i>nfri (i)m(.y)-ḥnt-n-ir.ty ḥr ḥnd.w nw.t</i>	<i>nfri</i> is the one who is in front without two eyes, upon the seat of Nout,
III,20,b-c	(X)	-	
III,21,a	(R)	<i>wnm=i m šr.wt im.(w)t šḥ.t</i>	while I eat from the <i>šr.t</i> plants, which are in the field.
III,21,b	(X)	-	
III,21,c	(N)	<i>sm3=i r ḥ.wt m idb nṯr</i>	I partake even from the offerings in the riverbank of the god.
III,22,a	(N)	<i>wḏ.t ir.n sm3=ṯ</i>	<i>wḏ.t</i> , your hair lock has been made,
III,22,b	(R)	<i>smh.t ḥr=ṯ r inb</i>	she who caused to forget, your face is at the wall.
III,22,c	(N)	<i>in ḥ3.t</i>	It is the mourner,
III,22-23,d-a	(X)	-	

III,23,b	(R)	<i>r dñi.t</i>	at the dam.
III,23,c	(X)	-	
III,24,a	(N)	<i>h33=sn r t3 m hf3w.w</i>	They descend to the land as snakes,
III,24,b	(D)	<i>h3.y=i m k3b=sn</i>	I will descend in their coil.
III,24-25,c-a	(D)	<i>r pr.t=sn r p.t m bik.w</i>	Until they go forth to the sky as falcons,
III,25,b	(N)	<i>pr=i hr dñh.w=sn</i>	I will go forth upon their wings,
III,25,c	(K)	<i>m sis-nt</i>	in the sixth-day festival.
III,26,a	(R)	<i>iw dñi.t n msw.t=i</i>	the seventh day festival is for my supper.
III,26,b	(D)	<i>ñfri itm.w</i>	<i>ñfri</i> is Atoum,
III,26,c	(L)	<i>iw rdi.w n=i hw hr wdhw.w</i> <i>n(.w) itm.w</i>	Food is placed for me upon the offering tables of Atoum,
III,27,a	(R)	<i>m htr.ty hr gs izb.t n p.t</i>	in the two Heteret lakes on the eastern side of the sky.
III,27,b	(D)	<i>ñfri itm.w nb tm sp sn.w</i>	<i>ñfri</i> is Atoum, lord of all, twice.

*Spell 168 follows*

Amino-acid code

DDKNRRRRNRDRR--R-NNRN--R-NDDNKRDLRD

Appendix 3.44.9. B2L

III,16,c	(N)	<i>hms sp sn.w r wnm.t</i>	Sit down, sit down at the food,
III,17,a	(N)	<i>hms r<sup>c</sup> r wnm.t</i>	while Re sits down at the food,
III,17,b	(R)	<i>rdi.n mw psd.ty</i>	after the water of the double Ennead was given.
III,17,c	(R)	<i>h<sup>c</sup> r=f 3gb hr wdhw.w 3gb</i>	Stand, abundance, upon the altars of abundance.
III,18,a	(R)	<i>iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i</i> <i>hr=k</i>	I have come to you, butler of Re, I have come to you.
III,18,b	(R)	<i>htp n=k hr n r<sup>c</sup></i>	The face of Re is content because of you,
III,18,c	(R)	<i>hd n=k hr n psd.ty</i>	the face of the double Ennead is bright because of you,
III,19,a	(N)	<i>di=k n=i t</i>	while you give bread to me,
III,19,b	(R)	<i>iw=i hkr.kwi</i>	while I am hungry,
III,19,c	(D)	<i>di=k n=i hn<sup>c</sup>.t</i>	and while you give beer to me,
III,19,d	(R)	<i>iw=i ib.kwi</i>	while I am thirsty.
III,20,a	(Q)	<i>ink hnt-n-ir.ty hr hnd.w m nnw</i>	I am the front of the two eyes, upon the seat in Noun,
III,20,b-c	(X)	-	
III,21,a	(R)	<i>wnm=i m šr.wt im.(w)t sh.t</i>	while I eat from the <i>šr.t</i> plants, which are in the field.
III,21,b	(X)	-	
III,21,c	(N)	<i>sm3=i r h.wt m idb ntr</i>	I partake even from the offerings in the riverbank of the god.
III,22,a	(N)	<i>wd.t ir.n sm3=t</i>	<i>wd.t</i> , your hair lock has been made,
III,22,b	(R)	<i>smh.t hr=t r inb</i>	she who caused to forget, your face is at the wall.
III,22,c	(K)	<i>in h3.ty</i>	It are the mourners,
III,22-23,d-a	(X)	-	

III,23,b	(R)	<i>r dñi.t</i>	at the dam.
III,23,c	(X)	-	
III,24,a	(N)	<i>h33=sn r t3 m hf3w.w</i>	They descend to the land as snakes,
III,24,b	(N)	<i>h3.y=i m k3b.w=sn</i>	I will descend in their coils.
III,24-25,c-a	(M)	<i>r pr.w=sn r p.t bik.w</i>	At their procession to the sky as falcons,
III,25,b	(N)	<i>pr=i hr dñh.w=sn</i>	I will go forth upon their wings,
III,25,c	(D)	<i>m sis-nt jm(.y) t</i>	in the sixth day festival, which is in bread,
III,26,a	(R)	<i>iw dñi.t n msw.t=i</i>	the seventh day festival is for my supper.
III,26,b	(N)	<i>ink itm.w</i>	I am Atoum,
III,26,c	(N)	<i>iw rdì.n=i hw hr wdhw.w n(.w) itm.w</i>	I have placed food upon the offering tables of Atoum,
III,27,a	(R)	<i>m htr.ty hr gs izb.t n p.t</i>	in the two Heteret lakes on the eastern side of the sky.
III,27,b	(N)	<i>ink itm.w nb tm sp sn.w</i>	I am Atoum, lord of all, twice.

*Spell 168 follows*

Amino-acid code

NNRRRRRNRDRQ--R-NNRK--R-NNMNDRNNRN

Appendix 3.44.10. B1C

III,16,c	(D)	<i>hms sp sn.w n wnm t</i>	Sit down, sit down, for the eating of bread,
III,17,a	(D)	<i>hms r<sup>c</sup> n wnm t</i>	while Re sits down for the eating of bread,
III,17,b	(L)	<i>rdì.n mw psd.t</i>	after the water of the Ennead was given.
III,17,c	(N)	<i>h<sup>c</sup> r=f 3gb hr wdb.w 3gb</i>	Stand, abundance, upon the riverbanks of the flood.
III,18,a	(R)	<i>iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k</i>	I have come to you, butler of Re, I have come to you.
III,18,b	(R)	<i>h<sup>c</sup>p n=k hr n r<sup>c</sup></i>	The face of Re is content because of you,
III,18,c	(R)	<i>hd n=k hr n psd.t</i>	the face of the double Ennead is bright because of you,
III,19,a	(N)	<i>dì=k n=i t</i>	while you give bread to me,
III,19,b	(R)	<i>iw=i hkr.kwi</i>	while I am hungry,
III,19,c	(D)	<i>dì=k n=i hnq.t</i>	and while you give beer to me,
III,19,d	(R)	<i>iw=i ib.kwi</i>	while I am thirsty.
III,20,a	(D)	<i>spi (i)m(.y)-hnt-n-ir.ty hr hnd.w m nw.t</i>	<i>spi</i> is the one who is in front without two eyes, upon the seat in Nout,
III,20,b-c	(X)	-	
III,21,a	(R)	<i>wnm=i m šr.wt im.(w)t sh.t</i>	while I eat from the <i>šr.t</i> plants, which are in the field.
III,21,b	(X)	-	
III,21,c	(N)	<i>sm3=i m hw.t m idb ntr</i>	I partake even from the offerings in the riverbank of the god.
III,22,a	(N)	<i>wd.t ir.n sm3=t</i>	<i>wd.t</i> , your hair lock has been made,
III,22,b	(K)	<i>smh=t hr=t r inb</i>	while you cause to forget your face at the wall.
III,22,c	(N)	<i>in h3.t</i>	It is the mourner,
III,22-23,d-a	(X)	-	
III,23,b	(R)	<i>[r dn]i[.t]</i>	at the dam.

III,23,c	(X)	-	
III,24,a	(N)	<i>h33=sn r t3 m hf3w.w</i>	They descend to the land as snakes,
III,24,b	(D)	<i>h3.y=i m k3b=sn</i>	I will descend in their coil.
III,24-25,c-a	(K)	<i>(i)r pr=sn r p.t m bik.w</i>	If they go forth to the sky as falcons,
III,25,b	(N)	<i>pr=i hr dnh.w=sn</i>	I will go forth upon their wings,
III,25,c	(D)	<i>m sis-nt [jm(.y) t]</i>	in the sixth day festival, which is in bread,
III,26,a	(R)	<i>iw dni.t n msw.t=i</i>	the seventh day festival is for my supper.
III,26,b	(D)	<i>spi itm.w</i>	<i>spi</i> is Atoum,
III,26,c	(N)	<i>iw rdi.n=i hw hr wdhw.w n(.w) itm.w</i>	I have placed food upon the offering tables of Atoum,
III,27,a	(R)	<i>m htr.ty hr gs izb.t n p.t</i>	in the two Heteret lakes on the eastern side of the sky.
III,27,b	(D)	<i>spi itm.w nb tm sp sn.w</i>	<i>spi</i> is Atoum, lord of all, twice.

Spell 168 follows

Amino-acid code

DDLNRRRNRDRD--R-NNKN--R-NDKNDRDNRD

Appendix 3.44.11. B1Be

III,16,c	(D)	<i>hms sp sn.w n wnm t</i>	Sit down, sit down, for the eating of bread,
III,17,a	(M)	<i>hms r<sup>c</sup> wnm t</i>	while Re sits down eating bread,
III,17,b	(R)	<i>rdi.n mw psd.ty</i>	after the water of the double Ennead was given.
III,17,c	(N)	<i>h<sup>c</sup> r=f gb3 hr wdb.w 3gb</i>	Stand, abundance, upon the riverbanks of the flood.
III,18,a	(R)	<i>iy.n=i hr=k wdp.w n r<sup>c</sup> iwi.n=i hr=k</i>	I have come to you, butler of Re, I have come to you.
III,18,b	(R)	<i>h<sup>c</sup>p n=k hr n r<sup>c</sup></i>	The face of Re is content because of you,
III,18,c	(R)	<i>hd n=k hr n psd.ty</i>	the face of the double Ennead is bright because of you,
III,19,a	(N)	<i>di=k n=i t</i>	while you give bread to me,
III,19,b	(R)	<i>iw=i hkr.kwi</i>	while I am hungry,
III,19,c	(D)	<i>di=k n=i hnq.t</i>	and while you give beer to me,
III,19,d	(R)	<i>iw=i ib.kwi</i>	while I am thirsty.
III,20,a	(R)	<i>sn (i)m(.y)-hnt-n-ir.ty hr hnd.w nw.t</i>	<i>sn</i> is the one who is in front without two eyes, upon the seat of Nout,
III,20,b-c	(X)	-	
III,21,a	(K)	<i>wnm=i m sr.t im.t sh.t</i>	while I eat from the <i>sr.t</i> plant, which is in the field.
III,21,b	(X)	-	
III,21,c	(R)	<i>sm3=i r h.t m idb ntr</i>	I partake even from the offering in the riverbank of the god.
III,22,a	(N)	<i>wd.t ir.n sm3[=t]</i>	<i>wd.t</i> , your hair lock has been made,
III,22,b	(R)	<i>smh.t hr-t r inb</i>	she who caused to forget, your face is at the wall.
III,22,c	(L)	<i>in hn3.t</i>	It is Henat,
III,22-23,d-a	(X)	-	
III,23,b	(R)	<i>r dni.t</i>	at the dam.

III,23,c	(X)	-	
III,24,a	(N)	<i>h3z=sn r t3 m hf3w.w</i>	They descend to the land as snakes,
III,24,b	(D)	<i>h3.y=i m k3b=sn</i>	I will descend in their coil.
III,24-25,c-a	(D)	<i>r pr.t=sn r p.t m bik[.w]</i>	Until they go forth to the sky as falcons,
III,25,b	(N)	<i>pr.y=i hr dn[.w]=sn</i>	I will go forth upon their wings,
III,25,c	(D)	<i>[m si]s-nt j[m.y] t</i>	in the sixth day festival, which is in bread,
III,26,a	(R)	<i>iw dni.[t] n msw.t=i</i>	the seventh day festival is for my supper.
III,26,b	(D)	<i>sn itm.w</i>	<i>sn</i> is Atoum,
III,26,c	(N)	<i>iw rdi.n=i hw hr wdhw.w n(.w)</i>	I have placed food upon the offering tables of
		<i>[itm.w]</i>	Atoum,
III,27,a	(R)	<i>m ht[r.t]y hr gs izb.t n p.t</i>	in the two Heteret lakes on the eastern side of
			the sky.
III,27,b	(D)	<i>sn itm.w nb tm sp sn.w</i>	<i>sn</i> is Atoum, lord of all, twice.

*Spell 168 follows*

Amino-acid code

DMRNRRRNRDRR--K-RNRL--R-NDDNDRDNRD

Appendix 3.44.12. M23C

III,16-23,c-c	(X)	-	
III,24,a	(N)	<i>[h3z=sn r t3 m] hf3w[.w]</i>	They descend to the land as snakes,
III,24,b	(R)	<i>[h3.y=i hr k3b.w=sn]</i>	I will descend upon their coils.
III,24-25,c-a	(N)	<i>[pr=sn r p.t m bik]</i>	They go forth to the sky as the falcon,
III,25,b	(N)	<i>[pr=i hr d]nh[.w]=sn</i>	I will go forth upon their wings.
III,25,c	(N)	<i>iw [hmn-nt n i'.w=i]</i>	The eighth day festival is for my breakfast,
III,26,a	(R)	<i>[iw dni.t n msw.t=i]</i>	the seventh day festival is for my supper.
III,26,b	(N)	<i>[ink itm.w]</i>	I am Atoum,
III,26,c	(N)	<i>[iw rdi].n=i hw [hr wdhw.w n(.w) itm.w]</i>	I have placed food upon the offering tables of
			Atoum,
III,27,a	(R)	<i>[m htr.ty hr gs izb.t n p.t]</i>	in the two Heteret lakes on the eastern side of
			the sky.
III,27,b	(N)	<i>[ink itm.w] nb tm [sp sn.w]</i>	I am Atoum, lord of all, twice.

*Spell 351 follows*

Amino-acid code

-----NRNNNRNRRN

## Appendix 3.45. Spell 215

### Appendix 3.45.1. S1C

III,175-177,a-a	(X)	-	
III,178,a	(R)	<i>šb(w)=i pw šbw r<sup>c</sup></i>	The food of Re is my food,
III,178,b	(R)	<i>ḥkr r<sup>c</sup> ḥkr=i</i>	the hunger of Re is my hunger,
III,178,c	(R)	<i>ḥnh=i m ḥnh.t=f im</i>	I live with that which he lives on.
III,179,a	(R)	<i>i<sup>c</sup> sw pth</i>	Ptah will wash him,
III,179,b	(R)	<i>dī=f t [im.y]w hd(w)</i>	and he will give the bread of those who are with Hedou.
III,179,c-e	(X)	-	
III,180,a	(R)	<i>iw rdi n=i t m-bzh</i>	Bread is given to me in front,
III,180,b	(R)	<i>wp r=i</i>	while my mouth is opened.
III,180,c	(M)	<i>iw pth.w wp=sn r=i</i>	The Ptah gods, they open my mouth
III,181,a	(M)	<i>m d3d3.t wp.n hr r n wsir im=s</i>	in the tribunal, after Horus opened the mouth of Osiris in it.
III,181,b	(M)	<i>dd=f sp sn.w</i>	He says, he says:
III,181,c	(R)	<i>s3=f is pw</i>	'It is truly his son,
III,181,d	(X)	-	
III,182,a	(R)	<i>iw<sup>c</sup>=f is pw</i>	it is truly his heir.'
III,182,b-c	(X)	-	
III,182-183,d-a	(M)	<i>pth hr(.y) b3=f im.y-ḥnt wr ḥnt(.y)-ḥnn.t</i>	Ptah, the one who is under his soul, the one who is front ,of the great one, the foremost of the shrine of Memphis,
III,183,b	(R)	<i>dī=sn n=i ḥnh mi dī.t 3s.t mw n hr</i>	they will give life to me, like Isis gave water to Horus,
III,184,a	(R)	<i>k3 ḥtp.w</i>	the bull of offerings.
III,184,b	(M)	<i>wnnt ir.t=i m t ḥnk.t dī.w</i>	Indeed, my duty is with 5 bread and beer,
III,184,c	(M)	<i>iw ḥ.t ḥmt r p.t hr r<sup>c</sup> &lt;iw ḥ.t&gt; sn.w &lt;r&gt; t3 &lt;hr&gt; gbb</i>	Three offerings are at the sky with Re, two offerings are at the land with Geb.
III,185,a	(X)	-	
III,185,b	(R)	<i>ink itm.w</i>	I am Atoum.
III,185,c	(M)	<i>ḥms=i r wnm=i t</i>	If I sit down as I eat bread,
III,185,d	(M)	<i>ḥms.w r<sup>c</sup> r wnm t</i>	then Re will sit down in order to eat bread,
III,186,a	(M)	<i>rdi.n n=f dhwtj</i>	after That was given to him.
III,186,b	(M)	<i>ḥ<sup>c</sup> r=f 3gb wdp.w n r<sup>c</sup> hr nd[=i] hr n r<sup>c</sup> hr wdḥw.w=i</i>	Stand, abundance, butler of Re, because I protect the face of Re, upon my offering tables.
III,186-187,c-a	(M)	<i>iw.n=i hr=k 3gb</i>	I have come even to you, abundance,
III,187,b	(R)	<i>dī=k n=i t iw=i ḥkr.k(i)</i>	so that you give bread to me while I am hungry.
III,187,c	(X)	-	
III,187-188,d-a	(M)	<i>r=k dī=f n=i sp.ty=i mṯn=i sn.y</i>	Your mouth, may it give my two lips to me, so that I will assign the two of them.
III,188,b	(M)	<i>nd=i hr n r<sup>c</sup></i>	I protect the face of Re,
III,188,c	(M)	<i>shṯp=k n=i psd.ty</i>	while you satisfy the double Ennead for me.
III,189,a	(M)	<i>dī=ṯn n=i dī=ṯn nṯr.w m t ḥnk.t</i>	May you cause for me that you give the gods with bread and beer,
III,189,b	(M)	<i>iw=i r=s</i>	while I am at it.

Spell 216 follows

Amino-acid code

-----RRRRR---RRMMMR-R-MRRMM-RMMMMMR-MMMMM

Appendix 3.45.2.

S2C

III,175,a-c	(X)	-	
III,176,a	(M)	<i>wr.t</i>	Great one,
III,176,b	(M)	<i>nb.t iš.t psd m-ḥnt psd.t wr.t</i>	lady of the nine meals in front of the great Ennead.
III,177,a	(M)	<i>iš.t ḥmt m ḏdw iš.t ḥmt m iwnw iš.t ḥmt m ḥw.t [gm.wt] m-ḥnt šh.t iʒr.w</i>	Three meals are in Busiris, three meals are in Heliopolis, three meals are in the house of the black ibises, in front of the field of rushes.
III,178,a	(R)	<i>šbw=i pw šbw r<sup>c</sup></i>	The food of Re is my food,
III,178,b	(R)	<i>ḥkr r<sup>c</sup> ḥkr=i</i>	the hunger of Re is my hunger,
III,178,c	(R)	<i>ḥnh=i m ḥnh.t=f im</i>	I live with that which he lives on.
III,179,a	(R)	<i>i<sup>c</sup> sw pth</i>	Ptah will wash him,
III,179,b	(N)	<i>dī=f t n im.yw hdw</i>	and he will give bread to those who are with Hedou.
III,179,c-e	(X)	-	
III,180,a	(R)	<i>iw rdi n=i t m-bʒḥ</i>	Bread is given to me in front,
III,180,b	(R)	<i>wp r=i</i>	while my mouth is opened.
III,180,c	(R)	<i>iw pth fd.w wp[=sn r=i]</i>	The four Ptah gods, they open my mouth
III,181,a	(R)	<i>m ḏʒḏʒ.t [w]p[.t.n ḥr r n] wsir im[=s]</i>	in the tribunal, in which Horus has opened the mouth of Osiris.
III,181,b	(R)	<i>d[d]=f</i>	He says:
III,181,c	(M)	<i>sʒ is pw</i>	'It is truly the son,
III,181,d	(X)	-	
III,182,a	(R)	<i>iw<sup>c</sup>=f is pw</i>	it is truly his heir.'
III,182,b-c	(X)	-	
III,182-183,d-a	(R)	<i>p[t]ḥ hr(.y) bʒk=f im.y-ḥnt wr ḥnt(.y)-ḥnn.t</i>	Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis,
III,183,b	(R)	<i>dī=sn n=i ḥnh mī dī.t ʒs.t mw n ḥr</i>	they will give life to me, like Isis gave water to Horus,
III,184,a	(N)	<i>[kʒ] ḥtp</i>	the bull of offering.
III,184,b	(K)	<i>ḥtp=i wnnt ir.t iš.t</i>	I am indeed content, the duty of the meal.
III,184,c	(K)	<i>ḥmt r p.t ḥr r<sup>c</sup></i>	Three are at the sky with Re,
III,185,a	(M)	<i>sn.w r tʒ ḥr gbb</i>	two are at the land with Geb.
III,185,b	(N)	<i>ink r<sup>c</sup>-itm.w</i>	I am Re-Atoum.
III,185,c	(K)	<i>[ḥms] r wnm t</i>	Sit down in order to eat bread,
III,185,d	(X)	-	
III,186,a	(K)	<i>rdi[.n n]=f [psd.ty]</i>	after the double Ennead was given to him.
III,186,b	(R)	<i>ḥ<sup>c</sup> r[=f] ʒgby wdp.w n r<sup>c</sup> ḥr w[d]ḥ.w=i</i>	Stand, abundance, butler of Re, upon my offering tables.
III,186-187,c-a	(R)	<i>iy.n=i ḥr=k ʒgbi</i>	I have come even to you, abundance,
III,187,b	(R)	<i>dī=k n=i t iw=i ḥkr.ki</i>	so that you give bread to me while I am hungry.

III,187,c	(X)	-	
III,187-188,d-a	(R)	<i>r=k di=f sp.ty=k mtn s[n.y]</i>	Your mouth, may it place your two lips, assigning the two of them.
III,188,b	(R)	<i>nd.n=k hr n r<sup>c</sup></i>	You have protected the face of Re,
III,188,c	(K)	<i>shtp=k hr [n] psd.t[y]</i>	while you satisfy the face of the double Ennead.
III,189,a	(R)	<i>di=tn [n=i] ntr.w m t m hnk.t</i>	May you give the gods with bread and with beer to me,
III,189,b	(R)	<i>iw<sup>c</sup>.wy=i r=s</i>	while my two arms are at it.

Spell 216 follows

Amino-acid code

---MMMRRRRN---RRRRRM-R-RRNKKMNK-KRRR-RRKRR

Appendix 3.45.3. B4Bo

III,175,a-c	(X)	-	
III,176,a	(R)	<i>wr</i>	Great one,
III,176,b	(R)	<i>nb is.tt psd m-hnt psd.t wr.t</i>	lord of the nine meals in front of the great Ennead.
III,177,a	(K)	<i>is.tt hmt m ddw is.tt hmt m iwnw is.tt hmt m hw.t gm.wt m sh.t izr.w</i>	Three meals are in Busiris, three meals are in Heliopolis, three meals are in the house of the black ibises, in the field of rushes.
III,178,a	(M)	<i>šbw dhwti-nht tn šbw r<sup>c</sup></i>	The food of this <i>dhwti-nht</i> is the food of Re,
III,178,b	(M)	<i>hkr dhwti-nht [tn] hkr r<sup>c</sup></i>	the hunger of this <i>dhwti-nht</i> is the hunger of Re,
III,178,c	(N)	<i>nh dhwti-nht tn m nh.t=f im</i>	this <i>dhwti-nht</i> lives with that which he lives on.
III,179,a	(R)	<i>i<sup>c</sup> sw pth</i>	Ptah will wash him,
III,179,b	(R)	<i>rdi=f t im.yw hdw</i>	and he will give the bread of those who are with Hedou.
III,179,c-e	(X)	-	
III,180,a	(M)	<i>iw rdi n dhwti-nht tn t m-bsh pth</i>	Bread is given to this <i>dhwti-nht</i> in front of Ptah,
III,180,b	(M)	<i>wp r dhwti-nht tn</i>	while the mouth of this <i>dhwti-nht</i> is opened.
III,180,c	(K)	<i>iw pth fd.w wp=sn r dhwti-nht tn</i>	The four Ptah gods, they open the mouth of this <i>dhwti-nht</i>
III,181,a	(R)	<i>m d3d3.t wp.t.n hr r n wsir im=s</i>	in the tribunal, in which Horus has opened the mouth of Osiris.
III,181,b	(N)	<i>dd=f dd=f</i>	He says, he says:
III,181,c	(R)	<i>s3=f is pw</i>	'It is truly his son,
III,181,d	(X)	-	
III,182,a	(R)	<i>iw<sup>c</sup>=f is pw</i>	it is truly his heir.'
III,182,b-c	(X)	-	
III,182-183,d-a	(R)	<i>pth hr(.y) b3k=f im.y-hnt wr hnt(.y)-inn.t</i>	Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis,
III,183,b	(M)	<i>di=sn n dhwti-nht tn nh mi rdi.t wsir mw n hr</i>	they will give life to this <i>dhwti-nht</i> like Osiris gave water to Horus,

III,184,a	(D)	<i>k3 ḥtp.t</i>	the bull of offering.
III,184,b	(L)	<i>ḥtp ḏḥwty-nḥt tn wnnṯ ir.y iš.tt fd.w m ḥw.t-nṯr</i>	This <i>ḏḥwty-nḥt</i> is indeed content, the warden of the four meals in the temple.
III,184,c	(R)	<i>iš.tt ḥmt r p.t ḥr rꜥ</i>	Three meals are at the sky with Re,
III,185,a	(R)	<i>iš.tt sn.w r t3 ḥr gbb</i>	two meals are at the land with Geb.
III,185,b	(M)	<i>ḏḥwty-nḥt tn itm.w</i>	This <i>ḏḥwty-nḥt</i> is Atoum.
III,185,c	(R)	<i>ḥms sp sn.w r wnm t</i>	Sit down, sit down in order to eat bread,
III,185,d	(R)	<i>ḥms rꜥ r wnm t</i>	while Re sits down in order to eat bread,
III,186,a	(R)	<i>rdi mw n psd.ty</i>	while water is given to the double Ennead.
III,186,b	(N)	<i>ḥꜥ r-f 3gby wdp.w n rꜥ ḥr wdḥw.w ḏḥwty-nḥt tn</i>	Stand, abundance, butler of Re, upon the offering tables of this <i>ḏḥwty-nḥt</i> .
III,186-187,c-a	(K)	<i>iy.n ḏḥwty-nḥt tn ḥr ḏḥwty-nḥt 3gb</i>	This <i>ḏḥwty-nḥt</i> has come even to <i>ḏḥwty-nḥt</i> , abundance,
III,187,b	(M)	<i>di ḏḥwty-nḥt tn n ḏḥwty-nḥt tn t iw ḏḥwty-nḥt tn ḥk(r).t(i) ḏḥwty-nḥt tn</i>	so that this <i>ḏḥwty-nḥt</i> give bread to this <i>ḏḥwty-nḥt</i> while this <i>ḏḥwty-nḥt</i> is hungry, this <i>ḏḥwty-nḥt</i> .
III,187,c	(X)	-	
III,187-188,d-a	(K)	<i>r ḏḥwty-nḥt tn di=s [s.t mw] ḏḥwty-nḥt tn mṯn sn.y</i>	The mouth of this <i>ḏḥwty-nḥt</i> , may she place the place of water of this <i>ḏḥwty-nḥt</i> , assigning the two of them.
III,188,b	(R)	<i>nd.n=k ḥr n rꜥ</i>	You have protected the face of Re,
III,188,c	(R)	<i>šḥtp.n=k ḥr n psd.ty</i>	you have satisfied the face of the double Ennead.
III,189,a	(K)	<i>di.t(w)=tn n ḏḥwty-nḥt tn nṯr.w m t m ḥnk.t</i>	May you be given to this <i>ḏḥwty-nḥt</i> , gods, with bread and with beer,
III,189,b	(N)	<i>iw ꜥ.wy ḏḥwty-nḥt tn r=s</i>	while the two arms of this <i>ḏḥwty-nḥt</i> are at it.

Spell 388 (B4Bo,b) follows

Amino-acid code

---RRKMMNRR---MMKRNR-R-RMDLRRMRRRNKM-KRRKN

Appendix 3.45.4. B2Bo

III,175,a	(X)	-	
III,175,b	(M)	<i>r n tm wnm ḥs [m] ḥr.t-nṯr</i>	A spell of not eating excrement in the necropolis,
III,175,c	(R)	<i>tm swr wsš.t</i>	and not drinking urine.
III,176,a	(R)	<i>wr</i>	Great one,
III,176,b	(R)	<i>nb iš.tt psd m-ḥnt psd.t wr[.t]</i>	lord of the nine meals in front of the great Ennead.
III,177,a	(L)	<i>iš.tt ḥmt m ḏdw iš.tt ḥmt m iwnw iš.tt ḥmt m ḥw.t gm.w m šḥ.t i3r.w</i>	Three meals are in Busiris, three meals are in Heliopolis, three meals are in the house of the ibises, in the field of rushes.
III,178,a	(K)	<i>šbw ḏḥwty-nḥt pw šbw rꜥ</i>	The food of Re is the food of <i>ḏḥwty-nḥt</i> ,
III,178,b	(K)	<i>ḥkr rꜥ ḥkr ḏḥwty-nḥt</i>	the hunger of Re is the hunger of <i>ḏḥwty-nḥt</i> ,
III,178,c	(M)	<i>ḥnh ḏḥwty-nḥt ḥnh rꜥ im</i>	<i>ḏḥwty-nḥt</i> lives while Re lives there.
III,179,a	(R)	<i>iꜥ sw pth</i>	Ptah will wash him,

III,179,b	(N)	<i>dī=f t n im.yw hdw</i>	and he will give bread to those who are with Hedou.
III,179,c-e	(X)	-	
III,180,a	(K)	<i>iw rdi t n dhwtj-nht m-bšh r<sup>c</sup> m-bšh pth</i>	Bread is given to <i>dhwtj-nht</i> in front of Re, in front of Ptah,
III,180,b	(R)	<i>wp r=i</i>	while my mouth is opened.
III,180,c	(L)	<i>iw pth fd.w wp=sn r n dhwtj-nht</i>	The four Ptah gods, they open the mouth of <i>dhwtj-nht</i>
III,181,a	(R)	<i>m dšdš.t wp.t.n hr r n wsir im=s</i>	in the tribunal, in which Horus has opened the mouth of Osiris.
III,181,b	(R)	<i>dd=f</i>	He says:
III,181,c	(R)	<i>sš=f is pw</i>	'It is truly his son,
III,181,d	(X)	-	
III,182,a	(R)	<i>iw<sup>c</sup>=f is pw</i>	it is truly his heir.'
III,182,b-c	(X)	-	
III,182-183,d-a	(R)	<i>pth hr(.y) bšk=f im.y-hnt wr hnt(.y)-ttn.t</i>	Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis,
III,183,b	(K)	<i>dī=sn n=i n<sup>c</sup>h mi r<sup>c</sup> mi rdi.t wsir [mw n] hr</i>	they will give life like Re to me like Osiris gave water to Horus,
III,184,a	(D)	<i>kš htp.t</i>	the bull of offering.
III,184,b	(I)	<i>htp=i wnnt i[r].y iš.tt fd.w m hms r<sup>c</sup> n wnm t h<sup>w</sup>.t-ntr</i>	I am indeed content, the warden of the four meals when Re sits down for the eating of bread of the temple.
III,184,c	(R)	<i>iš.tt hmt r p.t hr r<sup>c</sup></i>	Three meals are at the sky with Re,
III,185,a	(R)	<i>iš.tt sn.w r tš hr gbb</i>	two meals are at the land with Geb.
III,185,b	(N)	<i>ink r<sup>c</sup>-itm.w</i>	I am Re-Atoum.
III,185,c	(R)	<i>hms sp sn.w r wnm t</i>	Sit down, sit down in order to eat bread,
III,185,d	(X)	-	
III,186,a	(R)	<i>rdi mw n psd.ty</i>	while water is given to the double Ennead.
III,186,b	(R)	<i>h<sup>c</sup> r=f šgby wdp.w n r<sup>c</sup> hr wdhw.w=i</i>	Stand, abundance, butler of Re, upon my offering tables.
III,186-187,c-a	(R)	<i>iy.n=i hr=k šgb</i>	I have come even to you, abundance,
III,187,b	(R)	<i>dī=k n=i t iw=i hkr.ki</i>	so that you give bread to me while I am hungry.
III,187,c	(X)	-	
III,187-188,d-a	(L)	<i>r=k dī=f s.t [mw]=i mtn.n=sn.y</i>	Your mouth, may it place the place of my water, after the two of them were assigned.
III,188,b	(R)	<i>nd.n=k hr n r<sup>c</sup></i>	You have protected the face of Re,
III,188,c	(R)	<i>šhtp.n=k hr n psd.ty</i>	you have satisfied the face of the double Ennead.
III,189,a	(L)	<i>dī.t(w)=tn n=i ntr.w m t m hnk.t</i>	May you be given to me, gods, with bread and beer,
III,189,b	(R)	<i>iw<sup>c</sup>.wy=i r=s</i>	while my two arms are at it.

Spell 388 follows

Amino-acid code

-MRRRLKMRN---KRLRRR-R-RKDIRRNR-RRRR-LRRLR

## Appendix 3.45.5.

## B1Y

III,175,a	(X)	-	
III,175,b	(R)	<i>tm wnm ḥs</i>	Not eating excrement,
III,175,c	(R)	<i>tm swr [wsš].t</i>	and not drinking urine.
III,176,a	(R)	<i>wr</i>	Great one,
III,176,b	(R)	<i>nb iš.tt psd m-ḥnt psd.t wr[.t]</i>	lord of the nine meals in front of the great Ennead.
III,177,a	(I)	<i>[iš.tt ḥmt m ddw] m iwnw m ḥw.t gm.w m šḥ.t iʒr.w</i>	Three meals are in Busiris, in Heliopolis and in the house of the ibises, in the field of rushes.
III,178,a	(R)	<i>šbw=i [pw] šbw [rʕ]</i>	The food of Re is my food,
III,178,b	(N)	<i>ḥkr=i ḥkr rʕ</i>	my hunger is the hunger of Re,
III,178,c	(R)	<i>ʕnh[=i m ʕnh.t=f im]</i>	I live with that which he lives on.
III,179,a	(R)	<i>[iʕ sw] pth</i>	Ptah will wash him,
III,179,b	(N)	<i>r[di=f t n] im.yw hdw</i>	and he will give bread to those who are with Hedou.
III,179,c-e	(X)	-	
III,180,a	(L)	<i>rdi n=i t=i m-bʒḥ p[th]</i>	My bread is given to me in front of Ptah,
III,180,b	(R)	<i>[wp r=i]</i>	while my mouth is opened.
III,180,c	(R)	<i>[iw pth fd.w] wp=sn r=i</i>	The four Ptah gods, they open my mouth
III,181,a	(K)	<i>m dʒdʒ.t wp.t.n ḥr r n [wsir dḥwty-nḥt] im=s</i>	in the tribunal, in which Horus has opened the mouth of the Osiris <i>dḥwty-nḥt</i> .
III,181,b	(R)	<i>dd=f</i>	He says:
III,181,c	(R)	<i>sʒ[=f] is pw</i>	'It is truly his son,
III,181,d	(X)	-	
III,182,a	(R)	<i>iwʕ=f is pw</i>	it is truly his heir.'
III,182,b-c	(X)	-	
III,182-183,d-a	(R)	<i>pth ḥr(.y) bʒk[=f] im.y-ḥnt [wr] ḥnt.t-ḥnn.t</i>	Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis,
III,183,b	(L)	<i>di[=sn ʕnh n]=i mi ʕnh=tn mi [rdi.t ʒs.t] mw ḥr</i>	they will give life to me, like your life, like Isis gave the water of Horus,
III,184,a	(R)	<i>kʒ ḥtp</i>	the bull of offering.
III,184,b	(H)	<i>ḥtp=i ink wnnṯ ir(.y) iš.tt fd.w m ḥw.t-nṯr</i>	I am content, I am indeed the warden of the four meals in the temple,
III,184,c	(L)	<i>r p.t ḥr rʕ</i>	at the sky with Re,
III,185,a	(R)	<i>iš[.tt sn.w r] tʒ ḥr gbb</i>	two meals are at the land with Geb.
III,185,b	(R)	<i>ink itm.w</i>	I am Atoum.
III,185,c	(L)	<i>ḥmsi=i sp sn.w [r wnm]=i [t]</i>	If I sit down, if I sit down, as I eat bread,
III,185,d	(K)	<i>[ḥmsi] rʕ r wnm.w t</i>	then Re will sit down at the food and bread,
III,186,a	(R)	<i>rdi mw n psd.ty</i>	while water is given to the double Ennead.
III,186,b	(R)	<i>ʕḥʕ r=f ʒgb wdp.w n rʕ [ḥr w]d[ḥ]w[.w]=i</i>	Stand, abundance, butler of Re, upon my offering tables.
III,186-187,c-a	(R)	<i>iy.n=i ḥr=k ʒgb</i>	I have come even to you, abundance,
III,187,b	(R)	<i>di=k n=i [t iw=i] ḥkr.kwi</i>	so that you give bread to me while I am hungry.
III,187,c	(X)	-	
III,187-188,d-a	(I)	<i>[in]k di[=f] s.t mw=k mṯn sn.y</i>	Me, may he place the place of your water, assigning the two of them.

III,188,b	(K)	<i>ndi=k hr n r</i>	You protect the face of Re,
III,188,c	(L)	<i>shp=k hr n psd.t[y]</i>	you satisfy the face of the double Ennead.
III,189,a	(R)	<i>[di=tn n=i ntr.w] m [t] m hnk.t</i>	May you give the gods with bread and with beer to me,
III,189,b	(K)	<i>iw ʕ.wy=i s(y)</i>	while my two arms are it.

*Spell 388 follows*

Amino-acid code

-RRRRIRNRRN---LRRKRR-R-RLRHLRRLKRRRR-IKLRK

Appendix 3.45.6. B3C

III,175,a	(X)	-	
III,175,b	(R)	<i>tm wnm hs</i>	Not eating excrement,
III,175,c	(N)	<i>tm swr wsš.t m hr.t-ntr</i>	and not drinking urine in the necropolis.
III,176,a	(K)	<i>s3.t-hd-htp tn npr hty nb ʕ3b.t wr.t</i>	This <i>s3.t-hd-htp</i> is the smoked grain, lord of great offerings,
III,176,b	(K)	<i>iš.tt psd m psd.t wr.t</i>	and the nine meals from the great Ennead.
III,177,a	(H)	<i>iš.tt hmt m ddw iš.tt hmt m iwnw iš.tt hmt m hw.t gmm.t m-hnt sh.wt [i3r].w</i>	Three meals are in Busiris, three meals are in Heliopolis, three meals are in the house of the black ibises, in front of the fields of rushes.
III,178,a	(L)	<i>šbw pw n s3.t-hd-htp tn šbw n r</i>	The food of Re is the food of this <i>s3.t-hd-htp</i> ,
III,178,b	(I)	<i>hkr s3.t-hd-htp pw hkr r</i>	the hunger of Re is the hunger of <i>s3.t-hd-htp</i> ,
III,178,c	(N)	<i>ʕnh s3.t-hd-htp tn m ʕnh.t=f im</i>	this <i>s3.t-hd-htp</i> lives with that which he lives on.
III,179,a	(R)	<i>iʕ sw pth</i>	Ptah will wash him,
III,179,b	(N)	<i>rdi=f t n im.yw hwd</i>	and he will give bread to those who are with Hedou.
III,179,c-e	(X)	-	
III,180,a	(N)	<i>iw rdi t n s3.t-hd-htp tn m-b3h pth</i>	Bread is given to this <i>s3.t-hd-htp</i> in front of Ptah,
III,180,b	(N)	<i>wp r n s3.t-hd-htp tn</i>	while the mouth of this <i>s3.t-hd-htp</i> is opened.
III,180,c	(I)	<i>iw pth fd.w wp=sn r n s3.t-hd-htp tn</i>	The four Ptah gods, they open the mouth of this <i>s3.t-hd-htp</i>
III,181,a	(R)	<i>m d3d3.t wp.t.n hr r n wsir{t} im=s</i>	in the tribunal, in which Horus has opened the mouth of Osiris.
III,181,b	(N)	<i>dd=f dd=f</i>	He says, he says:
III,181,c	(R)	<i>s3=f is pw</i>	'It is truly his son,
III,181,d	(X)	-	
III,182,a	(R)	<i>iwʕ=f is pw</i>	it is truly his heir.'
III,182,b-c	(X)	-	
III,182-183,d-a	(R)	<i>pth hr(.y) b3k=f im.y-hnt wr hnt(.y)-tnn.t</i>	Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis,
III,183,b	(I)	<i>rdi=sn ʕnh n s3.t-hd-htp tn mi rdi.t 3s.t mw n hr</i>	they will give life to this <i>s3.t-hd-htp</i> , like Isis gave water to Horus,

III,184,a	(C)	<i>k3 ḥtp.wt</i>	the bull of offerings.
III,184,b	(G)	<i>ḥtp s3.t-ḥd-ḥtp tn wntt ir.y iš.tt di.w m ḥw.t-nṯr</i>	This <i>s3.t-ḥd-ḥtp</i> is indeed content, the warden of the five meals in the temple.
III,184,c	(R)	<i>iš.tt ḥmt r p.t ḥr r<sup>c</sup></i>	Three meals are at the sky with Re,
III,185,a	(R)	<i>iš.tt sn.w r t3 ḥr gbb</i>	two meals are at the land with Geb.
III,185,b	(K)	<i>s3.t-ḥd-ḥtp tn r<sup>c</sup>-itm.w</i>	This <i>s3.t-ḥd-ḥtp</i> is Re-Atoum.
III,185,c	(R)	<i>ḥms sp sn.w r wnm t</i>	Sit down, sit down in order to eat bread,
III,185,d	(R)	<i>ḥms r<sup>c</sup> r wnm t</i>	while Re sits down in order to eat bread,
III,186,a	(R)	<i>rdi mw n psd.ty</i>	while water is given to the double Ennead.
III,186,b	(N)	<i>ḥ<sup>c</sup> [r=f 3]gb wdp.w n r<sup>c</sup> ḥr wdḥw.w n(.w) s3.t-ḥd-ḥtp tn</i>	Stand, abundance, butler of Re, upon the offering tables of this <i>s3.t-ḥd-ḥtp</i> .
III,186-187,c-a	(L)	<i>iy[.n] s3.t-ḥd-ḥtp tn ḥr=k 3gb</i>	This <i>s3.t-ḥd-ḥtp</i> has come even to you, abundance,
III,187,b	(N)	<i>di=k t n s3.t-ḥd-ḥtp tn iw=s ḥkr.t(i)</i>	so that you give bread to this <i>s3.t-ḥd-ḥtp</i> , while she is hungry.
III,187,c	(X)	-	
III,187-188,d-a	(N)	<i>r=k di=f sp.ty=k mṯn sn</i>	Your mouth, may it place your two lips, assigning them.
III,188,b	(R)	<i>nd.n=k ḥr n r<sup>c</sup></i>	You have protected the face of Re,
III,188,c	(R)	<i>šḥtp.n=k ḥr n psd.ty</i>	you have satisfied the face of the double Ennead.
III,189,a	(I)	<i>di=tn nṯr.w n s3.t-ḥd-ḥtp tn</i>	May you give the gods to this <i>s3.t-ḥd-ḥtp</i> ,
III,189,b	(N)	<i>iw<sup>c</sup>.wy s3.t-ḥd-ḥtp tn r=s</i>	while the two arms of this <i>s3.t-ḥd-ḥtp</i> are at it.

Spell 228 follows

Amino-acid code

-RNKKHLINRN---NNIRNR-R-RICGRRKRRRNLN-NRRIN

Appendix 3.45.7. M22C

III,175,a	(X)	-	
III,175,b	(R)	<i>[tm] wnm ḥs</i>	Not eating excrement,
III,175,c	(N)	<i>[tm swr w]sš.t m [ḥr.t-nṯr]</i>	and not drinking urine in the necropolis.
III,176,a	(L)	<i>[ink npr ḥt]y [nb] ḥ3b.t wr.t</i>	I am the smoked grain, the lord of great offerings,
III,176,b	(L)	<i>iš.tt psd m-ḥnt psd.t wr.t</i>	and the nine meals in front of the great Ennead.
III,177,a	(G)	<i>iš.tt ḥmt m dd[w] iwnw [iš.tt ḥmt m ḥw.t-gm.wt m-ḥnt] šḥ.t [i3r.w]</i>	Three meals are in Busiris and Heliopolis, three meals are in the house of the black ibises, in front of the field of rushes.
III,178,a	(R)	<i>[šbw=i] pw šbw [r<sup>c</sup>]</i>	The food of Re is my food,
III,178,b	(H)	<i>ḥkr r<sup>c</sup> pw ḥkr=i</i>	my hunger is the hunger of Re,
III,178,c	(R)	<i>ḥnh=i m ḥnh.t=f im</i>	I live with that which he lives on.
III,179,a	(R)	<i>i<sup>c</sup> sw [ptḥ]</i>	Ptah will wash him,
III,179,b	(N)	<i>[rdi=f t] n [im.yw] hdw</i>	and he will give bread to those who are with Hedou.
III,179,c-e	(X)	-	
III,180,a	(D)	<i>[iw rdi n=i t] m-b3ḥ [ptḥ]</i>	Bread is given to me in front of Ptah,

III,180,b	(R)	[w]p r=i	while my mouth is opened.
III,180,c	(H)	i pth fd.w wp=sn r=i	Oh, the four Ptah gods, they will open my mouth
III,181,a	(L)	m d̄sd̄s.t w[p.t.n hr r n it]=f [wsir im=s]	in the tribunal, in which Horus has opened the mouth of his father, Osiris.
III,181,b	(N)	dd=f dd=f	He says, he says:
III,181,c	(R)	s̄s̄[=f is pw]	'It is truly his son,
III,181,d	(X)	-	
III,182,a	(R)	[iw <sup>c</sup> =f is pw]	it is truly his heir.'
III,182,b-c	(R)	[hr is pw] ink is pw	It is truly Horus, it is truly me.
III,182-183,d-a	(R)	pth hr(.y) b̄sk̄=f im.y-hnt wr hnt(.y)-inn.t	Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis, they will give life, like Isis gave water to Horus,
III,183,b	(H)	[d̄i=sn <sup>c</sup> nh] mi d̄i.t s̄s̄.t [mw n hr]	the bull of offerings.
III,184,a	(C)	[k̄s̄] htp.wt	I am indeed the warden of the five meals in the temple.
III,184,b	(R)	ink [wnnt ir.y iš.tt d̄i.w m hw.t-ntr]	Tree meals are at the sky with Re, two meals are at the land with Geb.
III,184,c	(I)	iš.tt hmt [r p.t] hr r <sup>c</sup> <iš.tt> sn.w <r> [t̄s̄] <hr> gbb	
III,185,a	(X)	-	
III,185,b	(R)	ink itm.w	I am Atoum.
III,185,c	(R)	hms sp sn.w r wnm t	Sit down, sit down in order to eat bread,
III,185,d	(R)	hms r <sup>c</sup> r wnm [t]	while Re sits down in order to eat bread,
III,186,a	(R)	[rdi mw n psd.ty]	while water is given to the double Ennead.
III,186,b	(R)	[h <sup>c</sup> r=f ʒgb] wdp.w n r <sup>c</sup> hr [wdhw.w=i]	Stand, abundance, butler of Re, upon my offering tables.
III,186-187,c-a	(I)	[iy.n=i h]r=k ʒgb wdp.w n r <sup>c</sup>	I have come even to you, abundance, the butler of Re,
III,187,b	(L)	d̄i=k t iw=i hkr.ki	so that you give bread while I am hungry,
III,187,c	(M)	hnk̄.t iw=i ib.ki	and beer while I am thirsty.
III,187-188,d-a	(N)	[r]=k d̄i=f sp.t[y=k m]tn sn	Your mouth, may it place your two lips, assigning them.
III,188,b	(R)	nd̄.n=k hr n r <sup>c</sup>	You have protected the face of Re,
III,188,c	(R)	sh̄tp[.n=k hr n psd.ty]	you have satisfied the face of the double Ennead.
III,189,a	(R)	[d̄i=tn n=i] ntr.w m t m hn̄k̄.t	May you give the gods with bread and with beer to me,
III,189,b	(R)	iw <sup>c</sup> .wy=i r=s	while my two arms are at it.

Spell 361 follows

Amino-acid code

-RNLLGRHRRN---DRHLNR-RRRHCRIRRRRRRILMNRRRR

Appendix 3.45.8. B2L

III,175,a	(X)	-	
III,175,b	(R)	tm wnm hs	Not eating excrement,

III,175,c	(N)	<i>tm swr wsš.t m hr.t-nṯr</i>	and not drinking urine in the necropolis.
III,176,a	(I)	<i>ink wr npr ḥty nb ʿzb.t wr.t</i>	I am the great one, the smoked grain, the lord of great offerings,
III,176,b	(R)	<i>nb iš.tt psd m-ḥnt psd.t wr.t</i>	lord of the nine meals in front of the great Ennead.
III,177,a	(E)	<i>iš.tt fd.w &lt;m&gt; zbdw iš.tt fd.w m iwnw iš.tt fd.w m ḥw.t gm[.w]t m-ḥnt šḥ.t isr.w</i>	Four meals are in Abydos, four meals are in Heliopolis, four meals are in the house of the black ibises, in front of the field of rushes.
III,178,a	(I)	<i>šbw šbw n rʿ</i>	Food is the food of Re,
III,178,b	(G)	<i>ḥkr rʿ pw ḥkr</i>	hunger is the hunger of Re,
III,178,c	(R)	<i>ʿnh=i m ʿnh.t=f im</i>	I live with that which he lives on.
III,179,a	(R)	<i>iʿ sw pth</i>	Ptah will wash him,
III,179,b	(N)	<i>rdi=f t n im.yw hdw</i>	and he will give bread to those who are with Hedou.
III,179,c-e	(X)	-	
III,180,a	(D)	<i>iw rdi n=i t m-bzḥ pth</i>	Bread is given to me in front of Ptah,
III,180,b	(K)	<i>wp r</i>	while the mouth is opened.
III,180,c	(G)	<i>iw pth fd.w wp.n r=i</i>	The four Ptah gods, my mouth was opened
III,181,a	(R)	<i>m dzdz.t [wp.t].n ḥr r n wsir im=s</i>	in the tribunal, in which Horus has opened the mouth of Osiris.
III,181,b	(N)	<i>dd=f dd=f</i>	He says, he says:
III,181,c	(R)	<i>s3=f is pw</i>	'It is truly his son,
III,181,d	(X)	-	
III,182,a	(R)	<i>iwʿ=f is pw</i>	it is truly his heir.'
III,182,b-c	(X)	-	
III,182-183,d-a	(R)	<i>pth hr(.y) bzḳ=f im.y-ḥnt wr ḥnt(.y)-ṯnn.t</i>	Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis,
III,183,b	(R)	<i>di=sn n=i ʿnh mi rdi.t zs.t mw n ḥr</i>	they will give life to me, like Isis gave water to Horus,
III,184,a	(C)	<i>k3 ḥtp.w[t]</i>	the bull of offerings.
III,184,b	(E)	<i>ḥtp=i wnnt ir.y iš.tt fd.w m pr nṯr(.y)</i>	I am indeed content, the warden of the four meals in the divine domain.
III,184,c	(R)	<i>iš.t[t ḥmt r] p.t ḥr rʿ</i>	Three meals are at the sky with Re,
III,185,a	(R)	<i>iš.tt sn.w r t3 ḥr gbb</i>	two meals are at the land with Geb.
III,185,b	(R)	<i>ink itm.w</i>	I am Atoum.
III,185,c	(R)	<i>{nb} ḥms sp sn.w r wnm t</i>	Sit down, sit down in order to eat bread,
III,185,d	(L)	<i>ḥms rʿ r wnm t r rʿ wnm t</i>	while Re sits down in order to eat bread more than Re eats bread,
III,186,a	(R)	<i>rdi mw n psd.ty</i>	while water is given to the double Ennead.
III,186,b	(R)	<i>ʿhʿ r=f zgb wdp.w n rʿ ḥr w[dhw.w]=i</i>	Stand, abundance, butler of Re, upon my offering tables.
III,186-187,c-a	(R)	<i>i[y[.n]=i ḥr=k zgb</i>	I have come even to you, abundance,
III,187,b	(I)	<i>di=k n=i [t n]=i t iw=i ḥkr.kwi</i>	so that you give bread to me, bread to me, while I am hungry.
III,187,c	(X)	-	
III,187-188,d-a	(R)	<i>r=k di=f sp.ty=k mṯn sn.y</i>	Your mouth, may it place your two lips, assigning the two of them.

III,188,b	(L)	<i>nd=k hr n r<sup>c</sup></i>	May you protect the face of Re,
III,188,c	(I)	<i>sh<sub>1</sub>tp.n=k hr n psd.ty</i>	after you have satisfied the face of the double Ennead.
III,189,a	(H)	<i>di=tn n=i ntr m t m hn<sub>1</sub>k.t</i>	May you give the god with bread and with beer to me,
III,189,b	(R)	<i>iw {iw} <sup>c</sup>.wy=i r=s</i>	while my two arms are at it.

Spell 218 follows

Amino-acid code

-RNIREIGRRN---DKGRNR-R-RRCERRRRLRRRI-RLIHR

Appendix 3.45.9. P.Gard.2,a

III,175,a-c	(X)	-	
III,176,a	(H)	<i>ink wr s<sub>3</sub> npr hty nb <sup>c</sup>zb.t wr.t</i>	I am the great one, the son of the smoked grain, the lord of the great offerings,
III,176,b	(R)	<i>nb is<sub>1</sub>.tt psd m-hnt psd.t wr.t</i>	lord of the nine meals in front of the great Ennead.
III,177,a	(Q)	<i>iw t hn<sub>1</sub>k.t hmt m ddw &lt;t hn<sub>1</sub>k.t&gt; hmt &lt;m&gt; iwnw &lt;t hn<sub>1</sub>k.t&gt; hmt &lt;m&gt; hw.t gm.wt hnt.t sh<sub>1</sub>.t is<sub>1</sub>r.w</i>	Three bread and beer are in Busiris, three bread and beer are in Heliopolis, three bread and beer are in the house of the black ibises, which is in front of the field of rushes.
III,178,a	(H)	<i>sbw=i pw sbw n r<sup>c</sup></i>	The food of Re is my food,
III,178,b	(R)	<i>hkr r<sup>c</sup> hkr=i</i>	the hunger of Re is my hunger,
III,178,c	(R)	<i>nh=i m nh.t=f im</i>	I live with that which he lives on.
III,179,a	(M)	<i>i<sup>c</sup>.n sw pth</i>	Ptah has washed him,
III,179,b	(M)	<i>rdi.n=f n=i t n im.yw hdw</i>	and he has given bread to those who are with Hedou for me.
III,179,c-e	(X)	-	
III,180,a	(D)	<i>iw rdi n=i t m-b<sub>3</sub>h pth</i>	Bread is given to me in front of Ptah,
III,180,b	(L)	<i>wp=f r=i</i>	while he opens my mouth.
III,180,c	(E)	<i>pth fd.w wp=sn r=i</i>	The four Ptah gods, they will open my mouth
III,181,a	(R)	<i>m d<sub>3</sub>d<sub>3</sub>.t wp.t.n hr r n wsir im=s</i>	in the tribunal, in which Horus has opened the mouth of Osiris.
III,181,b	(K)	<i>dd=f whm</i>	He says, he says:
III,181,c	(R)	<i>s<sub>3</sub>=f is pw</i>	'It is truly his son,'
III,181,d	(M)	<i>dd=f whm</i>	he says, he says:
III,182,a	(R)	<i>iw<sup>c</sup>=f is pw</i>	'it is truly his heir.'
III,182,b-c	(R)	<i>hr is pw ink is pw</i>	It is truly Horus, it is truly me.
III,182-183,d-a	(R)	<i>pth hr(.y) b<sub>3</sub>k=f im.y-hnt wr hnt(.y)-inn.t</i>	Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis,
III,183,b	(G)	<i>di=sn n=i t nh=i im mi rdi.t zs.t mw n hr</i>	they will give the bread of my life there for me, like Isis gave water to Horus,
III,184,a	(R)	<i>k<sub>3</sub> htp.w</i>	the bull of offerings.
III,184,b	(R)	<i>ink wnnt ir.y is<sub>1</sub>.tt di.w m hw.t-ntr</i>	I am indeed the warden of the five meals in the temple.
III,184,c	(H)	<i>iw is<sub>1</sub>.tt hmt r p.t hr r<sup>c</sup></i>	Three meals are at the sky with Re,

III,185,a	(R)	<i>iš.tt sn. w r t3 hr gbb</i>	two meals are at the land with Geb.
III,185,b	(N)	<i>ink r<sup>c</sup>-itm. w</i>	I am Re-Atoum.
III,185,c	(I)	<i>hms whm r wnm n t hnḳ.t</i>	Sit down, sit down in order to eat of bread and beer,
III,185,d	(I)	<i>hms r<sup>c</sup> r wnm n t hnḳ.t</i>	while Re sits down in order to eat of bread and beer,
III,186,a	(R)	<i>rdi mw n psd.ty</i>	while water is given to the double Ennead.
III,186,b	(K)	<i>h<sup>c</sup> r=f 3gb wdp. w n r<sup>c</sup> hr wdhw=i</i>	Stand, abundance, butler of Re, upon my offering table.
III,186-187,c-a	(R)	<i>iy.n=i hr=k 3gb</i>	I have come even to you, abundance,
III,187,b	(E)	<i>di=k n=i t hnḳ.t iw=i hkr.ki</i>	so that you give bread and beer to me, while I am hungry.
III,187,c	(X)	-	
III,187-188,d-a	(N)	<i>r=k di=f sp.ty=k mtn sn</i>	Your mouth, may it place your two lips, assigning them.
III,188,b	(R)	<i>i.nd.n=k hr n r<sup>c</sup></i>	You have protected the face of Re,
III,188,c	(R)	<i>shtp.n=k hr n psd.ty</i>	you have satisfied the face of the double Ennead.
III,189,a	(G)	<i>di.t(w)=t n=i ntr.w m t hnḳ.t</i>	May you be given to me, gods, with bread and beer,
III,189,b	(R)	<i>iw<sup>c</sup>.wy=i r=s</i>	while my two arms are at it.

Spell 215 (P.Gard.2,b) follows

Amino-acid code

---HRQHRRMM---DLERKMRRRGRHRNIIRKRE-NRRGR

Appendix 3.45.10. P.Gard.2,b

III,175,a	(M)	<i>[šsp] 3w.t</i>	Receiving the offering.
III,175,b	(R)	<i>tm wnm [hs]</i>	Not eating excrement,
III,175,c	(M)	<i>swr wsš.t</i>	or drinking urine.
III,176,a	(G)	<i>ink wr s3 npr ink nb 3b.t</i>	I am the great one, the son of grain, the lord of offerings,
III,176,b	(I)	<i>psd m-hnt psd.t wr.t</i>	nine in front of the great Ennead.
III,177,a	(C)	<i>iw t hnḳ.t hmt im m ddw &lt;t hnḳ.t&gt; hmt &lt;im m&gt; iwnw &lt;t hnḳ.t&gt; hmt &lt;im m&gt; hw.t gm.wt hnt.t sh.t isr.w</i>	Three bread and beer are there in Busiris, three bread and beer are there in Heliopolis, three bread and beer are there in the house of the black ibises, which is in front of the field of rushes.
III,178,a	(G)	<i>wšb=i m wšb r<sup>c</sup></i>	My answer is as the answer of Re,
III,178,b	(N)	<i>hkr=i hkr r<sup>c</sup></i>	my hunger is the hunger of Re,
III,178,c	(R)	<i>nh=i m nh.t=f im</i>	I live with that which he lives on.
III,179,a	(K)	<i>i<sup>c</sup>.n sw hn-dr.t=f</i>	The one who rejoiced his hand has washed him,
III,179,b	(K)	<i>di=f t n im.yw hnd.wy</i>	while he gives bread to those who are with the double Hened.
III,179,c	(M)	<i>rdi n=i t m t=sn</i>	while bread is given to me with their bread.
III,179,d	(M)	<i>pth wp=f r=f rsy-inb=f wp=f r=f</i>	Ptah, he will open his mouth, the one who is south of his wall, he will open his mouth.

III,179,e	(M)	<i>pth.w wp=sn r n dr.t im dr.t im m sm d.t=f</i>	Ptah-gods, they will open the mouth of the hand there. The hand there is as the one who helps his body.
III,180,a-b	(X)	-	
III,180,c	(Q)	<i>pth hr(.y) b3k=f im.y-hnt wr hnt(.y)-tinn.t wp=sn r=i</i>	Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis, they will open my mouth
III,181,a	(R)	<i>m d3d3.t wp.t.n hr r n wsir im=s</i>	in the tribunal, in which Horus has opened the mouth of Osiris.
III,181,b	(R)	<i>dd=f</i>	He says:
III,181,c	(K)	<i>s3=f is pw hr</i>	'Horus is truly his son,'
III,181,d	(K)	<i>dd=f</i>	he says:
III,182,a	(N)	<i>iw=f is pw hr</i>	'Horus is truly his heir.
III,182-183,b-a	(X)	-	
III,183,b	(E)	<i>šsp=t n=i t nh=i im mi rdi.t wsir mw n hr</i>	'You will receive the bread of my life there for me, like Osiris gave water to Horus.'
III,184-189,a-b	(X)	-	
<i>Spell 587 follows</i>			

Amino-acid code

MRMGICGNRKKMMM--QRRKKN--E-----

**Appendix 3.45.11. B1Bo**

III,175,a-c	(X)	-	
III,176,a	(E)	<i>wr pw dhwtv-nht pn npr hty nb 3b.t wr.t</i>	This <i>dhwtv-nht</i> is the great one, the smoked grain, the lord of the great offerings,
III,176,b	(R)	<i>nb is.t psd m-hnt psd.t wr.t</i>	lord of the nine meals in front of the great Ennead.
III,177,a	(D)	<i>is.t sfh.w m ddw m iwnw nb m hw.t gm.wt m-hnt sh.t isr.w</i>	The seven meals are in Busiris and in Heliopolis, the lord is in the house of the black ibises, in front of the field of rushes.
III,178,a	(E)	<i>šbw pw šbw r</i>	The food of Re is food,
III,178,b	(X)	-	
III,178,c	(K)	<i>nh=f pw nh</i>	life is his life.
III,179,a	(R)	<i>i sw pth</i>	Ptah will wash him,
III,179,b	(L)	<i>di=f t n im.yw hn.yw</i>	and he will give bread to those who are with the ones that are rejoiced.
III,179,c-e	(X)	-	
III,180,a	(N)	<i>iw rdi t n dhwtv-nht pn m-b3h pth</i>	Bread is given to this <i>dhwtv-nht</i> in front of Ptah,
III,180,b	(N)	<i>wp r n dhwtv-nht pn</i>	while the mouth of this <i>dhwtv-nht</i> is opened.
III,180,c	(C)	<i>iw pth fd.w wp=sn r=f</i>	The four Ptah gods, they open his mouth
III,181,a	(R)	<i>m d3d3.t wp.t.n hr r n wsir im=s</i>	in the tribunal, in which Horus has opened the mouth of Osiris.
III,181,b	(R)	<i>dd=f</i>	He says:
III,181,c	(R)	<i>s3=f is pw</i>	'It is truly his son,'

III,181,d	(X)	-	
III,182,a	(N)	<i>iw<sup>c</sup>=f is pw hr</i>	'Horus is truly his heir.'
III,182,b-c	(X)	-	
III,182-183,d-a	(K)	<i>pth pw dhwtj-nht hr(.y) b3k=f im.y-hnt wr pw dhwtj-nht hnt(.y) tnn.t</i>	<i>dhwtj-nht</i> is Ptah, the one who is under his moringa tree, <i>dhwtj-nht</i> is the one who is in front of the great one, the foremost of the shrine of Memphis,
III,183,b	(Q)	<i>di=sn cnh n dhwtj-nht pn mi rdi.t 3s.t n hr</i>	they will give life to this <i>dhwtj-nht</i> , like Isis gave to Horus,
III,184,a	(C)	<i>k3 htp.wt</i>	the bull of offerings.
III,184,b	(Q)	<i>dhwtj-nht pn wnnt ir.y is.tt psd m hw.t-ntr</i>	This <i>dhwtj-nht</i> is indeed the warden of the nine meals in the temple.
III,184,c	(G)	<i>h.t{t} hnt r p.t hr r<sup>c</sup></i>	Three offerings are at the sky with Re,
III,185,a	(R)	<i>is.tt sn.w r t3 hr gbb</i>	two meals are at the land with Geb.
III,185,b	(L)	<i>r<sup>c</sup>-itm.w pw dhwtj-nht pn</i>	This <i>dhwtj-nht</i> is Atoum.
III,185,c	(R)	<i>hms sp sn.w r {r} wnm t</i>	Sit down, sit down in order to eat bread,
III,185,d	(H)	<i>hms psd.t r wnm t</i>	while the Ennead sits down in order to eat bread,
III,186,a	(L)	<i>rdi mw n psd.wt</i>	while water is given to the Enneads.
III,186,b	(L)	<i>hc<sup>c</sup> r=f 3gb</i>	Stand, abundance.
III,186-187,c-a	(X)	-	
III,187,b	(N)	<i>di=k t n dhwtj-nht pn iw=f hkr(.w)</i>	so that you give bread to this <i>dhwtj-nht</i> , while he is hungry.
III,187,c	(X)	-	
III,187-188,d-a	(R)	<i>r=k di=f sp.ty=k mtn sn.y</i>	Your mouth, may it place your two lips, assigning the two of them.
III,188,b	(R)	<i>nd.n=k hr n r<sup>c</sup></i>	You have protected the face of Re,
III,188,c	(R)	<i>shtp.n=k hr n psd.ty</i>	you have satisfied the face of the double Ennead.
III,189,a	(E)	<i>di.t(w)=tn n dhwtj-nht pn ntr.w m t hnk.t</i>	May you be given to this <i>dhwtj-nht</i> , gods, with bread and beer,
III,189,b	(L)	<i>iw<sup>c</sup>.w dhwtj-nht pn r=s</i>	while the arms of this <i>dhwtj-nht</i> are at it.

Spell 569 (B1Bo,a) follows

Amino-acid code

---ERDE-KRL---NNCRRR-N-KQCQGRRLHLL-N-RRREL

## Appendix 3.46. Spell 225

### Appendix 3.46.1. S2C,b

III,212,a	(M)	<i>ḏd-mdw smꜥ-hrw s r hft(.y)=f</i>	Recitation: Causing a man to be justified against his enemy.
III,214,a	(R)	<i>hꜣ msht</i>	Ho, <i>msht</i> .
III,214,b	(M)	<i>wn=k p.t tꜣ</i>	May you open the sky and the land,
III,215,d-e	(X)	-	
III,214,c	(M)	<i>wn n=k ꜣꜣꜣ.wt gbb tp(.y)-ḥw.t ptr[.wy]</i>	while the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	
III,216,a	(R)	<i>in sꜣꜣ tw sfh tw</i>	Does one guard you and release you?
III,216,b	(R)	<i>in mr ꜥ=f im=i stt ꜥ=f im[=k r tꜣ]</i>	Does one bind his arm with me and thrust his hand in you at the land?
III,215,f-g	(X)	-	
III,218,a	(X)	-	
III,218,b	(R)	<i>wn n=k r n ḥn.t</i>	The mouth of the pelican is opened for you,
III,218,c	(R)	<i>[sn] n=k r n ḥn.t</i>	the mouth of the pelican is opened for you,
III,218,d	(R)	<i>rdi.n ḥn.t pr[=k] m hrw</i>	after the pelican caused that you go forth in the day,
III,219,e	(X)	-	
III,220,a	(R)	<i>r bw mrr.w ib=k im</i>	to the place where your heart loves.
III,220,b	(R)	<i>hꜣ msht</i>	Ho <i>msht</i> ,
III,220,c	(M)	<i>shꜣm=k m ib</i>	may you have power in the <i>ib</i> -heart,
III,222,a	(R)	<i>shꜣm=k m ḥꜣ.ty=k</i>	may you have power in your <i>ḥꜣ.ty</i> -heart,
III,222,b	(X)	-	
III,222,c	(R)	<i>shꜣm=k m ꜥ=k</i>	may you have power in your arm,
III,222,d	(R)	<i>shꜣm=k m rd.wy=k</i>	may you have power in your two feet,
III,224,a-b	(X)	-	
III,224,c	(M)	<i>shꜣm=k m pr.wt-ḥrw=k n=k im.yt</i>	may you have power over your invocation offerings, which belong to you,
III,224,d	(X)	-	
III,226,a	(R)	<i>shꜣm=k m mw</i>	may you have power over water,
III,226,b	(M)	<i>shꜣm tꜣw.w</i>	may the winds have power,
III,226,c	(X)	-	
III,226,d	(M)	<i>[sh]m[=k] m n.[w]t</i>	may you have power over the <i>n.t</i> -waters,
III,228,a	(R)	<i>shꜣm=k m wdb.w</i>	may you have power over the riverbanks,
III,228-230,b-b	(X)	-	
III,230,c	(R)	<i>shꜣm=k m irr.w [r]=k m ḥr.t-ntr</i>	may you have power over those who act against you in the necropolis,
III,231,d	(X)	-	
III,232,a	(R)	<i>shꜣm=k m wd ir.t r=k m ḥr.t-ntr</i>	may you have power over the one who commanded that which was done against you in the necropolis.
III,232,b	(R)	<i>iw ms r=f mi ḏd=k msht</i>	Indeed, it is like you say, <i>msht</i> .

III,234,a	(R)	<i>ʕnh=k is m t n gbb</i>	May you live even from the bread of Geb.
III,234,b	(R)	<i>bw.t=k pw</i>	This abomination of yours,
III,234,c	(M)	<i>n wnm.n=k st</i>	you do not eat it.
III,234,d	(X)	-	
III,236,a	(R)	<i>ʕnh=k m t n bd.t dšr.t</i>	May you live from bread of red emmer wheat,
III,236,b	(R)	<i>sʕm=k m hnḳ.t [n.t bd.t ḥd.t] r bw wʕb</i>	may you swallow with beer of white emmer wheat at the pure place.
III,238,a	(R)	<i>ḥms=k r=k ḥr smz.w nh.wt [ʕn].tyw</i>	May you sit under the branches of the trees of myrrh,
III,238,b	(R)	<i>m sšḥ.t ḥw.t-ḥr</i>	near Hathor,
III,238,2*	(X)	-	
III,240,a	(R)	<i>ḥnt.t itn.w-s(w)</i>	foremost of <i>itn.w-s(w)</i> ,
III,240,b	(R)	<i>is sdz=s r iwnw ḥr sš n mdw nṛr mdz.t n.t dḥwtj</i>	even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.
III,242,a	(R)	<i>ḥz msḥt</i>	Ho, <i>msḥt</i> ,
III,242,2*	(X)	-	
III,242,b	(R)	<i>šḥm=k m ib=k</i>	may you have power in your <i>ib</i> -heart,
III,242,c	(R)	<i>šḥm=k m ḥz.t(y)=k</i>	may you have power in your <i>ḥz.ty</i> -heart,
III,242,d	(R)	<i>šḥm=k m ʕ.wy=k</i>	may you have power in your two arms,
III,243,e	(M)	<i>šḥm=k m [rd.wy]</i>	may you have power in the two feet,
III,243,f	(M)	<i>šḥm=k m pr.wt-[ḥrw n]=k &lt; i &gt; m.yt</i>	may you have power over the invocation offerings, which belong to you,
III,243,g	(R)	<i>šḥm=k m [mw]</i>	may you have power over water,
III,244,a	(M)	<i>šḥm=k m tšw.w</i>	may you have power over the winds,
III,244,b	(R)	<i>šḥm=k m i[t]rw</i>	may you have power over the river,
III,244,c	(X)	-	
III,244,d	(M)	<i>šḥm=k m n.wt</i>	may you have power over <i>n.t</i> -waters,
III,245,e-j	(X)	-	
III,246,a	(R)	<i>šḥm=k m wdb.w</i>	may you have power over the riverbanks,
III,247,e-f	(X)	-	
III,246,b	(R)	<i>šḥm=k m ḥft.ywt=k</i>	may you have power over your male and female enemies.
III,247,g-h	(X)	-	
III,246,c	(X)	-	
III,246,d	(R)	<i>ts tw ḥr gs=k wnm</i>	Raise yourself upon your right side,
III,248,a-b	(X)	-	
III,248,c	(R)	<i>imī tw</i>	place yourself,
III,248,d	(R)	<i>ḥms.t ʕḥʕ</i>	sitting and standing,
III,248,e	(R)	<i>wḥz=k ḥmy=k</i>	may you throw off your dust,
III,248,f	(X)	-	
III,250,a	(M)	<i>ns=k r=s m sš[w]</i>	your tongue is against it as a wise one.
III,250,b	(X)	-	

Spell 226 follows

Amino-acid code

MRM-M-RR--RRR-RRMR-RR--M-RM-MR----R-RRRRM-RRRR-RRR-RRRMMRMR-M----R-R---R--RRR-M-

Appendix 3.46.2. T1L

III,212,b-d	(K)	<i>šḥm m mw pr.t m hrw m grḥ in šḥ r bw nb mrr.w ib=f im</i>	Having power in water, going forth in the day and in the night by the spirit to every place where his heart loves.
III,214,a	(N)	<i>ḥ3 im3w pn</i>	Ho, this <i>im3w</i> .
III,214,b	(R)	<i>wn n=k p.t wn n=k t3</i>	The sky is opened for you, the land is opened for you,
III,215,d-e	(X)	-	
III,214,c	(N)	<i>wn n=k ḳ33.wt gbb wn n=k tp(.y)-ḥw.t ptr.wy</i>	the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	
III,216,a	(R)	<i>in s33 tw sfḥ tw</i>	Does one guard you and release you?
III,216,b	(N)	<i>in mr ʿ=f im=k stt ʿ=f im=k r t3</i>	Does one bind his arm with you and thrust his arm in you at the land?
III,215,f-g	(X)	-	
III,218,a	(M)	<i>ḥ3 im3w pn</i>	Ho, this <i>im3w</i> .
III,218,b	(R)	<i>wn n=k r n ḥn.t</i>	The mouth of the pelican is opened for you,
III,218,c	(R)	<i>sn [n]=k r [n] ḥn.t</i>	the mouth of the pelican is opened for you,
III,218,d	(M)	<i>rdi[.n] ḥn.t pr=k m hrw m grḥ</i>	after the pelican caused that you go forth in the day and in the night,
III,219,e	(X)	-	
III,220,a	(N)	<i>r bw nb mrr.w ib=k im</i>	to every place where your heart loves.
III,220,b	(N)	<i>ḥ3 im3w pn</i>	Ho, this <i>im3w</i> ,
III,220,c	(R)	<i>šḥm=k m ib[=k]</i>	may you have power in your <i>ib</i> -heart,
III,222,a	(R)	<i>šḥm=k m ḥ3.ty=k</i>	may you have power in your <i>ḥ3.ty</i> -heart,
III,222,b	(X)	-	
III,222,c	(N)	<i>šḥm=k m ʿ.wy=k</i>	may you have power in your two arms,
III,222,d	(R)	<i>šḥm=k m rd.wy=k</i>	may you have power in your two feet,
III,224,a-d	(X)	-	
III,226,a	(R)	<i>šḥm=k m mw</i>	may you have power over water,
III,226,b	(R)	<i>šḥm=k m t3w</i>	may you have power over wind,
III,226,c	(X)	-	
III,226,d	(R)	<i>šḥm=k m nw.wt</i>	may you have power over the <i>nw.yt</i> -waters,
III,228,a	(R)	<i>šḥm=k m wdb.w</i>	may you have power over the riverbanks,
III,228,b	(R)	<i>šḥm=k m itr.w</i>	may you have power over the river,
III,228,c	(M)	<i>šḥm=k m pr.wt-ḥrw n=k im.y(t)</i>	may you have power over the invocation offerings, which belong to you,
III,230,a	(M)	<i>šḥm=k m ḥft.yw &lt;=k&gt; ḥft.ywt=k</i>	may you have power over your male enemies and your female enemies,
III,230,b	(X)	-	
III,230,c	(R)	<i>šḥm=k m irr.w r=k m ḥr.t-ntr</i>	may you have power over those who act against

III,231,d	(X)	-	you in the necropolis,
III,232,a	(M)	<i>šhm=k m wḏ.w ir.t r=k tp tʒ</i>	may you have power over those who commanded that which was done against you upon the land.
III,232,b	(M)	<i>iw ms ir=f mi ḏḏ=k</i>	Indeed, it is like you say.
III,234,a	(M)	<i>ʿnh is imʒw pn m t n gbb</i>	May this <i>imʒw</i> live even from the bread of Geb.
III,234,b	(N)	<i>bw.t=f pw</i>	This abomination of his,
III,234,c	(R)	<i>n wnm.n=f st</i>	he does not eat it.
III,234,d	(X)	-	
III,236,a	(M)	<i>wnm imʒw pn m t n bd.t drš.t</i>	May this <i>imʒw</i> eat from the bread of red emmer wheat,
III,236,b	(M)	<i>sʿm imʒw pn m hnḳ.t n.t bd.t dšr.t bw wʿb</i>	may this <i>imʒw</i> swallow with beer of red emmer wheat of the pure place.
III,238,a	(M)	<i>ḥms=k ḥr smʒ.w nh.wt ʿnt.yw</i>	May you sit under the branches of the trees of myrrh,
III,238,b	(M)	<i>m sʒḥ.t</i>	near,
III,238,2*	(M)	<i>ḥms=k ḥr smʒ.w nh.wt ʿnt.yw m sʒḥ.t ḥw.t-ḥr</i>	may you sit under the branches of the trees of myrrh, near Hathor,
III,240,a	(R)	<i>ḥnt.t itn.w-s(w)</i>	foremost of <i>itn.w-s(w)</i> ,
III,240,b	(R)	<i>is sḏʒ=s r iwnw ḥr sš n mdw nṯr mdʒ.t n.t ḏḥwtj</i>	even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.
III,242,a	(M)	<i>hʒ imʒw pn</i>	Ho, this <i>imʒw</i> ,
III,242,2*	(X)	-	
III,242,b	(R)	<i>šhm=k m ib=k</i>	may you have power in your <i>ib</i> -heart,
III,242,c	(R)	<i>šhm=k m ḥʒ.t(y)=k</i>	may you have power in your <i>ḥʒ.ty</i> -heart,
III,242,d	(R)	<i>šhm=k m ʿ.wy=k</i>	may you have power in your two arms,
III,243,e	(R)	<i>šhm=k m rd.wy=k</i>	may you have power in your two feet,
III,243,f	(X)	-	
III,243,g	(R)	<i>šhm=k m mw</i>	may you have power over water,
III,244,a	(R)	<i>šhm=k m tʒw</i>	may you have power over wind,
III,244,b-c	(X)	-	
III,244,d	(R)	<i>šhm=k m nw.wt</i>	may you have power over <i>nw.yt</i> -waters,
III,245,e-j	(X)	-	
III,246,a	(R)	<i>šhm=k m wḏb.w</i>	may you have power over the riverbanks,
III,247,e-f	(M)	<i>šhm=k m itr.w šhm=k m pr.t-ḥrw n=k im.y(t)</i>	may you have power over the river, may you have power over the invocation offering which belongs to you,
III,246,b	(M)	<i>šhm=k m ḥft.yw &lt;=k&gt; ḥft.ywt=k</i>	may you have power over your male enemies and your female enemies,
III,247,g	(M)	<i>šhm=k m irr.w r=k m ḥr.t-nṯr</i>	may you have power over those who act against you in the necropolis,
III,247,h	(M)	<i>šhm=k m wḏ.w ir.t r=k tp tʒ m ḥr.t-nṯr</i>	may you have power over those who commanded that which was done against you

III,246,c	(M)	<i>h3 im3w pn</i>	upon the land in the necropolis.
III,246,d	(N)	<i>ts tw ir=k hr izb=k</i>	Ho, this <i>im3w</i> ,
III,248,a	(R)	<i>imi tw hr wnm=k</i>	raise yourself upon your left,
III,248,b	(M)	<i>ts tw hr wnm=k</i>	place yourself upon your right,
III,248,c	(R)	<i>imi tw</i>	raise yourself upon your right,
III,248,d	(R)	<i>hms.t h<sup>c</sup></i>	place yourself,
III,248,e	(M)	<i>wh3=k hmy=k r=k</i>	sitting and standing,
III,248,f	(X)	-	may you throw off your dust from yourself,
III,250,a	(K)	<i>ns=k r=s m šs3.w spd</i>	your tongue is against it with sharp wisdom.
III,250,b	(X)	-	

*Spell 226 follows*

Amino-acid code

KNR-N-RN-MRRM-NNRR-NR----RR-RRRMM-R-MMMNR-MMMMMRRM-RRRR-RR--R----  
 RMMMMMNRMRM-RM-K-

Appendix 3.46.3. MC105

III,212	(X)	-	
III,214,a	(M)	<i>[wsir šdi tn]</i>	The Osiris, this <i>šdi</i> .
III,214,b	(R)	<i>[wn] n=t p.t wn n=t t3</i>	The sky is opened for you, the land is opened for you,
III,215,d-e	(X)	-	
III,214,c	(K)	<i>sn [n=t k33.wt gbb sn n=t] tp(.y)-hw.t ptr.wy</i>	the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	
III,216,a	(R)	<i>in [s33 tn sfh tn]</i>	Does one guard you and release you?
III,216,b	(M)	<i>[in m]r c=f im=t stt [c=f im=t r t3]</i>	Does one bind his arm with you and beget his arm with you at the land?
III,215,f-g	(X)	-	
III,218,a	(K)	<i>[wsir šdi tn]</i>	The Osiris, this <i>šdi</i> .
III,218,b	(N)	<i>wn n=t hn.t r=s</i>	The pelican opens its mouth for you,
III,218,c	(N)	<i>[sn n=t hn.t r=s]</i>	the pelican opens its mouth for you,
III,218,d	(K)	<i>[rdi.n hn.t pr=t r nw].y</i>	after the pelican caused that you go forth at the time,
III,219,e	(X)	-	
III,220,a	(N)	<i>r bw nb [mrr.w ib=t im]</i>	to every place where your heart loves.
III,220,b	(M)	<i>[wsir šdi tn]</i>	Osiris, this <i>šdi</i> ,
III,220,c	(R)	<i>shm=t m ib=t</i>	may you have power in your <i>ib</i> -heart,
III,222,a	(R)	<i>shm[=t m h3.ty=t]</i>	may you have power in your <i>h3.ty</i> -heart,
III,222,b	(X)	-	
III,222,c	(R)	<i>[shm=t] m c=t</i>	may you have power in your arm,
III,222-224,d-b	(X)	-	
III,224,c	(R)	<i>shm=t m [pr.t-hrw n=t im.yt]</i>	may you have power over your invocation

			offering, which belongs to you,
III,224-226,d-a	(X)	-	
III,226,b	(N)	[ <i>šhm=ṯ m</i> ] <i>ṯz̄w.w</i>	may you have power over the winds,
III,226,c	(X)	-	
III,226,d	(K)	<i>šhm=ṯ m</i> [ <i>mw šhm=ṯ m nw.wṯ</i> ]	may you have power over water, may you have power over the <i>nw.yt</i> -waters,
III,228,a	(R)	[ <i>s</i> ] <i>hm=ṯ m wdb[.w]</i>	may you have power over the riverbanks,
III,228,b	(R)	[ <i>šhm=ṯ m itr.w</i> ]	may you have power over the river,
III,228-230,c-b	(X)	-	
III,230,c	(N)	<i>šhm=ṯ m</i> [ <i>irr.w r=ṯ</i> ]	may you have power over those who act against you,
III,231,d	(X)	-	
III,232,a	(K)	[ <i>šhm=ṯ m wd.w irr.t r=ṯ</i> ] <i>ṯs phr</i>	may you have power over those who commanded that which was done against you, and vice-versa.
III,232,b	(K)	<i>iw ms is</i> [ <i>r=f mṯ dd=ṯ wsir šdi tn</i> ]	Indeed, it is like you say, the Osiris, this <i>šdi</i> .
III,234,a	(N)	[ <i>ṯnh=ṯ m</i> ] <i>t n gbb</i>	May you live from the bread of Geb.
III,234,b	(N)	[ <i>bw.t=s pw</i> ]	This abomination of hers,
III,234,c	(R)	[ <i>n wnm.n=s st</i> ]	she does not eat it.
III,234,d	(X)	-	
III,236,a	(K)	[ <i>ṯnh wsir</i> ] <i>šdi tn m t</i> [ <i>n bd.t dšr.t</i> ]	May the Osiris, this <i>šdi</i> , live from the bread of red emmer wheat,
III,236,b	(N)	[ <i>s<sup>c</sup>m wsir šdi tn m hnḳ.t n.t</i> ] <i>bd.t dšr.t</i> [ <i>bw w<sup>c</sup>b</i> ]	may the Osiris, this <i>šdi</i> swallow with beer of red emmer wheat of the pure place.
III,238,a	(N)	[ <i>hms=ṯ im hr smz.w izm.w</i> ]	May you sit there, under the branches of the trees,
III,238,b	(R)	[ <i>m sšh.t hw.t-hr</i> ]	near Hathor,
III,238,2*	(X)	-	
III,240,a	(R)	[ <i>hnt.t itn.w-s(w)</i> ]	foremost of <i>itn.w-s(w)</i> ,
III,240,b	(N)	[ <i>is sdz=s r iwnw hr sš.w n(.w)</i> ] <i>mdw nṯr mdz.t n.t dḥwty</i> ]	even while she travels to Heliopolis, under the writings of the word of the god, the book of Thot.
III,242,a	(N)	<i>wsir šdi tn</i>	The Osiris, this <i>šdi</i> ,
III,242,2*	(X)	-	
III,242,b	(R)	<i>šhm=ṯ m ib=ṯ</i>	may you have power in your <i>ib</i> -heart,
III,242,c	(R)	<i>šhm[=ṯ m hz.t(y)=ṯ]</i>	may you have power in your <i>hz.ty</i> -heart,
III,242,d	(R)	<i>šhm=ṯ m<sup>c</sup> wy=ṯ</i>	may you have power in your two arms,
III,243,e	(R)	<i>šhm=ṯ m rd.wy=ṯ</i>	may you have power in your two feet,
III,243,f	(K)	<i>šhm</i> { <i>hm</i> } [ <i>=ṯ m</i> ] <i>pr.t-hrw=ṯ</i>	may you have power over your invocation offerings,
III,243,g	(R)	<i>šhm=ṯ m mw</i>	may you have power over water,
III,244,a	(R)	<i>šhm=ṯ m ṯz̄w</i>	may you have power over wind,
III,244,b-c	(X)	-	
III,244,d	(K)	<i>šhm[=ṯ] m n.t</i>	may you have power over <i>n.t</i> -water,

III,245,e	(M)	<i>šhm=ṯ m ṯtr.w</i>	may you have power over the river,
III,245,f-g-j	(X)	-	
III,246,a	(R)	<i>šhm=ṯ m wḏb[.w]</i>	may you have power over the riverbanks,
III,247,e-f	(X)	-	
III,246,b	(X)	-	
III,247,g	(K)	<i>[s]hm=ṯ m ṯrr.w r=ṯ m ṯrr.wt=ṯ r=ṯ m ḥr.t-nṯr</i>	may you have power over those males who act against you, and over those females of yours that act against you in the necropolis,
III,247,h	(K)	<i>[m w]ḏ.w ṯr.t r=ṯ ṯp ṯz ṯs pḥr</i>	and over those who commanded that which was done against you upon the land, and vice-versa.
III,246,c	(K)	<i>wsṯr šḏi tn</i>	The Osiris, this <i>šḏi</i> ,
III,246,d	(N)	<i>ṯs ṯ[n ṯr=ṯ ḥr] ṯzb=ṯ</i>	raise yourself upon your left,
III,248,a	(R)	<i>ṯmṯ ṯn ḥr wnm=ṯ</i>	place yourself upon your right,
III,248,b	(K)	<i>ṯs ṯn ṯr=ṯ ḥr ṯzb=k</i>	raise yourself upon your left,
III,248,c	(R)	<i>ṯmṯ ṯn</i>	place yourself,
III,248,d	(M)	<i>ḥḥ ḥm[s.t m] s.t=ṯ</i>	standing and sitting in your place,
III,248,e	(N)	<i>whz.w n=ṯ ḥmw=ṯ</i>	your dust will be thrown off for you,
III,248,f	(X)	-	
III,250,a	(L)	<i>ns [šḏi ṯ]n m šsz.w spd</i>	the tongue of this <i>šḏi</i> is as sharp wisdom.
III,250,b	(X)	-	

*Spell 28 follows*

Amino-acid code

-MR-K-RM-KNNK-NMRR-R---R--N-KRR---N-KKNNR-KNNR-RNN-RRRRKRR--KM---R--KKKNRKRMIN-L-

Appendix 3.46.4. T9C

III,212-218,a	(X)	-	
III,218,b	(N)	<i>wn n=k ḥn.t r=s</i>	The pelican opens its mouth for you,
III,218,c	(N)	<i>sn n=k ḥn.t r=s</i>	the pelican opens its mouth for you,
III,218,d	(L)	<i>rdi.n ḥn.t pr=k r nw.y nb</i>	after the pelican caused that you go forth at every time,
III,219,e	(X)	-	
III,220,a	(M)	<i>mrr=k ṯb=k ṯm</i>	where you love your heart.
III,220,b	(K)	<i>wsṯr</i>	Osiris,
III,220,c	(K)	<i>šhm=k m ṯb ḥz.ty=k</i>	may you have power in the <i>ṯb</i> -heart and your <i>ḥz.ty</i> -heart,
III,222,a-b	(X)	-	
III,222,c	(M)	<i>m ḥ.wy</i>	and in the two arms,
III,222,d	(M)	<i>rd.wy=k</i>	and your two feet,
III,224,a-d	(X)	-	
III,226,a	(R)	<i>šhm=k m mw</i>	may you have power over water,
III,226,b-c	(X)	-	
III,226,d	(L)	<i>šhm=k m ṯrw n.wt</i>	may you have power over the form of the <i>n.t</i> -waters,
III,228,a	(X)	-	

III,228,b	(R)	<i>šhm=k m itr.w</i>	may you have power over the river,
III,228-230,c-b	(X)	-	
III,203,c	(M)	<i>šhm=k m irr.w hr.t-ntr</i>	may you have power over those who make the necropolis,
III,231,d	(X)	-	
III,232,a	(L)	<i>šhm=k m wd.w r=k m wd.w r=k m wd.w</i>	may you have power over those who commanded against you, over those who are commanded against you, and over those who command
III,232,b	(L)	<i>wsir bwzw pn</i>	the Osiris, this <i>bwzw</i> .
III,234,a	(N)	<i>ʕnh=k m t n gbb</i>	May you live from the bread of Geb.
III,234,b	(N)	<i>bw.t=f pw</i>	This abomination of his,
III,234,c	(K)	<i>wnm=f sw</i>	he will eat it.
III,234,d	(X)	-	
III,236,a	(L)	<i>ʕnh wsir bwzw pn m t n bd.t</i>	May the Osiris, this <i>bwzw</i> , live from bread of emmer wheat,
III,236,b	(N)	<i>sʕm.w wsir bwzw pn m hnḳ.t n.t bd.t dšr.t bw wʕb</i>	may the Osiris, this <i>bwzw</i> swallow with beer of red emmer wheat of the pure place.
III,238,a	(N)	<i>ḥms=k im hr smz.w izm.w</i>	May you sit there, under the branches of the trees,
III,238,b	(K)	<i>m sšh ḥw.t-ḥr</i>	near Hathor,
III,238,2*	(X)	-	
III,240,a	(R)	<i>ḥnt.t itn.w-s(w)</i>	foremost of <i>itn.w-s(w)</i> ,
III,240,b	(N)	<i>is sdz=s r iwnw hr sš.w n(.w) mdw ntr mdz.t n.t dḥwtj</i>	even while she travels to Heliopolis, under the writings of the word of the god, the book of Thot.
III,242,a	(N)	<i>wsir bwzw pn</i>	The Osiris, this <i>bwzw</i> ,
III,242,2*	(X)	-	
III,242,b	(R)	<i>šhm=k m ib=k</i>	may you have power in your <i>ib</i> -heart,
III,242,c	(M)	<i>ib=k</i>	and in your heart,
III,242,d	(M)	<i>m ʕ.wy=k</i>	and in your two arms,
III,243,e	(K)	<i>m rd.wy=k</i>	and in your two feet,
III,243,f	(L)	<i>šhm=k m ib</i>	may you have power in the <i>ib</i> -heart,
III,243,g	(M)	<i>m mw</i>	and over water,
III,244,a	(K)	<i>m</i>	with
III,244,b-c	(X)	-	
III,244,d	(L)	<i>šhm=k m n.wt</i>	your power over <i>n.t</i> -waters,
III,245,e	(K)	<i>m itr.w</i>	and over the river,
III,245,f-j	(X)	-	
III,246,a	(M)	<i>šhm=k m wd.t</i>	may you have power over the decree.
III,247-250,e-b	(X)	-	

Amino-acid code

-----NNL-MKK--MM---R--L-R---M-LLNNK-LNNK-RNN-RMMKLMK--LK---M-----

## Appendix 3.46.5.

## B4C

III,212,e	(L)	<i>r n wn w3.t n [s m hr.t-ntr]</i>	A spell of opening a road for a man in the necropolis.
III,214,a	(X)	-	
III,214,b	(N)	<i>wn n=t p.t t3</i>	The sky and the land are opened for you,
III,215,d-e	(M)	<i>s3.t-hd-htp tf [..]=sn rdi n=t tp(.y)-hw.t ptr</i>	this <i>s3.t-hd-htp</i> [..] their [..], the shutter of the celestial window is given to you,
III,214,c	(L)	<i>sn n=t k33.wt gbb</i>	the door bolts of Geb are opened for you,
III,217,c	(M)	<i>hr-ntt [... n]=t r nw.w</i>	because ... to you at the times.
III,216,a	(R)	<i>in s33w in [sfh tn]</i>	Does one guard you and release you?
III,216,b	(D)	<i>[in mr c=f im stt c=f] im=t r t3</i>	Does one bind his arm there and thrust his arm in you at the land?
III,215,f-g	(X)	-	
III,218,a	(X)	-	
III,218,b	(M)	<i>r n hn.t</i>	The mouth of the pelican
III,218,c	(M)	<i>sn(.w) r n hn.t</i>	opens the mouth of the pelican,
III,218,d	(I)	<i>rdi.n hn.t pr wsir s3.t-hd-htp [tn m hrw]</i>	after the pelican caused that the Osiris, this <i>s3.t-hd-htp</i> goes forth in the day,
III,219,e	(X)	-	
III,220,a	(K)	<i>mrr.w ib=s pr.t im</i>	where her heart loves going forth.
III,223,e	(L)	<i>rdi.n n=s wr [...] =s m mrr.t=s</i>	The great one has given to her [...] her in that which she loves.
III,223,f	(L)	<i>i mhn.t[y] n nnw</i>	the ferryman of Noun says,
III,223,g	(M)	<i>in nw n s3.t-hd-htp [tn]</i>	who brought this to this <i>s3.t-hd-htp</i> ,
III,222,b	(X)	-	
III,223,h	(K)	<i>[..] is hn.w st</i>	[..] even provides it,
III,223,i	(K)	<i>n sp.wt=s sp.t=s hm[.]</i>	before she was left behind, she will leave [...]
III,224,a-b	(X)	-	
III,223,j	(K)	<i>[...] prr=t hr dnḥ.w=sn</i>	[...] you go forth upon their wings,
III,224,d	(X)	-	
III,223,k	(M)	<i>h33 r t3 h33=t hr [k3b.w=sn]</i>	who descends to the land, you descend upon their coils.
III,226-232,b-a	(X)	-	
III,232,b	(I)	<i>iw ms dd.n=k 3ḥ pf ntt</i>	Indeed, you have said (to) this spirit, because:
III,234,a	(K)	<i>n wnm=k t n gbb</i>	you did not eat the bread of Geb.
III,234,b	(R)	<i>[bw.t=t pw]</i>	This abomination of yours,
III,234,c	(N)	<i>[n wnm=t st]</i>	you will not eat it.
III,234,d	(X)	-	
III,236,a	(R)	<i>[ḥnḥ=k m t n bd.t] dšr.t</i>	May you live from bread of red emmer wheat,
III,236,b	(K)	<i>swr=k m hnḥ.t n.t bd.t dšr.t m bw nb</i>	may you drink from beer of red emmer wheat in every place.
III,238,a	(K)	<i>hms=t im hr s[m3.w] hr i3m.w hr nh.wt</i>	May you sit there, under the branches, under the trees, under the sycamores
III,238,b	(L)	<i>hw.t-hr</i>	of Hathor,
III,238,2*	(X)	-	

III,240,a	(R)	<i>hnt.t [itn.w-s(w)]</i>	foremost of <i>itn.w-s(w)</i> ,
III,240,b	(M)	<i>[is sd3=s r iwnw hr sš] fd.w n(.w) mdw.w ntr md3.wt n.(w)t dhwtj</i>	even while she travels to Heliopolis, under the four writings of the words of the god, the books of Thot.
III,242,a	(X)	-	
III,242,2*	(X)	-	
III,242,b	(M)	<i>sh̄m=ṯ m ib.w=ṯ</i>	May you have power in your hearts,
III,242,c-d	(X)	-	
III,243,e	(X)	-	
III,243,f	(I)	<i>sh̄m=ṯ m t &lt;=ṯ&gt; ḥ[n]k[.t]=ṯ</i>	may you have power over your bread and your beer,
III,243,g	(X)	-	
III,244-246,a-c	(X)	-	
III,246,d	(N)	<i>[ṯs tn] ir=ṯ hr i3b=ṯ</i>	raise yourself upon your left,
III,248,a	(R)	<i>im̄i tn hr wnm=ṯ</i>	place yourself upon your right.
III,248-250,b-b	(X)	-	

*Spell 743 follows*

Amino-acid code

L-NMLMRD--MMI-KLLM-KK--K-M-----IKRN-RKKL-RM--M---I-----NR-----

Appendix 3.46.6.

B2Bo

III,212,a	(R)	<i>r n m3<sup>c</sup>-hrw s r hft(.y)=f m hr.t-ntr</i>	A spell of justifying a man against his enemy in the necropolis.
III,214,a	(K)	<i>i mn pn</i>	Oh, this someone.
III,214,b	(D)	<i>wn n=k p.t</i>	The sky is opened for you,
III,215,d-e	(X)	-	
III,214,c	(R)	<i>wn n=k k33.wt gbb tp(.y)-hw.t ptr.wy</i>	the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	
III,216,a	(R)	<i>in s33 tw sfh tw</i>	Does one guard you and release you?
III,216,b	(D)	<i>in mr <sup>c</sup>f im stt <sup>c</sup>f im=k r t3</i>	Does one bind his arm there and thrust his arm in you at the land?
III,215,f-g	(X)	-	
III,218,a	(X)	-	
III,218,b	(R)	<i>wn n=k r n hn.t</i>	The mouth of the pelican is opened for you,
III,218,c	(R)	<i>sn n=k r n hn.t</i>	the mouth of the pelican is opened for you,
III,218,d	(H)	<i>rdi hn.t pr=k m hrw</i>	the pelican will cause that you go forth in the day,
III,219,e	(X)	-	
III,220,a	(D)	<i>r bw mrr.w=k im</i>	to the place where you love.
III,220,b	(I)	<i>h3 mn pn</i>	Ho, this someone,
III,220,c	(I)	<i>sh̄m=k m h3.ty &lt;=k&gt; ib=k</i>	may you have power in your <i>h3.ty</i> -heart and your <i>ib</i> -heart,
III,222,a-b	(X)	-	
III,222,c	(L)	<i>sh̄m=k m <sup>c</sup>.wy</i>	may you have power in the two arms,

III,222-224,d-b	(X)	-	
III,224,c	(L)	<i>šhm pr.t-hrw n=k im.yt</i>	may the invocation offering, which belongs to you, have power,
III,224,d	(X)	-	
III,226,a	(N)	<i>šhm=k m mw tẓw</i>	may you have power over water and wind,
III,226,b-c	(X)	-	
III,226,d	(N)	<i>šhm=k m n.t wdb.w</i>	may you have power over <i>n.t</i> -water and the riverbanks,
III,228,a	(X)	-	
III,228,b	(R)	<i>šhm=k m itr.w</i>	may you have power over the river,
III,228-230,c-c	(X)	-	
III,231,d	(X)	-	
III,232,a	(I)	<i>šhm m ir.t wđ ir.t r=k m hr.t-ntr</i>	which has power over that which was done and the one who commanded that which was done against you in the necropolis.
III,232,b	(H)	<i>iw ms r=f mi dd=k mn dhwtj-nht</i>	Indeed, it is like you say, someone <i>dhwtj-nht</i> .
III,234,a	(D)	<i>šnh=k is dhwtj-nht m t n gbb</i>	May you, <i>dhwtj-nht</i> , live even from the bread of Geb.
III,234,b	(R)	<i>bw.t=k pw</i>	This abomination of yours,
III,234,c	(L)	<i>wmm.n=k st</i>	you have eaten it.
III,234,d	(X)	-	
III,236,a	(I)	<i>šnh=k m bd.t=k dšr.t</i>	May you live from your red emmer wheat,
III,236,b	(L)	<i>sšm=k m t n bd.t hd.t r bw wšb</i>	may you swallow with bread of white emmer wheat at the pure place.
III,238,a	(R)	<i>hms=k r=k hr smz.w nh.wt šnt.yw</i>	May you sit under the branches of the trees of myrrh,
III,238,b	(R)	<i>m sšh.t hw.t-hr</i>	near Hathor,
III,238,2*	(X)	-	
III,240,a	(R)	<i>hnt.t itn.w-s(w)</i>	foremost of <i>itn.w-s(w)</i> ,
III,240,b	(R)	<i>is sdz=s r iwnw hr sš n mdw ntr mdz.t n.t dhwtj</i>	even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.
III,242-246,a-c	(X)	-	
III,246,d	(R)	<i>ts tw hr gs=k wmm</i>	Raise yourself upon your right side,
III,248,a-b	(X)	-	
III,248,c	(R)	<i>imi tw</i>	place yourself,
III,248,d	(R)	<i>hms(.t) šhš</i>	sitting and standing,
III,248,e	(R)	<i>whz=k hmy=k</i>	may you throw off your dust,
III,248,f	(X)	-	
III,250,a	(R)	<i>ns=k r=s m šsš.w</i>	your tongue is against it with wisdom.
III,250,b	(X)	-	

Spell 414 follows

Amino-acid code

RKD-R-RD--RRH-DII--L---L-N--N-R----IHDRL-ILRR-RR-----R--RRR-R-

## Appendix 3.46.7.

## B4Bo

III,212	(X)	-	
III,214,a	(D)	<i>i dhwtj-nht tn</i>	Oh, this <i>dhwtj-nht</i> .
III,214,b	(K)	<i>wn n dhwtj-nht tn p.t t3</i>	The sky and the land are opened for this <i>dhwtj-nht</i> ,
III,215,d-e	(X)	-	
III,214,c	(I)	<i>wn n dhwtj-nht tn k33.wt gbb tp(.y)-hw.t ptr.wy</i>	the door bolts of Geb and the shutters of the two celestial windows are opened for this <i>dhwtj-nht</i> .
III,217,c	(X)	-	
III,216,a	(R)	<i>in s33 tw sfh tw</i>	Does one guard you and release you?
III,216,b	(K)	<i>in mr c=f im stt c=f im dhwtj-nht tn r t3</i>	Does one bind his arm there and thrust his arm in this <i>dhwtj-nht</i> at the land?
III,215,f-g	(X)	-	
III,218,a	(X)	-	
III,218,b	(K)	<i>wn n dhwtj-nht tn r n hn.t</i>	The mouth of the pelican is opened for this <i>dhwtj-nht</i> ,
III,218,c	(K)	<i>sn n dhwtj-nht tn r n hn.t</i>	the mouth of the pelican is opened for this <i>dhwtj-nht</i> ,
III,218,d	(G)	<i>rdi hn.t pr dhwtj-nht tn m hrw</i>	the pelican will cause that this <i>dhwtj-nht</i> goes forth in the day,
III,219,e	(X)	-	
III,220,a	(L)	<i>r bw mrr.w dhwtj-nht tn im</i>	to the place where this <i>dhwtj-nht</i> loves.
III,220,b	(N)	<i>h3 dhwtj-nht tn</i>	Ho, this <i>dhwtj-nht</i> ,
III,220,c	(H)	<i>shmt m h3[.ty] ib=t</i>	may you have power in the <i>h3.ty</i> -heart and your <i>ib</i> -heart,
III,222,a-b	(X)	-	
III,222,c	(D)	<i>shmt m c.wy &lt;=t&gt; rd.wy=t</i>	may you have power in your two arms and your two feet,
III,222-224,d-b	(X)	-	
III,224,c	(I)	<i>shmt pr.t-hrw n dhwtj-nht tn im.yt</i>	may the invocation offering, which belongs to this <i>dhwtj-nht</i> , have power,
III,224,d	(X)	-	
III,226,a	(N)	<i>shmt m mw t3w</i>	may you have power over water and wind,
III,226,b-c	(X)	-	
III,226,d	(I)	<i>shmt dhwtj-nht tn m n.t wdb.w</i>	may this <i>dhwtj-nht</i> have power over n.t-water and the riverbanks,
III,228,a	(X)	-	
III,228,b	(M)	<i>shmt dhwtj-nht tn m itr.w</i>	may this <i>dhwtj-nht</i> have power over the river,
III,228-230,c-c	(X)	-	
III,231,d	(X)	-	
III,232,a	(H)	<i>shmt m ir.t wd ir.t r dhwtj-nht tn m hr.t-ntr</i>	which has power over that which was done and the one who commanded that which was done against this <i>dhwtj-nht</i> in the necropolis.
III,232,b	(N)	<i>iw ms r=f mi dd dhwtj-nht tn</i>	Indeed, it is like this <i>dhwtj-nht</i> says.

III,234,a	(C)	<i>ʿnh=t is dḥwty-nḥt tn m t n gbb</i>	May you, this <i>dḥwty-nḥt</i> , live even from the bread of Geb.
III,234,b	(M)	<i>bw.t dḥwty-nḥt tn</i>	The abomination of this <i>dḥwty-nḥt</i> ,
III,234,c	(I)	<i>wnm.n dḥwty-nḥt [tn] st</i>	this <i>dḥwty-nḥt</i> has eaten it.
III,234,d	(X)	-	
III,236,a	(H)	<i>ʿnh=t m bd.t dḥwty-nḥt tn dšr.t</i>	May you live from the red emmer wheat of this <i>dḥwty-nḥt</i> ,
III,236,b	(I)	<i>sʿm dḥwty-nḥt t[n] m t n bd.t [ḥd.t r] bw wʿb</i>	may this <i>dḥwty-nḥt</i> swallow with bread of white emmer wheat at the pure place.
III,238,a	(L)	<i>ḥms dḥwty-nḥt [tn ḥr smʒ.w] nh.wt ʿnt.yw</i>	May this <i>dḥwty-nḥt</i> sit under the branches of the trees of myrrh,
III,238,b	(R)	<i>m sʒḥ.t ḥw.t-ḥr</i>	near Hathor,
III,238,2*	(X)	-	
III,240,a	(R)	<i>ḥnt.t itn[.w-s(w)]</i>	foremost of <i>itn.w-s(w)</i> ,
III,240,b	(R)	<i>[is sdʒ=s r iwntw ḥr sš n mdw nṯr mdʒ.t n.t dḥwty]</i>	even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.
III,242-246,a-c	(X)	-	
III,246,d	(R)	<i>[ts tn ḥr gs=t] wnm</i>	Raise yourself upon your right side,
III,248,a-b	(X)	-	
III,248,c	(R)	<i>imi [tn]{w}</i>	place yourself,
III,248,d	(R)	<i>ḥms.t ʿḥʿ</i>	sitting and standing,
III,248,e	(K)	<i>whʒ dḥwty-nḥt [tn] ḥm[y] dḥwty-nḥt [tn]</i>	may this <i>dḥwty-nḥt</i> throw off the dust of this <i>dḥwty-nḥt</i> ,
III,248,f	(X)	-	
III,250,a	(I)	<i>ns dḥwty-nḥt [tn r=s] m šsʒ.w</i>	the tongue of this <i>dḥwty-nḥt</i> is against it with wisdom.
III,250,b	(X)	-	

Spell 414 follows

Amino-acid code

-DK-I-RK--KKG-LNH--D---I-N--I-M----HNCMI-HILR-RR-----R--RRK-I-

Appendix 3.46.8. B1Y

III,212,a	(R)	<i>r &lt;n&gt; mʒʿ-ḥrw s r ḥft(.y)=f m ḥr.t-nṯr</i>	A spell of justifying a man against his enemy in the necropolis.
III,214,a	(C)	<i>i [ink]</i>	Oh, it is me.
III,214,b	(C)	<i>[wn=i] p.t tʒ</i>	I open the sky and the land,
III,215,d-e	(X)	-	
III,214,c	(H)	<i>wn=i kʒʒ.wt gbb [tp(.y)-ḥw.t ptr.wy]</i>	I open the door bolts of Geb and the shutters of the two celestial windows.
III,217,c	(X)	-	
III,216,a	(N)	<i>in sʒʒ.w=i s[f]ḥ.w=I</i>	Am I guarded and released?
III,216,b	(L)	<i>in mr ʿ=f im stt ʿ im[=i r tʒ mʒʿ-ḥ]rw</i>	Does one bind his arm there and thrust the arm in me at the land, justified?

III,215-250,f-b (X) -  
Spell 434 follows

Amino-acid code

RCC-H-NL-----

Appendix 3.46.9.

S2C,a

III,212,a	(I)	<i>r n [sm<sup>3</sup>-hrw s r hft.y=f]</i>	A spell of causing a man to be justified against his enemy.
III,214,a	(C)	<i>i ink</i>	Oh, it is me.
III,214,b	(C)	<i>wn [n=i] p.t [t3]</i>	The sky and the land are opened for me,
III,215,d-e	(X)	-	
III,214,c	(G)	<i>wn n=i k33.wt gbb tp(.y)-hw.t ptr[.wy]</i>	the door bolts of Geb and the shutters of the two celestial windows are opened for me.
III,217,c	(X)	-	
III,216,a	(M)	<i>i[n s33 wi sfh wi]</i>	Does one guard me and release me?
III,216,b	(R)	<i>in [mr <sup>c=f</sup> im=i stt <sup>c=f</sup> im=k r t3]</i>	Does one bind his arm with me and thrust his arm in you at the land?
III,215,f-g	(X)	-	
III,218,a	(X)	-	
III,218,b	(D)	<i>[wn n=i r n] hn.t</i>	The mouth of the pelican is even opened for me.
III,218,c	(X)	-	
III,218,d	(E)	<i>rdi.n hn.t pr &lt;=i&gt; m hrw</i>	after the pelican caused that I go forth in the day,
III,219,e	(X)	-	
III,220,a	(I)	<i>r [b]w [mrr].y ib[=i] im</i>	to the place where my heart loves.
III,220,b	(D)	<i>h3 ink</i>	Ho, me,
III,220,c	(G)	<i>sh<sub>m</sub>=i m ib=I</i>	may I have power in my <i>ib</i> -heart,
III,222,a	(N)	<i>m h3.ty=i</i>	sand in my <i>h3.ty</i> -heart,
III,222,b	(X)	-	
III,222,c	(I)	<i>sh<sub>m</sub>=i m [<sup>c</sup>.wy]=i</i>	may I have power in my two arms,
III,222,d	(L)	<i>m [rd.wy]=i</i>	and in my two feet,
III,224,a-b	(X)	-	
III,224,c	(N)	<i>sh<sub>m</sub>[=i] m [pr.wt-hrw] nnk</i>	may I have power over the invocation offerings, which belong to me,
III,224,d	(X)	-	
III,226,a	(D)	<i>sh<sub>m</sub> [m mw]</i>	who has power over water,
III,226,b	(K)	<i>sh<sub>m</sub> m t3w[.w]</i>	who has power over the winds,
III,226,c	(X)	-	
III,226,d	(D)	<i>[sh<sub>m</sub> m n.t]</i>	who has power over <i>n.t</i> -water,
III,228,a	(N)	<i>[s]h<sub>m</sub> [m] wdb.w</i>	who has power over the riverbanks,
III,228,b	(N)	<i>sh<sub>m</sub> m i[tr.w]</i>	who has power over the river,
III,228-230,c-c	(X)	-	
III,231,d	(X)	-	
III,232,a	(G)	<i>[sh<sub>m</sub>]=i m ir.t wd irr.t r=i m</i>	may I have power over that which was done

		<i>hr.t-ntr</i>	and the one who commands that which is done against me in the necropolis.
III,232,b	(D)	<i>iw ms r=f mi dd=i</i>	Indeed, it is like I say.
III,234,a	(Q)	<i>nh=i is m t n gbb</i>	May I live even from the bread of Geb.
III,234,b	(D)	<i>bw.t[=i] pw</i>	This abomination of mine,
III,234,c	(H)	<i>n wnm=i [st]</i>	I will not eat it.
III,234,d	(X)	-	
III,236,a	(N)	<i>nh=i m [t n bd.t dšr.t]</i>	May I live from bread of red emmer wheat,
III,236,b	(D)	<i>[s<sup>c</sup>m=i] m [t n] bd.t hđ.t r bw [w<sup>c</sup>b]</i>	may I swallow with bread of white emmer wheat at the pure place.
III,238,a	(I)	<i>[hms=i r=i] hr smz.w n(.w) nh.t n.t nt.yw</i>	May I sit under the branches of the tree of myrrh,
III,238,b	(R)	<i>m sšh.t hw.t-hr</i>	near Hathor,
III,238,2*	(X)	-	
III,240,a	(R)	<i>hnt.t itn-s(w)</i>	foremost of <i>itn.w-s(w)</i> ,
III,240,b	(R)	<i>is sqz=s r iwnw hr [sš n mdw ntr mdz.t n.t] dhwtj</i>	even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.
III,242-246,a-c	(X)	-	
III,246,d	(D)	<i>[ts] wi hr gs[=i wnm]</i>	Raise me upon my right side,
III,248,a-b	(X)	-	
III,248,c	(N)	<i>[imi wi]</i>	place me,
III,248,d	(K)	<i>[hms.ki h<sup>c</sup>.ki]</i>	while I sit and stand,
III,248,e	(D)	<i>whz hmy=i</i>	my dust will be thrown off,
III,248,f	(X)	-	
III,250,a	(H)	<i>[ns=i] r=s m šsz.w</i>	my tongue is against it with wisdom.
III,250,b	(X)	-	

Spell 169 follows

Amino-acid code

ICC-G-MR--D-E-IDGN-IL--N-DK-DNN----GDQDH-NDIR-RR-----D--NKD-H-

Appendix 3.46.10. Pap.Berl

III,212,a	(H)	<i>r n smz<sup>c</sup>-hrw s r hft(.y)=f m hr.t-ntr</i>	A spell of causing a man to be justified against his enemy in the necropolis.
III,214,a	(C)	<i>i ink</i>	Oh, it is me.
III,214,b	(L)	<i>wn n=i šz.wy p.t tz</i>	The two doors of the sky and the land are opened for me,
III,215,d-e	(X)	-	
III,214,c	(D)	<i>wn kšz.wt gbb tp(.y)-hw.t ptr[.wy]</i>	the door bolts of Geb and the shutters of the two celestial windows are opened.
III,217,c	(X)	-	
III,216,a	(N)	<i>in szz.w=i sfh.w=i</i>	Am I guarded and released?
III,216,b	(I)	<i>in mr <sup>c</sup>=f im stt <sup>c</sup>=f im=i r tz</i>	Does one bind his arm there and thrust his arm in me at the land?
III,215,f-g	(X)	-	

III,218,a	(X)	-	
III,218,b	(D)	<i>wn n=i r n hn.t</i>	The mouth of the pelican is even opened for me,
III,218,c	(X)	-	
III,218,d	(N)	<i>pr[=i m hrw]</i>	so that I go forth in the day,
III,219,e	(X)	-	
III,220,a	(H)	<i>r bw mrr.y &lt;=i&gt; im</i>	to the place where I love.
III,220,b	(D)	<i>h3 ink</i>	Ho, me,
III,220,c	(E)	<i>sh̄m=i m ib &lt;=i&gt; h3.ty=i</i>	may I have power in my <i>ib</i> -heart and my <i>h3.ty</i> -heart,
III,222,a-b	(X)	-	
III,222,c	(H)	<i>sh̄m sdh̄ m ʕ.wy &lt;=i&gt; rd.wy=i</i>	may <i>sdh̄</i> have power in my two arms and my two feet,
III,222-224,d-b	(X)	-	
III,224,c	(H)	<i>sh̄m ht.w s3 sdh̄ m pr.wt-hrw nnk</i>	may <i>ht.w</i> , son of <i>sdh̄</i> , have power over the invocation offerings, which belong to me,
III,224,d	(X)	-	
III,226,a	(K)	<i>sh̄m=i m mw t3w.w</i>	may I have power over water and the winds,
III,226,b-c	(X)	-	
III,226,d	(H)	<i>sh̄m=i m n.wt wdb.w</i>	may I have power over the n.t waters and the riverbanks,
III,228,a	(X)	-	
III,228,b	(K)	<i>sh̄m=i m itr.w</i>	may I have power over the river,
III,228-230,c-c	(X)	-	
III,231,d	(X)	-	
III,232,a	(E)	<i>sh̄m m ir.t wq irr.t r=i m hr.t-ntr</i>	which has power over that which was done and the one who commands that which is done against me in the necropolis.
III,232,b	(D)	<i>iw ms r=f mi dd=i</i>	Indeed, it is like I say.
III,234,a	(Q)	<i>ʕnh̄=i is m t n gbb</i>	May I live even from the bread of Geb.
III,234,b	(D)	<i>bw.t=i pw</i>	This abomination of mine,
III,234,c	(D)	<i>n wnm st</i>	there is no eating of it.
III,234,d	(X)	-	
III,236,a	(G)	<i>ʕnh̄=i bd.t dšr.t</i>	May I live (of) red emmer wheat,
III,236,b	(D)	<i>sʕm=i m t n bd.t hq̄.t r bw wʕb</i>	may I swallow with bread of white emmer wheat at the pure place.
III,238,a	(D)	<i>h̄ms=i r=i hr sm3.w nh.t n.t ʕnt.yw</i>	May I sit under the branches of the tree of myrrh,
III,238,b	(R)	<i>m s3h̄.t hw.t-hr</i>	near Hathor,
III,238,2*	(X)	-	
III,240,a	(R)	<i>h̄nt.t itn-s(w)</i>	foremost of <i>itn.w-s(w)</i> ,
III,240,b	(D)	<i>is sq3=s r iwnw hr [sš] mdw ntr md3.t n.t dh̄wty</i>	even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.
III,242-246,a-c	(X)	-	
III,246,d	(D)	<i>[ts wi] hr gs=i wnm</i>	Raise me upon my right side,

III,248,a-b	(X)	-	
III,248,c	(N)	<i>im̄i w̄i</i>	place me,
III,248,d	(L)	<i>ḥms.ki ḥ̄ḥ̄=i</i>	while I sit, and while I stand,
III,248,e	(L)	<i>wh̄z=i ḥmy=i</i>	may I throw off my dust,
III,248,f	(X)	-	
III,250,a	(G)	<i>ns=i r=s m s̄zw</i>	my tongue is against it as a wise one.
III,250,b	(X)	-	

*Spell 169 follows*

Amino-acid code

HCL-D-NI--D-N-HDE--H---H-K--H-K----EDQDD-GDDR-RD-----D--NLL-G-

Appendix 3.46.11. Y1C

III,212,a	(R)	<i>r n m̄z̄ḥrw s r ḥft̄(.y)=f m ḥr.t-n̄tr</i>	A spell of justifying a man against his enemy in the necropolis.
III,214,a	(C)	<i>i in̄k</i>	Oh, it is me.
III,214,b	(I)	<i>wn ḥ̄z̄.wy p.t t̄z̄</i>	The two doors of the sky and the land are opened,
III,215,d-e	(X)	-	
III,214,c	(D)	<i>wn ḥ̄z̄r.wt gbb tp.y-ḥw.t ptr.ty</i>	the door bolts of Geb and the shutters of the two celestial windows are opened.
III,217,c	(X)	-	
III,216,a	(K)	<i>s̄z̄z̄.w sfh̄.w=i</i>	One is guarded while I am released.
III,216,b	(H)	<i>in̄ mr ḥ̄f̄ im̄=i stt ḥ̄f̄ im̄ r t̄z̄</i>	Does one bind his arm with me and thrust his arm there at the land?
III,215,f-g	(X)	-	
III,218,a	(X)	-	
III,218,b	(D)	<i>wn n=i r n ḥn̄.t</i>	The mouth of the pelican is even opened for me,
III,218,c	(X)	-	
III,218,d	(N)	<i>pr.y=i m hrw</i>	so that I go forth in the day,
III,219,e	(X)	-	
III,220,a	(G)	<i>r bw mr.y=i im̄</i>	to the place where I will love.
III,220,b	(D)	<i>ḥ̄z̄ in̄k</i>	Ho, me,
III,220,c	(Q)	<i>sh̄m m ib=i</i>	who has power in my <i>ib</i> -heart,
III,222,a	(N)	<i>m ḥ̄z̄.ty=i</i>	and in my <i>ḥ̄z̄.ty</i> -heart,
III,222,b	(X)	-	
III,222,c	(G)	<i>sh̄m m ḥ̄.wy=i</i>	who has power in my two arms,
III,222,d	(I)	<i>m rd.wy</i>	and in the two feet,
III,224,a-b	(X)	-	
III,224,c	(N)	<i>sh̄m=i m pr.wt-ḥrw nnk</i>	may I have power over the invocation offerings, which belong to me,
III,224,d	(X)	-	
III,226,a	(D)	<i>sh̄m m mw</i>	who has power over water,
III,226,b	(L)	<i>sh̄m m ḥ̄w</i>	who has power over wind,
III,226,c	(X)	-	

III,226,d	(D)	<i>šhm m n.t</i>	who has power over <i>n.t</i> -water,
III,228,a	(N)	<i>šhm m wdb.w</i>	who has power over the riverbanks,
III,228,b	(N)	<i>šhm m ʾtr.w</i>	who has power over the river,
III,228-230,c-c	(X)	-	
III,231,d	(X)	-	
III,232,a	(Q)	<i>šhm m ʾr.t nb.t m hr.t-ntr</i>	who has power over everything which was done in the necropolis.
III,232,b	(G)	<i>iw ms ʾr=f mi ʾr=f mi dd</i>	Indeed, it is like, even like what is said.
III,234,a	(E)	<i>ʿnh=i m t n gbb</i>	May I live from the bread of Geb.
III,234,b	(D)	<i>bw.t=i pw</i>	This abomination of mine,
III,234,c	(D)	<i>n wnm st</i>	there is no eating of it.
III,234,d	(X)	-	
III,236,a	(N)	<i>ʿnh=i m t n bd.t dšr.t</i>	May I live from bread of red emmer wheat,
III,236,b	(H)	<i>sʿm.y m t n m hnḳ.t n.t bd.t ḥd.t r bw wʿb</i>	which will be swallowed with bread of and with beer of white emmer wheat at the pure place.
III,238,a	(D)	<i>ḥms=i r=f hr smz.w nh.t n.t ʿn.tyw</i>	May I sit under the branches of the tree of myrrh,
III,238,b	(I)	<i>sšh.t ḥw.t-ḥr</i>	the neighbour of Hathor,
III,238,2*	(X)	-	
III,240,a	(R)	<i>ḥnt.t ʾtn.w-s(w)</i>	foremost of <i>ʾtn.w-s(w)</i> ,
III,240,b	(K)	<i>iw=s sdz=s r iwḥw hr sš n mdw ntr mdz.t n.t dḥwtw</i>	she travels to Heliopolis under the writing of the word of the god, the book of Thot.
III,242246,a-c	(X)	-	
III,246,d	(M)	<i>ts wi ḥr gs ʾzb</i>	Raise me upon the left side,
III,248,a-b	(X)	-	
III,248,c	(N)	<i>imi w(i)</i>	place me,
III,248,d	(I)	<i>ḥms &lt;.ki&gt; ʿḥ.ki</i>	while I sit and stand,
III,248,e	(D)	<i>whz ḥmw=i</i>	my dust will be thrown off,
III,248,f	(X)	-	
III,250,a	(E)	<i>ns=i šs3.w</i>	my tongue is wisdom.
III,250,b	(X)	-	

Spell 162 follows

Amino-acid code

RCI-D-KH--D-N-GDQN-GI--N-DL-DNN-----QGEDD-NHDI-RK-----M--NID-E-

Appendix 3.46.12. M2NY

III,212,a	(G)	<i>dd-mdw r n m3ʿ-ḥrw s r ḥft(.y)=f m hr.t-ntr</i>	Recitation: A spell of justifying a man against his enemy in the necropolis.
III,214,a	(N)	<i>[h3 ḥpy]-ʿnh.ty=fy pn</i>	Ho, this <i>ḥpy-ʿnh.ty=fy</i> .
III,214,b	(N)	<i>wn [n=k p.t t3]</i>	The sky and the land are opened for you,
III,215,d-e	(X)	-	
III,214,c	(R)	<i>[wn n=k ḳ33.wt] gbb [tp(.y)-ḥw.t ptr].wy</i>	the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	
III,216,a	(R)	<i>in s33 [t]w [sfh t]w</i>	Does one guard you and release you?

III,216,b	(N)	[ <i>in mr ʕ=f im=k stt</i> ] ʕ=f im=k r tʒ	Does one bind his arm with you and thrust his arm in you at the land?
III,215,f-g	(X)	-	
III,218,a	(X)	-	
III,218,b	(R)	<i>wn n=k r [n] hn.t</i>	The mouth of the pelican is opened for you,
III,218,c	(R)	[ <i>sn n=k</i> ] r [n] hn.t	the mouth of the pelican is opened for you,
III,218,d	(R)	[ <i>r</i> ]dī.n hn.t pr=k m hrw	after the pelican caused that you go forth in the day,
III,219,e	(X)	-	
III,220,a	(D)	<i>r bw mrr=k im</i>	to the place where you love.
III,220,b	(H)	<i>h[ʒ] sš hpy-ʕnh.ty=fy pn</i>	Ho, the scribe, this <i>hpy-ʕnh.ty=fy</i> ,
III,220,c	(R)	<i>shm=k m ib=k</i>	may you have power in your <i>ib</i> -heart,
III,222,a	(D)	<i>m hʒ[.ty]=k</i>	and in your <i>hʒ.ty</i> -heart,
III,222,b	(X)	-	
III,222,c	(D)	<i>shm=k m ʕ.wy &lt;=k&gt; rd.wy=k</i>	may you have power in your two arms and your two feet,
III,222-224,d-b	(X)	-	
III,224,c	(R)	<i>shm=k m pr.t-hrw n=k im.y[t]</i>	may you have power over the invocation offering, which belongs to you,
III,224,d	(X)	-	
III,226,a	(C)	<i>shm=k m mw tʒw.w</i>	may you have power over water and the winds,
III,226,b-c	(X)	-	
III,226,d	(G)	<i>shm=k m [n].w[t wḏ]b.w</i>	may you have power over the <i>n.t</i> -waters and the riverbanks,
III,228,a	(X)	-	
III,228,b	(R)	<i>shm=k m itr.w</i>	may you have power over the river,
III,228-230,c-b	(X)	-	
III,230,c	(K)	<i>shm=k m ir r=k m ir.t r=k m hr.t-nṯr</i>	may you have power over the male who acted against you, and over the female who acted against you in the necropolis.
III,231,d	(X)	-	
III,232,a	(X)	-	
III,232,b	(E)	<i>iw ms r=f mi dd.t=k hpy-ʕnh.ty=fy [pn]</i>	Indeed, it is like you say, this <i>hpy-ʕnh.ty=fy</i> .
III,234,a	(N)	<i>ʕnh=k m [t n] gbb</i>	May you live from the bread of Geb.
III,234,b	(R)	<i>bw.t=k pw</i>	This abomination of yours,
III,234,c	(N)	<i>n wnm=k st</i>	you will not eat it.
III,234,d	(X)	-	
III,236,a	(R)	<i>ʕnh=k m [t] n [bd.t dšr.t]</i>	May you live from bread of red emmer wheat,
III,236,b	(G)	<i>sʕm=k m hnḳ.t bd.t ḥḏ.t r bw wʕb</i>	may you swallow with beer of white emmer wheat at the pure place.
III,238,a	(R)	<i>hms=k r=k hr smʒ.w [n]h.[w]t ʕ[n]t.yw</i>	May you sit under the branches of the trees of myrrh,
III,238,b	(R)	<i>m sʒh.t ḥw.t-hr</i>	near Hathor,
III,238,2*	(X)	-	

III,240,a	(R)	<i>ḥnt(.t) ḥtn. w-s(w)</i>	foremost of <i>ḥtn. w-s(w)</i> ,
III,240,b	(L)	<i>ḥs sḏs-s [...] r ḥwnw ḥr sš [n] mdw nṛ ḥtp(.t) n.t ḏḥwtj</i>	even while she travels to Heliopolis, under the writing of the word of the god, the offering of Thot.
III,242-246,a-c	(X)	-	
III,246,d	(R)	<i>ts tw ḥr gs[=k wnm]</i>	Raise yourself upon your right side,
III,248,a-b	(X)	-	
III,248,c	(R)	<i>[imī] tw</i>	place yourself,
III,248,d	(R)	<i>ḥms[.t ḥḥ]</i>	sitting and standing,
III,248,e	(R)	<i>wḥz=k ḥmy=k</i>	may you throw off your dust,
III,248,f	(X)	-	
III,250,a	(R)	<i>[ns]=k r-s [m š]sš. w</i>	your tongue is against it with wisdom.
III,250,b	(X)	-	

*Spell 640 follows*

Amino-acid code

GNN-R-RN--RRR-DHRD-D---R-C--G-R---K--ENRN-RGRR-RL-----R--RRR-R-

Appendix 3.46.13. M25C

III,212	(X)	-	
III,214,a	(N)	<i>ḥz nṛ-sšb tn</i>	Ho, this <i>nṛ-sšb</i> .
III,214,b	(R)	<i>wn [n-t̄ p.t wn n-t̄ t̄z]</i>	The sky is opened for you, the land is opened for you,
III,215,d-e	(X)	-	
III,214,c	(R)	<i>[wn n-t̄ k̄z̄z. wt gbb tp(.y)-ḥw.t] ptr. wy</i>	the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	
III,216,a	(R)	<i>in s̄z̄ tn sfh tn</i>	Does one guard you and release you?
III,216,b	(N)	<i>[in mr ḥf im-t̄ stt ḥf im-t̄ r t̄z]</i>	Does one bind his arm with you and thrust his arm in you at the land?
III,215,f-g	(X)	-	
III,218,a	(X)	-	
III,218,b	(R)	<i>[wn n-t̄] r n ḥn.t</i>	The mouth of the pelican is opened for you,
III,218,c	(R)	<i>sn n[=t̄] r n ḥn.t</i>	the mouth of the pelican is opened for you,
III,218,d	(R)	<i>[rdi. n ḥn.t pr-t̄ m hrw]</i>	after the pelican caused that you go forth in the day,
III,219,e	(X)	-	
III,220,a	(D)	<i>[r bw mrr-t̄ im]</i>	to the place where you love.
III,220,b	(N)	<i>ḥz nṛ-sšb tn</i>	Ho, this <i>nṛ-sšb</i> ,
III,220,c	(R)	<i>sh̄m[=t̄ m ib-t̄]</i>	may you have power in your <i>ib</i> -heart,
III,222,a	(D)	<i>[m ḥz. ty-t̄]</i>	and in your <i>ḥz. ty</i> -heart,
III,222-228,b-b	(X)	-	
III,228,c	(K)	<i>[sh̄m-t̄ m pr.t-ḥrw n-t̄ im.yt]</i>	may you have power over the invocation offering, which belongs to you,
III,230,a	(K)	<i>[sh̄m-t̄] m ḥft. ywt-t̄</i>	may you have power over your male and female enemies,

III,230,b (X) -  
 III,230,c (R) *šhm=ṯ [m irr.w r=ṯ m hr.t-nṯr]* may you have power over those who act against you in the necropolis.

III,231-250,d-b (X) -  
*Spell 226 follows*

Amino-acid code

-NR-R-RN--RRR-DNRD-----KK-R-----

Appendix 3.46.14. B1L

III,213,a (E) *rdi.t šsp s pr.t-hrw n=f m dwz.w m mšr.w* Causing that a man takes an invocation offering for himself in the morning and in the evening.

III,215,a (Q) *h3 wsir gw3 pn* Ho, the Osiris, this *gw3*.

III,215,b (N) *wn n=k p.t t3* The sky and the land are opened for you,

III,215,d-e (X) -

III,215,c (E) *wn n=k k33.wt gbb sn n=k tp(.y)-hw.t ptr.wy* the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you.

III,217,c (X) -

III,217,a (R) *in s33 tw sftḥ tw* Does one guard you and release you?

III,217,b (N) *in mr ʿ=f im=k stt ʿ=f im=k r t3* Does one bind his arm with you and thrust his arm in you at the land?

III,215,f-g (X) -

III,219,a (L) *h3 wsir gw3 pn* Ho, the Osiris, this *gw3*.

III,219,b (C) *wn r=k in hn.t* Your mouth is opened by the pelican,

III,219,c (D) *sn {i} r=k in hn.t* your mouth is opened by the pelican,

III,219,d (Q) *di hn.t pr=k m hrw* while the pelican causes that you go forth in the day,

III,219,e (X) -

III,221,a (E) *r bw mrr.w ib=k pr.t im m grḥ hrw* to the place where your heart loves going forth, in the night and day.

III,221,b (C) *h3 wsir gw3 pn* Ho, the Osiris, this *gw3*,

III,221,c (R) *šhm=k m ib=k* may you have power in your *ib*-heart,

III,223,a (K) *h3.ty=k* and your *h3.ty*-heart,

III,223,b (M) *h3 wsir gw3 pn* Ho, the Osiris, this *gw3*,

III,223,c (D) *šhm=k m ʿ.wy <=k> rd.wy=k* may you have power in your two arms and your two feet,

III,223,d (X) -

III,225,a (M) *h3 wsir gw3 pn* ho, the Osiris, this *gw3*,

III,225,b (X) -

III,225,c (D) *šhm=k m pr.wt-hrw n=k im.yt* may you have power over the invocation offerings, which belong to you,

III,225,d (M) *h3 wsir gw3 pn* ho, the Osiris, this *gw3*,

III,227,a (N) *šhm=k m mw t3w* may you have power over water and wind,

III,227,b (X) -

III,227,c	(M)	<i>h3 wsir gw3 pn</i>	ho, the Osiris, this <i>gw3</i> ,
III,227,d	(N)	<i>sh̄m=k m n.t wdb.w</i>	may you have power over <i>n.t</i> -water and the riverbanks,
III,229-231,a-a	(X)	-	
III,231,b	(M)	<i>h3 ws[ir] gw3 pn</i>	ho, the Osiris, this <i>gw3</i> ,
III,231,c	(R)	<i>sh̄m=k m irr.w r=k m hr.t-nṯr</i>	may you have power over those who act against you in the necropolis,
III,231,d	(M)	<i>h3 wsir gw3 pn</i>	ho, the Osiris, this <i>gw3</i> ,
III,233,a	(F)	<i>sh̄m=k m wd̄ ir.t r=k tp t3</i>	may you have power over the one who commanded that which was done to you upon the land.
III,233,b	(N)	<i>iw ms ir&lt;=f&gt; mi dd gw3 pn</i>	Indeed, it is like this <i>gw3</i> says.
III,235,a	(C)	<i>ṣnh̄=k is gw3 pn m t n gbb</i>	May you, this <i>gw3</i> , live even from the bread of Geb.
III,235,b	(K)	<i>bw.t=k is pw</i>	Even this abomination of yours,
III,235,c	(N)	<i>n wnm=k st</i>	you will not eat it.
III,235,d	(M)	<i>h3 wsir gw3 pn</i>	Ho, the Osiris, this <i>gw3</i> .
III,237,a	(E)	<i>ṣnh̄=k is m t n bd.t dšr.t</i>	May you live even from bread of red emmer wheat,
III,237,b	(E)	<i>sṣm is gw3 pn m ḥnk̄.t n.t bd.t ḥd̄.t r bw wṣb</i>	may this <i>gw3</i> swallow even with beer of white emmer wheat at the pure place.
III,239,a	(H)	<i>ḥms=k r=k hr nh.t n.t ṣnt.yw</i>	May you sit under the tree of myrrh,
III,239,b	(R)	<i>m sḥ.t ḥw.t-ḥr</i>	near Hathor,
III,239,2*	(X)	-	
III,241,a	(R)	<i>ḥnt.t itn.w-s(w)</i>	foremost of <i>itn.w-s(w)</i> ,
III,241,b	(I)	<i>sd̄z=s r iwnw hr sš n mdw.w nṯr md̄z.t n.t dḥwty nb ḥmnw</i>	while she travels to Heliopolis, under the writing of the words of the god, the book of Thot, the lord of Hermopolis.
III,243,a	(D)	<i>h3 wsir gw3 pn</i>	Ho, the Osiris, this <i>gw3</i> ,
III,243-245,2*-a	(X)	-	
III,245,b	(R)	<i>sh̄m=k m itr.w</i>	may you have power over the river,
III,245,c	(M)	<i>h3 wsir gw3</i>	ho, the Osiris, <i>gw3</i> ,
III,245,d	(R)	<i>sh̄m=k m nw.wt</i>	may you have power over <i>nw.yt</i> -waters,
III,245,e	(X)	-	
III,245,f-g	(M)	<i>h3 wsir gw3 pn sh̄m=k m isr.w šṣw</i>	ho, the Osiris, this <i>gw3</i> , may you have power over rushes and sand,
III,245,h-i	(M)	<i>h3 wsir gw3 pn sh̄m=k m sh̄.t=k m nb.t</i>	ho, the Osiris, this <i>gw3</i> , may you have power over your field, and over all.
III,245,j	(M)	<i>h3 wsir gw3 pn</i>	ho, the Osiris, this <i>gw3</i> ,
III,247,a	(X)	-	
III,247,e-f	(X)	-	
III,247,b	(R)	<i>sh̄m=k m ḥft.ywt=k</i>	may you have power over your male and female enemies.
III,247,g-h	(X)	-	
III,247,c	(R)	<i>h3 wsir gw3 pn</i>	Ho, the Osiris, this <i>gw3</i> ,
III,247,d	(C)	<i>ts tw hr wnm=k</i>	raise yourself upon your right,

III,248,a-b	(X)	-	
III,249,c	(M)	<i>imi tw hr</i>	place yourself upon
III,249,d	(H)	<i>hms.t ʕ</i>	the sitting of the arm,
III,249,e	(N)	<i>whz n=k hmw=k</i>	your dust will be thrown off for you,
III,248,f	(M)	<i>h3 wsir gw3 pn</i>	Ho, the Osiris, this <i>gw3</i> ,
III,250,a	(Q)	<i>ns=k r=s m d3w</i>	your tongue is against it as that which was extended.

III,250,b (X) -  
*Spell 226 follows*

Amino-acid code

EQN-E-RN-LCDQ-ECRKMD-M-DMN-MN----MRMFNCKNMEEHR-RID-----RMR-MMM--R--RC--MHNMQ-

Appendix 3.46.15. B2L

III,213,b-c	(Q)	<i>r n shm s m hft(.y)w=f m t3 m hr.t-ntr htm hk3.w nb dw.y</i>	A spell of the power of a man with his male and female enemies in the land, in the necropolis, and destroying all evil magic.
III,215,a	(Q)	<i>h3 wsir gw3 pn</i>	Ho, the Osiris, this <i>gw3</i> .
III,215,b	(N)	<i>wn n=k p.t t3</i>	The sky and the land are opened for you,
III,215,d-e	(X)	-	
III,215,c	(R)	<i>wn n=k k33.wt gbb tp(.y)-hw.t ptr.wy</i>	the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	
III,217,a	(R)	<i>in s33 tw sft tw</i>	Does one guard you and release you?
III,217,b	(G)	<i>i[n mr] ʕ=f im=k stt ʕ=f im=k</i>	Does one bind his arm with you and thrust his arm in you?
III,215,f-g	(X)	-	
III,219,a	(X)	-	
III,219,b	(C)	<i>wn r=k in hn.t</i>	Your mouth is opened by the pelican,
III,219,c	(D)	<i>sn r=k in hn.t</i>	your mouth is opened by the pelican,
III,219,d	(D)	<i>pr=k m hrw</i>	so that you go forth in the day,
III,219,e	(X)	-	
III,221,a	(F)	<i>r bw mrr.w ib=k im pr.t im m grh m hrw</i>	to the place where your heart loves going forth there, in the night and in the day.
III,221,b	(N)	<i>h3 gw3 pn</i>	Ho, this <i>gw3</i> ,
III,221,c	(R)	<i>shm=k m ib=k</i>	may you have power in your <i>ib</i> -heart,
III,223,a	(D)	<i>m h3.ty=k</i>	and in your <i>h3.ty</i> -heart,
III,223,b	(X)	-	
III,223,c	(N)	<i>shm=k m ʕ.wy=k</i>	may you have power in your two arms,
III,223,d	(N)	<i>m rd.wy=k</i>	and in your two feet,
III,225,a-b	(X)	-	
III,225,c	(D)	<i>shm=k m pr.wt-hrw n=k im.y</i>	may you have power over the invocation offerings, which belong to you,
III,225,d	(X)	-	
III,227,a	(L)	<i>shm=k m t3w.w mw</i>	may you have power over the winds and water,

III,227,b-c	(X)	-	
III,227,d	(C)	<i>šhm=k m n.t</i>	may you have power over <i>n.t</i> -water,
III,229,a	(D)	<i>m wDb.w</i>	and over the riverbanks,
III,229-231,b-b	(X)	-	
III,231,c	(R)	<i>šhm=k m irr.w r=k m hr.t-ntr</i>	may you have power over those who act against you in the necropolis,
III,231,d	(X)	-	
III,233,a	(P)	<i>šhm=k m wd ir.t=k r=s m t3</i>	may you have power over the one who commands that which you will do against her in the land.
III,233,b	(Q)	<i>iw ms r=f dd.n=k gw3 pn</i>	Indeed, you have said, this <i>gw3</i> .
III,235,a	(D)	<i>šnh=k is gw3 m t n gbb</i>	May you, <i>gw3</i> , live even from the bread of Geb.
III,235,b	(R)	<i>bw[.t=k] pw</i>	This abomination of yours,
III,235,c	(N)	<i>n wnm=k st</i>	you will not eat it.
III,235,d	(X)	-	
III,237,a	(R)	<i>šnh=k m t n bd.t dšr.t</i>	May you live from bread of red emmer wheat,
III,237,b	(R)	<i>sʿm=k m hnḳ.t n(.t) bd.t ḥd.t r bw wʿb</i>	may you swallow with beer of white emmer wheat at the pure place.
III,239,a	(C)	<i>ḥms=k r=k hr nh.wt n.(w)t ʿnt.yw</i>	May you sit under the trees of myrrh,
III,239,b	(H)	<i>m s3h.t rʿ</i>	near Re,
III,239,2*	(X)	-	
III,241,a	(R)	<i>ḥnt.t itn.w-s(w)</i>	foremost of <i>itn.w-s(w)</i> ,
III,241,b	(H)	<i>is sw3d r iwntw hr sš n mdw ntr md3.t n.t dhwtw nb ḥmnw</i>	even making (it) whole at Heliopolis, under the writing of the word of the god, the book of Thot, the lord of Hermopolis.
III,243,a	(D)	<i>h3 wsir gw3 pn</i>	Ho, the Osiris, this <i>gw3</i> ,
III,243-245,2*-a	(X)	-	
III,245,b	(R)	<i>šhm=k m itr.w</i>	may you have power over the river,
III,245,c	(X)	-	
III,245,d	(R)	<i>šhm=k m nw.wt</i>	may you have power over <i>nw.yt</i> -waters,
III,245-247,e-f	(X)	-	
III,247,b	(R)	<i>šhm=k m ḥft.ywt=k</i>	may you have power over your male and female enemies.
III,247,g-h	(X)	-	
III,247,c	(X)	-	
III,247,d	(K)	<i>ts=k tw hr gs=k wnm</i>	May you raise yourself upon your right side,
III,248,a-b	(X)	-	
III,249,c	(K)	<i>imḯ tw hr gs=k i3b</i>	place yourself upon your left side,
III,249,d	(R)	<i>ḥms.t ʿḥʿ</i>	sitting and standing,
III,249,e	(I)	<i>wh3=k t3w ḥmw</i>	may you throw off wind and dust,
III,248,f	(X)	-	
III,250,a	(F)	<i>ns=k r=s m šs3.w</i>	your tongue is against it as the wise one,
III,250,b	(M)	<i>šhm s m ib=f ḥ3.ty=f ʿ.wy &lt;=f&gt; rd.w=f m t3 m hr.t-ntr</i>	May a man have power in his <i>ib</i> -heart, his <i>ḥ3.ty</i> -heart, his two arms, his feet, in the land, in the necropolis.

Spell 470 follows

Amino-acid code

QQN-R-RG--CDD-FNRD-NN--D-L--CD----R-PQDRN-RRCH-RHD-----R-R-----R---K--KRI-FM

Appendix 3.46.16. B1C

III,213,d-e	(C)	<i>r n šm s m hft.(y)w=f m ib=f m h3.ty=f ˘.wy=f rd.wy=f</i>	A spell of the power of a man with his enemies, in his <i>ib</i> -heart, in his <i>h3.ty</i> -heart, in his two arms, in his two legs.
III,215,a	(Q)	<i>h3 wsir spi pn</i>	Ho, the Osiris, this <i>spi</i> .
III,215,b	(R)	<i>wn n=k p.t wn n=k t3</i>	The sky is opened for you, the land is opened for you,
III,215,d-e	(X)	-	
III,215,c	(R)	<i>wn n=k k33.wt gbb tp(.y)-hw.t ptr.ty</i>	the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	
III,217,a	(R)	<i>in s33 tw sfh tw</i>	Does one guard you and release you?
III,217,b	(E)	<i>in mr ˘=f im=k in stt ˘=f im=k</i>	Does one bind his arm with you? Does one beget his arm with you?
III,215,f-g	(X)	-	
III,219,a	(X)	-	
III,219,b	(C)	<i>wn r=k in hn.t</i>	Your mouth is opened by the pelican,
III,219,c	(D)	<i>sn r=k in hn.t</i>	your mouth is opened by the pelican,
III,219,d	(D)	<i>pr=k m hrw</i>	so that you go forth in the day,
III,219,e	(X)	-	
III,221,a	(P)	<i>r bw mrr.w ib=k im pr.t im m grh hrw</i>	to the place where your heart loves going forth there, in the night and day.
III,221,b	(C)	<i>h3 wsir spi pn</i>	Ho, the Osiris, this <i>spi</i> ,
III,221,c	(R)	<i>šm=k m ib=k</i>	may you have power in your <i>ib</i> -heart,
III,223,a	(D)	<i>m h3.ty=k</i>	and in your <i>h3.ty</i> -heart,
III,223,b	(X)	-	
III,223,c	(E)	<i>m ˘.wy &lt;=k&gt; rd.wy=k</i>	and in your two arms and your two feet,
III,223-225,d-b	(X)	-	
III,225,c	(D)	<i>šm=k m pr.wt-hrw n=k im.yt</i>	may you have power over the invocation offerings, which belong to you,
III,225-227,d-c	(X)	-	
III,227,d	(C)	<i>šm=k m n.t</i>	may you have power over <i>n.t</i> -water,
III,229,a	(D)	<i>m wdb.w</i>	and over the riverbanks,
III,229-231,b-b	(X)	-	
III,231,c	(L)	<i>šm=k m ir.w r=k m hr.t-ntr</i>	may you have power over those who acted against you in the necropolis,
III,231,d	(X)	-	
III,233,a	(O)	<i>šm=k wd ir.t r=k m t3</i>	may you have the power of commanding that which was done to you in the land.
III,233,b	(F)	<i>iw ms ir=f dd=k spi pn</i>	Indeed, you say, this <i>spi</i> .

III,235,a	(C)	<i>ʕnh=k is spi pn m t n gbb</i>	May you, this <i>spi</i> , live even from the bread of Geb.
III,235,b	(R)	<i>bw.t=k pw</i>	This abomination of yours,
III,235,c	(N)	<i>n wnm=k st</i>	you will not eat it.
III,235,d	(X)	-	
III,237,a	(R)	<i>ʕnh=k m t n bd.t dšr.t</i>	May you live from bread of red emmer wheat,
III,237,b	(R)	<i>sʕm=k m hnk.t n.t bd.t ḥd.t r bw wʕb</i>	may you swallow with beer of white emmer wheat at the pure place.
III,239,a	(C)	<i>ḥms=k r=k ḥr nh.wt n.(w)t ʕnt.yw</i>	May you sit under the trees of myrrh,
III,239,b	(R)	<i>m sšḥ.t ḥw.t-ḥr</i>	near Hathor,
III,239,2*	(X)	-	
III,241,a	(R)	<i>ḥnt.t itn.w-s(w)</i>	foremost of <i>itn.w-s(w)</i> ,
III,241,b	(G)	<i>ist sdz r iwnw ḥr sš.w n(.w) mdw.w ntr m mdz.t n.t ḏḥwty nb ḥmnw</i>	while traveling to Heliopolis, under the writings of the words of the gods in the book of Thot, the lord of Hermopolis.
III,243,a	(D)	<i>hš wsir spi pn</i>	Ho, the Osiris, this <i>spi</i> ,
III,243-245,2*-a	(X)	-	
III,245,b	(R)	<i>šḥm=k m itr.w</i>	may you have power over the river,
III,245,c	(X)	-	
III,245,d	(R)	<i>šḥm=k m nw.wt</i>	may you have power over <i>nw.yt</i> -waters,
III,245,e-j	(X)	-	
III,247,a	(X)	-	
III,247,e-f	(X)	-	
III,247,b	(N)	<i>šḥm=k m ḥft.yw=k</i>	may you have power over your enemies.
III,247,g-h	(X)	-	
III,247,c	(X)	-	
III,247,d	(L)	<i>šḥm=k m ts.t=k tw ḥr gs=k wnm</i>	May you have power over your raising of yourself upon your right side,
III,248,a-b	(X)	-	
III,249,c	(L)	<i>di=i tw ḥr gs=k izb</i>	while I place you upon your left side,
III,249,d	(R)	<i>ḥms.t ʕḥʕ</i>	sitting and standing,
III,249,e	(H)	<i>whz=k ḥmw</i>	may you throw off dust
III,248,f	(X)	-	
III,250,a	(P)	<i>r=s m dr.t šsš{m} &lt;.w&gt;</i>	against it with the hand of the wise one.
III,250,b	(X)	-	

Spell 473 follows

Amino-acid code

CQR-R-RE--CDD-PCRD-E---D---CD---L-OFERN-RRCR-RGD-----R-R-----N---L--LRH-P-

Appendix 3.46.17. B10C

III,213-217,b	(X)	-	
III,215,f-g	(M)	<i>[iw] wn n=k rw.ty wr.ty sn n=k rw.ty ptr.ty</i>	The two gates of the two great ones are opened for you, the two gates of the celestial windows are opened for you.

III,219,a	(X)	-	
III,219,b	(L)	<i>wn hn.t r=k</i>	The pelican opens your mouth,
III,219,c	(L)	<i>wp.n hn.t [r=k]</i>	after the pelican divided your mouth,
III,219,d	(F)	<i>[rdi.n hn.t p]r=k m [grh] hrw</i>	after the pelican caused that you go forth in the night and day.
III,219,e	(M)	<i>in s33 tw sfh tw wsir imn-m-h3.t nb im3h m3c-hrw</i>	Does one guard you and release you? The Osiris, <i>imn-m-h3.t</i> , possessor of veneration, true of voice.
III,221-250,a-b	(X)	-	
<i>End of text written in the frieze</i>			

Amino-acid code

-----M-LLFM-----

Appendix 3.46.18. Sq4C

III,213	(X)	-	
III,215,a	(D)	<i>[i] hnw p[n]</i>	Oh, this <i>hnw</i> .
III,215,b	(H)	<i>[wn] n=k t3 p.t</i>	The land and the sky are opened for you,
III,215,d-e	(X)	-	
III,215,c	(N)	<i>wn [n=k k33].wt gb[b] wn n=k [tp(.y)]-hw.t [ptr.wy]</i>	the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	
III,217,a	(R)	<i>[in s33] tw sfh [tw]</i>	Does one guard you and release you?
III,217,b	(N)	<i>[in m]r [c=f] im=k st[t c=f i]m=k [r t3]</i>	Does one bind his arm with you and thrust his arm in you at the land?
III,215,f-g	(X)	-	
III,219,a	(X)	-	
III,219,b	(R)	<i>wn n=k r n hn.t</i>	The mouth of the pelican is opened for you,
III,219,c	(R)	<i>[sn] n=k r n [hn].t</i>	the mouth of the pelican is opened for you,
III,219,d	(R)	<i>rdi[.n] h[n].t [pr]=k m [hr]w</i>	after the pelican caused that you go forth in the day,
III,219,e	(X)	-	
III,221,a	(N)	<i>r bw nb mrr[.w ib]=k im</i>	to every place where your heart loves.
III,221,b	(N)	<i>h[3] hnw p[n]</i>	Ho, this <i>hnw</i> ,
III,221,c	(R)	<i>sh[m]=k m [ib=k]</i>	may you have power in your <i>ib</i> -heart,
III,223,a	(D)	<i>[m h3.ty=k]</i>	and in your <i>h3.ty</i> -heart,
III,223,b	(X)	-	
III,223,c	(N)	<i>[sh[m]=k m c.wy=k]</i>	may you have power in your two arms
III,223,d	(N)	<i>m [rd.wy=k]</i>	and in your two feet,
III,225,a-b	(X)	-	
III,225,c	(D)	<i>[sh[m]=k] m pr.wt-hrw n=k im[.yt]</i>	may you have power over the invocation offerings, which belong to you,
III,225,d	(X)	-	
III,227,a	(R)	<i>[sh]m=k m mw</i>	may you have power over water,

III,227,b	(R)	<i>šhm=k m [tʒw]</i>	may you have power over wind,
III,227,c-d	(X)	-	
III,229,a	(R)	<i>[šhm=k m] wdb. w</i>	may you have power over the riverbanks,
III,229-231,b-b	(X)	-	
III,231,c	(N)	<i>šhm[=k m] ir[r. w r]=k</i>	may you have power over those who act against you,
III,231,d	(X)	-	
III,233,a	(S)	<i>m wd ir. t r=k m [hr. t-ntr]</i>	and over the one who commanded that which was done to you in the necropolis.
III,233,b	(C)	<i>iw ms r=f mi dd=k hnw pn</i>	Indeed, it is like you say, this <i>hnw</i> .
III,235,a	(C)	<i>[ʕnh=k is] hnw pn m t n gbb</i>	May you, this <i>hnw</i> , live even from the bread of Geb.
III,235,b	(R)	<i>[bw. t=k] pw</i>	This abomination of yours,
III,235,c	(N)	<i>n wnm=k st</i>	you will not eat it.
III,235,d	(X)	-	
III,237,a	(Q)	<i>ʕnh=k m [t]</i>	May you live from bread.
III,237-250,b-b	(X)	-	

*End of column and front*

Amino-acid code

-DH-N-RN--RRR--NNRD--NN--D-RR--R----N-SCCRN-Q-----

**Appendix 3.46.19. S1C,a-b**

III,213	(X)	-	
III,215,a	(R)	<i>hʒ msht</i>	Ho, <i>msht</i> .
III,215,b	(N)	<i>wn n=k p. t tʒ</i>	The sky and the land are opened for you,
III,215,d-e	(X)	-	
III,215,c	(R)	<i>wn n=k kʒʒ. wt gbb tp(.y)-hw. t ptr[. wy]</i>	the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	
III,217,a	(R)	<i>in sʒʒ tw sfti tw</i>	Does one guard you and release you?
III,217,b	(R)	<i>in mr ʕ=f im=l st ʕ=f im=k r tʒ</i>	Does one bind his arm with me, while his arm thrusts in you at the land?
III,215,f-g	(X)	-	
III,219,a	(X)	-	
III,219,b	(R)	<i>wn n=k r n hn. t</i>	The mouth of the pelican is opened for you,
III,219,c	(R)	<i>sn n=k r n hn. t</i>	the mouth of the pelican is opened for you,
III,219,d	(R)	<i>rdi. n hn. t pr=k m hrw</i>	after the pelican caused that you go forth in the day,
III,219,e	(X)	-	
III,221,a	(R)	<i>r bw mrr. w ib=k im</i>	to the place where your heart loves.
III,221,b	(R)	<i>hʒ msht</i>	Ho, <i>msht</i> ,
III,221,c	(C)	<i>šhm=k m [ib &lt; =k &gt; hʒ. ty]=k</i>	may you have power in your <i>ib</i> -heart and your <i>hʒ. ty</i> -heart,
III,223,a-b	(X)	-	

III,223,c	(Q)	<i>šhm=k m ʕ.wy=k rd.wy</i>	may you have power in your two arms and the two legs,
III,223-225,d-b	(X)	-	
III,225,c	(R)	<i>šhm=k m pr.t-ḥrw n=k (i)m.yt</i>	may you have power over the invocation offering, which belongs to you,
III,225,d	(X)	-	
III,227,a	(C)	<i>šhm=k m mw t̄zw.w</i>	may you have power over water and the winds,
III,227,b-c	(X)	-	
III,227,d	(E)	<i>šhm=k m n.wt šḥ.wt</i>	may you have power over the <i>n.t</i> -waters and the horizons,
III,229-231,a-b	(X)	-	
III,231,c	(R)	<i>šhm=k m irr.w r=k m ḥr.t-nṯr</i>	may you have power over those who act against you in the necropolis,
III,231,d	(X)	-	
III,233,a	(R)	<i>šhm=k m wḏ ir.t r=k m ḥr.t-nṯr</i>	may you have power over the one who commanded that which was done to you in the necropolis.
III,233,b	(R)	<i>iw ms r=f mi dd=k msḥt</i>	Indeed, it is like you say, <i>msḥt</i> .
III,235,a	(R)	<i>ʕnh=k is m t n gbb</i>	May you live even from the bread of Geb.
III,235,b	(R)	<i>bw.t=k [pw]</i>	This abomination of yours,
III,235,c	(N)	<i>n wnm=k st</i>	you will not eat it.
III,235,d	(X)	-	
III,237,a	(R)	<i>ʕnh=k m t n bd.t dšr[.t]</i>	May you live from bread of red emmer wheat,
III,237,b	(R)	<i>ʕm.y=k m ḥnḳ.t n.t bd.t ḥḏ.t r bw wʕb</i>	may you swallow with beer of white emmer wheat at the pure place.
III,239,a	(G)	<i>ḥms=k r=k ḥr nh.wt ʕnt.yw</i>	May you sit under the trees of myrrh,
III,239,b	(R)	<i>m sšḥ.t ḥw.t-ḥr</i>	near Hathor,
III,239,2*	(X)	-	
III,241,a	(R)	<i>ḥnt.t itn.w-s(w)</i>	foremost of <i>itn.w-s(w)</i> ,
III,241,b	(D)	<i>is sḏs=s r iwnw ḥr sš mdw nṯr mḏs.t n[.t ḏḥwtj]</i>	even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.
III,243,a	(R)	<i>[ḥs msḥt]</i>	Ho, <i>msḥt</i> ,
III,242,2*	(M)	<i>ḥs msḥt</i>	Ho, <i>msḥt</i> ,
III,242,b	(K)	<i>šhm ib=k</i>	may your <i>ib</i> -heart have power,
III,242,c	(R)	<i>šhm=k m ḥs.t(y)=k</i>	may you have power in your <i>ḥs.ty</i> -heart,
III,242,d	(R)	<i>šhm=k m ʕ.wy=k</i>	may you have power in your two arms,
III,243,e	(L)	<i>rd.wy=k</i>	and your two feet,
III,243,f	(H)	<i>šhm=k m pr.t-ḥrw n=k im.yt</i>	may you have power over the invocation offering, which belongs to you,
III,243,g	(R)	<i>šhm=k m [mw]</i>	may you have power over water,
III,244,a	(L)	<i>[m t̄zw.w]</i>	and over the winds,
III,244,b	(R)	<i>šhm=k m itr.w</i>	may you have power over the river,
III,244,c	(X)	-	
III,244,d	(I)	<i>m n.wt</i>	and over <i>n.t</i> -waters,

III,245,e-j	(X)	-	
III,246,a	(R)	<i>šhm=k m wdb.w</i>	may you have power over the riverbanks,
III,247,e-f	(X)	-	
III,246,b	(N)	<i>šhm=k m hft.yw=k</i>	may you have power over your enemies.
III,246-250,g-b	(X)	-	
<i>Spell 226 follows</i>			

Amino-acid code

-RN-R-RR--RRR-RRC--Q---R-C--E-----R-RRRRN-RRGR-RDRMKRRLHRLR-I----R-N-----

Appendix 3.46.20. T1Be

III,213	(X)	-	
III,215,a	(N)	<i>h3 mntw-htp p[n]</i>	Ho, this <i>mntw-htp</i> .
III,215,b	(G)	<i>[wn n=k ʕ3.wy] p.t wn n=k t3</i>	The two doors of the sky are opened for you, the land is opened for you.
III,215,d-e	(X)	-	
III,215,c	(R)	<i>wn n=k k3.wt gbb tp(.y)-hw.t ptr.ty</i>	the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	
III,217,a	(R)	<i>in s3[3 t]w shf tw</i>	Does one guard you and release you?
III,217,b	(C)	<i>in mi ʕ=f r=k st=f ʕ=f im=k r t3</i>	Does one bind his arm to you, while he thrusts his arm in you at the land?
III,215,f-g	(X)	-	
III,219,a	(X)	-	
III,219,b	(Q)	<i>wn n=[k r hn.t]</i>	The mouth of the lake is opened for you,
III,219,c	(C)	<i>[sn] n=k r hn.t</i>	the mouth of the lake is opened for you,
III,219,d	(P)	<i>rdi.n=k r hn.t pr=k m rʕ</i>	after you placed the mouth of the lake, so that you go forth with Re,
III,219,e	(X)	-	
III,221,a	(C)	<i>r bw mr.n=k im</i>	to the place where you loved.
III,221,b	(N)	<i>[h3] mntw-htp pn</i>	Ho, this <i>mntw-htp</i> ,
III,221,c	(R)	<i>šhm=k [m ib=k]</i>	may you have power in your <i>ib</i> -heart,
III,223,a	(R)	<i>šhm=k m h3.ty=k</i>	may you have power in your <i>h3.ty</i> -heart,
III,223,b	(X)	-	
III,223,c	(N)	<i>šhm=k [m] ʕ[.wy]=k</i>	may you have power in your two arms,
III,223,d	(R)	<i>šhm=k m rd.wy=k</i>	may you have power in your two feet,
III,225,a-d	(X)	-	
III,227,a	(R)	<i>šhm=k m [mw]</i>	may you have power over water,
III,227,b	(N)	<i>[sh]m=k m t3w.w</i>	may you have power over the winds,
III,227,c	(X)	-	
III,227,d	(Q)	<i>šhm=k nw</i>	may you have power of <i>nw.yt</i> -water,
III,229,a	(R)	<i>šhm=k m wdb.w</i>	may you have power over the riverbanks,
III,229-231,b-d	(X)	-	
III,233,a	(U)	<i>[šhm=k] m irr.w wd.w m hr.t-nt̄r</i>	may you have power over those who act and those who command in the necropolis.

III,233,b	(C)	<i>iw ms r=f mi dd=k mntw-htp pn</i>	Indeed, it is like you say, this <i>mntw-htp</i> .
III,235,a	(E)	<i>nh=i m t [n] gbb</i>	May I live from the bread of Geb.
III,235,b	(R)	<i>bw.t=k pw</i>	This abomination of yours,
III,235,c	(G)	<i>n wnm r=k st</i>	there is no eating of it against you.
III,235,d	(X)	-	
III,237,a	(R)	<i>nh[=k m] t n [bd].t [dsr.t]</i>	May you live from bread of red emmer wheat,
III,237,b	(C)	<i>s<sup>c</sup>m=k m hnk.t [n.t] bd.t hd.t</i>	may you swallow with beer of white emmer wheat,
III,239,a	(X)	-	
III,239,b	(R)	<i>m [s]zh.t hw.t-hr</i>	near Hathor,
III,239,2*	(X)	-	
III,241,a	(R)	<i>[hnt.t] i[tn].w-s(w)</i>	foremost of <i>itn.w-s(w)</i> ,
III,241,b	(E)	<i>iw sdz=s s(y) r iwnw hr ss[.w n.w] mdw.w ntr</i>	she travels it to Heliopolis, under the writings of the words of the god.
III,243-247,a-c	(X)	-	
III,247,d	(C)	<i>ts [t]w hr wnm=k</i>	Raise yourself upon your right,
III,248,a-b	(X)	-	
III,249,c	(D)	<i>imi tw hr izb=k</i>	place yourself upon your left,
III,249,d	(N)	<i>hc</i>	standing,
III,249,e	(C)	<i>whz hmw=k</i>	your dust will be thrown off,
III,248,f	(X)	-	
III,250,a	(O)	<i>ib=k r[=s m ss]z.w</i>	your heart is against is with that which is asked.
III,250,b	(X)	-	

*Spell 203 follows*

Amino-acid code

-NG-R-RC--QCP-CNRR-NR----RN-QR-----UCERG-RC-R-RE-----C--DNC-O-

Appendix 3.46.21. T3Be

III,213	(X)	-	
III,215,a	(Q)	<i>h(z) wsir sbk-<sup>c</sup>z pn</i>	Ho, the Osiris, this <i>sbk-<sup>c</sup>z</i> .
III,215,b	(E)	<i>wn n=k <sup>c</sup>z.wy p.t sp sn.w</i>	The two doors of the sky are opened for you, twice,
III,215,d-e	(X)	-	
III,215,c	(Q)	<i>wn=k kz.wt gbb tp(.y)-hw.t p &lt; t &gt; r.ty</i>	while you open the door bolts of Geb and the shutters of the two celestial windows.
III,217,c	(X)	-	
III,217,a	(R)	<i>in szz tw sfh tw</i>	Does one guard you and release you?
III,217,b	(Q)	<i>in <sup>c</sup>.wy <sup>c</sup>=k ir=f st=f im=f im r tz</i>	Are the two arms of your arm against him, while he thrusts in him there, at the land?
III,215,f-g	(X)	-	
III,219,a	(X)	-	
III,219,b	(I)	<i>wn=k r n hn.t</i>	You open the mouth of the lake,
III,219,c	(I)	<i>{n-k} sn.n=k hn.t</i>	after you encircle the lake
III,219,d	(O)	<i>m-m hrw</i>	among the day,
III,219,e	(X)	-	

III,221,a	(C)	<i>r bw mr.n=k im</i>	to the place where you loved.
III,221,b	(C)	<i>h3 wsir sbk-<sup>c</sup>3 pn</i>	Ho, the Osiris, this <i>sbk-<sup>c</sup>3</i> ,
III,221,c	(R)	<i>sh̄m=k m ib=k</i>	may you have power in your <i>ib</i> -heart,
III,223,a	(R)	<i>sh̄m=k m h3.ty=k</i>	may you have power in your <i>h3.ty</i> -heart,
III,223,b	(X)	-	
III,223,c	(N)	<i>sh̄m=k m <sup>c</sup>.wy=ky</i>	may you have power in your two arms,
III,223,d	(N)	<i>m rd.wy=ky</i>	and in your two feet,
III,225,a-b	(X)	-	
III,225,c	(R)	<i>sh̄m=k m pr.t-hrw n=k im</i>	may you have power over the invocation offering, which belongs to you,
III,225,d	(X)	-	
III,227,a	(I)	<i>sh̄m=k</i>	may you have power.
III,227-250,b-b	(X)	-	

*End of column and head*

Amino-acid code

-QE-Q-RQ--IIO-CCRR-NN--R-I-----

Appendix 3.46.22. T2Be

III,213	(X)	-	
III,215,a	(L)	<i>hA [mn pn]</i>	Ho, this someone.
III,215,b	(D)	<i>[wn n=k p.t]</i>	The sky is opened for you,
III,215,d-e	(X)	-	
III,215,c	(R)	<i>[wn] n=k k33[.wt gbb tp(.y)-hw.t ptr.t]y</i>	the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	
III,217,a	(R)	<i>in s3[3 tw sf]h tw</i>	Does one guard you and release you?
III,217,b	(C)	<i>in [mi] <sup>c</sup>[=f r=k st=f <sup>c</sup>=f i]m[=k] r t3</i>	Does one bind his arm to you, while he thrust his arm in you at the land?
III,215,f-g	(X)	-	
III,219,a	(X)	-	
III,219,b	(Q)	<i>wn [n]=k [r hn.t]</i>	The mouth of the lake is opened for you,
III,219,c	(C)	<i>[sn] n=k r hn.t</i>	the mouth of the lake is opened for you,
III,219,d	(S)	<i>[rdi.n=k r] hn[.t] pr[=k m] hrw</i>	after you placed the mouth of the lake, so that you go forth in the day,
III,219,e	(X)	-	
III,221,a	(C)	<i>r bw [mr.n]=k im</i>	to the place where you loved.
III,221,b	(C)	<i>h3 wsir mntw-h̄tp [p]n</i>	Ho, the Osiris, this <i>mntw-h̄tp</i> ,
III,221,c	(R)	<i>sh̄m[=k m ib=k]</i>	may you have power in your <i>ib</i> -heart,
III,223,a	(R)	<i>sh̄m=k m h3.ty=k</i>	may you have power in your <i>h3.ty</i> -heart,
III,223,b	(X)	-	
III,223,c	(N)	<i>sh̄m[=k m <sup>c</sup>.wy]=k</i>	may you have power in your two arms,
III,223,d	(R)	<i>sh̄m=k m [rd.wy]=k</i>	may you have power in your two feet,
III,225,a	(X)	-	
III,225,b	(M)	<i>sh̄m=k m mw</i>	may you have power over water,

III,225,c	(R)	<i>šhm[=k] m pr.t-hrw n=k im</i>	may you have power over the invocation offering, which belongs to you,
III,225-227,d-a	(X)	-	
III,227,b	(I)	<i>tšw[.w]</i>	and the winds,
III,227,c	(X)	-	
III,227,d	(R)	<i>šh[m=k] m nw.ywt</i>	may you have power over the <i>nw.yt</i> -waters,
III,229,a	(R)	<i>šh[m=k] m wdb.w</i>	may you have power over the riverbanks,
III,229,b	(R)	<i>šhm=k m i[tr.w]</i>	may you have power over the river,
III,229-231,c-d	(X)	-	
III,233,a	(T)	<i>šhm=k m ir[.w] wdb[.w] m hr.t-ntr</i>	may you have power over those who made the riverbanks in the necropolis.
III,233,b	(P)	<i>iw ms [r]=f mi dd=k [wsir] mntw-htp</i>	Indeed, it is like you say, the Osiris <i>mntw-htp</i> .
III,235,a-d	(X)	-	
III,237,a	(R)	<i>šnh=k [m t] n bd.t dšr.t</i>	May you live from bread of red emmer wheat,
III,237,b	(R)	<i>sšm=k [m] hnk[.t] n(.t) bd.t hq.t r bw wcb</i>	may you swallow with beer of white emmer wheat at the pure place,
III,239,a	(X)	-	
III,239,b	(R)	<i>m sšh[.t hw.t-hr]</i>	near Hathor,
III,239,2*	(X)	-	
III,241,a	(M)	<i>hnw[.t itn.w-s(w)]</i>	mistress of <i>itn.w-s(w)</i> ,
III,241,b	(C)	<i>iw sdš=s r iwnw [hr sš.w n(.w) mdw] ntr</i>	she travels to Heliopolis under the writings of the word of the god.
III,243-247,a-c	(X)	-	
III,247,d	(C)	<i>[ts tw hr wnm=k]</i>	Raise yourself upon your right,
III,248,a-b	(X)	-	
III,249,c	(D)	<i>imi tw hr izb=k</i>	place yourself upon your left,
III,249,d	(N)	<i>[šhʕ]</i>	standing,
III,249,e	(C)	<i>whš h[mw]=k</i>	your dust will be thrown off,
III,248,f	(X)	-	
III,250,a	(N)	<i>[ib]=k [r=s m sš]w</i>	your heart is against it as a wise one.
III,250,b	(X)	-	

*Spell 640 follows*

Amino-acid code

-LD-R-RC--QCS-CCRR-NR-MR--I-RRR-----TP----RR-R-MC-----C--DNC-N-

Appendix 3.46.23. T2L

III,213	(X)	-	
III,215,a	(Q)	<i>hš [ws]ir mntw-htp [pn]</i>	Ho, the Osiris, this <i>mntw-htp</i> .
III,215,b	(N)	<i>[wn n=k p.t tš]</i>	The sky and the land are opened for you,
III,215,d-e	(X)	-	
III,215,c	(R)	<i>[wn n=k kšš.wt gbb tp(.y)] hw.t ptr.wy</i>	the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,c	(X)	-	

III,217,a	(R)	<i>in s3[3 tw sfh tw]</i>	Does one guard you and release you?
III,217,b	(F)	<i>in mi ʿ=f r=k st ʿ=f im[=k r t3]</i>	Does one bind his arm to you, while his arm thrusts in you at the land?
III,215,f-g	(X)	-	
III,219,a	(X)	-	
III,219,b	(Q)	<i>[wn n=k r hn.t]</i>	The mouth of the lake is opened for you,
III,219,c	(C)	<i>[sn].w n=k r hn.t</i>	the mouth of the lake is opened for you,
III,219,d	(D)	<i>pr[=k m hrw]</i>	so that you go forth in the day,
III,219,e	(X)	-	
III,221,a	(C)	<i>[r bw mr.n=k im]</i>	to the place where you loved.
III,221,b	(C)	<i>h3 wsir mntw-htp pn</i>	Ho, the Osiris, this <i>mntw-htp</i> ,
III,221,c	(R)	<i>shn=k [m ib=k]</i>	may you have power in your <i>ib</i> -heart,
III,223,a	(D)	<i>[m h3.ty]=k</i>	and your <i>h3.ty</i> -heart,
III,223,b	(X)	-	
III,223,c	(C)	<i>m ʿ.wy=k</i>	and in your two arms,
III,223,d	(N)	<i>m rd.wy=k</i>	and in your two feet,
III,225,a-b	(X)	-	
III,225,c	(G)	<i>pr.t-hrw n=k im</i>	and the invocation offering, which belongs to you,
III,225,d	(X)	-	
III,227,a	(H)	<i>m mw</i>	and over water,
III,227,b	(H)	<i>m [t3w]</i>	and over wind,
III,227,c	(X)	-	
III,227,d	(F)	<i>m nw.wt</i>	and over the <i>nw.yt</i> -waters,
III,229,a	(D)	<i>m wdb.w</i>	and over the riverbanks,
III,229-231,b-d	(X)	-	
III,233,a	(W)	<i>m irr.w wd hr.t-ntr</i>	and over those who make the command of the necropolis.
III,233,b	(O)	<i>iw ms ir[=f] mi dd wsir mntw-htp pn</i>	Indeed, it is like the Osiris, this <i>mntw-htp</i> says.
III,235,a-d	(X)	-	
III,237,a	(R)	<i>ʿnh=k m [t n] bd.t dšr(.t)</i>	May you live from bread of red emmer wheat,
III,237,b	(C)	<i>sʿm[=k m] hnḳ.t [n.t] bd.t ḥd(.t)</i>	may you swallow with beer of white emmer wheat,
III,239,a	(X)	-	
III,239,b	(G)	<i>m ʿk.t ḥw.t-ḥr</i>	as that which enters Hathor,
III,239,2*	(X)	-	
III,241,a	(R)	<i>[hnt.t] itn.w-s(w)</i>	foremost of <i>itn.w-s(w)</i> ,
III,241,b	(C)	<i>iw s[d3=s r iwnw] hr sš.w n.w mdw ntr</i>	she travels to Heliopolis under the writings of the word of the god.
III,243-247,a-h	(X)	-	
III,247,c	(R)	<i>h3 wsir mntw-htp [pn]</i>	Ho, the Osiris, this <i>mntw-htp</i> .
III,247,d	(C)	<i>[ts tw hr wnm=k]</i>	Raise yourself upon your right,
III,248-249,a-c	(X)	-	
III,249,d	(N)	<i>ʿhʿ</i>	standing,
III,249,e	(C)	<i>wḥ3 ḥmw=k</i>	your dust will be thrown off,

III,248,f (X) -  
III,250,a (N) *ib=k r=s m [sɜw]* your heart is against it as a wise one.  
III,250,b (X) -

*End of column and back*

Amino-acid code

-QN-R-RF--QCD-CCRD-CN--G-HH-FD-----WO---RC-G-RC-----RC---NC-N-

## Appendix 3.47. Spell 313 (B5C)

IV,87,a	<i>ir.t hpr.w m bi[k]</i>	Making the shapes as the falcon.
IV,87,b	<i>iyi [m] htp s3 hr i wsir</i>	Come in peace, son Horus, Osiris says.
IV,87,c	<i>ih m3n=k wi m 3tf.w=i 3(.w)</i>	Oh, may you see me in my great atef crowns,
IV,87,d	<i>rdi.n n=i r<sup>c</sup> s[mn.n n]=i itm.w</i>	which Re gave to me, which Atoum [made firm] for me,
IV,87,e	<i>psd.t htp.ti hr=s</i>	the Ennead is happy because of it.
IV,87,f	<i>ih m3=k wi s3=i hr</i>	Oh, may you see me, my son Horus,
IV,87,g	<i>hms.kwi m-hnt [itr.ty]</i>	while I sit in front of [the two shrines]
IV,87,h	<i>ir.t=i m hnt=i 3tf.w=i m tp=i</i>	my uraeus on my brow, my atef-crowns on my head,
IV,87,i	<i>mdw=i m h<sup>f</sup>=i d3.t-<sup>c</sup>=i m 3mm.t=i</i>	my staff in my grasp, my knife in my grasp,
IV,87,j	<i>m3<sup>c</sup>.t=i hr rmn.wy=i h3b.t hr rd.wy=i</i>	my truth is on my two shoulders, crookedness is under my two feet.
IV,87,k	<i>iw=i smn=i [k3.w shnt]=i s.wt</i>	I established [the spirits, I promote] the seats,
IV,87,l	<i>wd=i sdb.w n.w hft.yw=i iw.ty=f(y)</i>	I place the restraints of my enemies, who will come opposing to me,
IV,87,m	<i>hsf(.w) im=i</i>	because I appear as the ruler [of the sky], and
IV,87,n	<i>dr-nt[=i] h<sup>c</sup>. [k]i m hk3 [n p.t] n(y)-sw.t</i> <i>n t3</i>	the king of the land,
IV,87,n	<i>iw hft.ywt=i hr hr snd.t m33=sn w(i)</i>	while my male and female enemies fall under fear when they see me.
IV,88,a	<i>k3=k m 3tf.w=i 3.w im.yw</i>	May you be high in my great atef crowns, which are in Heracleopolis.
IV,88,b	<i>nn-n(.y)-sw.t</i>	I am indeed your father, offspring upon the land,
IV,88,c	<i>ink pw hm it=k mstyw.ti tp t3</i>	may you establish my essences, may you advance my rule among those who were giving their essences to you,
IV,88,c	<i>smn=k k3.w=i shnt=k hk3.wt=i m-m</i>	and advancing their rule for you.
IV,88,d	<i>wn.w nhb.w [n=k] k3.w=sn</i>	May you make a slaughter and may you place the restraints of your and mine enemies.
IV,88,d	<i>shnt(.w) n=k hk3.wt=sn</i>	O Thot, so says Atoum, may you travel upon the island of fire for us,
IV,88,e	<i>ir=k 3<sup>c</sup>.t wd=k sdb.w n.w hft.yw=k</i>	may you see Osiris for us,
IV,88,f	<i>&lt;hft&gt;.yw=i</i>	so that you will find him in front of Heracleopolis.
IV,88,f	<i>i dhwti hrw=fy itm.w 33s=k n=n tp iw</i>	I have placed the fear of him, I have created the awe of him,
IV,88,g	<i>nsrsr</i>	may you reduplicate his crown for me,
IV,88,g	<i>m3n=k n=n wsir</i>	You are the god of the side of the boat for Osiris.
IV,88,h	<i>gm=k sw m-hnt nn-n(.y)-sw.t</i>	Behold, I have come, so says Thot,
IV,88,i	<i>wd.n=i snd.t=f km3.n=i 3<sup>f</sup>3<sup>f</sup>.t=f</i>	I have brought truth and joy to you,
IV,88,j	<i>w<sup>h</sup>m=k n=i wrt.t=f</i>	I have brought justification and authoritative utterance to you, so that you are justified against your enemies,
IV,88,k	<i>nik ntr n gs dp.t n wsir</i>	while your love is in the bark of flesh,
IV,88,l	<i>m-k wi iyi.ki hrw=fy dhwti</i>	
IV,88,m-n	<i>in.n=i n=k m3<sup>c</sup>.t hn<sup>c</sup> 3w.t-ib</i>	
IV,88,o	<i>in.n=i n=k m3<sup>c</sup>-hrw hw m3<sup>c</sup>-hrw=k r</i> <i>hft.yw=k</i>	
IV,88,p	<i>iw mr.wt=k m wi3 n h<sup>c</sup>.w</i>	

IV,88,q	<i>iw shz=k nfr m ḥ</i>	while your good remembrance is in the palace.
IV,89,a	<i>iw=i gr.t r r rdi.t n=k ḥḥ.w n rḥ n.t(y)</i> <i>im</i>	Now, I will give the lifetime of Re, who is there, to you.
IV,89,b	<i>iw gr.t</i>	Now,
IV,89,c-d	<i>iw=i r rdi.t ššf.t=k m nn-n(.y)-sw.t</i> <i>[ḥnḥ ššf.t] n.t rḥ imy nn-n(.y)-sw.t</i>	I will place your awe in Heracleopolis [together with] the awe of Re who is in Heracleopolis.
IV,89,e	<i>iw=i gr.t r rdi.t n=k ḥb.t m ḥw.t pth</i>	Now, I will place offerings for you in the domain of Ptah.
IV,89,f	<i>[iw=i] r whm ḥb.w=k m iwnw</i>	I will repeat your festivals in Heliopolis,
IV,89,g	<i>iw=i r wbz n=k wz.wt imḥ.t</i>	I will open the roads of the netherworld for you,
IV,89,h	<i>iw=i r rdi.t snd=k m ddw</i>	I will place the fear of you in Busiris,
IV,89,i	<i>iw=i r whm wrr.t=k m zbdw ḥnḥ wrr.t</i> <i>n.t rḥ im.t t3-wr</i>	I will reduplicate your crown in Abydos, together with the crown of Re, which is in Thinis.
IV,89,j	<i>iw.ty=f(y) r=k m p.t z.t wrr.t=k</i>	He who will come to you in the sky is the striking power of your crown,
IV,89,k	<i>iw.ty=f(y) r=k m t3 iw=f n z.t ššf.t=k</i>	He who will come to you from the land, he is for the striking power of your awe.
IV,89,l	<i>iw.ty=f(y) r=k n [rs.yw] ḥsf=f sn</i>	He who will come to you from the southerners, he will repel them,
IV,89,m	<i>in sti.t nb.t zbw stt=s r=sn m šsr.w=s</i> <i>pw mr.w spd.w [n]=sn</i>	through Satis, the lady of Elephantine, she who shoots at them with these arrows of her, which are painful and sharp to them.
IV,90,a	<i>iw.ty=f(y) r=k n mh.ty iw=f n ḥks [nb</i> <i>mh.ty ḥnḥ] ḥpy</i>	He who will come to you from the north, he is for Heqes, lord of the north, and Hapy.
IV,90,b	<i>[iw].ty=f(y) r=k n izb.tyw iw=f n spd.w</i> <i>nb izb.t</i>	He who will come to you from the easterners, he is for Sopdu, lord of the east,
IV,90,c-d	<i>ḥsf.n=sn ds.w=k im=sn</i>	they who have been repelled, your knives are in them.
IV,90,e	<i>iw.ty=f(y) r=k n imn.tyw iw=f n ḥz nb</i> <i>imn.t</i>	He who will come to you from the westerners, he is for Ha, lord of the west,
IV,90,f	<i>ḥsf=f sn n z.t itm.w m pr.w=f n.w zh.t</i>	he will repel them to the striking power of Atoum, in his goings forth of the horizon.
IV,90,g	<i>iw gr.t rdi.n=i hft.yw=k hr kzs.w srḥ.t</i> <i>hr int.wt=f</i>	Now, I have placed your enemies under bonds, the scorpion under his fetters.
IV,90,h	<i>hrw=fy dhwty n wsir</i>	so says Thot to Osiris.
IV,90,i	<i>iyi.n=i whm=i n=k nfr.t</i>	I have come, so that I may repeat the good thing for you,
IV,90,j	<i>sḥr=i n=k m3ḥ.t</i>	so that I cause truth to ascend for you.
IV,90,k	<i>s3w=i ib=k m mr.t.n=k</i>	so that I may gladden your heart with that which you desired.
IV,90,l	<i>ḥwi.n=i n=k dnqn.n=i n=k shr.n=i n=k</i> <i>hft.yw=k</i>	I have struck, chastised and cast your enemies down for you,
IV,90,m	<i>bḥn.n=i n=k sbi.w=k ir.n=i šḥ.t=sn</i>	I have punished your rebels for you, I made their slaughter,
IV,90,n	<i>wd.n=i sdb.w=s[n]</i>	I have placed their restraints,
IV,90,o	<i>whm.n=i [ḥḥ r=sn]</i>	I have repeated [appearing against them]
IV,90,p	<i>iw rdi.n=i n=k m3ḥ-hrw m itr.ty</i>	I gave justification in the two shrines and joy

IV,90,q	<i>ʒw.t-ib m-ʕ psd.t</i> <i>iw rdi.n=i shʒ=k nfr m ʕh</i>	together with the Ennead to you. I placed your beautiful remembrance in the palace.
IV,91,a	<i>iw [rdi].n=i mr.wt=k m iw nsrsr mi</i> <i>wd.t.n rʕ {rʕ} ir.t n=k in dhwtj</i>	I placed the love for you in the island of fire, like that which Re had commanded which was done for you by Thot.
IV,91,b	<i>ir=k n=i nw ir.n=k n wsir</i>	May you do this for me, which you have done for Osiris,
IV,91,c	<i>smʒʕ hrw=i shr=k hft.yw=i</i>	so that my voice is caused to be true, so that you may cast down my enemies.
IV,91,d	<i>ink ms.tywti n wsir</i>	I am the offspring of Osiris,
IV,91,e	<i>ink hr sʒ wsir ms.n ʒs.t ntr(.y)t</i>	I am Horus, the son of Osiris, whom the divine Isis has brought forth,
IV,91,f	<i>ms.n=s wi m ʒh-bl.t</i>	she brought me forth in Chemmis,
IV,91,g	<i>hr=i ts(.w) m bik ntr.y</i>	my face formed as the divine falcon.
IV,91,h	<i>iw kmʒ.n ir.t[-i] m ns</i>	while my eye was made in flame
IV,91,i	<i>spd hr=i</i>	I am alert
IV,91,j	<i>[smʒ] ʒh.t=i m ʒh.t=f</i>	while my divine eye joins with his divine eye.
IV,91,k	<i>iw ir.n=i ir.t=i iʕr.t ʕnh.t=i</i>	I have made my eye my living uraeus,
IV,91,l	<i>[ʕ]r ir.t.n=i r ir.t.n=f</i>	which mounted up that which I have done to that which he has done.
IV,91,m	<i>iw rn=i mi rn=f</i>	My name is like his name,
IV,91,n	<i>hpr.w=i mi hpr.w=f</i>	my shape is like his shape,
IV,91,o-p	<i>snd n=i hft(.y)=i hr(.w) hr hr.wy=f(y)</i> <i>mʒʒ=f wi hr=i ts(.w) m bik</i>	My enemy fears because of me, fallen upon his two faces, while he sees me, my face formed as the falcon
IV,91,q	<i>hpr.w=i mi rʕ</i>	My shape is like Re,
IV,91,r	<i>r[di]? ...] m [ ... psd.t?] im.t iwnw</i>	?who gives? ... as/in ... ?Ennead? which is in Heliopolis.
IV,91,s	<i>dhwtj [pw] smn s.t hr hʕ.t=f</i>	It is Thot, who establishes them upon his accession,
IV,92,a	<i>m hpr.w n.w hr hr hpr.w n.w [rʕ]</i>	as the shapes of Horus, upon the shapes of Re.
IV,92,b	<i>[i.nd hr=k] i.t rʕ itm.w r=i hr mʒʒ [w]i</i>	[Greetings], which Re-Atoum says to me, while he sees me,
IV,92,c	<i>hr=i m hr=f</i>	my face as his face,
IV,92,d	<i>hpr.w=i mi hpr.w=f m bik ntr(.y)</i>	my shape as his shape, as the divine falcon.
IV,92,e	<i>hw.i.n=i ntr.w m ʕ.wy=i</i>	I have struck the gods with my two arms,
IV,92,f	<i>[...]n=i s.t m ʕʒg.wt=i</i>	I have [...] them with my toes,
IV,92,g	<i>ʒʒd.n=i s.t m dbʕ.w=i</i>	I have ?strangled? them with my fingers,
IV,92,h	<i>ʒm.n=i s.t m ʕn.wt=i</i>	I have grasped them with my claws,
IV,92,i-j	<i>[ʕʒ] ph.ty=i r=sn m hpr.w=i n.w hr ʕʒ</i> <i>ph.ty</i>	as my strength is greater than them, in my shapes of Horus, great of strength.
IV,92,k	<i>ink pw dd.n n=f šw hnʕ [tfn.t] nw.t hr</i> <i>hnʕ nw.t dhwtj hnʕ dʒdʒ.t=f</i>	I am the one to whom Shu together with Tefnout and Nout, Horus and Nout, Thot and his tribunal spoke for him.
IV,92,l	<i>nht ir.t=f r nht.w=f</i>	The strength of his eye is more than his strength.
IV,92,m	<i>sdʒ[.n]=f r ms.wt=f</i>	He has travelled at his birth,

IV,92,n	<i>pr.n=f m hpr.w n.w n(y)-sw.tyt</i>	he went forth in the manner of kingship,
IV,92,o	<i>iꜣr.t=i m hnt=i</i>	the uraeus on my brown,
IV,92,p	<i>ztf(.w)=i ꜣz.w m tp</i>	my great atef crowns on the head,
IV,92,q	<i>mdw=i m hfꜣ=i</i>	my staff in my grasp,
IV,92,r	<i>ḏz.t-ꜣ=i m zmm.t=i</i>	my knife in my grasp,
IV,93,a	<i>nzp.t=i r p[h.wy]=i drw.w r=i m tp n nr.t</i>	my tress is at my back, the limits of my mouth are as the head of a vulture.
IV,93,b	<i>hr=i ts(.w) m bik ntr(.y) mi hpr.w n.w rꜣ [..]ḏ.w=f</i>	My face is formed as the divine falcon, like the shapes of Re ?and? his ...
IV,93,c	<i>hkz.n=i idb.wy</i>	I have ruled the two riverbanks,
IV,93,d	<i>iwꜣ.n=i ns.wt hr</i>	I have inherited the thrones of Horus,
IV,93,e	<i>iti.n=i zh.t hpr(i)</i>	I have taken the horizon of Khepri,
IV,93,f	<i>hms hr s.t it=i wnn-nfr</i>	who sat upon the seat of my father Wenennefer,
IV,93,g	<i>m ḏd rꜣ m wḏ gbb m smn ḏhwty</i>	through what Re said, through what Geb commanded, through what Thot established,
IV,93,h	<i>itr.ty htp.ty hr=s</i>	the two shrines are satisfied because of it,
IV,93,i	<i>p.t m hb tꜣ m hꜣꜣ.wt</i>	the sky is in festival, the land is in joy,
IV,93,j	<i>psḏ.t ib=sn ndm.w hr hrw ꜣrr n nfz.y</i>	the ennead, their hearts are sweet because of the sound of the storm of the blower,
IV,93,k	<i>pr.ki m hr mꜣꜣ-hrw m hpr.w n.w hr</i>	while I go forth as Horus, justified in the shapes of Horus,
IV,93,l	<i>iw rn=i mi rn=f hpr.w=i mi hpr.w=f</i>	while my name is like his name, my shapes are like his shapes.
IV,93,m	<i>ink wsir sꜣ gbb s.ty rꜣ</i>	I am Osiris, the son of Geb, the successor of Re,
IV,93,n	<i>iw mw.t=i m wiꜣ n hꜣꜣ.w</i>	while my mother is in the bark of flesh.
IV,93,o	<i>n mwt=i n htm=i</i>	I did not die, I did not perish,
IV,93,p	<i>n sk=i n sk rn=i</i>	I did not perish, my name did not perish,
IV,93,q	<i>n sk=i ink m tꜣ pn ḏ.t</i>	I did not perish, I am in this land eternally.
<i>Spell 314 follows</i>		

## Appendix 3.48. Spell 335

### Appendix 3.48.1. T1C,b

IV,184-186,a-a	(X)	-	
IV,186,b	(R)	<i>ink r<sup>c</sup> m h<sup>c</sup>.w=f tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,186,c	(X)	-	
IV,188,a	(R)	<i>ink ʕ<sub>3</sub> hpr ds=f</i>	I am the great one who came to be (by) himself.
IV,188,b-c	(X)	-	
IV,190,a	(R)	<i>km<sub>3</sub> rn.w=f nb psd.wt</i>	Who created his names, the lord of the Enneads,
IV,190,b	(R)	<i>iw.ty hsf=f m ntr.w</i>	who is not repelled from the gods.
IV,190,c-d	(X)	-	
IV,192,a	(R)	<i>nnk sf iw rh.k(i) dw<sub>3</sub></i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,192,b-c	(X)	-	
IV,194,a	(M)	<i>ir.n.t(w) ʕh<sub>3</sub>.t ntr.w hft wd</i>	The warship of the gods was made in accordance with the command.
IV,194,b-d	(X)	-	
IV,195,e	(X)	-	
IV,196,a	(R)	<i>iw rh.k(i) rn n ntr pw ʕ<sub>3</sub> n.t(y) im=s</i>	I know the name of this great god who is in it.
IV,196,b-d	(X)	-	
IV,198,a	(R)	<i>ink bnw pw ʕ<sub>3</sub> n.t(y) m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,198,b-c	(X)	-	
IV,200,a	(R)	<i>ir(.y) sip n n.tt wn</i>	The supervisor of that which exists.
IV,200-202,b-b	(X)	-	
IV,202,c	(R)	<i>ink mnw m pr.wt=f</i>	I am Min in his processions,
IV,202,d	(R)	<i>rdi.n šw.ty m tp=i</i>	after the two feathers were placed on my head.
IV,203,e	(X)	-	
IV,204-206,a-a	(X)	-	
IV,206,b	(M)	<i>wn m t<sub>3</sub> iy.n m niw.t</i>	May one exist on the land, after one came from the city.
IV,207,c-d	(X)	-	
IV,208,a-b	(X)	-	
IV,208,c	(M)	<i>ni iw</i>	Wrongdoing is driven away,
IV,208,d	(R)	<i>h<sub>3</sub>r ni.t</i>	wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,210,a	(R)	<i>sh<sub>3</sub>r isf.t ir.t</i>	The disorder thereof is removed,
IV,211,c-d	(X)	-	
IV,210,b	(M)	<i>w<sup>c</sup>b.n m sš.wy ipw(y) wr.w(y) ʕ<sub>3</sub>.w(y)</i>	after one purified in these two very great pools,
IV,212,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which are in Heracleopolis,
IV,213,c-d-e	(X)	-	
IV,212,b	(M)	<i>sw<sup>c</sup>b.w ʕ<sub>3</sub>b.t rh.yt im</i>	where the offerings of the people are purified,

IV,214,a	(R)	<i>n ntr pw ʿz n.t(y) im=s</i>	for this great god who is in it.
IV,214-216,b-b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(X)	-	
IV,219,c-g	(X)	-	
IV,218,a	(R)	<i>wḏz &lt;=i&gt; hr w3.t rh.t.n &lt;=i&gt; tp-m iw n m3ʿ.tyw</i>	I will proceed on the road which I knew in the direction of the island of the true ones.
IV,218-220,b-b	(X)	-	
IV,222,a	(M)	<i>spr r t3 ʒh.tyw p.t</i>	Arriving at the land of the horizon-dwellers of the sky, which went forth from the holy portal.
IV,222,b	(M)	<i>pr m sb3 ḏsr</i>	
IV,222-226,c-a	(X)	-	
IV,226,b	(R)	<i>im.yw-b3h</i>	Ancestors,
IV,228,a	(R)	<i>imi n &lt;=i&gt; ʿ=tn</i>	give your arm to me,
IV,228,b	(M)	<i>ink b3 hpr im=tn</i>	I am the soul who came to be from you.
IV,228-230,c-b	(X)	-	
IV,232,a	(M)	<i>iw mh.n ir.t m-ht hks=s</i>	The eye was made complete after it was injured, this day of the battle of the two rivals.
IV,232,b	(R)	<i>hrw pw n ʿh3 rh.wy</i>	
IV,234,a	(X)	-	
IV,239,e	(X)	-	
IV,234-238,b-a	(X)	-	
IV,238,b	(R)	<i>iw ts.n šn m wḏz.t</i>	The hair was raised from the Udjat eye,
IV,238,c	(R)	<i>r tr=s n nšn</i>	at its time of rage.
IV,238-242,d-c	(X)	-	
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(R)	<i>iw m3.n rʿ pw ms.y m sf r hpd.w mh.t-wr.t</i>	This Re saw who was born on yesterday, from the buttocks of the celestial cow.
IV,246,a	(M)	<i>wḏz=f wḏz ts phr</i>	He is hale, being hale, and vice-versa.
IV,246-250,b-a	(X)	-	
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(R)	<i>hr-ntt ink is wʿ m nw n (i)m(.y)-ht hr</i>	Because I am truly one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,252,a-b	(X)	-	
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	<i>i.nd hr=tn nb.w m3ʿ.t ḏzḏz.t h3.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(R)	<i>didī.w šʿ.t m isf.twy</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(R)	<i>(i)m(.y)-ht htp=s hw=s</i>	who is behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,256,b	(R)	<i>m-tn n w(i) iyī.k(i) hr=tn</i>	Behold me, I come to you,
IV,256,c	(R)	<i>dr=tn ḏw.t ir.t</i>	may you expel the evil thereof,
IV,258,a	(R)	<i>mī nw ir.n=tn n 3h sft.w ipw im.yw šms.w nb sp3.t</i>	like that which you did for these seven spirits who are in the following of the lord of the

IV,258,b	(R)	<i>ir.n inpw s.t=sn</i>	nome, whose seat Anubis made,
IV,259,c	(X)	-	
IV,260,a	(R)	<i>hrw pf n mi r=k im</i>	this day of: Come therein!
IV,260-266,b-e	(X)	-	
IV,268,a	(R)	<i>dhdh</i>	<i>ndhdh</i> ,
IV,268,b	(R)	<i>zkdkd</i>	<i>zkdkd</i> ,
IV,268,c	(R)	<i>kz n rdi=f hnt hwt=f</i>	the bull 'he was not placed in front of his fire',
IV,270,a	(M)	<i>dšr.ty hnt hw.t ins(.y)</i>	'the red one in front of the mansion of red linen',
IV,270,b	(M)	<i>zsb hr pr m-ht sp sn.w</i>	'the one who is glowing of face, who went forth after turning back',
IV,268,d	(M)	<i>km hr im.y wnw.t=f</i>	'the one who is black of face, who is in his hour',
IV,270,c	(M)	<i>mz3 m grh in.t=f m hrw</i>	'who sees in the night what he will bring in the day'.
IV,269-272,e-c	(X)	-	
IV,276,a	(R)	<i>ink b3.wy=f hr(.wy)-ib t3.wy=f</i>	I am his two souls which are in the middle of his two fledglings.
IV,276-280,b-c	(X)	-	
IV,281,d	(X)	-	
IV,282,a	(R)	<i>ink miw pw 3</i>	I am this great cat,
IV,282,b	(R)	<i>pšn išd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282,c	(R)	<i>grh pw n ihz-<sup>c</sup></i>	this night of battle,
IV,284,a	(R)	<i>n ir.t s3.wt sbi.w</i>	of watching over the rebels,
IV,284,b	(M)	<i>hrw pf n htm hft.yw nb r-qr im=f</i>	this day of destroying the enemies of the lord of all in it.
IV,286-292,a-a	(X)	-	
IV,293,d-g	(X)	-	
IV,292,b	(R)	<i>i r<sup>c</sup> im.y swh.t=f</i>	Oh, Re, who is in his egg,
IV,292,c	(R)	<i>wbn m itn=f</i>	who shines in his sun disk,
IV,294,a	(R)	<i>psd m zh.t=f</i>	who shines in his horizon,
IV,294,b	(R)	<i>nbb hr bi3=f</i>	who swims upon his firmament,
IV,294,c-d	(X)	-	
IV,295,e	(X)	-	
IV,296,a	(R)	<i>sḳdd hr st3.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,296,b	(R)	<i>didi t3w m hh n r=f</i>	who gives the wind with a blast of his mouth,
IV,296,c	(R)	<i>shd t3.wy m izh.w=f</i>	who illuminates the two lands with his sunshine.
IV,297,d	(X)	-	
IV,298,a	(M)	<i>nḥm=k hr-htp pn m-<sup>c</sup> ntr pw št3 n.t(y) im</i>	May you rescue this <i>hr-htp</i> from this hidden god who is there.
IV,298-326,b-n	(X)	-	
<i>End of column and foot</i>			

Amino-acid code

-----R-R-RR-R--M-----R--R-R-----RR-----M--MR-R-MR--MR-----R--MM-----RRM--MR-----RR-----  
 -RM----R----RR-R-RRRR-R-----RRRMMMM-----R-----RR-RRM-----RRRR---R-RR-M--  
 -----

Appendix 3.48.2.

B9C,b

IV,184-186,a-a	(X)	-	
IV,186,b	(R)	<i>ink r<sup>c</sup> m h<sup>c</sup>.w=f tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,186,c	(X)	-	
IV,188,a	(R)	<i>ink ʕ<sub>3</sub> hpr ds=f</i>	I am the great one who came to be (by) himself,
IV,188,b-c	(X)	-	
IV,190,a	(M)	<i>km<sub>3</sub> rn.w nb psd.wt</i>	who created the names, the lord of the Enneads,
IV,190,b	(R)	<i>iw.ty hsf=f m ntr.w</i>	who is not repelled from the gods.
IV,190,c-d	(X)	-	
IV,192,a	(R)	<i>nnk sf iw rh.kwi dw<sub>3</sub></i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,192,b-c	(X)	-	
IV,194,a	(R)	<i>ir.n.t(w) ʕh<sub>3</sub>.t ntr.w hft dd=i</i>	The warship of the gods was made in accordance with that which I say.
IV,194,b-d	(X)	-	
IV,195,e	(X)	-	
IV,196,a	(N)	<i>iw=i rh.kw rn n ntr ʕ<sub>3</sub> pw n.t(y) im=s</i>	I know the name of this great god who is in it.
IV,196,b-c	(X)	-	
IV,199,d	(X)	-	
IV,198,a	(M)	<i>ink bnw pw n.t(y) m iwnw</i>	I am this phoenix, who is in Heliopolis.
IV,198,b-c	(X)	-	
IV,200,a	(R)	<i>ir(.y) sip n n.tt wn</i>	The supervisor of that which exists.
IV,200-202,b-b	(X)	-	
IV,202,c	(M)	<i>ink m pr.w[t]=f</i>	I am in his processions,
IV,202,d	(N)	<i>rdi.n=i šw.ty=i m tp=I</i>	after I placed my two feathers on my head.
IV,203,e	(X)	-	
IV,204-206,a-a	(X)	-	
IV,206,b	(R)	<i>wn=i m t<sub>3</sub>=i iy.n=i m niw.t=i</i>	May I exist on my land, after I came from my city.
IV,207,c-d	(X)	-	
IV,208,a-b	(X)	-	
IV,208,c	(R)	<i>dr iw=i</i>	My wrongdoing is expelled,
IV,208,d	(N)	<i>h<sub>3</sub>r ny.t=i</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,210,a	(N)	<i>shr.y isf.t ir.t=i</i>	The disorder which belongs to me is removed.
IV,211,c-d	(X)	-	
IV,210,b	(K)	<i>w<sup>c</sup>b.w n=i m sš.wy ipw(y)</i>	The pure ones are for me in these two very

		<i>wr.wy ʕz.wy</i>	great pools,
IV,212,a	(R)	<i>n.tyw m nn-n(.y)-sw.t</i>	which are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,212,b	(K)	<i>swʕb=i ʕzb.t rh.yt</i>	while I purify the offerings of the people,
IV,214,a	(M)	<i>n nṯr ʕz im=s</i>	for the great god in it.
IV,214,b-c	(X)	-	
IV,215,d-e	(X)	-	
IV,216,a-b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(X)	-	
IV,219,c-g	(X)	-	
IV,218,a	(M)	<i>wḏz=i ḥr w3.t rh.t.n=i m tp m iw n m3ʕ.tyw</i>	I will proceed upon the road which I knew in the head, in the island of the true ones.
IV,218-220,b-b	(X)	-	
IV,222,a	(K)	<i>spr=i r t3 3h.tyw</i>	I arrive at the land of the horizon-dwellers,
IV,222,b	(K)	<i>pr=i im ḥr sb3 ḏsr</i>	while I go forth there, upon the holy portal.
IV,222-226,c-a	(X)	-	
IV,226,b	(R)	<i>im.yw-b3h</i>	Ancestors,
IV,228,a	(N)	<i>imi n=i ʕ.wy=tn</i>	give your two arms to me,
IV,228,b	(R)	<i>ink pw ḥpr im=tn</i>	it is me who came to be from you.
IV,228-230,c-b	(X)	-	
IV,232,a	(R)	<i>iw mh.n=i ir.t m-ht hk &lt;s&gt; =s</i>	I made the eye complete after it was injured,
IV,232,b	(R)	<i>hrw pw n ʕh3 rh.wy</i>	this day of the battle of the two rivals.
IV,234,a	(X)	-	
IV,239,e	(X)	-	
IV,234-238,b-a	(X)	-	
IV,238,b	(N)	<i>iw ts.n=i šn m ḏ3.t</i>	I raised the hair from the Udjat eye,
IV,238,c	(R)	<i>m tr=s n nšn</i>	in its time of rage.
IV,238,d	(X)	-	
IV,243,d	(X)	-	
IV,240-242,a-b	(X)	-	
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(X)	-	
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(N)	<i>iw m3.n=i rʕ pw ms.y m sf r ḥpw.w mh.t-wr.t</i>	I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.
IV,246,a	(R)	<i>wḏz=i wḏz=f ts phr</i>	I am hale while he is hale, and vice-versa.
IV,246-250,b-a	(X)	-	
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(R)	<i>ḥr-ntt ink is wʕ m nw n (i)m(.y)w-ht ḥr</i>	Because I am truly one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,252,a-b	(X)	-	
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	<i>i.nd ḥr=tn nb.w m3ʕ.t ḏ3ḏ3.t ḥ3.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(N)	<i>didī.w šʕ.t r isf.tyw</i>	who place terror against the evildoers,

IV,34,b-Sq7Sq	(X)	-	
IV,256,a	(N)	<i>(i)m(.y)w[-ht] htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,26,c-Sq7Sq	(X)	-	
IV,256,b	(R)	<i>m-tn wi iyi.kw hr=t[n]</i>	Behold me, I come to you,
IV,256,c	(N)	<i>dr=tn dw.t ir.t=i</i>	may you expel the evil which belongs to me,
IV,258,a	(M)	<i>mi nw ir.n=tn n zh sfh.w ipw</i>	like that which you did for these seven spirits,
IV,258,b	(R)	<i>ir.w.n inpw s.t=sn</i>	whose seat Anubis made,
IV,259,c	(X)	-	
IV,260,a	(R)	<i>hrw pf n mi r=k im</i>	this day of: Come therein!
IV,260-272,b-c	(X)	-	
IV,276,a	(R)	<i>ink b3.wy=f hr(.wy)-ib t3.wy=f</i>	I am his two souls which are in the middle of his two fledglings.
IV,276-280,b-c	(X)	-	
IV,281,d	(X)	-	
IV,282,a	(R)	<i>ink miw pw 3</i>	I am this great cat,
IV,282,b	(N)	<i>ps3.n isd.t r gs=f m iwnw</i>	after the Ishedet tree is divided at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282,c	(R)	<i>grh pw n h3-c</i>	this night of battle,
IV,284,a	(R)	<i>n ir.t s3.wt sbi.w</i>	of watching over the rebels,
IV,284,b	(K)	<i>n htm hft.yw nb r-dr im=f</i>	of destroying the enemies of the lord of all in it.
IV,286,a	(X)	-	
IV,287,e	(X)	-	
IV,286-292,b-a	(X)	-	
IV,293,d-g	(X)	-	
IV,292,b	(N)	<i>i r3 pw im.y s(w)h.t=f</i>	Oh, it is Re, who is in his egg,
IV,292,c	(N)	<i>psd m itm=f</i>	who shines in his sun disk,
IV,294,a	(M)	<i>nbb m zh.t=f</i>	who swims in his horizon
IV,294,b-c	(X)	-	
IV,294,d	(R)	<i>iw.ty snw.y=f m ntr.w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,296,a	(R)	<i>skdd hr sts.w sw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,296,b	(N)	<i>didì t3w.w m hh n r=f</i>	who gives the winds with a blast of his mouth,
IV,296,c	(N)	<i>shd t3.wy m nbi.w=f</i>	who illuminates the two lands with his flames.
IV,297,d	(X)	-	
IV,298,a	(R)	<i>nhm=k w(i) m-c ntr pw st3 irw</i>	May you rescue me from this god who is hidden of shape,
IV,298,b	(R)	<i>wnn.w icnh.wy=f m rmn.wy mh3.t</i>	whose two eyebrows are as the two arms of the balance,
IV,299,c	(X)	-	
IV,300,a	(M)	<i>hrw pf n hsb.t 3w3 m-b3h 3.wy nb r-dr</i>	this day of the reckoning of the robber in front of the two arms of the lord of all,
IV,302,c-Sq7Sq	(X)	-	
IV,300,b	(R)	<i>didì sphw m isf.tyw r nm.t=f</i>	who places the lasso on the evildoers at his place of slaughter,

IV,301,a	(R)	<i>dn.t b3.w</i>	which kills the souls.
IV,301-302,b-e	(X)	-	
IV,303,a	(M)	<i>nḥm=k w(i) m-<sup>c</sup> nw nṯr nb st3.w</i>	May you save me from this god, the lord of wounds,
IV,303,b	(R)	<i>tm mr ḏb<sup>c</sup>.w</i>	the perished one, who has painful fingers.
IV,304,c	(X)	-	
IV,304,a-b	(X)	-	
IV,305,a	(R)	<i>n šḥm ds.w=sn im=i</i>	Their knives will not have power over me,
IV,305,b	(R)	<i>n h3.y=i r wh3.wt=sn</i>	I will not descend into their cauldrons.
IV,306-308,a-a	(X)	-	
IV,308,b	(R)	<i>ink wd3 tp t3 ḥr r<sup>c</sup></i>	I am the one who proceeds upon the land with Re,
IV,308,c	(M)	<i>mni nfr r wsir</i>	who moors well at Osiris.
IV,309,a	(M)	<i>n ḥpr ʿ3b.t=sn im=i n n3 n ḥr.(y)w ʿh.w=sn</i>	Their offerings will not come to be with me because of these which belong to the chiefs of their braziers.
IV,309,b	(X)	-	
IV,310,a	(M)	<i>iw=i m šms(.w) n nb psd.t sš n ḥp(r).w</i>	I am in the following of the lord of the Ennead, who writes for those who will come to be.
IV,310,b	(R)	<i>ʿh.y=i m bik</i>	I will fly as a falcon,
IV,311,a	(M)	<i>ng m smn</i>	who cackled as a goose,
IV,311,b	(R)	<i>sk.y=i nḥḥ mi nḥb-k3.w</i>	I will pass eternity like Nehebkau.
IV,311,c	(M)	<i>i r<sup>c</sup>-itm.w nb ḥw.t-ʿ3.t</i>	Oh, Re-Atoum, lord of the great mansion,
IV,312,a	(M)	<i>it.y psd.t</i>	sovereign of the Ennead,
IV,312,b	(R)	<i>nḥm=k (w)i m-<sup>c</sup> nṯr pw</i>	May you rescue me from this god.
IV,312-326,c-n	(X)	-	

*End of column and front.*

Amino-acid code

-----R--R--MR--R---R---N---M--R-----MN-----R---RN-N-KR--KM-----M---KK-----RNR---RR-----NR-----  
NR---R---RN-N-RNMR-R-----R-----RN-RRK-----NNM--R-R-NN-RR-M-  
RR-----MR--RR-----RMM-MRMRMMR-----

**Appendix 3.48.3. B3C**

IV,184,a	(M)	<i>pr.t m hrw</i>	Going forth in the day.
IV,184,b-c	(X)	-	
IV,184,d	(M)	<i>f3[=k .. ḥf<sup>c</sup>] s3.t-ḥd-ḥtp tn w<sup>c</sup>.t(i) ḥr-ntt</i>	May you carry [...] which this <i>s3.t-ḥd-ḥtp</i> grasps while she is alone, because
IV,186,a	(X)	-	
IV,186,b	(M)	<i>s3.t-ḥd-ḥtp tn r<sup>c</sup> m ḥ<sup>c</sup>.w=f tp.(y)w</i>	this <i>s3.t-ḥd-ḥtp</i> is Re in his first appearances,
IV,187,d-f	(X)	-	
IV,186,c	(X)	-	
IV,188,a	(M)	<i>s3.t-ḥd-ḥtp tn ʿ3 ḥpr ds=f</i>	this <i>s3.t-ḥd-ḥtp</i> is the great one who came to be (by) himself.
IV,188,b-c	(X)	-	

IV,190,a	(R)	<i>ḳmꜣ rn.w=f nb psḏ.wt</i>	Who created his names, the lord of the Enneads,
IV,190,b	(R)	<i>iw.ty ḥsf=f m ntr.w</i>	who is not repelled from the gods.
IV,190,c-d	(X)	-	
IV,192,a	(M)	<i>nn[k] sꜣ.t-ḥḏ-ḥtp tn sf iw sꜣ.t-ḥḏ-ḥtp tn rh.t(i) dwꜣ</i>	To me, this <i>sꜣ.t-ḥḏ-ḥtp</i> , belongs yesterday, this <i>sꜣ.t-ḥḏ-ḥtp</i> knows praise.
IV,193,d-f	(X)	-	
IV,192,b-c	(X)	-	
IV,194,a	(K)	<i>ir.n.t(w) ḥꜣ.t ntr.w ḥft ḏḏ sꜣ.t-ḥḏ-ḥtp tn</i>	The warship of the gods was made in accordance with that which this <i>sꜣ.t-ḥḏ-ḥtp</i> says.
IV,194,b-d	(X)	-	
IV,195,e	(X)	-	
IV,196,a	(M)	<i>iw sꜣ.t-ḥḏ-ḥtp tn rh.t(i) ntr pw ḥꜣ n.ty im=s</i>	This <i>sꜣ.t-ḥḏ-ḥtp</i> knows this great god who is in it.
IV,196,b-c	(X)	-	
IV,199,d	(X)	-	
IV,198,a	(K)	<i>sꜣ.t-ḥḏ-ḥtp tn bnw pw ḥꜣ pw n.t(y) m iwnw</i>	This <i>sꜣ.t-ḥḏ-ḥtp</i> is this phoenix, this great one, who is in Heliopolis.
IV,198,b-c	(X)	-	
IV,200,a	(R)	<i>ir.y sip n n.tt wn</i>	The supervisor of that which exists.
IV,200,b-e	(X)	-	
IV,201,f	(X)	-	
IV,202,a	(X)	-	
IV,202,b	(X)	-	
IV,202,c	(K)	<i>sꜣ.t-ḥḏ-ḥtp tn mnw m pr.wt=f</i>	This <i>sꜣ.t-ḥḏ-ḥtp</i> is Min in his processions,
IV,202,d	(M)	<i>rdi.n=s šw.t m tp=s</i>	after she placed the feather on her head.
IV,203,e	(X)	-	
IV,204-206,a-a	(X)	-	
IV,206,b	(K)	<i>wn sꜣ.t-ḥḏ-ḥtp tn m tꜣ=s iy.n sꜣ.t-ḥḏ-ḥtp tn m niw.t=s</i>	May this <i>sꜣ.t-ḥḏ-ḥtp</i> exist on her land, after this <i>sꜣ.t-ḥḏ-ḥtp</i> came from her city.
IV,207,c-d	(X)	-	
IV,208,a-b	(X)	-	
IV,208,c	(K)	<i>dr iw n sꜣ.t-ḥḏ-ḥtp tn</i>	The wrongdoing of this <i>sꜣ.t-ḥḏ-ḥtp</i> is expelled,
IV,208,d	(M)	<i>ḥsr ni[.t]=s</i>	her wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,210,a	(M)	<i>šhr.y isf.t ir.t=s</i>	The disorder which belongs to her is removed,
IV,211,c-d	(X)	-	
IV,210,b	(L)	<i>wḥb.n sꜣ.t-ḥḏ-ḥtp tn m sš.wy ipw(y)</i>	after this <i>sꜣ.t-ḥḏ-ḥtp</i> purified in these two pools,
IV,212,a	(R)	<i>n.t(y)w m nn-n(.y)-sw.t</i>	which are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,212,b	(R)	<i>swḥb ḥꜣb.t rh.yt</i>	which purifies the offering of the people,
IV,214,a	(N)	<i>n ntr pw n.ty im=s</i>	for this god who is in it.
IV,214,b-c	(X)	-	
IV,215,d-e	(X)	-	

IV,216,a-b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(X)	-	
IV,219,c-g	(X)	-	
IV,218,a	(K)	<i>wḏz s3.t-ḥd-ḥtp tn ḥr w3.t rh.t.n=s tp-m iw n m3<sup>c</sup>.tyw</i>	This <i>s3.t-ḥd-ḥtp</i> will proceed upon the road which she knew in the direction of the island of the true ones.
IV,218-220,b-b	(X)	-	
IV,222,a	(L)	<i>spr s3.t-ḥd-ḥtp tn r t3 n 3h.tyw</i>	This <i>s3.t-ḥd-ḥtp</i> arrives at the land of the horizon-dwellers,
IV,222,b	(L)	<i>pr s3.t-ḥd-ḥtp tn ḥr sb3 dsr</i>	while this <i>s3.t-ḥd-ḥtp</i> goes forth upon the holy portal.
IV,222-226,c-a	(X)	-	
IV,226,b	(R)	<i>(i)m(.yw)-b3h</i>	Ancestors,
IV,228,a	(M)	<i>imy<sup>c</sup>.w=tn n s3.t-ḥd-ḥtp tn</i>	give your arms to this <i>s3.t-ḥd-ḥtp</i> ,
IV,228,b	(K)	<i>s3.t-ḥd-ḥtp tn pw ḥpr.t im=tn</i>	it is this <i>s3.t-ḥd-ḥtp</i> which came to be from you.
IV,228-230,c-b	(X)	-	
IV,232,a	(K)	<i>iw mh.n s3.t-ḥd-ḥtp tn ir.t m-ht hks=s</i>	This <i>s3.t-ḥd-ḥtp</i> made the eye complete after it was injured,
IV,232,b	(R)	<i>hrw pw n ḥ3 rh.wy</i>	this day of the battle of the two rivals.
IV,234,a	(X)	-	
IV,239,e	(X)	-	
IV,234-238,b-a	(X)	-	
IV,238,b	(M)	<i>iw ts.n=s šn m d3.t</i>	She raised the hair from the Udjat eye,
IV,238,c	(N)	<i>m tr=s nšn</i>	in its time of rage.
IV,238-242,d-b	(X)	-	
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(X)	-	
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(M)	<i>iw m3.n s3.t-ḥd-ḥtp tn r<sup>c</sup> pw ms.y m sf r ḥpd.w mh(.t)-wr.t</i>	This <i>s3.t-ḥd-ḥtp</i> saw it is Re who was born on yesterday, from the buttocks of the celestial cow.
IV,246,a	(N)	<i>wḏ3=f wḏ3 s3.t-ḥd-ḥtp tn ts phr</i>	He is hale while this <i>s3.t-ḥd-ḥtp</i> is hale, and vice-versa.
IV,246-250,b-a	(X)	-	
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(M)	<i>ḥr-ntt s3.t-ḥd-ḥtp tn w<sup>c</sup> m nw n (i)m(.y)w-ht ḥr</i>	Because this <i>s3.t-ḥd-ḥtp</i> is one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,252,a-b	(X)	-	
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	<i>i.nd ḥr=tn nb.w m3<sup>c</sup>.t d3d3.t ḥ3.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(R)	<i>didī.w š<sup>c</sup>.t m isf.twy</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	

IV,256,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,256,b	(N)	<i>m-t[n] s3.t-hd-htp tn iyi.t(i) hr=tn</i>	Behold this <i>s3.t-hd-htp</i> , she comes to you,
IV,256,c	(M)	<i>dr=tn dw.t ir.t=s</i>	may you expel the evil which belongs to her,
IV,258,a	(K)	<i>ir.n=tn n 3h sfh.w ipw im.yw šms.w nb sp3.t</i>	which you did for these seven spirits who are in the following of the lord of the nome,
IV,258,b	(N)	<i>ir.w.n inpw s.wt=sn</i>	whose seats Anubis made,
IV,259,c	(X)	-	
IV,260,a	(R)	<i>hrw pf n m̄ r=k im</i>	this day of: Come therein!
IV,260-272,b-c	(X)	-	
IV,276,a	(M)	<i>s3.t-hd-htp tn b3.wy=f hr(.wy)-ib t3.wy=f</i>	This <i>s3.t-hd-htp</i> is his two souls which are in the middle of his two fledglings.
IV,276-280,b-c	(X)	-	
IV,281,d	(X)	-	
IV,282,a	(M)	<i>s3.t-hd-htp tn miw ʕ3</i>	This <i>s3.t-hd-htp</i> is the great cat,
IV,282,b	(R)	<i>psn išd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282,c	(R)	<i>grh pw n ʕh3-ʕ</i>	this night of battle,
IV,284,a	(R)	<i>n ir.t s3.wt sbi.w</i>	of watching over the rebels,
IV,284,b	(L)	<i>hrw pw htm hft.yw nb r-dr im=f</i>	this day in which the enemies of the lord of all are destroyed.
IV,286,a	(X)	-	
IV,287,e	(X)	-	
IV,286-292,b-a	(X)	-	
IV,293,d-g	(X)	-	
IV,292,b	(N)	<i>i rʕ pw im.y swh.t=f</i>	Oh, it is Re, who is in his egg,
IV,292,c	(N)	<i>psd m itn=f</i>	who shines in his sun disk,
IV,294,a	(N)	<i>wbn m 3h.t=f</i>	who shines in his horizon,
IV,294,b	(M)	<i>nb.y hr bi3=f</i>	who will swim upon his firmament,
IV,294,c	(X)	-	
IV,294,d	(R)	<i>iw.ty snw=f m ntr.w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,296,a	(R)	<i>sḳdd.w hr st3.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,296,b	(R)	<i>didī t3w m hh n r=f</i>	who gives the wind with a blast of his mouth,
IV,296,c	(R)	<i>shd t3.wy m i3h.w=f</i>	who illuminates the two lands with his sunshine.
IV,297,d	(X)	-	
IV,298,a	(K)	<i>nḥm=k s3.t-hd-htp tn m-ʕ ntr pw št3 irw.w</i>	May you rescue this <i>s3.t-hd-htp</i> from this god who is hidden of shapes,
IV,298,b	(M)	<i>wnn.w rmn.wy=f m rmn.wy mh3.t</i>	whose two shoulders are as the two arms of the balance,
IV,299,c	(X)	-	
IV,300,a	(K)	<i>hrw pf n ḥsb.t ʕ3.w m-b3h ʕ</i>	this day of the reckoning of the great ones in

		<i>nb r-ḏr</i>	front of the arm of the lord of all,
IV,302,c-Sq7Sq	(X)	-	
IV,300,b	(M)	<i>didī sphw m isf.tyw r nm.t tf</i>	who places the lasso on the evildoers at this place of slaughter,
IV,301,a	(R)	<i>dn.t bꜣ.w</i>	which kills the souls.
IV,301-302,b-e	(X)	-	
IV,303,a	(K)	<i>nḥm=k sꜣ.t-ḥd-ḥtp tn m-ꜥ nw n ḥr.yw stꜣ.w</i>	May you rescue this <i>sꜣ.t-ḥd-ḥtp</i> from this which belongs to the keepers of wounds,
IV,303,b	(M)	<i>tm.w mr.w ḏbꜥ.w</i>	the perished ones who have painful fingers.
IV,304,c	(X)	-	
IV,34,a-b	(X)	-	
IV,305,a	(M)	<i>n shm ds.w=sn m sꜣ.t-ḥd-ḥtp tn</i>	Their knives will not have power over this <i>sꜣ.t-ḥd-ḥtp</i> ,
IV,305,b	(M)	<i>n hꜣ.w sꜣ.t-ḥd-ḥtp tn r whꜣ.wt=sn</i>	this <i>sꜣ.t-ḥd-ḥtp</i> will not descend into their cauldrons,
IV,306-308,a-a	(X)	-	
IV,308,b	(M)	<i>sꜣ.t-ḥd-ḥtp tn wdꜣ.t tp tꜣ ḥr rꜥ</i>	This <i>sꜣ.t-ḥd-ḥtp</i> is the one who proceeds upon the land with Re,
IV,308,c	(R)	<i>mni(.t) nfr ḥr wsir</i>	who moors well with Osiris.
IV,309,a	(K)	<i>n ḥpr ꜥꜣb.t=sn m sꜣ.t-ḥd-ḥtp tn n nꜣ n ḥr.(y)w ꜥḥ.w=sn</i>	Their offerings will not come to be with this <i>sꜣ.t-ḥd-ḥtp</i> because of these which belong to the chiefs of their braziers.
IV,309,b	(X)	-	
IV,310,a	(K)	<i>iw sꜣ.t-ḥd-ḥtp tn m šms.w n nb ḥ.t r sš n ḥpr.w</i>	This <i>sꜣ.t-ḥd-ḥtp</i> is in the following of the lord of the thing in order to write for those who will come to be.
IV,310,b	(M)	<i>ꜥḥ.y sꜣ.t-ḥd-ḥtp tn m bik</i>	This <i>sꜣ.t-ḥd-ḥtp</i> will fly as a falcon,
IV,311,a	(K)	<i>ng sꜣ.t-ḥd-ḥtp tn m smn</i>	this <i>sꜣ.t-ḥd-ḥtp</i> will cackle as a goose,
IV,311,b	(M)	<i>sk.y sꜣ.t-ḥd-ḥtp tn nḥḥ mi nḥb-kꜣ.w</i>	this <i>sꜣ.t-ḥd-ḥtp</i> will pass eternity like Nehebkaou.
IV,311,c	(R)	<i>i rꜥ-itm.w im.y ḥw.t-ꜥꜣ.t</i>	Oh, Re-Atoum, who is in the great mansion,
IV,312,a	(R)	<i>it.y nṯr.w</i>	sovereign of the gods,
IV,312,b	(M)	<i>nḥm=k sꜣ.t-ḥd-ḥtp tn m-ꜥ nṯr pw</i>	May you rescue this <i>sꜣ.t-ḥd-ḥtp</i> from this god,
IV,312,c	(R)	<i>ꜥnh m ḥr.yt</i>	who lives in butchery,
IV,313,a	(R)	<i>n.ty ḥr=f m tsm</i>	whose face is as a dog,
IV,313,b	(R)	<i>inm=f m rmt.w</i>	his hue is as the people.
IV,313,c	(X)	-	
IV,313-314,d-a	(M)	<i>ḥr.y kꜣb pw n iw š n sd.t</i>	It is the one who belongs to the winding of the island of the lake of fire,
IV,314,b	(R)	<i>ꜥm šw.wt</i>	the one who swallows shadows,
IV,314,c	(R)	<i>ḥnp ḥꜣ.t(y)w</i>	who steals hearts,
IV,314,d	(R)	<i>wdd stꜣ.w</i>	who places wounds,
IV,314,e	(R)	<i>n mꜣ.n.t(w)=f</i>	'he is not seen'.
IV,315,f-g	(X)	-	
IV,315-316,a-a	(X)	-	
IV,316,b	(R)	<i>i nb nrw ḥr(.y)-tp tꜣ.wy</i>	Oh, lord of terror, who is upon the two lands,

IV,316,c	(R)	<i>nb dšr.w w3d nm.wt</i>	lord of blood, who makes the places of slaughter flourish,
IV,317,a	(R)	<i>rdi.y n=f wrr.t 3w.t-ib</i>	to whom the crown of upper Egypt and joy will be given,
IV,317,b-c	(X)	-	
IV,317,d	(R)	<i>wdd n=f hk3.t m ntr.w</i>	to whom the rulership over the gods sends
IV,318,a	(R)	<i>hrw pf n sm3.t t3.wy</i>	this day of the unification of the two lands,
IV,318,b	(R)	<i>m-b3h ʕ.wy nb r-dr</i>	in front of the two arms of the lord of all.
IV,318,f	(X)	-	
IV,318,c-e	(X)	-	
IV,319,a	(R)	<i>b3 mnḥ im.y nn-n(.y)-sw.t</i>	Effective soul, who is in Heracleopolis,
IV,319,b	(R)	<i>didī k3.w dr isf.tyw</i>	who gives essences, who expels evildoers,
IV,319,c	(R)	<i>sšm n=f w3.wt nhḥ</i>	for whom the roads of eternity are conducted.
IV,319,d	(X)	-	
IV,319,e	(M)	<i>nḥm=k s3.t-ḥd-ḥtp tn m ntr pw t33 st3.w</i>	May you rescue this <i>s3.t-ḥd-ḥtp</i> from this god who takes the wounds,
IV,320,a	(R)	<i>nsb iwt.yw</i>	who licks what is putrefied,
IV,320,b	(R)	<i>ʕnh m ḥw33.t</i>	who lives from putrefaction,
IV,320,c	(R)	<i>ir.y kkw im.y snk.t</i>	the one who belongs to darkness, who is in obscurity,
IV,320,d	(R)	<i>snḏ.w n=f im.yw b3g.w</i>	for whom the ones who are with the weary ones are afraid.
IV,320-321,e-b	(X)	-	
IV,321,c	(R)	<i>i ḥpr(i) pw ḥr(.y)-ib wi3=f</i>	Oh, this Khepri, who is in the middle of his bark,
IV,321,d	(R)	<i>p3(w).ty d.t=f d.t</i>	the primeval one, his body is eternity.
IV,321,e	(M)	<i>nḥm=k s3.t-ḥd-ḥtp tn m-ʕ nw n ir.yw sip.w</i>	May you rescue this <i>s3.t-ḥd-ḥtp</i> from this which belongs to the keepers of the examinations,
IV,321,f	(R)	<i>rdi.n n=sn nb r-dr 3ḥ(w)</i>	to whom the lord of all gave power,
IV,322,a	(R)	<i>r ir.t s3.wt ḥft.yw=f</i>	in order to watch over his enemies,
IV,322,b	(R)	<i>didī.w šʕ.t m-ḥnw i3tw.w</i>	those who place slaughter within the places of judgment,
IV,322,c	(R)	<i>iw.tyw pr{r} &lt;.t&gt; m s3.wt=sn</i>	those who do not go forth from their watch.
IV,322-323,d-a	(X)	-	
IV,323,b	(M)	<i>n ʕk s3.t-ḥd-ḥtp tn r i3tw.w=sn</i>	This <i>s3.t-ḥd-ḥtp</i> will not enter into their places of judgment,
IV,323,c	(X)	-	
IV,323,d	(M)	<i>n h3.w s3.t-ḥd-ḥtp tn r wh3.wt=sn</i>	this <i>s3.t-ḥd-ḥtp</i> will not descend into their cauldrons,
IV,324,a	(M)	<i>n ḥms.w s3.t-ḥd-ḥtp tn m-ḥnw ḥ3d.w=sn</i>	this <i>s3.t-ḥd-ḥtp</i> will not sit within their traps,
IV,324,b	(M)	<i>nn ir.t(w) n s3.t-ḥd-ḥtp tn iḥ.wt m nw n bw.wt ntr.w</i>	nothing will be done to this <i>s3.t-ḥd-ḥtp</i> from this which belongs to the abominations of the gods,
IV,324,c	(M)	<i>ḥr-ntt s3.t-ḥd-ḥtp tn is sw3.t wʕb.t(i) ḥr.t-ib msk.t</i>	because this <i>s3.t-ḥd-ḥtp</i> is even one who passed being pure, who is in the midst of the Mesqet,

IV,325,a (M) *in.yt n=s ms.yt m tnn.t* to whom supper will be brought in the *tnn.t* shrine.

IV,325-326,b-n (X) -  
*Spell 154 follows*

Amino-acid code

M--M-M--M--RR--M---K---M---K--R-----KM-----K--KM-M-LR--RN-----K---LL-----RMK---KR-----MN-----  
 ---MN---M---RR-N-NMKN-R-----M-----MR-RRL-----NNNM-R-R-RR-  
 KM-K-MR-----KM---MM-----MRK-KMKMRRMRRR-MRRRR-----RRR--RRR---RRR-MRRRR---RRMRRRR-  
 -M-MMMMM-----

Appendix 3.48.4. Sq4Sq

IV,184,a (K) *h3 wsir ipi-hr-ssnb=f pn* Ho, the Osiris, this *ipi-hr-ssnb=f*.  
 IV,184-186,b-a (X) -  
 IV,186,b (K) *nt[k] r<sup>c</sup> m h<sup>c</sup>.w=f tp.(y)w* you are Re in his first appearances,  
 IV,187,d-f (X) -  
 IV,186,c (X) -  
 IV,188,a (K) *ntk <sup>c3</sup> hpr ds=f* you are the great one who came to be (by) himself.  
 IV,188,b-c (X) -  
 IV,190,a (K) *k[m3]=f nb psd.wt* He creates the lord of the Enneads,  
 IV,190,b (R) *iw.ty hsf=f m ntr.w* who is not repelled from the gods.  
 IV,190,c-d (X) -  
 IV,192,a (K) *wsir ipi-hr-ssnb=f p <n> n=k sf iw=k rh[.t(i)] dw3* The Osiris, this *ipi-hr-ssnb=f*, to you belongs yesterday, while you know the morning.  
 IV,193,d-f (X) -  
 IV,192,b-c (X) -  
 IV,194,a (L) *ir.t(w) h3 ntr.w hft dd-k* The fighter of the gods is made in accordance with that which you say.  
 IV,194,b-d (X) -  
 IV,195,e (X) -  
 IV,196,a (K) *i{m} <w> [rh.t(i) rn n] ntr pw <sup>c3</sup> n.t(y) im=s* You know the name of this great god who is in it.  
 IV,196,b-c (X) -  
 IV,199,d (X) -  
 IV,198,a (L) *ntk bnw pw <sup>c3</sup> n[.t(y) m iwnw]* You are this great phoenix, who is in Heliopolis.  
 IV,198,b-c (X) -  
 IV,200,a (R) *[ir.y] sip n n.tt wn* The supervisor of that which exists.  
 IV,200,b-e (X) -  
 IV,201,f (X) -  
 IV,202,a-b (X) -  
 IV,202,c (L) *wsir ipi-hr-ssnb=f pn ntk mnw [m] pr.wt=f* The Osiris, this *ipi-hr-ssnb=f*, you are Min in his processions,  
 IV,202,d (K) *iw rdi.n=k sw.ty m tp=k* you have placed the two feathers on your head.  
 IV,203,e (X) -  
 IV,204-206,a-a (X) -

IV,206,b	(L)	<i>wn=k [m tʒ] iʏ.n=k m niw.t</i>	May you exist on the land, after you came from your city.
IV,207,c-d	(X)	-	
IV,208,a-b	(X)	-	
IV,208,c	(L)	<i>h[r]s dʒw.t=k</i>	Your evil is driven away,
IV,208,d	(K)	<i>dr dʒw.t n(.t) ni.t</i>	the evil of the wrongdoing is expelled.
IV,209,e-g	(X)	-	
IV,210,a	(R)	<i>shʀ is[f.t] ir[.t]</i>	The disorder thereof is removed,
IV,211,c-d	(X)	-	
IV,210,b	(I)	<i>w<sup>ʕ</sup>b.n=k m sš.wy wr.wy ʕʒ.wy</i>	after you purified in the two very great pools,
IV,212,a	(M)	<i>ntk m nn-n(.y)-sw.t</i>	you are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,212,b	(L)	<i>sw<sup>ʕ</sup>b rh.yt</i>	which purify the people,
IV,214,a	(K)	<i>n nʀ pw n.t(y) im</i>	for this god who is there.
IV,214,b-c	(X)	-	
IV,215,d-e	(X)	-	
IV,216,a-b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(X)	-	
IV,219,c-g	(X)	-	
IV,218,a	(L)	<i>dʒ ipi-ḥr-ssnb=f pn ḥr wʒ.t rh.t.n=f tp iw n mʒ<sup>ʕ</sup>.tyw</i>	This <i>ipi-ḥr-ssnb=f</i> will cross upon the road which he knew upon the island of the true ones.
IV,218-220,b-b	(X)	-	
IV,222,a	(I)	<i>spr.n=k tʒ ʒh.tyw p.t</i>	You have reached the land of the horizon-dwellers of the sky,
IV,222,b	(R)	<i>pr=i m sbʒ d[sr]</i>	while I go forth from the holy portal.
IV,222-226,c-a	(X)	-	
IV,226,b	(R)	<i>im.yw-[bʒh]</i>	Ancestors,
IV,228,a	(K)	<i>imi ʕ=tn</i>	give your arm,
IV,228,b	(L)	<i>ipi-ḥr-ssnb=f pn ḥpr im[=tn]</i>	this <i>ipi-ḥr-ssnb=f</i> came to be from you.
IV,228-230,c-b	(X)	-	
IV,232,a	(L)	<i>iw mh.n=f [ir.t] m-ht [hk]s=s</i>	He made the eye complete, after it was injured,
IV,232,b	(R)	<i>hrw pw n ʕhʒ [rh].wy</i>	this day of the battle of the two rivals.
IV,234,a	(X)	-	
IV,239,e	(X)	-	
IV,234-238,b-a	(X)	-	
IV,238,b	(K)	<i>[iw] ts.n=f šn wdʒ.t</i>	He raised the hair of the Udjat eye,
IV,238,c	(M)	<i>r tr nšn</i>	at the time of rage.
IV,238,d	(X)	-	
IV,243,d	(X)	-	
IV,240-242,a-b	(X)	-	
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(X)	-	
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(K)	<i>iw [m]ʒʒ[.n=f] r<sup>ʕ</sup> pw ms r ḥpd mh.t-wr[.t]</i>	He saw it is Re who was born from the buttock of the celestial cow.
IV,246,a	(K)	<i>wdʒ ipi-ḥr-ssnb=f pn wdʒ ts</i>	This <i>ipi-ḥr-ssnb=f</i> is hale, being hale, and vice-

		<i>phr</i>	versa.
IV,246-250,b-a	(X)	-	
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(K)	<i>hr-ntt [ntk] w<sup>c</sup> nw n im.y-ht hr</i>	Because you are one of these of the one who is behind Horus.
IV,251,c-d	(X)	-	
IV,252,a-b	(X)	-	
IV,253,d-f	(X)	-	
IV,252-254,c-a	(N)	<i>i.nd hr=tn nb m<sup>c</sup>.t [d<sup>3</sup>d<sup>3</sup>.t] h<sup>3</sup>.t wsir</i>	Greetings to you, lord of truth, the tribunal which is behind Osiris.
IV,254,b	(M)	<i>did<sup>i</sup>=t s<sup>c</sup>.t m isf.t</i>	You place terror in chaos,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,256,b	(X)	-	
IV,256,c	(K)	<i>dr=tn dw.t ir.t ipi-hr-ssnb=f pn</i>	May you expel the evil which belongs to this <i>ipi-hr-ssnb=f</i> ,
IV,258,a	(R)	<i>mi nw ir.n=t n zh sfh.w (i)pw im.yw sms(.w) nb sp<sup>3</sup>.t</i>	like that which you did for these seven spirits who are in the following of the lord of the nome.
IV,258,b	(N)	<i>ir.w inpw s.t[=sn]</i>	who made Anubis their seats,
IV,259,c	(X)	-	
IV,260,a	(N)	<i>hrw pf n imi r=k im</i>	this day of: Give there!
IV,260-272,b-c	(X)	-	
IV,276,a	(K)	<i>wsir ipi-hr-snnb=f pn ntk b<sup>3</sup>.wy=f [hr(.wy)-ib] t<sup>3</sup>.wy=f</i>	The Osiris, this <i>ipi-Hr-snnb=f</i> . You are his two souls which are in the middle of his two fledglings.
IV,276-280,b-c	(X)	-	
IV,281,d	(X)	-	
IV,282,a	(K)	<i>wsir ipi-hr-ssnb=f pn ntk miw pw <sup>c</sup>3</i>	The Osiris, this <i>ipi-hr-ssnb=f</i> , you are this great cat,
IV,282,b	(R)	<i>psn isd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282,c	(M)	<i>grh pw n hw rh.wy <sup>c</sup></i>	this night of the two rivals strike the arm,
IV,284,a	(R)	<i>n ir.t sz.wt sbi.w</i>	of watching over the rebels,
IV,284,b	(R)	<i>hrw pw htm hft.yw nb r-dr im</i>	this day where the enemies of the lord of all are destroyed.
IV,286,a	(X)	-	
IV,287,e	(X)	-	
IV,286-291,b-a	(X)	-	
IV,293,d-g	(X)	-	
IV,292,b	(R)	<i>i r<sup>c</sup> im.y swh.t=f</i>	Oh, Re, who is in his egg,
IV,292,c	(R)	<i>wbn m itn=f</i>	who shines in his sun disk,
IV,294,a	(R)	<i>psd m zh.t</i>	who shines in the horizon,
IV,294,b	(R)	<i>n[bb] hr biz=f</i>	who swims upon his firmament,

IV,294,c	(X)	-	
IV,294,d	(M)	<i>iw.ty snw.y m ntr.w</i>	who does not equal in the gods,
IV,295,e	(X)	-	
IV,296,a	(R)	<i>skdd hr st[s].w sw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,296,b	(N)	<i>didì tzw.w m hh n r=f</i>	who gives the winds with a blast of his mouth,
IV,296,c	(M)	<i>s[h]d t3 m wbn.w=f</i>	who illuminates the land with his rays of the sun.
IV,297,d	(X)	-	
IV,298,a	(L)	<i>nhm=k ipi-hr-ssnb=f pn m-<sup>c</sup> ntr</i> <i>pw s[t3] irw</i>	May you rescue this <i>ipi-hr-ssnb=f</i> from this god who is hidden of shape,
IV,298,b	(R)	<i>wnn nh.wy=f m rmn.wy</i> <i>mh3[.t]</i>	whose two eyebrows are as the two arms of the balance.
IV,299,c	(X)	-	
IV,300-326,a-n	(X)	-	

*End of column and lid*

Amino-acid code

K---K--K--KR--K---L---K---L--R-----LK-----L--LK-R-IM--LK-----L---IR-----RKL---LR-----KM-----KK---K--  
 ---NM-N--KRN-N-----K-----KR-MRR-----RRRR-M-R-NM-LR-----  
 -----

Appendix 3.48.5. T1C,b

IV,184,a	(L)	<i>dd-mdw pr.t m hrw</i>	Recitation: going forth in the day.
IV,184,b	(R)	<i>hpr mdw.t nnk tm</i>	Speech comes to be, all belongs to me.
IV,184,c-d	(X)	-	
IV,186,a	(R)	<i>wnn=i w<sup>c</sup>.ki</i>	I exist while I am alone,
IV,186,b	(R)	<i>ink r<sup>c</sup> m h<sup>c</sup>.w=f tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,186,c	(X)	-	
IV,188,a	(R)	<i>ink e3 hpr ds=f</i>	I am the great one who came to be (by) himself,
IV,188,b-c	(X)	-	
IV,190,a	(R)	<i>km3 rn.w=f nb psd.wt</i>	who created his names, the lord of the Enneads,
IV,190,b	(R)	<i>iw.ty hsf=f m ntr.w</i>	who is not repelled from the gods.
IV,190,c-d	(X)	-	
IV,192,a	(N)	<i>nnk sf iw=i rh.ki dw3.w</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,192,b	(R)	<i>wsir pw</i>	It is Osiris.
IV,192,c	(X)	-	
IV,194,a	(R)	<i>ir.n.t(w) h3.t ntr.w hft dd=i</i>	The warship of the gods was made in accordance with that which I say.
IV,194,b-d	(X)	-	
IV,195,e	(X)	-	
IV,196,a	(D)	<i>iw=i rh.ki rn n ntr pw e3 n.t(y)</i> <i>im=s</i>	I know the name of this great god who is in it.

IV,196,b	(M)	<i>ḏḏ-mdw</i>	Recitation:
IV,196,c	(M)	<i>ḥknw pw rꜥ pw rꜥ</i>	Re is this praise of Re.
IV,199,d	(X)	-	
IV,198,a	(R)	<i>ink bnw pw ʕꜣ n.t(y) m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,198,b	(M)	<i>ḏḏ-mdw</i>	Recitation:
IV,198,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,200,a	(R)	<i>ir.y sip n n.tt wn</i>	The supervisor of that which exists.
IV,200,b-c	(X)	-	
IV,200,d	(R)	<i>ir n.tt wn</i>	As for that which exists,
IV,200,e	(R)	<i>nḥḥ pw ḥnꜥ ḏ.t</i>	it is forever together with eternity.
IV,201,f	(X)	-	
IV,202,a-b	(X)	-	
IV,202,c	(R)	<i>ink mnw m pr.wt=f</i>	I am Min in his processions,
IV,202,d	(N)	<i>rdi.n=i šw.ty=i m tp=i</i>	after I placed my two feathers on my head.
IV,203,e	(X)	-	
IV,204,a	(X)	-	
IV,204,b	(M)	<i>ḏḏ-mdw</i>	Recitation:
IV,204,c	(R)	<i>ḥr pw nḏ it=f</i>	It is Horus who protects his father.
IV,204-206,d-a	(M)	<i>ir gr.t šw.ty=f wr.ty im.ty ḥꜣ.t=f itm.w</i>	Now, as for his two great feathers which are on his brow, (it is) Atoum.
IV,206,b	(R)	<i>wn=i m tꜣ=i iy.n=i m niw.t=i</i>	May I exist on my land, after I came from my city.
IV,207,c-d	(X)	-	
IV,208,a	(X)	-	
IV,208,b	(R)	<i>šḥ.t it=i pw itm.w</i>	It is the horizon of my father, Atoum.
IV,208,c	(R)	<i>dr iw=i</i>	My wrongdoing is expelled,
IV,208,d	(N)	<i>ḥsr ni.t=i</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,210,a	(N)	<i>šḥr.y isf.t ir.t=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,210,b	(R)	<i>wꜥb.n=i m sš.wy ipw(y) wr.w(y)</i>	after I purified in these two very great pools,
		<i>ʕꜣ.w(y)</i>	
IV,212,a	(R)	<i>n.tyw m nn-n(.y)-sw.t</i>	which are in Heracleopolis.
IV,213,c-d	(M)	<i>ḏḏ-mdw</i>	Recitation:
IV,213,e	(M)	<i>š p(w) n ḥsmn ḥnꜥ š fd.w n mꜥꜣ.t</i>	It is the lake of natron, together with the four lakes of <i>mꜥꜣ.t</i> ,
IV,212,b	(R)	<i>swꜥb ʕꜣb.t rh.yt</i>	which purifies the offering of the people,
IV,214,a	(R)	<i>n ntr pw ʕꜣ n.t(y) im=s</i>	for this great god who is in it.
IV,214,b	(M)	<i>ḏḏ-mdw</i>	Recitation:
IV,214,c	(M)	<i>rꜥ pw</i>	It is Re.
IV,215,d-e	(X)	-	
IV,216,a-b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(X)	-	
IV,219,c-g	(X)	-	
IV,218,a	(N)	<i>šm=i ḥr wꜣ.wt rh.(w)t.n=i tp-m iw n mꜣꜥ.tyw</i>	I will go upon the roads which I knew in the direction of the island of the true ones.

IV,218,b	(M)	<i>ḏḏ-mdw</i>	Recitation:
IV,220,a	(R)	<i>wz.wt pw šm.t.n it=i itm.w hr=s</i>	It are the roads upon which my father Atoum went,
IV,220,b	(R)	<i>m wḏz=f r šh.t iʒr.w</i>	in his proceeding to the field of rushes.
IV,222,a	(R)	<i>spr=i r tʒ n ʒh.tyw p.t</i>	I arrive at the land of the horizon-dwellers of the sky,
IV,222,b	(R)	<i>pr=i m sbʒ ḏsr</i>	while I go forth from the holy portal.
IV,222,c	(M)	<i>ḏḏ-mdw ir tʒ pn</i>	Recitation: As for this land,
IV,224,a	(X)	-	
IV,224,b	(R)	<i>ntr.w pw hʒ.w kʒr</i>	It are the gods who are around the shrine.
IV,224,c	(R)	<i>ir gr.t sbʒ pn</i>	Now, as for this portal,
IV,224,d	(X)	-	
IV,226,a	(M)	<i>kr̄s.y pw ḏʒ.w.n it hr=f r ʒh.t</i>	it are the two coffins on which the father
		<i>iʒb.t̄t n.t p.t</i>	crossed to the eastern horizon of the sky.
IV,226,b	(R)	<i>im.yw-bʒh</i>	Ancestors,
IV,228,a	(N)	<i>imi n=i ʕ.wy=tn</i>	give your two arms to me,
IV,228,b	(R)	<i>ink pw hpr im=tn</i>	it is me who came to be from you.
IV,228,c	(M)	<i>ḏḏ-mdw</i>	Recitation:
IV,230,a	(R)	<i>hw pw hnʕ siʒ</i>	It is the authoritative utterance and perception,
IV,230,b	(R)	<i>wnn hnʕ it=i itm.w m hr.t hrw</i>	who exist together with my father Atoum in the
		<i>n.t rʕ nb</i>	course of every day.
IV,232,a	(R)	<i>iw mh̄.n=i ir.t m-ht hks=s</i>	I made the eye complete after it was injured,
IV,232,b	(M)	<i>grh̄ pw n ʕhʕ rh̄.wy</i>	this night of the battle of the two rivals.
IV,234,a	(X)	-	
IV,239,e	(X)	-	
IV,234,b	(R)	<i>ʕhʒ hr pw hnʕ stʒ</i>	It is the battle of Horus together with Seth.
IV,236-238,a-a	(X)	-	
IV,238,b	(N)	<i>iw ts̄.n=i šn m wḏʒ.t</i>	I raised the hair from the Udjat eye,
IV,238,c	(R)	<i>m tr=s n nšn</i>	in its time of rage.
IV,238,d	(M)	<i>ḏḏ-mdw</i>	Recitation:
IV,243,d	(X)	-	
IV,240,a-c	(X)	-	
IV,240,d	(M)	<i>ir.t rʕ pw</i>	It is the eye of Re,
IV,242,a	(M)	<i>m nšn.t=s</i>	in its raging,
IV,242,b	(R)	<i>m-ht hʒb=f s(y)</i>	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(R)	<i>in gr.t dhwt̄y ts̄ šn pn im=s</i>	Now, it is That who raised this hair from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(N)	<i>iw mʒ.n=i rʕ pw ms.y m sf r</i>	I saw it is Re who was born on yesterday, from
		<i>hpd.w mh̄(.t)-wr.t</i>	the buttocks of the celestial cow.
IV,246,a	(D)	<i>wḏʒ=f wḏʒ=i ts̄ phr</i>	He is hale while I am hale, and vice-versa.
IV,246,b	(M)	<i>ḏḏ-mdw</i>	Recitation:
IV,248,a	(R)	<i>twt pw n ir.t rʕ dwʒ(.w) ms.t=f</i>	It is the image of the eye of Re, the morning of
		<i>rʕ nb</i>	his birth every day.
IV,248-250,b-a	(R)	<i>ir gr.t mh̄(.t)-wr.t wḏʒ.t pw</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(R)	<i>hr-ntt ink is wʕ m nw n</i>	Because I am truly one from these of the ones

		<i>im.yw-ht hr</i>	who are behind Horus.
IV,251,c-d	(X)	-	
IV,252,a	(M)	<i>ḏd-mdw</i>	Recitation:
IV,252,b	(R)	<i>mdw hr-tp mr.y nb=f</i>	One who speaks on behalf of one who his lord will love.
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	<i>i.nd hr=tn nb.w m3̣.t ḏzḏz.t ḥz.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(R)	<i>ḏḏi.w ṣ̌.t m ṣẓt.w</i>	who place terror in cheaters,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(N)	<i>im.yw-ht ḥtp=s ḥw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,256,b	(D)	<i>m-tn n wi iȳi.ki hr=tn</i>	Behold me, I come to you,
IV,256,c	(R)	<i>dr=tn ḏw.t ir.t</i>	may you expel the evil thereof,
IV,258,a	(R)	<i>m̄i nw ir.n=tn n zḥ sfḥ.w ipw im.yw šms(.w) nb spẓ.t</i>	like that which you did for these seven spirits who are in the following of the lord of the nome,
IV,258,b	(R)	<i>ir.n inpw s.t=sn</i>	whose seat Anubis made,
IV,259,c	(X)	-	
IV,260,a	(R)	<i>hrw pf n i.m̄i r=k im</i>	this day of: Come therein!
IV,260,b	(R)	<i>ir ḥtp=s ḥw=s</i>	As for 'she is satisfied while she protects',
IV,260,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,262,a	(R)	<i>rd̄i.n.t(w)=s m-ḥ.t wsir r ṣzm.t ḥft.yw=f</i>	after she was placed behind Osiris until his enemies were burned up.
IV,263,c	(X)	-	
IV,262-264,b-b	(X)	-	
IV,265,d	(X)	-	
IV,264,c	(X)	-	
IV,265,e	(X)	-	
IV,266,a	(X)	-	
IV,266,b	(M)	<i>zr wr</i>	'The great one is driven away',
IV,266,c-e	(X)	-	
IV,268,b	(N)	<i>nḏkḏ</i>	<i>zḏkḏ,</i>
IV,268,a	(N)	<i>nḏḥḏḥ</i>	<i>nḏḥḏḥ,</i>
IV,268,c	(N)	<i>kz nbi=f ḥnt hwt=f</i>	the bull 'his flame is in front of his fire',
IV,268,d	(K)	<i>ḥ hr im.y wnw.t</i>	'the one who enters upon the one who is in the hour',
IV,270,a	(X)	-	
IV,270,b	(R)	<i>nbs hr prr m-ht ht</i>	'the one who is burning of face, who goes forth after turning back',
IV,270,c	(R)	<i>mz m grḥ in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,269-272,e-c	(X)	-	
IV,276,a	(R)	<i>ink bz.wy=f hr(.wy)-ib t̄z.wy=f</i>	I am his two souls which are in the middle of his two fledglings.

IV,276,b	(M)	<i>ḏḏ-mdw</i>	Recitation:
IV,276,c	(X)	-	
IV,276,d	(R)	<i>wsir pw</i>	It is Osiris,
IV,278,a	(R)	<i>m ḥḳ=f r ḏḏ.t</i>	when he entered into Mendes,
IV,278,b	(R)	<i>gm.n=f b3 im n rḥ</i>	after he found a soul there for Re.
IV,278,c	(X)	-	
IV,278,d	(M)	<i>ḥpt.in ky ky</i>	Then one embraced the other,
IV,280,a	(R)	<i>ḥḥ.n ḥpr(.w) m b3.wy=f</i>	then they became as his two souls.
IV,280,b	(R)	<i>ir t3.wy=f</i>	As for his two fledglings,
IV,280,c	(R)	<i>ḥr pw nḏ [it=f] ḥnḥ ḥr (i)m(.y)-ḥnt n ir.ty</i>	it is Horus, who protects his father, together with Horus, who is in front without two eyes.
IV,281,d	(X)	-	
IV,282,a	(R)	<i>ink miw pw ḥ3</i>	I am this great cat,
IV,282,b	(R)	<i>[pš]n išd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282,c	(R)	<i>grḥ pw n ḥ3-ḥ</i>	this night of battle,
IV,284,a	(R)	<i>n [ir.t] s3.wt sbi.w</i>	of watching over the rebels,
IV,284,b	(R)	<i>hrw pw ḥtm ḥ[ft].yw] nb r-ḏr im</i>	this day where the enemies of the lord of all are destroyed.
IV,286,a	(M)	<i>ḏḏ-mdw</i>	Recitation:
IV,287,e	(X)	-	
IV,286,b	(R)	<i>rḥ pw ḏs=f</i>	It is Re himself,
IV,286,c	(X)	-	
IV,286,d	(M)	<i>ḏḏ pw in si3</i>	this which is said by Perception:
IV,288,a	(R)	<i>in miw(.y) sw m nn irr.w=f</i>	'Is he catlike in this which he does?'
IV,288,b	(R)	<i>ḥpr rn=f pw n miw</i>	What came to be, it is his name of 'cat'.
IV,290,b	(M)	<i>ir grḥ n ḥ3-ḥ</i>	As for the night of battle,
IV,290,c	(M)	<i>sḥ.t(w) ms.w bdš.t pw r izb.t</i>	it is while the children of the weak one are caused to enter into the east.
IV,292,a	(M)	<i>ḥḥ.n ḥ3-ḥ m t3 r-ḏr=f m p.t m t3</i>	Then (there was) war in the land in its entirety, in the sky and in the land.
IV,288,c	(M)	<i>ir pšn išd.t</i>	As for the splitting of the Ishedet tree,
IV,290,a	(M)	<i>m3ḥ ms.w bdš.t ir.t.n=sn pw</i>	it is while the children of the weak one present what they did.
IV,293,d-g	(X)	-	
IV,292,b	(R)	<i>i rḥ im.y swḥ.t=f</i>	Oh, Re, who is in his egg,
IV,292,c	(R)	<i>wbn m itn=f</i>	who shines in his sun disk,
IV,294,a	(R)	<i>psḏ m 3ḥ.t=f</i>	who shines in his horizon,
IV,294,b	(R)	<i>nbb ḥr bi3=f</i>	who swims upon his firmament,
IV,294,c	(X)	-	
IV,294,d	(K)	<i>iw.ty snw.y=f</i>	who has no equal,
IV,295,e	(X)	-	
IV,296,a	(R)	<i>sḳdd ḥr st3.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,296,b	(M)	<i>didī t3w hh n r=f</i>	who gives the wind of the blast of his mouth,
IV,296,c	(R)	<i>shḏ t3.wy m izḥ.w=f</i>	who illuminates the two lands with his sunshine.

IV,297,d	(X)	-	
IV,298,a	(I)	<i>nḥm=k w(i) m nṯr pw št3 irw.w</i>	May you rescue me from this god who is hidden of shapes,
IV,298,b	(R)	<i>wnn.w ᵚnh.wy=f m rmn.wy mh3.t</i>	whose two eyebrows are as the two arms of the balance.
IV,299,c	(X)	-	
IV,300,a	(R)	<i>hrw pf n ḥsb.t ᵚw3</i>	this day the reckoning of the robber.
IV,302,c-Sq7Sq	(X)	-	
IV,300-301,b-c	(X)	-	
IV,302,a	(M)	<i>ḥr pw nb ḥm</i>	It is Horus, lord of Letopolis.
IV,302,b-e	(X)	-	
IV,303,a	(R)	<i>nḥm=k wṯ m-ᵚ nw n ir.yw st3.w</i>	May you rescue me from this which belongs to the keepers of wounds,
IV,303,b	(K)	<i>tm.w mr.w ḏbᵚ.w n.w wsir</i>	'the perished ones who have painful fingers' of Osiris.
IV,304,c	(X)	-	
IV,304,a	(M)	<i>ḏḏ-mdw ir tm.w n.w wsir</i>	Recitation: As for the perished ones of Osiris,
IV,304,b	(M)	<i>ḏ3ḏ3.t tn pw ḥsf.t (i)ḥ.wt n(.wt) ḥft.yw n.w rᵚ</i>	it is this tribunal, who opposes the matters of the enemies of Re.
IV,305,a	(K)	<i>nn ḥr=i n dm.wt=tn</i>	I will not fall because of your knives,
IV,305,b	(N)	<i>nn ḥ3.y=i r wh3.wt=tn</i>	I will not descend into your cauldrons,
IV,306,a-c	(X)	-	
IV,306,b	(R)	<i>ḥr-ntt wṯ rh.ki rn.w=tn</i>	because I know your names.
IV,307-308,a-a	(X)	-	
IV,308,b	(K)	<i>ḥr-ntt ink wḏ3=i tp t3 ḥr rᵚ</i>	Because it is me, I will proceed upon the land with Re,
IV,308,c	(K)	<i>mnṯ.y=i nfr ḥr wsir</i>	I will moor well with Osiris.
IV,309,a	(R)	<i>nn ḥpr ᵚ3b.t=tn im=i n3 n ḥr.(y)w ᵚh.w=sn</i>	Your offerings will not come to be with me, these which belong to the chiefs of their braziers.
IV,309,b	(X)	-	
IV,310,a	(R)	<i>iw=i m šms.w n nb (i)ḥ.wt r sš n ḥpr.w</i>	I am in the following of the lord of things in order to write for those who will come to be.
IV,310,b	(R)	<i>ᵚh.y=i m bik</i>	I will fly as a falcon,
IV,311,a	(R)	<i>ng=i m smn</i>	I will cackle as a goose,
IV,311,b	(R)	<i>sk.y=i nḥḥ mi nḥb-k3.w</i>	I will pass eternity like Nehebkaou.
IV,311,c	(N)	<i>i itm.w im.y ḥw.t-ᵚ3.t</i>	Oh, Atoum, who is in the great mansion,
IV,312,a	(K)	<i>it.y im.y nṯr.w nb.w</i>	the sovereign who is with all the gods,
IV,312,b	(R)	<i>nḥm=k wṯ m-ᵚ nṯr pw</i>	May you rescue me from this god,
IV,312,c	(R)	<i>ᵚnh m ḥr.yt</i>	who lives in butchery,
IV,313,a	(M)	<i>n.t ḥr=f n.t(y) m tsm</i>	of his face, which is as a dog,
IV,313,b	(N)	<i>inm.w=f m rmt.w</i>	his hues are as the people.
IV,313,c	(X)	-	
IV,313-314,d-a	(K)	<i>ir.y k3b pf n š n sd.t</i>	This one who belongs to the winding of the lake of fire,
IV,314,b	(R)	<i>ᵚm šw.wt</i>	the one who swallows shadows,

IV,314,c	(R)	<i>hnp h3.t(y)w</i>	who steals hearts,
IV,314,d	(N)	<i>wdd st3</i>	who places the wound,
IV,314,e	(R)	<i>n m3.n.t(w)=f</i>	'he is not seen'.
IV,315,f-g	(X)	-	
IV,315,a	(M)	<i>dd-mdw ir ntr pn</i>	Recitation: As for this god,
IV,315,b	(R)	<i>n.t(y) hr=f m tsm</i>	whose face is as a dog,
IV,315,c	(R)	<i>inm=f m rmt.w</i>	his hue is as the people.
IV,315,d	(R)	<i>cm hh rn=f</i>	'The one who swallows a million' is his name.
IV,315-316,e-a	(X)	-	
IV,316,b	(M)	<i>i nrw hr(.y)-tp t3.wy</i>	O terror, who is upon the two lands,
IV,316,c	(R)	<i>nb d3r.w w3d nm.wt</i>	lord of blood, who makes the places of slaughter flourish,
IV,317,a	(R)	<i>rdi.y n=f wrr.t 3w.t-ib</i>	to whom the crown of upper Egypt and joy will be given,
IV,317,b	(R)	<i>m-hnt nn-n(.y)-sw.t</i>	in front of Heracleopolis.
IV,317,c	(M)	<i>dd-mdw wsir pw</i>	Recitation: It is Osiris,
IV,317,d	(R)	<i>wdd n=f hk3.t m ntr.w</i>	to whom the rulership over the gods sends
IV,318,a	(M)	<i>hrw pw n sm3.t(w) t3.wy</i>	this day of the unification of the two lands,
IV,318,b	(N)	<i>m-b3h c nb r-dr</i>	in front of the warrant of the lord of all.
IV,318,f	(X)	-	
IV,318,c	(M)	<i>ir sm3.t t3.wy</i>	As for the unification of the two lands,
IV,318,d-e	(M)	<i>dhn.t(w) krs wsir pw in it=f r<sup>c</sup></i>	it is: the burial of Osiris is promoted by his father Re.
IV,319,a	(R)	<i>b3 mn[h] im.y nn-n(.y)-sw.t</i>	Effective soul, who is in Heracleopolis,
IV,319,b	(R)	<i>did i k3.w dr isf.tyw</i>	who gives essences, who expels evildoers,
IV,319,c	(R)	<i>s3m n=f w3.wt nhh</i>	to whom the roads of eternity are conducted.
IV,319,d	(M)	<i>dd-mdw r<sup>c</sup> pw ds=f</i>	Recitation: It is Re himself.
IV,319,e	(R)	<i>nhm=k wi m-<sup>c</sup> ntr pw t33 b3.w</i>	May you rescue me from this god who takes the souls,
IV,320,a	(R)	<i>nsb iwt.yw</i>	who licks what is putrefied,
IV,320,b	(R)	<i>cmh m hw33.t</i>	who lives from putrefaction,
IV,320,c	(M)	<i>im.y kkw ir.y snk.t</i>	who is in darkness, who belongs to obscurity,
IV,320,d	(R)	<i>snq.w n=f im.yw b3g.w</i>	for whom the ones who are with the weary ones are afraid.
IV,320,e	(M)	<i>dd-mdw</i>	Recitation:
IV,321,a	(X)	-	
IV,321,b	(M)	<i>hm pn st3</i>	This majesty is Seth.
IV,321,c	(R)	<i>i hpr(i) pw hr(.y)-ib wi3=f</i>	Oh, this Khepri, who is in the middle of his bark,
IV,321,d	(R)	<i>p3(w).ty d.t=f d.t</i>	the primeval one, his body is eternity.
IV,321,e	(R)	<i>nhm=k wi m-<sup>c</sup> nw n ir.yw sip.w</i>	May you rescue me from this which belongs to the keepers of the examinations,
IV,321,f	(M)	<i>rdi.n=sn n nb r-dr 3h(w)</i>	after they gave power to the lord of all,
IV,322,a	(M)	<i>irr.w s3.wt r hft.yw=f</i>	those who do guard duty against his enemies,
IV,322,b	(R)	<i>did i.w sc.t m-hnw iztw.w</i>	those who place slaughter within the places of judgment,
IV,322,c	(M)	<i>iw.tyw pr.t hr s3.wt=sn</i>	those who do not go forth during their watch.
IV,322,d	(M)	<i>nn hr=i n ds.w=tn</i>	I will not fall to your knives,

IV,323,a	(M)	<i>nn ḥms=i m-ḥnw ṯnm.w=ṯn</i>	I will not sit within your vats,
IV,323,b	(K)	<i>nn ḥk=i ṯr ṯzṯw.w=ṯn</i>	I will not enter into your places of judgment,
IV,323,c	(X)	-	
IV,323,d	(K)	<i>nn ḥz.y=i r-ḥnw ḥzd.w=ṯn</i>	I will not descend within your traps,
IV,324,a	(X)	-	
IV,324,b	(R)	<i>nn ṯr.t(w) n=i (i)ḥ.wt m nw n bw.t nṯr.w</i>	nothing will be done to me from this which belongs to the abomination of the gods,
IV,324,c	(K)	<i>ḥr-ntt ṯnk swz w<sup>c</sup>b(.w) ḥr(.y)-ṯb msk.t</i>	because I am the one who passed being pure, who is in the midst of the Mesqet,
IV,325,a	(R)	<i>rd.y n=f ms.yt m ṯḥn.t m ṯnn.t</i>	to whom supper from faience will be given in the <i>ṯnn.t</i> shrine.
IV,325,b	(M)	<i>ḏd-mdw ṯr msk.t knkn.t pw is m nn-n(.y)-sw.t</i>	Recitation: As for the Mesqet, it is even the Qenqenet in Heracleopolis.
IV,325,c	(M)	<i>ṯr ṯḥn.t ṯr.t pw kn.t ḥiw</i>	As for the faience, it is the eye who damaged the monster.
IV,325,d	(M)	<i>ṯr ṯnn.t ḥz.t wsir pw</i>	As for the <i>ṯnn.t</i> shrine, it is the tomb of Osiris.
IV,325-326,e-n	(X)	-	

*End of column, spell 624 (T1C,a) follows.*

Amino-acid code

LR--RR--R--RR--N-R-R---DMM-RMRR--RR---RN--MRMR--RRN-N-RRMMRRMM-----NMRRRRM-RR-  
MRNRMRRRM--R---NRM---MMR-R-NDMRR-R--MR-RR-N-DRRR-RRR-R-----M---NNNK-RR-----RM-  
RRR-MRRR-RR-RRRM-R-MRRMMMMM---RRRR-K-R-MR-IR-R-----M---RK-MMKN--R-----KKR-  
RRRRNKRRMN-KRRNR--MRRR--MRRRMRMN-MMRRRMRRRM-RRRRMMRMMMK-K-RKRRMM--

**Appendix 3.48.6. B1P**

IV,184,a	(X)	-	
IV,184,b	(R)	<i>ḥpr mdw.t nnk tm</i>	Speech comes to be, all belongs to me.
IV,184,c-d	(X)	-	
IV,186,a	(R)	<i>wnn=i w<sup>c</sup>.kwi</i>	I exist while I am alone,
IV,186,b	(L)	<i>im.y-r pr spi pn r<sup>c</sup> m ḥ<sup>c</sup>.w=f tp.(y)w</i>	The overseer of the domain, this <i>spi</i> , is Re in his first appearances,
IV,187,d-f	(X)	-	
IV,186,c	(X)	-	
IV,188,a	(L)	<i>im.y-r pr spi pn ḥz ḥpr ds=f</i>	the overseer of the domain, this <i>spi</i> , is the great one who came to be (by) himself.
IV,188,b-c	(X)	-	
IV,190,a	(R)	<i>kmz rn.w=f nb psd.wt</i>	who created his names, the lord of the Enneads,
IV,190,b	(R)	<i>iw.ty ḥsf=f m nṯr.w</i>	who is not repelled from the gods.
IV,190,c-d	(X)	-	
IV,192,a	(N)	<i>nnk sf iw=i rh.kwi dwz</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,192,b	(R)	<i>wsir pw</i>	It is Osiris.
IV,192,c	(X)	-	

IV,194,a	(R)	<i>ir.n.t(w) ḥz.t ntr.w hft dd=i</i>	The warship of the gods was made in accordance with that which I say.
IV,194,b-d	(X)	-	
IV,195,e	(X)	-	
IV,196,a	(R)	<i>iw rh.kwi r[n n] ntr pw ʕz n.t(y) im=s</i>	I know the name of this great god who is in it.
IV,196,b	(X)	-	
IV,196,c	(R)	<i>hknw pw rn=f</i>	His name is praise.
IV,199,d	(X)	-	
IV,198,a	(I)	<i>im.y-r pr spi pn bnw ʕz n.t(y)m</i>	The overseer of the domain, this <i>spi</i> , is the great
		<i>iw nw</i>	phoenix, who is in Heliopolis.
IV,198,b-c	(X)	-	
IV,200,a	(R)	<i>ir.y sip n n.tt wn</i>	The supervisor of that which exists.
IV,200,b	(R)	<i>ptr sw</i>	Who is he?
IV,200,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,200,d	(R)	<i>ir n.tt wn</i>	As for that which exists,
IV,200,e	(R)	<i>nhh pw h[nʕ] d[.t]</i>	it is forever together with eternity.
IV,201,f	(X)	-	
IV,202,a-b	(X)	-	
IV,202,c	(I)	<i>wsir im.y-r pr spi pn mnw m pr.wt=f</i>	The Osiris, the overseer of the domain, this <i>spi</i> is Min in his processions,
IV,202,d	(D)	<i>rdi.n=i šw.ty m tp=i</i>	after I placed the two feathers on my head.
IV,203,e	(X)	-	
IV,204,a	(M)	<i>p[t]r sw</i>	Who is he?
IV,204,b	(R)	<i>ptr šw.ty=f</i>	What are his two feathers?
IV,204,c	(R)	<i>hr pw nq it=f</i>	It is Horus who protects his father.
IV,204-206,d-a	(R)	<i>šw.ty=f pw iʕr.t pw wr.t im.t tp it=f itm.w</i>	They are his two feathers, it is the great uraeus which is on the head of his father Atoum.
IV,206,b	(N)	<i>wn=i m t3 iy.n=i m niw.t=i</i>	May I exist on the land, after I came from my city.
IV,207,c-d	(X)	-	
IV,208,a	(R)	<i>ptr r=f st</i>	What even is it?
IV,208,b	(N)	<i>zh.t it pw [itm.w]</i>	It is the horizon of the father, Atoum.
IV,208,c	(R)	<i>[dr] iw=i</i>	My wrongdoing is expelled,
IV,208,d	(N)	<i>hsr ni.t=i</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,210,a	(N)	<i>shr.y {h} &lt;i&gt; sf.t ir.t=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,210,b	(R)	<i>wʕb.n=i m sš.wy ipwy wr.wy ʕz.wy</i>	after I purified in these two very great pools,
IV,212,a	(R)	<i>n.tyw m nn-n(y)-sw.t</i>	which are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,212,b	(R)	<i>swʕb ʕz[b.t rh.yt]</i>	which purify the offerings of the people,
IV,214,a	(R)	<i>n ntr pw ʕz [n].t(y) im=s</i>	for this great god who is in it.
IV,214,b	(R)	<i>ptr r=f sw</i>	Who even is he?
IV,214,c	(R)	<i>rʕ pw ds=f</i>	It is Re himself.

IV,215,d-e	(X)	-	
IV,216,a	(R)	<i>pw&lt;-tr&gt; sš.wy wr.wy ʕz.wy</i>	What are the two very great pools?
IV,216,b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(R)	<i>š pw n ḥsmn ḥnʕ š n mʕz[.t]</i>	It is the lake of natron together with the lake of <i>mʕz.t</i> .
IV,219,c-g	(X)	-	
IV,218,a	(D)	<i>[šm=i ḥr] wz.t rh.t.n=i tp-m iw n mʕʕ.tyw</i>	I will go upon the road which I knew in the direction of the island of the true ones.
IV,218,b	(R)	<i>ptr [s(y)]</i>	What is it?
IV,220,a	(N)	<i>wz.t pw šm.t.n it=i itm.w ḥr=s</i>	It is the road upon which my father Atoum went,
IV,220,b	(M)	<i>m wdʒ.n=f r šh.t iʒr.w</i>	as he has proceeded to the field of rushes.
IV,222,a	(N)	<i>spr=i r tʒ n ʒh.tyw m p.t</i>	I arrive at the land of the horizon-dwellers in the sky,
IV,222,b	(N)	<i>pr[r=i] m sbʒ dʒr</i>	I go forth from the holy portal.
IV,222,c	(R)	<i>pw-{r}tr &lt;r&gt;=f tʒ pn</i>	What even is this land?
IV,224,a	(M)	<i>p[tr s]bʒ pn</i>	What is this portal?
IV,224,b	(N)	<i>ntr.w pw im.y[w kʒr]</i>	It are the gods which are in the shrine.
IV,224,c	(N)	<i>ir sbʒ pn</i>	As for this portal,
IV,224,d	(X)	-	
IV,226,a	(K)	<i>ʕz.wy-r.y pw wdʒ.n it itm.w ḥr=f (i)m r ʒh.t iʒb.tt n.t p.t</i>	it are the two leaves of the two doors, upon which the father Atoum proceeded there, to the eastern horizon of the sky.
IV,226,b	(R)	<i>[im.yw-bʒh]</i>	Ancestors,
IV,228,a	(R)	<i>im̄i n=i ʕ=tn</i>	give your arm to me,
IV,228,b	(I)	<i>im.y-r pr sp[i pn p]w ḥpr.w im=tn</i>	I It is the overseer of the domain, this <i>spi</i> , came to be from you.
IV,228,c	(R)	<i>ptr st nn [im.y]w-bʒh</i>	Who are they, these ancestors?
IV,230,a	(R)	<i>ḥw pw ḥnʕ siʒ</i>	It is the authoritative utterance and perception,
IV,230,b	(R)	<i>wnn ḥnʕ it=i itm.w m ḥr.t hrw [n.t rʕ nb]</i>	who exist together with my father Atoum in the course of every day.
IV,232,a	(R)	<i>iw [mh.n]=i ir.t m-ḥt ḥks=s</i>	I made the eye complete after it was injured,
IV,232,b	(R)	<i>hrw pw n [ʕhʒ rh.wy]</i>	this day of the battle of the two rivals.
IV,234,a	(R)	<i>[ptr sw] ʕhʒ rh.wy</i>	What is it, the battle of the two rivals?
IV,239,e	(X)	-	
IV,234,b	(N)	<i>hrw pw ʕhʒ.n ḥr im=f ḥnʕ wdʕ</i>	It is the day in which Horus fought together with the one who is judged,
IV,236,a	(R)	<i>m-ḥt wd.t stʒ m ḥr=f</i>	after inflicting a wound on his face,
IV,236,b	(R)	<i>m it ḥr [hr.wy wdʕ]</i>	when Horus took the testicles of the one who is judged.
IV,236-238,c-a	(R)	<i>i[n] dhwt̄y ir nn m [dbʕ.w=f]</i>	It is That who did this with his fingers.
IV,238,b	(N)	<i>[iw ts.n=i šn] m dʒ.t</i>	I raised the hair from the Udjat eye,
IV,238,c	(N)	<i>m tr=s nšn</i>	in its time of rage.
IV,238,d	(R)	<i>ptr r=f wdʒ.t</i>	What even is the Udjat eye
IV,243,d	(X)	-	
IV,240,a	(R)	<i>m tr=s n nšn</i>	in its time of rage?

IV,240,b	(M)	<i>nm tr gr(.t) ts šn im=s</i>	Now, who is indeed the one who raised the hair from it?
IV,240,c	(X)	-	
IV,240,d	(R)	<i>[ir.t pw wnm.t n.t r<sup>c</sup>]</i>	It is the right eye of Re,
IV,242,a	(R)	<i>[m-ht] nšn=s n=f</i>	after it raged because of him,
IV,242,b	(R)	<i>m[-ht hzb=f s(y)]</i>	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(N)	<i>[in g]r.t dhwtj [ts šn im=s]</i>	Now, it is That who raised the hair from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(D)	<i>[i]w mš.n=i r<sup>c</sup> pw ms.y sf r</i> <i>h<sub>p</sub>{r} &lt; d &gt; .wy mh.t[-wr.t]</i>	I saw it is Re who was born yesterday, from the two buttocks of the celestial cow.
IV,246,a	(D)	<i>wḏš[=f w]ḏš=i ts phr</i>	He is hale while I am hale, and vice-versa.
IV,246,b	(R)	<i>sy [pw] r<sup>c</sup> ms.y m sf r</i> <i>h<sub>p</sub>{r} &lt; d &gt; .wy mh.t-wr.t</i>	What is it, Re who was born on yesterday from the two buttocks of the celestial cow?
IV,248,a	(R)	<i>twt pw n ir.t r<sup>c</sup> dwš(.w) ms.t=f</i> <i>r<sup>c</sup> nb</i>	It is the image of the eye of Re, the morning of his birth every day.
IV,248-250,b-a	(R)	<i>ir gr.t mh.t-wr[.t] wḏš.t pw</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(L)	<i>hr-ntt im.y-r pr spi [p]n is w<sup>c</sup></i> <i>m nw n im.y-ht hr</i>	Because the overseer of the domain, this <i>spi</i> , is truly one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,252,a	(R)	<i>sy pw nw n im.yw-ht hr</i>	What is it, these of the ones who are behind Horus?
IV,252,b	(N)	<i>mdw hr-tp mr.y=f</i>	One who speaks on behalf of his beloved.
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	<i>i.nd hr=tn nb[.w] mš<sup>c</sup>.t</i> <i>ḏšḏš.t ḥš.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(K)	<i>didī.w š<sup>c</sup>.t m isf.tyw=i</i>	who place terror in my evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,256,b	(D)	<i>m-tn n wi iył.kwł hr=tn</i>	Behold me, I come to you,
IV,256,c	(L)	<i>hsr=tn ḏw.t ir.t=i</i>	May you dispel the evil which belongs to me,
IV,258,a	(R)	<i>[mł nw] ir.n=tn n šh sfh.w ipw</i> <i>im.yw šms.w nb spš.t</i>	like that which you did for these seven spirits who are in the following of the lord of the nome,
IV,258,b	(N)	<i>ir.n inpw s.wt=sn</i>	whose seats Anubis made,
IV,259,c	(X)	-	
IV,260,a	(R)	<i>hrw pf n mł r=k im</i>	this day of: Come therein!
IV,260,b	(N)	<i>ir sbh(.t) htp=s hw=s</i>	As for the portal of 'she is satisfied while she protects',
IV,260,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,262,a	(N)	<i>rdi.{s} &lt; n &gt; .t(w)=s m-ht wsir r</i> <i>[sšm.t] bš.w hft.yw=f</i>	after she was placed behind Osiris until the souls of his enemies were burned up.

IV,263,c	(X)	-	
IV,262-264,b-b	(X)	-	
IV,265,d	(X)	-	
IV,264,c	(X)	-	
IV,265,e	(X)	-	
IV,266,a	(R)	<i>ir hr(.y) [n] d3d3.t tn</i>	As for the chief of this tribunal,
IV,266,b	(R)	<i>3r wr rn=f</i>	'The great one is driven away' is his name.
IV,266,c	(R)	<i>ky sp n dd</i>	Another manner of saying:
IV,266,d	(R)	<i>ir {ir} hr(.y) n d3d3.t tn</i>	As for the chief of this tribunal,
IV,266,e	(R)	<i>n 3r wr</i>	'The great one was not driven away'.
IV,268,b	(N)	<i>nkdkd</i>	<i>3kdkd,</i>
IV,268,a	(N)	<i>ndhdh</i>	<i>ndhdh,</i>
IV,268,c	(M)	<i>[k3 n rdi.n=t(w)] hnt hwt</i>	the bull 'one is not placed in front of the fire',
IV,268,d	(R)	<i>[k] hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour',
IV,270,a	(R)	<i>d3r.t im(.t) hw.t i{hr}ns(.y)</i>	'the red one who is in the mansion of red linen',
IV,270,b	(R)	<i>nbs hr prr m-ht ht</i>	'the one who is burning of face, who goes forth after turning back',
IV,270,c	(R)	<i>m3 m grh in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,269,e	(R)	<i>ky sp n dd</i>	Another manner of saying:
IV,269,f	(R)	<i>nd[hdh]</i>	<i>ndhdh,</i>
IV,269,g	(R)	<i>[nkdkd]</i>	<i>3kdkd.</i>
IV,269,h	(R)	<i>ky sp [n dd]</i>	Another manner of saying:
IV,269,i	(M)	<i>[k3] n rdi.n=t(w) hnt hwt</i>	the bull 'one is not placed in front of the fire',
IV,271,d	(R)	<i>k hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour'.
IV,271,e	(R)	<i>ky sp n dd</i>	Another manner of saying:
IV,271,f	(M)	<i>d3r.ty im.t ins hw.t</i>	'the red one who is in the red linen of the mansion'.
IV,271,g	(R)	<i>ky sp n dd</i>	Another manner of saying:
IV,272,a	(M)	<i>3sb hr prr m-ht</i>	'the one who is glowing of face, who goes forth afterwards'.
IV,272,b	(R)	<i>ky sp [n] dd</i>	Another manner of saying:
IV,272,c	(R)	<i>m3 [m] grh in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,276,a	(L)	<i>im.y-r pr spi pn b3.wy=f hr(.wy)-ib t3.wy=f</i>	The overseer of the domain, this <i>spi</i> is his two souls which are in the middle of his two fledglings.
IV,276,b	(X)	-	
IV,276,c	(R)	<i>ir b3.wy=f hr(.wy)-ib t3(.wy)=fy</i>	As for his two souls who are in the middle of his two fledglings,
IV,276,d	(R)	<i>wsir pw</i>	it is Osiris,
IV,278,a	(R)	<i>m k-f r dd.t</i>	when he entered into Mendes,
IV,278,b	(M)	<i>gm.n.t(w)=f b3 n r im</i>	after he was found, the soul of Re there.
IV,278,c	(X)	-	
IV,278,d	(R)	<i>hc.n hpt.n ky ky</i>	Then one embraced the other,
IV,280,a	(N)	<i>hc.n hpr(.w) m b3.wy</i>	then they became as the two souls.

IV,280,b	(N)	<i>ir gr.t t3.wy=f</i>	Now, as for his two fledglings,
IV,280,c	(M)	<i>hr pw nd it=f hn<sup>c</sup> (i)m(.y)-hnt n ir.ty</i>	it is Horus, who protects his father together with the one who is in front without two eyes.
IV,281,d	(X)	-	
IV,282,a	(L)	<i>im.y-r pr spi pn miw pw</i>	The overseer of the domain, this <i>spi</i> , is this cat,
IV,282,b	(R)	<i>psšn isd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282,c	(R)	<i>grh pw n h3<sup>c</sup></i>	this night of battle,
IV,284,a	(R)	<i>n ir.t s3.wt sbi.w</i>	of watching over the rebels,
IV,284,b	(I)	<i>hrw pw n htm hft.yw nb r-dr im</i>	this day of destroying the enemies of the lord of all there.
IV,286,a	(K)	<i>sy pw miw 3</i>	Who is the great cat?
IV,287,e	(X)	-	
IV,286,b	(R)	<i>r<sup>c</sup> pw ds=f</i>	It is Re himself,
IV,286,c	(R)	<i>dd.n.t(w) miw r=f</i>	'cat' was said to him,
IV,286,d	(R)	<i>m dd si3 [r=f]</i>	as Perception says to him:
IV,288,a	(N)	<i>[mi]w(.y) sw m nn irr=f</i>	'Catlike is he in this which he does.'
IV,288,b	(R)	<i>hpr rn=f pw n miw</i>	What came to be, it is his name of 'cat'.
IV,288,c	(R)	<i>ir gr.t pwsšn isd.t</i>	Now, as for the splitting of the Ishedet tree,
IV,290,a	(R)	<i>m3<sup>c</sup> ms.w bdš.t ir.t.n=sn pw</i>	it is while the children of the weak one present what they did.
IV,290,b	(R)	<i>ir gr(.t) hrw n h3<sup>c</sup></i>	Now, as for the day of battle,
IV,290,c	(R)	<i>k=sn r izb.t</i>	while they enter into the east.
IV,292,a	(R)	<i>h<sup>c</sup>.n h3<sup>c</sup> m t3 r-dr=f m p.t m t3</i>	Then (there was) war in the land in its entirety, in the sky and in the land.
IV,293,d	(X)	-	
IV,293,e-g	(X)	-	
IV,292,b	(R)	<i>i r<sup>c</sup> im.y sw h.t=f</i>	Oh, Re, who is in his egg,
IV,292,c	(R)	<i>wbn m itn=f</i>	who shines in his sun disk,
IV,294,a	(R)	<i>psd m 3h.t=f</i>	who shines in his horizon,
IV,294,b	(R)	<i>nbb hr [bi3=f]</i>	who swims upon his firmament,
IV,294,c	(X)	-	
IV,294,d	(L)	<i>[iw.ty] sn[w]=f m ntr</i>	who has no equal as a god,
IV,295,e	(X)	-	
IV,296,a	(R)	<i>s3dd hr st3.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,296,b	(R)	<i>didì t3w m hh n r=f</i>	who gives the wind with a blast of his mouth,
IV,296,c	(K)	<i>hd t3.wy [hr=f]</i>	while the two lands are bright because of him.
IV,297-326,d-n	(X)	-	

Amino-acid code

-R--RL--L--RR--N-R-R---R-R-I--RRRRR---ID-MRRRN-RNRN-N-RR--RRRR-R--R-DRNMNNRMNN-KRRIRRRRRR-  
NRRRNNR-RM-RRR-N-DDRRR-L--RN-RK-N-DLRN-RNR-N-----RRRRNNMRRRRRRRRMRRMRMRL-RRRM-  
RNNM-LR-RRIK-RRNRRRRRR---RRRR-L-R-RK-----

## Appendix 3.48.7.

## B5C

IV,184,a	(I)	<i>md3.t n.t [pr.t m hrw]</i>	The book of going forth in the day.
IV,184,b	(R)	<i>hpr mdw.t nnk tm</i>	Speech comes to be, all belongs to me.
IV,184,c-d	(X)	-	
IV,186,a	(R)	<i>wn[n=i w<sup>c</sup>.ki]</i>	I exist while I am alone,
IV,186,b	(R)	<i>[ink r<sup>c</sup> m h<sup>c</sup>.w=f] tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,186,c	(R)	<i>wbn=f m 3h.t</i>	while he rises from the horizon,
IV,188,a	(R)	<i>ink [c3 hp] ds=f</i>	I am the great one who came to be (by) himself.
IV,188,b-c	(X)	-	
IV,190,a	(R)	<i>km3 rn[.w=f nb psd.wt]</i>	Who created his names, the lord of the Enneads,
IV,190,b	(R)	<i>[iw.ty hsf=f m] ntr.w</i>	who is not repelled from the gods.
IV,190,c-d	(X)	-	
IV,192,a	(N)	<i>nnk sf iw=i rh.ki [d]w3</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,192,b	(R)	<i>wsir pw</i>	It is Osiris.
IV,192,c	(X)	-	
IV,194,a	(I)	<i>ir.t n(.t) c3.t ntr.w hft [wd=i]</i>	The making of the warship of the gods was in accordance with that which I command.
IV,194,b-d	(X)	-	
IV,195,e	(X)	-	
IV,196,a	(D)	<i>[i]w=i rh.k[i rn n ntr pw] c3 n.ty</i> I know the name of this great god who is in it. <i>im=s</i>	
IV,196,b	(X)	-	
IV,196,c	(R)	<i>hknw pw r[n]=f</i>	His name is praise.
IV,199,d	(X)	-	
IV,198,a	(H)	<i>ink bnw c3 n.ty m iwnw</i>	I am the great phoenix, who is in Heliopolis.
IV,198,b-c	(X)	-	
IV,200,a	(R)	<i>[ir.y sip n n.tt wn]</i>	The supervisor of that which exists.
IV,200,b	(R)	<i>[ptr sw]</i>	Who is he?
IV,200,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,200,d	(R)	<i>ir n.t[t] wn.w</i>	As for that which exists,
IV,200,e	(R)	<i>nhh pw hn<sup>c</sup> d[.t]</i>	it is forever together with eternity.
IV,201,f	(X)	-	
IV,202,a-b	(X)	-	
IV,202,c	(R)	<i>ink mnw m pr.wt=f</i>	I am Min in his processions,
IV,202,d	(D)	<i>r[di.n=i] sw.ty m [tp=i]</i>	after I placed the two feathers on my head.
IV,203,e	(X)	-	
IV,204,a	(X)	-	
IV,204,b	(R)	<i>[ptr sw.ty=f]</i>	What are his two feathers?
IV,204,c	(R)	<i>[hr p]w nd it=f</i>	It is Horus who protects his father.
IV,204-206,d-a	(R)	<i>sw.ty=f pw [i<sup>c</sup>r.t] pw wr[.t]</i> <i>im[.t] tp it[=f itm.w]</i>	They are his two feathers, it is the great uraeus which is on the head of his father Atoum.
IV,206,b	(N)	<i>wn[=i] m t3 [iy].n=i m [niw.t=i]</i>	May I exist on the land, after I came from my

			city.
IV,207,c-d	(X)	-	
IV,208,a	(R)	[ptr r=f st]	What even is it?
IV,208,b	(N)	šh.t it pw itm.w	It is the horizon of the father, Atoum.
IV,208,c	(R)	[d]r iw[=i]	My wrongdoing is expelled,
IV,208,d	(N)	hšr ni.t=i	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,210,a	(N)	šhr.y isf[.t] i[r.t=i]	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,210,b	(R)	w <sup>c</sup> b[.n=i] m [sš.wy] ipwy wr.wy	after I purified in these two very great pools,
		šz.wy	
IV,212,a	(R)	[n.t]yw m [nn]-n(.y)-sw.t	which are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,212,b	(R)	sw <sup>c</sup> b šz.t [r]h.[y]t	which purify the offerings of the people,
IV,214,a	(R)	[n] ntr pw šz n.ty im[=s]	for this great god who is in it.
IV,214,b	(R)	[ptr r=f sw]	Who even is he?
IV,214,c	(R)	r <sup>c</sup> pw ds=f	It is Re himself.
IV,215,d-e	(X)	-	
IV,216,a	(N)	pw[-tr] r=f sš.wy wr.wy [šz.wy]	What even are the two very great pools?
IV,216,b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(R)	[š] pw [n] hšmn h[n <sup>c</sup> š n m]šz.t	It is the lake of natron together with the lake of
			m <sup>c</sup> šz.t.
IV,219,c-g	(X)	-	
IV,218,a	(D)	šm=i hr wš.t rh.t.n=i tp-m iw n	I will go upon the road which I knew in the
		mš <sup>c</sup> .tyw	direction of the island of the true ones.
IV,218,b	(R)	ptr s(y)	What is it?
IV,220,a	(D)	wš.t šm.t.n [it=i] itm.w hr=s	The road upon which my father Atoum went,
IV,220,b	(R)	[m wdš]=f r šh.t i[šr].w	in his proceeding to the field of rushes.
IV,222,a	(H)	spr=i r tš n šh.tyw (i)m	I arrive at the land of the horizon-dwellers
			there,
IV,222,b	(N)	prr=i m sbš [ds]r	I go forth from the holy portal.
IV,222,c	(R)	pw[-tr] r=f tš pn	What even is this land?
IV,224,a	(R)	[pw-tr] r=f sbš [p]n	What even is this portal?
IV,224,b	(N)	ntr.w pw im.yw kšr	It are the gods which are in the shrine.
IV,224,c	(D)	ir sbš	As for the portal,
IV,224,d	(X)	-	
IV,226,a	(R)	šz.wy[-r.y pw] wdš[.n it itm.w	it are the two leaves of the two doors, upon
		hr=f r] šh.t isb.tt n.t p.t	which the father Atoum proceeded to the
			eastern horizon of the sky.
IV,226,b	(R)	im.yw-bšh	Ancestors,
IV,228,a	(R)	imi n=i š=tn	give your arm to me,
IV,228,b	(R)	ink pw hpr [im=tn]	it is me who came to be from you.
IV,228,c	(R)	ptr st [nn im.yw-bšh]	Who are they, these ancestors?
IV,230,a	(R)	[hw] pw h[n <sup>c</sup> šš]	It is the authoritative utterance and perception,
IV,230,b	(R)	wnn h[n <sup>c</sup> it=i itm.w] m [hr.t	who exist together with my father Atoum in the
		hrw] n.t r <sup>c</sup> nb	course of every day.

IV,232,a	(R)	<i>iw mh.n=i ir.t m-ht hk[s]=s</i>	I made the eye complete after it was injured,
IV,232,b	(R)	<i>hrw pw n h3 [rh.wy]</i>	this day of the battle of the two rivals.
IV,234,a	(R)	<i>[ptr] sw h3 rh.wy</i>	What is it, the battle of the two rivals?
IV,239,e	(X)	-	
IV,234,b	(N)	<i>hrw pw h3[.n hr] im=f h[n]c [wdc]</i>	It is the day in which Horus fought together with the one who is judged,
IV,236,a	(R)	<i>m-ht wd.t [st3] m hr[=f]</i>	after inflicting a wound on his face,
IV,236,b	(R)	<i>[m it] hr hr[.wy wdc]</i>	when Horus took the testicles of the one who is judged.
IV,236-238,c-a	(R)	<i>[in] dhwtwy ir nn [m dbc.w=f]</i>	It is Thot who did this with his fingers.
IV,238,b	(D)	<i>iw ts[.n=i] sn.w m wd3.t</i>	I raised the hairs from the Udjat eye,
IV,238,c	(R)	<i>m tr=s n nsn</i>	in its time of rage.
IV,238,d	(R)	<i>ptr r=f [wd3.t]</i>	What even is the Udjat eye
IV,243,d	(X)	-	
IV,240,a	(R)	<i>[m] tr=s n nsn</i>	in its time of rage?
IV,240,b	(K)	<i>nm tr ts sn.w im=s</i>	Who is indeed the one who raised the hairs from it?
IV,240,c	(X)	-	
IV,240,d	(R)	<i>ir.t pw wnm.t n.t r</i>	It is the right eye of Re,
IV,242,a	(R)	<i>m-ht [nsn=s n=f]</i>	after it raged because of him,
IV,242,b	(R)	<i>[m-ht h3b=f s(y)]</i>	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(N)	<i>[in gr.t] dhwtwy ts [sn] im=s</i>	Now, it is Thot who raised the hair from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(C)	<i>iw m3[.n]=i r pw ms[.y] m sf [r hpd.wy mh.t-wr.t]</i>	I saw it is Re who was born on yesterday, from the two buttocks of the celestial cow.
IV,246,a	(D)	<i>wd3=f wd3=i ts phr</i>	He is hale while I am hale, and vice-versa.
IV,246,b	(R)	<i>sy pw r ms.y m [sf] r hp[d.wy mh.t-wr.t]</i>	What is it, Re who was born on yesterday from the two buttocks of the celestial cow?
IV,248,a	(N)	<i>twt pw [n ir].t r [dw3.w] r ms.t=f r nb</i>	It is the image of the eye of Re of the morning, at his birth every day.
IV,248-250,b-a	(R)	<i>ir gr.t mh.t-wr.t wd3.t [pw]</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(R)	<i>hr[-nt]t ink [is w m nw n] im.y[w-ht] hr</i>	Because I am truly one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,252,a	(R)	<i>sy pw nw n im.yw-ht hr</i>	What is it, these of the ones who are behind Horus?
IV,252,b	(N)	<i>mdw hr-tp mr.y[=f]</i>	One who speaks on behalf of his beloved.
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	<i>i.nd hr=tn nb.w [m3c.t] d3[d3.t h3.t] wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(R)	<i>did.i.w sc.t m isf.twy</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	

IV,256,b	(D)	<i>m-tn [n w]i iyi.k[w] hr-tn</i>	Behold me, I come to you,
IV,256,c	(N)	<i>dr-tn dw.t ir.t=I</i>	may you expel the evil which belongs to me,
IV,258,a	(R)	<i>mi nw ir.n=tn n zḥ sfh.w ipw im.yw šms.w [nb] spz.t</i>	like that which you did for these seven spirits who are in the following of the lord of the nome,
IV,258,b	(N)	<i>ir[.n inpw s.]w[t]=s[n]</i>	whose seats Anubis made,
IV,259,c	(X)	-	
IV,260,a	(R)	<i>[hrw] pf n mi r-k im</i>	this day of: Come therein!
IV,260,b	(N)	<i>ir sbh.t ḥtp=s ḥw=s</i>	As for the portal of 'she is satisfied while she protects',
IV,260,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,262,a	(M)	<i>rdi.n.t(w)=s m[-ht] wsir r szm.t [bz.w ḥft.yw=f imzḥ dhwti-ḥtp pn]</i>	after she was placed behind Osiris until the souls of his enemies were burned up. The honoured dead, this <i>dhwti-ḥtp</i> .
IV,263-326,c-n	(X)	-	

*End of column and head*

Amino-acid code

IR--RR-RR--RR--N-R-I----D-R-H--RRRRR---RD--RRRN-RNRN-N-RR--RRRR-N--R-DRDRHNRRND-RRRRRRRRRR-  
NRRRDRR-RK-RRR-N-CDNRN-R--RN-RR-N-DNRN-RNR-M-----

**Appendix 3.48.8. B1Y**

IV,184,a	(X)	-	
IV,184,b	(N)	<i>ḥpr mdw.t nnk r<sup>c</sup> itm.w</i>	Speech comes to be, Re-Atoum belongs to me.
IV,184,c-d	(X)	-	
IV,186,a	(R)	<i>wnn=i w<sup>c</sup>.kwi</i>	I exist while I am alone,
IV,186,b	(I)	<i>ink r<sup>c</sup> ḥ<sup>c</sup>.w=f tp.(y)w</i>	I am Re and his first appearances,
IV,187,d-f	(X)	-	
IV,186,c	(R)	<i>wbn[=f m zḥ].t</i>	while he rises from the horizon.
IV,188,a	(R)	<i>ink <sup>c</sup>z [ḥpr ds=f]</i>	I am the great one who came to be (by) himself,
IV,188,b-c	(X)	-	
IV,190,a	(R)	<i>[k]mz rn.w=f nb psd.w</i>	who created his names, the lord of the Enneads,
IV,190,b-d	(X)	-	
IV,192,a	(R)	<i>nnk sf iw rh.kwi dwz</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,192,b-c	(X)	-	
IV,194,a	(H)	<i>ir.n.tw <sup>c</sup>h3.t [ntr.w ḥft] wd=i</i>	The warship of the gods is made in accordance with that which I command.
IV,194,b	(R)	<i>ptr s(y) [<sup>c</sup>h3.t] ntr.w</i>	What is it, the warship of the gods?
IV,194,c	(M)	<i>[imn.t]</i>	The west.
IV,194,d	(X)	-	
IV,195,e	(X)	-	
IV,196,a	(D)	<i>[i]w=i rh.kwi rn [n ntr] pw <sup>c</sup>z</i>	I know the name of this great god who is in it.

		<i>n.ty im=s</i>	
IV,196,b-c	(X)	-	
IV,199,d	(X)	-	
IV,198,a	(R)	<i>ink bnw pw ʕz n.ty m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,198,b-c	(X)	-	
IV,200,a	(R)	<i>i[r.y] sip [n n.tt wn]</i>	The supervisor of that which exists.
IV,200,b-e	(X)	-	
IV,201,f	(X)	-	
IV,202,a-b	(X)	-	
IV,202,c	(R)	<i>ink mnw m pr.[w]t[=f]</i>	I am Min in his processions,
IV,202,d	(D)	<i>[rdi.n=i šw.ty m tp=i]</i>	after I placed the two feathers on my head.
IV,203,e	(X)	-	
IV,204-206,a-a	(X)	-	
IV,206,b	(N)	<i>[wn=i m tʒ] iy[.n]=i m [niw.t=i]</i>	May I exist on the land, after I came from my city.
IV,207,c-d	(X)	-	
IV,208,a-b	(X)	-	
IV,208,c	(R)	<i>dr iw=i</i>	My wrongdoing is expelled,
IV,208,d	(N)	<i>h[sr n]i.t=i</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,210,a	(K)	<i>swd isf.t [ir.t=i]</i>	The disorder that belongs to me is handed over,
IV,211,c-d	(X)	-	
IV,210,b	(H)	<i>[wʕb.n]=i sʕh.w ipn m [sš.wy] ipn(y) ʕz[.wy]</i>	after I purified these toes in these two great pools.
IV,212,a	(R)	<i>[n.tyw m nn-n(.y)-sw.t]</i>	which are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,212,b	(R)	<i>[swʕb ʕzb.t rh.yt]</i>	which purify the offerings of the people,
IV,214,a	(R)	<i>[n ntr pw ʕz n.ty] i[m]=s</i>	for this great god who is in it.
IV,214,b-c	(X)	-	
IV,215,d-e	(X)	-	
IV,216,a-b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(X)	-	
IV,219,c-g	(X)	-	
IV,218,a	(I)	<i>qʒ[=i hr wʒ.t rh.t.n=i] tp-m šh.t n(.t) mʒʕ.tyw</i>	I will cross upon the road which I know in the direction of the field of the true ones.
IV,218-220,b-b	(X)	-	
IV,222,a	(D)	<i>spr[=i r tʒ n ʒh.tyw]</i>	I arrive at the land of the horizon-dwellers,
IV,222,b	(R)	<i>[pr=i m sbʒ qsr]</i>	while I go forth from the holy portal.
IV,222-226,c-a	(X)	-	
IV,226,b	(R)	<i>[im.yw-bʒh]</i>	Ancestors,
IV,228,a	(R)	<i>[imi n=i ʕ=tn]</i>	give your arm to me,
IV,228,b	(R)	<i>[ink pw hpr] i[m=tn]</i>	it is me who came to be from you.
IV,228-230,c-b	(X)	-	
IV,232,a	(R)	<i>[iw mh.n=i ir.t] m-ht hkʒs=s</i>	I made the eye complete after it was injured,
IV,232,b	(R)	<i>hrw pw n ʕhʒ r[h].wy</i>	this day of the battle of the two rivals.

IV,234,a	(X)	-	
IV,239,e	(X)	-	
IV,234-238,b-a	(X)	-	
IV,238,b	(N)	<i>iw [ts.n=i] šn m [wdz.t]</i>	I raised the hair from the Udjat eye,
IV,238,c	(N)	<i>r tr=s nšn</i>	at its time of rage.
IV,238,d	(X)	-	
IV,243,d	(X)	-	
IV,240-242,a-b	(X)	-	
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(X)	-	
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(C)	<i>[iw mɜ.n=i r<sup>c</sup> pw ms].y [m sf r]</i> <i>hpd.wy mh(.t)-wr.t</i>	I saw it is Re who was born on yesterday, from the two buttocks of the celestial cow.
IV,246,a	(D)	<i>dɜ[=f] wdɜ[=i ts phr]</i>	He will cross, while I am hale, and vice-versa.
IV,246-250,b-a	(X)	-	
IV,246,a-Sq7Sq	(X)	-	
IV,25,b	(R)	<i>[hr]-ntt [ink is w<sup>c</sup>] m nw n</i> <i>im.yw-ht hr</i>	Because I am truly one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,252,a-b	(X)	-	
IV,253,d-f	(X)	-	
IV,252-254,c-a	(M)	<i>i.nd [hr=tn nb.w] mɜ<sup>c</sup>.t</i>	Greetings to you, lords of truth,
IV,254,b	(R)	<i>didi.w [š<sup>c</sup>.t m isf.ty]w</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(R)	<i>(i)m(.y)-ht htp=s hw=s</i>	who is behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,256,b	(D)	<i>m-tn [n wi] iw[.kwi] hr=tn</i>	Behold me, I come to you,
IV,256,c	(N)	<i>dr[=tn d]w.t ir.t=i</i>	may you expel the evil which belongs to me,
IV,258,a	(N)	<i>[mi nw ir.n=tn n sfh.w] ipw</i> <i>zh.w [im.yw šms.w nb spɜ.t]</i>	like that which you did for these seven of spirits which are in the following of the lord of the nome,
IV,258,b	(R)	<i>ir.n inpw s.t=sn</i>	whose seat Anubis made,
IV,259,c	(X)	-	
IV,260,a	(R)	<i>h[rw pf n mi r]=k im</i>	this day of: Come therein!
IV,260-272,b-c	(X)	-	
IV,276,a	(R)	<i>ink bɜ.wy=f hr(.wy)-ib tɜ[.wy=f]</i>	I am his two souls which are in the middle of his two fledglings.
IV,276-280,b-c	(X)	-	
IV,281,d	(X)	-	
IV,282,a	(R)	<i>[ink] miw pw [ɜɜ]</i>	I am this great cat,
IV,282,b	(R)	<i>[psšn] išd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282,c	(R)	<i>[grh pw n ɜhɜ-ɜ]</i>	this night of battle,
IV,284,a	(R)	<i>[n ir.t] sɜ.yt sbi.w</i>	of watching over the rebels,
IV,284,b	(N)	<i>hrw pw htm [h]f[t].yw n.w nb</i>	this day where the enemies of the lord of are

		<i>[r-dr] im</i>	destroyed.
IV,286,a	(X)	-	
IV,287,e	(X)	-	
IV,286-292,b-a	(X)	-	
IV,293,d-g	(X)	-	
IV,292,b	(R)	<i>[i r<sup>c</sup>] im.y [s](w)h[.t]=f</i>	Oh, Re, who is in his egg,
IV,292,c	(N)	<i>psd m i[tn]=f</i>	who shines in his sun disk,
IV,294,a	(N)	<i>w[bn m zh.t=f]</i>	who shines in his horizon,
IV,294,b	(R)	<i>[nbb hr] bi3=f</i>	who swims upon his firmament,
IV,294,c	(X)	-	
IV,294,d	(R)	<i>iw.ty snw[=f m] ntr.w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,296,a	(R)	<i>sk[dd] hr s[t]s.w [šw]</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,296,b	(R)	<i>didì [t3w] m hh n r=f</i>	who gives the wind with a blast of his mouth,
IV,296,c	(D)	<i>shd t3 [m i3h.w=f]</i>	who illuminates the land with his sunshine.
IV,297,d	(X)	-	
IV,298,a	(R)	<i>[n]hm=k w(i) [m-<sup>c</sup>] ntr pw št3 irw</i>	May you rescue me from this god who is hidden of shape,
IV,298,b	(R)	<i>wnn inh.wy=f m [rnn.wy] mh3.t</i>	whose two eyebrows are as the two arms of the balance.
IV,299,c	(X)	-	
IV,300,a	(R)	<i>[hrw pf n hsb.t 3w3]</i>	this day of the reckoning of the robber,
IV,302,c-Sq7Sq	(X)	-	
IV,300,b	(K)	<i>didì sph=f m i &lt; s &gt; f.tyw [r nm.t=f]</i>	who places his lasso on the evildoers at his place of slaughter,
IV,301,a	(R)	<i>[dn.t b3.w]</i>	which kills the souls.
IV,301-302,b-e	(X)	-	
IV,303,a	(L)	<i>[nhm]=k wi m-<sup>c</sup> nw n ir.yw st3</i>	May you rescue me from this which belongs to the keepers of the wound,
IV,303,b	(N)	<i>mr db<sup>c</sup>.w</i>	who have painful fingers.
IV,304,c	(X)	-	
IV,304,a-b	(X)	-	
IV,305,a	(L)	<i>n hb ds.w=s[n im-i]</i>	Their knives will not plough into me,
IV,305,b	(R)	<i>n h33.y=i r w[h3.wt=sn]</i>	I will not descend into their cauldrons,
IV,306-308,a-a	(X)	-	
IV,308,b	(R)	<i>ink [wd3] tp t3 [hr r<sup>c</sup>]</i>	I am the one who proceeds upon the land with Re,
IV,308,c	(L)	<i>mn(i).y=i nfr hr wsir dhwti-nht</i>	I will moor well with the Osiris <i>dhwti-nht</i> .
IV,309,a	(L)	<i>n h[pr 3b.t]=sn im=i n n3 hr.(y)w [3]h[.w]=s[n]</i>	Their offerings will not come to be with me because of these of the chiefs of their braziers,
IV,309,b	(M)	<i>im.yw ktw.wt=sn</i>	those who are in their cauldrons.
IV,310,a	(L)	<i>iw=i m šms(.w) [n] nb (i)h.wt sš [n] h[pr].w</i>	I am in the following of the lord of things, who writes for those who will come to be.
IV,310,b	(R)	<i>3h=i m bi[k]</i>	I will fly as a falcon,
IV,311,a	(R)	<i>[ng=i] m [smn]</i>	I will cackle as a goose,
IV,311,b	(R)	<i>[s]k.y[=i nhh] mi nhb-k3.w</i>	I will pass eternity like Nehebkaui.

IV,311,c	(N)	<i>i itm.w im.y ḥw.t-ᶜz.t</i>	Oh, Atoum, who is in the great mansion,
IV,312,a	(R)	<i>i.ty [ntr.w]</i>	sovereign of the gods,
IV,312,b	(R)	<i>[n]ḥm[=k w]i m-ᶜ ntr pw</i>	May you rescue me from this god,
IV,312,c	(R)	<i>ᶜnh m ḥr.yt</i>	who lives in butchery,
IV,313,a	(R)	<i>n.ty ḥr=f [m tsm]</i>	whose face is as a dog,
IV,313,b	(N)	<i>im.w=f m rmt.w</i>	his hues are as the people.
IV,313,c	(X)	-	
IV,313-314,d-a	(R)	<i>ir.y kzb pw n š [n sd.t]</i>	It is the one who belongs to the winding of the lake of fire,
IV,314,b	(R)	<i>[ᶜm šw.wt]</i>	the one who swallows shadows,
IV,314,c	(R)	<i>[ḥnp] ḥz.t[y]w</i>	who steals hearts,
IV,314,d	(M)	<i>wḏ{f} &lt;ḏ&gt; s[tz.w]</i>	who sends wounds,
IV,314,e	(R)	<i>[n] mš[.n.t(w)]=f</i>	'he is not seen'.
IV,315,f-g	(X)	-	
IV,315-316,a-a	(X)	-	
IV,316,b	(R)	<i>i [nb nrw ḥr(.y)-tp tš.wy]</i>	Oh, lord of terror, who is upon the two lands,
IV,316,c	(R)	<i>nb dšr.w wšḏ [nm.wt]</i>	lord of blood, who makes the places of slaughter flourish,
IV,317,a	(M)	<i>rdi.y n=f wrr.t</i>	to whom the crown of Upper Egypt will be given,
IV,317,b-c	(X)	-	
IV,317,d	(R)	<i>wdd [n=f] ḥkz.t [m] ntr.w</i>	to whom the rulership over the gods sends
IV,318,a	(N)	<i>hrw pf smz.t tš.wy</i>	this day of the unification of the two lands,
IV,318,b	(N)	<i>m-bšḥ [ᶜ nb r]-ḏr</i>	in front of the arm of the lord of all.
IV,318,f	(X)	-	
IV,318,c-e	(X)	-	
IV,319,a	(R)	<i>bš mnḥ [im.y nn-n(.y)-sw.t]</i>	Effective soul, who is in Heracleopolis,
IV,319,b	(R)	<i>didī kš.w dr isf.tyw</i>	who gives essences, who expels evildoers,
IV,319,c	(R)	<i>sšm n=f wš.[w]t nhḥ</i>	to whom the roads of eternity are conducted.
IV,319,d	(X)	-	
IV,319,e	(K)	<i>nḥm=k wī m ntr [p]w tšz stz.w</i>	May you rescue me from this god who takes the wounds,
IV,320,a	(R)	<i>nsb iwt.yw</i>	who licks what is putrefied,
IV,320,b	(R)	<i>ᶜnh [m ḥwz]z.t</i>	who lives from putrefaction,
IV,320,c	(R)	<i>i[r(.y)] kkw [im.y s]nk.t</i>	the one who belongs to darkness, who is in obscurity,
IV,320,d	(R)	<i>snḏ n=f im.yw bš[g.w]</i>	for whom the ones who are with the weary ones are afraid.
IV,320-321,e-b	(X)	-	
IV,321,c	(M)	<i>i ḥpr(i) pw ḥr(.y) wīz[=f]</i>	Oh, this Khepri, who is upon his bark,
IV,321,d	(R)	<i>p[š(w).ty ḏ.t=f ḏ.t]</i>	the primeval one, his body is eternity.
IV,321,e	(R)	<i>nḥm=k wī m[-ᶜ nw] n ir.yw sip.w</i>	May you rescue me from this which belongs to the keepers of the examinations,
IV,321,f	(K)	<i>rdi[.n] n=s[n] rᶜ-itm.w zḥw</i>	to whom Re-Atoum gave power,
IV,322,a	(R)	<i>r ir(.t) sš.wt ḥ[f]t[.yw=f]</i>	in order to watch over his enemies,
IV,322,b-c	(X)	-	
IV,322,d	(R)	<i>[n h]b ds[.w]=s[n] im=I</i>	Their knives will not plough into me,

IV,323,a	(X)	-	
IV,323,b	(L)	<i>n ʕk=i r iʒt[w].w=sn</i>	I will not enter into their places of judgment,
IV,323,c	(X)	-	
IV,323,d	(L)	<i>[n h]ʒ.y=i r tnm.w=sn</i>	I will not descend into their vats,
IV,324,a	(R)	<i>n hmsi=i m[-hnrw hʒd].w[=sn]</i>	I will not sit within their traps,
IV,324,b	(R)	<i>n[n ir.t(w) n=i (i)h.wt] m nw n by.t [ntr.w]</i>	nothing will be done to me from this which belongs to the abomination of the gods,
IV,324,c	(R)	<i>hr[-ntt ink] is swʒ wʕb(.w) hr(.y)-ib msḳ.t</i>	because I am the one who passed being pure, who is in the midst of the Mesqet,
IV,325,a	(K)	<i>in.y n=f ms.y[.t m thn.t] m tnn.t</i>	to whom supper from faience will be brought in the <i>tnn.t</i> shrine.
IV,325,e	(K)	<i>[dd s r pn ...] m [...] mni nfr hr wsir [...]</i>	A man will speak this spell [...] in [...] who moors well with Osiris [...]
IV,325,f-g	(K)	<i>[...] ir dd sw [s] hr=f [...]</i>	[...] As for that which a man will say to him upon it, [...]
IV,326,a-n	(X)	-	
<i>Spell 337 follows</i>			

Amino-acid code

-N--RI-RR--R---HRM--D---R-R-----RD-----N---RN-K-HR--RR-----I---DR-----RRR---RR-----NN-----  
CD----R----MR-R-DNNR-R-----R-----RR-RRN-----RNNR-R-R-RD-RR-R-KR--  
----LN---LR-----RLLMLRRRRNRRRRN-RRRMR-----RRM--RNN---RRR-KRRRR---MRRKR--R-L-LRRRKKK---

**Appendix 3.48.9. B9C,a**

IV,184,a	(X)	-	
IV,184,b	(N)	<i>hpr mdw.t nnk rʕ itm.w</i>	Speech comes to be, Re-Atoum belongs to me.
IV,184,c-d	(X)	-	
IV,186,a	(R)	<i>wnn=i wʕ.kwi</i>	I exist while I am alone,
IV,186,b	(R)	<i>ink rʕ m hʕ.w=f tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,186,c	(X)	-	
IV,188,a	(R)	<i>ink ʕʒ hpr ds[=f]</i>	I am the great one who came to be (by) himself.
IV,188,b	(M)	<i>ptr sw ʕʒ hpr ds=f</i>	Who is he, the great one who came to be by himself?
IV,188,c	(R)	<i>mw &lt;p&gt; w nnw pw</i>	It is water, it is Noun.
IV,190,a-d	(X)	-	
IV,192,a	(L)	<i>nnk sf=i iw=i rh.kwi dwʒ</i>	My yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,192,b-c	(X)	-	
IV,194,a	(R)	<i>ir.n.t(w) ʕhʒ.t ntr.w hft dd=i</i>	The warship of the gods was made in accordance with that which I say.
IV,194,b	(R)	<i>ptr s(y) ʕhʒ.t ntr.w</i>	What is it, the warship of the gods?
IV,194,c	(K)	<i>nšm[.t] pw</i>	It is the Neshemet bark.
IV,194,d	(X)	-	
IV,195,e	(X)	-	

IV,196,a	(L)	<i>iw=i rh rn n ntr ʕz n.t(y) im=s</i>	I am the one who knows the name of the great god who is in it.
IV,196,b	(X)	-	
IV,196,c	(K)	<i>hknw rʕ pw</i>	It is the praise of Re.
IV,199,d	(X)	-	
IV,198,a	(R)	<i>ink bnw pw ʕz n.t(y) m iwnw</i>	I am this great phoenix, who is in Heliopolis
IV,198,b-c	(X)	-	
IV,200,a	(N)	<i>ir(.y) sip n.tt wn</i>	The supervisor of that which exists.
IV,200,b	(R)	<i>ptr sw</i>	Who is he?
IV,200,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,200,d	(M)	<i>ir gr.t n.tt wn</i>	Now, as for that which exists,
IV,200,e	(R)	<i>nḥḥ pw ḥnʕ d.t</i>	it is forever together with eternity.
IV,201,f	(X)	-	
IV,202,a-b	(X)	-	
IV,202,c	(R)	<i>ink mnw m pr.wt=f</i>	I am Min in his processions,
IV,202,d	(L)	<i>m rdi.t(w) n=i šw.ty=i m tp=i</i>	as my two feathers are placed for me upon my head.
IV,203,e	(X)	-	
IV,204,a	(X)	-	
IV,204,b	(R)	<i>ptr šw.ty=f</i>	What are his two feathers?
IV,204,c	(R)	<i>hr pw nḏ it=f</i>	It is Horus who protects his father.
IV,204-206,d-a	(K)	<i>ir šw.ty=f iʕr.t [pw] wr.t im.t tp it=f itm.w</i>	As for his two feathers, they are the great uraeus which is on the head of his father Atoum.
IV,206,b	(R)	<i>wn=i m tʕ=i iy.n=i m niw.t=i</i>	May I exist on my land, after I came from my city.
IV,207,c-d	(X)	-	
IV,208,a	(N)	<i>ptr r=f</i>	What is against it?
IV,208,b	(M)	<i>ʕh.t it=f rʕ itm.w</i>	The horizon of his father Re-Atoum.
IV,208,c	(R)	<i>dr iw=i</i>	My wrongdoing is expelled,
IV,208,d	(N)	<i>ḥsr ni.t=i</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,210,a	(N)	<i>šhr.y isf.t ir[.t]=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,210,b	(R)	<i>wʕb.n=i m sš.wy ipw(y) wr.wy ʕz.wy</i>	after I purified in these two very great pools,
IV,212,a	(R)	<i>n.t(yw) m nn-n(.y)-sw.t</i>	which are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,212-214,b-a	(X)	-	
IV,214,b	(N)	<i>ptr sw</i>	Who is he?
IV,214,c	(R)	<i>rʕ pw ds=f</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,216,a	(M)	<i>ir gr.t šs.wy</i>	Now, as for the two pools,
IV,216,b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(M)	<i>š pw n ḥsmn ḥnʕ š n pr ʕz</i>	It is the lake of natron together with the lake of the great house.

IV,219,c-g	(X)	-	
IV,218,a	(N)	<i>šm=i [hr] w3.wt rh.(w)t.n=i</i> <i>tp-m iw n m3̄.ty w</i>	I will go upon the roads which I knew in the direction of the island of the true ones.
IV,218,b	(K)	<i>ptr s(y) w3.wt</i>	What is it, the roads?
IV,220,a	(M)	<i>w3.t pw it=f r̄ itm. w hr=f</i>	It is the road of this father, Re-Atoum, upon him,
IV,220,b	(N)	<i>m d3̄.t=f r sh.t isr. w</i>	in his crossing to the field of rushes.
IV,222,a	(C)	<i>spr=i t t3̄ 3h.ty w m p.t</i>	I arrive at the land of the horizon-dwellers in the sky,
IV,222,b	(D)	<i>pr=i hr sb3̄ dsr</i>	while I go forth upon the holy portal.
IV,222,c	(R)	<i>ptr r=f t3̄ pn</i>	What even is this land,
IV,224,a	(K)	<i>sb3̄ pn</i>	this portal?
IV,224,b	(R)	<i>ntr. w pw h3̄. w k3̄r</i>	It are the gods who are around the shrine.
IV,224,c	(D)	<i>ir sb3̄</i>	As for the portal,
IV,224,d	(X)	-	
IV,226,a	(L)	<i>ε3̄.wy-r.y pw d3̄[.n] it itm. w r</i> <i>3h.t isb.tt n.t p.t</i>	it are the two leaves of the two doors, after the father Atoum crossed to the eastern horizon of the sky.
IV,226,b	(R)	<i>im.yw-b3̄h</i>	Ancestors,
IV,228,a	(N)	<i>imi n=i ε.wy=tn</i>	give your two arms to me,
IV,228,b	(R)	<i>ink pw hpr im=tn</i>	it is me who came to be from you.
IV,228,c	(K)	<i>nm st nn (i)m.(y)w-b3̄h</i>	Who are they, these ancestors?
IV,230,a	(R)	<i>hw pw hn̄ε si3̄</i>	It is the authoritative utterance and perception,
IV,230,b	(R)	<i>wnn hn̄ε it[-i] itm. w m [h]r.t</i> <i>hrw n.t r̄ nb</i>	who exist together with my father Atoum in the course of every day.
IV,232,a	(R)	<i>iw mh̄.n=i ir.t m-ht hks=s</i>	I made the eye complete after it was injured,
IV,232,b	(R)	<i>hrw pw n εh3̄ rh̄.wy</i>	this day of the battle of the two rivals.
IV,234,a	(M)	<i>nm tr rh̄.wy</i>	Who truly are the two rivals?
IV,239,e	(X)	-	
IV,234,b	(M)	<i>hrw pw n εh3̄ [n] hr im=f hn̄ε</i> <i>sth</i>	It is the day of the battle of Horus in it, together with Seth,
IV,236,a	(N)	<i>m-ht wd.t=f st3̄ m hr=f</i>	after his inflicting of a wound on his face,
IV,236,b	(N)	<i>m it hr hr̄.wy sth</i>	when Horus took the testicles of Seth.
IV,236-238,c-a	(R)	<i>in dhwt̄y ir nn m db̄ε.w=f</i>	It is Thot who did this with his fingers.
IV,238,b	(N)	<i>iw ts̄.n=i šn m d3̄.t</i>	I raised the hair from the Udjat eye,
IV,238,c	(R)	<i>m tr=s n nšn</i>	in its time of rage.
IV,238,d	(N)	<i>ptr s(y) d3̄.t</i>	What is it, the Udjat eye
IV,243,d	(X)	-	
IV,240,a	(M)	<i>m tr=s nšn</i>	in its time of rage?
IV,240,b	(R)	<i>nm gr.t ts̄ šn im=s</i>	Now, who is the one who raised the hair from it?
IV,240,c	(X)	-	
IV,240,d	(K)	<i>ir.t wnm.t pw n.t r̄</i>	It is the right eye of Re,
IV,242,a	(N)	<i>m nšn=s r=f</i>	when it raged against him,
IV,242,b	(M)	<i>m-ht h3̄b=f s(y) m wpw[.t]</i>	after he sent her on a task.
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(M)	<i>in dhwt̄y ts̄ im=s</i>	It is Thot who raised from it.

IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(N)	<i>iw m3.n=i r<sup>c</sup> pw ms.y m sf r hpd.w mh.t-wr.t</i>	I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.
IV,246,a	(X)	-	
IV,246,b	(K)	<i>ptr sw</i>	What is it?
IV,248,a	(M)	<i>twt pw n ir.t ms=s dw3(.w) sp sn.w r<sup>c</sup> nb</i>	It is the image of the eye, while it births the morning, twice, every day.
IV,248-250,b-a	(M)	<i>ir gr.t mh.t d3.t pw</i>	Now, as for the flood waters, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(R)	<i>hr-ntt ink is w<sup>c</sup> m nw n im.yw-ht hr</i>	Because I am truly one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,252,a	(N)	<i>sy pw w<sup>c</sup> m nw n im.yw-ht hr</i>	What is it, one from these of the ones who are behind Horus?
IV,252,b	(M)	<i>mdw hr-tp pw mr.y nb=f</i>	It is one who speak on behalf of, who his lord will love.
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	<i>i.nd hr=tn nb.w m3<sup>c</sup>.t d3d3.t h3.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(N)	<i>didl.w s<sup>c</sup>.t r isf.tyw</i>	who place terror against the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(M)	<i>im.yw-ht htp=s<sup>c</sup>=s</i>	who is behind 'she is satisfied of her arm'.
IV,260,c-Sq7Sq	(X)	-	
IV,256,b	(R)	<i>m-tn w(i) iyi.kwi hr=tn</i>	Behold me, I come to you,
IV,256,c	(N)	<i>dr=tn dw.t ir.t=i</i>	may you expel the evil which belongs to me,
IV,258,a	(L)	<i>mi nw ir.n=tn n zht sfh.w ipw im.yw sms(.w) nb.w</i>	like that which you did for these seven spirits who are in the following of the lords,
IV,258,b	(N)	<i>ir.w.n inpw s.wt=sn</i>	whose seats Anubis made,
IV,259,c	(X)	-	
IV,260,a	(R)	<i>hrw pf n mi r=k im</i>	this day of: Come therein!
IV,260,b	(M)	<i>ir.w nn sbh.wt n(.wt) htp=s hw=s</i>	As for these portals of 'she is satisfied while she protects',
IV,260,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,262,a	(N)	<i>rdl.n.t(w)=s m-ht wsir r s3m.t b3.w hft.yw=f</i>	after she was placed behind Osiris until the souls of his enemies were burned up,
IV,263,c	(M)	<i>s3m=s b3.w hft.yw n.w imn-m-h3.t m3<sup>c</sup>-hrw</i>	while she burns up the souls of the enemies of <i>imn-m-h3.t</i> , true of voice.
IV,262-264,b-b	(X)	-	
IV,265,d	(X)	-	
IV,264,c	(X)	-	
IV,265,e	(X)	-	
IV,266,a	(R)	<i>ir hr(.y) n d3d3.t tn</i>	As for the chief of this tribunal,
IV,266,b	(R)	<i>3r wr rn=f</i>	'The great one is driven away' is his name.
IV,266,c-e	(X)	-	
IV,268,b	(M)	<i>nkdkd rn=f</i>	<i>3kdkd</i> is his name,
IV,268,a	(M)	<i>ndhdh rn=f</i>	<i>ndhdh</i> is his name,

IV,268,c	(K)	<i>k3 sif hnt hwt=f</i>	the bull 'the horn is in front of his fire',
IV,268,d	(L)	<i>ḥk im.y wnw.t=f rn=f</i>	'who enters the one who is in his hour', is his name,
IV,270,a	(K)	<i>ḏsr im.y ḥw.t ins(.y)</i>	'the sacred one who is in the mansion of red linen',
IV,270,b	(K)	<i>nbs ḥr prr m-ht ht r[n=f]</i>	'the one who is burning of face, who goes forth after turning back' is his name,
IV,270,c	(K)	<i>m3 m grḥ it=f m hrw rn=f</i>	'who saw in the night what he will take in the day' is his name.
IV,269-272,e-c	(X)	-	
IV,276,a	(R)	<i>ink b3.wy=f ḥr(.wy)-ib t3.wy=f</i>	I am his two souls which are in the middle of his two fledglings.
IV,276,b	(R)	<i>sy pw</i>	What is it?
IV,276,c	(X)	-	
IV,276,d	(M)	<i>wsir</i>	Osiris,
IV,278,a	(N)	<i>m ḥk=f r ḏdw</i>	when he entered into Busiris,
IV,278,b	(K)	<i>gm=f b3 n rḥ im</i>	while he finds the soul of Re there.
IV,278,c	(X)	-	
IV,278,d	(K)	<i>{ḥḥ.n} ḥḥ.n ḥpt.n=sn ky ky</i>	Then they embraced one another,
IV,280,a	(N)	<i>ḥḥ.n ḥpr(.w) m b3.wy</i>	then they became as the two souls.
IV,280,b	(M)	<i>ir.t t3.wy=f</i>	That which belongs to his two fledglings,
IV,280,c	(R)	<i>ḥr pw nḏ it=f ḥnḥ ḥr (i)m(.y)-hnt n ir.ty</i>	it is Horus, who protects his father, together with Horus, who is in front without two eyes.
IV,281,d	(X)	-	
IV,282,a	(R)	<i>ink miw pw ḥ3</i>	I am this great cat,
IV,282,b	(R)	<i>psšn iṣd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282,c	(R)	<i>grḥ pw n ḥ3-ḥ</i>	this night of battle,
IV,284,a	(R)	<i>n ir.t s3.[t] sbi[.w]</i>	of watching over the rebels,
IV,284,b	(H)	<i>hrw pw n ḥtm ḥft.yw nb r-ḏr im=f</i>	this day of destroying the enemies of the lord of all in it.
IV,286,a	(L)	<i>sy ntr miw pw</i>	Which god is this cat?
IV,287,e	(X)	-	
IV,286,b	(R)	<i>rḥ pw ḏs=f</i>	It is Re himself,
IV,286,c	(N)	<i>ḏd.t(w) miw r=f</i>	'cat' is said to him,
IV,286,d	(K)	<i>ḥr ḏd si3 r=f</i>	because Perception says to him:
IV,288,a	(N)	<i>miw sw m nn irr.y=f</i>	'Catlike is he in this which he does.'
IV,288,b	(R)	<i>ḥpr [r]n=f pw [n] miw</i>	What came to be, it is his name of 'cat'.
IV,288,c	(N)	<i>ir gr.t psšn iṣd[.t] r gs=f m iwnw</i>	Now, as for the splitting of the Ishedet tree at his side in Heliopolis,
IV,290,a	(K)	<i>m3ḥ ms.w bḏṣ.t pw [ir].t.n=sn</i>	it is while the children of the weak one present what they did.
IV,290,b	(K)	<i>i[r] gr.t ḥ3-ḥ</i>	Now, as for the battle,
IV,290,c	(K)	<i>ḥk.n=sn pw r ḥ3s.t ḥr i3b.tt</i>	it is after they entered into the desert upon the east.
IV,292,a	(K)	<i>ḥḥ.n ḥ.wy ḥ3 m t3 r-ḏr=f m p.t</i>	Then the two arms fought in the land in its entirety and the sky.

IV,293,d-g	(X)	-	
IV,292,b	(R)	<i>i r̄ im.y swḥ.t=f</i>	Oh, Re, who is in his egg,
IV,292,c	(R)	<i>wbn m itn=f</i>	who shines in his sun disk,
IV,294,a	(R)	<i>psd̄ m ʒḥ.t=f</i>	who shines in his horizon,
IV,294,b	(R)	<i>nbb ḥr bi[ʒ]=f</i>	who swims upon his firmament,
IV,294,c	(M)	<i>psd̄ nfr</i>	who shines well,
IV,294,d	(R)	<i>iw.ty snw.y=f m n̄tr.w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,296,a	(R)	<i>sk̄dd ḥr st̄s.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,296,b	(R)	<i>did̄i t̄ʒw.w m hh n r=f</i>	who gives the winds with a blast of his mouth,
IV,296,c	(N)	<i>sh̄d̄ t̄ʒ.wy m nbi.w=f</i>	who illuminates the two lands with his flames.
IV,297,d	(X)	-	
IV,298,a	(R)	<i>nḥm=k wi m-<sup>c</sup> n̄tr pw št̄ʒ irw</i>	May you rescue me from this god who is hidden of shape,
IV,298,b	(K)	<i>wnn.w dn̄ḥ.wy=f m rmn.wy mh̄ʒ.t</i>	whose two wings are as the two arms of the balance,
IV,299,c	(X)	-	
IV,300,a	(X)	-	
IV,302,c-Sq7Sq	(X)	-	
IV,300,b	(L)	<i>wdd sph̄w n m̄ʒ.n=f m isf.tyw r nm.t=f</i>	who places the lasso, it is not seen, on the evildoers at his place of slaughter,
IV,301,a	(R)	<i>dn̄.t b̄ʒ[.w]</i>	which kills the souls,
IV,301,b	(M)	<i>hrw pf n ḥsb.t <sup>c</sup>w̄ʒ</i>	this day of the reckoning of the robber.
IV,301,c	(M)	<i>sy pw</i>	Who is it?
IV,302,a	(K)	<i>ḥr <sup>c</sup>ʒ ḥnt(.y) ḥm</i>	Horus the great one, foremost of Letopolis.
IV,302,b-e	(X)	-	
IV,303,a	(N)	<i>nḥm=k wi m-<sup>c</sup> nw n t̄nmw.w spd(.w) db<sup>c</sup>.w</i>	May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,
IV,303,b	(D)	<i>tm.w n.w ws̄ir</i>	the perished ones of Osiris.
IV,304,c	(X)	-	
IV,304,a	(X)	-	
IV,304,b	(K)	<i>d̄ʒd̄ʒ.t tn pw n.t ws̄ir ḥsf.t ḥft.yw ws̄ir imn-m-ḥʒ.t m̄ʒ<sup>c</sup>-hrw</i>	It is this tribunal of Osiris, who opposes the enemies of the Osiris <i>imn-m-ḥʒ.t</i> , true of voice.
IV,305,a	(N)	<i>n ḥr=i n ds.w=t̄n</i>	I will not fall because of your knives,
IV,305,b	(R)	<i>n ḥʒ.y=i r wh̄ʒ.wt=s[n]</i>	I will not descend into their cauldrons,
IV,306,a	(X)	-	
IV,306,c	(X)	-	
IV,306,b	(M)	<i>[ḥr]-ntt wi rḥ.k[wi]</i>	because I know.
IV,307-326,a-n	(X)	-	

End of column and back

Amino-acid code

-N--RR--RMR----L---RRK--L-K-R--NRRMR---RL--RRKR-NMRN-N-RR----NR-M--M-NKMNCDRKRD-  
 LRNRKRRRRM-MNNRNRN-MR-KNM-M-N-KMM-R--NM-RN-M-RNLN-RMR-NM-----RR---MMKLKKK-----  
 ---RR-MNK-KNMR-RR-RRHL-RNKNRNKKKK---RRRRMR-R-RN-RK---LRMMK---ND--KNR--M-----  
 -----

Appendix 3.48.10. B15C

IV,184-224,a-d	(X)	-	
IV,226,a	(R)	[ <i>ʕz.wy-r.y pw wdʒ.n</i> ] <i>it</i> [ <i>itm.w</i> <i>hr=f r ʒh.t iʒb.tt n.t p.t</i> ]	It are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.
IV,226,b	(R)	[ <i>im.yw-bʒh</i> ]	Ancestors,
IV,228,a	(R)	[ <i>imi n=i ʕ=tn</i> ]	give your arm to me,
IV,228,b	(R)	[ <i>ink pw hpr im=tn</i> ]	it is me who came to be from you.
IV,228,c	(R)	[ <i>ptr st nn im.yw-bʒh</i> ]	Who are they, these ancestors?
IV,230,a	(R)	[ <i>hw pw hnʕ siʒ</i> ]	It is the authoritative utterance and perception,
IV,230,b	(R)	[ <i>wnn hnʕ it=i itm.w</i> ] <i>m hr</i> [.t <i>h]r[w n.t rʕ nb</i> ]	who exist together with my father Atoum in the course of every day.
IV,232,a	(R)	[ <i>iw mh.n=i ir.t m-ht hks=s</i> ]	I made the eye complete after it was injured,
IV,232,b	(R)	[ <i>hrw pw n ʕhʒ rh.wy</i> ]	this day of the battle of the two rivals.
IV,234,a	(R)	[ <i>ptr sw ʕhʒ rh.wy</i> ]	What is it, the battle of the two rivals?
IV,239,e	(X)	-	
IV,234,b	(D)	[ <i>hrw pw ʕhʒ.n hr im=f hnʕ sth</i> ]	It is the day in which Horus fought together with Seth,
IV,236,a	(R)	[ <i>m-ht wd.t</i> ] <i>stʒ</i> [ <i>m hr=f</i> ]	after inflicting a wound on his face,
IV,236,b	(N)	[ <i>m it hr hr.wy sth</i> ]	when Horus took the testicles of Seth.
IV,236-238,c-a	(R)	[ <i>in dhwti ir nn m dbʕ.w=f</i> ]	It is That who did this with his fingers.
IV,238,b	(N)	[ <i>iw ts.n=i šn m dʒ.t</i> ]	I raised the hair from the Udjat eye,
IV,238,c	(N)	[ <i>m tr=s nšn</i> ]	in its time of rage.
IV,238,d	(R)	[ <i>ptr r=f dʒ.t</i> ]	What even is the Udjat eye
IV,243,d	(X)	-	
IV,240,a	(R)	[ <i>m tr=s n nšn</i> ]	in its time of rage?
IV,240,b-c	(X)	-	
IV,240,d	(L)	<i>ir.t hr wnm.t pw</i>	It is the right eye of Horus,
IV,242,a	(N)	[ <i>m nšn=s r=f</i> ]	when it rages against him,
IV,242,b	(R)	[ <i>m-ht hʒb=f s(y)</i> ]	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(N)	[ <i>in gr.t dhwti ts šn im=s</i> ]	Now, it is That who raised the hair from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(D)	[ <i>iw mʒ.n=i rʕ pw ms.y sf</i> ] <i>r</i> [ <i>hpd.wy mh.t-wr.t</i> ]	I saw it is Re who was born yesterday, from the two buttocks of the celestial cow.
IV,246,a	(D)	[ <i>wdʒ=f wdʒ=i ts phr</i> ]	He is hale while I am hale, and vice-versa.
IV,246,b	(R)	[ <i>sy pw rʕ ms.y m sf r hpd.wy</i> <i>mh.t-wr.t</i> ]	What is it, Re who was born on yesterday from the two buttocks of the celestial cow?
IV,248,a	(N)	[ <i>twt pw n ir.t rʕ dwʒ.w r</i> <i>ms.t=f rʕ nb</i> ]	It is the image of the eye of Re of the morning at his birth every day.
IV,248-250,b-a	(R)	[ <i>ir gr.t mh.t-wr.t dʒ.t pw</i> ]	Now, as for the celestial cow, it is the Udjat eye.

IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(R)	[ <i>hr-ntt ink is</i> ] w <sup>c</sup> [ <i>m nw n im.yw-ht hr</i> ]	Because I am truly one from these of the ones who are behind Horus.
IV,251-326,c-n	(X)	-	
<i>The rest of the text of the front is illegible</i>			

Amino-acid code

-----RRRRRRRRRR-DRNRNNR-R--LNR-N-DDRNR-  
R-----  
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Appendix 3.48.11. Sq1C

IV,184,a	(H)	<i>r n pr.t m hrw m hr.t-ntr imsh.yt sz.t-bzs.tt msc.t hrw nb.t imsh</i>	A spell of going forth in the day from the necropolis of the honoured dead, <i>sz.t-bzs.tt</i> , true of voice, the lady of veneration.
IV,184,b	(R)	<i>hpr mdw.t nnk tm</i>	Speech comes to be, all belongs to me.
IV,184,c-d	(X)	-	
IV,186,a	(R)	<i>wnn=i w<sup>c</sup>.kwi</i>	I exist while I am alone,
IV,186,b	(R)	<i>ink r<sup>c</sup> m h<sup>c</sup>.w=f tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,186,c	(X)	-	
IV,188,a	(N)	<i>ink ntr sz hpr ds=f</i>	I am the great god who came to be (by) himself.
IV,188,b-c	(X)	-	
IV,190,a	(L)	<i>kmz rn=f nb p<sup>c</sup>.t</i>	who created his name, the lord of the people,
IV,190,b	(R)	<i>iw.ty hsf=f m ntr.w</i>	who is not repelled from the gods.
IV,190,c-d	(X)	-	
IV,192,a	(R)	<i>nnk sf iw rh.kwi dwz</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,192,b	(R)	<i>wsir [p]w</i>	It is Osiris.
IV,192,c	(X)	-	
IV,194,a	(R)	<i>ir.n.t(w) shz.t ntr.w hft dd=i</i>	The warship of the gods was made in accordance with that which I say.
IV,194,b-d	(X)	-	
IV,195,e	(X)	-	
IV,196,a	(D)	<i>iw=i rh.kwi rn n ntr pw sz n.ty im=s</i>	I know the name of this great god who is in it.
IV,196,b	(X)	-	
IV,196,c	(N)	<i>hknw r<sup>c</sup> rn=f</i>	The praise of Re is his name.
IV,199,d	(X)	-	
IV,198,a	(R)	<i>ink bnw pw sz n.ty m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,198,b-c	(X)	-	
IV,200,a	(R)	<i>ir(.y) sip n [n.tt] wn</i>	The supervisor of that which exists.
IV,200,b	(N)	<i>pw-tr r=f sw</i>	Who even is he?
IV,200,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,200,d	(N)	<i>ir sip n n.tt wn</i>	As for the inspection of that which exists,

IV,200,e	(R)	<i>nḥḥ pw ḥnꜥ d.t</i>	it is forever together with eternity.
IV,201,f	(X)	-	
IV,202,a	(R)	<i>ir nḥḥ rꜥ pw</i>	As for forever, it is the day,
IV,202,b	(R)	<i>ir d.t grḥ pw</i>	as for eternity, it is the night.
IV,202,c	(R)	<i>ink mnw m pr.wt=f</i>	I am Min in his processions,
IV,202,d	(C)	<i>iw rdì.n=i šw.ty=i m tp=i</i>	I have placed my two feathers on my head.
IV,203,e	(X)	-	
IV,204,a	(X)	-	
IV,204,b	(K)	<i>pw-tr r=f sw šw.ty=f</i>	Who even is he and what are his two feathers?
IV,204,c	(R)	<i>ḥr pw nḏ it=f</i>	It is Horus who protects his father.
IV,204-206,d-a	(L)	<i>šw.ty=f pw iꜥr.t=f pw im.t šw.t it=f itm.w</i>	They are his two feathers, it is his uraeus which is on the feather of his father Atoum.
IV,206,b	(R)	<i>wn=i m t3=i iy.n=i m niw.t=i</i>	May I exist on my land, after I came from my city.
IV,207,c-d	(X)	-	
IV,208,a	(R)	<i>pw-tr r=f st</i>	What even is it?
IV,208,b	(R)	<i>3ḥ.t it=i pw itm.w</i>	It is the horizon of my father, Atoum.
IV,208,c	(N)	<i>dr iw.w=i</i>	My wrong doings are expelled,
IV,208,d	(D)	<i>ḥsr.n ni.t=i</i>	after my wrongdoing was driven away.
IV,209,e-g	(X)	-	
IV,210,a	(N)	<i>šḥr isf.t ir.t=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,210,b	(N)	<i>wꜥb.n=i m sš.wy wr.wy ꜥ3.wy</i>	after I purified in the two very great pools,
IV,212,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,212,b	(R)	<i>swꜥb ꜥ3b.t rh.yt</i>	which purifies the offering of the people,
IV,214,a	(R)	<i>n nṯr pw ꜥ3 n.tt im=s</i>	for this great god who is in it.
IV,214,b	(N)	<i>pw-tr sw</i>	Who is he?
IV,214,c	(R)	<i>rꜥ pw ds=f</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,216,a	(K)	<i>pw-tr sw sš.wy ꜥ3.wy</i>	What is it, the two great pools?
IV,216,b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(N)	<i>š ḥsmn ḥnꜥ š mꜥ3.t</i>	The lake of natron together with the lake of mꜥ3.t.
IV,219,c-g	(X)	-	
IV,218,a	(R)	<i>wḏ3=i ḥr w3.t rh.t.n=i tp-m iw n m3ꜥ.tyw</i>	I will proceed upon the roads which I knew in the direction of the island of the true ones.
IV,218,b	(N)	<i>pw-tr &lt;r&gt;=f st</i>	What even is it?
IV,220,a	(C)	<i>w3.t pw šm.t it=i itm.w ḥr=s</i>	It is the road upon which my father Atoum goes,
IV,220,b	(R)	<i>m wḏ3=f r šḥ.t isr.w</i>	in his proceeding to the field of rushes.
IV,222,a	(C)	<i>spr=i r t3 3ḥ.tyw m p.t</i>	I arrive at the land of the horizon-dwellers in the sky,
IV,222,b	(C)	<i>pr.n=i ḥr sb3 dsr</i>	after I went forth upon the holy portal.
IV,222,c	(R)	<i>pw-tr r=f t3 pn</i>	What even is this land?
IV,224,a	(R)	<i>pw-tr &lt;r&gt;=f sb3 pn</i>	What even is this portal?

IV,224,b	(R)	<i>ntr.w pw hz(.w) k(z)r</i>	It are the gods who are around the shrine.
IV,224,c	(N)	<i>ir sbz [p]n</i>	As for this portal,
IV,224,d	(X)	-	
IV,226,a	(N)	<i>ʕz.wy-r.y pw wdz.n it=i itm.w hr=f r zḥ.t lzb.tt n.t p.t</i>	it are the two leaves of the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.
IV,226,b	(R)	<i>im.yw-bzh</i>	Ancestors,
IV,228,a	(N)	<i>imi n=i ʕ.wy=tn</i>	give your two arms to me,
IV,228,b	(R)	<i>ink pw hpr im=tn</i>	it is me who came to be from you.
IV,228,c	(L)	<i>pw-tr r=f nn im.yw</i>	Who even are these ones who are in?
IV,230,a	(R)	<i>ḥw pw ḥnʕ sḥz</i>	It is the authoritative utterance and perception,
IV,230,b	(N)	<i>wnn=i ḥnʕ it itm.w m hr.t hrw n.t rʕ nb</i>	I exist together with the father Atoum in the course of every day.
IV,232,a	(R)	<i>iw mh.n=i &lt;ir.t&gt; m-ht hks=s</i>	I made the eye complete after it was injured,
IV,232,b	(R)	<i>hrw pw n ʕh3 rh.wy</i>	this day of the battle of the two rivals.
IV,234,a	(N)	<i>pw-tr r=f sw ʕh3 rh.wy</i>	What even is it, the battle of the two rivals?
IV,239,e	(X)	-	
IV,234,b	(D)	<i>hrw pw ʕh3.n hr im=f ḥnʕ stḥ</i>	It is the day in which Horus fought together with Seth,
IV,236,a	(D)	<i>m-ht wd.t=f stz m hr n hr</i>	after his inflicting of a wound on the face of Horus,
IV,236,b	(M)	<i>m-ht it.n hr hr.w(y) n(.wy) stḥ</i>	after Horus has taken the testicles of Seth.
IV,236-238,c-a	(R)	<i>in dḥwty ir nn m dbʕ.w=f</i>	It is Thot who did this with his fingers.
IV,238,b	(N)	<i>iw ts.n=i šn m wdz.t</i>	I raised the hair from the Udjat eye,
IV,238,c	(R)	<i>m tr=s n nš &lt;n&gt;</i>	in its time of rage.
IV,238,d	(N)	<i>ptr s(y) dz.t</i>	What is it, the Udjat eye
IV,243,d	(X)	-	
IV,240,a	(R)	<i>m tr=s n nšn</i>	in its time of rage?
IV,240,b-c	(X)	-	
IV,240,d	(N)	<i>ir.t pw n.t rʕ imn.t</i>	It is the eye of Re of the west,
IV,242,a	(D)	<i>m nšn.t=s ir=f</i>	in its raging against him,
IV,242,b	(R)	<i>m-ht hzb=f s(y)</i>	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(D)	<i>in gr.t dḥwty ts šn.w im=s</i>	Now, it is Thot who raised the hairs from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(Q)	<i>iw m3.n=i rʕ ms.y m [sf] r ḥpd.w mh(.t)-wr.t</i>	I saw Re who was born on yesterday, from the buttocks of the celestial cow.
IV,246,a	(R)	<i>wdz=i wdz=f ts phr</i>	I am hale while he is hale, and vice-versa.
IV,246,b	(N)	<i>sy pw rʕ pw ms.y m sf r ḥpd.w mh(.t)-wr.t</i>	What is it, this Re who was born on yesterday from the buttocks of the celestial cow?
IV,248,a	(K)	<i>twt pw n ir.t rʕ dw3 r ms.t=f rʕ nb</i>	It is the image of the eye of Re, who worships at his birth every day.
IV,248-250,b-a	(R)	<i>ir gr.t mh(.t)-wr.t dz.t pw</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(N)	<i>hr-ntt ink wʕ m nw n im.yw-ḥt hr</i>	Because I am one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	

IV,252,a	(N)	<i>sy pw w<sup>c</sup> m nw n im.yw-ht hr</i>	What is it, one from these of the ones who are behind Horus?
IV,252,b	(D)	<i>mdw hr mr.y nb=f</i>	One who speaks upon one who his lord will love.
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	<i>i.nd hr=tn nb.w m<sup>c</sup>.t d<sub>3</sub>d<sub>3</sub>.t h<sub>3</sub>.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(R)	<i>did<sub>i</sub>.w s<sup>c</sup>.t m isf.twy</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,256,b	(D)	<i>m-tn n wi iyi.kwi hr=tn</i>	Behold me, I come to you,
IV,256,c	(N)	<i>dr=tn dw.t ir.t=I</i>	may you expel the evil which belongs to me,
IV,258,a	(N)	<i>mi nw ir.n=tn n sfh.w ipw zh.w im.yw sms.w nb sp<sub>3</sub>.t</i>	like that which you did for these seven of spirits which are in the following of the lord of the nome,
IV,258,b	(N)	<i>ir.n inpw s.wt=sn</i>	whose seats Anubis made,
IV,259,c	(X)	-	
IV,260,a	(N)	<i>hrw pf n imi r=k im</i>	this day of: Give there!
IV,260,b	(R)	<i>ir htp=s hw=s</i>	As for 'she is satisfied while she protects',
IV,260,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,262,a	(D)	<i>wn.n=s m-ht wsir r s<sub>3</sub>m.t b<sub>3</sub>.w hft.yw=f</i>	after she was behind Osiris until the souls of his enemies were burned up.
IV,263,c	(X)	-	
IV,262,b	(M)	<i>iw rh.kwi rn n zh sfh.w</i>	I know the name of the seven spirits,
IV,264,a	(R)	<i>im.yw sms.w nb sp<sub>3</sub>.t</i>	who are in the following of the lord of the nome,
IV,264,b	(R)	<i>ir.n inpw s.t=sn</i>	whose seat Anubis made,
IV,265,d	(X)	-	
IV,264,c	(R)	<i>hrw pf n imi r=k im</i>	this day of: Give there!
IV,265,e	(X)	-	
IV,266,a	(R)	<i>ir hr(.y) n d<sub>3</sub>d<sub>3</sub>.t tn</i>	As for the chief of this tribunal,
IV,266,b	(K)	<i>n zir wr rn=f imzh.t s<sub>3</sub>.t-b<sub>3</sub>s.tt nb.t imzh</i>	'The great one was not driven away' is his name. The honoured dead, <i>s<sub>3</sub>.t-b<sub>3</sub>s.tt</i> , possessor of veneration.
IV,266,c-e	(X)	-	
IV,268,a	(R)	<i>dh<sub>3</sub>dh</i>	<i>nd<sub>3</sub>dh</i> ,
IV,268,b	(R)	<i>zkdka</i>	<i>zkdka</i> ,
IV,268,c	(R)	<i>k<sub>3</sub> n rd<sub>i</sub>=f hnt hwt=f</i>	the bull 'he was not placed in front of his fire',
IV,268,d	(R)	<i>ʿk hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour',
IV,270,a	(R)	<i>d<sub>3</sub>r.ty im(.t) hw.t ins(.y)</i>	'the red one who is in the mansion of red linen',
IV,270,b	(N)	<i>zsb hr pr m-ht ht</i>	'the one who is glowing of face, who went forth after turning back',
IV,270,c	(R)	<i>m<sub>3</sub> m grh in.t=f m hrw</i>	'who saw in the night what he will bring in the

IV,269-272,e-c	(X)	-	day'.
IV,276,a	(I)	<i>ink b3.wy=f hr(.wy)-ib t3.wy</i>	I am his two souls which are in the middle of the two fledglings.
IV,276,b	(X)	-	
IV,276,c	(N)	<i>ir b3.wy=f</i>	As for his two souls,
IV,276,d	(R)	<i>wsir pw</i>	it is Osiris,
IV,278,a	(R)	<i>m k=f r dd.t</i>	when he entered into Mendes,
IV,278,b	(R)	<i>gm.n=f b3 im n r<sup>c</sup></i>	after he found a soul there for Re.
IV,278,c	(X)	-	
IV,278,d	(R)	<i>h<sup>c</sup>.n hpt.n ky ky</i>	Then one embraced the other,
IV,280,a	(N)	<i>h<sup>c</sup>.n hpr(.w) m b3.wy</i>	then they became as the two souls.
IV,280,b	(N)	<i>ir gr.t t3.wy=f</i>	Now, as for his two fledglings,
IV,280,c	(K)	<i>hr pw nd it hn<sup>c</sup> hr (i)m(.y)-hnt n ir.ty</i>	it is Horus, who protects the father, together with Horus, who is in front without two eyes.
IV,281,d	(X)	-	
IV,282,a	(R)	<i>ink miw pw e3</i>	I am this great cat,
IV,282,b	(R)	<i>psš[n] išd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282,c	(R)	<i>grh pw n h3-<sup>c</sup></i>	this night of battle,
IV,284,a	(R)	<i>n ir[.t] s3.wt sbi.w</i>	of watching over the rebels,
IV,284,b	(D)	<i>hrw pw n htm hft.yw n.w nb r-dr im=f</i>	this day of destroying the enemies of the lord of all in it.
IV,286,a	(R)	<i>sy pw miw pw e3</i>	Who is it, this great cat?
IV,287,e	(X)	-	
IV,286,b	(R)	<i>r<sup>c</sup> pw ds=f</i>	It is Re himself,
IV,286,c	(R)	<i>dd.n.t(w) miw r=f</i>	'cat' was said to him,
IV,286,d	(R)	<i>m dd si3 r=f</i>	as Perception says to him:
IV,288,a	(R)	<i>in miw(.y) sw m nn irr=f</i>	'Is he catlike in this which he does?'
IV,288,b	(R)	<i>hpr rn=f pw n miw</i>	What came to be, it is his name of 'cat'.
IV,288,c	(D)	<i>ir psn i &lt;š&gt; d.t r gs=f</i>	As for the splitting of the Ishedet tree at his side,
IV,290,a	(R)	<i>m3<sup>c</sup> ms.w bdš.t ir[.t].n=sn pw</i>	it is while the children of the weak one present what they did.
IV,290,b	(N)	<i>ir gr.t hrw pw [n] h3-<sup>c</sup></i>	Now, as for this day of battle,
IV,290,c	(N)	<i>k=sn pw r izb.t</i>	it is while they enter into the east.
IV,292,a	(L)	<i>h<sup>c</sup>.n h3-<sup>c</sup> m p.t t3 r-dr=f</i>	Then (there was) war in the sky and the land in its entirety.
IV,293,d-g	(X)	-	
IV,292,b	(R)	<i>i r<sup>c</sup> im.y swh.t=f</i>	Oh, Re, who is in his egg,
IV,292,c	(N)	<i>psd m in=f</i>	who shines in his sun disk,
IV,294,a	(N)	<i>wbn m zh.t=f</i>	who shines in his horizon,
IV,294,b	(N)	<i>nb hr bi3=f</i>	who swam upon his firmament,
IV,294,c	(X)	-	
IV,294,d	(R)	<i>iw.ty snw.y=f m ntr.w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,296,a	(R)	<i>skdd hr sts.w šw</i>	who sails upon the supports of Shu,

IV,297,e	(X)	-	
IV,296,b	(N)	<i>ḏiḏi t3w.w m hh n r=f</i>	who gives the winds with a blast of his mouth,
IV,296,c	(C)	<i>šḥd t3.wy m wbn=f</i>	who illuminates the two lands as he rises.
IV,297,d	(X)	-	
IV,298,a	(H)	<i>nḥm=k wi m-<sup>c</sup> nṯr pw št3 irw im3ḥ.yt s3.t-b3s.tt m3<sup>c</sup>.t ḥrw</i>	May you rescue me from this god who is hidden of shape. The honoured dead, <i>s3.t-b3s.tt</i> , true of voice.

IV,298-326,b-n (X) -  
*End of column and lid*

Amino-acid code

HR--RR--N--LR--R-R-R----D-N-R--RNRNR-RRRC--KRLR-RRND-N-NR--RRNR-K--N-RNCRCRRRN-  
NRNRLNRNRN-DDMRNRN-R--NDR-D-QRNR-N--ND-RR-N-DNNN-NRR-D-MRR-R-RK---RRRRNR-----I-  
NRRR-RNNK-RR-RRDR-RRRRDRNNL---RNNN-R-R-NC-H-----  
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Appendix 3.48.12. Sq7C

IV,184,a	(G)	<i>[r n pr.t m hrw] m ḥr.t-nṯr im3.y ḥr m3<sup>c</sup> ḥrw</i>	A spell of going forth in the day from the necropolis of the honoured dead, <i>ḥr</i> , true of voice.
IV,184,b	(R)	<i>ḥpr [mdw.t nnk] tm</i>	Speech comes to be, all belongs to me.
IV,184,c-d	(X)	-	
IV,186,a	(R)	<i>wnn &lt;=i&gt; w<sup>c</sup>.kwī</i>	I exist while I am alone,
IV,186,b	(R)	<i>[ink r]<sup>c</sup> m [ḥ]<sup>c</sup>.w=f tp.(y)w</i>	I am Re in his first appearances.
IV,187,d-f	(X)	-	
IV,186,c	(X)	-	
IV,188,a	(N)	<i>ink nṯr <sup>c</sup>3 ḥpr ds=f</i>	I am the great god who came to be (by) himself,
IV,188,b-c	(X)	-	
IV,190,a	(I)	<i>km3 [rn.w]=f nb [p<sup>c</sup>.t]</i>	who created his names, the lord of the people,
IV,190,b	(R)	<i>[iw.ty] ḥsf[=f m nṯr.w]</i>	who is not repelled from the gods.
IV,190,c-d	(X)	-	
IV,192,a	(N)	<i>[n]nk sf iw=i rh.[k]w dw3</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,192,b	(R)	<i>[wsir] pw</i>	It is Osiris.
IV,192,c	(X)	-	
IV,194,a	(R)	<i>[ir.n.t(w) <sup>c</sup>ḥ3.t] nṯr.w ḥft dd=i</i>	The warship of the gods was made in accordance with that which I say.
IV,194,b-d	(X)	-	
IV,195,e	(X)	-	
IV,196,a	(D)	<i>iw[=i rh].k[wi rn n nṯr p]w <sup>c</sup>3 [n.ty] im=s</i>	I know the name of this great god who is in it.
IV,196,b	(X)	-	
IV,196,c	(N)	<i>ḥknw r<sup>c</sup> rn[=f]</i>	The praise of Re is his name.
IV,199,d	(X)	-	
IV,198,a	(R)	<i>[ink] bn[w pw] <sup>c</sup>3 n[.ty m] iwnw</i>	I am this great phoenix, who is in Heliopolis.

IV,198,b-c	(X)	-	
IV,200,a	(R)	<i>ir(.y) sip n n.tt wn</i>	The supervisor of that which exists.
IV,200,b	(N)	<i>pw-tr r[=f] s]w</i>	Who even is he?
IV,200,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,200,d	(N)	<i>ir sip n n.tt wn</i>	As for the inspection of that which exists,
IV,200,e	(R)	<i>nhh pw hn<sup>c</sup> d.t</i>	it is forever together with eternity.
IV,201,f	(X)	-	
IV,202,a	(R)	<i>ir nhh r<sup>c</sup> pw</i>	As for forever, it is the day,
IV,202,b	(R)	<i>ir [d.t] grh pw</i>	as for eternity, it is the night.
IV,202,c	(R)	<i>ink mnw m pr.wt=f</i>	I am Min in his processions,
IV,202,d	(C)	<i>iw rdi.n=i šw.ty[=i] m tp[=i]</i>	I have placed my two feathers on my head.
IV,203,e	(X)	-	
IV,204,a	(X)	-	
IV,204,b	(L)	<i>pw-tr r=f sw šw.ty</i>	Who even is he and what are the two feathers?
IV,204,c	(R)	<i>hr pw nq it=f</i>	It is Horus who protects his father.
IV,204-206,d-a	(I)	<i>šw.ty=f pw i<sup>c</sup>r.t=f pw im.t šw.t it itm.w</i>	They are his two feathers, it is his uraeus which is on the feather of the father Atoum.
IV,206,b	(R)	<i>wn[=i] m t<sup>z</sup>=i iy.n=i m niw.t=i</i>	May I exist on my land, after I came from my city.
IV,207,c-d	(X)	-	
IV,208,a	(R)	<i>pw-tr r=f st</i>	What even is it?
IV,208,b	(R)	<i>sh.t it=i [p]w [itm.w]</i>	It is the horizon of my father, Atoum.
IV,208,c	(N)	<i>dr iw.w=i</i>	My wrong doings are expelled,
IV,208,d	(D)	<i>[h]sr.n ni.t[=i]</i>	after my wrongdoing was driven away.
IV,209,e-g	(X)	-	
IV,210,a	(N)	<i>shr isf.t ir.t=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,210,b	(N)	<i>w<sup>c</sup>b.n=i m sš.wy wr.wy <sup>c</sup>z.wy</i>	after I purified in the two very great pools,
IV,212,a	(R)	<i>n.ty(w) m n[n]-n(.y)-sw.t</i>	which are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,212,b	(R)	<i>sw<sup>c</sup>b <sup>c</sup>z.b.t rh.yt</i>	which purifies the offering of the people,
IV,214,a	(R)	<i>n ntr pw <sup>c</sup>z n.ty im=s</i>	for this great god who is in it.
IV,214,b	(R)	<i>pw-tr r=f sw</i>	Who even is he?
IV,214,c	(R)	<i>r<sup>c</sup> [p]w ds[=f]</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,216,a	(D)	<i>pw-tr sw sš.wy wr.wy <sup>c</sup>z[.wy]</i>	What is it, the two very great pools?
IV,216,b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(N)	<i>[š hs]mn h[n]<sup>c</sup> š m<sup>c</sup>z[.t]</i>	The lake of natron together with the lake of <i>m<sup>c</sup>z.t</i> .
IV,219,c-g	(X)	-	
IV,218,a	(R)	<i>w<sup>d</sup>z[=i] hr w<sup>z</sup>[.t r]h.t.n=i tp-m iw n m<sup>z</sup>.tyw</i>	I will proceed upon the roads which I knew in the direction of the island of the true ones.
IV,218,b	(N)	<i>[p]w-tr [r=f] st</i>	What even is it?
IV,220,a	(C)	<i>w<sup>z</sup>[.t] pw šm.t it=i itm.w hr=s</i>	It is the road upon which my father Atoum goes,
IV,220,b	(R)	<i>[m] w<sup>d</sup>z=f r [sh.t] isr.w</i>	in his proceeding to the field of rushes.

IV,222,a	(C)	<i>spr=i r t3 [3h.tyw] m p.t</i>	I arrive at the land of the horizon-dwellers in the sky,
IV,222,b	(C)	<i>pr[.n=i] hr sb3 dsr</i>	after I went forth upon the holy portal.
IV,222,c	(R)	<i>pw-tr r=f t3 [pn]</i>	What even is this land?
IV,224,a	(R)	<i>pw[-tr r=f] sb3 pn</i>	What even is this portal?
IV,224,b	(R)	<i>ntr.w pw h3(.w) k(3)r</i>	It are the gods who are around the shrine.
IV,224,c	(N)	<i>ir s[b3] pn</i>	As for this portal,
IV,224,d	(X)	-	
IV,226,a	(D)	<i>ε3.wy-r.y pw d3.n it=i itm.w hr=f r [3h.t isb.tt] n.t p.t</i>	it are the two leaves of the two doors, upon which my father Atoum crossed to the eastern horizon of the sky.
IV,226,b	(R)	<i>im.yw-b3h</i>	Ancestors,
IV,228,a	(N)	<i>imi [n=Hps] ε.wy=t[n]</i>	give your two arms to me,
IV,228,b	(R)	<i>ink [pw] hpr im=tn</i>	it is me who came to be from you.
IV,228,c	(N)	<i>pw-tr [r=f nn] im.yw-b3h</i>	Who even are these ancestors?
IV,230,a	(R)	<i>hw pw hnε s3z</i>	It is the authoritative utterance and perception,
IV,230,b	(N)	<i>wnn=i hnε it itm.w [m] hr.t hrw [n].t rε nb</i>	I exist together with the father Atoum in the course of every day.
IV,232,a	(R)	<i>iw mh.n=i ir.t m-ht hk[s=s]</i>	I made the eye complete after it was injured,
IV,232,b	(R)	<i>hrw pw n εh3 [rh].wy</i>	this day of the battle of the two rivals.
IV,234,a	(X)	-	
IV,239,e	(X)	-	
IV,234,b	(K)	<i>hnε sth</i>	Together with Seth,
IV,236,a	(D)	<i>m-ht wd.t[=f st3] m hr n hr</i>	after his inflicting of a wound on the face of Horus,
IV,236,b	(D)	<i>m[-ht] it[.t] hr hr.w(y) n(.wy) stX</i>	after Horus' taking of the testicles of Seth.
IV,236-238,c-a	(R)	<i>in dhwtw ir nn m dbε.w=f</i>	It is That who did this with his fingers.
IV,238,b	(N)	<i>i[w t]s.n=i sn m d3.t</i>	I raised the hair from the Udjat eye,
IV,238,c	(R)	<i>m tr=s n [n]sn</i>	in its time of rage.
IV,238,d	(N)	<i>ptr s(y) d3.t</i>	What is it, the Udjat eye
IV,243,d	(X)	-	
IV,240,a	(R)	<i>[m] tr=s n nsn</i>	in its time of rage?
IV,240,b-c	(X)	-	
IV,24,d	(N)	<i>ir.t pw n.t rε imn.t</i>	It is the eye of Re of the west,
IV,242,a	(D)	<i>m [n]sn.t=s ir=f</i>	in its raging against him,
IV,242,b	(K)	<i>m-ht h3b=f</i>	after he sent.
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(D)	<i>(i)n gr.t dhwtw ts sn.w im=s</i>	Now, it is That who raised the hairs from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(Q)	<i>[i]w m3.n=i rε ms.y m sf r hpd.w mh(.t)-wr.t</i>	I saw Re who was born on yesterday, from the buttocks of the celestial cow.
IV,246,a	(R)	<i>wd3=i w[d]3=f ts phr</i>	I am hale while he is hale, and vice-versa.
IV,246,b	(N)	<i>sy [p]w rε pw ms.y m sf [r] hpd.w mh[(.t)-w]r.t</i>	What is it, this Re who was born on yesterday from the buttocks of the celestial cow?
IV,248,a	(N)	<i>twt pw n ir.t rε dw3(.w) r ms.t=f rε [nb]</i>	It is the image of the eye of Re of the morning, at his birth every day.

IV,248-25,b-a	(R)	<i>ir [g]r[.t mh(.t)]-wr.t d3.t pw</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(N)	<i>hr-ntt ink w<sup>c</sup> m nw n im.yw-ht hr</i>	Because I am one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,252,a	(N)	<i>sy pw w<sup>c</sup> m nw n im.yw-ht hr</i>	What is it, one from these of the ones who are behind Horus?
IV,252,b	(D)	<i>mdw [hr m]r.y nb=f</i>	One who speaks upon one who his lord will love.
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	<i>i.nd hr=tn nb.w [m3]<sup>c</sup>.t d3d3.t h3.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(R)	<i>did.i.w š[<sup>c</sup>.t] m isf.t[yw]</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,26,c-Sq7Sq	(X)	-	
IV,256,b	(R)	<i>m[-tn] w[i] iyi.kw hr=tn</i>	Behold me, I come to you,
IV,256,c	(N)	<i>dr=tn dw.t ir[.t=i]</i>	may you expel the evil which belongs to me,
IV,258,a	(N)	<i>[mi] nw ir.n=tn n sfh.w ipw [3h].w im.yw šms(.w) nb sp3.t</i>	like that which you did for these seven of spirits which are in the following of the lord of the nome,
IV,258,b	(N)	<i>ir.n inpw s.[w]t=sn</i>	whose seats Anubis made,
IV,259,c	(X)	-	
IV,260,a	(N)	<i>[hrw pf n] imi [r=k] im</i>	this day of: Give there!
IV,260,b	(R)	<i>ir htp=s hw=s</i>	As for 'she is satisfied while she protects',
IV,260,c	(R)	<i>nsr[.t pw]</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,262,a	(D)	<i>[wn.n]=s m-ht wsir r s3m.t b3[.w hft.yw=f]</i>	after she was behind Osiris until the souls of his enemies were burned up.
IV,263,c	(X)	-	
IV,262,b	(R)	<i>[iw]=i rh.kwi rn n 3h sfh.w</i>	I know the name of the seven spirits,
IV,264,a	(R)	<i>im.yw šms.w [nb sp3.t]</i>	who are in the following of the lord of the nome,
IV,264,b	(N)	<i>[ir.n] inpw s.wt=sn</i>	whose seats Anubis made,
IV,265,d	(X)	-	
IV,264,c	(R)	<i>hrw pf n imi r=k im</i>	this day of: Give there!
IV,265,e	(X)	-	
IV,266,a	(R)	<i>i[r h]r(.y) n d3d3.t tn</i>	As for the chief of this tribunal,
IV,266,b	(L)	<i>n 3ir wr rn[=f] im3h.y hr m3<sup>c</sup> hrw</i>	'The great one was not driven away' is his name. The honoured dead, <i>hr</i> , true of voice.
IV,266,c-e	(X)	-	
IV,268,a	(R)	<i>dhdh</i>	<i>ndhdh,</i>
IV,268,b	(R)	<i>3kdkd</i>	<i>3kdkd,</i>
IV,268,c	(R)	<i>k3 n rdi=f hnt hwt[=f]</i>	the bull 'he was not placed in front of his fire',
IV,268,d	(R)	<i>ḳ hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour',

IV,270,a	(R)	<i>dšr.ty im(.t) ḥw.t ins(.y)</i>	'the red one who is in the mansion of red linen',
IV,270,b	(N)	<i>ʒsb ḥr pr m-ḥt ḥt</i>	'the one who is glowing of face, who went forth after turning back',
IV,270,c	(R)	<i>mʒ m grḥ in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,269-272,e-c	(X)	-	
IV,276,a	(R)	<i>[ink bʒ.wy=f ḥr(.wy)-ib] tʒ.wy=f</i>	I am his two souls which are in the middle of his two fledglings.
IV,276,b	(X)	-	
IV,276,c	(N)	<i>ir bʒ.wy[=f]</i>	As for his two souls,
IV,276,d	(R)	<i>[wsir pw]</i>	it is Osiris,
IV,278,a	(R)	<i>[m ʕk=f r dd(.t)]</i>	when he entered into Mendes,
IV,278,b	(R)	<i>gm.n=f [bʒ im] n rʕ</i>	after he found a soul there for Re.
IV,278,c	(X)	-	
IV,278,d	(R)	<i>[ʕḥʕ.n] ḥpt.n ky k[y]</i>	Then one embraced the other,
IV,280,a	(N)	<i>[ʕḥʕ.n] ḥpr(.w) m bʒ.wy</i>	then they became as the two souls.
IV,280,b	(N)	<i>ir gr.t [tʒ.wy]=f</i>	Now, as for his two fledglings,
IV,280,c	(R)	<i>ḥr [p]w nḏ i=f hnʕ [ḥr] (i)m(.y)-hn[t n] ir[.ty]</i>	it is Horus, who protects his father, together with Horus, who is in front without two eyes.
IV,281,d	(X)	-	
IV,282,a	(R)	<i>ink miw [p]w ʕʒ</i>	I am this great cat,
IV,282,b	(R)	<i>pšn išd.t r [gs]=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282,c	(R)	<i>gr[ḥ p]w n [ʕḥʒ-ʕ]</i>	this night of battle,
IV,284,a	(R)	<i>n ir.t sʒ.w[t] sbi.w</i>	of watching over the rebels,
IV,284,b	(D)	<i>hrw pw [n] ḥtm ḥft.yw n.w nb r-dr im[=f]</i>	this day of destroying the enemies of the lord of all in it.
IV,286,a	(N)	<i>[s]y tr pw miw pw ʕʒ</i>	Who indeed is this great cat?
IV,287,e	(X)	-	
IV,286,b	(R)	<i>rʕ [pw d]s=f</i>	It is Re himself,
IV,286,c	(R)	<i>dd[.n.t(w) m]iw r=f</i>	'cat' was said to him,
IV,286,d	(R)	<i>m dd siʒ r=f</i>	as Perception says to him:
IV,288,a	(M)	<i>in [miw(.y)] sw m nn ir=f</i>	'Is he catlike in this which he will do?'
IV,288,b	(R)	<i>ḥpr rn=f pw n miw</i>	What came to be, it is his name of 'cat'.
IV,288,c	(D)	<i>ir pšn [išd.t] r gs=f</i>	As for the splitting of the Ishedet tree at his side,
IV,290,a	(R)	<i>mʒʕ ms.w bdš.t [ir.t.n=sn] pw</i>	it is while the children of the weak one present what they did.
IV,290,b	(N)	<i>i[r g]r.t hrw pw n ʕḥʒ-ʕ</i>	Now, as for this day of battle,
IV,290,c	(N)	<i>ʕk=sn pw [r iʒb.t]</i>	it is while they enter into the east.
IV,292,a	(N)	<i>ʕḥʕ.n ʕḥʒ[-ʕ m] p.t m tʒ r-dr=f</i>	Then (there was) war in the sky and in the land in its entirety.
IV,293-326,d-n	(X)	-	
<i>End of column and lid</i>			

Amino-acid code

GR--RR--N--IR--N-R-R----D-N-R--RNRNR-RRRC--LRIR-RRND-N-NR--RRRR-D--N-RNCRCCRRRN-DRNRNRNR-  
 -KDDRNRN-R--NDK-D-QRNNR-N--ND-RR-N-RNNN-NRR-D-RRN-R-RL---RRRRRNR-----R-NRRR-RNRR-  
 RR-RRDN-RRRMRDRNNN-----  
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Appendix 3.48.13. Sq1Sq

IV,184,a	(X)	-	
IV,184,b	(R)	<i>hpr mdw.t nnk tm</i>	Speech comes to be, all belongs to me.
IV,184,c-d	(X)	-	
IV,186,a	(R)	<i>wnn=i w<sup>c</sup>.k(i)</i>	I exist while I am alone,
IV,186,b	(R)	<i>ink r<sup>c</sup> m h<sup>c</sup>.w=f tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,186,c	(X)	-	
IV,188,a	(N)	<i>ink ntr ε<sub>3</sub> hpr ds=f</i>	I am the great god who came to be (by) himself,
IV,188,b-c	(X)	-	
IV,190,a	(R)	<i>kmz rn.w=f nb psd.wt</i>	who created his names, the lord of the Enneads,
IV,190,b	(N)	<i>iw.ty hsf(.w) m ntr.w</i>	who is not repelled from the gods,
IV,190,c-d	(X)	-	
IV,192,a	(R)	<i>nnk sf iw rh.k(i) dwz</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,192,b-c	(X)	-	
IV,194,a	(N)	<i>ir.n.t(w) ε<sub>3</sub>h<sub>3</sub>.t ntr.w hf&lt;t&gt; dd=i</i>	The battleground of the gods was made in accordance with that which I say.
IV,194,b-d	(X)	-	
IV,195,e	(X)	-	
IV,196,a	(R)	<i>iw rh.k(i) rn n ntr pw ε<sub>3</sub> n.t(y) im=s</i>	I know the name of this great god who is in it.
IV,196,b	(X)	-	
IV,196,c	(N)	<i>hknw r<sup>c</sup> rn=f</i>	The praise of Re is his name.
IV,199,d	(X)	-	
IV,198,a	(R)	<i>ink bnw pw ε<sub>3</sub> n.ty m iwnw{.t}</i>	I am this great phoenix, who is in Heliopolis.
IV,198,b-c	(X)	-	
IV,200,a	(N)	<i>ir(.y) sip n.t(yw)t wn.w</i>	The supervisor of that which exists.
IV,200,b-c	(X)	-	
IV,200,d	(R)	<i>ir n.t(y)wt wn.w</i>	As for that which exists,
IV,200,e	(R)	<i>n<sup>h</sup>h pw h<sup>n</sup>c d.t</i>	it is forever together with eternity.
IV,201,f	(X)	-	
IV,202,a	(M)	<i>ir n<sup>h</sup>h hrw</i>	As for forever, (it is) the day,
IV,202,b	(R)	<i>ir d.t gr<sup>h</sup> pw</i>	as for eternity, it is the night.
IV,202,c	(R)	<i>ink mnw m pr.wt=f</i>	I am Min in his processions,
IV,202,d	(I)	<i>iw rdi.n šw.ty=i m tp=i</i>	my two feathers were placed on my head.
IV,203,e	(X)	-	
IV,204,a	(X)	-	
IV,204,b	(N)	<i>sy pw</i>	Who is it?
IV,204,c	(M)	<i>hr nd it</i>	Horus who protects the father.

IV,204-206,d-a	(H)	<i>šw.t=f pw i<sup>c</sup>.t=f pw</i>	It is his feather, it is his uraeus.
IV,206,b	(R)	<i>wn=i m t3=i iy.n &lt;=i&gt; m niw.t=i</i>	May I exist on my land, after I came from my city.
IV,207,c-d	(X)	-	
IV,208,a	(D)	<i>pw-tr st</i>	What is it?
IV,208,b	(R)	<i>3h.t it=i pw itm.w</i>	It is the horizon of my father, Atoum.
IV,208,c	(I)	<i>dr=i iw=i</i>	I expel my wrongdoing,
IV,208,d	(L)	<i>hsr=i ni.t=i</i>	I drive my wrongdoing away.
IV,209,e-g	(X)	-	
IV,210,a	(N)	<i>shr isf.t ir.t=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,210,b	(R)	<i>w<sup>c</sup>b.n=i m sš. {t}(w)y ipw(y) wr.wy <sup>c</sup>3.wy</i>	after I purified in these two very great pools,
IV,212,a	(R)	<i>n.t(yw) m nn-n(.y)-sw.t</i>	which are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,212,b	(R)	<i>sw<sup>c</sup>b <sup>c</sup>3b.t rh.yt</i>	which purifies the offering of the people,
IV,214,a	(L)	<i>n ntr <sup>c</sup>3 pw <sup>c</sup>3 n.t(y) im=s</i>	for this great god, who was great, who is in it.
IV,214,b-c	(X)	-	
IV,215,d-e	(X)	-	
IV,216,a	(L)	<i>pw-tr st</i>	What is it?
IV,216,b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(K)	<i>š{t} pw n hsmn</i>	It is the lake of natron,
IV,219,c-g	(R)	<i>w3d-wr rn=f st3 pw izb.t m iwnw š pw n m<sup>c</sup>3.t mtw.t hh(.w) rn=f st3 pw imn.t m n3-3rf</i>	the sea is its name, it is the passage of the east in Heliopolis. It is the lake of m <sup>c</sup> 3.t, the semen of millions is its name, it is the passage of the west in Naref.
IV,218,a	(H)	<i>šm=i hr w3.wt rh.(w)t=i tp-m iw n m3<sup>c</sup>.tyw</i>	I will go upon the road which I know in the direction of the island of the true ones.
IV,218,b	(X)	-	
IV,220,a	(N)	<i>w3.t pw šm.t.n it=i itm.w hr=s</i>	It is the road upon which my father Atoum
went,			
IV,220,b	(R)	<i>m wd3=f r sh.t izr.w</i>	in his proceeding to the field of rushes.
IV,222,a	(Q)	<i>spr=i r 3h.t n.t p.t</i>	I arrive at the horizon of the sky,
IV,222,b	(R)	<i>pr=i m sb3 dsr</i>	while I go forth from the holy portal.
IV,222-224,c-b	(X)	-	
IV,224,c	(C)	<i>ir sb3 dsr</i>	As for the holy portal,
IV,224,d	(X)	-	
IV,226,a	(I)	<i><sup>c</sup>3-r pw d3.w it itm.w hr=f r 3h.t izb.tt n.t p.t</i>	it is the leaf of the door, upon which the father Atoum crosses to the eastern horizon of the sky.
IV,226,b	(M)	<i>i im.yw-b3h</i>	Oh, ancestors,
IV,228,a	(N)	<i>imi n=i <sup>c</sup>.wy=tn</i>	give your two arms to me,
IV,228,b	(N)	<i>ink w<sup>c</sup> hpr im=tn</i>	I am the one who came to be from you.
IV,228,c	(D)	<i>sy pw nn im.yw-b3h</i>	Who is it, these ancestors?
IV,230,a	(M)	<i>hw pw hn<sup>c</sup> si3</i>	It is the authoritative utterance and perception.

*imšh sk-wšh.t pn*

The honoured dead, this *sk-wšh.t*.

IV,230-326,b-n (X) -

*End of column and west wall*

Amino-acid code

-R--RR--N--RN-----N----R-N-R--N--RR-MRRI--NMHR-DRIL-N-RR--RL---L--KRH-NRQR---C-IMNNDM-----

Appendix 3.48.14. Sq2C

IV,184-208,a-a	(X)	-	
IV,208,b	(K)	[ <i>šh.t</i> ] <i>it[=i] itm.w [pw]</i>	It is the horizon of my father Atoum.
IV,208,c	(N)	[ <i>d</i> ]r <i>iw.w[=i]</i>	My wrong doings are expelled,
IV,208,d	(D)	[ <i>hsr.n ni.t=i</i> ]	after my wrongdoing was driven away.
IV,209,e-g	(X)	-	
IV,210,a	(N)	[ <i>šhr isf.t ir.t=i</i> ]	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,210,b	(N)	[ <i>w<sup>c</sup>b.n=i m sš</i> ].w[y] <i>wr.w[y</i> <i>š. wy]</i>	after I purified in the two very great pools,
IV,212,a	(R)	[ <i>n.ty m nn-n(.y)-sw.t</i> ]	which are in Heracleopolis,
IV,213,c-d-e	(X)	-	
IV,212,b	(R)	[ <i>sw<sup>c</sup>b š</i> ]b[.t] <i>r[h.yt]</i>	which purify the offerings of the people,
IV,214,a	(R)	[ <i>n ntr</i> ] <i>pw š</i> [ <i>n.ty im=s</i> ]	for this great god who is in it.
IV,214,b	(R)	[ <i>pw-tr r=f sw</i> ]	Who even is he?
IV,214,c	(R)	[ <i>r<sup>c</sup> pw ds=f</i> ]	It is Re himself.
IV,215,d-e	(X)	-	
IV,216,a	(I)	[ <i>pw</i> ]-tr [ <i>r</i> ]=f <i>sw sš.wy wr.wy</i> [ <i>š.wy</i> ]	What is it, the two great pools?
IV,216,b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(N)	[ <i>š hsmn hn<sup>c</sup> š m<sup>c</sup></i> ]š.t	The lake of natron together with the lake of <i>m<sup>c</sup>š.t</i> .
IV,219,c-g	(X)	-	
IV,218,a	(N)	<i>šm=i [hr]</i> <i>wš[.wt rh.t.n=i tp-m</i> <i>iw n mš<sup>c</sup>.tyw]</i>	I will go upon the roads which I knew in the direction of the island of the true ones.
IV,218,b	(N)	[ <i>pw-tr r</i> ]=f <i>s[t]</i>	What even is it?
IV,220,a	(C)	[ <i>wš.t pw šm.t</i> ] <i>it[=i itm.w hr=s]</i>	It is the road upon which my father Atoum goes,
IV,220,b	(R)	[ <i>m wdš=f r šh.t ižr.w</i> ]	in his proceeding to the field of rushes.
IV,222,a	(C)	<i>spr=i r [tš šh.tyw m p.t]</i>	I arrive at the land of the horizon-dwellers in the sky,
IV,222,b	(C)	[ <i>pr.n=i hr sbš dsr</i> ]	after I went forth upon the holy portal.
IV,222,c	(R)	[ <i>pw-tr r=f tš pn</i> ]	What even is this land?
IV,224,a	(R)	[ <i>p</i> ]w-[ <i>tr r=f sbš pn</i> ]	What even is this portal?
IV,224,b	(R)	[ <i>ntr.w pw hš(.w) k(š)r</i> ]	It are the gods who are around the shrine.
IV,224,c	(N)	[ <i>ir sbš pn</i> ]	As for this portal,

IV,224,d	(X)	-	
IV,226,a	(H)	[ <sup>ε</sup> z.wy-r.y pw] šm[.n it=i itm.w]	it are the two leaves of the two doors, upon
		hr[=f r zḥ.t izb.tt n.t p.t	which my father Atoum went to the eastern horizon of the sky.
IV,226,b	(R)	[im.yw-bzḥ]	Ancestors,
IV,228,a	(N)	[i]m[i n=i <sup>ε</sup> .wy=tn]	give your two arms to me,
IV,228,b	(R)	[ink pw hp]r i[m=tn]	it is me who came to be from you.
IV,228,c	(N)	[pw-tr r=f nn im.yw-bzḥ]	Who even are these ancestors?
IV,230,a	(R)	[ḥw pw ḥn <sup>ε</sup> siz]	It is the authoritative utterance and perception,
IV,230,b	(N)	[wnn=i ḥn <sup>ε</sup> it itm.w m hr.t hrw n.t r <sup>ε</sup> nb]	I exist together with the father Atoum in the course of every day.
IV,232,a	(R)	[iw mh.n=i ir.t m-ht ḥks=s]	I made the eye complete after it was injured,
IV,232,b	(R)	hrw [pw n <sup>ε</sup> ḥz rh.wy]	this day of the battle of the two rivals.
IV,234,a	(N)	[pw-tr r=f sw <sup>ε</sup> ḥz rh.wy]	What even is it, the battle of the two rivals?
IV,239,e	(X)	-	
IV,234,b	(D)	[hrw pw] <sup>ε</sup> ḥz.n hr [im=f ḥn <sup>ε</sup> stḥ]	It is the day in which Horus fought together with Seth,
IV,236,a	(C)	m w[d.t=f stz m hr n hr]	with his inflicting of a wound on the face of Horus,
IV,236,b	(D)	[m-ht it.t hr hr.wy n(.wy) stḥ]	after Horus' taking of the testicles of Seth.
IV,236-238,c-a	(N)	in gr[.t dhwty ir nn m] db <sup>ε</sup> .w[=f]	Now, it is That who did this with his fingers.
IV,238,b	(N)	iw [ts.n=i šn m wdz.t]	I raised the hair from the Udjat eye,
IV,238,c	(R)	m [tr=s n nšn]	in its time of rage.
IV,238,d	(N)	ptr [s(y) dz.t]	What is it, the Udjat eye
IV,243,d	(X)	-	
IV,240,a	(R)	m tr[=s n nšn]	in its time of rage?
IV,240,b	(R)	[nm gr.t ts šn im=s]	Now, who is the one who raised the hair from it?
IV,240,c	(X)	-	
IV,240,d	(N)	[ir].t pw [n.t r <sup>ε</sup> immn.t]	It is the eye of Re of the west,
IV,242,a	(D)	[m] nš[n.t]=s [ir=f]	in its raging against him,
IV,242,b	(R)	[m-ht hzb=f s(y)]	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(R)	[in gr.t dhwty ts šn] pn [im=s]	Now, it is That who raised this hair from it.
IV,236-238,c-a	(X)	Sq7Sq	
IV,244,a	(N)	[iw m]z[.n]=i r <sup>ε</sup> [p]w [ms.y m sf r ḥpd].w [mh(.t)]-wr.t	I saw is is Re who was born on yesterday, from the buttocks of the celestial cow.
IV,246,a	(R)	[wdz=i w]dz[=f] ts phr	I am hale while he is hale, and vice-versa.
IV,246,b	(N)	[sy pw r <sup>ε</sup> pw ms.y m sf r ḥpd.w]mh(.t)-wr[.t]	What is it, this Re who was born on yesterday from the buttocks of the celestial cow?
IV,248,a	(N)	[tw t p]w [n ir.t] r <sup>ε</sup> [d]wz[.w r ms.t=f r <sup>ε</sup> nb]	It is the image of the eye of Re of the morning, at his birth every day.
IV,248-250,b-a	(R)	[ir gr.t mh(.t)-wr.t dz.t] pw	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(N)	[hr-ntt ink] w <sup>ε</sup> m [n]w [n im.yw-ht hr]	Because I am one from these of the ones who are behind Horus.

IV,251,c-d	(X)	-	
IV,252,a	(N)	[sy pw w <sup>c</sup> ] m n[w n im.yw]-ht hr	What is it, one from these of the ones who are behind Horus?
IV,252,b	(D)	mdw hr mr.y nb=f	One who speaks upon one who his lord will love.
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	[i.nd hr=tn nb.w] m <sup>s</sup> .t d <sup>3</sup> d <sup>3</sup> .t [h <sup>3</sup> .t] wsir	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(R)	did <sup>i</sup> .w [s <sup>c</sup> .t m isf.twy]	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(N)	[im.yw]-ht htp=s h[w]=s	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,256,b	(D)	m-t[n n] w[i iy <sup>i</sup> .kw <sup>i</sup> ] hr[=tn]	Behold me, I come to you,
IV,256,c	(N)	[dr=tn] d <sup>w</sup> .t ir.t=i	may you expel the evil which belongs to me,
IV,258,a	(R)	[m <sup>i</sup> n]w ir[.n=tn n <sup>3</sup> h sft <sup>i</sup> .w (i)pw im.yw s <sup>ms</sup> .w] nb [sp <sup>3</sup> .t]	like that which you did for these seven spirits which are in the following of the lord of the nome,
IV,258,b	(N)	[ir.n inpw]w s.wt[=sn]	whose seats Anubis made,
IV,259,c	(X)	-	
IV,260,a	(N)	hrw [pf n] im <sup>i</sup> [r]=k [im]	this day of: Give there!
IV,260,b	(R)	[ir htp=s hw=s]	As for 'she is satisfied while she protects',
IV,260,c	(R)	[nsr.t p]w	it is the fiery snake,
IV,261,d	(X)	-	
IV,262,a	(D)	wn.n=s [m-ht] wsir [r s <sup>3</sup> ]m[.t b <sup>3</sup> .w hft.yw=f]	after she was behind Osiris until the souls of his enemies were burned up.
IV,263,c	(X)	-	
IV,262,b	(N)	[iw rh.kw <sup>i</sup> ] rn n <sup>3</sup> h sft <sup>i</sup> .w pw	I know the name of these seven spirits,
IV,264,a	(R)	i[m].yw s <sup>ms</sup> .w [nb sp <sup>3</sup> .t]	who are in the following of the lord of the nome,
IV,264,b	(N)	[ir.n inpw]w s.wt[=sn]	whose seats Anubis made,
IV,265,d	(X)	-	
IV,264,c	(R)	hrw pf n im <sup>i</sup> [r]=k im	this day of: Give there!
IV,265,e	(X)	-	
IV,266,a	(R)	i[r] hr(.y) n d <sup>3</sup> d <sup>3</sup> [.t tn]	As for the chief of this tribunal,
IV,266,b	(N)	[n <sup>3</sup> ir wr] rn=f	'The great one was not driven away' is his name.
IV,266,c-e	(X)	-	
IV,268,a	(R)	[dh]dh	nd <sup>h</sup> dh,
IV,268,b	(R)	[ <sup>3</sup> ]kdk[d]	<sup>3</sup> kd <sup>k</sup> d,
IV,268,c	(L)	k <sup>3</sup> r[di].n=f [hnt h]wt=f	the bull 'he was placed in front of his fire',
IV,268,d	(R)	[ <sup>c</sup> k hr im.y wnw.t]=f	'the one who enters upon the one who is in his hour',
IV,270,a	(R)	[d <sup>s</sup> r.ty im(.t) hw.t ins(.y)]	'the red one who is in the mansion of red linen',
IV,270,b	(N)	[ <sup>3</sup> sb hr pr m-ht] ht	'the one who is glowing of face, who went forth after turning back',
IV,270,c	(R)	[m <sup>3</sup> m gr <sup>h</sup> in.t=f] m hrw	'who saw in the night what he will bring in the day'.

IV,269-272,e-c	(X)	-	
IV,276,a	(R)	<i>ink b3.wy=f hr(.wy)-ib t3[.wy=f]</i>	I am his two souls which are in the middle of his two fledglings.
IV,276,b	(X)	-	
IV,276,c	(N)	<i>ir b3[.wy=f]</i>	As for his two souls,
IV,276,d	(R)	<i>[wsir pw]</i>	it is Osiris,
IV,278,a	(R)	<i>[m] ʿ[k]=f r dd[.t]</i>	when he entered into Mendes,
IV,278,b	(R)	<i>[g]m.n[=f b3 im n rʿ]</i>	after he found a soul there for Re.
IV,278,c	(X)	-	
IV,278,d	(R)	<i>[ʿhʿ.n hpt.n] k[y] ky</i>	Then one embraced the other,
IV,280,a	(N)	<i>ʿ[hʿ].n [hpr(.w)] m [b3.wy]</i>	then they became as his two souls.
IV,280,b	(N)	<i>[ir gr.t t3.wy=f]</i>	Now, as for his two fledglings,
IV,280,c	(R)	<i>[hr pw] nd it[=f] h[n]ʿ [hr] (i)m(.y)-[hnt n ir.ty]</i>	it is Horus, who protects his father, together with Horus, who is in front without two eyes.
IV,281,d	(X)	-	
IV,282,a	(R)	<i>[ink miw] pw ʿ3</i>	I am this great cat,
IV,282,b	(R)	<i>pš[n išd.t r gs=f m iwnw]</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282,c	(R)	<i>[grh pw n] ʿh3-ʿ</i>	this night of battle,
IV,284,a	(R)	<i>[n ir.t] s3.w[t] sbi[.w]</i>	of watching over the rebels,
IV,284,b	(D)	<i>[hrw pw n htm hft.yw n.w] nb r-dr i[m]=f</i>	this day of destroying the enemies of the lord of all in it.
IV,286,a	(R)	<i>sy [pw miw pw ʿ3]</i>	Who is it, this great cat?
IV,287,e	(X)	-	
IV,286,b	(R)	<i>rʿ pw d[s=f]</i>	It is Re himself,
IV,286,c	(N)	<i>dd.t(w) miw [r=f]</i>	'cat' is said to him,
IV,286,d	(R)	<i>[m dd si3 r=f]</i>	as Perception says to him:
IV,288,a	(R)	<i>[in miw(.y) sw m] nn [irr=f]</i>	'Is he catlike in this which he does?'
IV,288,b	(R)	<i>hpr[r rn]=f p[w] n miw</i>	What came to be, it is his name of 'cat'.
IV,288,c	(D)	<i>[ir pšn išd.t r gs=f]</i>	As for the splitting of the Ishedet tree at his side,
IV,290,a	(R)	<i>[m3ʿ ms.w bdš.t ir].t.n=s[n] p[w]</i>	it is while the children of the weak one present what they did.
IV,290,b	(N)	<i>[ir gr.t hrw pw n ʿh3-ʿ]</i>	Now, as for this day of battle,
IV,290,c	(N)	<i>[ʿk=sn pw r izb.t]</i>	it is while they enter into the east.
IV,292,a	(N)	<i>[ʿh]ʿ.n ʿh3[-ʿ m p.t m t3 r-dr=f]</i>	Then (there was) war in the sky and in the land in its entirety.
IV,293,d-g	(X)	-	
IV,292,b	(R)	<i>[i rʿ im.y sw]h.t=f</i>	Oh, Re, who is in his egg,
IV,292,c	(R)	<i>w[bn] m [itn]=f</i>	who shines in his sun disk,
IV,294,a	(R)	<i>psd [m 3h.t=f]</i>	who shines in his horizon,
IV,294,b	(R)	<i>[nbb hr bi3=f]</i>	who swims upon his firmament,
IV,294,c	(X)	-	
IV,294,d	(R)	<i>[iw.ty snw.y=f m] ntr.w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,296,a	(R)	<i>s[kdd hr st3].w [šw]</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	

IV,296,b	(N)	[ <i>didi t3w.w m hh n r=f</i> ]	who gives the winds with a blast of his mouth,
IV,296,c	(C)	[ <i>shd t3.wy m w[bn=f]</i> ]	who illuminates the two lands as he rises.
IV,297,d	(X)	-	
IV,298,a	(R)	[ <i>nhm=k w[i m-c ntr pw st3 irw]</i> ]	May you rescue me from this god who is hidden of shape,
IV,298,b	(R)	[ <i>wnn].w i[nh.wy m] rmn.w[y mh3.t]</i> ]	whose two eyebrows are as the two arms of the balance,
IV,299,c	(X)	-	
IV,300,a	(N)	[ <i>hrw pw n hsb.t c'w3</i> ]	this day of the reckoning of the robber
IV,302,c-Sq7Sq	(X)	-	
IV,300,b	(R)	[ <i>di]di sphw [m isf.tyw] r nm.t=f</i> ]	who places the lasso on the evildoers at his place of slaughter,
IV,301,a	(R)	[ <i>dn.t b3.w]</i> ]	which kills the souls.
IV,301,b	(X)	-	
IV,301,c	(K)	[ <i>sy pw wnn inh.wy=f m rmn.wy mh3.t</i> ]	Who is it, whose eyebrows are as the two arms of the balance?
IV,302,a	(R)	[ <i>hr [pw] hnt(.y) hm</i> ]	It is Horus, the foremost of Letopolis.
IV,302,b	(R)	[ <i>ky sp n dd</i> ]	Another manner of saying:
IV,302,c	(R)	[ <i>dhwty pw</i> ]	It is Thot.
IV,302,d-e	(X)	-	
IV,303,a	(N)	[ <i>nhm=k] w[i m-c nw n tnm]w[.w spd.w db'.w]</i> ]	May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,
IV,303,b	(D)	[ <i>tm.w n.w wsir</i> ]	the perished ones of Osiris.
IV,304,c	(X)	-	
IV,304,a	(R)	[ <i>ir n]w [n tnmw.w]</i> ]	As for this which belongs to those that boil in a vat,
IV,304,b	(R)	[ <i>d3d3.t p[w hsf.t (i)h.wt n(.wt) hft.yw n(.w) wsir</i> ]	it is the tribunal who opposes the matters of the enemies of Osiris.
IV,305,a	(R)	[ <i>n shm ds.w=sn im=i</i> ]	Their knives will not have power over me,
IV,305,b	(R)	[ <i>n [h3.y=i r wh3.wt=sn]</i> ]	I will not descend into their cauldrons,
IV,306,a-c	(X)	-	
IV,306,b	(R)	[ <i>hr-ntt wi] rh.k(i) rn[.w=tn]</i> ]	because I know your names:
IV,307,a	(X)	-	
IV,307,b	(R)	[ <i>st] m [ir.t=f]</i> ]	'who shot with his eye',
IV,307,c	(R)	[ <i>n m3.n.t(w)=f]</i> ]	'He is not seen',
IV,307,d	(R)	[ <i>dbn p.t m ns n r=f]</i> ]	'the one who encircled the sky with the flame of his mouth',
IV,307,e	(R)	[ <i>smi h'py]</i> ]	'the one who reports the Nile',
IV,307-308,f-a	(X)	-	
IV,308,b	(L)	[ <i>ink [wd3 tp t3]</i> ]	I am the one who proceeds upon the land,
IV,308,c	(R)	[ <i>mni nfr [hr wsir]</i> ]	who moors well with Osiris.
IV,309,a	(I)	[ <i>n hpr c3b.t=sn im=i n3 n hr.(y)]w [c'h.w=sn]</i> ]	Their offerings will not come to be with me, these which belong to the chiefs of their braziers.
IV,309,b	(X)	-	
IV,310,a	(R)	[ <i>iw=i m sms(.w) n nb (i)h.wt r</i> ]	I am in the following of the lord of things in

		<i>sš n] hpr.w</i>	order to write for those who will come to be.
IV,310,b	(R)	[ <i>h.y=i m bik</i> ]	I will fly as a falcon,
IV,311,a	(R)	[ <i>ng=i m smn</i> ]	I will cackle as a goose,
IV,311,b	(R)	[ <i>sk.y=i nhh] mi nh[b-kz.w]</i>	I will pass eternity like Nehebka.
IV,311,c	(N)	[ <i>i itm.w im.y hw.t-<sup>c</sup>.t</i> ]	Oh, Atoum, who is in the great mansion,
IV,312,a	(R)	<i>it[.y ntr.w]</i>	sovereign of the gods,
IV,312,b	(R)	[ <i>nhm=k wi m-<sup>c</sup> ntr pw</i> ]	May you rescue me from this god,
IV,312,c	(R)	[ <i>nh m hr].y[t]</i>	who lives in butchery,
IV,313,a	(R)	[ <i>n.ty hr=f m tsm</i> ]	whose face is as a dog,
IV,313,b	(R)	[ <i>inm=f m rmt.w</i> ]	his hue is as the people.
IV,313,c	(X)	-	
IV,313-314,d-a	(R)	[ <i>ir.y kzb pw n š n sd.t</i> ]	It is the one who belongs to the winding of the lake of fire,
IV,314,b	(R)	[ <i>m šw.wt</i> ]	the one who swallows shadows,
IV,314,c	(R)	[ <i>hnp hz.t(y)w</i> ]	who steals hearts,
IV,314,d	(R)	[ <i>wdd stz.w</i> ]	who places wounds,
IV,314,e	(R)	[ <i>n m]z.n.t(w)=f</i> ]	'he is not seen'.
IV,315,f-g	(X)	-	
IV,315,a	(R)	<i>i[r ntr pw]</i>	As for this god,
IV,315,b	(R)	[ <i>n.ty hr=f m tsm</i> ]	whose face is as a dog,
IV,315,c	(R)	[ <i>inm=f m rmt.w</i> ]	his hue is as the people,
IV,315,d	(R)	[ <i>m hh rn=f</i> ]	'The one who swallows a million' is his name.
IV,315-316,e-a	(X)	-	
IV,316,b	(R)	[ <i>i nb n]rw [hr(.y)-tp tz.wy]</i>	Oh, lord of terror, who is upon the two lands,
IV,316,c	(R)	[ <i>nb dšr.w wzd nm.w]t</i>	lord of blood, who makes the places of slaughter flourish,
IV,317,a	(R)	[ <i>rdi.y n=f wrr.t zw.t-ib</i> ]	to whom the crown of upper Egypt and joy will be given,
IV,317,b	(R)	[ <i>m-hnt nn-n(.y)-sw.t</i> ]	in front of Heracleopolis.
IV,317,c	(X)	-	
IV,317,d	(R)	[ <i>wdd n=f hkz.t m ntr.w</i> ]	to whom the rulership over the gods sends
IV,318,a	(R)	[ <i>hrw pf n smz.t tz.wy</i> ]	this day of the unification of the two lands,
IV,318,b	(N)	[ <i>m-bzh<sup>c</sup> nb r-dr</i> ]	in front of the arm of the lord of all.
IV,318,f	(X)	-	
IV,318,c-e	(X)	-	
IV,319,a	(R)	[ <i>bz mnh im.y nn-n(.y)-sw.t</i> ]	Effective soul, who is in Heracleopolis,
IV,319,b	(R)	[ <i>didì kz.w dr isf.tyw</i> ]	who gives essences, who expels evildoers,
IV,319,c	(R)	[ <i>sšm n=f wz.wt nhh</i> ]	to whom the roads of eternity are conducted.
IV,319,d	(X)	-	
IV,319,e	(R)	[ <i>nhm=k wi m-<sup>c</sup> ntr pw tzz bz.w</i> ]	May you rescue me from this god who takes the souls,
IV,320,a	(R)	[ <i>nsb iwt.yw</i> ]	who licks what is putrefied,
IV,320,b	(R)	[ <i>nh m hwz.z.t</i> ]	who lives from putrefaction,
IV,320,c	(R)	[ <i>ir.y kkw im.y snk.t</i> ]	the one who belongs to darkness, who is in obscurity,
IV,320,d	(R)	[ <i>snd n=f im.yw bzg.w</i> ]	for whom the ones who are with the weary ones are afraid.

IV,320,e (R) *ir [ntr pw t33 b3.w nsb iwt.yw]* As for this god, who takes the souls, who licks what is putrefied

IV,321-326,a-n (X) -  
Rest of the text of the lid is illegible

Amino-acid code

-----KND-N-NR--RRRR-I--N-NNCRCCRRRN-HRNRNRNRN-DCDNNRN-RR-  
NDR-R-NRNNR-N--ND-RR-N-DNRN-NRR-D-NRN-R-RN---RRLRRNR-----R-NRRR-RNNR-RR-RRDR-  
RNRDRDRNNN---RRRR-R-R-NC-RR-N-RR-KRRR--ND-RRRR--R-RRRR--LRI-RRRRNRRRRR-RRRRR--RRRR--  
RRRR-RRN---RRR-RRRRRR-----

Appendix 3.48.15. Sq7Sq

IV,184,a (X) -  
IV,184,b (M) *ipi-hr-mnh.t hpr mdw.t nn[k tm]* *ipi-hr-mnh.t.* Speech comes to be, all belongs to me.  
IV,184,c-d (X) -  
IV,186,a (M) *wn[n] w<sup>c</sup>.y* who exists, who was alone.  
IV,186,b (R) *ink r<sup>c</sup> m h<sup>c</sup>.w=f tp.y[w]* I am Re in his first appearances,  
IV,187,d-f (X) -  
IV,186,c (X) -  
IV,188,a (N) *[ink ntr e3] hpr ds[=f]* I am the great god who came to be (by) himself.  
IV,188,b (X) -  
IV,188,c (M) *[mw] nnw pw* It is the water of Noun.  
IV,190,a (N) *km3 rn[.w=f nb psd.t]* The one who created his names, the lord of the Ennead,  
IV,190,b (R) *[iw.ty hsf]=f [m] ntr.w* who is not repelled from the gods.  
IV,190,c-d (X) -  
IV,192,a (R) *nnk sf iw rh.[ki dw3(.w)]* Yesterday belongs to me while I know the morning.  
IV,193,d-f (X) -  
IV,192,b (N) *i[r sf] wsir pw* As for yesterday, it is Osiris.  
IV,192,c (M) *ir dw3(.w) hrw pw r<sup>c</sup> pw* As for the morning of this day, it is Re.  
IV,194,a (G) *[ir.n.t(w) h3.t ntr.w hft dd]* The warship of the gods was made in accordance with that which was said.  
IV,194,b (X) -  
IV,194,c (R) *imn.t pw* It is the west.  
IV,194,d (X) -  
IV,195,e (X) -  
IV,196,a (R) *iw [rh.k(i) rn n ntr] pw [e3 [n.ty im]=s]* I know the name of this great god who is in it.  
IV,196,b (X) -  
IV,196,c (L) *hknw rn=f* Praise is his name.  
IV,199,d (X) -  
IV,198,a (R) *ink bnw [p]w e3 n[.ty] m [iw]nw* I am this great phoenix, who is in Heliopolis.  
IV,198,b-c (X) -  
IV,200,a (R) *ir.y sip [n n.tt wn]* The supervisor of that which exists.  
IV,200,b-d (X) -

IV,200,e	(R)	<i>nḥḥ pw ḥnꜥ d.t</i>	it is forever together with eternity.
IV,201,f	(X)	-	
IV,202,a-b	(X)	-	
IV,202,c	(R)	<i>ink mnw m pr.w[t]=f</i>	I am Min in his processions,
IV,202,d	(H)	<i>iw [rdi.n šw].ty m [tp=k]</i>	the two feathers are placed on your head.
IV,203,e	(X)	-	
IV,204,a-c	(X)	-	
IV,204-206,d-a	(G)	<i>šw.ty=k pw iꜥr.ty=k ḥnꜥ wrꜥ.t im(.t)-tp it itm.w</i>	They are your two feathers and your two uraei together with the crown of Upper Egypt which is on top of the father Atoum.
IV,206,b	(N)	<i>wn[=i] m tꜣ iy.n=i m [niw.t=i]</i>	May I exist on the land, after I came from my city.
IV,207,c-d	(X)	-	
IV,208,a-b	(X)	-	
IV,208,c	(H)	<i>dr iw</i>	Wrong doing is expelled,
IV,208,d	(R)	<i>ḥsr ni.t</i>	wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,210,a	(R)	<i>šhr.y [isf.t] ir[.t]</i>	The disorder thereof is removed,
IV,211,c-d	(X)	-	
IV,210,b	(G)	<i>wꜥb.n=i [m] sš.wy wr.wy</i>	after I purified in the two great pools,
IV,212,a	(R)	<i>[n.ty(w) m] nn-n(.y)-sw.t</i>	which are in Heracleopolis,
IV,213,c-d	(X)	-	
IV,213,e	(R)	<i>š pw n ḥsmn ḥnꜥ š n mꜥꜣ.t</i>	it is the lake of natron together with the lake of mꜥꜣ.t.
IV,212,b	(R)	<i>swꜥb ꜥꜣb.t rh.yt</i>	which purify the offerings of the people,
IV,214,a	(N)	<i>n nꜥr pw n.t(y) im=s</i>	for this god who is in it.
IV,214,b	(X)	-	
IV,214,c	(K)	<i>ḥknw rꜥ pw</i>	It is the praise of Re.
IV,215,d-e	(X)	-	
IV,216,a-b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(X)	-	
IV,219,c-g	(X)	-	
IV,218,a	(G)	<i>wḏꜣ[=i] ḥr wꜣ.wt rh.t.n &lt;=i&gt; tp-m iw mꜣꜥ.tyw</i>	I will proceed upon the roads which I knew in the direction of the island of the true ones.
IV,218,b	(X)	-	
IV,220,a-b	(K)	<i>wꜣ.t pw n.t šh.t iꜣr.w</i>	It is the road of the field of rushes.
IV,202,b	(X)	-	
IV,222,a	(F)	<i>spr &lt;=i&gt; r ꜣḥ.tyw p.t</i>	I arrive at the horizon-dwellers of the sky,
IV,222,b	(R)	<i>pr=i m sbꜣ ḏsr</i>	while I went forth from the holy portal.
IV,222-224,c-d	(X)	-	
IV,226,a	(G)	<i>sbꜣ pw n ꜥꜣ.wy-r.y wḏꜣ.n it itm.w ḥr=f r ꜣḥ.t iꜣb.tt n(.t) p.t</i>	It is the portal of the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.
IV,226,b	(R)	<i>im.yw-bꜣḥ</i>	Ancestors,
IV,228,a	(L)	<i>imi ꜥ[.wy=tn]</i>	give your two arms,
IV,228,b	(N)	<i>ink [w]ꜥ ḥpr im=t[n]</i>	I am the one who came to be from you.

IV,228,c	(X)	-	
IV,230,a	(K)	<i>ḥw ḥn<sup>c</sup> sīz</i>	The authoritative utterance and perception,
IV,230,b	(D)	<i>wnn ḥn<sup>c</sup> it itm.w m ḥr.t hrw n.t r<sup>c</sup> nb</i>	who exist together with the father Atoum in the course of every day.
IV,232,a	(N)	<i>iw mh.n=i ir.t m-ḥt hks[=s]</i>	I made the eye complete after it was damaged,
IV,232,b	(R)	<i>hrw pw n ḥz rh.wy</i>	this day of the battle of the two rivals.
IV,234,a	(X)	-	
IV,239,e	(X)	-	
IV,234,b	(R)	<i>ḥz ḥr pw ḥn<sup>c</sup> sth</i>	It is the battle of Horus with Seth,
IV,236,a	(M)	<i>m wd.t=f stz m ḥr=f</i>	in his placing of a wound on his face,
IV,236,b	(K)	<i>m [z]wh=f r ḥr.yw=f</i>	in his driving away against his testicles.
IV,236-238,c-a	(X)	-	
IV,238,b	(L)	<i>iw ts.n ir.t šn m dz.t</i>	The eye raised the hair from the Udjat eye,
IV,238,c	(R)	<i>m tr=s n nšn</i>	in its time of rage.
IV,238,d	(X)	-	
IV,243,d	(X)	-	
IV,240,a-c	(X)	-	
IV,240,d	(R)	<i>ir.t pw wnm.t n.t r<sup>c</sup></i>	It is the right eye of Re,
IV,242,a	(D)	<i>m nšn.wt=s r=f</i>	in its raging against him,
IV,242,b	(L)	<i>m hsb=f s(y)</i>	when he sends it.
IV,240,b-Sq7Sq	(M)	<i>nm r=f ts šn im=s</i>	Who even is the one who raised the hair from it?
IV,242,c	(K)	<i>in dḥwty ts š[n] im=s</i>	It is Thot who raised the hair from it.
IV,236-238,c-a	(M)	<i>ntf ir nn m sš m db<sup>c</sup>.w=f</i>	He did this with the writing from his fingers.
IV,244,a	(N)	<i>iw mz.n=i r<sup>c</sup> pw ms.y m sf r ḥpd.w mh(.t)-wr[.t]</i>	I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.
IV,246-248,a-a	(X)	-	
IV,248-250,b-a	(K)	<i>dz.t pw</i>	It is the Udjat eye.
IV,246,a-Sq7Sq	(M)	<i>dz=f dz=i ts phr</i>	He will cross while I cross, and vice versa.
IV,250,b	(R)	<i>ḥr-ntt ink is w<sup>c</sup> m nw n im.yw-ḥt ḥr</i>	Because I am even one from these of the ones who are behind Horus.
IV,251,c	(X)	-	
IV,251,d	(M)	<i>šw pw ḥn<sup>c</sup> tfn.t pw ntr.w ḥz.w kzr</i>	This Shu together with this Tefnout, the gods who are around the shrine.
IV,252,a-b	(X)	-	
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	<i>i.nd ḥr.w=tn nb.w mz<sup>c</sup>.t dzdz[.t] ḥz(.t) wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(R)	<i>didī.w š<sup>c</sup>[.t] m (i)sf.tyw</i>	who place terror in the evildoers.
IV,304,b-Sq7Sq	(M)	<i>dzdz.t pw n.t šnw ḥsf[.t] (i)ḥ.t n(.t) ḥft.yw nb r-dr</i>	It is the tribunal of the šnw court, who opposes the matter of the enemies of the lord of al,
IV,256,a	(N)	<i>im.yw-ḥt ḥtp=s ḥw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(M)	<i>šhm.t pw ds=s</i>	It is Sekhmet herself.
IV,256,b	(D)	<i>m-tn n wi iyī.ki ḥ[r=tn]</i>	Behold me, I come to you,
IV,256,c	(N)	<i>[dr=ī]n dw.t ir.t=i</i>	may you expel the evil which belongs to me,
IV,258,a	(R)	<i>mī nw ir.n=tn n zh.w sfh.w ipw</i>	like that which you did for these seven spirits

		<i>im.yw šms.w nb spz.t</i>	which are in the following of the lord of the nome, and their seats.
IV,258,b	(M)	<i>s.wt=sn</i>	
IV,259,c	(X)	-	
IV,260,a	(M)	<i>hrw [p]f mi hr=k im[-i]</i>	this day. Come with you, from me.
IV,260,b-d	(X)	-	
IV,276,a	(K)	<i>ink bz(.wy)=fy hr(.wy)-ib t3.wy=f</i>	I am his two souls which are in the middle of his two fledglings.
IV,276,b-c	(X)	-	
IV,276,d	(M)	<i>bz pw n hr h[n<sup>c</sup>] bz n sth</i>	It is the soul of Horus together with the soul of Seth, in its coming to Letopolis.
IV,278,a	(M)	<i>m iw.t=f r hm</i>	
IV,278,b-c	(X)	-	
IV,278,d	(M)	<i>dr-in hpt.n ky sp sn.w</i>	Finally, one embraced the other,
IV,280,a	(M)	<i>h<sup>c</sup>.n hpr(.w) m bz.wy</i>	then they became as his two souls.
IV,266,b	(N)	<i>[n] zr wr rn=f</i>	'The great one was not driven away' is his name.
IV,266-268,c-a	(X)	-	
IV,268,b	(K)	<i>zkd<sup>k</sup>[d] rn=f</i>	<i>zkd<sup>k</sup>d</i> is his name.
IV,268,d	(I)	<i>št3 [hr] im.y wnw.t=f [rn]=f</i>	'The one who is hidden upon the one who is in his hour.' is his name.
IV,270,a	(I)	<i>dšr.ty im(.t) hw.t ins(.y) rn=f</i>	'the red one who is in the mansion of red linen' is his name.
IV,268,d	(L)	<i>nsm hr im.y wnw.t=f rn=f</i>	'The one who burns upon the one who is in his hour.' is his name.
IV,270,c	(L)	<i>mz3 grh in.t=f m hrw rn=f</i>	'The one who sees in the night what he will bring in the day' is his name.
IV,268,a	(L)	<i>zdh[d]h rn=f</i>	<i>ndhdh</i> is his name.
IV,269-281,e-d	(X)	-	
IV,282,a	(N)	<i>ink miw pw 3 n.t(y) m iwnw</i>	I am this great cat who is in Heliopolis.
IV,286,c-d	(M)	<i>dd r<sup>c</sup> [p]w r s3=f hr</i>	It is that which Re says to his son Horus.
IV,288,a	(M)	<i>miw sw m n3 n bw nfr irr=f</i>	Catlike is he in these which belong to the good place which he makes, What came to be, it is his name of 'cat', who split the Ishedet tree at his side in Heliopolis.
IV,288,b	(K)	<i>hpr rn=f pw n miw</i>	
IV,282,b	(M)	<i>pš[n] išd.t r gs=f m iwnw</i>	
IV,282,c	(G)	<i>grh pw n h3-<sup>c</sup></i>	It is the night of battle.
IV,286,a	(X)	-	
IV,287,e	(X)	-	
IV,286-288,b-c	(X)	-	
IV,290,a	(M)	<i>rdi.t ms.w bdš.wt pw r izb.t</i>	It is that which the children of the weary ones will give to the east.
IV,290,b-c	(X)	-	
IV,292,a	(L)	<i>h<sup>c</sup>.n h3-<sup>c</sup> m t3 r-dr=f r-mn-m hrw pn</i>	Then (there was) war in the land in its entirety, until this day of watching over the rebels,
IV,284,a	(L)	<i>m ir.t s3.wt sbi.w</i>	
IV,284,b	(I)	<i>hrw pw htm hft.yw nb r-dr im=f</i>	this day in which the enemies of the lord of all perish.

IV,293,d-g	(X)	-	
IV,292,b	(R)	<i>i [r<sup>c</sup>] im.y swḥ.t=f</i>	Oh, Re, who is in his egg,
IV,292,c	(R)	<i>wbn m itn=f</i>	who shines in his sun disk,
IV,294,a	(R)	<i>psd m ʒḥ.t=f</i>	who shines in his horizon,
IV,294,b	(R)	<i>nbb ḥr biʒ=f</i>	who swims upon his firmament,
IV,294,c	(X)	-	
IV,294,d	(R)	<i>iw.ty snw.y=f m nṯr.w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,296,a	(R)	<i>skdd ḥr stʒ.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(M)	<i>r<sup>c</sup> pw ds[=f]</i>	it is Re himself,
IV,296,b	(R)	<i>didī tʒw m hh n r=f</i>	who gives the wind with a blast of his mouth,
IV,296,c	(D)	<i>shd tʒ m iʒḥ.w=f</i>	who illuminates the land with his sunshine.
IV,297,d	(X)	-	
IV,298,a	(G)	<i>nḥm=k wi m-<sup>c</sup> nṯr.w štʒ.w irw</i>	May you rescue me from the gods who are hidden of shape,
IV,298,b	(R)	<i>wnn.w inḥ.wy[=f] m rmn.wy mhʒ[.t]</i>	whose two eyebrows are as the two arms of the balance,
IV,299,c	(X)	-	
IV,300,a	(L)	<i>ḥft-ḥr-n ḥsb.t <sup>c</sup>wʒ</i>	in front of the reckoning of the robber.
IV,302,c-Sq7Sq	(M)	<i>dhwtwy pw</i>	It is Thot,
IV,300,b	(R)	<i>didī sphw m isf.tyw r nm.t=f</i>	who places the lasso on the evildoers at his place of slaughter,
IV,301,a	(R)	<i>dn.t bʒ.w</i>	which kills the souls.
IV,301-302,b-e	(X)	-	
IV,303,a	(R)	<i>nḥm=k wi m-<sup>c</sup> nw n ir.yw stʒ.w</i>	May you rescue me from this which belongs to the keepers of wounds,
IV,303,b	(L)	<i>mnḥ.w spd.w db<sup>c</sup>.w</i>	The butchers, who are sharp of fingers.
IV,304,c	(X)	-	
IV,304,a	(X)	-	
IV,304,b	(L)	<i>dʒdʒ.t pw n šnw</i>	It is the tribunal of the <i>šnw</i> court.
IV,305,a	(R)	<i>n shm ds=sn im=i</i>	Their knife will not have power over me,
IV,305,b	(R)	<i>[n h]ʒ.y=i r whʒ.wt=sn</i>	I will not descend into their cauldrons,
IV,306-308,a-a	(X)	-	
IV,308,b	(R)	<i>ink wdʒ [tp tʒ] ḥr r<sup>c</sup></i>	I am the one who proceeds upon the land with Re,
IV,308,c	(R)	<i>mni nfr ḥr wsir</i>	who moors well with Osiris.
IV,309,a	(H)	<i>n ḥpr <sup>c</sup>ʒ[b.t]=sn im nʒ n ḥr.(y)w [ḥ]h.w=sn</i>	Their offerings will not come to be there, these which belong to the chiefs of their braziers.
IV,309,b	(X)	-	
IV,310,a	(R)	<i>[iw=i m šms(.w)] n nb (i)ḥ.wt [r] sš n ḥpr.w</i>	I am in the following of the lord of things in order to write for those who will come to be.
IV,310-225,b-a	(X)	-	
IV,184,a	(L)	<i>r n pr.t m hrw in imʒḥ.w ḥr wsir r<sup>c</sup> nb ipi-ḥr-mnḥ.t pn</i>	A spell of going forth in the day, by the honoured dead under Osiris, every day, this <i>ipi-ḥr-mnḥ.t</i> .
IV,325-326,b-n	(X)	-	
End of column and lid			

Amino-acid code

-M--MR--N-MNR--R-NMG-R--R-L-R--R---R---RH----GN---HR-R-GR-RRN-K-----G-K-FR----GRLN-KDNR--RMK-  
 LR-----RDLMKMN---KMR-M---RRMNMDNRM-M---K--MM--MMN---KIILL-----NMMKMG---  
 --M--LLI---RRRR-R-RMRD-GR-LMRR-----RL--LRR-----RRH-R-----  
 ----L----

Appendix 3.48.16. Sq8Sq

IV,184-217,a-e	(X)	-	
IV,216,c	(N)	[š ḥs]mn [ḥn <sup>c</sup> š m <sup>c</sup> z.t]	The lake of natron together with the lake of m <sup>c</sup> z.t.
IV,219,c-g	(R)	[w3d-wr rn=f st3 pw i3b.t m iwnw š pw n m <sup>c</sup> z.t] mtw.t ḥḥ(.w) rn=f [st3 pw imn.t m n3-zrf]	The sea is its name, it is the passage of the east in Heliopolis. It is the lake of m <sup>c</sup> z.t, the semen of millions is its name, it is the passage of the west in Naref.
IV,218,a	(N)	[šm=i ḥr w3.wt] rh.wt.n=i [tp]-m iw [n] m3 <sup>c</sup> .tyw	I will go upon the roads which I knew in the direction of the island of the true ones.
IV,218,b	(L)	[ptr r=f st w3.wt rh.wt tp-m iw n] m3 <sup>c</sup> .tyw	What even is it, the known roads in the direction of the island of the true ones?
IV,220,a	(N)	w3[.t] pw šm.t.n it[=i itm.w hr=s]	It is the road upon which my father Atoum went,
IV,220,b	(K)	[m] šm[=f] r sh.t i3r.w	when he went to the field of rushes.
IV,222,a	(P)	spr.n=i r [t3] pn n [3ḥ.tyw m p.t]	I have arrived at this land of the horizon-dwellers in the sky,
IV,222,b	(Q)	[pr.n=i m] sb3 dsr	I went forth from the holy portal.
IV,222,c	(N)	ptr r=f [s]w t3 n 3ḥ.tyw	What is it, the land of the horizon-dwellers?
IV,224,a	(X)	-	
IV,224,b	(R)	ntr.w pw [ḥ3(.w) k3r]	It are the gods who are around the shrine.
IV,224,c	(C)	[ir] sb3 dsr	As for the holy portal,
IV,224,d	(X)	-	
IV,226,a	(R)	z3.wy-r.y pw wd3.n it itm.w [ḥ]r=f [r 3ḥ.t i3b.tt n.t p.t]	it are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.
IV,226,b	(R)	[im.yw-b3ḥ]	Ancestors,
IV,228,a	(R)	im i n=i z=tn	give your arm to me,
IV,228,b	(R)	ink pw ḥpr im=tn	it is me who came to be from you.
IV,228,c	(N)	ptr [r=f nn im.yw-b3ḥ]	Who even are these ancestors?
IV,230,a	(R)	[ḥw] pw ḥn <sup>c</sup> si3	It is the authoritative utterance and perception,
IV,230,b	(D)	wnn ḥ[n] <sup>c</sup> it itm.w [m ḥr.t hrw n.t r <sup>c</sup> nb]	who exist together with the father Atoum in the course of every day.
IV,232,a	(R)	[iw mh.n=i ir.t] m-ḥt ḥks=s	I made the eye complete after it was injured,
IV,232,b	(R)	hrw [pw n] zḥ3 r[ḥ.wy]	this day of the battle of the two rivals.
IV,234,a	(N)	[ptr r=f sw zḥ3 rh.wy]	What even is it, the battle of the two rivals?
IV,239,e	(X)	-	
IV,234,b	(D)	[hrw pw zḥ3.n ḥr im=f ḥn <sup>c</sup> stḥ]	It is the day in which Horus fought together with Seth,
IV,236,a	(Q)	[m]-ḥt wd.t [stḥ] st3 m [ḥr n] ḥr	after Seth's inflicting of a wound on the face of Horus,

IV,236,b	(D)	[ <i>m-ḥt ḫt.t ḥr ḥr.wy n(.wy) stḥ</i> ]	after Horus' taking of the testicles of Seth.
IV,236-238,c-a	(R)	[ <i>in dhwtwy ir nn [m db<sup>c</sup>.w=f]</i> ]	It is That who did this with his fingers.
IV,238,b	(N)	[ <i>iw ts.n=i [šn m d3.t]</i> ]	I raised the hair from the Udjat eye,
IV,238,c	(R)	[ <i>m tr=s n nšn</i> ]	in its time of rage.
IV,238,d	(K)	[ <i>ptr r=f sw d3.t</i> ]	What even is it, the Udjat eye
IV,243,d	(X)	-	
IV,240,a	(K)	[ <i>m tr [n n]š[n]</i> ]	in the time of rage?
IV,240,b-c	(X)	-	
IV,240,d	(N)	[ <i>ir.t pw n.t r<sup>c</sup> imn.t]</i> ]	It is the eye of Re of the west,
IV,242,a	(D)	[ <i>m n]šn.t=s ir=f</i> ]	in its raging against him,
IV,242,b	(R)	[ <i>m-ḥt ḥ3b=f s(y)</i> ]	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(D)	[ <i>in gr.t dhwtwy ts šn.w im=s]</i> ]	Now, it is That who raised the hairs from it.
IV,236-238,c-a	(X)	Sq7Sq	
IV,244,a	(N)	[ <i>iw m3.n=i r<sup>c</sup>] pw ms.y m sf r ḥp[d.w] mḥ(.t)-wr.t</i> ]	I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.
IV,246,a	(R)	[ <i>wḏ3=i wḏ3=f ts pḥr</i> ]	I am hale while he is hale, and vice-versa.
IV,246,b	(D)	[ <i>sy r]=f pw r<sup>c</sup> ms.y [m] sf [r ḥpd.w] mḥ(.t)-wr[.t]</i> ]	What even is Re who was born on yesterday from the buttocks of the celestial cow?
IV,248,a	(N)	[ <i>twt pw n ir.t r<sup>c</sup> dw3.w r] ms.t=f r<sup>c</sup> nb</i> ]	It is the image of the eye of Re of the morning, at his birth every day.
IV,248-250,b-a	(N)	[ <i>ir mḥ(.t)-wr.t wḏ3.t [p]w</i> ]	As for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(N)	[ <i>ḥr-ntt ink [w<sup>c</sup> m nw n im.yw-ḥt ḥr]</i> ]	Because I am one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,252,a	(N)	[ <i>sy pw w<sup>c</sup> m nw n im.yw-ḥt ḥr]</i> ]	What is it, one from these of the ones who are behind Horus?
IV,252,b	(D)	[ <i>mdw ḥr mr.y nb=f]</i> ]	One who speaks upon one who his lord will love.
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	[ <i>i.n]ḏ ḥr=tn nb.w m3<sup>c</sup>.t d3d3.t ḥ3[.t wsir]</i> ]	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(R)	[ <i>didī.w š<sup>c</sup>.t m is]f.tyw</i> ]	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(N)	[ <i>im.yw-ḥt ḥtp[=s ḥ]w[=s]</i> ]	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,256,b	(D)	[ <i>m-tn n wi iyī.kwi ḥr=tn]</i> ]	Behold me, I come to you,
IV,256,c	(N)	[ <i>dr=tn [ḏ]w.t [ir.t]=i</i> ]	may you expel the evil which belongs to me,
IV,258,a	(R)	[ <i>mī [n]w ir.n=tn [n ḥh sḥn.w (i)pw im.yw šms.w nb sp3.t]</i> ]	like that which you did for these seven spirits which are in the following of the lord of the nome,
IV,258,b	(N)	[ <i>ir.n inp]w s.[w]t[=sn]</i> ]	whose seats Anubis made,
IV,259,c	(X)	-	
IV,260,a	(D)	[ <i>hrw pf [imi r=k im]</i> ]	this day of: Give there!
IV,260,b	(R)	[ <i>ir ḥtp=s ḥw=s]</i> ]	As for 'she is satisfied while she protects',

IV,260,c	(R)	[ <i>nsr.t pw</i> ]	it is the fiery snake,
IV,261,d	(X)	-	
IV,262,a	(D)	[ <i>wn.n</i> ]= <i>s m-ht</i> [ <i>wsir r s3m.t</i> <i>b3.w hft.yw=f</i> ]	after she was behind Osiris until the souls of his enemies were burned up.
IV,263,c	(X)	-	
IV,262,b	(N)	[ <i>iw rh.kwi rn n 3h sfh.w (i)p</i> ] <i>w</i>	I know the name of these seven spirits.
IV,264-326,a-n	(X)	-	

*Rest of the text is illegible*

Amino-acid code

-----NRNLNKPQN-RC-RRRRNRDRRN-DQDRNRK-K--NDR-D-  
NRDNN-N--ND-RR-N-DNRN-DRR-D-N-----  
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Appendix 3.48.17. M4C

IV,184,a	(E)	<i>dd-mdw</i>	Recitation:
IV,184,b	(R)	<i>hpr mdw.t nnk tm</i>	Speech comes to be, all belongs to me.
IV,184,c-d	(X)	-	
IV,186,a	(R)	<i>wnn=i w<sup>c</sup>.ki</i>	I exist while I am alone,
IV,186,b	(R)	<i>ink r<sup>c</sup> m [h<sup>c</sup>.w]=f tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,186,c	(X)	-	
IV,188,a	(R)	<i>ink [ntr<sup>c</sup> 3] hpr ds=f</i>	I am the great god who came to be (by) himself.
IV,188,b-c	(X)	-	
IV,190,a	(R)	<i>km3 rn.w=f nb psd.wt</i>	Who created his names, the lord of the Enneads,
IV,190,b	(R)	<i>iw.ty hsf=f m ntr.w</i>	who is not repelled from the gods.
IV,190,c-d	(X)	-	
IV,192,a	(N)	<i>nnk sf iw=i rh.kwi dw3</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,192,b-c	(X)	-	
IV,194,a	(D)	<i>ir.n.tw [h3.t] ntr.w hft dd=i</i>	The fighter of the gods was made in accordance with that which I say.
IV,194,b-d	(X)	-	
IV,195,e	(X)	-	
IV,196,a	(D)	<i>iw=i rh.kwi rn n ntr pw 3 n.ty im=s</i>	I know the name of this great god who is in it.
IV,196,b	(X)	-	
IV,196,c	(I)	<i>hknw m nh rn=f</i>	Praise in life is his name.
IV,199,d	(X)	-	
IV,198,a	(R)	<i>ink bnw pw 3 n.ty m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,198-204,b-b	(X)	-	
IV,204,c	(R)	<i>hr pw nd it=f</i>	It is Horus who protects his father.
IV,204-206,d-a	(X)	-	
IV,206,b	(R)	<i>wn=i m t3=i iy.n=i m niw.t=i</i>	May I exist on my land, after I came from my city.

IV,207,c-d	(X)	-	
IV,209,a	(D)	<i>pw-tr st</i>	What is it?
IV,209,b	(L)	<i>ʒḥ.wt it=f pw rʿ itm.w</i>	They are the horizons of his father, Re-Atoum.
IV,209,c	(R)	<i>dr iw=i</i>	My wrongdoing is expelled,
IV,29,d	(N)	<i>ḥsr nī.t=i</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,210,a	(N)	<i>šḥr isf.t ir.t=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,210,b	(R)	<i>wʿb.n=i m sš.wy (i)pw(y) wr.wy</i>	after I purified in these two very great pools,
		<i>ʿʒ.wy</i>	
IV,212,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,212,b	(R)	<i>swʿb ʿʒb.t rh.yt</i>	which purifies the offering of the people,
IV,214,a	(R)	<i>n nṯr pw ʿʒ n.ty im=s</i>	for this great god who is in it.
IV,214,b-c	(X)	-	
IV,215,d-e	(X)	-	
IV,216,a	(H)	<i>pw-tr sš.wy (i)pn(y)</i>	What are these two pools?
IV,216,b	(X)	-	
IV,217,d-e	(X)	-	
IV,216,c	(R)	<i>š pw n ḥsmn ḥnʿ š n mʿʒ.t</i>	It is the lake of natron together with the lake of <i>mʿʒ.t.</i>
IV,219,c-g	(X)	-	
IV,218,a	(N)	<i>šm=i ḥr wʒ.wt rh.(w)t.n=i tp-m</i>	I will go upon the roads which I knew in the
		<i>iw n mʿʿ.tyw</i>	direction of the island of the true ones.
IV,218,b	(I)	<i>ir wʒ.wt tn</i>	As for these roads,
IV,220,a	(L)	<i>wʒ.wt pw šm.(w)t.n it rʿ itm.w</i>	It are the roads upon which the father Re-
		<i>ḥr=s r šḥ.t isr.w</i>	Atoum went to the field of rushes.
IV,220,b	(X)	-	
IV,222,a	(Q)	<i>spr=i r ʒḥ.t n.t p.t</i>	I arrive at the horizon of the sky,
IV,222,b	(R)	<i>pr=i m sbʒ dsr</i>	while I go forth from the holy portal.
IV,222-224,c-b	(X)	-	
IV,224,c	(C)	<i>ir sbʒ dsr</i>	As for the holy portal,
IV,224,d	(X)	-	
IV,226,a	(E)	<i>ʿʒ pw ir.y pw sdʒ.n it=i itm.w</i>	it is the door, it is the warden, upon which my
		<i>ḥr=f r ʒḥ.t isb.tt n.t p.t</i>	father Atoum travelled to the eastern horizon in the sky.
IV,226,b	(R)	<i>im.yw-bʒḥ</i>	Ancestors,
IV,228,a	(R)	<i>imy n=i ʿ=tn</i>	give your arm to me,
IV,228,b	(N)	<i>ink wʿ ḥpr im=tn</i>	I am the one who came to be from you.
IV,228,c	(D)	<i>sy pw nn im.yw-bʒḥ</i>	Who is it, these ancestors?
IV,230,a	(R)	<i>ḥw pw ḥnʿ siʒ</i>	It is the authoritative utterance and perception,
IV,230,b	(R)	<i>wnn ḥnʿ it=i itm.w m ḥr.t hrw</i>	who exist together with my father Atoum in the
		<i>n.t rʿ nb</i>	course of every day.
IV,232,a	(R)	<i>iw mh.n=i ir.t m-ḥt ḥks=s</i>	I made the eye complete after it was injured,
IV,232,b	(N)	<i>hrw pf n ʿḥʒ rh.wy</i>	this day of the battle of the two rivals.
IV,234,a	(K)	<i>pw-ty st hrw pf n ʿḥʒ rh.wy</i>	What is it, this day of the battle of the two

IV,239,e	(X)	-	rivals?
IV,234,b	(L)	<i>hrw pw n ḥz hr ḥnḥ stš</i>	It is the day of the battle of Horus together with Seth,
IV,236,a	(K)	<i>m wd.t stš stz m hr n hr</i>	in Seth's inflicting of a wound on the face of Horus,
IV,236,b	(L)	<i>m it hr ins.w(y) stš</i>	when Horus took the testicles of Seth.
IV,236-238,c-a	(M)	<i>in dhwtj ir nn m pr=f</i>	It is Thot who did this in his house.
IV,238,b	(N)	<i>iw ts.n=i šn m dz.t</i>	I raised the hair from the Udjat eye,
IV,238,c	(R)	<i>m tr=s n nšn</i>	in its time of rage.
IV,238,d	(X)	-	
IV,243,d	(X)	-	
IV,240,a	(X)	-	
IV,240,b	(N)	<i>nm gr.t ts šn.w im=s</i>	Now, who is the one who raised the hairs from it?
IV,240-242,c-b	(X)	-	
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(L)	<i>in dhwtj ts šn.w im=s m hzb.t n.t s(y)</i>	It is Thot who raised the hairs from it, from that what is send of her.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(K)	<i>iw mz.n=i sw rḥ pf ms.y m sf r ḥpd.w m mh(.t)-wr.t</i>	I saw him, this Re, who was born on yesterday, from the buttocks of the celestial cow.
IV,246,a	(L)	<i>wdz=i wdz mh(.t)-wr.t ts phr</i>	I am hale, while the celestial cow is hale, and vice-versa.
IV,246,b	(L)	<i>sy pw ms.y m sf r ḥpd.w mh(.t)-wr.t</i>	Who is it, who was born on yesterday from the buttocks of the celestial cow?
IV,248,a	(L)	<i>twt pw pw n ir.t rḥ dwz(.w) pw hr ms.t=f rḥ nb r ḥpd.w mh(.t)-wr.t</i>	It is this image of the eye of Re, it is the morning upon his birth every day from the buttocks of the celestial cow.
IV,248-250,b-a	(L)	<i>ir gr.t mh(.t)-wr.t ir.t rḥ pw wnm.t</i>	Now, as for the celestial cow, it is the right eye of Re.
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(R)	<i>hr-ntt ink is wḥ m nw n im.yw-ht hr</i>	Because I am truly one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,252,a	(X)	-	
IV,252,b	(R)	<i>mdw hr-tp mr.y nb=f</i>	One who speaks on behalf of one who his lord will love.
IV,253,d-f	(M)	<i>s pw dbn p.t m ns n r=f smi ḥ(ḥ)p(y) n mz.n=f sw</i>	It is a man who encircles the sky with the tongue of his mouth, who reports the Nile while he does not see it.
IV,252-254,c-a	(N)	<i>i.nd hr=tn nb mzḥ.t dzdz.t ḥz.t wsir</i>	Greetings to you, lord of truth, the tribunal which is behind Osiris,
IV,254,b	(R)	<i>didī šḥ.t m isf.tyw</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(K)	<i>im.yw-ht ḥtp=s hr=s</i>	who are behind 'she is satisfied with her'.
IV,260,c-Sq7Sq	(X)	-	

IV,256,b	(R)	<i>m-tn wī iyī.kwī hr=tn</i>	Behold me, I come to you,
IV,256,c	(N)	<i>ḏr=tn ḏw.t ir.t=i</i>	may you remove the evil which belongs to me,
IV,258,a	(D)	<i>mī nw ir.n=tn n zḥ.w sftḥ.w ipw im.yw šms(.w) nb spz.wt</i>	like that which you did for these seven spirits who are in the following of the lord of the nomes,
IV,258,b	(R)	<i>ir.n inpw s.t=sn</i>	whose seat Anubis made,
IV,259,c	(X)	-	
IV,260,a	(K)	<i>hrw pf n=i mr=k im</i>	this day is for me, while you love there.
IV,260,b	(K)	<i>ir hrw pf n mr=k im</i>	As for this day of 'may you love there',
IV,260,c	(M)	<i>šḥtp pw nsr.t nš.t</i>	It is the pacification of the fiery snake which is expelled,
IV,261,d	(X)	-	
IV,262,a	(L)	<i>rdi.n=tw r=s m-ḥt wsir r ssm.yt dšr.w ḥft.y</i>	after one placed her mouth behind Osiris, until the wrath of the enemy was burned up.
IV,263,c	(X)	-	
IV,262-264,b-b	(X)	-	
IV,265,d	(X)	-	
IV,264,c	(X)	-	
IV,265,e	(X)	-	
IV,266,a	(K)	<i>ī.nd ḥr=t dzdz.t tn</i>	Greetings to you, this tribunal,
IV,266,b	(I)	<i>n zr wr pr=f rn=f</i>	'The great one was not driven away' is his domain and his name.
IV,266,c-e	(X)	-	
IV,268,b	(N)	<i>nkdkd</i>	<i>zkdkd,</i>
IV,268,a	(N)	<i>ndḥd</i>	<i>ndḥdh,</i>
IV,268,c	(H)	<i>kz sif ḥnt.y hwt=f</i>	the bull 'the horn which is in front of his fire',
IV,268,d	(H)	<i>ḥkn ḥr im.y wnw.t=f</i>	'He who turns his face around upon the one who is in his hour',
IV,270,a	(R)	<i>dšr.ty im(.t) ḥw.t ins.w</i>	'the red one who is in the mansion of red linen',
IV,270,b	(N)	<i>zsb ḥr pr m-ḥt ḥt</i>	'the one who is glowing of face, who went forth after turning back',
IV,270,c	(R)	<i>mz m grḥ in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,269-272,e-c	(X)	-	
IV,276,a	(H)	<i>ink b3 ḥr(.y)-ib t3.wy=f</i>	I am the soul which is in the middle of his two fledglings.
IV,276,b	(K)	<i>s pw</i>	It is a man,
IV,276,c	(M)	<i>b3 ḥr(.y)-ib t3.wy=f</i>	the soul which is in the middle of his two fledglings.
IV,276,d	(R)	<i>wsir pw</i>	It is Osiris,
IV,278,a	(M)	<i>ḥ=f pw r ddw</i>	and it is his entering into Busiris,
IV,278,b	(L)	<i>gm.n=f b3 n rḥ im</i>	after he found the soul of Re there,
IV,278,c	(M)	<i>ḥḥ m ḥsf</i>	standing in opposition.
IV,278,d	(R)	<i>ḥḥ.n ḥpt.n ky ky</i>	Then one embraced the other,
IV,280,a	(M)	<i>ḥpr rn ir pw n [b3.wy]</i>	while the name comes to be. As for this of the two souls.
IV,280,b	(N)	<i>ir gr.t t3.wy=f</i>	Now, as for his two fledglings,

IV,280,c	(R)	<i>ḥr pw nḏ it=f ḥnḥ ḥr im.y-ḥnt n ir.ty</i>	it is Horus, who protects his father, together with Horus, who is in front without two eyes.
IV,281,d	(X)	-	
IV,282,a	(R)	<i>ink miw pw ʕz</i>	I am this great cat,
IV,282,b	(R)	<i>psšn išd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282-284,c-b	(X)	-	
IV,286,a	(I)	<i>s pw miw pw ʕz</i>	It is a man, this great cat.
IV,287,e	(X)	-	
IV,286,b	(R)	<i>rḥ pw ds=f</i>	It is Re himself,
IV,286,c	(R)	<i>ḏd.n.tw miw r=f</i>	'cat' was said to him,
IV,286,d	(L)	<i>ir siʕ</i>	as for Perception,
IV,288,a	(N)	<i>miw(.y) sw m nn irr=f</i>	Catlike is he in this which he does,
IV,288,b	(K)	<i>m rn=f pw n miw</i>	in this name of his of 'cat'.
IV,288,c	(K)	<i>ir gr.t psš n išd.t r gs=f</i>	Now, as for the dividing of the Ishedet tree at his side,
IV,290,a	(L)	<i>mʕ=[f] ms.w išd.t pw ḥr ir.t.n=sn</i>	it is while he offers the children of the Ishedet tree, because of what they did,
IV,290,b	(X)	-	
IV,290,c	(N)	<i>ʕk=sn pw r iʕb.t</i>	it is while they enter into the east.
IV,292,a	(N)	<i>ʕḥḥ.n ʕḥz-ḥ m p.t m tʕ r-dr=f</i>	Then (there was) war in the sky and in the land in its entirety,
IV,293,d	(M)	<i>hrw pw n ḥtm ḥf[t.yw] nb ḏr(w) im=f</i>	this day of destroying the enemies of the lord of the boundary in it,
IV,293,e-g	(X)	-	
IV,292,b	(R)	<i>i rḥ im.y swḥ.t=f</i>	Oh, Re, who is in his egg,
IV,292,c	(R)	<i>wbn m itn=f</i>	who shines in his sun disk,
IV,294,a	(R)	<i>psḏ m ʕḥ.t=f</i>	who shines in his horizon,
IV,294,b	(R)	<i>nbb ḥr biʕ=f</i>	who swims upon his firmament,
IV,294,c	(X)	-	
IV,294,d	(I)	<i>nn snw=f m nṯr.w</i>	he has no equal in the gods,
IV,295,e	(X)	-	
IV,296,a	(R)	<i>sḏdd ḥr stʕ.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,296,b	(N)	<i>ḏiḏi tʕw.w m hh n r=f</i>	who gives the winds with a blast of his mouth,
IV,296,c	(D)	<i>shḏ tʕ m iʕḥ.w=f</i>	who illuminates the land with his sunshine.
IV,297,d	(M)	<i>i itm.w im.y ḥw.t-ʕz(.t) it.y nṯr.w</i>	O, Atoum, who is in the great mansion of the sovereign of the gods,
IV,298,a	(E)	<i>nḥm=k wi m nṯr pw sʕtʕ irw</i>	May you rescue me from this god who is secret of shape,
IV,298,b	(L)	<i>n.ty inḥ.w=f m rmn.wy mḥʕ.t</i>	whose eyebrows are as the two arms of the balance,
IV,299,c	(X)	-	
IV,300,a	(D)	<i>hrw=f n ḥsb.t ʕz.w</i>	his day of reckoning the great ones,
IV,302,c-Sq7Sq	(X)	-	
IV,300,b	(I)	<i>n rdi.t(w) sph m isf.tyw r nm.t=f</i>	because the lasso is placed on the evildoers at his place of slaughter,

IV,301,a	(R)	<i>dn.t b3.w</i>	which kills the souls.
IV,301,b	(X)	-	
IV,301,c	(L)	<i>s pw ntr pn n.ty inh=f m rmn.wy mh3.t</i>	It is a man, this god whose eyebrow is as the two arms of the balance.
IV,302,a	(X)	-	
IV,302,b	(R)	<i>ky sp n dd</i>	Another manner of saying:
IV,302,c	(R)	<i>dhwtw pw</i>	It is Thot.
IV,302,d-e	(X)	-	
IV,303,a	(I)	<i>nhm=k wi m nw pw n tnmw(.w) spd.w dbc.w</i>	May you rescue me, as it is this, which belongs to those who boil in a vat, who are sharp of fingers,
IV,303,b	(I)	<i>st3.w n.w wsir</i>	the ones who pull of Osiris.
IV,304,c	(X)	-	
IV,304,a	(R)	<i>ir nw n dnmw.w</i>	As for this which belongs to those that boil in a vat,
IV,304,b	(R)	<i>d3d3.t pw hsf.t (i)h.wt n(.wt) hft.yw n(.w) wsir</i>	it is the tribunal who opposes the matters of the enemies of Osiris.
IV,305,a	(D)	<i>nn hr=i n ds.w=tn</i>	I will not fall because of your knives,
IV,305,b	(N)	<i>nn h3.y=i r wh3.wt=tn</i>	I will not descend into your cauldrons,
IV,306,a	(M)	<i>nn k=i r-hnw ist.wt=tn</i>	I will not enter within your places of judgement,
IV,306,c	(X)	-	
IV,306,b	(X)	-	
IV,307-308,a-a	(X)	-	
IV,308,b	(N)	<i>hr-ntt ink is wd3 tp t3 hr r</i>	Because it is me even, who proceeds upon the land with Re,
IV,308,c	(R)	<i>mn3 nfr hr wsir</i>	who moors well with Osiris.
IV,309,a	(G)	<i>nn hpr 3b.t=tn im=i m n3 n hr. (y)w h.w=sn</i>	Your offerings will not come to be with me from these which belong to the chiefs their braziers.
IV,309,b	(X)	-	
IV,310,a	(I)	<i>iw sms.n nb=i (i)h.wt r s3 n hpr.w</i>	My lord followed the things in order to write for the ones who will come to be.
IV,310,b	(K)	<i>h.y m bik</i>	The one who will fly as a falcon,
IV,311,a	(L)	<i>ngg m smn</i>	who cackles as a goose,
IV,311,b	(K)	<i>sk.y nh3 mi nhb-k3.w</i>	who will pass eternity like Nehebkau.
IV,311,c	(N)	<i>i itm.w im.y hw.t-3.t</i>	Oh, Atoum, who is in the great mansion,
IV,312,a	(R)	<i>it.y ntr.w</i>	sovereign of the gods,
IV,312,b	(N)	<i>nhm=k wi m ntr pw</i>	May you rescue me from this god,
IV,312,c	(R)	<i>nh3 m hr.yt</i>	who lives in butchery,
IV,313,a	(R)	<i>n.ty Hr=f m Tsm</i>	whose face is as a dog,
IV,313,b	(M)	<i>km3=f m rmt.w</i>	his form is as the people.
IV,313,c	(X)	-	
IV,313-314,d-a	(R)	<i>ir.y k3b pw n 3 n sd.t</i>	It is the one who belongs to the winding of the lake of fire,
IV,314,b	(R)	<i>m 3w.wt</i>	the one who swallows shadows,
IV,314,c	(R)	<i>hnp h3.tyw</i>	who steals hearts,
IV,314,d	(K)	<i>wdd skr</i>	who sends injury,
IV,314,e	(R)	<i>n m3.n.t(w)=f</i>	'he is not seen'.

IV,315,f-g	(X)	-	
IV,315,a	(K)	<i>ir ntr pn</i>	As for this god,
IV,315,b-c	(X)	-	
IV,315,d	(R)	<i>ʕm hḥ rn=f</i>	'The one who swallows a million' is his name.
IV,315-316,e-a	(X)	-	
IV,316,b	(K)	<i>i nb nrw ḥr(.y)-tp tʒ.wy rmt.w</i>	Oh, lord of terror, who is upon the two lands of the people,
IV,316,c	(R)	<i>nb dšr.w wʒd nm.wt</i>	lord of blood, who makes the places of slaughter flourish,
IV,317,a	(R)	<i>rdi.y n=f wrt.t ʒw.t-ib</i>	to whom the crown of upper Egypt and joy will be given,
IV,317,b	(R)	<i>m-ḥnt nn-n(.y)-sw.t</i>	in front of Heracleopolis.
IV,317,c	(X)	-	
IV,317,d	(R)	<i>[wdd n=f ḥkʒ.t] m ntr.w</i>	to whom the rulership over the gods sends
IV,318,a	(N)	<i>hrw pf smʒ.t tʒ.wy</i>	this day of the unification of the two lands,
IV,318,b	(M)	<i>m-bʒḥ ʕ nb dr(w) imʒḥ snbi mʒ-ḥrw</i>	in front of the arm of the lord of the boundary. The honoured dead, <i>snbi</i> , true of voice.
IV,318-326,f-n	(X)	-	
<i>End of column and lid</i>			

Amino-acid code

ER--RR----RR--N---D----D-I-R-----R-R-DLRN-N-RR--RR---H--R-NIL-QR---C-ERRNDRRRNK-LKLMNR---  
N----L-KLLLL-R---RMNR-K-RNDR-KKM-L-----KI---NNHHRNR-----HKMRMLMRMNR-RR----I-RRLNKKL-  
NNM--RRRR-I-R-NDMEL-D-IR-L-RR--II-RRDNM-----NRG-IKLNRRRRM-RRRKR--K--R--KRRR-RNM-----  
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**Appendix 3.48.18. M8C**

IV,185,a	(R)	<i>[r] n pr.t m hrw m ḥr.t-ntr</i>	A spell of going forth in the day from the necropolis.
IV,185,b	(R)	<i>ḥpr mdw[.t] nnk tm</i>	Speech comes to be, all belongs to me.
IV,185,c-d	(X)	-	
IV,187,a	(R)	<i>wnn=i wʕ.kwi</i>	I exist while I am alone,
IV,187,b	(R)	<i>ink rʕ m ḥʕ.w=f tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,187,c	(X)	-	
IV,189,a	(R)	<i>ink ʕʒ ḥpr dʒ &lt;=f&gt;</i>	I am the great one who came to be (by) himself,
IV,189,b-c	(X)	-	
IV,191,a	(R)	<i>kmʒ.w rn.w=f nb [psd].wt</i>	those who created his names, the lord of the Enneads,
IV,191,b	(R)	<i>iw.ty ḥsf=f m ntr.w</i>	who is not repelled from the gods.
IV,191,c-d	(X)	-	
IV,193,a	(N)	<i>nnk sf iw=i rh.kwi dwʒ</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b	(R)	<i>wsir pw</i>	It is Osiris.
IV,193,c	(X)	-	
IV,195,a	(N)	<i>ir.n.t(w) ʕhʒ.t ntr.w ḥft dd=i</i>	The battleground of the gods was made in

IV,195,b	(N)	<i>ir ḥz.t ntr.w</i>	accordance with that which I say.
IV,195,c	(R)	<i>imn.t pw</i>	As for the battleground of the gods,
IV,195,d-e	(X)	-	it is the west.
IV,197,a	(D)	<i>iw=i rh.kwi rn n ntr pw ʕz n.ty im=s</i>	I know the name of this great god who is in it.
IV,197,b	(X)	-	
IV,197,c	(N)	<i>hknw rʕ rn=f</i>	The praise of Re is his name.
IV,199,d	(X)	-	
IV,199,a	(R)	<i>ink bnw pw ʕz n.ty m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	<i>ir(.y) sip n n.tt wn</i>	The supervisor of that which exists.
IV,201,b	(X)	-	
IV,201,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,201,d	(R)	<i>ir &lt;n&gt; .tt wn</i>	As for that which exists,
IV,201,e	(R)	<i>nhh pw hnʕ d.t</i>	it is forever together with eternity.
IV,201-203,f-b	(X)	-	
IV,203,c	(N)	<i>ink mnw m pr.t=f</i>	I am Min in his procession,
IV,203,d	(C)	<i>iw rdì.n=i šw.ty=i m tp=i</i>	I have placed my two feathers on my head.
IV,203,e	(X)	-	
IV,205,a	(R)	<i>ptr r=f sw</i>	Who even is he?
IV,205,b	(R)	<i>ptr šw.ty=f</i>	What are his two feathers?
IV,205,c	(N)	<i>hr pw nd it</i>	It is Horus who protects the father.
IV,205-207,d-a	(N)	<i>šw.ty=f pw iʕr.ty=f wr.t(y) im.t(y) it=f itm.w</i>	They are his two feathers, his two great uraei which are with his father Atoum.
IV,207-209,b-b	(X)	-	
IV,209,c	(R)	<i>dr iw=i</i>	My wrongdoing is expelled,
IV,209,d	(N)	<i>hsr ni.t[=i]</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,211,a	(N)	<i>shr.w isf.t ir.t=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,211,b	(R)	<i>wʕb.n=i m sš.wy (i)pw(y) wr.wy ʕz.wy</i>	after I purified in these two very great pools,
IV,212,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,212,b	(R)	<i>swʕb ʕz.b.t rh.yt</i>	which purifies the offering of the people,
IV,214,a	(R)	<i>n ntr pw ʕz n.ty im=s</i>	for this great god who is in it.
IV,214,b	(R)	<i>ptr r=f sw</i>	Who even is he?
IV,214,c	(R)	<i>rʕ pw ds=f</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,217,a	(N)	<i>ptr r=f sš.wy wr.w(y) ʕz.wy</i>	What even are the two very great pools?
IV,217,b	(X)	-	
IV,217,d-e	(X)	-	
IV,217,c	(R)	<i>š pw n hsmn hnʕ š n mʕz.t</i>	It is the lake of natron together with the lake of mʕz.t.
IV,219,c-g	(X)	-	
IV,219,a	(N)	<i>šm=i hr wz.wt rh.wt.n=i tp-m</i>	I will go upon the roads which I knew in the

		<i>iw n m3<sup>c</sup>.tyw</i>	direction of the island of the true ones.
IV,219,b	(D)	<i>ptr r=f s(y)</i>	What even is it?
IV,221,a	(N)	<i>w3.t pw šm.t.n it=i itm.w hr=s</i>	It is the road upon which my father Atoum went,
IV,221,b	(N)	<i>m d3.t=f r šh.t isr.w</i>	in his crossing to the field of rushes.
IV,223,a	(D)	<i>spr=i r t3 n 3h.tyw</i>	I arrive at the land of the horizon-dwellers,
IV,223,b	(E)	<i>pr.t=i m sb3 d3r</i>	so that I go forth from the holy portal.
IV,223,c	(D)	<i>pti r=f t3 pn n 3h.tyw</i>	What even is this land of the horizon-dwellers?
IV,225,a	(X)	-	
IV,225,b	(R)	<i>ntr.w [p]w h3(.w) &lt;k&gt; 3r</i>	It are the gods who are around the shrine.
IV,225,c	(D)	<i>ir gr.t sb3 pn</i>	Now, as for this portal,
IV,225,d	(X)	-	
IV,227,a	(F)	<i>33.wy-r.y pw d3 it=i itm.w hr=f r 3h.t izb.tt n.t p.t</i>	it are the two leaves of the two doors, upon which my father Atoum crosses to the eastern horizon of the sky.
IV,227,b	(R)	<i>im.yw-b3h</i>	Ancestors,
IV,229,a	(R)	<i>imi n=i 3=tn</i>	give your arm to me,
IV,229,b	(R)	<i>ink pw hpr im=tn</i>	it is me who came to be from you.
IV,229,c	(C)	<i>m-tr r=f st nn ntr.w im.yw-b3h</i>	Who even are they, these gods, the ancestors?
IV,231,a	(R)	<i>hw pw hn<sup>c</sup> si3</i>	It is the authoritative utterance and perception,
IV,231,b	(R)	<i>wnn hn<sup>c</sup> it=i itm.w m hr.t hrw n.t r<sup>c</sup> nb</i>	who exist together with my father Atoum in the course of every day.
IV,232,a	(R)	<i>iw mh.n[=i] ir.t m-ht hk3=s</i>	I made the eye complete after it was injured,
IV,232,b	(N)	<i>hrw pf n 3h3 rh.wy</i>	this day of the battle of the two rivals.
IV,234,a	(N)	<i>ptr r=f sw 3h3 rh.wy</i>	What even is it, the battle of the two rivals?
IV,239,e	(X)	-	
IV,234,b	(D)	<i>hrw pw 3h3.n hr im=f h[n]<sup>c</sup> stš</i>	It is the day in which Horus fought together with Seth,
IV,236,a	(D)	<i>m-ht wd.t=f st3 m hr n hr</i>	after his inflicting of a wound on the face of Horus,
IV,236,b	(C)	<i>m-ht it.t hr hr(.wy) s[t]š</i>	after Horus's taking of the testicles of Seth.
IV,236-238,c-a	(N)	<i>in gr.t dhwtj ir nn m db<sup>c</sup>.w=f</i>	Now, it is That who did this with his fingers.
IV,238,b	(D)	<i>iw ts.n=i šn.w m wd3.t</i>	I raised the hairs from the Udjat eye,
IV,238,c	(R)	<i>m tr=s n nšn</i>	in its time of rage.
IV,238,d	(D)	<i>ptr r=f s(y) wd3.t</i>	What even is it, the Udjat eye
IV,243,d	(X)	-	
IV,240,a	(R)	<i>m tr=s n nšn</i>	in its time of rage?
IV,240,b	(D)	<i>m gr.t ts šn.w im=s</i>	Now, who is the one who raised the hairs from it?
IV,240,c	(X)	-	
IV,240,d	(R)	<i>ir.t pw wnm.t n.t r<sup>c</sup></i>	It is the right eye of Re,
IV,242,a	(C)	<i>m-ht nšn.t=s r=f</i>	after its raging against him.
IV,242,b	(X)	-	
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(D)	<i>in gr.t dhwtj ts šn.w im=s</i>	Now, it is That who raised the hairs from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(C)	<i>iw m3.n=i r<sup>c</sup> pwy ms.y m sf r</i>	I saw it is Re who was born on yesterday, from

		<i>hpd.wy mh(.t)-wr.t</i>	the two buttocks of the celestial cow.
IV,246,a	(R)	<i>wḏz=i wḏz=f ts phr</i>	I am hale while he is hale, and vice-versa.
IV,246,b	(I)	<i>sy-[t]y pw r<sup>c</sup> r hp(w).wy mh(.t)-wr.t</i>	What is it, Re from the two buttocks of the celestial cow?
IV,248,a	(I)	<i>twt pw n ir.t r<sup>c</sup> dwz.t r ms.t=f [r<sup>c</sup>] nb</i>	It is the image of the eye of Re of the netherworld, at his birth every day.
IV,248-250,b-a	(N)	<i>i{w}r mh(.t)-wr.t {t} wḏz.t pw</i>	As for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(N)	<i>hr-ntt ink w<sup>c</sup> m nw [n] im.yw-ht hr</i>	Because I am one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,252,a	(K)	<i>sy-ty w<sup>c</sup> m nw n im.yw-ht hr</i>	What is one from these of the ones who are behind Horus?
IV,252,b	(R)	<i>mdw [hr]-tp mr.y nb=f</i>	One who speaks on behalf of one who his lord will love.
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	<i>i.nd hr=tn nb.w mš[<sup>c</sup>.t] ḏzḏz.t ḥz.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(R)	<i>didī.w š[<sup>c</sup>.t] m šsf.tyw</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(N)	<i>im.yw-ht htp=s ḥw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,256,b	(D)	<i>m-tn n wi iyī.kwi hr=tn</i>	Behold me, I come to you,
IV,256,c	(N)	<i>dr=tn ḏw.t ir.t=Hps</i>	may you expel the evil which belongs to me,
IV,258,a	(C)	<i>mī nw ir.n=tn n zḥ sfḥ.w (i)[p]w im.yw šms.w n.w nb spz.wt</i>	like that which you did for these seven spirits who are in the following of the lord of the nomes,
IV,258,b	(N)	<i>ir.n inpw s.wt=sn</i>	whose seats Anubis made,
IV,259,c	(X)	-	
IV,260,a	(L)	<i>hrw pf n imi r=k im=i</i>	this day of: Give with me.
IV,260,b	(R)	<i>ir htp=s ḥw=s</i>	As for 'she is satisfied while she protects',
IV,260,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,262,a	(D)	<i>wn.n=s m-ht wsir r szm.t bz.w hft.yw=f</i>	after she was behind Osiris until the souls of his enemies were burned up.
IV,263,c	(X)	-	
IV,262,b	(D)	<i>iw=i rh.kwi rn n zḥ sfḥ.w pw</i>	I know the name of these seven spirits,
IV,264,a	(N)	<i>im.yw šms.w n(.w) nb spz.wt</i>	who are in the following of the lord of the nomes,
IV,264,b	(N)	<i>ir.n inpw s.wt=sn</i>	whose seats Anubis made,
IV,265,d	(X)	-	
IV,264,c	(N)	<i>hrw pf n imi r=k im=i</i>	this day of: Give with me!
IV,265,e	(X)	-	
IV,266,a	(R)	<i>ir hr(.y) n ḏzḏz.t tn</i>	As for the chief of this tribunal,
IV,266,b	(R)	<i>zir wr rn=f</i>	'The great one is driven away' is his name.
IV,266,c-e	(X)	-	

IV,268,a	(R)	<i>dhđh</i>	<i>ndhđh,</i>
IV,268,b	(R)	<i>ꜥk[d]kđ</i>	<i>ꜥkđkđ,</i>
IV,268,c	(D)	<i>kꜥ n rdı.n=f hnt hwt=f</i>	the bull 'he is not placed in front of his fire',
IV,268,d	(R)	<i>ꜥk hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour',
IV,270,a	(R)	<i>dšr.ty im(.t) hw.t ins.w</i>	'the red one who is in the mansion of red linen',
IV,270,b	(N)	<i>ꜥsb hr pr m-ht ht</i>	'the one who is glowing of face, who went forth after turning back',
IV,270,c	(R)	<i>mꜥ m grh in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,269-272,e-c	(X)	-	
IV,276,a	(G)	<i>ink ꜥpd.wy=f hr(.wy)-ib tꜥ.wy</i>	I am his two birds which are in the middle of the two fledglings.
IV,276,b	(X)	-	
IV,276,c	(K)	<i>{sw} &lt; i &gt; r ꜥpd.wy=f hr(.wy)-ib tꜥ.wy=f</i>	As for his two birds which are in the middle of his two fledglings,
IV,276,d	(X)	-	
IV,278,a	(R)	<i>m ꜥk=f r dd.t</i>	when he entered into Mendes,
IV,278,b	(R)	<i>gm.n=f bꜥ im n rꜥ</i>	after he found a soul there for Re.
IV,278,c	(X)	-	
IV,278,d	(R)	<i>ꜥhꜥ.n hpt.n [ky] ky</i>	Then one embraced the other,
IV,280,a	(R)	<i>ꜥhꜥ.n hpr(.w) m bꜥ.wy=f</i>	then they became as his two souls.
IV,280,b	(N)	<i>ir gr.t tꜥ[.wy]=f</i>	Now, as for his two fledglings,
IV,280,c	(L)	<i>hr pw [nd] it pw hnꜥ hr [(i)m(.y)]-hnt n ir.ty</i>	it is Horus who protects, it is the father together with Horus, who is in front without two eyes.
IV,281,d	(X)	-	
IV,282,a	(N)	<i>ink miw pw ꜥꜥ n.ty m iwnw</i>	I am this great cat, which is in Heliopolis,
IV,282,b	(K)	<i>pšn iš[d].t r gs=f</i>	who split the Ishedet tree at his side,
IV,283,d	(X)	-	
IV,282,c	(R)	<i>grh pw n ꜥhꜥ-ꜥ</i>	this night of battle,
IV,284,a	(R)	<i>n ir.t sꜥ.wt sbi.w</i>	of watching over the rebels,
IV,284,b	(C)	<i>hrw pw htm hft.yw n.w nb r-dr im=f</i>	this day in which the enemies of the lord of all are destroyed.
IV,286,a	(R)	<i>sy-ty pw miw pw ꜥꜥ</i>	Who is it, this great cat?
IV,287,e	(X)	-	
IV,286,b	(R)	<i>rꜥ pw ds=f</i>	It is Re himself,
IV,286,c	(R)	<i>dd.n.t(w) miw r=f</i>	'cat' was said to him,
IV,286,d	(N)	<i>m dd sꜥ</i>	as Perception says:
IV,288,a	(R)	<i>in miw.y sw m nn irr=f</i>	'Is he catlike in this which he does?'
IV,288,b	(R)	<i>hpr rn=f pw n miw</i>	What came to be, it is his name of 'cat'.
IV,288,c	(R)	<i>ir gr.t pšn išd.t</i>	Now, as for the splitting of the Ishedet tree,
IV,29,a	(R)	<i>mꜥꜥ ms.w bdš.t ir.t.n=sn [pw]</i>	it is while the children of the weak one present what they did.
IV,290-326,b-n	(X)	-	
IV,29,cXIV,292,aXIV,293,dXIV,293,e-			
<i>End of column, spell 338 follows</i>			

Amino-acid code

RR--RR--R--RR--N-R-NNR--D-N-R--R-RRR---NC-RRNN----RN-N-RR--RRRR-N--R-NDNND-ED-RD-  
 FRRRCRRRNN-DDCNDRD-RD-RC--D-CRIIN-N--KR-RR-N-DNCN-LRR-D-DNN-N-RR---RRDRRNR-----G-K-  
 RR-RRNL-NK-RRCR-RRNR--------  
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Appendix 3.48.19. M7C

IV,185,a	(R)	[r] n pr.t m hrw m hr.t-ntr	A spell of going forth in the day from the necropolis.
IV,185,b	(R)	hpr mdw.t nnk tm	Speech comes to be, all belongs to me.
IV,185,c	(X)	-	
IV,184,d	(X)	-	
IV,187,a	(R)	wnn=i [w <sup>c</sup> .kwi]	I exist while I am alone,
IV,187,b	(R)	[ink r <sup>c</sup> ] m [h <sup>c</sup> .w]=f tp.(y)w	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,187,c	(X)	-	
IV,189,a	(R)	ink ʕ hpr [ds]=f	I am the great one who came to be (by) himself,
IV,189,b-c	(X)	-	
IV,191,a	(R)	kmz [rn.w=f nb psd.wt]	who created his names, the lord of the Enneads,
IV,191,b	(R)	[iw.ty hsf]=f m ntr.w	who is not repelled from the gods.
IV,191,c-d	(X)	-	
IV,193,a	(N)	n[n]k sf iw=i rh.kwi dwz	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b	(R)	[ws]ir [pw]	It is Osiris.
IV,193,c	(X)	-	
IV,195,a	(N)	[ir.n.t(w) ʕhʕ.t ntr.w] hft [dd=i]	The battleground of the gods was made in accordance with that which I say.
IV,195,b	(N)	ir ʕhʕ.t ntr.w	As for the battleground of the gods,
IV,195,c	(R)	imn.t pw	it is the west.
IV,195,d-e	(X)	-	
IV,197,a	(D)	[iw=i rh.kwi rn n ntr pw ʕz] n.ty im=s	I know the name of this great god who is in it.
IV,197,b	(X)	-	
IV,197,c	(N)	hk[n]w r <sup>c</sup> rn=f	The praise of Re is his name.
IV,199,d	(X)	-	
IV,199,a	(R)	ink [bnw pw ʕz n.ty m iwnw]	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	[ir(.y) sip n n.tt] wn	The supervisor of that which exists.
IV,201,b	(X)	-	
IV,201,c	(R)	wsir pw	It is Osiris.
IV,201,d	(R)	ir n.tt wn	As for that which exists,
IV,201,e	(R)	[nhh pw hn <sup>c</sup> d.t]	it is forever together with eternity.
IV,201-203,f-b	(X)	-	
IV,203,c	(N)	[ink mnw m pr.t]=f	I am Min in his procession,
IV,203,d	(C)	iw [rdi].n=i šw.ty=i m tp=i	I have placed my two feathers on my head.

IV,203,e	(X)	-	
IV,205,a	(R)	<i>ptr</i> [ <i>r=f sw</i> ]	Who even is he?
IV,205,b	(X)	-	
IV,205,c	(N)	[ <i>hr pw nd it</i> ]	It is Horus who protects the father.
IV,205-207,d-a	(N)	[ <i>šw.ty</i> ]= <i>f pw i<sup>c</sup>r.t[y]=f wr.t(y) im.t(y) it=f itm.w</i>	They are his two feathers, his two great uraei which are with his father Atoum.
IV,207,b	(D)	<i>wnn=i m t3[=i iy.n=i m niw.t=i]</i>	I exist even on the land, after I came from my city.
IV,207,c-d	(X)	-	
IV,209,a	(R)	[ <i>ptr r=f st</i> ]	What even is it?
IV,209,b	(I)	[ <i>šh.t</i> ] <i>pw n.t it=f itm.w</i>	It is the horizon of his father Atoum.
IV,209,c	(R)	<i>dr</i> [ <i>iw=i</i> ]	My wrongdoing is expelled,
IV,209,d	(N)	[ <i>hsr</i> ] <i>ni.t[=i]</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,211,a	(N)	[ <i>šhr.w isf.t</i> ] <i>ir[.t]=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,211,b	(R)	<i>w<sup>c</sup>b.n=i [m sš.wy (i)pw(y)] wr].wy <sup>c</sup>3[.wy</i>	after I purified in these two very great pools,
IV,213,a	(R)	[ <i>n.ty(w) m</i> ] <i>nn-[n(.y)-sw.t]</i>	which are in Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(I)	<i>mw <sup>c</sup>3b.t rh.yt</i>	the water of the offerings of the people,
IV,215,a	(I)	<i>ntr pw <sup>c</sup>3 n[.ty] im[=s]</i>	it is the great god who is in it.
IV,215,b	(R)	[ <i>ptr</i> ] <i>r=f sw</i>	Who even is he?
IV,215,c	(R)	<i>r<sup>c</sup> pw ds=f</i>	It is Re himself.
IV,215,d-e	(M)	<i>ptr r=f sw r<sup>c</sup> pw ds=f</i>	Who even is he? It is Re himself.
IV,217,a	(N)	<i>ptr r=f sš.wy [wr.wy <sup>c</sup>3].wy</i>	What even are the two very great pools?
IV,217,b	(X)	-	
IV,217,d-e	(X)	-	
IV,217,c	(R)	<i>š pw n hsmn hn<sup>c</sup> š n m<sup>c</sup>3.t</i>	It is the lake of natron together with the lake of <i>m<sup>c</sup>3.t</i> .
IV,219,c-g	(X)	-	
IV,219,a	(N)	<i>šm=i hr [w3.wt rh].w[t].n=i tp-m iw n m3<sup>c</sup>.tyw</i>	I will go upon the roads which I knew in the direction of the island of the true ones.
IV,219,b	(D)	<i>ptr r=f s(y)</i>	What even is it?
IV,221,a	(N)	<i>w3.t pw šm.t.n [it=i] itm.w hr=s hr=s</i>	It is the road upon which my father Atoum went,
IV,221,b	(N)	<i>m d3.t=f r šh.t isr.w</i>	in his crossing to the field of rushes.
IV,223,a	(O)	<i>spr=i r t3 pn šh[.ty]w</i>	I arrive at this land of the horizon-dwellers,
IV,223,b	(E)	<i>pr.t=i m sb3 dsr</i>	so that I go forth from the holy portal.
IV,223,c	(D)	<i>pti r=f t3 pn n šh.tyw</i>	What even is this land of the horizon-dwellers?
IV,225,a	(X)	-	
IV,225,b	(R)	<i>ntr.w pw h3.w k3r</i>	It are the gods who are around the shrine.
IV,225,c	(D)	<i>ir g[r.t] sb3 pn</i>	Now, as for this portal,
IV,225,d	(X)	-	
IV,227,a	(D)	<i><sup>c</sup>3.wy-r.y pw d3.n it=i itm.w hr=f r šh.t isb.tt n.t p.t</i>	it are the two leaves of the two doors, upon which my father Atoum crossed to the eastern horizon of the sky.

IV,227,b	(R)	<i>im.yw-b3h</i>	Ancestors,
IV,229,a	(R)	<i>imi n=i ʕ=tn</i>	give your arm to me,
IV,229,b	(R)	<i>ink pw hpr im=tn</i>	it is me who came to be from you.
IV,229,c	(C)	<i>m-tr r=f st nn ntr.w im.yw-b3h</i>	Who even are they, these gods, the ancestors?
IV,231,a	(R)	<i>hw pw hnʕ si3</i>	It is the authoritative utterance and perception,
IV,231,b	(R)	<i>wnn h[n]ʕ it=i itm.w m hr[.t]</i> <i>hrw n.t rʕ nb</i>	who exist together with my father Atoum in the course of every day.
IV,232,a	(R)	<i>iw mh.n=i ir.t m-ht h[k]s=s</i>	I made the eye complete after it was injured,
IV,232,b	(N)	<i>hrw pf n ʕh3 rh.wy</i>	this day of the battle of the two rivals.
IV,234,a	(N)	<i>ptr r=f sw ʕh3 rh.wy</i>	What even is it, the battle of the two rivals?
IV,239,e	(X)	-	
IV,234,b	(D)	<i>hrw pw ʕh3.n hr im=f hnʕ [s]tš</i>	It is the day in which Horus fought together with Seth,
IV,236,a	(D)	<i>m-ht wd.t=f st3 m hr n hr</i>	after his inflicting of a wound on the face of Horus,
IV,236,b	(C)	<i>m-ht it[.t] hr hr(.wy) stš</i>	after Horus's taking of the testicles of Seth.
IV,236-238,c-a	(N)	<i>in gr.t dhwtj ir nn m dbʕ.w=f</i>	Now, it is That who did this with his fingers.
IV,238,b	(D)	<i>iw ts.n=i šn.w m wd3.t</i>	I raised the hairs from the Udjat eye,
IV,238,c	(R)	<i>m tr=s n [n]šn</i>	in its time of rage.
IV,238,d	(D)	<i>ptr r=f s(y) wd3.t</i>	What even is it, the Udjat eye
IV,243,d	(X)	-	
IV,240,a	(R)	<i>m {p}[t]r=s n nšn</i>	in its time of rage?
IV,240,b	(D)	<i>m gr.t ts šn.w im=s</i>	Now, who is the one who raised the hairs from it?
IV,240,c	(X)	-	
IV,240,d	(R)	<i>ir.t pw wnm.t [n.t rʕ]</i>	It is the right eye of Re,
IV,242,a	(C)	<i>m-ht nšn.t=s r=f</i>	after its raging against him.
IV,242,b	(X)	-	
IV,240,b-Sq7Sq	(X)	-	
IV,242,c	(D)	<i>i{r}n gr.t dhwtj ts šn.w im=s</i>	Now, it is That who raised the hairs from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,244,a	(C)	<i>iw m3.n=i rʕ pwy ms.y m sf</i> <i>[r] hpd.wy mh(.t)-wr.t</i>	I saw it is Re who was born on yesterday, from the two buttocks of the celestial cow.
IV,246,a	(R)	<i>wd3=i wd3=f ts phr</i>	I am hale while he is hale, and vice-versa.
IV,246,b	(H)	<i>sy-ty pw rʕ ms[.y] rʕ r ms.t=f</i> <i>rʕ nb ir mh(.t)-wr.t wd3.t p(w)</i> <i>r hpw.wy mh(.t)-wr.t</i>	What is it, Re who was born, Re at his birth every day? As for the celestial cow, it is the Udjat eye from the two buttocks of the celestial cow.
IV,248,a	(N)	<i>twt pw n ir.t rʕ dw3.w r ms.t=f</i> <i>rʕ nb</i>	It is the image of the eye of Re of the morning at his birth every day.
IV,248-250,b-a	(N)	<i>ir mh(.t)-wr.t wd3.t pw</i>	As for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,250,b	(N)	<i>hr-ntt ink wʕ m nw n im.yw-ht</i> <i>hr</i>	Because I am one from these of the ones who are behind Horus.
IV,251,c	(M)	<i>sy-ty pw rʕ ms.y m sf r hpd.wy</i> <i>mh(.t)-wr.t</i>	What is it, Re who was born on yesterday from the two buttocks of the celestial cow?
IV,251,d	(X)	-	

IV,252,a	(N)	<i>sy[-ty p]w w<sup>c</sup> m nw n im.yw-ht hr</i>	What is it, one from these of the ones who are behind Horus?
IV,252,b	(K)	<i>mdw hr-tp mr.y nb=f rn n w<sup>c</sup> im=s</i>	One who speaks on behalf of one who his lord will love, the name of one who is in it.
IV,253,d-f	(X)	-	
IV,252-254,c-a	(R)	<i>i.nd hr=tn nb.w m<sup>c</sup>.t d<sub>3</sub>d<sub>3</sub>.t h<sub>3</sub>.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,254,b	(R)	<i>did<sub>i</sub>.w s<sup>c</sup>.t m isf.twy</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,256,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,256,b	(D)	<i>m-tn n wi iyi.kwi hr=tn</i>	Behold me, I come to you,
IV,256,c	(I)	<i>dr=tn dr=tn dw.t ir.t=i</i>	may you expel, may you expel the evil which belongs to me,
IV,258,a	(C)	<i>mi nw ir.n=tn n z<sub>h</sub> s<sub>fh</sub>.w (i)pw im.yw šms[.w] n.w nb sp<sub>3</sub>.wt</i>	like that which you did for these seven spirits who are in the following of the lord of the nomes,
IV,258,b	(R)	<i>irr.n inpw s.t=sn</i>	whose seat Anubis made,
IV,259,c	(X)	-	
IV,260,a	(N)	<i>hrw pf n imi r=k im</i>	this day of: Give there!
IV,260,b	(R)	<i>ir htp=s hw=s</i>	As for 'she is satisfied while she protects',
IV,260,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,262,a	(D)	<i>wn.n=s m-ht wsir r s<sub>3</sub>m.t b<sub>3</sub>.w h<sub>ft</sub>.yw=f</i>	after she was behind Osiris until the souls of his enemies were burned up.
IV,263,c	(X)	-	
IV,262,b	(D)	<i>iw=i rh.kwi rn n z<sub>h</sub> s<sub>fh</sub>.w pw</i>	I know the name of these seven spirits,
IV,264,a	(N)	<i>im.yw šms.w n(.w) nb sp<sub>3</sub>.wt</i>	who are in the following of the lord of the nomes,
IV,264,b	(K)	<i>ir.n inpw sn</i>	after Anubis made them,
IV,265,d	(X)	-	
IV,264,c	(N)	<i>hrw pf n imi r=k im=i</i>	this day of: Give with me!
IV,265,e	(X)	-	
IV,266,a	(R)	<i>ir &lt;n&gt; hr(.y) n d<sub>3</sub>d<sub>3</sub>.t tn</i>	As for the chief of this tribunal,
IV,266,b	(R)	<i>zir wr rn=f</i>	'The great one is driven away' is his name.
IV,266,c-e	(X)	-	
IV,268,a	(R)	<i>d<sub>h</sub>d<sub>h</sub></i>	<i>nd<sub>h</sub>d<sub>h</sub>,</i>
IV,268,b	(R)	<i>z<sub>k</sub>d<sub>k</sub>d</i>	<i>z<sub>k</sub>d<sub>k</sub>d,</i>
IV,268,c	(D)	<i>k<sub>3</sub> n r[di].n=f hnt hwt=f</i>	the bull 'he is not placed in front of his fire',
IV,268,d	(R)	<i>ʕ hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour',
IV,270,a	(R)	<i>dšr.ty im(.t) hw.t ins.w</i>	'the red one who is in the mansion of red linen',
IV,270,b	(N)	<i>zsb [hr] pr m-ht ht</i>	'the one who is glowing of face, who went forth after turning back',
IV,270,c	(I)	<i>m<sub>3</sub> m gr<sub>h</sub> in.t=f (i)m</i>	'who saw in the night what he will bring there'.
IV,269-293,e-g	(X)	-	

IV,292,b	(R)	<i>i r<sup>c</sup> im.y swḥ.t=f</i>	Oh, Re, who is in his egg,
IV,292,c	(N)	<i>psd m itn=f</i>	who shines in his sun disk,
IV,294,a	(N)	<i>wbn m ʒḥ.t=f</i>	who shines in his horizon,
IV,294,b	(R)	<i>nbb ḥr biʒ=f</i>	who swims upon his firmament,
IV,294,c-d	(X)	-	
IV,295,e	(X)	-	
IV,296,a	(R)	<i>sḳdd ḥr st̄s.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,296,b	(R)	<i>didī t̄ʒw m hh n r=f</i>	who gives the wind with a blast of his mouth,
IV,296,c	(R)	<i>shḏ t̄ʒ.wy m iʒḥ.w=f</i>	who illuminates the two lands with his sunshine.
IV,297,d	(X)	-	
IV,298,a	(Q)	<i>nḥm=k wi m-<sup>c</sup> nṯr pw št̄ʒ</i>	May you rescue me from this hidden god,
IV,298,b	(I)	<i>wnn.w</i>	who exists.
IV,299-326,c-n	(X)	-	

*End of column, spell 338 follows*

Amino-acid code

RR--RR--R--RR--N-R--NNR--D-N-R--R-RRR---NC-R--NND-RIRN-N-RR--IIRRMN--R-NDNNOED-RD-  
DRRRCRRRNN-DDCNRD-RD-RC--D-CRHNN-NM-NK-RR-N-DICR-NRR-D-DNK-N-RR---RRDRRNI-----  
-----RNNR---R-RR-QI-----  
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Appendix 3.48.20. M54C

IV,185,a	(Q)	<i>[r n pr.t] m hrw m ḥr.t-nṯr</i> <i>ḥnm-ḥtp mʒ<sup>c</sup> ḥrw dd=f</i>	A spell of going forth in the day from the necropolis of <i>ḥnm-ḥtp</i> , true of voice. He says: Speech comes to be, all belongs to me.
IV,185,b	(R)	<i>ḥpr mdw[.t] nnk tm</i>	
IV,185,c-d	(X)	-	
IV,187,a	(R)	<i>wnn=i w<sup>c</sup>.kwi</i>	I exist while I am alone,
IV,187,b	(H)	<i>ink r<sup>c</sup> m ḥ<sup>c</sup>.yw tp.(y)w</i>	I am Re in the first appearances,
IV,187,d-f	(X)	-	
IV,187,c	(X)	-	
IV,189,a	(R)	<i>ink ʕ̄ʒ ḥpr ds=f</i>	I am the great one who came to be (by) himself,
IV,189,b-c	(X)	-	
IV,191,a	(H)	<i>ḳmʒ rn.w=f psd.t</i>	who created his names of the Ennead,
IV,191,b	(R)	<i>iw.ty ḥsf=f m nṯr.w</i>	who is not repelled from the gods.
IV,191,c-d	(X)	-	
IV,193,a	(N)	<i>nnk sf iw=i rh.kwi dwʒ</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b	(N)	<i>ir sf wsir pw</i>	As for yesterday, it is Osiris.
IV,193,c	(R)	<i>ir dwʒ.w [itm.w p]w</i>	As for the morning, it is Atoum.
IV,195,a	(D)	<i>ir.n.tw ʕ̄h̄ʒ.t nṯr.w ḥft dd=i</i>	The fighter of the gods was made in accordance with that which I say.
IV,195,b	(D)	<i>ir ʕ̄h̄ʒ.t nṯr.w</i>	As for the fighter of the gods,
IV,195,c	(R)	<i>imn.t pw</i>	it is the west.
IV,195,d	(R)	<i>ir.n.t(w)=s r sʕ̄h̄ʒ ḥft.yw nṯr.w</i>	It was made in order to cause the enemies of

			the gods to fight.
IV,195,e	(X)	-	
IV,197,a	(D)	<i>iw=i rh.kwi rn n ntr p(w) ʕz n.ty im=s</i>	I know the name of this great god who is in it.
IV,197,b	(X)	-	
IV,197,c	(N)	<i>hknw rʕ rn=f</i>	The praise of Re is his name.
IV,199,d	(X)	-	
IV,199,a	(R)	<i>in[k] bnw pw ʕz n.ty m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(N)	<i>ir(.y) sip n.tt wn</i>	The supervisor of that which exists.
IV,201,b	(N)	<i>ptr r=f sw</i>	Who even is he?
IV,201,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,201,d	(R)	<i>ir n.tt wn</i>	As for that which exists,
IV,201,e	(R)	<i>nḥḥ pw ḥnʕ d.t</i>	it is forever together with eternity.
IV,201-203,f-b	(X)	-	
IV,203,c	(N)	<i>in[k] mnw m pr.t=f</i>	I am Min in his procession,
IV,203,d	(C)	<i>iw rdi[.n=i] šw.ty=i m tp=i</i>	I have placed my two feathers on my head.
IV,203,e	(X)	-	
IV,205,a	(R)	<i>ptr r=f swW</i>	ho even is he?
IV,205,b	(D)	<i>ptr [r]=f šw.ty=f</i>	What even are his two feathers?
IV,205,c	(N)	<i>ḥr pw nḏ it</i>	It is Horus who protects the father.
IV,205-207,d-a	(E)	<i>ir šw.ty=f iʕr.ty pw n.t(y) it itm.w</i>	As for his two feathers, they are the two uraei of the father Atoum.
IV,207,b	(R)	<i>wn=i m tʕ=i iy[.n]=i m niw.t=i</i>	May I exist on my land, after I came from my city.
IV,207-209,c-b	(X)	-	
IV,209,c	(R)	<i>dr.w iw=i</i>	My wrongdoing is expelled,
IV,209,d	(N)	<i>ḥsr.w [ni.t=i]</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,211,a	(L)	<i>šḥr.w isf.t=i</i>	My disorder is removed,
IV,211,c-d	(X)	-	
IV,211,b	(R)	<i>wʕb.n=i m sš.w[y (i)p]w(y) wr.wy ʕz.wy</i>	after I purified in these two very great pools,
IV,213,a	(K)	<i>n.ty(w) nn-n(.y)-sw.t</i>	which are Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(N)	<i>swʕb ʕz.b.t rh.yt im=f</i>	in which the offerings of the people are purified,
IV,215,a	(R)	<i>n ntr pw ʕz n.t(y) im=s</i>	for this great god who is in it.
IV,215,b	(R)	<i>ptr r=f sw</i>	Who even is he?
IV,215,c	(R)	<i>rʕ pw [d]s=f</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,217,a	(C)	<i>[p]tr r=f sš.w(y) ipw(y) wr.wy ʕz.wy</i>	What even are these two very great pools,
IV,217,b	(R)	<i>n.t[y](w) m nn-n(.y)-sw.t</i>	which are in Heracleopolis?
IV,217,d-e	(X)	-	
IV,217,c	(R)	<i>š pw n ḥsmn ḥnʕ š n mʕz.t</i>	It is the lake of natron together with the lake of mʕz.t.

IV,219,c-g	(X)	-	
IV,219,a	(N)	<i>šm=i [hr] w3.wt rh.w(t).n=i</i> <i>[tp]-m [iw n] m3<sup>c</sup>.tyw</i>	I will go upon the roads which I knew in the direction of the island of the true ones.
IV,219,b	(R)	<i>ptr s(y)</i>	What is it?
IV,221,a	(Q)	<i>w3.t [pw] wd3.t.n it=i itm.w</i> <i>hr=s r šh.t isr.w</i>	It is the road upon which my father Atoum proceeded to the field of rushes.
IV,221,b	(X)	-	
IV,223,a	(D)	<i>spr=i r t3 [n 3h].tyw</i>	I arrive at the land of the horizon-dwellers,
IV,223,b	(R)	<i>pr=i m sb3 dsr</i>	while I go forth from the holy portal.
IV,223,c	(X)	-	
IV,225,a	(L)	<i>ptr sw sb3 dsr</i>	What is it, the holy portal?
IV,225,b	(R)	<i>ntr[.w p]w h3.w k3r</i>	It are the gods who are around the shrine.
IV,225,c	(N)	<i>ir sb3 [pn]</i>	As for this portal,
IV,225,d	(X)	-	
IV,227,a	(C)	<i>3.wy ipw(y) wd3.n it=i itm.w</i> <i>hr=f {hr=f} r 3h.t isb.tt n.t p.t</i>	it are the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.
IV,227,b	(R)	<i>im.y(w)-[b3h]</i>	Ancestors,
IV,229,a	(R)	<i>imi n=i 3=tn</i>	give your arm to me,
IV,229,b	(R)	<i>ink pw hpr im=tn</i>	it is me who came to be from you.
IV,229,c	(R)	<i>[ptr] st nn im.y[w-b3h]</i>	Who are they, these ancestors?
IV,231,a	(R)	<i>[hw] pw hn<sup>c</sup> si3</i>	It is the authoritative utterance and perception,
IV,231,b	(R)	<i>wn[n] hn<sup>c</sup> it[=i] itm.w m hr.t</i> <i>hr[w] n.t r<sup>c</sup> nb</i>	who exist together with my father Atoum in the course of every day.
IV,233,a	(N)	<i>iw m[h].n=i ir.t [m-ht hk3s=s]</i>	I made the eye complete after it was damaged,
IV,233,b	(R)	<i>hrw pw n 3h3 [r]h.wy</i>	this day of the battle of the two rivals.
IV,235,a	(N)	<i>ptr r[=f] sw 3h3 r[h.wy]</i>	What even is it, the battle of the two rivals?
IV,239,e	(X)	-	
IV,235,b	(R)	<i>[3h3 hr p]w [hn<sup>c</sup> st3]</i>	It is the battle of Horus, together with Seth,
IV,237,a	(N)	<i>m-ht w[d].t=f st3 [m] hr=f</i>	after his inflicting of a wound on his face,
IV,237,b	(Q)	<i>m[-ht it hr hr.wy st3]</i>	after Horus took the testicles of Seth.
IV,237-239,c-a	(R)	<i>[in dhwty] ir nn [m] db<sup>c</sup>.w=f</i>	It is That who did this with his fingers.
IV,239,b	(N)	<i>iw ts.n=i [šn] m w[d3.t]</i>	I raised the hair from the Udjat eye,
IV,239,c	(R)	<i>[m] tr=s n nš[n]</i>	in its time of rage.
IV,239,d	(D)	<i>ptr [r]=f s(y) wd3.t</i>	What even is it, the Udjat eye
IV,243,d	(X)	-	
IV,241,a	(R)	<i>m tr[=s] n nšn</i>	in its time of rage?
IV,241,b	(L)	<i>[m gr.t ts šn] im=s</i>	Now, who is the one who raised the hair from it?
IV,241,c	(X)	-	
IV,241,d	(R)	<i>[ir.t] pw wnm.t n.t r<sup>c</sup></i>	It is the right eye of Re,
IV,243,a	(Q)	<i>[m]-ht nšn[=s r=f]</i>	after it raged against him,
IV,243,b	(R)	<i>[m-ht h3]b=f s(y)</i>	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,243,c	(I)	<i>[in gr.t dhw]ty t[s] šn</i>	Now, it is That who raised the hair.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,245,a	(N)	<i>iw m3.n=i [r<sup>c</sup>] pw [ms.y m sf] r</i>	I saw it is Re who was born on yesterday, from

		<i>h[p]d.w mh(.t)-wr.t</i>	the buttocks of the celestial cow.
IV,247,a	(I)	<i>d3[=i] d3[=f ts phr]</i>	I will cross while he crosses, and vice-versa.
IV,247-249,b-a	(X)	-	
IV,249-251,b-a	(R)	<i>[ir gr.t mh(.t)-wr.t] wd3.t pw</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,251,b	(N)	<i>[hr-n]tt ink [w<sup>c</sup> m nw n]</i> <i>im.y-ht hr</i>	Because I am one from these of the one who is behind Horus.
IV,251,c-d	(X)	-	
IV,253,a	(L)	<i>[sy] pw w<sup>c</sup> m nw im[y-ht hr]</i>	What is it, one from these of the one who is behind Horus?
IV,253,b	(R)	<i>[mdw] hr-tp mr.y nb=f</i>	One who speaks on behalf of one who his lord will love.
IV,253,d-f	(X)	-	
IV,253-255,c-a	(R)	<i>nd hr=tn nb.w m3<sup>c</sup>[.t]</i> <i>d3[d3.t] h3.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,255,b	(R)	<i>didi.yw š<sup>c</sup>.t m (i)sf.tyw</i>	who place terror in the evildoers,
IV,340,b-Sq7Sq	(X)	-	
IV,257,a	(R)	<i>(i)m(.y)-ht htp[=s hw=s]</i>	who is behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,257,b	(R)	<i>m-t(n) wi iyi.kwi hr=tn</i>	Behold me, I come to you,
IV,257,c	(N)	<i>dr=tn dw.t i[r.t]=i</i>	may you expel the evil which belongs to me,
IV,259,a	(I)	<i>[mi] nw ir.n=t(n) n 3h sfh.w ipw</i> <i>im.yw šms(.w) n(.w) nb sp3.t</i> <i>inpw</i>	like that which you did for these seven spirits who are in the following of the lord of the nome of Anubis,
IV,259,b	(R)	<i>[ir].n inpw [s.t=sn]</i>	whose seat Anubis made,
IV,259,c	(X)	-	
IV,261,a	(R)	<i>hrw pf n mi r=k im</i>	this day of: Come therein!
IV,261,b	(D)	<i>ir sbh.t [n.t] htp[=s] hw=s</i>	As for the portal of 'she is satisfied while she protects',
IV,261,c	(R)	<i>nsr.t [p]w</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,263,a	(I)	<i>r[di.n=s r<sup>c</sup>] n wsir r s3m.t</i> <i>b3.w hft.yw=f</i>	after she gave Re to Osiris until the souls of his enemies were burned up.
IV,263-265,c-e	(X)	-	
IV,267,a	(R)	<i>ir hr(.y) n d3d3[.t] tn</i>	As for the chief of this tribunal,
IV,267,b	(N)	<i>n 3r wr rn[=f]</i>	'The great one was not driven away' is his name.
IV,267,c	(R)	<i>[k]wy sp n dd</i>	Another manner of saying:
IV,267,d	(R)	<i>ir hr(.y) n d3d3.t [tn]</i>	As for the chief of this tribunal,
IV,267,e	(N)	<i>[n 3]r wr rn=f</i>	'The great one was not driven away' is his name.
IV,268,b	(N)	<i>nkdka</i>	<i>3kdka,</i>
IV,268,a	(N)	<i>ndhdh</i>	<i>ndhdh,</i>
IV,268,c	(C)	<i>k3 n iwf hnt.y hw[.t]=f</i>	the bull of flesh which is in front of his fire,
IV,268,d	(R)	<i>ḳ hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour',

IV,270,a	(N)	<i>dšr [ir].w[t] im.y ḥw.t i[n]s(.y)</i>	'the one who is red of eyes, who is in the mansion of red linen',
IV,270,b	(R)	<i>[nbs ḥr] prr m[-ḥt] ḥt</i>	'the one who is burning of face, who goes forth after turning back',
IV,270,c	(R)	<i>mz m grḥ in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,269-272,e-c	(X)	-	
IV,276,a	(R)	<i>ink [bz.wy=f ḥ]r(.wy)-ib tš[.wy=f]</i>	I am his two souls which are in the middle of his two fledglings.
IV,276,b-c	(X)	-	
IV,276,d	(R)	<i>[wsir] pw</i>	It is Osiris,
IV,278,a	(R)	<i>m ʕk=f r dd.t</i>	when he entered into Mendes,
IV,278,b	(I)	<i>gm.n=f bz n [rʕ]</i>	after he found the soul of Re.
IV,278,c	(X)	-	
IV,278,d	(R)	<i>ʕḥ[.n ḥpt.n ky ky]</i>	Then one embraced the other,
IV,280,a	(R)	<i>[ʕḥ[.n ḥpr(.w) m bz.wy=f]</i>	then they became as his two souls.
IV,280,b	(N)	<i>[ir gr.t] tš.wy=f</i>	Now, as for his two fledglings,
IV,280,c	(N)	<i>ḥr pw nḏ [it=f ḥnʕ] ḥr ḥnt(.y) [n ir.ty]</i>	it is Horus who protects his father together with Horus, foremost without two eyes.
IV,281,d	(X)	-	
IV,282,a	(R)	<i>ink [miw] pw ʕz</i>	I am this great cat,
IV,282,b	(R)	<i>[pšn išd.t r gs=f m iwnw]</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,282,c	(R)	<i>[grḥ] pw n ʕz-ʕ</i>	this night of battle,
IV,284,a	(R)	<i>n ir[.t] sš[.wt] sbi.w</i>	of watching over the rebels,
IV,284,b	(C)	<i>hrw p[w ḥtm ḥft.yw n.w nb r-d]r im=f</i>	this day in which the enemies of the lord of all are destroyed.
IV,286,a	(R)	<i>sy pw miw [pw] ʕz</i>	Who is it, this great cat?
IV,287,e	(X)	-	
IV,286,b	(R)	<i>rʕ pw ds[=f]</i>	It is Re himself,
IV,286,c	(R)	<i>[dd.n.t(w) miw r=f]</i>	'cat' was said to him,
IV,286,d	(N)	<i>[m dd] sš</i>	as Perception says:
IV,288,a	(R)	<i>in mi &lt;w&gt; (.y) sw m [nn] irr=f</i>	'Is he catlike in this which he does?'
IV,288,b	(R)	<i>ḥpr rn=f pw n miw</i>	What came to be, it is his name of 'cat'.
IV,288,c	(R)	<i>[ir gr.t pšn išd.t]</i>	Now, as for the splitting of the Ishedet tree,
IV,290,a	(I)	<i>mzʕ=s[n] ms.w b[d]š.t pw [ir].n.t(w)=sn pw</i>	it is while they present the children of the weak one, it is after they were made.
IV,290,b	(R)	<i>ir gr.t [hrw n ʕz-ʕ]</i>	Now, as for the day of battle,
IV,290,c	(N)	<i>[ʕk=sn pw r izb.t]</i>	it is while they enter into the east.
IV,292,a	(N)	<i>ʕḥ[.n ʕz[-ʕ] m p.t m tš [r]-ḏr=f</i>	Then (there was) war in the sky and in the land in its entirety.
IV,293,d-g	(X)	-	
IV,292,b	(R)	<i>i rʕ im.y swḥ.t=f</i>	Oh, Re, who is in his egg,
IV,292,c	(R)	<i>w[bn m itn=f]</i>	who shines in his sun disk,
IV,294,a	(R)	<i>[psd m zḥ.t=f]</i>	who shines in his horizon,
IV,294,b	(R)	<i>nbb [ḥr] biš=f</i>	who swims upon his firmament,
IV,294,c	(X)	-	

IV,294,d	(R)	<i>iw.ty snw.y=f m ntr. w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,296,a	(R)	<i>sḳdd hr s[ts.w šw]</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,296,b	(R)	<i>[didi t3w m hh n] r=f</i>	who gives the wind with a blast of his mouth,
IV,296,c	(L)	<i>shd [t3.wy] m stw.t=f</i>	who illuminates the two lands with his light.
IV,297,d	(X)	-	
IV,298,a	(R)	<i>nḥm=k w[i m-<sup>c</sup> ntr pw št3] i[r]w</i>	May you rescue me from this god who is hidden of shape,
IV,298,b	(N)	<i>n.t(y) inh[.wy=f m] rmn.wy] mh3[.t]</i>	whose two eyebrows are as the two arms of the balance,
IV,299-300,c-a	(X)	-	
IV,302,c-Sq7Sq	(X)	-	
IV,300,b	(H)	<i>wdd sphw [m isf.tyw r nm.t=f]</i>	who places the lasso on the evildoers at his place of slaughter,
IV,301,a	(R)	<i>[dn.t] b3.w</i>	which kills the souls,
IV,301,b	(K)	<i>hrw pw n ḥsb.t <sup>c</sup>w3</i>	this day of the reckoning of the robber.
IV,301,c	(I)	<i>sy pw n.t(y) inh.wy=f m rmn[.wy mh3.t]</i>	Who is it, whose eyebrows are as the two arms of the balance?
IV,302,a	(R)	<i>[hr pw hnt(.y) ḥm]</i>	It is Horus, the foremost of Letopolis.
IV,302,b	(R)	<i>ky sp n [d]d</i>	Another manner of saying:
IV,302,c	(R)	<i>dhwtw pw</i>	It is Thot.
IV,302,d-e	(X)	-	
IV,303,a	(N)	<i>nḥm=k wi [m-<sup>c</sup> nw n tnm]w.w spd.w db<sup>c</sup>.w</i>	May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,
IV,303,b	(H)	<i>im.yw nhḥ.w n.w wsir</i>	those who are with the eternal ones of Osiris.
IV,304,c	(X)	-	
IV,304,a	(N)	<i>ir nn n tnmw[.w]</i>	As for these which belongs to those that boil in a vat,
IV,304,b	(I)	<i>[d3d3.t pw] ḥsf.t (i)h.t n(.t) ḥf[t.y]w</i>	it is the tribunal who opposes the case of the enemies.
IV,305,a	(N)	<i>n hr=i n ds[.w]=tn</i>	I will not fall because of your knives,
IV,305,b	(N)	<i>nn h33=i r ḥ3[.wt=tn]</i>	I will not descend into your cauldrons,
IV,306,a	(X)	-	
IV,306,c	(X)	-	
IV,306,b	(K)	<i>[hr-ntt] rh rn.w</i>	because of the knowledge of names:
IV,307,a	(X)	-	
IV,307,b	(R)	<i>[st] m ir.t=f</i>	'Who shot with his eye',
IV,307,c	(R)	<i>n m3.n.t(w)=f</i>	'He is not seen',
IV,307,d	(R)	<i>db[n] p.t m ns n r=f</i>	'the one who encircled the sky with the flame of his mouth',
IV,307,e	(M)	<i>s3 [h<sup>c</sup>py]</i>	'the one who prepares the Nile'.
IV,307-308,f-a	(X)	-	
IV,308,b	(N)	<i>[hr-ntt in]k is wd3 [tp] t3 hr r<sup>c</sup></i>	Because it is me even, who proceeds upon the land with Re,
IV,308,c	(R)	<i>mni.y nfr hr wsir</i>	who is moored well with Osiris.

IV,309,a	(E)	<i>n hpr ʕzb[.t=tn im=i n n3 n hr.(y)]w ʕh.w=sn</i>	Your offerings will not come to be with me because of these which belong to the chiefs their braziers.
IV,309,b	(X)	-	
IV,310,a	(H)	<i>hr-ntt wi m šms(.w) n nb (i)h.wt r sš n hpr.w</i>	Because I am in the following of the lord of things in order to write for the ones who will come to be.
IV,310,b	(R)	<i>[ʕh=i m bik]</i>	I will fly as a falcon,
IV,311,a	(R)	<i>[ng=i] m smn</i>	I will cackle as a goose,
IV,311,b	(R)	<i>ski=i nhh mi nhb-k3.w</i>	I will pass eternity like Nehebkaou.
IV,311,c	(R)	<i>i rʕ-itm.w im.y hw.t-ʕ3.t</i>	Oh, Re-Atoum, who is in the great mansion,
IV,312,a	(R)	<i>[it.y ntr.w]</i>	sovereign of the gods,
IV,312,b	(R)	<i>[nhm=k wi] m-ʕ ntr pw</i>	May you rescue me from this god,
IV,312,c	(M)	<i>ʕnh m rh.yt</i>	who lives with the people,
IV,313,a	(R)	<i>n.ty hr=f m tsm</i>	whose face is as a dog,
IV,313,b	(R)	<i>inm=f m [rmt.w]</i>	his hue is as the people.
IV,313,c	(X)	-	
IV,313-314,d-a	(R)	<i>[ir.y k3b pw n š n sd.t]</i>	It is the one who belongs to the winding of the lake of fire,
IV,314,b	(R)	<i>ʕm šw.wt</i>	the one who swallows shadows,
IV,314,c	(R)	<i>hnp h3[.tyw]</i>	who steals hearts,
IV,314,d	(N)	<i>[wdd] st3</i>	who places the wound,
IV,314,e	(R)	<i>n m3.n.t(w)=f</i>	'he is not seen'.
IV,315,f	(X)	-	
IV,315,g	(M)	<i>[sy pw]</i>	Who is it?
IV,315-316,a-a	(X)	-	
IV,316,b	(R)	<i>[i nb nrw] hr(.y)-tp t3.wy</i>	Oh, lord of terror, who is upon the two lands,
IV,316,c	(R)	<i>nb dšr.w [w3d nm.wt]</i>	lord of blood, who makes the places of slaughter flourish,
IV,317,a	(R)	<i>[rdi.y n=f] wrr.t 3w.t-ib</i>	to whom the crown of upper Egypt and joy will be given,
IV,317,b	(R)	<i>[m-hnt nn-n(.y)-sw.t]</i>	in front of Heracleopolis.
IV,317,c	(K)	<i>[sy] pw</i>	Who is it?
IV,317,d	(R)	<i>wdd n=f hk3.t m [ntr.w]</i>	The one to whom the rulership over the gods sends
IV,318,a	(N)	<i>[hrw pf sm3.t(w)] t3.wy</i>	this day of the unification of the two lands,
IV,318,b	(K)	<i>m-hnw ʕ.wy nb r[-dr]</i>	within the two arms of the lord of all,
IV,318,f	(M)	<i>[.] m(w)t nb sin hr[-f]</i>	[...] dead, the lord who waited with him.
IV,318-326,c-n	(X)	-	

End of column and lid

Amino-acid code

QR--RH--R--HR--N-NRDDRR-D-N-R--NNRRR---NC-RDNER---RN-L-RK--NRRR-CR-R-NRQ-DR-LRN-CRRRRRRNRN-RNQNRD-RL-RQR-I-NI--R-N--LR-RR-R-RNIR-RDR-I-----RNRNNNCRNRR-----R--RRI-RRNN-RR-RRCR-RRNRRIRNN---RRRR-R-R-RL-RN---HRKIRRR--NH-NINN--K-RRRM--NRE-HRRRRRRMRR-RRRNR-M-----RRRRKRNM-----

### Appendix 3.48.21. M1C

IV,185,a	(X)	-	
IV,185,b	(R)	[ <i>hpr mdw.t nnk tm</i> ]	Speech comes to be, all belongs to me.
IV,185,c	(X)	-	
IV,184,d	(X)	-	
IV,187,a	(R)	[ <i>wnn=i</i> ] <i>w<sup>c</sup>.kw<sup>i</sup></i>	I exist while I am alone,
IV,187,b	(R)	[ <i>ink r<sup>c</sup> m h<sup>c</sup>.w=f tp.(y)w</i> ]	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,187-189,c-c	(X)	-	
IV,191,a	(R)	[ <i>k</i> ] <i>m<sup>z</sup> [rn.w=f nb psd.wt]</i>	who created his names, the lord of the Enneads,
IV,191,b	(R)	[ <i>iw.ty</i> ] <i>hsf=f m ntr[.w]</i>	who is not repelled from the gods.
IV,191,c-d	(X)	-	
IV,193,a	(N)	[ <i>nnk</i> ] <i>sf [i]w[=i] [r]h.kw[i dw<sup>z</sup>]</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b	(N)	[ <i>ir sf</i> ] <i>wsir pw</i>	As for yesterday, it is Osiris.
IV,193,c	(R)	<i>ir dw<sup>z</sup>.w itm.w pw</i>	As for the morning, it is Atoum.
IV,195,a	(N)	<i>ir[.n.tw] <sup>c</sup>h<sup>z</sup>[.t ntr.w hft dd=i]</i>	The battleground of the gods was made in accordance with that which I say.
IV,195,b	(N)	[ <i>ir <sup>c</sup>h<sup>z</sup>.t ntr.w</i> ]	As for the battleground of the gods,
IV,195,c	(R)	<i>imn.t pw</i>	it is the west.
IV,195,d	(R)	<i>ir.n.t(w)[=s] r s<sup>c</sup>h<sup>z</sup> hft.yw ntr.w</i>	It was made in order to cause the enemies of the gods to fight.
IV,195-197,e-c	(X)	-	
IV,199,d	(X)	-	
IV,199,a	(R)	[ <i>ink</i> ] <i>bnw [pw <sup>c</sup>z n.ty m iwn]w</i>	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	<i>ir(.y) s[i]p [n n.tt] wn</i>	The supervisor of that which exists.
IV,201,b	(N)	<i>ptr r=f sw</i>	Who even is he?
IV,201,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,201,d	(R)	<i>i[r n.tt wn]</i>	As for that which exists,
IV,201,e	(R)	[ <i>nhh pw hn<sup>c</sup></i> ] <i>d.t</i>	it is forever together with eternity.
IV,201-203,f-b	(X)	-	
IV,203,c	(R)	[ <i>ink</i> ] <i>mnw m pr.w[t]=f</i>	I am Min in his processions,
IV,203,d	(C)	<i>iw rdi.n=i šw.ty=i m [tp=i]</i>	I have placed my two feathers on my head.
IV,203,e	(X)	-	
IV,205,a	(R)	[ <i>ptr r=f sw</i> ]	Who even is he?
IV,205,b	(D)	[ <i>ptr</i> ] <i>r=f šw.ty=f</i>	What even are his two feathers?
IV,205,c	(K)	<i>hr pw (i)m(.y)-hnt-n-ir.wt</i>	It is Horus, the one who is in front without eyes.
IV,205-207,d-a	(Q)	<i>ir [šw.ty=f i<sup>c</sup>r.ty pw im.t(y) it] itm.w</i>	As for his two feathers, they are the two uraei which are with the father Atoum.
IV,207,b	(R)	<i>wn=i m t<sup>z</sup>=i iy.n=i m niw.t[=i]</i>	May I exist on my land, after I came from my city.
IV,207-209,c-b	(X)	-	
IV,209,c	(R)	[ <i>dr iw=i</i> ]	My wrongdoing is expelled,
IV,209,d	(N)	[ <i>hsr ni.t]=i</i>	my wrongdoing is driven away.

IV,209,e-g	(X)	-	
IV,211,a	(N)	<i>šhr isf.t i[r.t]=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,211,b	(D)	<i>w<sup>c</sup>b=i m sš[.wy (i)pw(y) wr.wy</i> <i>ʿz].wy</i>	while I purify in these two very great pools,
IV,213,a	(R)	<i>[n].t[y(w)] m n.t-iħn</i>	which in are Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(N)	<i>sw<sup>c</sup>b ʿz b.t rh[.yt im=f]</i>	in which the offerings of the people are purified,
IV,215,a	(H)	<i>[n ntr pw] ʿz [n.ty] im=f</i>	for this great god who is in it.
IV,215,b	(R)	<i>ptr r=f sw</i>	Who even is he?
IV,215,c	(R)	<i>r<sup>c</sup> pw ds=f</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,217,a	(C)	<i>[ptr r=f sš.wy ipwy w]r.wy</i> <i>ʿz(.wy)</i>	What even are these two very great pools,
IV,217,b	(R)	<i>n.ty(w) m [n.t]-iħn</i>	which are in Heracleopolis?
IV,217,d-e	(X)	-	
IV,217,c	(R)	<i>š pw [n ħsmn] ħn<sup>c</sup> [š n m<sup>c</sup>z.t]</i>	It is the lake of natron together with the lake of <i>m<sup>c</sup>z.t.</i>
IV,219,c-g	(X)	-	
IV,219,a	(N)	<i>[šm=i ħr] wz.wt rh[.wt].n=i</i> <i>tp-m [iw n] m<sup>z</sup>[.tyw]</i>	I will go upon the roads which I knew in the direction of the island of the true ones.
IV,219,b	(R)	<i>[ptr s(y)]</i>	What is it?
IV,221,a	(I)	<i>wz[.t] rh.t.n=i [wdz.t].n it[=i]</i> <i>itm.w ħr[=s r šh.t isr.w]</i>	The road which I knew, upon which my father Atoum proceeded to the field of rushes.
IV,221,b	(X)	-	
IV,223,a	(D)	<i>spr[=i] r t<sup>z</sup> n šh[.tyw]</i>	I arrive at the land of the horizon-dwellers,
IV,223,b	(R)	<i>[pr]=i m sb<sup>z</sup> [dsr]</i>	while I go forth from the holy portal.
IV,223-225,c-b	(X)	-	
IV,225,c	(N)	<i>[ir] sb<sup>z</sup> [pn]</i>	As for this portal,
IV,225,d	(X)	-	
IV,227,a	(C)	<i>[ʿz.wy ipw(y) wdz.n it=i itm.w</i> <i>ħr=f] r šh[.t isb.tt n.t p.t]</i>	it are the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.
IV,227,b	(R)	<i>[im.yw-bzħ]</i>	Ancestors,
IV,229,a	(R)	<i>im[i n=i ʿ=tn]</i>	give your arm to me,
IV,229,b	(R)	<i>[ink pw ħpr im=tn]</i>	it is me who came to be from you.
IV,229,c	(I)	<i>ptr sn [nn im.yw-bzħ]</i>	Who are they, these ancestors?
IV,231,a	(R)	<i>[ħw p]w [ħn<sup>c</sup> sš]</i>	It is the authoritative utterance and perception,
IV,231,b	(C)	<i>[w]nn=i [ħn<sup>c</sup> it=i itm.w m [ħr.t</i> <i>ħrw n.t r<sup>c</sup> nb]</i>	I exist together with my father Atoum in the course of every day.
IV,233,a	(I)	<i>[iw mh].n ir.t m-ħt h[k]s=s</i>	The eye was made complete after it was damaged,
IV,233,b	(N)	<i>[ħ]rw pf [n ʿħz rh.wy]</i>	this day of the battle of the two rivals.
IV,235,a	(N)	<i>[ptr r=f sw] ʿħz rh.wy</i>	What even is it, the battle of the two rivals?
IV,239,e	(X)	-	
IV,235,b	(R)	<i>ʿħz ħr pw ħn<sup>c</sup> stš</i>	It is the battle of Horus, together with Seth,

IV,237,a	(D)	<i>m-ht [wd.t=f stz m hr n] hr</i>	after his inflicting of a wound on the face of Horus,
IV,237,b	(Q)	<i>m-ht it hr hr.w(y) stš</i>	after Horus took the testicles of Seth.
IV,237-239,c-a	(N)	<i>in gr.t dhwtj [ir nn m db<sup>c</sup>.w=f]</i>	Now, it is That who did this with his fingers.
IV,239,b	(N)	<i>[iw ts].n=i šn m wdz.t</i>	I raised the hair from the Udjat eye,
IV,239,c	(R)	<i>m tr=s n nšn</i>	in its time of rage.
IV,239,d	(D)	<i>ptr [r=f s(y) wdz.t]</i>	What even is it, the Udjat eye
IV,243,d	(X)	-	
IV,241,a	(R)	<i>[m tr]=s n nšn</i>	in its time of rage?
IV,241,b-c	(X)	-	
IV,241,d	(R)	<i>ir.t pw wnm.t n.t r<sup>c</sup></i>	It is the right eye of Re,
IV,243,a	(Q)	<i>[m]-ht [n]šn[=s r=f]</i>	after it raged against him,
IV,243,b	(R)	<i>[m-ht hzb=f s(y)]</i>	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,243,c	(N)	<i>[in g]r.t dhwtj ts šn im=s</i>	Now, it is That who raised the hair from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,245,a	(N)	<i>iw mš[.n=i r<sup>c</sup> pw ms m] sf</i>	I saw it is Re who was born on yesterday, from
		<i>[r] hpd.w mh(.t)-wr.t</i>	the buttocks of the celestial cow.
IV,247,a	(H)	<i>wdz[=i wdz=f]</i>	I am hale while he is hale.
IV,247,b	(D)	<i>[sy pw r<sup>c</sup>] ms m sf r hpd.w</i>	What is it, Re who was born on today from the
		<i>mh(.t)-wr.t</i>	buttocks of the celestial cow?
IV,249,a	(N)	<i>tw[t pw n ir.t r<sup>c</sup> dwz].w r</i>	It is the image of the eye of Re of the morning
		<i>ms.t=f r<sup>c</sup> nb</i>	at his birth every day.
IV,249-251,b-a	(R)	<i>ir [g]r.t mh(.t)-wr.t wdz.t [pw]</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,251,b	(N)	<i>[hr-ntt ink w<sup>c</sup>] m nw n</i>	Because I am one from these of the ones who
		<i>im.yw[-ht] hr</i>	are behind Horus,
IV,251,c-d	(X)	-	
IV,253,a	(X)	-	
IV,253,b	(R)	<i>mdw hr tp mr.y [nb=f]</i>	one who speaks on behalf of one who his lord
			will love.
IV,253,d-f	(X)	-	
IV,253-255,c-a	(R)	<i>[i.nd hr=tn nb.w mš<sup>c</sup>.t</i>	Greetings to you, lords of truth, the tribunal
		<i>dzd]z.t hz.t wsir</i>	which is behind Osiris,
IV,255,b	(L)	<i>[didi].y sph m isf].tyw]</i>	who places the lasso on the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,257,a	(N)	<i>[im.yw-ht htp]=s hw=s</i>	who are behind 'she is satisfied while she
			protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,257,b	(R)	<i>m-tn (w)i [iyi].kwi hr=tn</i>	Behold me, I come to you,
IV,257,c	(N)	<i>dr[=tn dw.t ir.t=i]</i>	may you expel the evil which belongs to me,
IV,259,a	(Q)	<i>mi nw ir.n=tn n zh.w sfti.w ipw</i>	like that which you did for these seven spirits
		<i>im.yw [šms.w n(.w) nb spz.t]</i>	who are in the following of the lord of the
			nome,
IV,259,b	(R)	<i>[ir.n inpw] s.t=sn</i>	whose seat Anubis made,
IV,259,c	(X)	-	
IV,261,a	(R)	<i>hrw pf n mi [r]=k [im]</i>	this day of: Come therein!

IV,261,b	(D)	<i>ir sbh.t n.t htp[=s hw=s]</i>	As for the portal of 'she is satisfied while she protects',
IV,261,c	(R)	<i>[nsr.t pw]</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,263,a	(H)	<i>[r]di.n=s r<sup>c</sup> [n] wsir s3m.t b3.w hft.yw=f</i>	after she gave Re to Osiris, she who burns up the souls of his enemies.
IV,263-265,c-e	(X)	-	
IV,267,a	(R)	<i>[ir hr(.y) n d3d3.t tn]</i>	As for the chief of this tribunal,
IV,267,b	(N)	<i>n isr wr rn=f</i>	'The great one was not driven away' is his name.
IV,267,c-d	(X)	-	
IV,267,e	(R)	<i>[n] isr wr</i>	'The great one was not driven away'.
IV,269,a	(R)	<i>nd[hdh]</i>	<i>ndhdh,</i>
IV,269,b	(R)	<i>nd</i>	<i>3kdka,</i>
IV,269,c	(C)	<i>[k3 n iwf hnt.y hw.t]=f</i>	the bull of flesh which is in front of his fire,
IV,269,d	(R)	<i>ʕ hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour',
IV,271,a	(N)	<i>d3r ir[.w]t [im(.y) hw.t ins(.y)]</i>	'the one who is red of eyes, who is in the mansion of red linen',
IV,271,b	(R)	<i>[nbs] hr prr m-ht ht</i>	'the one who is burning of face, who goes forth after turning back',
IV,271,c	(R)	<i>m3 m grh [in.t=f m hrw]</i>	'who saw in the night what he will bring in the day'.
IV,269-272,e-c	(X)	-	
IV,277,a	(E)	<i>[ink b3.wy]=f hr(.y) t3.wy=f</i>	I am his two souls which are upon his two fledglings.
IV,277,b	(R)	<i>sy [p]w</i>	What is it?
IV,277,c	(L)	<i>ir b3=f hr(.y) t3.wy=f</i>	As for his soul which is upon his two fledglings,
IV,277,d	(R)	<i>[wsir pw]</i>	it is Osiris,
IV,279,a	(N)	<i>[m ʕk=f r] ddw</i>	when he entered into Busiris,
IV,279,b	(R)	<i>gm[.n]=f b3 im n r<sup>c</sup></i>	after he found a soul there for Re.
IV,279,c	(X)	-	
IV,279,d	(R)	<i>ʕh<sup>c</sup>.n hpt[.n ky ky]</i>	Then one embraced the other,
IV,281,a	(R)	<i>[ʕh<sup>c</sup>.n] hpr.w m b3.wy=f</i>	then they became as his two souls.
IV,281,b	(K)	<i>i[r] gr.t t3=f</i>	Now, as for his fledgling,
IV,281,c	(N)	<i>hr pw nd [it=f hn<sup>c</sup> hr hnt(.y)] n ir.wt</i>	it is Horus who protects his father together with Horus, foremost without eyes.
IV,281,d	(X)	-	
IV,283,a	(R)	<i>ink miw pw ʕ3</i>	I am this great cat,
IV,283,b	(N)	<i>p3.n isd.t [r gs=f m iwnw]</i>	after the Ishedet tree is divided at his side in Heliopolis,
IV,283,d	(X)	-	
IV,283,c	(L)	<i>[hrw] pf n ʕh3-ʕ.wy</i>	this day of battle,
IV,285,a	(K)	<i>n ir.t s3.wt sbi</i>	of watching over the rebel,
IV,285,b	(C)	<i>[hrw pw htm hft.yw] n.w nb r-dr im=f</i>	this day in which the enemies of the lord of all are destroyed.
IV,287,a	(R)	<i>sy [p]w miw pw ʕ3</i>	Who is it, this great cat?
IV,287,e	(X)	-	

IV,287,b	(R)	[r <sup>c</sup> pw ds=f]	It is Re himself,
IV,287,c	(R)	[dd.n.t(w)] miw [r]=f	'cat' was said to him,
IV,287,d	(N)	m [dd] si3	as Perception says:
IV,289,a	(R)	in miw(.y) sw [m nn irr=f]	'Is he catlike in this which he does?'
IV,289,b	(L)	[hpr rn=f] pw n miw im3h.y mn pn m3 <sup>c</sup> -hrw	What came to be, it is his name of 'cat'. The honoured dead, this someone, true of voice.
IV,289-326,c-n	(X)	-	

*End of column and lid*

Amino-acid code

-R--RR----RR--N-NRNNRR----R--RNRRR---RC-RDKQR---RN-N-DR--NHRR-CR-R-NRI-DR---N-CRRRIRCINN-  
RDQNNRD-R--RQR-N-NHDNR-N---R-RL-N-RNQR-RDR-H-----RN--RRRCRNR-----ERLRNR-RRKN-RN-  
LKCR-RRNRL-----

Appendix 3.48.22. L1NY

IV,185,a	(R)	r n pr.t m hrw m hr.t-ntr	A spell of going forth in the day from the necropolis.
IV,185,b	(R)	hpr [mdw.t] nnk tm	Speech comes to be, all belongs to me.
IV,185,c	(X)	-	
IV,184,d	(X)	-	
IV,187,a	(N)	wn[=i] w <sup>c</sup> .kw	I existed while I was alone,
IV,187,b	(G)	ink r <sup>c</sup> m h[=f] tp(.y)	I am re in his first appearance,
IV,187,d-f	(X)	-	
IV,187,c	(X)	-	
IV,189,a	(N)	ink ntr 3 hpr ds=f	I am the great god who came to be (by) himself.
IV,189,b-c	(X)	-	
IV,191,a	(D)	km3.n n=f nb psd.t	The lord of the Ennead was made for him,
IV,191,b	(R)	[iw.ty] hsf=f m ntr.w	who is not repelled from the gods.
IV,191,c-d	(X)	-	
IV,193,a	(R)	nnk sf iw rh.kw [dw3]	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b	(R)	wsir pw	It is Osiris.
IV,193,c	(X)	-	
IV,195,a	(D)	ir.n.t(w) h3.t ntr.w hft dd=i	The fighter of the gods was made in accordance with that which I say.
IV,195,b-e	(X)	-	
IV,197,a	(R)	iw [rh].kw rn n ntr pw 3 n.ty im=s	I know the name of this great god who is in it.
IV,197,b	(X)	-	
IV,197,c	(H)	hknw pw r <sup>c</sup> rn=f	Re is praise is his name.
IV,199,d	(X)	-	
IV,199,a	(R)	ink bnw pw 3 [n.ty m] iwnw	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	ir(.y) sip n n.tt wn	The supervisor of that which exists.
IV,201,b	(R)	ptr sw	Who is he?

IV,201,c	(M)	<i>rꜥ pw</i>	It is Re.
IV,201,d	(N)	<i>[ir] sip n n.tt wn</i>	As for the inspection of that which exists,
IV,201,e	(R)	<i>nhḥ pw ḥnꜥ ḏ.t</i>	it is forever together with eternity.
IV,201,f	(X)	-	
IV,203,a	(K)	<i>ir [nhḥ]</i>	As for forever,
IV,203,b	(R)	<i>ir ḏ.t grḥ pw</i>	as for eternity, it is the night.
IV,203,c	(R)	<i>ink mnw m pr.wt=f</i>	I am Min in his processions,
IV,203,d	(R)	<i>[rdi.n šw.ty] m tp=i</i>	after the two feathers were placed on my head.
IV,203-205,e-a	(X)	-	
IV,205,b	(I)	<i>ptr sw šw.ty=f</i>	Who is he and what are his two feathers?
IV,205,c	(N)	<i>hr pw [nd it]</i>	It is Horus who protects the father.
IV,205-207,d-a	(F)	<i>[šw.ty=f] pw iꜥr.t im.t tp=f it itm.w</i>	They are his two feathers, the uraeus which is on his head, the father Atoum.
IV,207,b	(I)	<i>wn m [t3=i] iy.n m niw.t=i</i>	May one exist on my land, after one came from my city.
IV,207,c-d	(X)	-	
IV,209,a	(R)	<i>ptr r=f st</i>	What even is it?
IV,209,b	(H)	<i>šḥ.t i[it itm.w]</i>	The horizon of the father Atoum.
IV,209,c	(G)	<i>[dr]=f ḏw.t=i</i>	He expels my evil,
IV,209,d	(N)	<i>ḥsr ni.t=i</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,211,a-d	(X)	-	
IV,211,b	(N)	<i>wꜥb.n=i [m sš.wy] wr.wy ʕ3.wy</i>	I have purified in the two very great pools,
IV,213,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which in are Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(R)	<i>swꜥb ʕ3[b.t] rh.yt</i>	which purify the offerings of the people,
IV,215,a	(R)	<i>n nṯr pw ʕ3 n.ty im=s</i>	for this great god who is in it.
IV,215,b	(R)	<i>ptr [r=f sw]</i>	Who even is he?
IV,215,c	(R)	<i>rꜥ pw ḏs=f</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,217,a	(D)	<i>ptr sw sš.wy wr[.wy ʕ3].wy</i>	What is it, the two very great pools?
IV,217,b	(X)	-	
IV,217,d-e	(X)	-	
IV,217,c	(R)	<i>š pw n ḥsmn ḥnꜥ š n mꜥ3[.t]</i>	It is the lake of natron together with the lake of <i>mꜥ3.t</i> .
IV,219,c-g	(X)	-	
IV,219,a	(Q)	<i>ḏ3=i hr w3.t rh.t.n=i tp-m t3 n m3ꜥ.tyw</i>	I will cross upon the road which I knew in the direction of the land of the true ones.
IV,219,b	(N)	<i>[p]tr r=f st</i>	What even is it?
IV,221,a	(E)	<i>w3.t pw šm.t.n it itm.w hr=s</i>	It is the road upon which the father Atoum went,
IV,221,b	(R)	<i>[m] wḏ3=f r šḥ.t i3r.w</i>	in his proceeding to the field of rushes.
IV,223,a	(R)	<i>spr=i r t3 n šḥ.tyw p.t</i>	I arrive at the land of the horizon-dwellers of the sky,
IV,223,b	(R)	<i>pr=i m sb3=f dsr</i>	while I go forth from its holy portal.
IV,223,c	(K)	<i>ptr [t3 pn]</i>	What is this land?
IV,225,a	(R)	<i>[p]tr r=f sb3 pn</i>	What even is this portal?

IV,225,b	(R)	<i>nṯr. w pw ḥz(.w) kṣr</i>	It are the gods who are around the shrine.
IV,225,c	(N)	<i>[ir] sbz pn</i>	As for this portal,
IV,225,d	(X)	-	
IV,227,a	(P)	<i>ḥz.wy pw wdṣ.n it itm.w [hr]=f iṣb.t n.t p.t</i>	it are the two doors upon which the father Atoum proceeded the east of the sky.
IV,227,b	(R)	<i>im.yw-bṣḥ</i>	Ancestors,
IV,229,a	(R)	<i>imi [n=i ḥ=tn]</i>	give your arm to me,
IV,229,b	(D)	<i>ink [pw] ḥpr.n=i m=tn</i>	it is me, after I came to be from you.
IV,229,c	(N)	<i>ptr r=f nn im.yw-bṣḥ</i>	Who even are these ancestors?
IV,231,a	(R)	<i>ḥw [pw] ḥnḥ siṣ</i>	It is the authoritative utterance and perception,
IV,231,b	(M)	<i>wn ḥ[n]ḥ it itm.w m hr[.t hrw n.t] rḥ nb</i>	who existed together with the father Atoum in the course of every day.
IV,233,a	(H)	<i>iw mh.n ir.t m-ht ḥks</i>	The eye was made complete after being injured,
IV,233,b	(R)	<i>hrw [pw] n ḥz rh.wy</i>	this day of the battle of the two rivals.
IV,235,a	(D)	<i>ptr r=f sw rh.wy</i>	Who even is it, the two rivals?
IV,235,e	(X)	-	
IV,235,b	(D)	<i>hrw [pw] ḥz.n hr im=f ḥnḥ stš</i>	It is the day in which Horus fought together with Seth,
IV,237,a	(Q)	<i>m-ht wd.t s[t]š [s]tṣ m hr n hr</i>	after Seth's inflicting of a wound on the face of Horus,
IV,237,b	(D)	<i>m-ht it.t hr hr.w(y) n(.wy) stš</i>	after Horus' taking of the testicles of Seth.
IV,237-239,c-a	(X)	-	
IV,239,b	(R)	<i>iw ts.n šn m dṣ.t</i>	The hair was raised from the Udjat eye,
IV,239,c	(K)	<i>m [tr]=sn n nšn</i>	in their time of rage.
IV,239,d	(R)	<i>ptr r=f dṣ.t</i>	What even is the Udjat eye
IV,243,d	(X)	-	
IV,241,a	(R)	<i>m tr=s [n nšn]</i>	in its time of rage?
IV,241,b	(R)	<i>nm gr.t ts šn im=s</i>	Now, who is the one who raised the hair from it?
IV,241,c	(X)	-	
IV,241,d	(R)	<i>ir.t pw [wnm.t] n(.t) rḥ</i>	It is the right eye of Re,
IV,243,a	(C)	<i>m-ht nšn.t=s r=f</i>	after its raging against him,
IV,243,b	(R)	<i>m-ht ḥzb=f s(y)</i>	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,243,c	(N)	<i>in gr.t dḥwty ts šn im=s</i>	Now, it is That who raised the hair from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,245,a	(R)	<i>iw mṣ.n rḥ pw ms.y m sf r ḥpd.w [mh(.t)]-wr.t</i>	This Re saw who was born on yesterday, from the buttocks of the celestial cow.
IV,247,a	(G)	<i>iw wdṣ=i wdṣ=f ts phr</i>	I am hale while he is hale, and vice-versa.
IV,247,b	(G)	<i>[p]tr sw mh(.t)-wr.t</i>	What is it, the celestial cow?
IV,249,a	(N)	<i>twt pw n ir.t rḥ dwṣ.w [r] ms.t=f rḥ nb</i>	It is the image of the eye of Re of the morning at his birth every day.
IV,249-251,b-a	(R)	<i>ir gr.t mh(.t)-wr.t dṣ.t pw</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,251,b	(N)	<i>hr[-ntt ink] wḥ m nw n im.yw-ht hr</i>	Because I am one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	

IV,253,a	(I)	<i>ptr r=f sw w<sup>c</sup> m nw n im[.yw]-ht hr</i>	What even is it, one from these of the ones who are behind Horus?
IV,253,b	(N)	<i>mdw hr-tp mr.y=f</i>	One who speaks on behalf of who he will love.
IV,253,d-f	(X)	-	
IV,253-255,c-a	(R)	<i>i.nd hr=tn nb.w m3[<sup>c</sup>.t] d3d3.t h3[.t] wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,255,b	(R)	<i>didī.w š<sup>c</sup>.t m is[<sup>f</sup>.tyw]</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,257,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,257,b	(D)	<i>m-tn n w(i) iyī.kw [hr]=tn</i>	Behold me, I come to you,
IV,257,c	(R)	<i>dr=tn dw.t ir.t</i>	may you expel the evil thereof,
IV,259,a	(Q)	<i>mi nw [ir].n=tn n 3h.w [sfh.w] (i)pw im.yw šms(.w) n(.w) nb sp3.t</i>	like that which you did for these seven spirits who are in the following of the lord of the nome,
IV,259,b	(R)	<i>[ir.n inpw s.t=sn]</i>	whose seat Anubis made,
IV,259,c	(X)	-	
IV,261,a	(N)	<i>hrw pf n imi r=k im</i>	this day of: Give there!
IV,261,b	(N)	<i>[ir sbh.t htp=s] hw=s</i>	As for the portal of 'she is satisfied while she protects',
IV,261,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,263,a	(R)	<i>rdī.n.t(w)=s [m-ht wsir r s3]m.t hft.yw=f</i>	after she was placed behind Osiris until his enemies were burned up.
IV,263-265,c-e	(X)	-	
IV,267,a	(L)	<i>ir hr(.y) d3d3.t tn</i>	As for the chief of this tribunal,
IV,267,b	(R)	<i>zir wr rn[=f]</i>	'The great one is driven away' is his name.
IV,267,c	(R)	<i>k(y) sp n dd</i>	Another manner of saying:
IV,267,d	(M)	<i>ir hr(y) d3d3.t tn</i>	As for the chief of this tribunal,
IV,267,e	(M)	<i>n zir wr.t rn=f</i>	'The great one was not driven away' is his name.
IV,269,b	(N)	<i>nkdkd</i>	<i>3kdkd,</i>
IV,269,a	(N)	<i>ndhndh</i>	<i>ndhndh,</i>
IV,269,c	(G)	<i>k3 n iw=f nbi(.w) hnt hwt=f</i>	the bull of 'he is aflame in front of his fire',
IV,269,d	(R)	<i>ʕk hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour',
IV,271,a	(R)	<i>dšr.ty im(.t) hw.t ins(.y)</i>	'the red one who is in the mansion of red linen',
IV,271,b	(I)	<i>nbi hr pr m-ht ht</i>	'the one who is aflame of face, who went forth after turning back',
IV,271,c	(R)	<i>m3 m grh in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,269,e	(R)	<i>ky sp n dd</i>	Another manner of saying:
IV,269,g	(M)	<i>n[kdkd]</i>	<i>3kdkd,</i>
IV,269,f	(M)	<i>ndhh[ndh]</i>	<i>ndhndh.</i>
IV,269,h	(R)	<i>&lt;ky sp n dd&gt;</i>	Another manner of saying:
IV,269,i	(K)	<i>k3 [nbi hnt hwt=f]</i>	the bull 'the flame in front of his fire',
IV,271,d	(R)	<i>ʕk [hr im.y wnw.t=f]</i>	'the one who enters upon the one who is in his

IV,271,e	(R)	<ky sp n dd>	hour'.
IV,271,f	(R)	dšr.ty im(.t) ḥw.t ins]	Another manner of saying:
IV,271,g	(R)	<ky sp n dd>	'the red one who is in the mansion of red linen'.
IV,272,a	(K)	nbi ḥr pr [m-ḥt ḥt]	Another manner of saying:
			'the one who is aflame of face, who went forth after turning back',
IV,272,b	(R)	<ky sp n dd>	Another manner of saying:
IV,272,c	(R)	mz m grḥ in[.t=f m hrw]	'who saw in the night what he will bring in the day'.
IV,277,a	(Q)	ink b3.wy=f ḥr(.wy)-ib 3pd.wy=f	I am his two souls which are in the middle of his two birds.
IV,277,b	(N)	sy pw tr	What is it indeed?
IV,277,c	(X)	-	
IV,277,d	(R)	wsir pw	It is Osiris,
IV,279,a	(N)	m [ʿk=f r ddw	when he entered into Busiris,
IV,279,b	(R)	gm.n=f b3 im n rʿ	after he found a soul there for Re.
IV,279,c	(X)	-	
IV,279,d	(R)	ḥʿ.n [ḥpt].n ky ky	Then one embraced the other,
IV,281,a	(R)	ḥʿ.n ḥpr(.w) m b3.wy=f	then they became as his two souls.
IV,281,b	(L)	ir gr.t] 3pd.wy=f	Now, as for his two birds,
IV,281,c	(D)	ḥr pw nd it ḥnʿ ḥr hnt(.y) n ir.ty	it is Horus who protects the father together with Horus, foremost without two eyes.
IV,281,d	(X)	-	
IV,283,a	(R)	ink [miw] pw ʿ3	I am this great cat,
IV,283,b	(R)	pšn išd.t r gs=f m iwnw	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,283,c	(I)	grḥ [p]w hrw pw n ḥ3-ʿ.wy	this night and this day of battle,
IV,285,a	(R)	n ir.t s3.wt sb[i.w]	of watching over the rebels,
IV,285,b	(C)	hrw pw ḥtm ḥft.yw n.w nb r-dr im=f	this day in which the enemies of the lord of all are destroyed.
IV,287,a	(H)	[s]y pw tr miw ʿ3	Who is it indeed, the great cat?
IV,287,e	(X)	-	
IV,287,b	(R)	rʿ pw ds=f	It is Re himself,
IV,287,c	(X)	-	
IV,287,d	(N)	[m] dd si3	as Perception says:
IV,289,a	(N)	miw(.y) sw m nn irr=f	'Catlike is he in this which he does.'
IV,289,b	(R)	ḥpr rn=f pw [n miw]	What came to be, it is his name of 'cat'.
IV,289,c	(L)	ir gr.t pšn išd.t r gs=f	Now, as for the splitting of the Ishedet tree at his side,
IV,291,a	(R)	m3ʿ ms.w b[dš.t] ir.t.n=sn pw	it is while the children of the weak one present what they did.
IV,291,b	(N)	ir gr.t hrw pw n ḥ3-ʿ[.wy]	Now, as for this day of battle,
IV,291,c	(N)	ʿk=sn pw r išb.t	it is while they enter into the east.
IV,293,a	(H)	ḥʿ.n ḥ3-ʿ.wy m p.t m [t3]	Then (there was) war in the sky and in the land.
IV,293,d-g	(X)	-	
IV,293,b	(R)	i rʿ im.y s(w)ḥ.t=f	Oh, Re, who is in his egg,
IV,293,c	(R)	wbn m itn=f	who shines in his sun disk,

IV,295,a	(R)	<i>psd m [zḥ.t]=f</i>	who shines in his horizon,
IV,295,b	(N)	<i>nb ḥr bi3=f</i>	who swam upon his firmament,
IV,295,c	(X)	-	
IV,295,d	(R)	<i>iw.ty snw.y=f m ntr.w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,297,a	(R)	<i>sk[dd ḥr] st̄s.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,297,b	(R)	<i>didī t̄3w m ḥh n r=f</i>	who gives the wind with a blast of his mouth,
IV,297,c	(C)	<i>shd̄ t̄3.wy [m w]bn=f</i>	who illuminates the two lands as he rises.
IV,297,d	(X)	-	
IV,299,a	(F)	<i>nḥm=k w(i) m-<sup>c</sup> ntr pw št̄3 irw.w</i>	May you rescue me from this god who is hidden of shapes,
IV,299,b	(N)	<i>n.ty inh̄.wy=f m rmn.wy mh̄[3.t]</i>	whose two eyebrows are as the two arms of the balance,
IV,299,c	(X)	-	
IV,300,a	(D)	<i>[hrw]=f n ḥsb.t ʿw3</i>	his day of the reckoning of the robber,
IV,302,c-Sq7Sq	(X)	-	
IV,300,b	(G)	<i>didī sph̄w.w m isf.tyw [r nm].t=f</i>	who places the lassoes on the evildoers at his place of slaughter,
IV,301,a	(R)	<i>dn.t b3.w</i>	which kills the souls.
IV,301,b	(X)	-	
IV,301,c	(H)	<i>sy pw tr ntr [pw n.ty inh̄.wy=f m rmn.wy mh̄3.t</i>	Now, who is it, this god whose eyebrows are as the arms of the balance?
IV,302,a	(R)	<i>ḥr pw hnt(.y) ḥm</i>	It is Horus, the foremost of Letopolis.
IV,302,b	(R)	<i>k[y sp] n dd</i>	Another manner of saying:
IV,302,c	(R)	<i>dh̄wty pw</i>	It is Thot.
IV,302,d-e	(X)	-	
IV,303,a	(R)	<i>n[h]m=k w(i) m-<sup>c</sup> nw n [ir.y]w st̄3.w</i>	May you rescue me from this which belongs to the keepers of wounds,
IV,303,b	(G)	<i>imnh̄.y t̄nmw[.w spd.w] db<sup>c</sup>.w</i>	the butcher, those who boil in a vat, who are sharp of fingers,
IV,304,c	(M)	<i>ḥtm.w hft.yw n.w wsir</i>	who destroy the enemies of Osiris.
IV,304,a	(N)	<i>ir nn [n t̄n]m[w.w]</i>	As for these which belongs to those that boil in a vat,
IV,304,b	(H)	<i>d3d3.t pw ḥsf.t (i)ḥ.t n(.t) hft.yw n.w wsir</i>	it is the tribunal who opposes the case of the enemies of Osiris.
IV,305,a	(D)	<i>n[n ḥ]r=i [n] ds.w=t̄n</i>	I will not fall because of your knives,
IV,305,b	(N)	<i>nn h3.y=i r wh3.wt=t̄n</i>	I will not descend into your cauldrons,
IV,306,a	(K)	<i>nn ʿk=i r i3t̄w[.w=t̄n]</i>	I will not enter into your places of judgement,
IV,306,c	(M)	<i>[nn ḥms=i r]-ḥnw ḥ3d.w=t̄n</i>	I will not sit within your traps,
IV,306,b	(L)	<i>ḥr-ntt w(i) [rh̄.k(i) rn.w]=t̄n rh̄.k(i) rn.w=t̄n</i>	because I know your names, I know your names:
IV,307,a	(X)	-	
IV,307,b	(R)	<i>st m ir.t=f</i>	'Who shot with his eye',
IV,307,c	(R)	<i>n m3[.n.t(w)=f]</i>	'he is not seen',
IV,307,d	(M)	<i>[dbn p.t] m ns n r=f im3ḥ.y ḥr n(.y)-sw.t hty</i>	'the one who encircled the sky with the flame of his mouth'. The honoured dead under the king,

IV,307-326,e-n (X) -  
End of column and back

Amino-acid code

RR--NG--N--DR--R-R-D----R-H-R--RRMNR-KRRR--INFI-RHGN---NR--RRRR-D--R-QNERRRKRNR-  
PRRDNRMHRD-DQD-RKR-RR-RCR-N-RGGNR-N--IN-RR-N-DRQR-NNR-R-----  
LRRMMNNGRRIRRRMMRKRRRRKRQQN-RNR-RRLD-RR-IRCH-R-NNRLRNNH---RRRN-R-R-RC-FN-D-GR-HRRR-  
-RGMNHDKML-RRM-----

Appendix 3.48.23. T1Be

IV,185,a	(C)	<i>imšh hr r<sup>c</sup> r<sup>c</sup> nb mnṯw-ḥtp dd=f r n pr.t m hrw m hr.t-nṯr</i>	The honoured dead under Re, every day, mnṯw-ḥtp. He says: A spell of going forth in the day from the necropolis.
IV,185,b	(D)	<i>ḥpr mdw.t nnk (i)tm.w</i>	Speech comes to be, Atoum belongs to me.
IV,185,c	(X)	-	
IV,184,d	(X)	-	
IV,187,a	(R)	<i>wnn=i w<sup>c</sup>.kwī</i>	I exist while I am alone,
IV,187,b	(R)	<i>ink r<sup>c</sup> m ḥ<sup>c</sup>.w=f tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,187,c	(X)	-	
IV,189,a	(R)	<i>ink ʕz ḥpr ds=f</i>	I am the great one who came to be (by) himself.
IV,189,b-c	(X)	-	
IV,191,a	(D)	<i>kṃz.n n=f nb psd.t</i>	The lord of the Ennead was made for him,
IV,191,b	(R)	<i>iw.ty ḥsf=f m nṯr.w</i>	who is not repelled from the gods.
IV,191,c-d	(X)	-	
IV,193,a	(N)	<i>nnk sf iw=i rh.kwī dwz.w</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b	(R)	<i>wsir pw</i>	It is Osiris.
IV,193,c	(X)	-	
IV,195,a	(D)	<i>ir.n.t(w) ʕḥz.t nṯr.w ḥft d[d]=i</i>	The fighter of the gods was made in accordance with that which I say.
IV,195,b	(D)	<i>ir ʕḥz.t nṯr.w</i>	As for the fighter of the gods,
IV,195,c	(R)	<i>imn.t pw</i>	it is the west.
IV,195,d-e	(X)	-	
IV,197,a	(D)	<i>iw=i rh.kwī rn n nṯr pw ʕz n.ty im=s</i>	I know the name of this great god who is in it.
IV,197,b	(X)	-	
IV,197,c	(N)	<i>ḥknw r<sup>c</sup> rn=f</i>	The praise of Re is his name.
IV,199,d	(X)	-	
IV,199,a	(R)	<i>ink bnw pw ʕz n.ty m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	<i>ir(.y) sip.t n n.tt wn.w</i>	The supervisor of that which exists.
IV,201,b	(R)	<i>ptr sw</i>	Who is he?
IV,201,c	(R)	<i>wsir pw</i>	It is Osiris.

IV,201,d	(R)	<i>ir n.tt wn</i>	As for that which exists,
IV,201,e	(R)	<i>nḥḥ pw ḥnꜥ d.t</i>	it is forever together with eternity.
IV,201,f	(X)	-	
IV,203,a-b	(X)	-	
IV,203,c	(N)	<i>ink mnw m pr.t=f</i>	I am Min in his procession,
IV,203,d	(C)	<i>iw rdī.n=i šw.ty=i m tp=i</i>	I have placed my two feathers on my head.
IV,203-205,e-a	(X)	-	
IV,205,b	(C)	<i>ptr r=f s[t] šw.ty=f</i>	Who even is it, and what are his two feathers?
IV,205,c	(N)	<i>ḥr p[w] nd it</i>	It is Horus who protects the father.
IV,205-207,d-a	(P)	<i>šw.ty=f pw ꜥr.ty=f pw im.t(y) pr it itm.w</i>	They are his two feathers, they are his two uraei who are in the house of the father Atoum.
IV,207,b	(D)	<i>wnn=i m t3=i iy.n=i m niw.t=i</i>	I exist even in my land, after I came from my city.
IV,207,c-d	(X)	-	
IV,209,a	(R)	<i>ptr r=f st</i>	What even is it?
IV,209,b	(D)	<i>3ḥ.t pw n.t it=i itm.w</i>	It is the horizon of my father Atoum.
IV,209,c	(R)	<i>dr iw=i</i>	My wrongdoing is expelled,
IV,209,d	(N)	<i>ḥsr.w ni.t=i</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,211,a	(N)	<i>šhr isf.t ir.t=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,211,b	(R)	<i>wꜥb.n=i m sš(.wy) (i)pw(y) wr.wy ꜥ3.wy</i>	after I purified in these two very great pools,
IV,213,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which in are Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(R)	<i>swꜥb ꜥ3b.t rh.yt</i>	which purify the offerings of the people,
IV,215,a	(R)	<i>n nṯr pw ꜥ3 n.ty im=s</i>	for this great god who is in it.
IV,215,b	(N)	<i>ptr sw</i>	Who is he?
IV,215,c	(R)	<i>rꜥ pw ds=f</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,217,a	(R)	<i>ptr sš(.wy) wr.wy ꜥ3.wy</i>	What are the two very great pools?
IV,217,b	(X)	-	
IV,217,d-e	(X)	-	
IV,217,c	(L)	<i>š pw n ḥsmn š n mꜥ3.t</i>	It is the lake of natron and the lake of mꜥ3.t.
IV,219,c-g	(X)	-	
IV,219,a	(D)	<i>šm=i ḥr w3.t rh.t.n=i tp-im iw n m3ꜥ.tyw</i>	I will go upon the road which I knew in the direction of the island of the true ones.
IV,219,b	(R)	<i>ptr s(y)</i>	What is it?
IV,221,a	(N)	<i>w3.t pw šm.t.n it=i itm.w ḥr=s</i>	It is the road upon which my father Atoum went,
IV,221,b	(R)	<i>m wd3=f r šḥ.t i3r.w</i>	in his proceeding to the field of rushes.
IV,223,a	(E)	<i>spr=i [r t3] pn n 3ḥ.tyw</i>	I arrive at this land of the horizon-dwellers,
IV,223,b	(D)	<i>pr=i ḥr sb3 dsr</i>	while I go forth upon the holy portal.
IV,223,c	(L)	<i>ptr ir=f t3 pn 3ḥ.t[yw]</i>	What even is this land of the horizon-dwellers?
IV,225,a	(X)	-	
IV,225,b	(R)	<i>nṯr.w pw ḥ3.w k3r</i>	It are the gods who are around the shrine.
IV,225,c	(N)	<i>ir sb3 pn</i>	As for this portal,

IV,225,d	(X)	-	
IV,227,a	(N)	<i>ʕz.wy-r.y pw wdz.n it=i itm.w hr=f r sh.t isb.tt n.t p.t</i>	it are the two leaves of the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.
IV,227,b	(R)	<i>im.yw-bzh</i>	Ancestors,
IV,229,a	(R)	<i>imi n=i ʕ=tn</i>	give your arm to me,
IV,229,b	(D)	<i>ink pw hpr.n=i im=tn</i>	it is me, after I came to be from you.
IV,229,c	(C)	<i>m-tr &lt;r&gt;=f st nn ntr.w im.yw</i>	Who even are they, these gods who are in?
IV,231,a	(L)	<i>pw hnʕ siʕ</i>	This and perception,
IV,231,b	(R)	<i>wnn hnʕ it=i itm.w m hr.t hrw n.t rʕ nb</i>	who exist together with my father Atoum in the course of every day.
IV,233,a	(R)	<i>iw mh.n=i ir.t m-ht hks=s</i>	I made the eye complete after it was injured,
IV,233,b	(R)	<i>hrw pw n ʕhʕ rh.wy</i>	this day of the battle of the two rivals.
IV,235,a	(R)	<i>ptr sw ʕhʕ rh.wy</i>	What is it, the battle of the two rivals?
IV,239,e	(X)	-	
IV,235,b	(I)	<i>hrw pw ʕhʕ hr im=f hnʕ stʕ</i>	It is the day in which Horus fights together with Seth,
IV,237,a	(D)	<i>m-ht wd.t=f stʕ m hr n hr</i>	after his inflicting of a wound on the face of Horus,
IV,237,b	(C)	<i>m-ht it.t hr hr.w(y) stʕ</i>	after Horus' taking of the testicles of Seth.
IV,237-239,c-a	(R)	<i>in dhwtj ir nn m dbʕ.w=f</i>	It is That who did this with his fingers.
IV,239,b	(N)	<i>iw ts.n=i sn m dz.t</i>	I raised the hair from the Udjat eye,
IV,239,c	(L)	<i>m rs tʕ nsn</i>	when the land woke raging.
IV,239,d	(N)	<i>ptr sy dz.t</i>	What is it, the Udjat eye
IV,243,d	(X)	-	
IV,241,a	(N)	<i>m rs.n nsn</i>	as rage woke?
IV,241,b	(I)	<i>m-tr gr.t ts sn im=s</i>	Now, who is the one who raised the hair from it?
IV,241,c	(X)	-	
IV,241,d	(N)	<i>ir.t pw n.t rʕ imn.t</i>	It is the eye of Re of the west,
IV,243,a	(N)	<i>m n[sn]=s r=f</i>	when it raged against him,
IV,243,b	(R)	<i>m-ht hʕb=f s(y)</i>	after he sent it.
IV,24,b-Sq7Sq	(X)	-	
IV,243,c	(N)	<i>in [g]r.t dhwtj ts sn im=s</i>	Now, it is That who raised the hair from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,245,a	(N)	<i>iw mʕ.n=i rʕ pw ms.y m sf r hpd.w mh.t-wr.t</i>	I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.
IV,247,a	(R)	<i>wdʕ=i &lt;wdʕ&gt;=f ts phr</i>	I am hale while he is hale, and vice-versa.
IV,247,b	(N)	<i>sy pw rʕ pw ms.y m sf [r] hpd.w mh.t-wr.t</i>	What is it, this Re who was born on yesterday from the buttocks of the celestial cow?
IV,249,a	(R)	<i>twt pw n ir.t rʕ dwʕ.w ms.t=f rʕ nb</i>	It is the image of the eye of Re, the morning of his birth every day.
IV,249-251,b-a	(R)	<i>i &lt;r&gt; gr.t mh.t-wr.t dz.t pw</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,251,b	(N)	<i>hr-ntt ink wʕ m nw n im.yw-ht hr</i>	Because I am one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	

IV,253,a	(D)	<i>sy pw w<sup>c</sup> m nw n im.y[-ht] hr</i>	What is it, one from these of the one who is behind Horus?
IV,253,b	(R)	<i>mdw hr-tp mr.y nb=f</i>	One who speaks on behalf of one who his lord will love.
IV,253,d-f	(X)	-	
IV,253-255,c-a	(R)	<i>i.nd hr=tn nb.w m<sup>c</sup>.t d<sub>3</sub>d<sub>3</sub>.t h<sub>3</sub>.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,255,b	(R)	<i>did<sub>i</sub>.w s<sup>c</sup>.t m isf.tyw</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,257,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,257,b	(M)	<i>m-tn n wi iyi.kwi rh<sub>i</sub>.n=i tn</i>	Behold me, I come after I knew you,
IV,257,c	(N)	<i>dr=tn dw.t ir.t=i</i>	may you expel the evil which belongs to me,
IV,259,a	(R)	<i>mi nw ir.n=tn n z<sub>h</sub> sf<sub>h</sub>.w ipw im.wy sms.w nb sp<sub>3</sub>.t</i>	like that which you did for these seven spirits who are in the following of the lord of the nome,
IV,259,b	(N)	<i>ir.n inpw s.wt=sn</i>	whose seats Anubis made,
IV,259,c	(X)	-	
IV,261,a	(D)	<i>hrw pf imi [r]=k im</i>	this day: Give there!
IV,261,b	(R)	<i>ir htp=s hw=s</i>	As for 'she is satisfied while she protects',
IV,261,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,263,a	(D)	<i>wn.n=s m-ht wsir r s<sub>3</sub>m.t b<sub>3</sub>.w hft.yw=f</i>	after she was behind Osiris until the souls of his enemies were burned up.
IV,263,c	(X)	-	
IV,263,b	(N)	<i>iw rh<sub>i</sub>.kwi rn n z<sub>h</sub> sf<sub>h</sub>.w ipw</i>	I know the name of these seven spirits,
IV,265,a	(R)	<i>im.yw sms(.w) nb sp<sub>3</sub>.t</i>	who are in the following of the lord of the nome,
IV,265,b	(N)	<i>ir.n inpw s.wt=sn</i>	whose seats Anubis made,
IV,265,d	(X)	-	
IV,265,c	(R)	<i>hrw pf n imi r=k im</i>	this day of: Give there!
IV,265,e	(X)	-	
IV,267,a	(R)	<i>ir hr(.y) n d<sub>3</sub>d<sub>3</sub>.t tn</i>	As for the chief of this tribunal,
IV,267,b	(N)	<i>n z<sub>i</sub>r wr rn=f</i>	'The great one was not driven away' is his name.
IV,267,c-e	(X)	-	
IV,269,a	(R)	<i>dh<sub>h</sub></i>	<i>ndh<sub>h</sub></i> ,
IV,269,b	(R)	<i>z<sub>k</sub>dk<sub>d</sub></i>	<i>z<sub>k</sub>dk<sub>d</sub></i> ,
IV,269,c	(R)	<i>k<sub>3</sub> n rd<sub>i</sub>=f hnt hwt=f</i>	the bull 'he was not placed in front of his fire',
IV,269,d	(R)	<i>ʕ<sub>k</sub> hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour',
IV,271,a	(R)	<i>d<sub>s</sub>r.ty im.t hw.t ins(.y)</i>	'the red one who is in the mansion of red linen',
IV,271,b	(N)	<i>zsb hr pr m-ht ht</i>	'the one who is glowing of face, who went forth after turning back',
IV,271,c	(R)	<i>m<sub>3</sub> m gr<sub>h</sub> in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,269-272,e-c	(X)	-	

IV,277,a	(R)	<i>ink b3.wy=f hr(.wy)-ib t3.wy=f</i>	I am his two souls which are in the middle of his two fledglings.
IV,277,b	(X)	-	
IV,277,c	(R)	<i>ir b3.wy=f hr(.wy)-ib t3.wy=f</i>	As for his two souls who are in the middle of his two fledglings,
IV,277,d	(R)	<i>wsir pw</i>	it is Osiris,
IV,279,a	(N)	<i>m ʕk=f r ddw</i>	when he entered into Busiris,
IV,279,b	(R)	<i>gm.n=f b3 im n rʕ</i>	after he found a soul there for Re.
IV,279,c	(X)	-	
IV,279,d	(L)	<i>ʕhʕ.n hpt.n {i}ky sp sn.w</i>	Then one embraced the other,
IV,281,a	(K)	<i>ʕhʕ.n hpr.w b3.wy</i>	then they became the two souls.
IV,281,b	(N)	<i>i &lt; r &gt; gr.t t3.wy=f</i>	Now, as for his two fledglings,
IV,281,c	(D)	<i>hr pw nd it hnʕ hr hnt(.y) n ir.ty</i>	it is Horus who protects the father together with Horus, foremost without two eyes.
IV,281,d	(X)	-	
IV,283,a	(R)	<i>ink miw pw ʕ3</i>	I am this great cat,
IV,283,b	(R)	<i>pš[n] išd.t r gs[=f] m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,283,c	(R)	<i>grh pw n ʕh3-ʕ</i>	this night of battle,
IV,285,a	(R)	<i>n ir.t s3.wt sbi.w</i>	of watching over the rebels,
IV,285,b	(E)	<i>h[r]w n htm hft.yw n.w nb r-dr im</i>	the day of destroying the enemies of the lord of all there.
IV,287,a	(R)	<i>sy-ty pw miw pw [ʕ]3</i>	Who is it, this great cat?
IV,287,e	(X)	-	
IV,287,b	(R)	<i>rʕ pw ds=f</i>	It is Re himself,
IV,287,c	(R)	<i>dd.n.tw miw [r=f]</i>	'cat' was said to him,
IV,287,d	(I)	<i>[m] si3 r=f</i>	as Perception to him:
IV,289,a	(K)	<i>in miw(.y) sw m nn irr</i>	'Is he catlike in this which is done?'
IV,289,b	(I)	<i>hp rn=f pw n miw</i>	What travelled, it is his name of 'cat'.
IV,289,c	(D)	<i>ir pšn iš[d.t r gs=f]</i>	As for the splitting of the Ishedet tree at his side
IV,291,a	(R)	<i>[m3ʕ] ms.w b &lt; d &gt; š[.t ir.t.n]=sn pw</i>	it is while the children of the weak one present what they did.
IV,291,b	(N)	<i>ir gr.t hrw pw n ʕh3-ʕ</i>	Now, as for this day of battle,
IV,291,c	(N)	<i>ʕk=sn pw r [i3b.t]</i>	it is while they enter into the east.
IV,293,a	(R)	<i>[ʕhʕ.n ʕh3]-ʕ m t3 r[-dr]=f m p.t m t3</i>	Then (there was) war in the land in its entirety, in the sky and in the land.
IV,293,d-g	(X)	-	
IV,293,b	(R)	<i>i rʕ im.y swh.ty=f</i>	Oh, Re, who is in his egg,
IV,293,c	(N)	<i>psd m itn=f</i>	who shines in his sun disk,
IV,295,a	(N)	<i>wbn m [3h.t=f]</i>	who shines in his horizon,
IV,295,b	(R)	<i>[nbb] hr bi3=f</i>	who swims upon his firmament,
IV,295,c	(X)	-	
IV,295,d	(R)	<i>iw.ty [sn]w.y=f m ntr.w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,297,a	(R)	<i>skdd hr sts.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,297,b	(R)	<i>didī t3w m hh [n r=f]</i>	who gives the wind with a blast of his mouth,

IV,297,c	(I)	[ <i>sh</i> ] <i>d=f t3.wy m [wbn]=f</i>	while he illuminates the two lands as he rises.
IV,297,d	(X)	-	
IV,299,a	(R)	<i>nḥm=k wī m-<sup>c</sup> nṯr pw št3 irw</i>	May you rescue me from this god who is hidden of shape,
IV,299,b	(R)	<i>wnn. w inḥ.wy[=f m rmn.wy] mh[3.t]</i>	whose two eyebrows are as the two arms of the balance,
IV,299,c	(X)	-	
IV,300,a	(I)	<i>hrw pw [ḥsb.t] <sup>c</sup>w3</i>	this day of the reckoning of the robber,
IV,302,c-Sq7Sq	(X)	-	
IV,300,b	(R)	<i>didī sph.t m isf.tyw r nm.t=f</i>	who places the lasso on the evildoers at his place of slaughter,
IV,301,a	(R)	<i>dn.t b3.w</i>	which kills the souls.
IV,301,b	(X)	-	
IV,301,c	(R)	<i>[(i)r nṯr pw] wnn inḥ.wy=f m [r]mn.wy mh3.t</i>	As for this god, whose two eyebrows are as the two arms of the balance,
IV,302,a-d	(X)	-	
IV,302,e	(R)	<i>in <sup>c</sup>=f pw</i>	it is 'the one who brought his arm'.
IV,303,a	(H)	<i>nḥm=k wī m-<sup>c</sup> nw n ir(.y) st3.w</i>	May you rescue me from this which belongs to the keeper of wounds,
IV,303,b	(R)	<i>tm mr [db<sup>c</sup>.w]</i>	the perished one, who has painful fingers.
IV,304,c	(X)	-	
IV,304,a-b	(X)	-	
IV,305,a	(R)	<i>[n s]ḥm ds.w=sn [im]=i</i>	Their knives will not have power over me,
IV,305,b	(R)	<i>n h3.y=i r wh3.wt=sn</i>	I will not descend into their cauldrons.
IV,306,a	(X)	-	
IV,306,c	(X)	-	
IV,306,b	(N)	<i>ir ir.yw st3.w</i>	As for the keepers of the wounds,
IV,307,a-f	(X)	-	
IV,308,a	(M)	<i>wr swnw(.w) [p]w n.w šnw</i>	it is the chief of the physicians of the šnw court.
IV,308,b	(R)	<i>ink wd3 tp t3 hr r<sup>c</sup></i>	I am the one who proceeds upon the land with Re,
IV,308,c	(R)	<i>mnī nfr [hr] wsir</i>	who moors well with Osiris.
IV,309,a	(N)	<i>[n] hpr <sup>c</sup>3b.t=tn im[=i n3 n hr].(y)w <sup>c</sup>h=sn</i>	Your offerings will not come to be with me, these which belong to the chiefs of their brazier.
IV,309,b	(X)	-	
IV,310,a	(R)	<i>iw=i m šms.w n nb (i)ḥ.w[t] r sš n hpr.w</i>	I am in the following of the lord of things in order to write for the ones who will come to be.
IV,310,b	(R)	<i><sup>c</sup>h.y=i m bi[k]</i>	I will fly as a falcon,
IV,311,a	(R)	<i>[ng=i m] smn</i>	I will cackle as a goose,
IV,311,b	(R)	<i>sk=i nḥḥ mi nḥb-k3.w</i>	I will pass eternity like Nehebkaou.
IV,311,c	(N)	<i>i [itm.w] im.y ḥw.t-<sup>c</sup>3.t</i>	Oh, Atoum, who is in the great mansion,
IV,312,a	(R)	<i>it.y [nṯr.w]</i>	sovereign of the gods,
IV,312,b	(R)	<i>[nḥm]=k wī m-<sup>c</sup> nṯr pw</i>	May you rescue me from this god,
IV,312,c	(X)	-	

IV,313,a	(R)	<i>n.ty hr=f m tsm</i>	whose face is as a dog,
IV,313,b	(K)	<i>inn[.w m] rmt.w</i>	(and) hues are as the people,
IV,313,c	(M)	<i>nh m hr.yt</i>	who lives in butchery.
IV,313-314,d-a	(R)	<i>ir(.y) kb pw n s n sd.t</i>	It is the one who belongs to the winding of the lake of fire,
IV,314,b	(R)	<i>m sw.wt</i>	the one who swallows shadows,
IV,314,c	(R)	<i>hnp h3.t(y)w</i>	who steals hearts,
IV,314,d	(R)	<i>wdd st3.w</i>	who places wounds,
IV,314,e	(R)	<i>n m3.n.t(w)[=f]</i>	'he is not seen'.
IV,315,f-g	(X)	-	
IV,315,a	(R)	<i>[ir] ntr pw</i>	As for this god,
IV,315,b	(R)	<i>n.ty hr=f m tsm</i>	whose face is as a dog,
IV,315,c	(M)	<i>inn.w m rmt.w</i>	(and) hues are as the people,
IV,315,d	(X)	-	
IV,315,e	(R)	<i>mds ir=f</i>	the one who is sharp against him,
IV,316,a	(M)	<i>ir(.y)-c3 pw m [imn.t]</i>	it is the doorkeeper in the west.
IV,316,b	(R)	<i>[i nb nrw hr(.y)-tp t3.wy]</i>	Oh, lord of terror, who is upon the two lands,
IV,316,c	(R)	<i>nb d3r.w w3d nm.wt</i>	lord of blood, who makes the places of slaughter flourish,
IV,317,a	(K)	<i>rdi.y n=f wr.t 3w.t-ib</i>	to whom the great one and joy will be given,
IV,317,b-c	(X)	-	
IV,317,d	(M)	<i>wdd.w n=f hk3.t m ntr.w</i>	those who sent the rulership over the gods to him,
IV,318,a	(R)	<i>hrw pf n [sm3.t(w) t3.wy]</i>	this day of the unification of the two lands,
IV,318,b	(N)	<i>[m-b3h c nb r]-dr</i>	in front of the arm of the lord of all.
IV,318,f	(X)	-	
IV,318,c-e	(X)	-	
IV,319,a	(R)	<i>b3 mn[h] im.y nn-n(.y)-sw.t</i>	Effective soul, who is in Heracleopolis,
IV,319,b	(R)	<i>didid k3.w dr isf.tyw</i>	who gives essences, who expels evildoers,
IV,319,c	(M)	<i>s3m.w=f w3.[w]t nhh</i>	his conductors of the roads of eternity.
IV,319,d	(X)	-	
IV,319,e	(R)	<i>nhm=k [wi] m-c ntr p[w] t33 b3.w</i>	May you rescue me from this god who takes the souls,
IV,320,a	(R)	<i>nsb iwt.yw</i>	who licks what is putrefied,
IV,320,b	(R)	<i>nh m hw33.t</i>	who lives from putrefaction,
IV,320,c	(R)	<i>ir(.y) kkw im.y [snk.t]</i>	the one who belongs to darkness, who is in obscurity,
IV,320,d	(M)	<i>[snd.w=f im.yw] b3[g.w]</i>	his frightened ones who are with the weary Ones.
IV,320,e	(R)	<i>ir [ntr p]w t33 b3.w nsb iwt.yw</i>	As for this god, who takes the souls, who licks what is putrefied,
IV,321,a	(M)	<i>nh m hw33.t</i>	who lives from putrefaction,
IV,321,b	(R)	<i>st3 pw</i>	it is Seth.
IV,321,c	(N)	<i>i h[pr(i) hr(.y) wi3]</i>	Oh, Khepri, who is upon the bark,
IV,321,d	(R)	<i>[p3(w).ty d.t=f d.t]</i>	the primeval one, his body is eternity.
IV,321,e	(R)	<i>[nhm=k w]i m-c nw n ir[.(y)w] sip.w</i>	May you rescue me from this which belongs to the keepers of the examinations,

IV,321,f	(L)	<i>ʕn n=sn nb r-dr dw.t ʕhw</i>	for whom the lord of all turns back evil and power,
IV,322,a	(K)	<i>r ir.t sʕ hft.yw</i>	in order to do watching over enemies,
IV,322,b	(R)	<i>didī.w [ʕʕ.t m-hnw iʕtw.w]</i>	those who place slaughter within the places of judgment,
IV,322,c	(R)	<i>[iw.tyw] pr.t m [s]ʕ.wt[=sn]</i>	those who do not go forth from their watch.
IV,322,d	(R)	<i>[[n hb ds.w]=s[n] im=I</i>	Their knives will not plough into me,
IV,323,a	(X)	-	
IV,323,b	(R)	<i>nn [ʕ]k=i r iʕtw.w=sn</i>	I will not enter into their places of judgment,
IV,323,c	(X)	-	
IV,323,d	(I)	<i>n hʕ.y=i r tnm=sn</i>	I will not descend into their vat,
IV,324,a	(R)	<i>n hms=i m-hnw hʕ[d.w=sn]</i>	I will not sit within their traps,
IV,324,b	(K)	<i>[nn ir.t(w) n=i (i)h.wt m] nw n bw mʕ ntr.w</i>	nothing will be done to me from this which belongs to the true place of the gods,
IV,324,c	(R)	<i>hr[-ntt] ink is swʕ [wʕb(.w) hr(.y)-ib msk.t]</i>	because I am even the one who passed being pure, who is in the midst of the Mesqet,
IV,325,a	(R)	<i>[r]di n=f ms.yt m thn.t m tnn.t</i>	to whom supper from faience will be given in the <i>tnn.t</i> shrine.
IV,326,a-b	(I)	<i>dd mntw-htp r pn wʕb[=f ds=f m] hsmn</i>	<i>mntw-htp</i> will speak this spell, while he purifies himself with natron.
IV,326,c-d	(I)	<i>iw dʕ tp tʕ [...] mn.y nfr hr [wsir ..r.w] r di.t [ib=f]</i>	The one who crossed upon the land [...] who moored well with Osiris, who [...] in order to place his heart,
IV,326,e-f	(I)	<i>pr.t m hrw hʕb sn(.t) hms.t m sh in mntw-htp m-ht mn.y=f</i>	going forth in the day, playing senet, sitting in a booth by <i>mntw-htp</i> , after he moored.
IV,326,g	(I)	<i>ir [dd sw hr=f ...] pr=f m (i)h.wt</i>	As for that which was said to him upon it, [...] he will go forth with the things,
IV,326,h-i	(I)	<i>iw mn[...]p.w wr.t sʕr mʕ[-hrw ...]</i>	[...] who is great/greatly of method, true of voice [...]
IV,326,j-n	(X)	-	

*Spell 338 follows*

Amino-acid code

CD--RR--R--DR--N-R-DDR--D-N-R--RRRRR---NC--CNPD-RDRN-N-RR--RRNR-R--L-DRNREDL-RN-NRRDCLRRRR-IDCRNLN-NI-NNR-N-NRNR-N--DR-RR-N-MNRN-DRR-D-NRN-R-RN---RRRRRNR-----R-RRNR-LKND-RR-RRER-RRIKDRNR---RNNR-R-R-RI-RR-I-RR-R---RHR---RR--N-----MRRN-RRRRNR-RKMRRRRR--RRM-RMRRK--MRN---RRM-RRRRMRMRNRRLKRRR-R-IRKRRIIII

Appendix 3.48.24. L3Li

IV,185,a	(X)	-	
IV,185,b	(R)	<i>[hpr]r mdw.t nnk tm</i>	Speech comes to be, all belongs to me.
IV,185,c	(X)	-	
IV,184,d	(X)	-	
IV,187,a	(N)	<i>wn=i wʕ.kw</i>	I existed while I was alone,
IV,187,b	(R)	<i>ink rʕ m hʕ.w[=f t]p.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	

IV,187,c	(X)	-	
IV,189,a	(R)	<i>ink ʕz hpr ds=f</i>	I am the great one who came to be (by) himself.
IV,189,b-c	(X)	-	
IV,191,a	(D)	<i>kmz.n n=f nb psd.t</i>	The lord of the Ennead was made for him,
IV,191,b	(R)	<i>iw.ty [hs]f=f m ntr.w</i>	who is not repelled from the gods.
IV,191,c-d	(X)	-	
IV,193,a	(R)	<i>nnk sf iw rh.k[w dwz]</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b	(R)	<i>ws[ir pw]</i>	It is Osiris.
IV,193,c	(X)	-	
IV,195,a	(N)	<i>[ir.n.t(w) ʕhʕ].t ntr.w hft dd=i</i>	The battleground of the gods was made in accordance with that which I say.
IV,195,b	(N)	<i>ir ʕhʕ.t ntr.w</i>	As for the battleground of the gods,
IV,195,c	(R)	<i>imn.t pw</i>	it is the west.
IV,195,d-e	(X)	-	
IV,197,a	(R)	<i>[iw rh.kw rn n ntr] pw ʕz n.ty im=s</i>	I know the name of this great god who is in it.
IV,197,b	(X)	-	
IV,197,c	(N)	<i>hkn rʕ rn=f</i>	The one who praises Re is his name.
IV,199,d	(X)	-	
IV,199,a	(R)	<i>ink bnw pw ʕz [n.ty m] iwn[w]</i>	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	<i>ir.y sip n n.tt wnn</i>	The supervisor of that which exists.
IV,201,b	(X)	-	
IV,201,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,201,d	(R)	<i>ir n.tt wn</i>	As for that which exists,
IV,201,e	(R)	<i>nḥḥ pw ḥnʕ d.t</i>	it is forever together with eternity.
IV,201-203,f-b	(X)	-	
IV,203,c	(N)	<i>[ink mnw] m pr.t=f</i>	I am Min in his procession,
IV,203,d	(Q)	<i>iw rdi.n=i šw.ty m tp=i</i>	I have placed the two feathers on my head.
IV,203,e-a	(X)	-	
IV,205,b	(D)	<i>ptr r=f šw.t[y=f]</i>	What even are his two feathers?
IV,205,c	(N)	<i>[ḥr pw] nd it</i>	It is Horus who protects the father.
IV,205-207,d-a	(O)	<i>šw.t[y=f p]w [iʕr.t] pw im.t pr it=f itm.w</i>	They are his two feathers, it is the uraeus which is in the house of his father Atoum.
IV,207,b	(R)	<i>[wn]=i m tʕ=i iy.n=i m niw.t=i</i>	May I exist on my land, after I came from my city.
IV,207,c-d	(X)	-	
IV,209,a	(R)	<i>ptr r=f st</i>	What even is it?
IV,209,b	(G)	<i>ʕh.t pw n.t [it]=i</i>	It is the horizon of my father.
IV,209,c	(R)	<i>dr iw=i</i>	My wrongdoing is expelled,
IV,209,d	(N)	<i>hs &lt;r&gt; ni.t=i</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,211,a	(R)	<i>šhr.y isf.t ir.t</i>	The disorder thereof is removed,
IV,211,c-d	(X)	-	
IV,211,b	(D)	<i>wʕb[=i] m sš.wy ipw(y) wr.w(y)</i>	while I purify in these two very great pools,

		ꜥꜣ.wy	
IV,213,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which in are Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(R)	<i>swꜥb ꜥꜣ[b.t] rh.yt</i>	which purify the offerings of the people,
IV,215,a	(D)	<i>n nꜥr [pn] ꜥꜣ n.ty im=s</i>	for this great god who is in it.
IV,215,b	(N)	<i>ptr sw</i>	Who is he?
IV,215,c	(R)	<i>rꜥ pw ds[=f]</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,217,a	(R)	<i>pw-[t]r sš.wy wr.wy ꜥꜣ(.wy)</i>	what are the two very great pools?
IV,217,b	(X)	-	
IV,217,d-e	(X)	-	
IV,217,c	(R)	<i>š{t} pw n ḥsmn ḥ[nꜥ] š n mꜥꜣ.t</i>	It is the lake of natron together with the lake of <i>mꜥꜣ.t.</i>
IV,219,c-g	(X)	-	
IV,219,a	(F)	<i>šm[=i] ḥr wꜣ.t rh.t.n=i tp iw n mꜣꜥ.tyw</i>	I will go upon the road which I knew, upon the island of the true ones.
IV,219,b	(R)	<i>ptr s(y)</i>	What is it?
IV,221,a	(N)	<i>wꜣ.t pw šm.t.n it=i itm.w ḥr=s</i>	It is the road upon which my father Atoum went,
IV,221,b	(R)	<i>m wdꜣ=f r [sh.t] iꜣr.w</i>	in his proceeding to the field of rushes.
IV,223,a	(D)	<i>spr=i r tꜣ n šh.tyw</i>	I arrive at the land of the horizon-dwellers,
IV,223,b	(R)	<i>pr=i m sbꜣ d[sr]</i>	while I go forth from the holy portal.
IV,223,c	(I)	<i>pw-tr tꜣ pn n šh.tyw</i>	What is this land of the horizon-dwellers?
IV,225,a	(X)	-	
IV,225,b	(R)	<i>nꜥr.w pw ḥꜣ.w [kꜣr]</i>	It are the gods who are around the shrine.
IV,225,c	(N)	<i>[ir sbꜣ pn]</i>	As for this portal,
IV,225,d	(X)	-	
IV,227,a	(O)	<i>[ꜥꜣ.wy]-r[.y] pw{w} pr.n it=i itm.w ḥr=f r šh.t iꜣb[.tt n.t p.t]</i>	it are the two leaves of the two doors, upon which my father Atoum went forth to the eastern horizon of the sky.
IV,227,b	(R)	<i>im.yw-bꜣḥ</i>	Ancestors,
IV,229,a	(N)	<i>imi n=i ꜥ[wy]=tn</i>	give your two arms to me,
IV,229,b	(R)	<i>ink pw [ḥpr] im=tn</i>	it is me who came to be from you.
IV,229,c	(H)	<i>m[-tr] s[t nn] im.yw-bꜣḥ</i>	Who are they, these ancestors?
IV,231,a	(R)	<i>ḥw pw ḥnꜥ sꜣꜣ</i>	It is the authoritative utterance and perception,
IV,231,b	(K)	<i>wn ḥnꜥ it itm.w m ḥr[.t] hrw nb(.t)</i>	who existed together with the father Atoum in every course.
IV,233,a	(R)	<i>iw mh.n=i ir.t m-ḥt ḥks=s</i>	I made the eye complete after it was injured,
IV,233,b	(R)	<i>hrw [pw n] ꜥḥꜣ r[ḥ.wy]</i>	this day of the battle of the two rivals.
IV,235,a	(N)	<i>p[tr] r[=f] sw ꜥḥꜣ rh.w(y)</i>	What even is it, the battle of the two rivals?
IV,239,e	(X)	-	
IV,235,b	(D)	<i>hrw pw ꜥḥꜣ[.n ḥr] im=f ḥnꜥ s[tš]</i>	It is the day in which Horus fought together with Seth,
IV,237,a	(L)	<i>m [di].t=f stꜣ m [ḥr]=f</i>	in his placing of a wound on his face,
IV,237,b	(E)	<i>m it[.t ḥr] ḥr[.wy] stš</i>	in Horus' taking of the testicles of Seth.
IV,237-239,c-a	(R)	<i>in ḏḥwtꜣ ir nn m [dbꜥ.w=f]</i>	It is Thot who did this with his fingers.
IV,239,b	(N)	<i>iw ts.n=i šn m dꜣ.t</i>	I raised the hair from the Udjat eye,

IV,239,c	(I)	<i>m rs.n nšn</i>	as rage woke.
IV,239,d	(D)	<i>pw[-tr] r[=f] s(y) [dʒ.t]</i>	What even is it, the Udjat eye
IV,243,d	(X)	-	
IV,241,a	(N)	<i>[m rs.n nšn]</i>	as rage woke?
IV,241,b	(R)	<i>nm [gr.t] ts šn im=s</i>	Now, who is the one who raised the hair from it?
IV,241,c	(X)	-	
IV,241,d	(I)	<i>ir.t [p]w n.t [r<sup>c</sup>]</i>	It is the eye of Re,
IV,243,a	(N)	<i>m nšn=s r=f</i>	when it raged against him,
IV,243,b	(R)	<i>m-ht hʒb[=f s(y)]</i>	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,243,c	(D)	<i>in g[r.t] dhwtj ts šn[.w] im=s</i>	Now, it is That who raised the hairs from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,245,a	(I)	<i>iw rh.kwi hrw pw ms.y m sf r hpd.w mh.t-wr.t</i>	I know this day, which was born on yesterday, from the buttocks of the celestial cow.
IV,247,a	(R)	<i>wdʒ=i wdʒ=f ts phr</i>	I am hale while he is hale, and vice-versa.
IV,247,b	(N)	<i>sy pw r<sup>c</sup> pw ms.y m sf r hpd.w mh.t-wr.t</i>	What is it, this Re who was born on yesterday from the buttocks of the celestial cow?
IV,249,a	(R)	<i>twt pw n ir.t r<sup>c</sup> dwʒ.w ms.t=f r<sup>c</sup> nb</i>	It is the image of the eye of Re, the morning of his birth every day.
IV,249-251,b-a	(R)	<i>ir gr.t mh.t-wr.t dʒ.t pw</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,251,b	(I)	<i>hr-ntt ink w<sup>c</sup> m nw n im.yw-ht</i>	Because I am on from these of the ones who are behind.
IV,251,c-d	(X)	-	
IV,253,a	(C)	<i>sy tr pw w<sup>c</sup> m nw n im.yw-ht hr</i>	What indeed is it, one from these of those who are behind Horus?
IV,253,b	(R)	<i>mdw hr-tp mr.y nb=f</i>	One who speaks on behalf of one who his lord will love.
IV,253,d-f	(X)	-	
IV,253-255,c-a	(R)	<i>i.nd hr=tn nb.w mʒ<sup>c</sup>[.t dʒdʒ].t hʒ.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,255,b	(R)	<i>didī.w š<sup>c</sup>.t m isf.tyw</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,257,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,257,b	(K)	<i>m-tn {n} iyī.kw rh=tn</i>	Behold, I come, which you know,
IV,257,c	(D)	<i>dr=tn dw.t nb[.t] ir.t=i</i>	may you expel all the evil which belongs to me,
IV,259,a	(H)	<i>mī nw ir.n=tn n sfh.w ipw ʒh.w im.yw šms.w nb spʒ.wt</i>	like that which you did for these seven of spirits which are in the following of the lord of the nomes,
IV,259,b	(R)	<i>ir.n inpw s.t=sn</i>	whose seat Anubis made,
IV,259,c	(X)	-	
IV,261,a	(D)	<i>hrw pf imī r=k im</i>	this day: Give there!
IV,261,b	(R)	<i>ir htp=s hw=s</i>	As for 'she is satisfied while she protects',
IV,261,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	

IV,263,a	(D)	<i>wn.n=s m-ht wsir r s3m.t b3.w hft.yw=f</i>	after she was behind Osiris until the souls of his enemies were burned up.
IV,263,c	(X)	-	
IV,263,b	(D)	<i>iw=i rh.kw rn n 3h sfh.w ipw</i>	I know the name of these seven spirits,
IV,265,a	(K)	<i>im.yw šms.w nb sp3.wt</i>	who are in the following of the lord of the nomes,
IV,265,b	(R)	<i>ir.n inpw s.t=s &lt; n &gt;</i>	whose seat Anubis made,
IV,265,d	(X)	-	
IV,265,c	(R)	<i>hrw pf n imi ir=k im</i>	this day of: Give there!
IV,265,e	(X)	-	
IV,267,a	(R)	<i>ir hr(.y) n d3d3.t tn</i>	As for the chief of this tribunal,
IV,267,b	(H)	<i>n 3ir wr</i>	'The great one was not driven away'.
IV,267,c-e	(X)	-	
IV,269,a	(R)	<i>dhdh</i>	<i>ndhdh,</i>
IV,269,b	(R)	<i>3kdkd</i>	<i>3kdkd,</i>
IV,269,c	(R)	<i>k3 n rdi=f hnt hwt=f</i>	the bull 'he was not placed in front of his fire',
IV,269,d	(R)	<i>ʿ[<u>k</u>] hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour',
IV,271,a	(R)	<i>dš[r.ty] im(.t) hw.t ins(.y)</i>	'the red one who is in the mansion of red linen',
IV,271,b	(H)	<i>3sb hr prr m-ht ht</i>	'the one who is glowing of face, who goes forth after turning back',
IV,271,c	(R)	<i>[m3] m grh in.t=f m hrw'</i>	who saw in the night what he will bring in the day'.
IV,269-272,e-c	(X)	-	
IV,277,a	(R)	<i>ink b3[.wy]=f hr(.wy)-ib [t3.wy]=f</i>	I am his two souls which are in the middle of his two fledglings.
IV,277,b	(X)	-	
IV,277,c	(R)	<i>ir b3.wy=f hr(.wy)-ib t3.wy=f</i>	As for his two souls who are in the middle of his two fledglings,
IV,277,d	(R)	<i>wsir pw</i>	it is Osiris,
IV,279,a	(R)	<i>m ʿk=f r dd.t</i>	when he entered into Mendes,
IV,279,b	(R)	<i>gm[.n]=f b3 im n rʿ</i>	after he found a soul there for Re.
IV,279,c	(X)	-	
IV,279,d	(I)	<i>ʿhʿ hpt.in ky ky</i>	standing, then one embraced the other,
IV,281,a	(L)	<i>ʿhʿ hpr(.w) b3.ty=f [..]w</i>	standing, they become his two souls [..]
IV,281,b	(I)	<i>i[r g]r.t [g]r.t [t3.wy]=f</i>	Now, as for his two fledglings,
IV,281,c	(I)	<i>hr pw nd it=f hnʿ hr hnt(.y) ir.ty</i>	it is Horus who protects his father together with Horus, foremost of two eyes.
IV,281,d	(X)	-	
IV,283,a	(R)	<i>ink miw pw ʿ3</i>	I am this great cat,
IV,283,b	(L)	<i>pšn išd(.t) r gs=f m [iwn].t</i>	who split the Ishedet tree at his side in Dendera,
IV,283,d	(X)	-	
IV,283,c	(N)	<i>[grh] pw ʿh3-ʿ</i>	this night of battle,
IV,285,a	(R)	<i>n ir.t s3[.wt] sb(i).w</i>	of watching over the rebels,
IV,285-326,b-n	(X)	-	

End of column and lid

Amino-acid code

-R--NR--R--DR--R-R-NNR--R-N-R--R-RRR---NQ--DNOR-RGRN-R-DR--RDNR-R--R-FRNRDRI-RN-  
ORNRHRKRRN-DLERNID-NR-INR-D-IRNRR-I--CR-RR-N-KDHR-DRR-D-DKR-R-RH---RRRRRHR-----R-  
RRRR-ILII-RL-NR-----  
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Appendix 3.48.25. T2Be

IV,185,a	(D)	<i>r n md3.t n.t pr.t m hrw m hr.t-ntr im3h.y mntw-htp dd=f</i>	A spell of the book of going forth in the day from the necropolis of the honoured dead, <i>mntw-htp</i> . He says:
IV,185,b	(D)	<i>hpr mdw nnk itm.w</i>	Speech comes to be, Atoum belongs to me.
IV,185,c	(M)	<i>ink r<sup>c</sup></i>	I am Re.
IV,184,d	(X)	-	
IV,187,a	(R)	<i>wnn=i w<sup>c</sup>.kwi</i>	I exist while I am alone,
IV,187,b	(R)	<i>ink r<sup>c</sup> m h<sup>c</sup>.w=f tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,187,c	(X)	-	
IV,189,a	(I)	<i>ntr c3 hpr ds=f</i>	the great god who came to be by himself,
IV,189,b-c	(X)	-	
IV,191,a	(R)	<i>km3 rn.w=f nb psd.wt</i>	who created his names, the lord of the Enneads,
IV,191,b	(N)	<i>iw.ty hsf(.w) m ntr.w</i>	who is not repelled from the gods.
IV,191,c-d	(X)	-	
IV,193,a	(N)	<i>nnk sf iw=i rh.kwi dw3.w</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b-c	(X)	-	
IV,195,a	(E)	<i>ir.n.t(w) c3h3.t ntr.w hft wd=i</i>	The fighter of the gods was made in accordance with that which I command.
IV,195,b	(D)	<i>ir c3h3.t ntr.w</i>	As for the fighter of the gods,
IV,195,c	(R)	<i>imn.t pw</i>	it is the west.
IV,195,d-e	(X)	-	
IV,197,a	(N)	<i>[i]w=i [rh.kwi rn n] ntr [c3] pwy n.ty im=s</i>	I know the name of this great god who is in it.
IV,197,b	(X)	-	
IV,197,c	(D)	<i>hkn.w kw r<sup>c</sup> rn=f</i>	The one who praises you, Re, is his name.
IV,199,d	(X)	-	
IV,199,a	(G)	<i>iw=i rh.kwi bnw pwy c3 n.ty m iwnw{.t}</i>	I know this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	<i>i[r(.y)] sip n [n.tt w]n.w</i>	The supervisor of that which exists.
IV,201,b	(X)	-	
IV,201,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,201,d	(R)	<i>ir n.tt wn.w</i>	As for that which exists,
IV,201,e	(M)	<i>n<sup>h</sup>h<sup>c</sup> hn<sup>c</sup> d.t</i>	forever together with eternity.
IV,201-203,f-b	(X)	-	
IV,203,c	(R)	<i>ink mnw m pr.wt=f</i>	I am Min in his processions,

IV,203,d	(Q)	<i>iw rdi.n=i šw.t[y m] tp=i</i>	I have placed the two feathers on my head.
IV,203-205,e-a	(X)	-	
IV,205,b	(D)	<i>p[tr] r=f šw.ty=f</i>	What even are his two feathers?
IV,205,c	(N)	<i>hr pw nq hr it</i>	It is Horus who protects the face of the father.
IV,205-207,d-a	(S)	<i>šw.ty=f r.r.t wr.t im.t tp itm.w</i>	His two feathers are the great uraeus that is on the head of Atoum.
IV,207,b	(R)	<i>wn=i [m] t3[=i iy.n=i m] niw[.t=i]</i>	May I exist on my land, after I came from my city.
IV,207,c-d	(X)	-	
IV,209,a	(M)	<i>ptr r=f s(y)</i>	What even is it?
IV,209,b	(E)	<i>3h.t n.t it=k itm.w</i>	The horizon of your father Atoum.
IV,209,c	(E)	<i>dr ni.t=i</i>	My wrongdoing is removed.
IV,209,d-g	(X)	-	
IV,211,a	(N)	<i>shr iwsf.t i[r.t]=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,211,b	(E)	<i>w<sup>c</sup>b=i [m sš].w[y wr].wy r3.wy</i>	while I purify in the two very great pools,
IV,213,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which in are Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(D)	<i>sw<sup>c</sup>b r3b.t n(.t) rh.yt</i>	which purify the offerings of the people,
IV,215,a	(G)	<i>[n] ntr r3 pw n.ty im=s</i>	for this great god who is in it.
IV,215,b	(R)	<i>p[tr r=f] sw</i>	Who even is he?
IV,215,c	(R)	<i>[r<sup>c</sup>] pw ds=f</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,217,a	(G)	<i>ir ti sš.wy wr.wy r3.wy</i>	Indeed, as for the two very great pools,
IV,217,b	(X)	-	
IV,217,d-e	(X)	-	
IV,217,c	(R)	<i>š pw n hsmn hn<sup>c</sup> š n m[<sup>c</sup>]3.t</i>	It is the lake of natron together with the lake of m <sup>c</sup> 3.t.
IV,219,c-g	(X)	-	
IV,219,a	(D)	<i>[š]m=i hr w3.t rh.t.n=i tp-m iw n m3<sup>c</sup>.tyw</i>	I will go upon the road which I knew in the direction of the island of the true ones.
IV,219,b	(R)	<i>[p]ty s(y)</i>	What is it?
IV,221,a	(D)	<i>w3.t šm.t[.n it=i] itm.w [h]r=s</i>	The road upon which my father Atoum went,
IV,221,b	(R)	<i>m wd3=f r sh.t isr.w</i>	in his proceeding to the field of rushes.
IV,223,a	(G)	<i>spr r t3 n 3h.tyw</i>	Arriving at the land of the horizon-dwellers,
IV,223,b	(R)	<i>pr=i m sb3 [dsr]</i>	while I go forth from the holy portal.
IV,223,c	(D)	<i>[ptr r=f] t3 [p]n n 3h.tyw</i>	What even is this land of the horizon-dwellers?
IV,225,a	(X)	-	
IV,225,b	(D)	<i>ntr.w pw n.w h3 k3r</i>	It are the gods of the one who is around the shrine.
IV,225,c	(N)	<i>ir sb3 pn</i>	As for this portal,
IV,225,d	(X)	-	
IV,227,a	(S)	<i>r3.wy-ry [pw wd]3[.n it=i] itm.w hr=f m wd3=f r 3h.t isb.t[t] n.t p.t</i>	it are the two leaves of the two doors, upon which my father Atoum proceeded when he proceeds to the eastern horizon of the sky.
IV,227,b	(R)	<i>im.yw-b3h</i>	Ancestors,
IV,229,a	(R)	<i>imi n[=i r=tn]</i>	give your arm to me,

IV,229,b	(R)	<i>[ink] pw hpr im=tn</i>	it is me who came to be from you.
IV,229,c	(G)	<i>m st nn ntr.w im.yw-bšh</i>	Who are they, these gods, the ancestors?
IV,231,a	(R)	<i>hw pw [hn<sup>c</sup> sšz]</i>	It is the authoritative utterance and perception,
IV,231,b	(C)	<i>[wnn=i] h[n<sup>c</sup>] i[t=i it]m.w m hr.t hrw n.t r<sup>c</sup> nb</i>	I exist together with my father Atoum in the course of every day.
IV,233,a	(G)	<i>iw mh.n=i ir.t m-ht h[ks=s]</i>	I made the eye complete after it was injured.
IV,233-235,b-a	(X)	-	
IV,239,e	(X)	-	
IV,235,b	(D)	<i>[hrw] pw [h<sup>c</sup>z.n hr] im=f h[n<sup>c</sup>] stš</i>	It is the day in which Horus fought together with Seth,
IV,237,a	(I)	<i>m wd.t[=f] stz m tp=f</i>	in his inflicting of a wound on his head,
IV,237,b	(E)	<i>m it.t hr [hr.wy stš]</i>	in Horus' taking of the testicles of Seth.
IV,237-239,c-a	(R)	<i>[in dhwti ir nn m db<sup>c</sup>.w]=f</i>	It is That who did this with his fingers.
IV,239,b	(N)	<i>iw ts.n=i šn m dš.t</i>	I raised the hair from the Udjat eye,
IV,239,c	(R)	<i>m tr=s n nšn</i>	in its time of rage.
IV,239,d	(N)	<i>[ptr sy dš.t]</i>	What is it, the Udjat eye
IV,243,d	(X)	-	
IV,241,a	(R)	<i>[m tr=s n nšn]</i>	in its time of rage?
IV,241,b	(C)	<i>m g[r.t] ts šn pn im[=s]</i>	Now, who is the one who raised this hair from it?
IV,241,c	(X)	-	
IV,241,d	(N)	<i>ir.t pw n.t r<sup>c</sup> imn.t</i>	It is the eye of Re of the west,
IV,243,a	(N)	<i>m nš[n=s r=f]</i>	when it raged against him,
IV,243,b	(R)	<i>[m-ht hšb=f s(y)]</i>	after he sent it
.IV,240,b-Sq7Sq	(X)	-	
IV,243,c	(R)	<i>[in gr.t dhwti] ts š[n] pn im[=s]</i>	Now, it is That who raised this hair from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,245,a	(H)	<i>iw=i pš pw ms.y [m sf r hpd.w mh.t]-wr.t</i>	I am this one who flew, who was born on yesterday, from the buttocks of the celestial cow.
IV,247,a	(E)	<i>wdš=f wdš=I</i>	He is hale while I am hale.
IV,247,b	(D)	<i>[sy p]w r<sup>c</sup> ms.y m sf r hpd.w mh.t-wr.t]</i>	What is it, Re who was born on yesterday from the buttocks of the celestial cow?
IV,249,a	(H)	<i>twt [n] ir.t r<sup>c</sup> dwš.w r ms[.t=f r<sup>c</sup>] nb</i>	The image of the eye of Re of the morning, at his birth every Re.
IV,249-251,b-a	(R)	<i>ir gr.t mh(.t)-wr.t w[dš.t pw]</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,251,b	(N)	<i>[hr-ntt ink w<sup>c</sup>] m nw n im.yw-ht [hr]</i>	Because I am one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,253,a	(N)	<i>[sy] pw w<sup>c</sup> m nw [n im.yw-ht hr]</i>	What even is it, one from these of the ones who are behind Horus?
IV,253,b	(L)	<i>[m]dw hr-ib mr.ty nb=f</i>	One who speaks in the midst of who his lord will love.
IV,253,d-f	(X)	-	
IV,253-255,c-a	(K)	<i>nđ hr=tn [nb].w nhđ dšdš.t hš[.t wsir]</i>	Greetings to you, lords of eternity, the tribunal which is behind Osiris,

IV,255,b	(R)	[ <i>didi.w šc.t m</i> ] <i>iw[s]f.tyw</i>	who place terror in the evildoers,
IV,340,b-Sq7Sq	(X)	-	
IV,257,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,257,b	(L)	<i>imi nw [iyi.kwi hr=tn]</i>	Give this, I come to you,
IV,257,c	(H)	[ <i>dr=tn</i> ] <i>dw.t ir[.t]=i</i>	may you remove the evil which belongs to me,
IV,259,a	(D)	<i>mi nw ir.n=tn n zḥ.w sfh.w ipw</i> [ <i>im.yw šms.w nb spz.wt</i> ]	like that which you did for these seven spirits who are in the following of the lord of the nemes,
IV,259,b	(N)	[ <i>ir.n inp</i> ] <i>w s.wt=sn</i>	whose seats Anubis made,
IV,259,c	(M)	<i>hr rn n dꜣdꜣ.t n.t nꜣ rwd</i> <i>wr[.w]</i>	because of the name of the tribunal of 'the strength of the great ones',
IV,261,a	(N)	<i>hrw [pf n imi r=k im]</i>	this day of: Give there!
IV,261,b	(R)	<i>i[r ht]p=s hw=s</i>	As for 'she is satisfied while she protects',
IV,261,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,263,a	(D)	<i>wn.n=s m-ht wsir r sꜣm.t bꜣ.w</i> <i>h[ft.yw]=f</i>	after she was behind Osiris until the souls of his enemies were burned up.
IV,263,c	(X)	-	
IV,263,b	(N)	<i>iw [rh.kwi rn n] zḥ.w sfh.w</i> <i>ipwy</i>	I know the name of these seven spirits,
IV,265,a	(X)	-	
IV,265,b	(N)	<i>ir.n inpw s.wt=sn</i>	whose seats Anubis made,
IV,265,d	(M)	<i>hr rn n dꜣdꜣ.t n.t n ꜣr wr</i>	upon the name of the tribunal of 'the great one is not repelled',
IV,265,c	(R)	[ <i>hrw pf</i> ] <i>n imi r=k im</i>	this day of: Give there!
IV,265,e	(X)	-	
IV,267,a-e	(X)	-	
IV,269,a	(R)	<i>dhꜣh</i>	<i>ndhꜣh,</i>
IV,269,b	(R)	<i>ꜣdkꜣ</i>	<i>ꜣkdkꜣ,</i>
IV,269,c	(E)	<i>kꜣ rn=f hnt h(w)t=f</i>	the bull 'his name is in front of his fire',
IV,269,d	(G)	<i>ꜣk r-hnw wnw.t=f</i>	'the one who enters within his hour',
IV,271,a	(R)	<i>dšr.ty im(.t) hw.t ins(.y)</i>	'the red one who is in the mansion of red linen',
IV,271,b	(G)	<i>ꜣsb pr m-ht</i>	'the one who burned the one who went forth afterwards',
IV,271,c	(R)	<i>mꜣ m grḥ in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,269-272,e-c	(X)	-	
IV,277,a	(R)	<i>ink bꜣ.wy=f hr(.wy)-ib tꜣ.wy=f</i>	I am his two souls which are in the middle of his two fledglings.
IV,277,b	(X)	-	
IV,277,c	(R)	<i>ir bꜣ.wy=f hr(.wy)-ib tꜣ.wy=f</i>	As for his two souls who are in the middle of his two fledglings,
IV,277,d	(R)	<i>ws[ir] pw</i>	it is Osiris,
IV,279,a	(N)	<i>m [ꜣk=f r] dꜣdw</i>	when he entered into Busiris,
IV,279,b	(H)	<i>gm.n bꜣ im n rꜣ</i>	after a ram was found there for Re.
IV,279,c	(X)	-	

IV,279,d	(R)	<i>ḥḥ. {i}n ḥpt.n [ky] k[y]</i>	Then one embraced the other,
IV,281,a	(N)	<i>ḥḥ[.n] ḥpr[(.w) m b3.wy]</i>	then they became as the two souls.
IV,281,b	(N)	<i>ir gr.t t3.wy=f</i>	Now, as for his two fledglings,
IV,281,c	(H)	<i>hr nd hr it=f hnḥ hr hnt(.y) n ir.ty</i>	Horus who protects the face of his father together with Horus, foremost without two eyes.
IV,281,d	(X)	-	
IV,283,a	(R)	<i>ink miw pw ʕ3</i>	I am this great cat,
IV,283,b	(R)	<i>pš[n] išd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(K)	<i>m3 m grḥ in.t=f m hrw</i>	who saw in the night what he will bring in the day,
IV,283,c	(R)	<i>g[rḥ pw n ʕh3-ʕ]</i>	this night of battle,
IV,285,a	(R)	<i>[n ir.t] s3[.wt] sby.w</i>	of watching over the rebels,
IV,285,b	(F)	<i>hrw pwy n štm ḥft.yw n.w [nb r]-ḏr im[=f]</i>	this day of destroying the enemies of the lord of all in it.
IV,287,a	(N)	<i>[sy] tr [p]w miw pw ʕ3</i>	Who indeed is it, this great cat?
IV,287,e	(X)	-	
IV,287,b	(R)	<i>rḥ pw ds=f</i>	It is Re himself,
IV,287,c	(R)	<i>dd.n.t(w) miw r=f</i>	'cat' was said to him,
IV,287,d	(R)	<i>m dd si3 r=f</i>	as Perception says to him:
IV,289,a	(R)	<i>in miw(.y) sw m nn irr=f</i>	'Is he catlike in this which he does?'
IV,289,b	(H)	<i>ḥpr miw pw</i>	What came to be, it is the cat.
IV,289,c	(I)	<i>ir pšs šsm.t</i>	As for the splitting of the <i>šsm.t</i> garment,
IV,291,a	(R)	<i>m3ḥ ms.w bdš(.t) [ir.t.n]=sn pw</i>	it is while the children of the weak one present what they did.
IV,291,b	(I)	<i>iw gr.t hrw pw n</i>	Now, it is the day because
IV,291,c	(R)	<i>ḥḥ=sn r izb.t</i>	they enter into the east.
IV,293,a	(R)	<i>ḥḥ.n ʕh3[-ḥ m t3 r-ḏr=f] m p.t m t3</i>	Then (there was) war in the land in its entirety, in the sky and in the land.
IV,293,d-g	(X)	-	
IV,293,b	(R)	<i>i rḥ im.y s(w)ḥ.t=f</i>	Oh, Re, who is in his egg,
IV,293,c	(N)	<i>psd m i[tn=f]</i>	who shines in his sun disk,
IV,295,a	(N)	<i>[w]b[n] m [3ḥ.t=f]</i>	who shines in his horizon,
IV,295,b	(R)	<i>[nbb.w hr bi3=f]</i>	who swims upon his firmament,
IV,295,c	(X)	-	
IV,295,d	(R)	<i>iw.ty snw.y=f m ntr.w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,297,a	(R)	<i>s[kdd] hr st3.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,297,b	(R)	<i>didī [t3]w [m hh n] r=f</i>	who gives the wind with a blast of his mouth,
IV,297,c	(R)	<i>[shd] t3.wy m (i)3ḥ.w[=f]</i>	who illuminates the two lands with his sunshine.
IV,297,d	(X)	-	
IV,299,a	(P)	<i>nḥm=k wi m-ḥ ntr p(w) sšt3 [ir]w</i>	May you rescue me from this god who is secret of shape,
IV,299,b	(R)	<i>[wnn.w inh.wy=f m rmn.wy m]ḥ3.t</i>	whose two eyebrows are as the two arms of the balance,

IV,299,c	(M)	<i>in ʕ=f pw</i>	it is 'the one who brought his arm',
IV,300,a	(X)	-	
IV,302,c-Sq7Sq	(X)	-	
IV,300,b	(R)	<i>[didi sp]hw m iw[sf].tyw r nm.t=f</i>	who places the lasso on the evildoers at his place of slaughter,
IV,301,a	(M)	<i>r dn.t b3.w</i>	at that which kills the souls.
IV,301,b	(X)	-	
IV,301,c	(R)	<i>ir ntr pw wn[n] inh.wy=f m rmn.wy mh3.t</i>	As for this god, whose two eyebrows are as the two arms of the balance,
IV,302,a-d	(X)	-	
IV,302,e	(R)	<i>in ʕ=f pw</i>	it is 'the one who brought his arm'.
IV,303,a	(R)	<i>nhm=k wi [m-ʕ n]w n ir.yw st3.w</i>	May you rescue me from these which belong to the keepers of wounds,
IV,303,b	(N)	<i>mr.w dbʕ.w</i>	those who have painful fingers.
IV,304,c	(X)	-	
IV,304,a-b	(X)	-	
IV,305,a	(I)	<i>n shm ds.w=tn im=i</i>	Your knives will not have power over me,
IV,305,b	(K)	<i>n h3=i [r] wh3.w(t)=tn</i>	I will not descend into your cauldrons.
IV,306,a	(X)	-	
IV,306,c	(X)	-	
IV,306,b	(N)	<i>ir ir.yw st3.w</i>	As for the keepers of the wounds,
IV,307,a-f	(X)	-	
IV,308,a	(K)	<i>wr swnw(.w) pw n nw šnw</i>	it is the chief of the physicians of this šnw court.
IV,308,b	(R)	<i>ink w[d]3 tp [t3] hr rʕ</i>	I am the one who proceeds upon the land with Re,
IV,308,c	(R)	<i>[mni] nfr hr wsir</i>	who moors well with Osiris.
IV,309,a	(N)	<i>n hpr ʕ3b.t=tn [i]m-i n3 n [hr.(y)w] ʕh.w=s[n]</i>	Your offerings will not come to be with me, these which belong to the chiefs their braziers.
IV,309,b	(X)	-	
IV,310,a	(G)	<i>iw=i m [šms.w n] nb (i)h[.t] r sš n hpr.yw</i>	I am in the following of the lord of the thing in order to write for the ones who will come to be.
IV,310,b	(L)	<i>ʕh.y=i mi bi[k]</i>	I will fly like a falcon,
IV,311,a	(I)	<i>[ngg=i mi smn]</i>	while I cackle like a goose,
IV,311,b	(R)	<i>sk.y[=i] nhh mi nhb-k3.w</i>	I will pass eternity like Nehebkaou.
IV,311,c	(M)	<i>i itm.w im.y hw.t=f</i>	Oh, Atoum, who is in his mansion,
IV,312,a	(R)	<i>it[.y] ntr.w</i>	sovereign of the gods,
IV,312,b	(N)	<i>[nhm=k w]i m-ʕ ntr pw</i>	May you rescue me from this god,
IV,312,c	(X)	-	
IV,313,a	(R)	<i>[n.ty] hr=f m tsm</i>	whose face is as a dog,
IV,313,b	(L)	<i>inh.wy=f m rmt.w</i>	his two eyebrows are as the people,
IV,313,c	(K)	<i>ʕnh m rh.yt</i>	who lives with the people.
IV,313-314,d-a	(R)	<i>[i]r.y [k3b] pw n š [n sd.t]</i>	It is the one who belongs to the winding of the lake of fire,
IV,314,b	(M)	<i>ʕm šw.t</i>	the one who swallows the shadow,
IV,314,c	(R)	<i>hnp h3.t(y)w</i>	who steals hearts,
IV,314,d	(L)	<i>wdd st3.w [m tp=f]</i>	who sends wounds on his head,
IV,314,e	(M)	<i>[n m]3.n=tw</i>	one does not see.

IV,315,f-g	(X)	-	
IV,315,a-d	(X)	-	
IV,315,e	(R)	<i>mds [ir=f]</i>	the one who is sharp against him,
IV,316,a	(K)	<i>ir.y pw n imn.t</i>	it is the warden of the west.
IV,316,b	(L)	<i>i nrw hr(.y)-ib t3</i>	Oh, terror, which is in the middle of the land,
IV,316,c	(M)	<i>dšr.ty w3d. [t]y nm. [w]t</i>	the red one, who makes the places of slaughter flourish,
IV,317,a	(R)	<i>[rdi.y] n=f wrr.t [3]w[.t-ib]</i>	to whom the crown of upper Egypt and joy will be given,
IV,317,b-c	(X)	-	
IV,317,d	(R)	<i>wdd n=f hk3.t m ntr.w</i>	the one to whom the rulership over the gods sends
IV,318,a	(X)	-	
IV,318,b	(N)	<i>m-b3h ʿ nb r-dr</i>	in front of the arm of the lord of all.
IV,318,f	(X)	-	
IV,318,c-e	(X)	-	
IV,319,a	(M)	<i>b3 mnḥ ḥnw niw.t nn-n(.y)-sw.t</i>	Effective soul, interior of the city of Heracleopolis,
IV,319,b	(M)	<i>di[di] k3.w dr iwsf.tyw</i>	who gives essences, who hinders evildoers,
IV,319,c	(R)	<i>sšm.w n=f w3.wt nḥ[h]</i>	to whom the roads of eternity are conducted.
IV,319,d	(X)	-	
IV,319,e	(L)	<i>nḥm=k [w]i m-ʿ ntr pwy t3 b3.w</i>	May you rescue me from this god who took the souls,
IV,320,a	(R)	<i>nsb iwt.yw</i>	who licks what is putrefied,
IV,320,b	(R)	<i>ʿnh m [h]w3w.t</i>	who lives from putrefaction,
IV,320,c	(X)	-	
IV,320,d	(K)	<i>snd.w [n=f] im.yw b3g.y</i>	for whom the ones who are with the weary one are afraid.
IV,320-321,e-a	(X)	-	
IV,321,b	(R)	<i>stš pw</i>	It is Seth.
IV,321,c	(N)	<i>i ḥprw hr(.y) wi3</i>	Oh, Khepri, who is upon the bark,
IV,321,d	(M)	<i>p3(w).t(y) d.t</i>	the primeval one of eternity.
IV,321,e	(R)	<i>nḥm=k wi m-ʿ nw n ir.yw sip.w</i>	May you rescue me from this which belongs to the keepers of the examinations,
IV,321,f	(R)	<i>rdi.n n=sn nb r-Dr Ax(w)</i>	to whom the lord of all gave power,
IV,322,a	(L)	<i>r ir.t sA.wt sby.w</i>	in order to watch over the rebels,
IV,322,b	(N)	<i>didi.w Sa.t m-Xnw iA[Tw.w=sn]</i>	those who place slaughter within their places of judgment,
IV,322,c	(R)	<i>iw.tyw pr.t m sA.wt=sn</i>	those who do not go forth from their watch.
IV,322,d	(K)	<i>n hb.w ds=sn im=i</i>	Their knife will not plough into me,
IV,323,a	(X)	-	
IV,323,b	(R)	<i>nn ʿk[=i] r i3t.tyw=sn</i>	I will not enter into their places of judgment,
IV,323,c	(X)	-	
IV,323,d	(H)	<i>nn h3=i r nm.wt=sn</i>	I will not descend into their places of slaughter,
IV,324,a	(K)	<i>nn ḥms=i hr mw n ḥ3d.w=sn</i>	I will not sit upon the water of their traps,
IV,324,b	(R)	<i>nn ir.tw n=i (i)ḥ.wt m nw n bw.t ntr.w</i>	nothing will be done to me from this which belongs to the abomination of the gods,

IV,324,c	(L)	<i>hr-nt[t] ink swz wdz.w</i> <i>hr(.y)-ib msk.t</i>	because I am the one who passed being hale, who is in the midst of the Mesqet,
IV,325,a	(R)	<i>rd.y n=f ms.yt m ihn.t m tnn.t</i>	to whom supper from faience will be given in the <i>tnn.t</i> shrine.
IV,326,j	(H)	<i>dd s r pn k=f r imn.t r-sz prr=f</i>	A man will speak this spell while he enters into the west, after he went forth.
IV,326,k	(H)	<i>ir hm nb r pn n k.n=f n pr.n=f</i> <i>m hm</i>	As for anyone who is ignorant of this spell, he does not enter and he does not go forth in ignorance.
IV,326,l-n	(X)	-	

Spell 338 follows

Amino-acid code

DDM-RR--I--RN--N---EDR--N-D-G--R-RRM---RQ--DNSR-MEE--N-ER--DGRR-G--R-DRDRGRD-DN-SRRRGRCG--  
--DIERNRN-RC-NNR-R-HEDHR-N--NL-KR-N-LHDNMNRR-D-N-NMR-----RREGGR-----R-RRNH-RNNH-  
RRKRRFN-RRRRHIRIRR---RNNR-R-R-RR-PRM--RM-R---RRN---IK--N-----KRRN-GLIRMRN-RLKRMRLM-----  
RKLMR--R-N---MMR-LRR-K--RNMRLNRK-R-HKRLRHH---

Appendix 3.48.26. T3Be

IV,185,a	(F)	<i>r n pr.t m hrw m hr.t-ntr in</i> <i>imzh.y sbk-εz pn dd=f</i>	A spell of going forth in the day by the honoured dead, this <i>sbk-εz</i> . He says:
IV,185,b	(D)	<i>hpr mdw.t nnk itm.w</i>	Speech comes to be, Atoum belongs to me,
IV,185,c	(X)	-	
IV,184,d	(X)	-	
IV,187,a	(K)	<i>m wnn=i wε.kwi</i>	as I exist while I am alone.
IV,187,b	(R)	<i>ink rε m hε.w=f tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,187,c	(X)	-	
IV,189,a	(N)	<i>ink ntr εz hpr ds=f</i>	I am the great god who came to be (by) himself.
IV,189,b-c	(X)	-	
IV,191,a	(R)	<i>kmz rn.w=f nb psd.t</i>	Who created his names, the lord of the Ennead,
IV,191,b	(R)	<i>iw.ty hsf=f m ntr.w</i>	who is not repelled from the gods.
IV,191,c-d	(X)	-	
IV,193,a	(N)	<i>nnk sf iw=i rh.kwi dwz.w</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b	(R)	<i>wsir pw</i>	It is Osiris.
IV,193,c	(X)	-	
IV,195,a	(Q)	<i>ir.n=tw r hεz.t ntr.w hft dd=i</i>	One was made at the battleground of the gods in accordance with that which I say.
IV,195,b	(N)	<i>ir hεz.t ntr.w</i>	As for the battleground of the gods,
IV,195,c	(R)	<i>imn.t pw</i>	it is the west.
IV,195,d-e	(X)	-	
IV,197,a	(I)	<i>iw=i rh.kwi rn n ntr pw εz n.ty</i> <i>s(y)</i>	I know the name of this great god who is it.
IV,197,b	(X)	-	

IV,197,c	(D)	<i>ḥkn.w kw r<sup>c</sup> rn=f</i>	The one who praises you, Re, is his name.
IV,199,d	(X)	-	
IV,199,a	(R)	<i>īnk bnw pw <sup>c</sup>z n.ty m īwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	<i>īr(.y) sīp.t n n.tt wn</i>	The supervisor of that which exists.
IV,201,b	(X)	-	
IV,201,c	(R)	<i>wsīr pw</i>	It is Osiris.
IV,201,d	(R)	<i>īr n.tt wn</i>	As for that which exists,
IV,201,e	(R)	<i>nḥḥ pw ḥn<sup>c</sup> d.t</i>	it is forever together with eternity.
IV,201-203,f-b	(X)	-	
IV,203,c	(R)	<i>īnk mnw m pr.wt=f</i>	I am Min in his processions,
IV,203,d	(Q)	<i>īw rdī.n=i šw.ty m tp=i</i>	I have placed the two feathers on my head.
IV,203-205,e-a	(X)	-	
IV,205,b	(H)	<i>ptr st šw.ty=fy</i>	Who is it, and what are his two feathers?
IV,205,c	(N)	<i>ḥr pw nḍ īt</i>	It is Horus who protects the father.
IV,205-207,d-a	(U)	<i>šw.ty=fy pw <sup>c</sup>r<sup>c</sup>.ty=f wr.t(y) īm.t(y) īt itm.w</i>	They are his two feathers, his two great uraei that are with the father Atoum.
IV,207,b	(H)	<i>īy.n=i m nīw.t=i pr.n=i m t3=i</i>	I came from my city, I went forth from my land,
IV,207,c-d	(M)	<i>h33=i r sp3.t=i wnn=i ḥn<sup>c</sup> īt=i itm.w m ḥr.t hrw n.t r<sup>c</sup> nb</i>	I descend to my district, I exist together with my father Atoum, in the course of every day.
IV,209,a-g	(X)	-	
IV,211,a	(I)	<i>shr.w isf.t īr.t=i</i>	The disorder which belongs to me is cast down,
IV,211,c-d	(X)	-	
IV,211,b	(D)	<i>w<sup>c</sup>b=i m sš.wy (i)pw(y) wr.wy <sup>c</sup>z.wy</i>	while I purify in these two very great pools,
IV,213,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which in are Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(D)	<i>sw<sup>c</sup>b <sup>c</sup>z.b.t n(.t) rh.yt</i>	which purify the offerings of the people,
IV,215,a	(R)	<i>n ntr pw <sup>c</sup>z n.ty īm=s</i>	for this great god who is in it.
IV,215,b	(R)	<i>ptr r=f sw</i>	Who even is he?
IV,215,c	(R)	<i>r<sup>c</sup> pw ds=f</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,217,a	(C)	<i>ptr r=f sš.wy (i)pw(y) wr.wy <sup>c</sup>z.wy</i>	What even are these two very great pools
IV,217,b	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which are in Heracleopolis?
IV,217,d-e	(X)	-	
IV,217,c	(R)	<i>š{t} pw n ḥsmn ḥn<sup>c</sup> š{t} n m<sup>c</sup>z.t</i>	It is the lake of natron together with the lake of <i>m<sup>c</sup>z.t.</i>
IV,219,c-g	(X)	-	
IV,219,a	(P)	<i>šm=i ḥr w3.t rh.t.n=i tp=i m t3 n m3<sup>c</sup>.tyw</i>	I will go upon the road which I knew, my head is in the land of the true ones.
IV,219,b	(D)	<i>ptr r=f sy</i>	What even is it?
IV,221,a	(N)	<i>w3.t pw šm.t.n īt=i itm.w ḥr=s</i>	It is the road upon which my father Atoum went,
IV,221,b	(R)	<i>m wd3=f r sh.t isr.w</i>	in his proceeding to the field of rushes.
IV,223,a	(S)	<i>spr.n=i r t3 pn n 3ḥ.tyw</i>	I have arrived at this land of the horizon- dwellers,

IV,223,b	(C)	<i>pr.n=i hr sb3 dsr</i>	I went forth upon the holy portal.
IV,223,c	(D)	<i>ptr r=f t3 pn n 3h.tyw</i>	What even is this land of the horizon-dwellers?
IV,225,a	(X)	-	
IV,225,b	(D)	<i>ntr.w pw n.w h3 k3i</i>	It are the gods of the one who is around the shrine.
IV,225,c	(C)	<i>ir sb3 dsr</i>	As for the holy portal,
IV,225,d	(X)	-	
IV,227,a	(U)	<i>3.wy-r.y pw wd3.w it=i itm.w hr=f r 3h.wt isb.t(w)t n.(w)t p.t</i>	it are the two leaves of the two doors, upon which my father Atoum proceeds to the eastern horizons of the sky.
IV,227,b	(R)	<i>im.yw-b3h</i>	Ancestors,
IV,229,a	(R)	<i>imi n=i 3=tn</i>	give your arm to me,
IV,229,b	(R)	<i>ink pw hpr im=tn</i>	it is me who came to be from you.
IV,229,c	(E)	<i>m-tr sn nn ntr.w im.y-b3h</i>	Who are they, these gods, the ancestors?
IV,231,a	(R)	<i>hw pw hn3 si3</i>	It is the authoritative utterance and perception,
IV,231,b	(C)	<i>wnn=i hn3 it=i itm.w m hr.t hrw n.t r3 nb</i>	I exist together with my father Atoum in the course of every day.
IV,233,a	(E)	<i>iw mh.n=i ir.t hr m-ht hks=s</i>	I made the eye of Horus complete after it was injured,
IV,233,b	(N)	<i>hrw pf n 3h3 rh.w(y)</i>	this day of the battle of the two rivals.
IV,235,a	(D)	<i>ptr r=f sw rh.w(y)</i>	What even is it, the two rivals?
IV,239,e	(X)	-	
IV,235,b	(D)	<i>hrw pw 3h3.n hr im=f hn3 sth</i>	It is the day in which Horus fought together with Seth,
IV,237,a	(C)	<i>m wd.t=f st3 m hr n hr</i>	in his inflicting of a wound on the face of Horus,
IV,237,b	(I)	<i>m it.t hr hr.wy n.w(y) sth</i>	in Horus' taking of the testicles of Seth.
IV,237-239,c-a	(N)	<i>in gr.t dhwtw ir nn m db3.w=f</i>	Now, it is That who did this with his fingers.
IV,239,b	(C)	<i>iw ts.n=i sn pn m wd3.t</i>	I raised this hair from the Udjat eye,
IV,239,c	(R)	<i>m tr=s n nsn.y</i>	in its time of rage.
IV,239,d	(D)	<i>ptr r=f sy wd3.t</i>	What even is it, the Udjat eye
IV,243,d	(X)	-	
IV,241,a	(R)	<i>m tr=s n nsn</i>	in its time of rage?
IV,241,b	(R)	<i>in-m gr.t ts sn im=s</i>	Now, who is the one who raised the hair from it?
IV,241,c	(X)	-	
IV,241,d	(H)	<i>ir.t pw sn.t in r3</i>	It is the eye, which was encircled by Re,
IV,243,a	(Q)	<i>m-ht nsn=s r=f</i>	after it raged against him,
IV,243,b	(I)	<i>m h3b=f s(y) m wpw.t</i>	when he sent her on a task.
IV,204,b-Sq7Sq	(X)	-	
IV,243,c	(N)	<i>in gr.t dhwtw ts sn im=s</i>	Now, it is That who raised the hair from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,245,a	(Q)	<i>iw m3.n=i r3 ms.y m sf r &lt;h&gt;pd.w mh(.t)-wr.t</i>	I saw Re who was born on yesterday, from the buttocks of the celestial cow.
IV,247,a	(Q)	<i>wd3=i wd3=i ts phr</i>	I am hale while I am hale, and vice-versa.
IV,247,b	(E)	<i>sy tr pw n r3 ms.y m sf r hpd.w n.(w) mh(.t)-wr.t</i>	What indeed is it, for Re who was born on yesterday from the buttocks of the celestial cow?

IV,249,a	(G)	<i>twt pw n r<sup>c</sup> dw3.w r ms.t=f r<sup>c</sup> nb</i>	It is the image of Re, who worships at his birth every day.
IV,249-251,b-a	(R)	<i>ir gr.t mh(.t)-wr.t wd3.t pw</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,251,b	(N)	<i>hr-ntt ink w<sup>c</sup> m nw n im.yw-ht hr</i>	Because I am one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,253,a	(C)	<i>sy tr pw w<sup>c</sup> m nw n im.yw-ht hr</i>	What indeed is it, one from these of those who are behind Horus?
IV,253,b	(R)	<i>mdw hr-tp mr.y nb=f</i>	One who speaks on behalf of one who his lord will love.
IV,253,d-f	(X)	-	
IV,253-255,c-a	(D)	<i>{iyi} &lt;i.n&gt; d hr=tn nb.w m3<sup>c</sup>(.w) d3d3(.t) h3.t wsir didi.w š<sup>c</sup>.t m isf.tyw</i>	Greetings to you, true lords, the tribunal which is behind Osiris, who place terror in the evildoers,
IV,255,b	(R)	<i>didi.w š<sup>c</sup>.t m isf.tyw</i>	
IV,304,b-Sq7Sq	(X)	-	
IV,257,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,257,b	(D)	<i>m-tn n wi iyi.kwi hr=tn</i>	Behold me, I come to you,
IV,257,c	(G)	<i>dr=tn dw.t nb.t ir.t=i</i>	may you remove all the evil which belongs to me,
IV,259,a	(G)	<i>mi nw ir.n=tn 3h sfl.w im.yw šms.w n(.w) nb sp3.wt</i>	like that which you made, the seven spirits who are in the following of the lord of the nomes,
IV,259,b	(K)	<i>ir.n inpw s.wt=sn im</i>	after Anubis made their seats there,
IV,259,c	(X)	-	
IV,261,a	(N)	<i>hrw pf n imi r=k im</i>	this day of: Give there!
IV,261,b	(R)	<i>ir htp=s hw=s</i>	As for 'she is satisfied while she protects',
IV,261,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,263,a	(G)	<i>wnn=s m-ht wsir s3m.y=s b3.w hft.yw=f</i>	she will be behind Osiris, she will burn the souls of his enemies up.
IV,263,c	(X)	-	
IV,263,b	(R)	<i>iw=i rh.kwi rn n 3h.w sfl.w</i>	I know the name of the seven spirits,
IV,265,a	(N)	<i>im.yw šms.w n(.w) nb sp3.wt</i>	who are in the following of the lord of the nomes,
IV,265,b	(N)	<i>ir.n inpw s.wt=sn</i>	whose seats Anubis made,
IV,265,d	(X)	-	
IV,265,c	(R)	<i>hrw pf n imi r=k im</i>	this day of: Give there!
IV,265,e	(X)	-	
IV,267,a	(R)	<i>ir hr.y n d3d3.t=tn</i>	As for the chief of your tribunal,
IV,267,b	(D)	<i>n 3ir ir=f rn=f</i>	There is no oppressing against him is his name.
IV,267,c-e	(X)	-	
IV,269,a	(R)	<i>dhdh</i>	<i>ndhdh,</i>
IV,269,b	(R)	<i>nkdkd</i>	<i>3kdkd,</i>
IV,269,c	(Q)	<i>k3 n i(w)=f rn=f hnt hwt=f</i>	the bull of 'he is his name in front of his fire',
IV,269,d	(R)	<i>ʿk hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his

IV,271,a	(R)	<i>dšr.ty im(.t) ḥw.t=f ins.y</i>	hour',
IV,271,b	(E)	<i>zbs ḥr pr ḥtḥt</i>	'the red one who is in his mansion of red linen', 'the one who is glowing of face, who went forth, who turned back',
IV,271,c	(R)	<i>mz m grḥ in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,269-272,e-c	(X)	-	
IV,277,a	(R)	<i>ink b3{.t} &lt;wy&gt; =fy ḥr(.wy)-ib t3.wy=fy</i>	I am his two souls which are in the middle of his two fledglings.
IV,277,b-c	(X)	-	
IV,277,d	(R)	<i>wsir pw</i>	It is Osiris,
IV,279,a	(N)	<i>m ḥk=f r ḏḏw</i>	when he entered into Busiris,
IV,279,b	(G)	<i>gm.n=f b3.t im n rḥ</i>	after he found a female soul there for Re.
IV,279,c	(X)	-	
IV,279,d	(R)	<i>ḥḥ.n ḥpt.n ky ky</i>	Then one embraced the other,
IV,281,a	(I)	<i>ḥpr(.w) m b3. {t}wy ḥtp.t</i>	while they became as the two souls of offerings.
IV,281,b	(N)	<i>ir gr.t t3.wy=fy</i>	Now, as for his two fledglings,
IV,281,c	(G)	<i>ḥr pw nḏ it ḥnḥ ḥr (i)m(.y)-ḥnt ir.ty</i>	it is Horus who protects the father together with Horus, who is in front of the two eyes.
IV,281,d	(X)	-	
IV,283,a	(R)	<i>ink miw pw ḥ3</i>	I am this great cat,
IV,283,b	(R)	<i>pšn išd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,283,c	(R)	<i>grḥ pw n ḥ3-ḥ</i>	this night of battle,
IV,285,a	(L)	<i>n ir.t s3.wt ḥft sbi.w</i>	of doing watch in front of the rebels,
IV,285,b	(N)	<i>hrw pw ḥtm ḥft.yw n.w nb r-ḏr im</i>	this day where the enemies of the lord of all are destroyed.
IV,287,a	(G)	<i>sy tr pw miw ḥ3</i>	Who indeed is it, the great cat?
IV,287,e	(X)	-	
IV,287,b	(R)	<i>rḥ pw ḏs=f</i>	It is Re himself,
IV,287,c	(M)	<i>ḏḏ.tw miw rn=f</i>	'cat is his name' is said,
IV,287,d	(R)	<i>m ḏḏ si3 ir=f</i>	as Perception says to him:
IV,289,a	(L)	<i>miw rn=f m nn ir.y</i>	'Cat' is his name in this which was done.
IV,289,b	(R)	<i>ḥpr rn=f pw n miw</i>	What came to be, it is his name of 'cat'.
IV,289,c	(N)	<i>ir gr.t pšn išd.wt r gs=f m iwnw</i>	Now, as for the splitting of the Ishedet trees at his side in Heliopolis,
IV,291,a	(H)	<i>m3ḥ ms.w ir.t.n=sn pw</i>	it is while the children present what they did.
IV,291,b	(R)	<i>ir gr.t hrw n ḥ3-ḥ</i>	Now, as for the day of battle,
IV,291,c	(N)	<i>ḥk=sn pw r i3b.t</i>	it is while they enter into the east.
IV,293,a	(G)	<i>ḥḥ.n r-ḥ ḥ3 m t3 r-ḏr=f m p.t m t3</i>	Then beside (there was) fighting in the land in its entirety in the sky and in the land.
IV,293,d-g	(X)	-	
IV,293,b	(M)	<i>wn.in rḥ im.y swḥ.t=f</i>	Then Re was the one who is in his egg,
IV,293,c	(X)	-	
IV,295,a	(R)	<i>psd m 3ḥ.t=f</i>	who shines in his horizon,
IV,295,b	(R)	<i>nbb.w ḥr bi3=f</i>	who swims upon his firmament,
IV,295,c	(X)	-	

IV,295,d	(H)	<i>iw.ty snw.y=f m ntr.w=f</i>	who has no equal in his gods,
IV,295,e	(X)	-	
IV,297,a	(M)	<i>shdd hr ts.w šw</i>	who is caused to sail upstream upon the supports of Shu,
IV,297,e	(X)	-	
IV,297,b	(R)	<i>didì t3w m hh n r=f</i>	who gives the wind with a blast of his mouth,
IV,297,c	(R)	<i>shd t3.wy m (i)sh.w=f</i>	who illuminates the two lands with his sunshine.
IV,297,d	(X)	-	
IV,299,a	(R)	<i>nhm=k wi m-<sup>c</sup> ntr pw št3 irw</i>	May you rescue me from this god who is secret of shapes,
IV,299,b	(H)	<i>wnn.w inh.wy=f m rmn.wy=fy mh3.t</i>	whose two eyebrows are as his two arms of the balance,
IV,299,c	(X)	-	
IV,300,a	(H)	<i>hrw n hsk w3</i>	the day of the cutting the robber,
IV,302,c-Sq7Sq	(X)	-	
IV,300,b	(E)	<i>didì sphw m isf.tyw r nm.wt=sn</i>	who places the lasso on the evildoers at their places of slaughter,
IV,301,a	(K)	<i>dn.t b3.w</i>	which kills the souls.
IV,301,b	(X)	-	
IV,301,c	(R)	<i>ir ntr pw wnn.w inh.wy=f m rmn.wy mh3.t</i>	As for this god, whose two eyebrows are as the two arms of the balance,
IV,302,a-d	(X)	-	
IV,302,e	(R)	<i>in <sup>c=f</sup> p{p} &lt;w&gt;</i>	it is 'the one who brought his arm'.
IV,303,a	(G)	<i>nhm=k wi m-<sup>c</sup> nw n ir.w st3.w</i>	May you rescue me from this which belongs to those who made wounds,
IV,303,b	(N)	<i>mr.w db<sup>c</sup>.w</i>	those who have painful fingers.
IV,304,c	(X)	-	
IV,304,a-b	(X)	-	
IV,305,a	(R)	<i>n shm ds.w=sn im=i</i>	Their knives will not have power over me,
IV,305,b	(L)	<i>nn h3=i r wh3.wt=sn</i>	I will not descend into their cauldrons.
IV,306,a	(X)	-	
IV,306,c	(X)	-	
IV,306,b	(N)	<i>ir ir.yw st3.w</i>	As for the keepers of the wounds,
IV,307,a-f	(X)	-	
IV,308,a	(L)	<i>wr(.w) pw n.w šnw</i>	it are the great ones of the šnw court.
IV,308,b	(R)	<i>ink wd3 tp t3 hr r<sup>c</sup></i>	I am the one who proceeds upon the land with
Re,			
IV,308,c	(R)	<i>mni nfr hr wsir</i>	who moors well with Osiris.
IV,309,a	(R)	<i>nn hpr <sup>c</sup>3b.t=tn im=i n3 n hr.(y)w <sup>c</sup>h.w=sn</i>	Your offerings will not come to be with me, these which belong to the chiefs their braziers.
IV,309,b	(X)	-	
IV,310,a	(E)	<i>iw=i m šms.w nb (i)h.wt r pr.w hpr.w</i>	I am in the following of the lord of things, at the houses of those who will come to be.
IV,310,b	(R)	<i><sup>c</sup>h.y=i m bik</i>	I will fly as a falcon,
IV,311,a	(R)	<i>ngi=i m smn.w</i>	I will cackle as geese,
IV,311,b	(R)	<i>sk=i nhh mi nhb-k3.w</i>	I will pass eternity like Nehebka.

IV,311326,c-n (X) -  
End of column and lid

Amino-acid code

FD--KR--N--RR--N-R-QNR--I-D-R--R-RRR---RQ--HNUHM-----I-DR--DRRR-CR-R-PDNRSCD-DC-URRRERCEND-  
DCINCRD-RR-HQI-N-QQEGR-N--CR-DR-N-DGGK-NRR-G-RNN-R-RD---RRQRRER-----R--RNG-RING-RR-  
RLNG-RMRLRNHRNG---M-RR-H-M-RR-RH-H-EK-R----RGN---RL--N-----LRRR-ERRR-----  
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Appendix 3.48.27. T3L

IV,185,a	(E)	<i>ḏd-mdw</i>	Recitation:
IV,185,b	(R)	<i>ḥpr mdw.t nnk tm</i>	Speech comes to be, all belongs to me.
IV,185,c	(X)	-	
IV,184,d	(X)	-	
IV,187,a	(R)	<i>w{mdw}nn=i w<sup>c</sup>.k(i)</i>	I exist while I am alone,
IV,187,b	(R)	<i>ink r<sup>c</sup> m ḥ<sup>c</sup>.w=f tp.(y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,187,c	(X)	-	
IV,189,a	(D)	<i>ink r<sup>c</sup> ḥpr ds=f</i>	I am Re, who came to be (by) himself,
IV,189,b-c	(X)	-	
IV,191,a	(G)	<i>&lt;k&gt; m3 rn.w=f nb nw.wt</i>	who created his names, the lord of the Nut-goddesses,
IV,191,b	(R)	<i>iw.ty ḥsf=f m ntr.w</i>	who is not repelled from the gods.
IV,191,c-d	(X)	-	
IV,193,a	(N)	<i>nnk sf iw=i rh.ki dw3</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b	(R)	<i>wsir pw</i>	It is Osiris.
IV,193,c	(X)	-	
IV,195,a	(N)	<i>ir.n.t(w) ḥ3.t ntr.w ḥft ḏd=i</i>	The battleground of the gods was made in accordance with that which I say.
IV,195,b	(N)	<i>ir ḥ3.t ntr.w</i>	As for the battleground of the gods,
IV,195,c	(R)	<i>imn.t pw</i>	it is the west.
IV,195,d-e	(X)	-	
IV,197,a	(H)	<i>iw rh.k(i) rn n ntr pi 3 n.ty im</i>	I know the name of this great god who is there.
IV,197,b	(X)	-	
IV,197,c	(N)	<i>ḥknw r<sup>c</sup> rn=f</i>	The praise of Re is his name.
IV,199,d	(X)	-	
IV,199,a	(R)	<i>ink bnw pw 3 &lt;n&gt; .ty m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	<i>ir.y sip n n.tt wn</i>	The supervisor of that which exists.
IV,201,b	(X)	-	
IV,201,c	(K)	<i>wsir</i>	Osiris.
IV,201,d	(D)	<i>ir n.ty wn</i>	As for that which exists,
IV,201,e	(R)	<i>nḥḥ pw ḥn<sup>c</sup> d.t</i>	it is forever together with eternity.
IV,201-203,f-b	(X)	-	

IV,203,c	(H)	<i>ink mnw m pr.t tf</i>	I am Min in this procession,
IV,203,d	(C)	<i>iw rdì.n=i šw.ty=i m tp=i</i>	I have placed my two feathers on my head.
IV,203-205,e-a	(X)	-	
IV,205,b	(C)	<i>ptr r=f st šw.ty=f</i>	Who even is it, and what are his two feathers?
IV,205,c	(N)	<i>hr pw nd it</i>	It is Horus who protects the father.
IV,205-207,d-a	(D)	<i>šw.ty=f pw i<sup>c</sup>r.t=f wr.t im.t pr it itm.w</i>	They are his two feathers, his great ureaus which is in the house of the father Atoum.
IV,207,b	(D)	<i>wnn=i m t3=i iy.n=i m niw.t=i</i>	I exist even on my land, after I came from my city.
IV,207,c-d	(X)	-	
IV,209,a	(R)	<i>ptr r=f st</i>	What even is it?
IV,209,b	(D)	<i>3h.t pw n.t it=i itm.w</i>	It is the horizon of my father Atoum.
IV,209,c	(R)	<i>dr iw=i</i>	My wrongdoing is expelled,
IV,209,d	(N)	<i>hrs ni.t=i</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,211,a	(N)	<i>šhr.y isf(.t) ir.t=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,211,b	(D)	<i>w<sup>c</sup>b=i m sš(.wy) ipw(y) wr.wy 3.wy</i>	while I purify in these two very great pools,
IV,213,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which in are Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(R)	<i>[sw<sup>c</sup>b] 3[3]b.t rh.yt</i>	which purify the offerings of the people,
IV,215,a	(R)	<i>n ntr pw 3 n.ty im=s</i>	for this great god who is in it.
IV,215,b	(N)	<i>ptr sw</i>	Who is he?
IV,215,c	(L)	<i>r<sup>c</sup> pw d[s=f] pw</i>	It is Re, it is himself.
IV,215,d-e	(X)	-	
IV,217,a	(Q)	<i>ir sš.wy wr.wy 3(.wy)</i>	As for the two very great pools,
IV,217,b	(X)	-	
IV,217,d-e	(X)	-	
IV,217,c	(R)	<i>š pw [n h]smn h[n]<sup>c</sup> š n m<sup>c</sup>3.t</i>	It is the lake of natron together with the lake of m <sup>c</sup> 3.t.
IV,219,c-g	(X)	-	
IV,219,a	(D)	<i>šm=i hr w3.t [rh.t.n]=i tp-m iw n m3<sup>c</sup>.tyw</i>	I will go upon the road which I knew in the direction of the island of the true ones.
IV,219,b	(R)	<i>ptr s(y)</i>	What is it?
IV,221,a	(E)	<i>w3.t [pw šm.t].n it itm.w hr=s</i>	It is the road upon which the father Atoum went,
IV,221,b	(R)	<i>m wd3=f r sh.t i3r.w</i>	in his proceeding to the field of rushes.
IV,223,a	(D)	<i>spr=i r t3 n 3h.tyw</i>	I arrive at the land of the horizon-dwellers,
IV,223,b	(R)	<i>pr=i m sb3 dsr</i>	while I go forth from the holy portal.
IV,223,c	(D)	<i>pw-tr r=f t3 pn n 3h.tyw</i>	What even is this land of the horizon-dwellers?
IV,225,a	(X)	-	
IV,225,b	(R)	<i>[ntr.w pw] h3.w k3r</i>	It are the gods who are around the shrine.
IV,225,c	(N)	<i>ir sb3 pn</i>	As for this portal,
IV,225,d	(X)	-	
IV,227,a	(Q)	<i>3.wy-r.y pw [d3.n it] itm.w hr=f r 3h.t i3b.tt n.t p.t</i>	it are the two leaves of the two doors, upon which the father Atoum crossed to the eastern

IV,227,b	(R)	<i>im.yw-b3h</i>	horizon of the sky.
IV,229,a	(N)	<i>imi n=i ˆ.wy=tn</i>	Ancestors,
IV,229,b	(R)	<i>ink pw hpr im=tn</i>	give your two arms to me,
IV,229,c	(F)	<i>m-tr st nn ntr.w hn.w-b3h</i>	it is me who came to be from you.
IV,231,a	(R)	<i>hw pw hnˆ si3</i>	Who are they, these gods, the ancestors?
IV,231,b	(Q)	<i>wnn hnˆ it itm.w m hr.t hrw nb(.t)</i>	It is the authoritative utterance and perception, who exist together with the father Atoum in every course.
IV,233,a	(R)	<i>[iw] mh.n=i ir.t m-ht hkˆs=s</i>	I made the eye complete after it was injured,
IV,233,b	(R)	<i>hrw pw n ˆh3 [rh.wy]</i>	this day of the battle of the two rivals.
IV,235,a	(C)	<i>pw-tr sw ˆh3 ˆ3 rh.wy</i>	What is it, the great battle of the two rivals?
IV,239,e	(X)	-	
IV,235,b	(H)	<i>hrw pw ˆh3.n [hr] i[m]</i>	It is the day where Horus fought.
IV,237-326,a-n	(X)	-	

*End of the column, spell 397 follows*

Amino-acid code

ER--RR--D--GR--N-R--NNR--H-N-R--R-KDR---HC--CNDD-RDRN-N-DR--RRNL-Q--R-DRERDRD-RN-QRNRFRQRRC-H-----

Appendix 3.48.28. M57C

IV,185,a	(P)	<i>dd-mdw sbk-hr-hb dd=f</i>	Recitation of <i>sbk-hr-hb</i> . He says:
IV,185,b	(R)	<i>hpr mdw[.t] [n]nk tm</i>	Speech comes to be, all belongs to me.
IV,185,c	(X)	-	
IV,184,d	(X)	-	
IV,187,a	(N)	<i>wn=i wˆ.kwi</i>	I existed while I was alone,
IV,187,b	(E)	<i>[in]k rˆ m hˆ.w=f</i>	I am Re in his appearances,
IV,187,d-f	(X)	-	
IV,187,c	(X)	-	
IV,189,a	(N)	<i>ink ntr ˆ3 hpr [ds]=f</i>	I am the great god who came to be (by) himself,
IV,189,b-c	(X)	-	
IV,191,a	(E)	<i>km3 rn.w=f nb psd.wt n.w(.t) ntr.w</i>	who created his names, the lord of the Enneads of the gods,
IV,191,b	(R)	<i>iw.ty hsf=f m ntr.w</i>	who is not repelled from the gods.
IV,191,c	(X)	-	
IV,191,d	(M)	<i>rˆ pw</i>	It is Re.
IV,193,a	(N)	<i>nnk sf iw=i rh.kwi dw3</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b	(R)	<i>wsir pw</i>	It is Osiris.
IV,193,c	(X)	-	
IV,195,a	(N)	<i>ir.n.tw ˆh3.t ntr.w hft dd=i</i>	The battleground of the gods was made in accordance with that which I say.
IV,195,b	(N)	<i>ir ˆh3.t ntr.w</i>	As for the battleground of the gods,
IV,195,c	(R)	<i>imn.t pw</i>	it is the west.

IV,195,d-e	(X)	-	
IV,197,a	(C)	<i>iw=i rh.kwi rn n ntr pw ʕz n.ty im</i>	I know the name of this great god who is there.
IV,197,b	(X)	-	
IV,197,c	(N)	<i>hknw rʕ [rn]=f</i>	The praise of Re is his name.
IV,199,d	(X)	-	
IV,199,a	(R)	<i>ink bnw pw ʕz n.ty m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	<i>ir.y sip n n.ty wn</i>	The supervisor of that which exists.
IV,201,b	(X)	-	
IV,201,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,201,d	(R)	<i>ir n.tt wn</i>	As for that which exists,
IV,201,e	(R)	<i>nhh pw hnʕ d.t</i>	it is forever together with eternity.
IV,201-203,f-b	(X)	-	
IV,203,c	(R)	<i>ink mnw m pr.w[t]=f</i>	I am Min in his processions,
IV,203,d	(C)	<i>iw rdi.n=i šw.ty=i m tp=i</i>	I have placed my two feathers on my head.
IV,203,e	(X)	-	
IV,205,a	(R)	<i>ptr r=f sw</i>	Who even is he?
IV,205,b	(D)	<i>ptr &lt;r&gt;=f šw.ty=fy</i>	What even are his two feathers?
IV,205,c	(R)	<i>hr pw nd it=f</i>	It is Horus who protects his father.
IV,205-207,d-a	(T)	<i>šw.ty=fy pw iʕr.ty wr.ty im.t(y) šw.t it itm.w</i>	They are his two feathers, the two great uraei which are on the feather of the father Atoum.
IV,207,b	(N)	<i>wn=i m tʕ iy.n=i m niw.t=i</i>	May I exist on the land, after I came from my city.
IV,207,c-d	(X)	-	
IV,209,a	(R)	<i>ptr r=f st</i>	What even is it?
IV,209,b	(D)	<i>ʕh.t pw n.t it=i itm.w</i>	It is the horizon of my father Atoum.
IV,209,c	(N)	<i>dr iw.w=i</i>	My wrong doings are expelled,
IV,209,d	(N)	<i>hsr ni.t=i</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,211,a	(N)	<i>shr.w isf.t ir[.t]=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,211,b	(N)	<i>wʕb.n=i m sš.wy wr.wy ʕz.wy</i>	after I purified in the two very great pools,
IV,213,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which in are Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(R)	<i>swʕb.w ʕz.b.t rh.yt</i>	which purify the offerings of the people,
IV,215,a	(E)	<i>n ntr ʕz pw n.ty im</i>	for this great god who is there.
IV,215,b	(R)	<i>ptr r=f sw</i>	Who even is he?
IV,215,c	(R)	<i>rʕ pw ds=f</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,217,a	(E)	<i>ptr r=f sš.wy (i)pwpy ʕz.wy</i>	What even are these two great pools?
IV,217,b	(X)	-	
IV,217,d-e	(M)	<i>ʕm hh.w rn=f wʕd-wr rn n ky</i>	The one who swallows the millions is his name, the sea is the name of the other.

IV,217,c	(R)	<i>š pw n ḥsmn ḥnꜥ š n mꜥz.t</i>	It is the lake of natron together with the lake of <i>mꜥz.t</i> .
IV,219,c-g	(X)	-	
IV,219,a	(N)	<i>šm=i ḥr wꜥ.wt rh.[w]t[.n]=i tp-m [iw] n mꜥꜥ.tyw</i>	I will go upon the roads which I knew in the direction of the island of the true ones.
IV,219,b	(D)	<i>ptr r=f sy</i>	What even is it?
IV,221,a	(R)	<i>wꜥ.wt pw šm.(w)t.n it=i itm.w ḥr=s</i>	It are the roads upon which my father Atoum went,
IV,221,b	(R)	<i>m wdꜥ=f r šh.t iꜥr.w</i>	in his proceeding to the field of rushes.
IV,223,a	(G)	<i>spr r tꜥ n ꜥḥ.tyw</i>	Arriving at the land of the horizon-dwellers,
IV,223,b	(I)	<i>pr ḥr sbꜥ dꜥsr</i>	which went forth upon the holy portal.
IV,223,c	(N)	<i>[p]tr r=f sw tꜥ n ꜥḥ.tyw</i>	What even is it, the land of the horizon-dwellers?
IV,225,a	(X)	-	
IV,225,b	(R)	<i>nꜥtr.w pw ḥꜥ.w k(ꜥ)r</i>	It are the gods who are around the shrine.
IV,225,c	(M)	<i>ir sbꜥ pw</i>	As for this portal,
IV,225,d	(X)	-	
IV,227,a	(T)	<i>ꜥꜥ.wy-r.y pw wdꜥ.n=i it=i itm.w ḥr=f r ꜥḥ.t</i>	it are the two leaves of the two doors, upon which I proceeded my father Atoum to the horizon.
IV,227,b	(R)	<i>im.yw-bꜥḥ</i>	Ancestors,
IV,229,a	(R)	<i>imi n=i ꜥ=tn</i>	give your arm to me,
IV,229,b	(R)	<i>ink pw [ḥp]r im=tn</i>	it is me who came to be from you.
IV,229,c	(P)	<i>ptr r=f sy nn nꜥtr.w im.yw-bꜥḥ</i>	Who even is it, these gods, the ancestors?
IV,231,a	(R)	<i>ḥw pw ḥnꜥ siꜥ</i>	It is the authoritative utterance and perception,
IV,231,b	(D)	<i>[wnn ḥnꜥ] it itm.w m ḥr.t hrw n.t rꜥ nb</i>	who exist together with the father Atoum in the course of every day.
IV,233,a	(R)	<i>iw mh.n=i ir.t m-ht ḥꜥs=s</i>	I made the eye complete after it was injured,
IV,233,b	(R)	<i>[hrw] pwy [n ꜥḥ]ꜥ rh.wy</i>	this day of the battle of the two rivals.
IV,235,a	(L)	<i>ptr r=f sw hrw [pwy n ꜥḥꜥ r]ḥ.wy</i>	What even is it, this day of the battle of the two rivals?
IV,239,e	(X)	-	
IV,235,b	(D)	<i>hrw pw ꜥḥꜥ[.n ḥr] im=f ḥnꜥ stḥ</i>	It is the day in which Horus fought together with Seth,
IV,237,a	(C)	<i>m wd.t=f [stꜥ] m ḥr n ḥr</i>	in his inflicting of a wound on the face of Horus,
IV,237,b	(E)	<i>m it.t ḥr [ḥr.wy stḥ]</i>	in Horus' taking of the testicles of Seth.
IV,237-239,c-a	(R)	<i>in dḥwty ir nn m dꜥbꜥ.w=f</i>	It is Thot who did this with his fingers.
IV,239,b	(I)	<i>iw ts[.n] šny.w m wdꜥ.t</i>	The hairs were raised from the Udjat eye,
IV,239,c	(R)	<i>m tr=s [n nšn]</i>	in its time of rage.
IV,239,d	(D)	<i>[p]tr r=f sy wdꜥ.t</i>	What even is it, the Udjat eye
IV,243,d	(X)	-	
IV,241,a	(R)	<i>[m tr=s n nšn.y]</i>	in its time of rage?
IV,241,b	(N)	<i>[i]n-m [g]r[.t ts šn.w im=s]</i>	Now, who is the one who raised the hairs from it?

IV,241,c	(X)	-	
IV,241,d	(R)	<i>ir.t pw wnm.t n.t r<sup>c</sup></i>	It is the right eye of Re,
IV,243,a	(D)	<i>[m] nšn.t=s r=f</i>	in its raging against him,
IV,243,b	(R)	<i>m-ht hzb=f s[y]</i>	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,243,c	(D)	<i>in gr.t dhwtj ts šny.w im=s</i>	Now, it is That who raised the hairs from it.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,245,a	(N)	<i>iw m3.n=i r<sup>c</sup> pw [ms.y] m sf r hpd.w mh(.t)-wr.t</i>	I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.
IV,247,a	(R)	<i>wq3=i wq3=f ts phr</i>	I am hale while he is hale, and vice-versa.
IV,247,b	(Q)	<i>p[t]r [sw mh(.t)-wr.t]</i>	What is it, the celestial cow?
IV,249,a	(N)	<i>twt pw n ir.t r<sup>c</sup> dw3.w r ms.t=f r<sup>c</sup> nb</i>	It is the image of the eye of Re of the morning at his birth every day.
IV,249-251,b-a	(N)	<i>ir [mh(.t)-wr].t wq3.t=f pw</i>	As for the celestial cow, it is his Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,251,b	(N)	<i>hr-ntt ink w<sup>c</sup> m nw n im.yw-ht hr</i>	Because I am one from these of the ones who are behind Horus.
IV,251-253,c-a	(X)	-	
IV,253,b	(R)	<i>mdw hr-tp mr.y nb=f</i>	One who speaks on behalf of one who his lord will love.
IV,253,d-f	(X)	-	
IV,253-255,c-a	(R)	<i>i.nd hr=tn nb.w m3<sup>c</sup>.t d3d3.t h3[.t] ws[ir]</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,255,b	(R)	<i>didi.w š<sup>c</sup>.t m isf.tyw</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,257,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,257,b	(R)	<i>m-t(n) wi iyi.kwi hr=tn</i>	Behold me, I come to you,
IV,257,c	(N)	<i>dr=tn dw.t ir.t=I</i>	may you expel the evil which belongs to me,
IV,259,a	(E)	<i>mi nw ir.n=tn n 3h sfh.w ipw im.yw šms.w n(.w) nb sp3</i>	like that which you did for these seven spirits who are in the following of the lord of the centipede,
IV,259,b	(N)	<i>ir.n inpw s.wt=sn</i>	whose seats Anubis made,
IV,259,c	(X)	-	
IV,261,a	(N)	<i>hrw pf n [imi] i[r=k] im</i>	this day of: Give there!
IV,261,b	(N)	<i>ir [s]bh.t htp=s hw=s</i>	As for the portal of 'she is satisfied while she protects',
IV,261,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,263,a	(E)	<i>[wn].n=s m-ht [ws]ir r sm3[.t b3.w] hft.yw[=f]</i>	after she was behind Osiris until the souls of his enemies were slain.
IV,263,c	(X)	-	
IV,263,b	(X)	-	

IV,265,a	(L)	<i>iw=i m šms[.w n(.w)] nb</i> [sp̄. wt]	I am in the following of the lord of the nomes,
IV,265,b	(L)	<i>ir.n=f</i>	which he made,
IV,265,d	(X)	-	
IV,265,c	(M)	<i>hrw pf n mi ir=k im</i>	this day of: Come therein!
IV,265,e	(K)	<i>ptr r=f sy d̄z̄d̄z̄.t ḥz̄.t wsir</i>	What even is it, the tribunal which is behind Osiris?
IV,267,a	(R)	<i>ir hr.y n d̄z̄d̄z̄.t tn</i>	As for the chief of this tribunal,
IV,267,b	(N)	<i>n zr wr rn=f</i>	'The great one was not driven away' is his name.
IV,267,c-e	(X)	-	
IV,269,b	(N)	<i>nkd̄kd̄</i>	<i>zkd̄kd̄,</i>
IV,269,a	(N)	<i>nd̄hd̄h̄</i>	<i>nd̄hd̄h̄,</i>
IV,269,c	(F)	<i>kz nbi=f hnt.y hwt=f</i>	the bull 'his flame which is in front of his fire',
IV,269,d	(R)	[ <i>ʿ</i> ]k̄ hr im.y wnw.t=f	'the one who enters upon the one who is in his hour',
IV,271,a	(R)	<i>dšr.ty im(.t) ḥw.t ins.yw</i>	'the red one who is in the mansion of red linen',
IV,271,b	(N)	<i>zsb hr pr m-ḥt ḥt</i>	'the one who is glowing of face, who went forth after turning back',
IV,271,c	(R)	<i>mz m grḥ in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,269-272,e-c	(X)	-	
IV,277,a	(R)	<i>ink b̄z̄(.wy)=fy hr(.wy)-ib</i> <i>t̄z̄(.wy)=fy</i>	I am his two souls which are in the middle of his two fledglings.
IV,277,b	(L)	<i>ptr r[=f] sw</i>	What even is it?
IV,277,c	(N)	<i>ir b̄z̄(.wy)=fy</i>	As for his two souls,
IV,277,d	(K)	<i>b̄z̄ pw ʿz̄ n wsir</i>	it is the great soul of Osiris,
IV,279,a	(N)	<i>m ʿk̄=f r d̄dw</i>	when he entered into Busiris,
IV,279,b	(R)	<i>gm.n=f b̄z̄ im n rʿ</i>	after he found a soul there for Re.
IV,279,c	(X)	-	
IV,279,d	(R)	<i>ʿḥʿ.n ḥpt.n ky ky</i>	Then one embraced the other,
IV,281,a	(R)	<i>ʿḥʿ.n ḥpr(.w) m b̄z̄(.wy)=fy</i>	then they became as his two souls.
IV,281,b	(R)	<i>ir t̄z̄.wy=fy</i>	As for his two fledglings,
IV,281,c	(E)	<i>hr nd̄ it=f pw ḥnʿ hr</i> <i>(i)m(.y)-hnt n ir.ty</i>	it is Horus, who protects his father, together with Horus, who is in front without two eyes.
IV,281,d	(X)	-	
IV,283,a	(R)	<i>ink miw pw ʿz̄</i>	I am this great cat,
IV,283,b	(D)	<i>psš išd.t r gs=f m iwnw</i>	who divided the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,283,c	(R)	<i>grḥ p[w] n ʿḥz̄-ʿ</i>	this night of battle,
IV,285,a	(R)	<i>n ir.t s̄z̄.wt sbi.w</i>	of watching over the rebels,
IV,285,b	(P)	<i>hrw pw n ḥtm ḥft.yw n.w</i> <i>nb r-d̄r</i>	this day of destroying the enemies of the lord of all.

IV,287,a	(E)	<i>ptr r=f [pw] m̀w pw ʕz</i>	Who even is it, this great cat,
IV,287,e	(M)	<i>psšn išd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis?
IV,287,b	(R)	<i>rʕ pw ds=f</i>	It is Re himself,
IV,287,c	(X)	-	
IV,287,d	(R)	<i>m dd s̀z r=f</i>	as Perception says to him:
IV,289,a	(I)	<i>in [m]iw(.y) sw m ir nn irr=f</i>	'Is he catlike with the one who did this which he does?'
IV,289,b	(G)	<i>hpr r=f m̀w pw</i>	What even came to be, it is the cat.
IV,289-293,c-a	(X)	-	
IV,293,d-g	(X)	-	
IV,293,b	(R)	<i>i rʕ im.y swḥ.t=f</i>	Oh, Re, who is in his egg,
IV,293,c	(R)	<i>wbn m [it]n=f</i>	who shines in his sun disk,
IV,295,a	(R)	<i>psd m zḥ.t=f</i>	who shines in his horizon,
IV,295,b	(N)	<i>nb hr biʕ[=f]</i>	who swam upon his firmament,
IV,295,c	(X)	-	
IV,295,d	(R)	<i>iw.ty snw=f m ntr.w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,297,a	(K)	<i>skdkd hr ts.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,297,b	(R)	<i>didī tʕw m hh n r=f</i>	who gives the wind with a blast of his mouth,
IV,297,c	(R)	<i>shd [tʕ.wy] m iʕḥ.w=f</i>	who illuminates the land with his sunshine.
IV,297,d	(X)	-	
IV,299,a	(O)	<i>nḥm=k sbk-hr-hb m-ʕ ntr pw štʕ irw.w</i>	May you rescue sbk-Hr-Hb from this god who is hidden of shapes,
IV,299,b	(R)	<i>[wn]n.w inh.wy=fy m rmn.wy mhʕ[.t]</i>	whose two eyebrows are as the two arms of the balance,
IV,299,c	(X)	-	
IV,300,a	(N)	<i>hrw pw n ḥsb.t ʕwʕ</i>	this day of the reckoning of the robber,
IV,302,c-Sq7Sq	(X)	-	
IV,300,b	(R)	<i>didī sph.t m isf.tyw r nm.t=f</i>	who places the lasso on the evildoers at his place of slaughter,
IV,301,a	(R)	<i>dn.t bʕ.w</i>	which kills the souls.
IV,301,b-c	(X)	-	
IV,302,a	(L)	<i>hr pw [irr] m-hnt ḥm</i>	It is Horus, who acts in front of Letopolis,
IV,302,b	(X)	-	
IV,302,c	(R)	<i>dhwtw pw</i>	it is Thot
IV,302,d	(M)	<i>nfr-tm sʕ shm.t ʕʕ.t</i>	and Nefertem, son of Sekhmet the great one.
IV,302,e	(X)	-	
IV,303,a	(R)	<i>nḥm=k wi m nw n ir.yw stʕ[.w]</i>	May you rescue me from this which belongs to the keepers of wounds,
IV,303,b	(E)	<i>[t]m.wt wsir spd.w dbʕ.w</i>	the perished ones of Osiris, who are sharp of fingers.
IV,304,c	(X)	-	

IV,304,a-b	(X)	-	
IV,305,a	(D)	<i>nn hr=i n ds. w=tn</i>	I will not fall because of your knives,
IV,305,b	(N)	<i>nn hz=i r whz. w[t=tn]</i>	I will not descend into your cauldrons.
IV,306,a	(X)	-	
IV,306,c	(X)	-	
IV,36,b	(X)	-	
IV,307,a	(M)	[.] <i>pw im.y sn n pr wsir</i>	It is [...] who is with them, which belongs to the domain of Osiris,
IV,307,b	(R)	<i>st m ir.t=f</i>	'who shot with his eye',
IV,307,c	(X)	-	
IV,307,d	(R)	<i>dbn p.t m ns [n r=f]</i>	'the one who encircled the sky with the flame of his mouth',
IV,307,e	(R)	<i>smi hcp[y]</i>	'the one who reports the Nile',
IV,307,f	(M)	<i>n m3.n.tw=f</i>	'He is not seen'.
IV,308,a	(X)	-	
IV,308,b	(I)	<i>ink</i>	I.
IV,308-326,c-n	(X)	-	

*End of column and front*

Amino-acid code

PR--NE--N--ER-MN-R--NNR--C-N-R--R-RRR---RC-RDRTN-RDNN-N-NR--RERR-E-MR-NDRRGIN-RM-  
TRRRPRDRRL-DCERIRD-RN-RDR-D-NRQNN-N---R-RR-N-RNEN-NNR-E--LL-MKRN---NNFRNR-----  
RLNKNR-RRRE-RD-RRPEMR-RIG-----RRRN-R-K-RR-OR-N-RR--L-RM-RE---DN---MR-RRM-I-----  
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Appendix 3.48.29. M1NY

IV,185,a	(O)	<i>htp di n(y)-sw.t wsir di=f pr.t-hrw n imzh wh-htp pn dd=f pr.t m hrw</i>	An offering which the king will give of Osiris, may he give an invocation offering to the honoured dead, this <i>wh-htp</i> . He says: going forth in the day.
IV,185,b	(L)	<i>hpr hrw nnk tm</i>	The voice comes to be, all belongs to me.
IV,185,c	(X)	-	
IV,184,d	(X)	-	
IV,187,a	(R)	<i>wnn=i w<sup>c</sup>.kwi</i>	I exist while I am alone,
IV,187,b	(R)	<i>ink r<sup>c</sup> m h<sup>c</sup>.wy=f tp(.y)w</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,187,c	(X)	-	
IV,189,a	(H)	<i>ink ntr hpr ds=f</i>	I am the god who came to be (by) himself.
IV,189,b-c	(X)	-	
IV,191,a	(Q)	<i>km3.n=f psd.wt</i>	He has created the Enneads,
IV,191,b	(R)	<i>iw.ty hsf=f m ntr. w</i>	who is not repelled from the gods.
IV,191,c-d	(X)	-	
IV,193,a	(N)	<i>nnk sf iw=i rh.kwi dw3</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	

IV,193,b	(R)	<i>wsir pw</i>	It is Osiris.
IV,193,c	(X)	-	
IV,195,a	(R)	<i>ir.n.tw ḥz.t ntr.w hft dd=i</i>	The warship of the gods is made in accordance with that which I say.
IV,195,b-e	(X)	-	
IV,197,a	(G)	<i>iw=i rh.kwi rn n ntr pw n.ty im=s</i>	I know the name of this god who is in it.
IV,197,b	(X)	-	
IV,197,c	(G)	<i>ḥksw rḥ pw r[n]=f</i>	His name is the praise of Re.
IV,199,d	(M)	<i>dd-mdw in wsir wh-ḥtp pn ir.n ḥd.t</i>	Recitation by the Osiris, this <i>wh-ḥtp</i> , whom the white one made.
IV,199,a	(R)	<i>ink bnw pw ʿz n.ty m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	<i>ir.y sip n n.tt wn</i>	The supervisor of that which exists.
IV,201,b	(R)	<i>ptr sw</i>	Who is he?
IV,201,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,201,d	(N)	<i>ir sip n n[.tt] wn</i>	As for the inspection of that which exists,
IV,201,e	(R)	<i>nḥḥ pw ḥnḥ d.t</i>	it is forever together with eternity.
IV,201-203,f-b	(X)	-	
IV,203,c	(N)	<i>ink mnw m pr.t=f</i>	I am Min in his procession,
IV,203,d	(C)	<i>iw rdi.n=i šw.ty=i m tp=i</i>	I have placed my two feathers on my head,
IV,203,e	(M)	<i>wn=i m tʿ=i</i>	so that I may exist in my land.
IV,205,a	(X)	-	
IV,205,b	(G)	<i>iw ptr r=f šw.ty=f</i>	What even are his two feathers?
IV,205,c	(L)	<i>ḥr nd=f it=f</i>	Horus, while he protects his father.
IV,205-207,d-a	(W)	<i>šw.ty=f pw iḥr.ty pw wr.t(y) it itm.w</i>	They are his two feathers, they are the two great uraei of the father Atoum.
IV,207,b	(R)	<i>wn=i m tʿ=i iy.n=i m niw.t=i</i>	May I exist on my land, after I came from my city.
IV,207,c-d	(X)	-	
IV,209,a	(N)	<i>ptr r=f</i>	What is against it?
IV,209,b	(Q)	<i>šw.t ʿh.t n.t it=i itm.w</i>	The shadow of the horizon of my father Atoum.
IV,209,c	(R)	<i>dr iw=i</i>	My wrongdoing is expelled,
IV,209,d	(D)	<i>ḥsr.n ni.t=i</i>	after my wrongdoing was driven away.
IV,209,e-g	(X)	-	
IV,211,a	(H)	<i>šhry.w isf.t=i ir.t=i</i>	My disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,211,b	(D)	<i>wḥb=i m sš.wy ipwy wr.wy ʿz.wy</i>	while I purify in these two very great pools,
IV,213,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which in are Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(R)	<i>swḥb ʿzb.t rh.yt</i>	which purify the offerings of the people,
IV,215,a	(Q)	<i>n ntr ʿz n.ty im=s</i>	for the great god who is in it.
IV,215,b	(R)	<i>ptr r=f sw</i>	Who even is he?
IV,215,c	(I)	<i>rḥ ds=f</i>	Re himself.
IV,215,d-e	(X)	-	
IV,217,a	(N)	<i>ptr r=f sš.wy wr(.wy) ʿz.w(y)</i>	What even are the two very great pools?

IV,217,b	(X)	-	
IV,217,d-e	(X)	-	
IV,217,c	(R)	S pw n Hsmn Hna S n maA.t	It is the lake of natron together with the lake of <i>m<sup>c</sup>z.t</i> .
IV,219,c-g	(X)	-	
IV,219,a	(O)	<i>šm=i hr w3.wt rh.(w)t.n=i tp-m niw.t n(.t) m3<sup>c</sup>.tyw</i>	I will go upon the roads which I knew in the direction of the city of the true ones.
IV,219,b	(H)	<i>ptr tr šm=i hr w3.wt rh.(w)t.n=i</i>	What is indeed I go even upon the roads which I knew?
IV,221,a	(Q)	<i>w3.t pw wd3.t.n it=i itm.w hr=s r šh.t isr.w</i>	It is the road upon which my father Atoum proceeded to the field of rushes.
IV,221,b	(X)	-	
IV,223,a	(N)	<i>spr=i r [t3] n žh.tyw m p.t</i>	I arrive at the land of the horizon-dwellers in the sky,
IV,223,b	(R)	<i>pr=i m sb3 dsr</i>	while I go forth from the holy portal.
IV,223,c	(H)	<i>ptr r=f tA n Ax.tyw</i>	What even is the land of the horizon-dwellers?
IV,225,a	(X)	-	
IV,225,b	(R)	<i>nTr.w pw HA.w kAr</i>	It are the gods who are around the shrine.
IV,225,c	(N)	<i>ir sbA pn</i>	As for this portal,
IV,225,d	(X)	-	
IV,227,a	(W)	<i>3.wy wr(.wy) ipw(y) iw.n it=i itm.w hr=f r žh.t isb.tt n(.t) p.t</i>	it are the two great doors, upon which my father Atoum came to the eastern horizon of the sky.
IV,227,b	(R)	<i>im.yw-bAH</i>	Ancestors,
IV,229,a	(R)	<i>imi n=i 3=tn</i>	give your arm to me,
IV,229,b	(H)	<i>ink hpr im=tn</i>	I am one who came to be from you.
IV,229,c	(O)	<i>ptr nn im.yw-bAH</i>	Who are these ancestors?
IV,231,a	(R)	<i>Hw pw Hna siA</i>	It is the authoritative utterance and perception,
IV,231,b	(C)	<i>wnn=i hn<sup>c</sup> it=i itm.w m hr.t hrw n(.t) r<sup>c</sup> nb</i>	I exist together with my father Atoum in the course of every day.
IV,233,a	(F)	<i>iw mh.n=i ir.t m-ht hk=s</i>	I made the eye complete after it broke,
IV,233,b	(R)	<i>hrw pw n aHA rH.wy</i>	this day of the battle of the two rivals.
IV,235,a	(I)	<i>p[tr s]w aHA rH.wy (i)pw(y)</i>	What is it, the battle of these two rivals?
IV,239,e	(X)	-	
IV,235-239,b-a	(X)	-	
IV,239,b	(N)	<i>iw ts.n=i {n} šn m d3.t</i>	I raised the hair from the Udjat eye,
IV,239,c	(H)	<i>m tr=s nSn aHA</i>	in its time of rage and battle.
IV,239,d	(X)	-	
IV,243,d	(X)	-	
IV,241-243,a-b	(X)	-	
IV,240,b-Sq7Sq	(X)	-	
IV,243,c	(X)	-	
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,245,a	(N)	<i>iw m3.n[=i r<sup>c</sup>] pw ms.y m sf r hpq.w mh(.t)-wr.t</i>	I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.
IV,247,a	(N)	<i>wd3=f wd3 wh-htp pn ts phr</i>	He is hale while this <i>wh-htp</i> is hale, and vice-

IV,247,b	(F)	<i>sy pw ir=f r<sup>c</sup> ms.y m sf [r] hpd.wy mh(.t)-wr.t</i>	versa. What even is it, Re who was born on yesterday from the two buttocks of the celestial cow?
IV,249,a	(E)	<i>twt n ir.yw r<sup>c</sup> dwz.t hr ms.t=f r<sup>c</sup> nb</i>	The image of that which Re of the netherworld will do upon his birth every day.
IV,249-251,b-a	(R)	<i>ir gr.t mh(.t)-wr.t wdz.t pw</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,251,b	(N)	<i>hr-ntt ink w<sup>c</sup> m nw n im.yw[-ht] hr</i>	Because I am one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,253,a	(H)	<i>sy pw r=f w<sup>c</sup> m nw n im.yw-ht hr</i>	What even is it, one from these of those who are behind Horus?
IV,253,b	(R)	<i>mdw hr-tp mr.y nb=f</i>	One who speaks on behalf of one who his lord will love.
IV,253,d-f	(X)	-	
IV,253-255,c-a	(R)	<i>i.nd hr=tn nb.w m3<sup>c</sup>.t dzdz.t hz.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,255,b	(R)	<i>didī.w š<sup>c</sup>.t m isf.tyw</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,257,a	(N)	<i>im.yw-ht htp=s hw=s</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,257,b	(N)	<i>m-tn wh-htp pn iyi(.w) hr=tn</i>	Behold this <i>wh-htp</i> , coming to you,
IV,257,c	(E)	<i>hsr=tn dw.t ir.t=f</i>	May you dispel the evil which belongs to him,
IV,259,a	(C)	<i>mi nw ir.n=tn n zh sfh.w (i)pw im.wy šms.w n(.w) nb spz.wt</i>	like that which you did for these seven spirits who are in the following of the lord of the nomes,
IV,259,b	(R)	<i>ir.n inpw s.t=sn</i>	whose seat Anubis made,
IV,259,c	(X)	-	
IV,261,a	(N)	<i>hrw pf n imi r=k im</i>	this day of: Give there!
IV,261,b	(L)	<i>ir sbh.t tn n.t htp=s hw=s</i>	As for this portal of 'she is satisfied while she protects',
IV,261,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,263,a	(Q)	<i>rdi.n=s r<sup>c</sup> n wsir r s[m]z hft.yw=f im=s</i>	after she gave Re to Osiris, in order to slay his enemies with her,
IV,263,c	(K)	<i>smz hft.yw wsir wh-htp pn</i>	who slays the enemies of the Osiris, this <i>wh-htp</i> .
IV,263-265,b-e	(X)	-	
IV,267,a	(I)	<i>ir hr(.y) dzdz.t ʿz.t tn</i>	As for the chief of this great tribunal,
IV,267,b	(N)	<i>n zir wr rn=f</i>	'The great one was not driven away' is his name.
IV,267,c	(X)	-	
IV,267,d	(K)	<i>hr(.y) dzdz.t tn</i>	The chief of this tribunal:
IV,267,e	(R)	<i>n zir wr</i>	'The great one was not driven away'.
IV,269,b	(N)	<i>kdkd</i>	<i>zkdkd,</i>
IV,269,a	(N)	<i>dhdh</i>	<i>ndhdh,</i>

IV,269,c	(P)	<i>k3 ʕ3 iwʃ=f hnt.i hwt=f</i>	the great bull 'his flesh which is in front of his fire',
IV,269,d	(R)	<i>ʕk hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour',
IV,271,a	(R)	<i>dšr.ty im(.t) hw.t ins(.y)</i>	'the red one who is in the mansion of red linen',
IV,271,b	(Q)	<i>nbs hr pr m-ht ht</i>	'the one who is burning of face, who went forth after turning back',
IV,271,c	(R)	<i>m3 m grḥ in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,269,e	(R)	<i>ky sp n dd</i>	Another manner of saying:
IV,269,f	(R)	<i>ndḥndḥ</i>	<i>ndḥndḥ,</i>
IV,269,g	(R)	<i>nkdkd</i>	<i>ʕkdkd.</i>
IV,269,h	(R)	<i>&lt;ky sp n dd&gt;</i>	Another manner of saying:
IV,269,i	(L)	<i>k3 rdī.n n[=f] hnt.i hwt[=f]</i>	the bull 'the one who is in front gave for him his fire',
IV,271,d	(R)	<i>ʕk hr im.y wnw.t=f</i>	'the one who enters upon the one who is in his hour'.
IV,271,e	(R)	<i>&lt;ky sp n dd&gt;</i>	Another manner of saying:
IV,271,f	(R)	<i>dšr.ty im(.t) hw.t ins</i>	'the red one who is in the mansion of red linen'.
IV,271,g	(R)	<i>&lt;ky sp n dd&gt;</i>	Another manner of saying:
IV,272,a	(L)	<i>msbi pr m-ht ht</i>	'the one who burns, who went fort after turning back'.
IV,272,b	(R)	<i>&lt;ky sp n dd&gt;</i>	Another manner of saying:
IV,272,c	(R)	<i>m3 m grḥ in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,277,a	(C)	<i>wh-htp pn ink b3.wy=f hr(.wy)-ib t3.wy</i>	This <i>wh-htp</i> . I am his two souls which are in the middle of the two fledglings.
IV,277,b	(N)	<i>sy pw tr</i>	What is it indeed?
IV,277,c	(X)	-	
IV,277,d	(R)	<i>wsir pw</i>	It is Osiris,
IV,279,a	(N)	<i>m ʕk=f r ddw</i>	when he entered into Busiris,
IV,279,b	(E)	<i>gm.n=f im n rʕ</i>	after he was found there for Re.
IV,279,c	(X)	-	
IV,279,d	(H)	<i>ʕhʕ.n kni[.n] ky ky</i>	Then one embraced the other,
IV,281,a	(H)	<i>ḏr-n(.tt) hpr(.w) m b3.wy=f</i>	because they became as his two souls.
IV,281,b	(N)	<i>ir gr.t t3.wy=f</i>	Now, as for his two fledglings,
IV,281,c	(Q)	<i>hr nd it[=f] hnʕ hr hnt.y hm</i>	Horus who protects his father, together with Horus, foremost of Letopolis.
IV,281,d	(X)	-	
IV,283,a	(R)	<i>ink miw pw ʕ3</i>	I am this great cat,
IV,283,b	(R)	<i>pšn išd.t r gs=f m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,283,c	(N)	<i>grḥ pw ʕh3-ʕ</i>	this night of battle,
IV,285,a	(R)	<i>n ir.t s3.t sby.w</i>	of watching over the rebels,
IV,285,b	(O)	<i>hrw pw htm hft.yw n.w itm.w im=f</i>	this day of destroying the enemies of Atoum in it.
IV,287,a	(R)	<i>sy pw miw pw ʕ3</i>	Who is it, this great cat?

IV,287,e	(X)	-	
IV,287,b	(R)	<i>r<sup>c</sup> pw ds=f</i>	It is Re himself,
IV,287,c	(N)	<i>ḏd.t(w) miw r[=f]</i>	'cat' is said to him,
IV,287,d	(N)	<i>m ḏd si3</i>	as Perception says:
IV,289,a	(N)	<i>miw(.y) sw m nn irr.y=f</i>	'Catlike is he in this which he does.'
IV,289,b	(R)	<i>hpr rn=f pw n miw</i>	What came to be, it is his name of 'cat'.
IV,289,c	(N)	<i>ir gr.t pšn išd.t r gs=f m iwnw</i>	Now, as for the splitting of the Ishedet tree at his side in Heliopolis,
IV,291,a	(G)	<i>m3<sup>c</sup> ms b &lt; d &gt; š.t ir.t.n=sn pw</i>	it is while the child of the weak one presents what they did.
IV,291,b	(R)	<i>ir gr.t hrw n h3-<sup>c</sup></i>	Now, as for the day of battle,
IV,291,c	(I)	<i>s<sup>c</sup>k.t(w)=sn pw i3b.tt</i>	it is while they are caused to enter the east.
IV,293,a	(E)	<i>h3-<sup>c</sup>.wy m t3 [r]-ḏr=f m p.t t3</i>	(There is) war in the land in its entirety, in the sky and the land.
IV,293,d-g	(X)	-	
IV,308,b	(K)	<i>hr-ntt ink is tp t3 wd3 tp t3 hr r<sup>c</sup></i>	Because I am even upon the land, the one who proceeds upon the land with Re,
IV,308,c	(M)	<i>mny nfr h[r] wsir</i>	who moors well with Osiris.
IV,309,a	(K)	<i>nn hpr 3b.t=tn im=i n n3 n hr.(y)w h.w=sn</i>	Your offerings will not come to be with me because of these which belong to the chiefs their braziers.
IV,309,b	(X)	-	
IV,310,a	(K)	<i>hr-ntt {t}wi m šms(.w) n nb (i)h.wt r sš n hpr.yw</i>	Because I am in the following of the lord of things in order to write for the ones who will come to be.
IV,310,b	(G)	<i>h.y wh-htp pn m bik</i>	This <i>wh-htp</i> will fly as a falcon,
IV,311,a	(M)	<i>ng=f wh-htp pn m smn</i>	he, this <i>wh-htp</i> , will cackle as a goose,
IV,311,b	(L)	<i>sk.y wsir wh-htp pn nhḥ mi nhb-k3(.w)</i>	the Osiris, this <i>wh-htp</i> , will pass eternity like Nehebkau.
IV,297,e	(X)	-	
IV,311,c	(K)	<i>i itm.w im.y hw.t-<sup>c</sup>3.t</i>	Oh, Atoum, who is in the great mansion,
IV,312,a	(H)	<i>it.y ntr.w</i>	sovereign of the gods,
IV,312,b	(K)	<i>nhm-k wi m-<sup>c</sup> ntr pw</i>	May you rescue me from this god,
IV,312,c	(S)	<i>anx m xr.yt</i>	who swears in butchery,
IV,313,a	(G)	<i>n hr=f m tsm</i>	for his face is as a dog,
IV,313,b	(K)	<i>inm=f m rmt.w</i>	his hue is as the people.
IV,313,c	(X)	-	
IV,302,c-Sq7Sq	(X)	-	
IV,313-314,d-a	(Q)	<i>im.y k3b n š n sd.t</i>	The one who is in the winding of the lake of fire,
IV,314,b	(L)	<i>m šw.wt</i>	the one who swallows shadows,
IV,314,c	(L)	<i>hnp h3.t(y)w</i>	who steals hearts,
IV,314,d	(G)	<i>wdd st3</i>	who places the wound,
IV,314,e	(I)	<i>n m3.t=f</i>	before he is seen.
IV,315,f	(M)	<i>ir gr.t hrw n sm3.t t3.wy hrw pw krs.n šw wsir</i>	Now, as for the day of the unification of the two lands', it is the day when Shu buried Osiris.
IV,293,b	(M)	<i>i [r<sup>c</sup>] im.y swḥ.t=f</i>	Oh, Re, who is in his egg,
IV,293,c	(K)	<i>wbn m itn=f</i>	who shines in his sun disk,

IV,295,a	(M)	<i>psd m ʒh.t=f</i>	who shines in his horizon,
IV,295,b	(E)	<i>nbb hr biʒ=f</i>	who swims upon his firmament,
IV,295,c-d	(X)	-	
IV,295,e	(K)	<i>nḥm.kwi m ʕ ntr pw</i>	while I am rescued from the hand of this god,
IV,297,a	(G)	<i>skdd hr stʒ.w šw</i>	who sails upon the supports of Shu,
IV,297,b	(H)	<i>didī tʒw m hh [n r=f]</i>	who gives the wind with a blast of his mouth,
IV,297,c	(I)	<i>shd tʒ.wy m wbn=f</i>	who illuminates the two lands as he rises,
IV,297,d	(X)	-	
IV,299,a	(K)	<i>nḥm m-ʕ ntr pw štʒ irw.w</i>	who rescues from this god who is hidden of shapes,
IV,299,b	(I)	<i>n.ty inh.wy[=f m] rmn.wy mhʒ.t</i>	whose two eyebrows are as the two arms of the balance,
IV,299-300,c-a	(X)	-	
IV,300,b	(M)	<i>didī sphw m isf.tyw r nm.t=f</i>	who places the lasso on the evildoers at his place of slaughter,
IV,301,a	(K)	<i>dn.t bʒ.w</i>	which kills the souls,
IV,301,b	(K)	<i>hrw pw ḥsb.t ʕwʒ [m]-bʒh ʕ nb r-dr</i>	this day of the reckoning of the robber in front of the arm of the lord of all.
IV,301-302,c-e	(X)	-	
IV,303,a	(Q)	<i>nḥm=k wi &lt;n&gt; m-ʕ nw n tnmj.w spd.w dbʕ.w n.w wsir</i>	May you save me from this which belongs to those who boil in a vat, who make the fingers of Osiris sharp.
IV,303,b	(X)	-	
IV,304,c	(X)	-	
IV,304,a-b	(X)	-	
IV,305,a	(L)	<i>nn hr wh-ḥtp pn &lt;n&gt; ds.w=tn</i>	This <i>wh-ḥtp</i> will not fall because of your knives,
IV,305,b	(K)	<i>nn hʒ wh-ḥtp pn r ḥʒ.w(t)=tn</i>	this <i>wh-ḥtp</i> will not descend into your cauldrons,
IV,306,a	(X)	-	
IV,306,c	(X)	-	
IV,306,b	(I)	<i>hr-ntt {t}wi rh.kw rn.w=tn</i>	because I know your names.
IV,307-308,a-a	(X)	-	
IV,315,g	(X)	-	
IV,315-316,a-a	(X)	-	
IV,316,b	(R)	<i>i nb nrw hr(.y)-tp tʒ.wy</i>	Oh, lord of terror, who is upon the two lands,
IV,316,c	(K)	<i>nb nrw wʒd nm.wt</i>	the lord of terror, who makes the places of slaughter flourish,
IV,317,a	(R)	<i>rdi.y n=f wrr.t ʒw.t-ib</i>	to whom the crown of upper Egypt and joy will be given,
IV,317,b	(M)	<i>m nn-n(.y)-sw.t</i>	in Heracleopolis.
IV,317,c	(X)	-	
IV,317,d	(R)	<i>wdd n=f ḥkʒ.t m ntr.w</i>	To whom the rulership over the gods sends.
IV,318,a	(K)	<i>rʕ pw smʒ tʒ.wy</i>	It is Re, who unites the two lands
IV,318,b	(R)	<i>m-[bʒh] ʕ.wy nb r-dr</i>	in front of the two arms of the lord of all.
IV,318,f	(X)	-	
IV,318,c-e	(X)	-	
IV,319,a	(K)	<i>i bʒ mnḥ im.y nn-n(.y)-sw.t</i>	Oh, effective soul, who is in Heracleopolis,

IV,319,b	(R)	<i>didī k3.w dr isf.tyw</i>	who gives essences, who expels evildoers,
IV,319,c	(R)	<i>s[šm] n=f w3.wt nhḥ</i>	to whom the roads of eternity are conducted,
IV,319,d	(K)	<i>rꜥ ds=f</i>	Re himself.
IV,319,e	(I)	<i>nhm=k wh-ḥtp pn m t33 rh.yt</i>	May you rescue this <i>wh-ḥtp</i> from the one who takes the people,
IV,320,a	(R)	<i>nsb [iwt.yw]</i>	who licks what is putrefied,
IV,320,b	(R)	<i>ꜥnh m ḥw33[.t]</i>	who lives from putrefaction,
IV,320,c	(K)	<i>im.y kkw snk.t</i>	who is in darkness and obscurity,
IV,320,d	(L)	<i>snḏ n=f im.yw kkw b3g</i>	for whom the ones who are with the ones of darkness of the weary one are afraid.
IV,320-321,e-b	(X)	-	
IV,321,c	(K)	<i>i ḥpr(i) pw ḥr(y)-ib wi3</i>	Oh, this Khepri, who is in the middle of the bark,
IV,321,d	(R)	<i>p3(w).ty ḏ.t=f ḏ.t</i>	the primeval one, his body is eternity.
IV,321,e	(K)	<i>nhm=k [wh-ḥtp] m nw n ir.yw sip.w</i>	May you rescue <i>wh-ḥtp</i> from this which belongs to the keepers of the examinations,
IV,321,f	(I)	<i>rdi.n n nb r-ḏr 3ḥ(w)=f</i>	whose power was given to the lord of all,
IV,322,a	(R)	<i>r ir.t s3.(w)t ḥft.yw=f</i>	in order to watch over his enemies,
IV,322,b	(N)	<i>didī.w šꜥ.t m[-ḥnw i3t]w.w=sn</i>	those who place slaughter within their places of judgment,
IV,322,c	(R)	<i>iw.tyw pr.t m s3.(w)t=sn</i>	those who do not go forth from their watch.
IV,322,d	(L)	<i>nn ḥr wh-ḥtp pn n ds.w=tn</i>	This <i>wh-ḥtp</i> will not fall to your knives,
IV,323,a	(X)	-	
IV,323,b	(I)	<i>nn ꜥk=f r i3tw.w=tn</i>	he will not enter into your places of judgment,
IV,323,c	(M)	<i>nn ḥms wh-ḥtp pn m-ḥnw ḥ3ḏ.w=tn m tnm.w=tn</i>	this <i>wh-ḥtp</i> will not sit within your traps (or) in your vats,
IV,323,d	(G)	<i>nn h3 wh-ḥtp pn r ḥ3ḏ.w=tn</i>	this <i>wh-ḥtp</i> will not descend into your traps,
IV,324,a	(X)	-	
IV,324,b	(L)	<i>nn ir.t=tn (i)ḥ.wt m wh-ḥtp pn nm nw n bw.wt ntr.w</i>	without you doing things with this <i>wh-ḥtp</i> and this which belongs to the abominations of the gods,
IV,324,c	(I)	<i>ḥr-ntt ir wh-ḥtp pn sw3.n=f wꜥb(.w) ḥr-ib msḳ.t</i>	because as for this <i>wh-ḥtp</i> , he passed being pure in the midst of the Mesqet,
IV,325,a	(R)	<i>rdi n=f ms.yt m tḥn.t m tnn.t</i>	to whom supper from faience will be given in the <i>tnn.t</i> shrine.
IV,325-326,b-k	(X)	-	
IV,326,l	(G)	<i>wsir wh-ḥtp iḳr m3ꜥ-ḥrw nb im3ḥ im3ḥ ḥr ntr.w niw.tyw</i>	The Osiris <i>wh-ḥtp</i> , the excellent one, true of voice, possessor of reverence, honoured dead with the city gods,
IV,326,m	(G)	<i>ntr.w šmꜥ.w mh.w di=sn pr.t-ḥrw n im3ḥ ḥr wsir</i>	and the gods of upper Egypt and lower Egypt. May they give an invocation offering for the honoured dead under Osiris,
IV,326,n	(G)	<i>wh-ḥtp nb im3ḥ ir.n ḥḏ-sp-sn.w-?? nb.t im3ḥ m3ꜥ.t-ḥrw t ḥnk.t</i>	<i>wh-ḥtp</i> , possessor of reverence, after <i>ḥḏ-sp-sn.w-??</i> , possessor of reverence, true of voice made bread and beer.

End of column and lid

Amino-acid code

OL--RR--H--QR--N-R-R----G-GMR--RRRNR---NCM-GLWR-NQRD-H-DR--RQRI-N--R-OHQ-NRH-RN-  
 WRRHORCFRI-----NH-----NNFER-N--HR-RR-N-NECR-NLR-QK-----IN-KRNNPRRQRRRRRLRRRRLRRCN-  
 RNE-HHNQ-RR-NROR-RNNNRNGRIE---KMK-KGML-KHKSGK--QLLGIMMKME--KGHI-KI--MKK-----Q----LK--I-  
 -----RKRM-RKR---KRRKIRRKL---KRKIRNRL-IMG-LIRGGG--

Appendix 3.48.30. BH1Br

IV,185,a	(X)	-	
IV,185,b	(R)	<i>hpr mdw[.t] nnk tm</i>	Speech comes to be, all belongs to me.
IV,185,c	(X)	-	
IV,184,d	(X)	-	
IV,187,a	(R)	<i>wnn=i w<sup>c</sup>.k(i)</i>	I exist while I am alone,
IV,187,b	(R)	<i>ink r<sup>c</sup> m h<sup>c</sup>.w=f tp.(y)w</i>	I am Re in his first appearances.
IV,187,d-f	(M)	<i>wbn=f pw m isb.t p.t ky dd šz<sup>c</sup> r<sup>c</sup> pw m h<sup>c</sup>.t hr tš</i>	It is his rising in the east of the sky, another saying, it is the beginning of Re in appearing on the land.
IV,187,c	(X)	-	
IV,189,a	(R)	<i>ink ʕz hpr ds=f</i>	I am the great one who came to be (by) himself.
IV,189,b	(X)	-	
IV,189,c	(K)	<i>mw pw nnw pw it ntr.w</i>	It is water, it is Noun, the father of the gods.
IV,191,a	(C)	<i>ḳzm rn=f rn=f rn=f nb psd.t</i>	Who created his name, his name, his name, the lord of the Ennead,
IV,191,b	(R)	<i>iw.ty hsf=f m ntr.w</i>	who is not repelled from the gods.
IV,191,c	(M)	<i>sy-ty pw</i>	who is it?
IV,191,d	(R)	<i>itm.w pw im(.y) itn=f</i>	It is Atoum who is in his sun disk.
IV,193,a	(R)	<i>nnk sf iw rh.kwi dwz.w</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(M)	<i>sy-ty pw hrw pfz n iw=n mn=n ḳrs.t wsir pw hn<sup>c</sup> shkz sz=f hr.i ky dd r=f</i>	What is it, that day of 'we endure'. It is the burial of Osiris together with the installation as ruler of his son Horus. Another saying:
IV,193,b	(N)	<i>ir sf wsir pw</i>	As for yesterday, it is Osiris.
IV,193,c	(K)	<i>ir dwz.w r<sup>c</sup> pw</i>	As for the morning, it is Re.
IV,195,a	(D)	<i>ir.n.t(w) ihn.t ntr.w hft dd=i</i>	The fighter of the gods was made in accordance with that which I say.
IV,195,b	(M)	<i>ptr r=f s(y) ihn.t ntr.w</i>	What even is it, the fighter of the gods?
IV,195,c	(R)	<i>imn.t pw</i>	it is the west.
IV,195,d	(M)	<i>ir.n.t(w)=s n bz.w ntr.w</i>	It was made for the souls of the gods,
IV,195,e	(M)	<i>hft dd wsir</i>	in accordance with that which Osiris says.
IV,197,a	(E)	<i>iw rh.k(i) rn ntr pw ʕz n.ty im=s</i>	I know the name of this great god who is in it.
IV,197,b	(K)	<i>sy-ty pw</i>	Who is it?
IV,197,c	(E)	<i>hknw pw bz n r<sup>c</sup></i>	It is the praise of the soul of Re.
IV,199,d	(X)	-	
IV,199,a	(R)	<i>ink bnw pw ʕz n.ty m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,199,b	(K)	<i>sy-[t]y pw</i>	Who is it?
IV,199,c	(R)	<i>wsir pw</i>	It is Osiris.
IV,201,a	(R)	<i>ir(.y) sip n n.tt wn</i>	The supervisor of that which exists.
IV,201,b	(M)	<i>m-tr r=f st</i>	Who even is it?

IV,201,c	(X)	-	
IV,201,d	(R)	<i>ir n.tt wn</i>	As for that which exists,
IV,201,e	(R)	<i>nḥḥ pw ḥnᶜ ḏ.t</i>	it is forever together with eternity.
IV,201,f	(M)	<i>sy-[ty] pw nḥḥ ḥnᶜ ḏ.t</i>	Who is it? Forever together with eternity.
IV,203,a	(L)	<i>ir nḥḥ hrw pw</i>	As for forever, it is the day,
IV,203,b	(R)	<i>ir ḏ.t grḥ pw</i>	as for eternity, it is the night.
IV,203,c	(N)	<i>ink mnw m pr.t=f</i>	I am Min in his procession,
IV,203,d	(N)	<i>rdi.n=i šw.ty=i m tp=i</i>	after I placed my two feathers on my head.
IV,203-205,e-a	(X)	-	
IV,205,b	(N)	<i>sy-ty pw</i>	Who is it?
IV,205,c	(R)	<i>hr pw nḏ it=f</i>	It is Horus who protects his father.
IV,205-207,d-a	(Y)	<i>m-tr r=f šw.ty ᶜrᶜ.ty pw wr.ty ᶜz.t(y) im.t(y) ḥz.t it=f itm.w</i>	What even are the two feathers? They are the two really great uraei who are on the brow of his father Atoum.
IV,207,b	(G)	<i>wn=i m t3 pn iyi=i m niw.t=i</i>	May I exist in this land, while I come from my city.
IV,207,c-d	(X)	-	
IV,209,a	(K)	<i>m-tr r=f s(y)</i>	What even is it?
IV,209,b	(D)	<i>3ḥ.t pw n.t it=i itm.w</i>	It is the horizon of my father Atoum.
IV,209,c	(Q)	<i>ḏr=i iw=i</i>	I remove my wrongdoing,
IV,209,d	(I)	<i>ḥsr=i ḏw.t=i</i>	I drive my evil away.
IV,209,e-g	(M)	<i>sy-ty pw ᶜrᶜ.t(w) ḥp3=f pw pr.t m hrw</i>	What is it? It is his navel-string being cut. Going forth in the day.
IV,211,a	(G)	<i>ḥsr is &lt;f&gt; .t ir.t=i</i>	My disorder which belongs to me is removed.
IV,211,c-d	(M)	<i>sy-ty pw wᶜb=f pw m-ḥt msw.t=f</i>	What is it? It is his purification after his birth,
IV,211,b	(N)	<i>wᶜb.n=i m sš.wy wr.wy ᶜz.wy</i>	after I purified in the two very great pools,
IV,213,a	(R)	<i>n.ty(w) m nn-n(.y)-sw.t</i>	which in are Heracleopolis,
IV,213,c-d	(K)	<i>sy-ty pw sš.wy wr.wy ᶜz.wy n.ty(w) m &lt;nn&gt; -n(.y)-sw.t</i>	What is it, the two very great pools which are in Heracleopolis?
IV,213,e	(R)	<i>š pw n ḥsmn ḥnᶜ š n mᶜz.t</i>	It is the lake of natron, together with the lake of mᶜz.t.
IV,213,b	(R)	<i>swᶜb zᶜb.t rh.yt</i>	which purify the offerings of the people,
IV,215,a	(D)	<i>n ntr p[n] ᶜz n.ty im=s</i>	for this great god who is in it.
IV,215,b	(K)	<i>sy-ty pw ntr pn ᶜz n.ty im=s</i>	Who is it, this great god who is in it?
IV,215,c	(R)	<i>rᶜ pw ḏs=f</i>	It is Re himself.
IV,215-217,d-b	(X)	-	
IV,217,d-e	(X)	-	
IV,217,c	(X)	-	
IV,219,c-g	(X)	-	
IV,219,a	(S)	<i>šm ḥr w3.wt rh.(w)t.n=i tp-m iw n m3ᶜ.tyw</i>	Going upon the roads which I knew in the direction of the island of the true ones.
IV,219,b	(G)	<i>sy-ty pw</i>	What is it?
IV,221,a	(H)	<i>w3.t pw wḏz.t.n it=i itm.w ḥr=s</i>	It is the road upon which my father Atoum proceeded,
IV,221,b	(L)	<i>m-ḥt ḏz.w=f r sh.t i3r.w</i>	after he will cross to the field of rushes.
IV,223,a	(E)	<i>spr=i r t3 pn n 3ḥ.tyw</i>	I arrive at this land of the horizon-dwellers,
IV,223,b	(Q)	<i>pr.n=i m sb3 ḏsr</i>	after I went forth from the holy portal.

IV,223,c	(G)	<i>ptr r=f sw t3 pn n 3h.tyw</i>	What even is it, this land of the horizon-dwellers?
IV,225,a	(X)	-	
IV,225,b	(R)	<i>ntr.w pw h3.w k3w</i>	It are the gods who are around the shrine.
IV,225,c	(K)	<i>ir gr.t sb3 dsr</i>	Now, as for the holy portal,
IV,225,d	(M)	<i>sb3 pw n dw3.t</i>	it is the portal of the netherworld,
IV,227,a	(Y)	<i>3.wy-r.y pw wd3.n it itm.w hr=s r 3h.t izb.tt n.t p.t</i>	it are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.
IV,227,b	(K)	<i>im.yw s3m.w</i>	Those who are with the leaders,
IV,229,a	(R)	<i>imi n=i 3=tn</i>	give your arm to me,
IV,229,b	(G)	<i>ink pw w3 hpr im=tn</i>	it is me, the one who came to be from you.
IV,229,c	(S)	<i>m-tr r=f nn im.yw-b3h</i>	Who even are these ancestors?
IV,231,a	(R)	<i>hw pw hn3 si3</i>	It is the authoritative utterance and perception,
IV,231,b	(R)	<i>wnn hn3 it=i itm.w m hr.t-hrw n.t r3 nb</i>	who exist together with my father Atoum in the course of every day.
IV,239,b	(P)	<i>iw ts.n=i sn m w &lt; d3 &gt; .t</i>	I raised the hair from the Udjat eye,
IV,233,b	(K)	<i>m tr n n3n</i>	in the time of rage.
IV,239,d	(X)	-	
IV,239,e	(M)	<i>sy-ty pw ts sn m wd3.t</i>	What is it, who raised the hair from the Udjat eye
IV,241,a	(G)	<i>m tr n n3n</i>	in the time of rage?
IV,241,b	(H)	<i>in-m ir=f ts sn im=s</i>	Who is even the one who raised the hair from it?
IV,241,c	(H)	<i>ir wd3.t</i>	As for the Udjat eye,
IV,241,d	(K)	<i>ir.t pw wnm.t n.t r3</i>	it is the right eye of Re,
IV,243,a	(H)	<i>m n3n=s r=f</i>	when it raged against him,
IV,243,b	(G)	<i>m-ht h3=f r=s</i>	after he descended towards it.
IV,243,c	(L)	<i>ir gr.t dhwtw ts sn im=s</i>	Now, as for Thot who raised the hair from it.
IV,243,d	(M)	<i>s3h.w pr.t m hrw</i>	Recitations of going forth in the day.
IV,245,a	(L)	<i>iw m3.n=i r3 pw ms.y m sf r &lt; h &gt; pd.wy mh(.t)-wr.t</i>	I saw it is Re who was born on yesterday from the two buttocks of the celestial cow.
IV,247,a	(G)	<i>wd3 wd3=f wd3=i wd3=f dd sp fd.w</i>	Being hale, while he is hale. I am hale, while he is hale, which is said four times.
IV,247,b	(M)	<i>sy-ty pw r3 pw ms.y m sf r hpd.wy mh(.t)-wr.t</i>	What is it, this Re who was born on yesterday from the two buttocks of the celestial cow?
IV,249,a	(G)	<i>twt pw n ir.t r3 dw3.w r ms.t=f r3</i>	It is the image of the eye of Re of the morning, at his birth of the day.
IV,249-251,b-a	(K)	<i>ir gr.t mh(.t)-wr.t wd3.t pw</i>	Now, as for the celestial cow, it is the Udjat eye.
IV,233,a	(H)	<i>iw mh.n=i ir.t m-ht hks=s</i>	I made the eye complete, after it was damaged,
IV,240,b-Sq7Sq	(X)	-	
IV,233,b	(H)	<i>hrw pf n ih(n) rh.wy</i>	this day of the battle of the two rivals.
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,235,a	(G)	<i>sy-ty pw hrw pf n ih(n) rh.wy</i>	What is it, this day of the battle of the two rivals?
IV,235,b	(F)	<i>hrw pw ih(n).n hr im=f hn3 sth</i>	It is the day in which Horus fought together with Seth,

IV,237,a	(P)	<i>m wd.t sth stz m hr n hr</i>	in Seth's inflicting of a wound on the face of Horus,
IV,237,b	(Q)	<i>m it.t hr hr.w(y) sth</i>	in Horus' taking of the testicles of Seth.
IV,237-239,c-a	(X)	-	
IV,246,a-Sq7Sq	(X)	-	
IV,251,b	(H)	<i>hr-ntt ink w<sup>c</sup> m nw n im(.y)-ht hr</i>	Because I am one from these of the one who is behind Horus.
IV,251,c-d	(X)	-	
IV,253,a	(D)	<i>sy-ty pw w<sup>c</sup> m nw n (i)m(.y)-ht hr</i>	What is it, one from these of the one who is behind Horus?
IV,253,b	(R)	<i>mdw hr-tp mr.y nb=f</i>	One who speaks on behalf of one who his lord will love.
IV,253,d-f	(X)	-	
IV,253-255,c-a	(L)	<i>nd hr=tn nb.w nhh nb.w mz<sup>c</sup>.t dzdz.t hz.t wsir didi.w s<sup>c</sup>.t m isf.t(y)w</i>	Greetings to you, lords of eternity, lords of truth, the tribunal which is behind Osiris, who places terror in the evildoers,
IV,255,b	(R)	<i>didi.w s<sup>c</sup>.t m isf.t(y)w</i>	
IV,304,b-Sq7Sq	(X)	-	
IV,257,a	(R)	<i>(i)m(.y)-ht htp=s hw=s</i>	who is behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,257,b	(D)	<i>m-tn n-wi iyl.kw hr=tn</i>	Behold me, I come to you,
IV,257,c	(R)	<i>dr=tn dw.t ir.t</i>	may you expel the evil thereof,
IV,259,a	(F)	<i>mi nw ir.n=tn n zh.w sfti.w inpw m-ht spz.wt</i>	like that which you did for the seven spirits of Anubis behind the nomes,
IV,259,b	(R)	<i>ir.n inpw s.t=sn</i>	whose seat Anubis made,
IV,259,c	(X)	-	
IV,261,a	(R)	<i>hrw pf n mi r=k im</i>	this day of: Come therein!
IV,261,b	(R)	<i>ir htp=s hw=s</i>	As for 'she is satisfied while she protects',
IV,261,c	(R)	<i>nsr.t pw</i>	it is the fiery snake,
IV,261,d	(M)	<i>ir.t pw n.t itm.w</i>	it is the uraeus of Atoum,
IV,263,a	(C)	<i>rdi.n=f s(y) m-ht wsir r szm.t bz.w hft.yw=f</i>	after he placed her behind Osiris until the souls of his enemies were burned up.
IV,263-265,c-e	(X)	-	
IV,267,a	(H)	<i>i.nd hr(.y) n dzdz.t s<sup>c</sup>.t [tn]</i>	Protect the chief of this great tribunal,
IV,267,b	(G)	<i>n zir rn=f</i>	'His name was not driven away'.
IV,267,c-d	(X)	-	
IV,267,e	(N)	<i>n zir wr rn=f</i>	'The great one was not driven away' is his name.
IV,269,b	(N)	<i>nkdnd</i>	<i>zkdkd,</i>
IV,269,a	(N)	<i>dhdh</i>	<i>ndhdh,</i>
IV,269,c	(N)	<i>kz nbi=f hnt hwt=f</i>	the bull 'his flame is in front of his fire',
IV,269,d	(E)	<i>q hr im.y dwz.t=f</i>	'the one who enters upon the one who is in his netherworld',
IV,271,a	(R)	<i>dšr.ty im(.t) hw.t ins.w</i>	'the red one who is in the mansion of red linen',
IV,271,c	(C)	<i>mz m grh in.t=f m hrw</i>	'who saw in the night what he will bring in the day'.
IV,271,b	(H)	<i>nbs hr pr m-ht ht</i>	'the one who is burning of face, who went forth after turning back',

IV,269,e	(X)	-	
IV,269,f	(R)	<i>dh̄dh</i>	<i>ndh̄dh,</i>
IV,269,g	(R)	<i>n̄kdn̄kd</i>	<i>ʒk̄dk̄d.</i>
IV,269,h	(X)	-	
IV,269,i	(I)	<i>k̄z n̄b̄i=f</i>	the bull of his flame,
IV,271,d	(M)	<i>ʕ̄k̄ hr̄ im̄.y wnw.t</i>	'the one who enters upon the one who is in the hour',
IV,271,e	(X)	-	
IV,271,f	(R)	<i>d̄šr.ty im̄(.t) h̄w.t ins</i>	'the red one who is in the mansion of red linen'.
IV,271,g	(X)	-	
IV,272,a	(I)	<i>nbs hr̄ pr m-h̄t sp sn.w</i>	'the one who is burning of face, who goes forth after turning back'.
IV,272,b	(X)	-	
IV,272,c	(R)	<i>m̄z m̄ gr̄h̄ in̄.t=f m̄ hr̄w</i>	'who saw in the night what he will bring in the day'.
IV,277,a	(D)	<i>ink̄ t̄z.wy=f hr̄(.wy)-ib̄ b̄z.wy=f</i>	I am his two fledglings which are in the middle of his two souls.
IV,277,b	(R)	<i>sy-ty pw</i>	What is it?
IV,277,c	(X)	-	
IV,277,d	(R)	<i>wsir̄ pw</i>	It is Osiris,
IV,279,a	(N)	<i>m̄ ʕ̄k̄=f r̄ d̄dw</i>	when he entered into Busiris,
IV,279,b	(R)	<i>gm̄.n=f b̄z im̄ n r̄</i>	after he found a soul there for Re.
IV,279,c	(X)	-	
IV,279,d	(G)	<i>pr n̄ h̄pt.n ky ky</i>	who went forth because one embraced the other,
IV,281,a	(R)	<i>ʕ̄h̄. n̄ h̄pr̄(.w) m̄ b̄z.wy=f</i>	then they became as his two souls.
IV,281,b	(N)	<i>ir̄ gr̄.t t̄z.wy=f</i>	Now, as for his two fledglings,
IV,281,c	(R)	<i>hr̄ pw n̄d̄ it̄=f hn̄ ʕ̄ hr̄ (i)m̄(.y)-h̄nt n̄ ir̄.ty</i>	it is Horus, who protects his father, together with Horus, who is in front without two eyes.
IV,281,d	(M)	<i>d̄d.n=f st r̄=s</i>	He said it to it/her.
IV,283,a	(R)	<i>ink̄ miw̄ pw ʕ̄z</i>	I am this great cat,
IV,283,b	(D)	<i>ps̄š išd̄.t r̄ gs=f m̄ iwnw</i>	who divided the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,283,c	(H)	<i>gr̄h̄ pn n̄ ih̄n-ʕ̄.wy</i>	this night of battle,
IV,285,a	(R)	<i>n̄ ir̄.t s̄z.wt sb̄i.w</i>	of watching over the rebels,
IV,285,b	(S)	<i>hr̄w pw š̄tm̄ h̄ft.yw n̄.w nb̄ d̄r(w) im̄=f</i>	this day in which the enemies of the lord of the boundary are caused to be destroyed.
IV,287,a	(Q)	<i>sy-ty pw miw̄</i>	Who is it, the cat,
IV,287,e	(K)	<i>ps̄š išd̄.t r̄ gs=f m̄ iwnw</i>	who divided the Ishedet tree at his side in Heliopolis?
IV,287,b	(R)	<i>r̄ pw d̄s=f</i>	It is Re himself,
IV,287,c	(K)	<i>d̄d st miw̄ ir̄=f</i>	who says it, 'cat', to him,
IV,287,d	(R)	<i>m̄ d̄d sīz r̄=f</i>	as Perception says to him:
IV,289,a	(H)	<i>miw̄.y nn̄ ir̄.n=f</i>	'Catlike is this which he has done,
IV,289,b	(E)	<i>h̄p rn̄=f n̄ miw̄</i>	while his name of 'cat' traveled.'
IV,289,c	(H)	<i>ir̄ gr̄.t ps̄š išd̄.t r̄ gs=f m̄ iwnw</i>	Now, as for the dividing of the Ishedet tree at his side in Heliopolis,

IV,291,a	(E)	<i>mš ms.w bdš.t pw ir.t.n=s</i>	it is while the children of the weak one present what she has done.
IV,291,b	(R)	<i>ir gr.t hrw n ih-<sup>c</sup>.wy</i>	Now, as for the day of battle,
IV,291,c	(R)	<i>ḳ=sn r izb.tt</i>	while they enter into the east.
IV,293,a	(Q)	<i>ḥ<sup>c</sup>.n ihn m p.t m t3</i>	Then (there was) fighting in the sky and the land,
IV,293,d	(X)	-	
IV,293,e-f	(M)	<i>m s.yt nb.y(t)</i> <i>md3.t n(.t) pr.t m hrw</i>	in all places. A book of going forth in the day.
IV,293,g	(M)	<i>[ḥ<sup>c</sup>.n ihn m p.t] m [t3 m s.t nb(.t)]</i> <i>md3.t n(.t) pr.t] m [hrw]</i>	Then (there was) fighting in the sky and the land, in all places. A book of going forth in the day.
IV,293,b	(R)	<i>i [r<sup>c</sup> i]m.y shw.t=f</i>	Oh, Re, who is in his egg,
IV,293,c	(R)	<i>wbn [m itn=f]</i>	who shines in his sun disk,
IV,295,a	(X)	-	
IV,295,b	(R)	<i>[nbb] hr biz=f</i>	who swims upon his firmament,
IV,295,c	(X)	-	
IV,295,d	(R)	<i>iw.ty sn[w.y=f m ntr.w]</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,297,a	(R)	<i>[skdd] hr sts.w šw</i>	who sails upon the supports of Shu,
IV,297,e	(X)	-	
IV,297,b	(R)	<i>[didi t3w m hh n r=f]</i>	who gives the wind with a blast of his mouth,
IV,297,c	(R)	<i>shd ts.wy [m izh.w=f]</i>	who illuminates the two lands with his sunshine.
IV,297-326,d-n	(X)	-	

*The rest of the bottom is illegible*

Amino-acid code

-R--RRM-R-KCRMRRMNKDMRMMMEKE-RKRRM-RRMLRNN--NRYG-KDQIMGMMNRKRRDKR-----SGHLEQG-RKMYKRGSRPK-MGHHKHGLMLGMGKH-H-GFPQ--H--DR-LR-R-DRFR-RRRMC-----HG--NNNERCH-RR-IM-R-I-RDR-RNR-GRNRMRD-HRSQKRKRHEHERRQ-MMRR-R-R-R-RR-----  
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Appendix 3.48.31. T3L,a

IV,185,a	(X)	-	
IV,185,b	(R)	<i>hpr mdw[.t] nnk tm</i>	Speech comes to be, all belongs to me.
IV,185,c	(K)	<i>in[k] r<sup>c</sup> itm.w</i>	I am Re Atoum.
IV,184,d	(X)	-	
IV,187,a	(R)	<i>wnn=i w<sup>c</sup>.kwi</i>	I exist while I am alone,
IV,187,b	(Q)	<i>[r<sup>c</sup> m ḥ<sup>c</sup>.w=f]</i>	Re in his appearances.
IV,187-326,d-n	(X)	-	

*End of column and back*

Amino-acid code

-RK-RQ-----  
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Appendix 3.48.32. T3L,b

IV,185,a	(X)	-	
IV,185,b	(R)	[ <i>hpr mdw.t nnk tm</i> ]	Speech comes to be, all belongs to me.
IV,185,c	(X)	-	
IV,184,d	(X)	-	
IV,187,a	(R)	[ <i>wnn=i w<sup>c</sup>.kwi</i> ]	I exist while I am alone,
IV,187,b	(R)	[ <i>ink r<sup>c</sup> m h<sup>c</sup>.]w=f [t]p.(y)w</i> ]	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,187,c	(X)	-	
IV,189,a	(D)	[ <i>ink r<sup>c</sup> hp]r ds=f</i> ]	I am Re, who came to be by himself.
IV,189,b	(K)	<i>pw-tr [r=f sw]</i>	Who even is it?
IV,189,c	(R)	[ <i>mw pw nnw pw</i> ]	It is water, it is Noun,
IV,191,a	(N)	[ <i>kmz rn.w=f nb psd.t</i> ]	who created his names, the lord of the Ennead,
IV,191,b	(R)	[ <i>iw.ty hsf=f m ntr.w</i> ]	who is not repelled from the gods.
IV,191,c	(K)	[ <i>pw-t]r r=f [sw]</i>	Who even is it?
IV,191,d	(R)	<i>itm.w pw im.y [itm=f]</i>	It is Atoum who is in his sun disk.
IV,193,a	(N)	[ <i>nnk sf iw=i rh.ki dwz</i> ]	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b	(R)	[ <i>wsir pw</i> ]	It is Osiris.
IV,193,c	(X)	-	
IV,195,a	(N)	[ <i>ir.n.t(w) hz.t ntr.w hft dd]=i</i> ]	The battleground of the gods was made in accordance with that which I say.
IV,195,b	(K)	<i>pw-tr r=f sw [hz.t ntr.w]</i>	What even is it, the battleground of the gods?
IV,195,c	(R)	[ <i>imn.t pw</i> ]	It is the west.
IV,195,d-e	(X)	-	
IV,197,a	(C)	[ <i>iw=i rh.ki rn n] ntr pw sz [n.ty im]</i> ]	I know the name of this great god who is there.
IV,197,b	(X)	-	
IV,197,c	(N)	[ <i>hknw r<sup>c</sup> rn=f</i> ]	The praise of Re is his name.
IV,199,d	(X)	-	
IV,199,a	(R)	[ <i>ink bnw pw sz] n[.ty] m iwnw</i> ]	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	<i>ir.y sip [n n.tt wn]</i>	The supervisor of that which exists.
IV,201,b	(N)	[ <i>pw-tr r]=f [s]w</i> ]	What even is it?
IV,201,c	(R)	[ <i>wsir pw</i> ]	It is Osiris,
IV,201,d	(D)	[ <i>ir n.ty wn]</i>	As for that which exists,
IV,201,e	(R)	[ <i>nhh pw hn<sup>c</sup> d.t</i> ]	it is forever together with eternity.
IV,201-203,f-b	(X)	-	
IV,203,c	(N)	[ <i>ink mnw m pr].t=f</i> ]	I am Min in his procession,
IV,203,d	(C)	<i>iw [rdi.n=i sw.ty=i m tp=i]</i>	I have placed my two feathers on my head.
IV,203,e	(X)	-	
IV,205,a	(R)	[ <i>pw-tr r=f] sw</i> ]	Who even is he?
IV,205,b	(D)	<i>p[w-tr r=f sw.ty=f]</i>	What even are his two feathers?
IV,205,c	(N)	[ <i>hr pw nd it</i> ]	It is Horus who protects the father,
IV,205-207,d-a	(D)	[ <i>sw.ty=f pw ir.t=f wr.t</i> ]	They are his two feathers, his great ureaus

		<i>im.t pr it itm.w]</i>	which is in the house of the father Atoum.
IV,207,b	(D)	<i>[wnn=i m t3=i iy.n=i m niw.t=i]</i>	I exist even on my land, after I came from my city.
IV,207,c-d	(X)	-	
IV,209,a	(R)	<i>[pw-tr r=f] st</i>	What even is it?
IV,209,b	(D)	<i>3h.t [pw n.t it=i itm.w]</i>	It is the horizon of my father Atoum.
IV,209,c	(R)	<i>[dr iw=i]</i>	My wrongdoing is expelled,
IV,209,d	(N)	<i>[hsr ni.t=i]</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,211,a	(N)	<i>[shr.y isf.t] ir.t=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,211,b	(D)	<i>[w<sup>c</sup>b]=i [m sš(.wy) ipw(y) wr.wy <sup>c</sup>3.wy]</i>	while I purify in these two very great pools,
IV,213,a	(R)	<i>[n.ty m nn-n(.y)-sw.t]</i>	which in are Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(R)	<i>[sw<sup>c</sup>b <sup>c</sup>3b.t rh.yt]</i>	which purify the offerings of the people,
IV,215,a	(R)	<i>[n] ntr pw [<sup>c</sup>3] n.ty im[=s]</i>	for this great god who is in it.
IV,215,b	(R)	<i>[pw-tr r=f sw]</i>	Who even is he?
IV,215,c	(R)	<i>[r<sup>c</sup> pw ds=f]</i>	It is Re himself.
IV,215,d-e	(X)	-	
IV,217,a	(Q)	<i>[ir sš.wy wr.wy <sup>c</sup>3.wy]</i>	As for the two very great pools,
IV,217,b	(X)	-	
IV,217,d-e	(X)	-	
IV,217,c	(R)	<i>[š pw n hsmn hn<sup>c</sup> š n m<sup>c</sup>]3.t</i>	It is the lake of natron together with the lake of m <sup>c</sup> 3.t.
IV,219,c-g	(X)	-	
IV,219,a	(D)	<i>šm[=i hr w3.t rh.t.n=i] tp-m [iw n m3<sup>c</sup>.tyw]</i>	I will go upon the road which I knew in the direction of the island of the true ones.
IV,219,b	(D)	<i>[pw-tr r=f s(y)]</i>	What even is it?
IV,221,a	(N)	<i>[w3.t pw šm.t.n it]=i [itm.w h]r=s</i>	It is the road upon which my father Atoum went,
IV,221,b	(R)	<i>m [wd3=f r sh.t isr.w]</i>	in his proceeding to the field of rushes.
IV,223,a	(D)	<i>[s]pr[=i r t3 n 3h.tyw]</i>	I arrive at the land of the horizon-dwellers,
IV,223,b	(R)	<i>[pr=i m sb3] dsr</i>	while I go forth from the holy portal.
IV,223,c	(D)	<i>pw-tr r=f t3 [pn n 3h.tyw]</i>	What even is this land of the horizon-dwellers?
IV,225,a	(X)	-	
IV,225,b	(R)	<i>[ntr.w pw h3.w k3r]</i>	It are the gods who are around the shrine.
IV,225,c	(N)	<i>[ir] sb3 [pn]</i>	As for this portal,
IV,225,d	(X)	-	
IV,227,a	(Q)	<i>[<sup>c</sup>3.wy-r.y pw ds].n it [itm.w hr=f r 3h.t] isb.tt n.t p.t</i>	it are the two leaves of the two doors, upon which the father Atoum crossed to the eastern horizon of the sky.
IV,227,b	(R)	<i>[im.yw-b3h]</i>	Ancestors,
IV,229,a	(N)	<i>[imi n=i <sup>c</sup>.wy=tn]</i>	give your two arms to me,
IV,229,b	(R)	<i>[ink pw hpr im=tn]</i>	it is me who came to be from you.
IV,229,c	(U)	<i>m-tr r=f st nn im.y[w-b3h]</i>	Who even are they, these ancestors?
IV,231,a	(R)	<i>[hw] pw hn<sup>c</sup> si3</i>	It is the authoritative utterance and perception,

IV,231,b	(Q)	[w <sup>n</sup> n h <sup>n</sup> i <sup>t</sup> i <sup>t</sup> m. w m h <sup>r</sup> .t hrw nb(.t)]	who exist together with the father Atoum in every course.
IV,233,a	(N)	[i <sup>w</sup> ] m <sup>h</sup> [.n=i] i <sup>r</sup> .t m- <sup>h</sup> t [h]k <sup>s</sup> [=s]	I made the eye complete after it was damaged,
IV,233,b	(R)	[hrw pw n <sup>h</sup> z] r <sup>h</sup> . w[y]	this day of the battle of the two rivals.
IV,235,a	(C)	[pw-tr r=f sw <sup>h</sup> z <sup>z</sup> r <sup>h</sup> .wy]	What even is it, the great battle of the two rivals?
IV,239,e	(X)	-	
IV,235,b	(D)	[hrw pw <sup>h</sup> z.n h <sup>r</sup> i <sup>m</sup> =f h <sup>n</sup> s <sup>h</sup> ] ]	It is the day in which Horus fought together with Seth,
IV,237,a	(D)	[m- <sup>h</sup> t] wd[.t]=f s <sup>t</sup> z m h <sup>r</sup> [n h <sup>r</sup> ]	after his inflicting of a wound on the face of Horus,
IV,237,b	(D)	[m- <sup>h</sup> t i <sup>t</sup> .t h <sup>r</sup> h <sup>r</sup> .wy n. w(y) s <sup>h</sup> ] ]	after Horus' taking of the testicles of Seth.
IV,237-239,c-a	(N)	[i <sup>n</sup> gr.t d <sup>h</sup> wty i <sup>r</sup> nn m d <sup>b</sup> .w=f]	Now, it is That who did this with his fingers.
IV,239,b	(C)	[i <sup>w</sup> t <sup>s</sup> .n=i š <sup>n</sup> pn m] w <sup>d</sup> z.t	I raised this hair from the Udjat eye,
IV,239,c	(R)	m t[r]=s [n nš <sup>n</sup> ]	in its time of rage.
IV,239,d	(D)	[pw-tr r=f s(y) w <sup>d</sup> z.t]	What even is it, the Udjat eye
IV,243,d	(X)	-	
IV,241,a	(R)	[m tr=s n nš <sup>n</sup> ]	in its time of rage?
IV,241,b	(C)	[m gr.t t <sup>s</sup> š <sup>n</sup> p]n i <sup>m</sup> =s	Now, who is the one who raised this hair from it?
IV,241,c	(X)	-	
IV,241,d	(N)	i <sup>r</sup> .t p[w n.t r <sup>c</sup> i <sup>m</sup> n.t]	It is the eye of Re of the west.
IV,243,a	(Q)	[m- <sup>h</sup> t nš <sup>n</sup> =s r=f]	after it raged against him,
IV,243,b	(R)	[m- <sup>h</sup> t h <sup>z</sup> b=f s(y)]	after he sent it.
IV,240,b-Sq7Sq	(X)	-	
IV,243,c	(R)	[i <sup>n</sup> gr.t d <sup>h</sup> wty t <sup>s</sup> ] š <sup>n</sup> pn i <sup>m</sup> =s	Now, it is That who raised the hair from it.
IV,236-238,c-a	(X)	Sq7Sq	
IV,245,a	(Q)	i[ <sup>w</sup> m <sup>z</sup> .n=i r <sup>c</sup> ms.y m sf r h <sup>p</sup> d.w m <sup>h</sup> (.t)-wr.t]	I saw Re who was born on yesterday, from the buttocks of the celestial cow.
IV,247,a	(D)	[w <sup>d</sup> z=f] w <sup>d</sup> z=i [t <sup>s</sup> p <sup>h</sup> r]	He is hale while I am hale, and vice-versa.
IV,247,b	(D)	[sy pw r <sup>c</sup> ms.y m sf r h <sup>p</sup> d.w m <sup>h</sup> .t-wr.t]	What is it, Re who was born on yesterday from the buttocks of the celestial cow?
IV,249,a	(N)	[twt p]w n i <sup>r</sup> .t r <sup>c</sup> [dw <sup>z</sup> .w r ms.t=f r <sup>c</sup> nb]	It is the image of the eye of Re of the morning at his birth every day.
IV,249-251,b-a	(R)	[i <sup>r</sup> gr.t m <sup>h</sup> .t-wr.t w <sup>d</sup> z.t pw]	Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq7Sq	(X)	-	
IV,251,b	(N)	[h <sup>r</sup> -ntt ink w <sup>c</sup> m n]w n i <sup>m</sup> .yw- <sup>h</sup> t h <sup>r</sup>	Because I am one from these of the ones who are behind Horus.
IV,251,c-d	(X)	-	
IV,253,a	(N)	[sy pw w <sup>c</sup> m nw n i <sup>m</sup> .yw- <sup>h</sup> t h <sup>r</sup> ]	What is it, one from these of those who are behind Horus?
IV,253,b	(I)	[mdw] pw mr.y nb[=f]	It are the words of one whom his lord will love.
IV,253,d-f	(X)	-	
IV,253-255,c-a	(D)	[i.nd h <sup>r</sup> =t <sup>n</sup> nb.w m <sup>z</sup> (.w) d <sup>z</sup> d <sup>z</sup> .t h <sup>z</sup> .t wsir]	Greetings to you, true lords, the tribunal which is behind Osiris,
IV,255,b	(R)	[didi.w š <sup>c</sup> .t m isf.ty]w	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	

IV,257,a	(N)	<i>im[.yw-ht htp=s hw=s]</i>	who are behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,257,b	(D)	<i>[m-tn n wi iyi.ki hr-tn]</i>	Behold me, I come to you,
IV,257,c	(D)	<i>[dr-tn dw.t nb.t] ir.t=i</i>	may you expel all the evil which belongs to me,
IV,259,a	(C)	<i>mi [nw ir.n=tn n sh sfh.w ipw im.yw sms.w n(.w) nb spz.wt]</i>	like that which you did for these seven spirits who are in the following of the lord of the nomes,
IV,259,b	(N)	<i>[ir.n inpw s.wt=sn]</i>	whose seats Anubis made,
IV,259,c	(X)	-	
IV,261,a	(I)	<i>hrw pw n mi [r=k im]</i>	this day of: Come therein!
IV,261,b	(R)	<i>[ir htp=s hw=s]</i>	As for 'she is satisfied while she protects',
IV,261,c	(R)	<i>[nsr.t pw]</i>	it is the fiery snake,
IV,261,d	(X)	-	
IV,263,a	(D)	<i>[wn.n=s m-ht wsir r] ssm[.t bz.w hft.yw=f]</i>	after she was behind Osiris until the souls of his enemies were burned up.
IV,263,c	(X)	-	
IV,263-265,b-b	(X)	-	
IV,265,d	(X)	-	
IV,265,c	(X)	-	
IV,265,e	(X)	-	
IV,267,a	(R)	<i>[ir hr.y n dzdz.t=tn]</i>	As for the chief of your tribunal,
IV,267,b	(D)	<i>[n zr ir=f rm=f]</i>	'There is no oppressing against him' is his name.
IV,267,c-e	(X)	-	
IV,269,b	(K)	<i>[nkd]kd imsh h[r wsir sbk-htp msc-hrw]</i>	<i>skdkd</i> , the honoured dead under Osiris, <i>sbk-htp</i> , true of voice.
IV,269,a	(L)	<i>[nd]hdh nh[h ...]</i>	<i>ndhdh</i> of eternity [...]
IV,269,c	(C)	<i>kz n [iwf hnt.y hwt=f]</i>	the bull of flesh which is in front of his fire.
IV,269-326,d-n	(X)	-	

*The rest of the bottom is lost*

Amino-acid code

-R--RR--DKRNRKRN-R-NKR--C-N-R--RNRDR---NC-RDND-D-RDRN-N-DR--RRRR-Q--R-DDNRDRD-RN-QRNRURQNRC-DDDNCRD-RC-NQR-R-QDDNR-N--NI-DR-N-DDCN-IRR-D-----RD---KLC-----

Appendix 3.48.33. M1Be

IV,185,a	(K)	<i>[h]z wsir snbi tn</i>	Ho, the Osiris, this <i>snbi</i>
IV,185,b	(I)	<i>hpr tm</i>	All comes to be.
IV,185,c	(X)	-	
IV,184,d	(X)	-	
IV,187,a	(R)	<i>wnn=i w<sup>c</sup>.kwi</i>	I exist while I am alone,
IV,187,b	(R)	<i>ink r<sup>c</sup> m h<sup>c</sup>.w=f tp.(w)y</i>	I am Re in his first appearances,
IV,187,d-f	(X)	-	
IV,187,c	(X)	-	
IV,189,a	(D)	<i>[in]k r<sup>c</sup> hpr ds=f</i>	I am Re, who came to be by himself,
IV,189,b-c	(X)	-	

IV,191,a	(M)	<i>km̄z rn.w nb psd.wt</i>	who created the names, the lord of the Enneads,
IV,191,b	(N)	<i>iwty hsf(.w) m ntr.w</i>	who is not repelled from the gods.
IV,191,c-d	(X)	-	
IV,193,a	(N)	<i>nnk sf iw=i rh.kwi dwz</i>	Yesterday belongs to me while I know the morning.
IV,193,d-f	(X)	-	
IV,193,b-c	(X)	-	
IV,195,a	(R)	<i>[ir].n.tw h̄t.t ntr.w hft dd=i</i>	The warship of the gods was made in accordance with that which I say.
IV,195,b-e	(X)	-	
IV,197,a	(F)	<i>iw=i rh rn n ntr pw ʕz n.ty im=s</i>	I am the one who knows the name of this great god who is in it.
IV,197,b-c	(X)	-	
IV,199,d	(X)	-	
IV,199,a	(R)	<i>ink bnw pw ʕz n.ty m iwnw</i>	I am this great phoenix, who is in Heliopolis.
IV,199,b-c	(X)	-	
IV,201,a	(R)	<i>ir.y sip n n.tt wn.w</i>	The supervisor of that which exists.
IV,201-203,b-b	(X)	-	
IV,203,c	(N)	<i>ink mnw m pr.t=f</i>	I am Min in his procession,
IV,203,d	(C)	<i>iw rdi[.n]=i šw.ty=i m tp=i</i>	I have placed my two feathers on my head.
IV,203-207,e-a	(X)	-	
IV,207,b	(R)	<i>wn=i m t̄z=i iȳl.n=i m niw.t=i</i>	May I exist on my land, after I came from my city.
IV,207-209,c-b	(X)	-	
IV,209,c	(R)	<i>dr iw=i</i>	My wrongdoing is expelled,
IV,209,d	(N)	<i>hsr ni.t=i</i>	my wrongdoing is driven away.
IV,209,e-g	(X)	-	
IV,211,a	(N)	<i>shr isf.t ir.t=i</i>	The disorder which belongs to me is removed,
IV,211,c-d	(X)	-	
IV,211,b	(R)	<i>wʕb.n=i sš.wy ipw wr.wy ʕz.wy</i>	after I purified in these two very great pools,
IV,213,a	(R)	<i>n.ty m nn-n(.y)-sw.t</i>	which in are Heracleopolis,
IV,213,c-e	(X)	-	
IV,213,b	(R)	<i>swʕb ʕz.b.t rh.yt</i>	which purify the offerings of the people,
IV,215,a	(R)	<i>[n] ntr pw ʕz n.ty im=s</i>	for this great god who is in it.
IV,215-217,b-c	(X)	-	
IV,219,c-g	(X)	-	
IV,219,a	(U)	<i>wd̄z=i hr w̄z.wt rh.yt.n=i tp-m [iw] n m̄zʕ.tyw</i>	I will proceed upon the roads which I knew in the direction of the island of the true ones.
IV,219-221,b-b	(X)	-	
IV,223,a	(R)	<i>spr=i r t̄z n šh.tyw p.t</i>	I arrive at the land of the horizon-dwellers of the sky,
IV,223,b	(R)	<i>pr=i hr sb̄z dsr</i>	while I go forth from the holy portal.
IV,223-227,c-a	(X)	-	
IV,227,b	(R)	<i>im.yw-b̄zh</i>	Ancestors,
IV,229,a	(N)	<i>imi n=i ʕ.wy=tn</i>	give your two arms to me,
IV,229,b	(R)	<i>ink pw hpr im=tn</i>	it is me who came to be from you.
IV,229-231,c-b	(X)	-	

IV,233,a	(R)	<i>iw mh.n=i ir.t m-ht hks=s</i>	I made the eye complete after it was injured,
IV,223,b	(R)	<i>hrw pw n hz rh.wy</i>	this day of the battle of the two rivals.
IV,235,a	(X)	-	
IV,239,e	(X)	-	
IV,235-239,b-a	(X)	-	
IV,239,b	(D)	<i>iw ts.n=i sn.w m wdz.t</i>	I raised the hairs from the Udjat eye,
IV,239,c	(R)	<i>m tr=s n nsn</i>	in its time of rage.
IV,239-243,d-b	(X)	-	
IV,240,b-Sq7Sq	(X)	-	
IV,243,c	(X)	-	
IV,236-238,c-a	(X)	<i>Sq7Sq</i>	
IV,245,a	(E)	<i>iw ms.n=i r pw sz ms.y m sf r hpd.w mh.t-wr.t</i>	I saw it is the great Re who was born on yesterday, from the buttocks of the celestial cow.
IV,247,a	(D)	<i>wdz=f wdz=i ts phr</i>	He is hale while I am hale, and vice-versa.
IV,247-251,b-a	(X)	-	
IV,246,a-Sq7Sq	(X)	-	
IV,251,b	(R)	<i>hr-ntt ink is wz m nw n im.yw-ht hr</i>	Because I am truly one from these of the ones who are behind Horus.
IV,251-253,c-b	(X)	-	
IV,253,d-f	(X)	-	
IV,253-255,c-a	(R)	<i>i.nd hr=tn nb.w msc.t dzdz.t hz.t wsir</i>	Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,255,b	(R)	<i>did.w sc.t m isf.tyw</i>	who place terror in the evildoers,
IV,304,b-Sq7Sq	(X)	-	
IV,257,a	(R)	<i>im.y-h.t htp=s hw=s</i>	who is behind 'she is satisfied while she protects'.
IV,260,c-Sq7Sq	(X)	-	
IV,257,b	(R)	<i>m-tn wi iyì.kwi hr=tn</i>	Behold me, I come to you,
IV,257,c	(N)	<i>dr=tn dw.t ir.t=i</i>	may you expel the evil which belongs to me,
IV,259,a	(R)	<i>mi nw ir.n=tn n zh sfh.w im.t šms.w nb spz.t</i>	like that which you did for the seven spirits who are in the following of the lord of the nome.
IV,259,b	(R)	<i>ir.y.n inpw s.t=sn</i>	whose seat Anubis made,
IV,259,c	(X)	-	
IV,261,a	(R)	<i>hrw pf n mi r=k im</i>	this day of: Come therein!
IV,261-272,b-c	(X)	-	
IV,277,a	(R)	<i>ink bz.wy=f hr(.wy)-ib tz.wy=f</i>	I am his two souls which are in the middle of his two fledglings.
IV,277-281,b-d	(X)	-	
IV,283,a	(R)	<i>ink miw pw sz</i>	I am this great cat,
IV,283,b	(R)	<i>pšn išd.t r gs=[f] m iwnw</i>	who split the Ishedet tree at his side in Heliopolis,
IV,283,d	(X)	-	
IV,283,c	(R)	<i>grh pw n hc-</i>	this night of battle,
IV,285,a	(R)	<i>r ir.t sz.wt sby.w</i>	in order to do watch over the rebels,

IV,285,b	(U)	<i>hrw ḥtm ḥft.yw nb r-dr im</i>	the day where the enemies of the lord of all are destroyed.
IV,287-293,a-g	(X)	-	
IV,293,b	(R)	<i>i r̄ im.y swḥ.t=f</i>	Oh, Re, who is in his egg,
IV,293,c	(R)	<i>wbn m itn=f</i>	who shines in his sun disk,
IV,295,a	(R)	<i>psd m ʒḥ.t=f</i>	who shines in his horizon,
IV,295,b	(R)	<i>nbb ḥr biʒ=f</i>	who swims upon his firmament,
IV,295,c	(X)	-	
IV,295,d	(R)	<i>iw.ty snw.y[=f] m ntr.w</i>	who has no equal in the gods,
IV,295,e	(X)	-	
IV,297,a	(I)	<i>skdd.yw ḥr st̄s.w šw</i>	those who sail upon the supports of Shu,
IV,297,e	(X)	-	
IV,297,b	(N)	<i>didī t̄ʒw.w m hh n r=f</i>	who gives the winds with a blast of his mouth,
IV,297,c	(D)	<i>shd̄ t̄ʒ m iʒḥ.w=f</i>	who illuminates the land with his sunshine.
IV,297,d	(X)	-	
IV,303,a	(U)	<i>nḥm=k wi m-̄ nw n ir.yw st̄ʒ.w</i>	May you save me from this which belongs to the keepers of wounds,
IV,303,b	(E)	<i>nm.tyw mr.w db̄̄.w</i>	the executioners who have painful fingers.
IV,304,c	(X)	-	
IV,304,a	(X)	-	
IV,302,c-Sq7Sq	(X)	-	
IV,304,b	(X)	-	
IV,305,a	(I)	<i>n shm ds.w=sn im=i</i>	Their knives will not have power over me,
IV,305,b	(I)	<i>n hʒ.y=i r whʒ.wt=sn</i>	I will not descend into their cauldrons,
IV,306,a	(E)	<i>n ʕk=i r-hnw tnm.w=sn</i>	I will not enter within their vats,
IV,306,c	(H)	<i>n ḥms=i m-hnw ḥʒd.w=sn</i>	I will not sit within their traps,
IV,306-308,b-a	(X)	-	
IV,308,b	(E)	<i>ink wd̄ʒ tp t̄ʒ ḥr r̄</i>	I am the one who proceeds upon the land with Re,
IV,308,c	(G)	<i>mni nfr ḥr wsir</i>	who moors well with Osiris.
IV,309,a	(H)	<i>n ḥpr ʕʒb.t=sn im=i n nʒ n ḥr.(y)w ʕḥ.w=sn</i>	Their offerings will not come to be with me because of these of the chiefs of their braziers,
IV,309,b	(X)	-	
IV,310,a	(L)	<i>iw=i m šms.w n nb iḥ.wt r sš.w n ḥpr.w</i>	I am in the following of the lord of things concerning the writing for the ones who will come to be.
IV,310,b	(H)	<i>ʕḥ.y=i m bik</i>	I will fly like a falcon,
IV,311,a	(K)	<i>ng=i m smn</i>	I will cackle as a goose,
IV,311,b	(M)	<i>sk.y=i nḥḥ mi nḥb-kʒ.w</i>	I will pass eternity like Nehebkaou.
IV,311,c	(K)	<i>i r̄-itm.w nb ḥw.t-̄ʒ.t</i>	Oh, Re-Atoum, lord of the great mansion,
IV,312,a	(L)	<i>it.y ntr.w</i>	sovereign of the gods,
IV,299,a	(L)	<i>nḥm=k wi m-̄ ntr pw št̄ʒ irw.w</i>	May you rescue me from this god who is hidden of shapes,
IV,299,b	(K)	<i>wnn inḥ.wy=f m rmn.wy mḥʒ.t</i>	whose two eyebrows are as the two arms of the

			balance.
IV,299,c	(X)	-	
IV,300,a	(H)	<i>hrw pf n ḥsb.t ʿwz</i>	this day of the reckoning of the robber,
IV,300,b	(I)	<i>didī sphw m isf.tyw r nm.wt=f</i>	who places the lasso on the evildoers at his places of slaughter, which kills the souls.
IV,301,a	(Q)	<i>dn.(w)t bʒ.w</i>	
IV,301-302,b-e	(X)	-	
IV,312,b	(N)	<i>nḥm=k wī m ntr pw</i>	May you rescue me from this god,
IV,312,c	(R)	<i>ʿnh m ḥr.yt</i>	who lives in butchery,
IV,313,a	(R)	<i>n.ty ḥr=f m tsm</i>	whose face is as a dog,
IV,313,b	(R)	<i>imn=f m rmt̄.w</i>	his hue is as the people.
IV,313,c	(X)	-	
IV,313-314,d-a	(R)	<i>ir(.y) kʒb pw n š n sd.t</i>	It is the one who belongs to the winding of the lake of fire, the one who swallows shadows, who steals hearts, who sends the wound, 'he is not seen'.
IV,314,b	(R)	<i>ʿm šw.wt</i>	
IV,314,c	(R)	<i>ḥnp ḥʒ.t(y)w</i>	
IV,314,d	(I)	<i>wḏḏ stʒ</i>	
IV,314,e	(R)	<i>n mʒ.n.t(w)=f</i>	
IV,315,f-g	(X)	-	
IV,315-316,a-a	(X)	-	
IV,316,b	(R)	<i>i nb nrw ḥr(.y)-tp tʒ.wy</i>	Oh, lord of terror, who is upon the two lands,
IV,316,c	(L)	<i>nb dšr.w wʒḏ nm.wt imʒḥ.y[t]</i> <i>snbi nb.t imʒḥ</i>	lord of blood, who makes the places of slaughter flourish. The honoured dead, <i>snbi</i> , possessor of veneration.
IV,317-326,a-n	(X)	-	
<i>End of column and lid</i>			

Amino-acid code

KI--RR--D--MN--N--R---F--R--R-----NC-----R--RN-N-RR--RR-----U--RR-----RNR---RR-----DR-----  
ED---R---RR-R-RNRR-R-----R-----RR-RRU-----RRRR-R-I-ND-UE---IIEH---  
----EGH-LHKMKLLK-HIQ-----NRRR-RRRIR-----RL-----

## Appendix 3.49. Spell 355

### Appendix 3.49.1. B1Bo,a

V,1,a-c (X)	-	
V,1,d (R)	<i>iw r(š) n šr.t=f wn.t(i) m dđw</i>	The mouth of his nostril is open in Busiris
V,2,a (M)	<i>iw htp.wt n.(w)t dḥwty-nḥt pn m iwnw</i>	while the offerings of this <i>dḥwty-nḥt</i> are in Heliopolis.
V,2,b (M)	<i>pr pw dḥwty-nḥt pn kđ.n pth</i>	this house of this <i>dḥwty-nḥt</i> , which Ptah has built,
V,2,c (R)	<i>ḥms.n ḥnmw ḥr snb.wt=f</i>	Khnoum sat on its parapets.
V,3,a-b (X)	-	
V,3,c (M)	<i>ir iw.t p.t tn m mh(y).t</i>	if this sky comes as the north wind,
V,4,a (R)	<i>ḥms dḥwty-nḥt pn ḥr rsy s(w)</i>	then this <i>dḥwty-nḥt</i> will sit to the south of it.
V,4,b (M)	<i>ir iw.t p.t tn m rsw</i>	if this sky comes as the south wind,
V,4,c (M)	<i>ḥms dḥwty-nḥt pn ḥr rsy s(w)</i>	then this <i>dḥwty-nḥt</i> will sit to the south of it.
V,5,a (M)	<i>ir iw.t p.t tn m imn.t</i>	if this sky comes as the west wind,
V,5,b (M)	<i>ḥms dḥwty-nḥt pn ḥms dḥwty-nḥt pn ḥr išb.t s(w)</i>	then this <i>dḥwty-nḥt</i> will sit, this <i>dḥwty-nḥt</i> will sit upon the east of it.
V,5,c (M)	<i>ir iw.t p.t tn m išb.t</i>	if this sky comes as the east wind,
V,6,a (R)	<i>ḥms dḥwty-nḥt pn ḥr imn.t s(w)</i>	then this <i>dḥwty-nḥt</i> will sit upon the west of it.
V,6,b-c (X)	-	
V,7,a (M)	<i>iḥ inm m fnd</i>	Pulling the skin from the nose,
V,7,b (M)	<i>wbš tšw ir bw mry dḥwty-nḥt pn ḥms=f im</i>	which the wind opens at the place which this <i>dḥwty-nḥt</i> will love, in which he will sit.
V,7,c (M)	<i>pr.t r dđw</i>	Going forth to Busiris

*Spell 434 follows*

#### Amino-acid code

---RMMR--MRMMMMMR--MMM

### Appendix 3.49.2. B1Bo,b

V,1,a (X)	-	
V,1,b (R)	<i>pr.t r dđw iwnw</i>	Going forth to Busiris and Heliopolis
V,1,c (R)	<i>rdi.t htp.wt m šḥ.t</i>	giving offerings in the horizon.
V,1,d (N)	<i>iw r(š) n šr.t n.t dḥwty-nḥt pn wn.t(i) m dđw</i>	The mouth of the nostril of this <i>dḥwty-nḥt</i> is open in Busiris,
V,2,a (K)	<i>iw htp.wt [htp]=f m iwnw</i>	while the offerings of his peace are in Heliopolis
V,2,b (K)	<i>pr=f pw kđ.n šḥm.t</i>	This house of him, which Sekhmet has built,
V,2,c (R)	<i>ḥms.n ḥnmw ḥr snb.wt=f</i>	Khnoum sat on its parapets.
V,3,a (R)	<i>ir iwi p.t tn m rsw</i>	If this sky comes as the south wind,
V,3,b (M)	<i>ḥms dḥwty-nḥt pn ḥr mh.t s(w)</i>	then this <i>dḥwty-nḥt</i> will sit upon the north of it.
V,3,c (R)	<i>ir iwi p.t tn m mh(y).t</i>	If this sky comes as the north wind,
V,4,a (R)	<i>ḥms dḥwty-nḥt pn ḥr rsy s(w)</i>	then this <i>dḥwty-nḥt</i> will sit to the south of it.
V,4,b-c (X)	-	
V,5,a (K)	<i>ir iwi p.t tn m imn.t išb.t</i>	If this sky comes as the west and east wind,

V,5,b	(K)	<i>ḥms=f ḥr i3b.t imn.t s(w)</i>	then he will sit upon the east and west of it.
V,5-6,c-c	(X)	-	
V,7,a	(K)	<i>itḥ inm m šr.t=k</i>	pulling the skin from your nose,
V,7,b	(K)	<i>ir bw nb mry dḥwty-nḥt pn ḥms.y=f im</i>	to every place which this <i>dḥwty-nḥt</i> will love, in
			which he will sit.
V,7,c	(X)	-	
			<i>Spell 162 follows</i>

Amino-acid code

-RRNKKRRMRR--KK---KK-

Appendix 3.49.3. S1C

V,1,a	(M)	<i>r(3) n šḥm tʿw</i>	A spell of having power of wind.
V,1,b-c	(X)	-	
V,1,d	(D)	<i>iw r(3) n šr.t=i wn.t(i) m dḏw</i>	The mouth of my nostril is open in Busiris
V,2,a	(R)	<i>iw ḥtp(wt)=i m iwnw</i>	while my offerings are in Heliopolis.
V,2,b	(L)	<i>pr=i pw kḏ.n n=i sš3.t</i>	This house of mine, which Seshat has built for
			me,
			Horus sat on its parapets.
V,2,c	(M)	<i>ḥms.n ḥr ḥr snb.wt=f</i>	
V,3,a-b	(X)	-	
V,3,c	(R)	<i>ir iwi p.t tn m mḥy.t</i>	If this sky comes as the north wind,
V,4,a	(N)	<i>ḥms=i &lt;m&gt; rsy s(w)</i>	then I will sit to the south of it.
V,4,b	(R)	<i>ir iwi p.t tn m rsw</i>	If this sky comes as the south wind,
V,4,c	(K)	<i>ḥms=i m mḥ.t s(w)</i>	then I will sit in the north of it.
V,5,a	(R)	<i>ir iwi p.t tn m imn.t</i>	If this sky comes as the west wind,
V,5,b	(L)	<i>ḥms=i m i3b.t s(w)</i>	then I will sit in the east of it.
V,5,c	(R)	<i>ir iwi p.t tn m i3b.t</i>	If this sky comes as the east wind,
V,6,a	(M)	<i>ḥms=i m imn.t s(w)</i>	then I will sit in the west of it.
V,6,b-c	(X)	-	
V,7,a	(R)	<i>itḥ.n=i inm m sr.t=i</i>	I have pulled the skin from my nose,
V,7,b	(R)	<i>wb3 ir bw mry=i ḥms=i im</i>	which is opened at the place which I will love, in
			which I will sit.
V,7,c	(X)	-	
			<i>Spell 317 follows</i>

Amino-acid code

M--DRLM--RNRKRLRM--RR-

Appendix 3.49.4. S2C

V,1,a-c	(X)	-	
V,1,d	(D)	<i>iw [r(3) n šr.t=i wn.t(i) m dḏw]</i>	The mouth of my nostril is open in Busiris
V,2,a	(R)	<i>[iw ḥtp.wt=i] m iwnw</i>	while my offerings are in Heliopolis
V,2,b	(R)	<i>pr=i pw kḏ.n [sš3.t]</i>	This house of mine, which Seshat has built,
V,2,c	(R)	<i>[ḥms.n ḥnmw] ḥr [snb.wt]=f</i>	Khnum sat on its parapets.
V,3,a-b	(X)	-	
V,3,c	(R)	<i>ir iwi p.t tn m mḥy.t</i>	If this sky comes as the north wind,

V,4,a (D) *ḥms[=i ḥr] rsy s(w)*  
 V,4,b-c (X) -  
 V,5,a (R) *[ir iwi p.t tn] m imn.t*  
 V,5,b (R) *ḥms=i ḥr i3b.t s(w)*  
 V,5,c (R) *ir iwi p.t tn m i3b.t*  
 V,6,a (N) *[ḥms=i ḥr] imn.t [s(w)]*  
 V,6,b (M) *[ir iwi] p.t [tn m rsw]*  
 V,6,c (M) *ḥms=i ḥr mh[.t s(w)]*  
 V,7,a (R) *iṯḥ[.n=i inm] m šr.t[=i]*  
 V,7,b (R) *[wb3 i]r bw [m]ry=i ḥms=i im*

V,7,c (X) -  
 Spell 389 follows

Amino-acid code

---DRRR--RD--RRRNMMRR-

Appendix 3.49.5. G1T

V,1,a (K) *ḥnh m t3w m ḥr.t-nṯr*  
 V,1,b-c (X) -  
 V,1,d (D) *iw r(3) n šr.t=i wn.t(i) m dḏw*  
 V,2,a (R) *iw ḥtp.wt=i m iwnw*  
 V,2,b (R) *pr=i pw kd.n sš3.t*  
 V,2,c (R) *ḥms.n ḥnmw ḥr snb.w(t)=f*  
 V,3,a-b (X) -  
 V,3,c (R) *ir iwi p.t tn m mhy.t*  
 V,4,a (M) *ḥms.n=i ḥr rsy s(w)*  
 V,4,b (R) *ir iwi p.t tn m rsw*  
 V,4,c (L) *ḥms.n <=i> ḥr mh.t s(w)*  
 V,5,a (R) *ir iwi p.t tn m imn.t*  
 V,5,b (I) *ḥms.n=i ḥr i3b.t s(w)*  
 V,5,c (R) *ir iwi p.t tn m i3b.t*  
 V,6,a (K) *ḥms.n=i ḥr imn.t s(w)*  
 V,6,b-c (X) -  
 V,7,a (L) *ḥnt wb3 inm šr.t*

V,7,b (L) *r bw mry=s nb im*

V,7,c (X) -  
 Spell 383 follows

Amino-acid code

K--DRRR--RMRLRIRK--LL-

Appendix 3.49.6. A1C

V,1,a (L) *ḥnh m t3w*  
 V,1,b-c (X) -

then I will sit upon the south of it.

if this sky comes as the west wind,  
 then I will sit upon the east of it.

If this sky comes as the east wind,  
 then I will sit upon the west of it.

If this sky comes as the south wind,  
 then I will sit upon the north of it.

I have pulled the skin from my nostril,  
 which is opened at the place which I will love, in  
 which I will sit.

Living on air in the necropolis.

The mouth of my nostril is open in Busiris  
 while my offerings are in Heliopolis.

This house of mine, which Seshat build,  
 Khnoum sat on its parapets.

If this sky comes as the north wind,  
 I sat upon the south of it.

If this sky comes as the south wind,  
 I sat upon the north of it.

If this sky comes as the west wind,  
 I sat upon the east of it.

If this sky comes as the east wind,  
 I sat upon the west of it.

The face (is that) which is opened of the skin of  
 the nostril,  
 at the place in which she will love all.

V,1,d	(M)	<i>iw r(š) n šr.t m wn.t tꜥw</i>	The mouth of the nostril is as that which the air opens.
V,2,a	(L)	<i>iw ḥtp.wt m iwnw</i>	while the offerings are in Heliopolis
V,2,b	(R)	<i>pr=i pw kd.n sšz.t</i>	This house of mine, which Seshat build,
V,2,c	(K)	<i>ḥms ḥnmw ḥr snb.w(t)</i>	Khnum sits on the parapets.
V,3,a-b	(X)	-	
V,3,c	(R)	<i>ir iwi p.t tn m mḥy.t</i>	If this sky comes as the north wind,
V,4,a	(N)	<i>ḥms=i m rsy s(w)</i>	then I will sit in the south of it.
V,4,b	(R)	<i>ir iwi p.t tn m rsw</i>	If this sky comes as the south wind,
V,4,c	(I)	<i>ḥms=i m mḥ.t</i>	then I will sit in the north.
V,5,a	(R)	<i>ir iwi p.t tn m imn.t</i>	If this sky comes as the west wind,
V,5,b	(H)	<i>ḥms=i m izb.t</i>	then I will sit in the east.
V,5,c	(R)	<i>ir iwi p.t tn m izb.t</i>	If this sky comes as the east wind,
V,6,a	(N)	<i>ḥms=i ḥr imn.t s(w)</i>	then I will sit upon the west of it.
V,6,b-c	(X)	-	
V,7,a	(I)	<i>ḥnt wbz.k(wi) (i)nm šr.t=i</i>	The face, I am clearing of the skin of my nostril,
V,7,b	(I)	<i>r bw mry ḥms im</i>	at the place which is loved, in which one sits.
V,7,c	(X)	-	

Spell 383 follows

Amino-acid code

L--MLRK--RNRIRHRN--II-

Appendix 3.49.7. BH3Ox

V,1,a-c	(X)	-	
V,1,d	(N)	<i>[iw r(š) n šr.t n.t] ḥnm-ḥtp pn wn.t(i) m ḏdw</i>	The mouth of the nostril of this <i>ḥnm-ḥtp</i> is open in Busiris,
V,2,a	(I)	<i>iw ḥtp.wt=f [m iwnw]</i>	while his offerings are in Heliopolis.
V,2,b	(I)	<i>[pr=f pw] kd.n sšz.t</i>	This house of his, which Seshat build,
V,2,c	(R)	<i>ḥms.n ḥnmw ḥr snb.[w]t[=f]</i>	Khnum sat on its parapets.
V,3,a-b	(X)	-	
V,3,c	(R)	<i>[ir iwi p.t tn m] mḥy.t</i>	If this sky comes as the north wind,
V,4,a	(K)	<i>ḥms=f ḥr rsy s(w)</i>	then he will sit to the south of it.
V,4,b	(R)	<i>ir iwi p.t tn m [rsw]</i>	If this sky comes as the south wind,
V,4,c	(H)	<i>[ḥms=f] ḥr mḥ.t s(w)</i>	then he will sit upon the north of it.
V,5,a	(R)	<i>ir iwi p.t tn m imn.t</i>	If this sky comes as the west wind,
V,5,b	(G)	<i>[ḥms=f ḥr izb.t s(w)]</i>	then he will sit upon the east of it.
V,5,c	(R)	<i>[ir] iwi p.t tn &lt;m&gt; izb.t</i>	If this sky comes as the east wind,
V,6,a	(L)	<i>ḥms=f ḥr [imn.t s(w)]</i>	then he will sit upon the west of it.
V,6,b-c	(X)	-	
V,7,a	(H)	<i>[iḥ] iwn.w (i)nm &lt;m&gt; šr.t</i>	The colour and skin is pulled <from> the nostril,
V,7,b	(H)	<i>wbz ir bw mry ḥnm-ḥtp pn ḥms=f im</i>	which is opened at the place which this <i>ḥnm-ḥtp</i> will love, in which he will sit.
V,7,c	(X)	-	

End of front

Amino-acid code

---NIIR--RKRHRGRL--HH-

Appendix 3.49.8. B4C

- V,1,a-c (X) -
- V,1,d (R) *iw r(š) n šr.t=Hps wn.t(i) m ḏdw*
- V,2,a (H) *ḥtp=s r=s m iwnw*
- V,2,b (N) *pr sš.t-ḥd-ḥtp tn ḳd[.n sšš.t]*
  
- V,2,c (R) [*ḥms.n ḥnmw ḥr snb.wt=f*]
- V,3,a-b (X) -
- V,3,c (R) *ir iwi p.t tn m mḥy.t*
- V,4,a (L) *ḥms.w sš.t-ḥd-ḥtp tn m rsy s(w)*
- V,4,b (R) *ir iwi p.t m rsw*
- V,4,c (G) *ḥms.w sš.t-ḥd-ḥtp [tn m mḥ.t s(w)]*
- V,5,a (R) [*ir iwi p.t m imn.t*]
- V,5,b (E) *ḥms sš.t-ḥd-ḥtp tn m iʒb.t s(w)*
- V,5-7,c-a (X) -
- V,7,b (G) *wbʒ=s r bw mr=s ḥms.t im*

The mouth of her nostril is open in Busiris, while she rest for herself in Heliopolis. The house of this *sš.t-ḥd-ḥtp*, which Seshat build, Khnoum sat on its parapets.

If this sky comes as the north wind, then this *sš.t-ḥd-ḥtp* will sit in the south of it. If the sky comes as the south wind, then this *sš.t-ḥd-ḥtp* will sit in the north of it. If the sky comes as the west wind, then this *sš.t-ḥd-ḥtp* will sit in the east of it.

She is opened at the place which she loves sitting in.

V,7,c (X) -  
 Spell 490 follows

Amino-acid code

---RHNR--RLRGRE-----G-

Appendix 3.49.9. B2Bo

- V,1,a (X) -
- V,1,b (M) *pr.t r ḏdw r iwnw*
- V,1,c (R) *rdi.t ḥtp.(w)t m ʒḥ.t*
- V,1,d (K) *iw r(š) n šr.t wn.t(i) m ḏdw*
- V,2,a (N) *iw ḥtp.n ḥtp.w(t)=i m iwnw*
- V,2,b (R) *pr=i pw ḳd.n sšš.t*
- V,2,c (R) *ḥms.n ḥnmw ḥr snb.w(t)=f*
- V,3,a-b (X) -
- V,3,c (R) *ir iwi p.t tn m mḥy.t*
- V,4,a (D) *ḥms<=i> ḥr rsy s(w)*
- V,4,b (R) *ir iwi p.t tn m rsw*
- V,4,c (E) *ḥms=i ḥr mḥ.t s(w)*
- V,5,a (R) *ir iwi p.t tn m imn.t*
- V,5,b (N) *ḥms=i ḥr iʒb.t s(w)*
- V,5,c (R) *ir iwi p.t tn m iʒb.t*
- V,6,a (N) *ḥms=i ḥr imn.t s(w)*
- V,6,b-c (X) -
- V,7,a (N) *iṯḥ inm m šr.t*
- V,7,b (E) *wbʒ r bw mry ḥms=i im*

Going forth to Busiris, to Heliopolis, giving of offerings in the horizon. The mouth of the nostril is open in Busiris after my offerings rest in Heliopolis. This house of mine, which Seshat build, Khnoum sat on its parapets.

If this sky comes as the north wind, then I will sit to the south of it.

If this sky comes as the south wind, then I will sit to the north of it.

If this sky comes as the west wind, then I will sit upon the east of it.

If this sky comes as the east wind, then I will sit upon the west of it.

Pulling the skin from the nose, which is opened at the place which is loved, in

which I will sit.

V,7,c (X) -  
Spell 384 follows

Amino-acid code

-MRKNRR--RDRERNRN--NE-

Appendix 3.49.10. B4Bo

V,1,a-c (X)	-	
V,1,d (L)	<i>iw r(š) n šr.t dhwtj-nht tn wn.t(i) m ḏdw</i>	The mouth of the nostril of this <i>dhwtj-nht</i> is open in Busiris,
V,2,a (G)	<i>iw htp.n htp[.wt] dhwtj-nht tn m iwnw</i>	after the offerings of this <i>dhwtj-nht</i> rest in Heliopolis.
V,2,b (N)	<i>pr dhwtj-nht tn ḳd.n sšš.t</i>	The house of this <i>dhwtj-nht</i> , which Seshat build,
V,2,c (R)	<i>hms.n hnmw hr snb.wt=f</i>	Khnum sat on its parapets.
V,3,a-b (X)	-	
V,3,c (R)	<i>ir iwi p.t tn m mhy.t</i>	If this sky comes as the north wind,
V,4,a (R)	<i>hms dhwtj-nht tn hr rsy s(w)</i>	then this <i>dhwtj-nht</i> will sit to the south of it.
V,4,b (R)	<i>ir iwi p.t tn m rsw</i>	If this sky comes as the south wind,
V,4,c (Q)	<i>hms dhwtj-nht tn hr mh.t s(w)</i>	then this <i>dhwtj-nht</i> will sit to the north of it.
V,5,a (R)	<i>ir iwi p.t tn m imn.t</i>	If this sky comes as the west wind,
V,5,b (Q)	<i>hms dhwtj-nht tn hr izb.t s(w)</i>	then this <i>dhwtj-nht</i> will sit upon the east of it.
V,5,c (R)	<i>ir iwi p.t tn m izb.t</i>	If this sky comes as the east wind,
V,6,a (R)	<i>hms dhwtj-nht tn hr imn.t s(w)</i>	then this <i>dhwtj-nht</i> will sit upon the west of it.
V,6,b-c (X)	-	
V,7,a (N)	<i>ith inm m šr.t</i>	Pulling the skin from the nose,
V,7,b (Q)	<i>wbš r bw mry hms dhwtj-nht tn im</i>	which is opened at the place which is loved, in which this <i>dhwtj-nht</i> will sit.
V,7,c (X)	-	
Spell 162 follows		

Amino-acid code

---LGNR--RRRQRQR--NQ-

Appendix 3.49.11. M22C

V,1,a (X)	-	
V,2,d (R)	<i>[pr.t r ḏdw iwnw]</i>	Going forth to Busiris and Heliopolis,
V,2,e (R)	<i>[rdi.t htp.(w)t] m [šh.t]</i>	giving of offerings in the horizon.
V,1,d (D)	<i>[iw r(š) n šr.t=i wn.t(i)] m ḏdw</i>	The mouth of my nostril is open in Busiris,
V,2,a (N)	<i>iw htp.n htp.wt=i m iwnw</i>	after my offerings rest in Heliopolis.
V,2,b (R)	<i>pr=i p[w] ḳd[.n sšš.t]</i>	This house of mine, which Seshat build,
V,2,c (R)	<i>[hms.n hnmw hr snb.wt=f]</i>	Khnum sat on its parapets.
V,3,a (R)	<i>[ir iwi p.t tn] m [rsw]</i>	If this sky comes as the south wind,
V,3,b (K)	<i>hms=i hr mh.t s(w)</i>	then I will sit upon the north of it.
V,3,c (R)	<i>ir iwi [p.t t]n m mhy.t</i>	If this sky comes as the north wind,

V,4,a (D) *ḥms[=i m rsy s(w)]*  
 V,4,b-c (X) -  
 V,5,a (R) *[ir iwi p.t tn m imn.t]*  
 V,5,b (R) *[ḥms=i ḥr iʒb.t s(w)]*  
 V,5,c (R) *[ir iwi p.t tn m iʒb.t]*  
 V,6,a (N) *[ḥms=i ḥr imn.t s(w)]*  
 V,6,b-c (X) -  
 V,7,a (N) *[iḥ in]m m šr.t*  
 V,7,b (R) *wbʒ ir bw mry=i ḥms=i [im]*

then I will sit to the south of it.

If this sky comes as the west wind,  
 then I will sit upon the east of it.

If this sky comes as the east wind,  
 then I will sit upon the west of it.

Pulling the skin from the nose,  
 which is opened at the place which I will love, in  
 which I will sit.

V,7,c (X) -  
*Spell 434 follows*

Amino-acid code

-RRDNRRRKRD--RRRN--NR-

## Appendix 3.50. Spell 398

### Appendix 3.50.1. G1T

#### Introduction

V,120,a	(R)	<i>i mhn.ty pw</i>	O, it is this ferryman,
V,120,b	(R)	<i>inn hr n ir.t=f inn sth n hr.wy=f</i>	who brings Horus to this eye, who brings Seth to his testicles,
V,120-121,c-a	(R)	<i>inn dp.t n(.t) hr w[<sup>c</sup>]r=s hr=s m hsp=f</i>	who brings the boat of Horus, while it flees and while it falls into his garden,
V,121,b	(M)	<i>nhm.t m-<sup>c</sup> wd<sup>c</sup>.t</i>	which was rescued from the one who is judged.
V,121,c-d	(R)	<i>i mhn.ty pn inn=i</i>	O, this ferryman, (through) who I am brought.
V,121,e	(R)	<i>tw(t) tr [m].w</i>	Who are you?
V,122,a	(R)	<i>ink mrr it=f</i>	I am the one who loves his father.
V,122,b	(R)	<i>mrr tw it=k</i>	Your father loves you.
V,122,c	(X)	-	
V,122,d	(R)	<i>ir=k n=f isst</i>	What will you do for him?
V,122,e	(R)	<i>ts.n=i ks.w=f</i>	I have raised his bones,
V,123,a	(R)	<i>s3k.n=i<sup>c</sup>.wt=f</i>	I gathered his limbs together,
V,123,b	(R)	<i>di.n=i n=f t r mrr=i</i>	I have given him bread as I wish,
V,123,c	(R)	<i>zh(.w) n=f zh.w n tp.yw-t3=f</i>	beneficent for him, beneficent for his survivors.
V,123,d	(R)	<i>mh r=k s(y) wh(r).t</i>	Complete her of the shipyard.
V,124,a	(X)	-	
V,124,b	(R)	<i>n šd.yt=s</i>	She has not yet been cut out.
V,124,c	(R)	<i>šd=s sp=s dmd=s hn<sup>c</sup> skr hn<sup>c</sup> nb hnw</i>	May she be cut out, may she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.

#### List

V,125,a	(M)	<i>m3 h3.ty=s h3.t h3 nb imn.t</i>	Her bow-piece is the brow of Ha, lord of the west.
V,125,b	(M)	<i>m3 ph.ty=s h3.t sbk nb r(3)-m3k.w</i>	Her stern-piece is the brow of Sobek, lord of r(3)-m3k.w.
V,126,a	(M)	<i>w3m.yt=s psd n sh.t dr.yt</i>	Her keel is the backbone of the field of the kite.
V,126,b	(R)	<i>fd.w=s r(3).w im.s.ti hp.y dw3-mw.t=f kbh-sn.w=f</i>	Her four openings are Imseti, Hapy, Duamoutef and Qebhsenuf.
V,127,a	(M)	<i>wd.wy=s ntr.wy sms.wy hnt.y ndi.t</i>	Her two steering posts are the two elder gods, who preside over Nedit.
V,127,b	(R)	<i>hsf.wt=s sp.t ntr.w wr.w imy.w nw</i>	Her repelling edges of the gunwale are the great gods who are in Noun.
V,128,a	(M)	<i>s<sup>c</sup>3.wy=s hr hr km3 hn<sup>c</sup> sth hr w<sup>c</sup>r.t n.t ndi.t</i>	Her two gunwales are as Horus wrestling with Seth, upon the bank of Nedit.
V,128,b	(R)	<i>wrm.wy=s sp.ty nb dp.w</i>	Her two wrm are the two lips of the lord of Dep.
V,129,a	(R)	<i>šsp.wt=s n.(w)t sp.t nwh.w imy.w k3s.w hnw</i>	Her lashings of the gunwale are the ropes which are in the bindings of the Henu bark.
V,129,b	(R)	<i>hsf.wy=s hpš.wy nb rh.yt</i>	Her two repelling edges are the two arms of the lord of the people.
V,130,a	(R)	<i>in.ty=s n.t sp.t p3d-m3s.t itm.w</i>	Her two fetters of the gunwale are as the kneecap of Atoum.

V,130,b	(M)	<i>šz.w=s hbs.yt b3 kns.ty</i>	Her bundles are the beard of the ram of the one of Kenset.
V,131,a	(M)	<i>ir.ty=s ir.ty 3h m33=f wr</i>	Her two eyes are the two eyes of the spirit, while he sees the great one.
V,131,b	(R)	<i>hmt=s mht.yw 3s.t mht.yw wsir</i>	Her three are the entrails of Isis and the entrails of Osiris.
V,132,a	(R)	<i>bd3.w=s hnn n b3by</i>	Her mastheads are the phallus of Baby.
V,132,b	(R)	<i>hwı in.w=s dbc.wy wsir</i>	The striker of her cordage are the two fingers of Osiris.
V,133,a	(M)	<i>in.w=s hng.w tp.yw r(3) n wsir</i>	Her cordage are the strings of saliva which are upon the mouth of Osiris.
V,133,b	(R)	<i>md3b.wt=s ibh.w wsir m hr hpt.n=f t3 m ndi.t</i>	Her bailing scoops are the teeth of Osiris, falling, after he embraced the land in Nedit.
V,134,a	(R)	<i>sm3d.yt=s wp.t mn.ty wr</i>	Her <i>sm3d.yt</i> is that which divided the two thighs of the great one.
V,134,b	(R)	<i>wgi.w=s spr.w nb.t-hw.t</i>	Her frames are the ribs of Nephthys.
V,135,a	(R)	<i>msr.wt=s spr.w 3s.t wsir</i>	Her frames are the ribs of Isis and Osiris.
V,135,b	(R)	<i>int.w=s ht.t b3by</i>	Her <i>int.w</i> is the armpit of Baby.
V,136,a	(R)	<i>m3c.w=s hsm.t wnm.t tmh.w</i>	Her <i>m3c.w</i> is Hesmet, who eats the Libyans.
V,136,b	(R)	<i>ibs.w=s sm3.w wnm nw</i>	Her <i>ibs.w</i> are the disease-demons whom Noun ate.
V,137,a	(M)	<i>ns3.wy=s inm b3 imy hr sth nb</i>	Her two looms are the hide of the ram which is with the entirety of Horus and Seth.
V,137,b	(R)	<i>hnd.w=s s.wt wh3.ti hr</i>	Her bent timbers are the seats of the sandals of Horus.
V,138,a	(R)	<i>sh.t.w=s m3c.wt imy tm3.t</i>	Her weave is the offering of the one who is in <i>tm3.t</i> .
V,138,b	(R)	<i>md3b.wt=s hk3 m r(3) š=s</i>	Her bailing scoops are the ruler in the mouth of her lake.
V,139,a	(R)	<i>snbw.wy=s wp.t mn.ty b3by m dbn=f t3</i>	Her two battlements are that which divided the two thighs of Baby as he goes around the land.
V,139,b	(R)	<i>hmw=s ntr ntr.t ntr.w</i>	Her steering oar is the god and goddess of Netjeru.
V,140,a	(M)	<i>c3.w=s cr.wt 3s.t wsir</i>	Her beams are the jaws of Isis and Osiris.
V,140,b	(R)	<i>ht-t3w=s sb3 w.c.ti wd.c.n=f šni.t m p.t</i>	Her mast is the lone star, after he has separated the storm from the sky.
V,141,a	(R)	<i>nfw.wy=s bdš c.wy b3by</i>	Her two <i>nfw</i> are the weakness of the two arms of Baby.
V,141,b	(R)	<i>hft-hr=s shd wr n r</i>	Her forestay is the great light of Re.
V,142,a	(R)	<i>h3-s-t3w hnsk.t m3fd.t</i>	Her backstay is the braided lock of Mafdet.
V,142,b	(R)	<i>k3 šsp.ty ntr.w b3.w pw</i>	The bull of the two lashings are the gods and souls in Pe.
V,143,a	(R)	<i>ibw.w n.w f3.t psd n nhb-k3.w</i>	The ropes of raising are the backbone of Nehebkau.
V,143,b	(X)	-	
V,144,a	(R)	<i>t3-c3-wr=s c i3b n itm.w</i>	Her port side is the left arm of Atoum.
V,144,b	(R)	<i>imy-tp=s shm.t rw=s</i>	Her stern post is Sekhmet, while she departs.
V,145,a	(R)	<i>hr-c=s shm.t 3h r=s</i>	Her tiller is Sekhmet, who is beneficial to it.

V,145,b	(R)	<i>t̄zr.t=s nw.t ʕpr.t(i)</i>	Her cabin is Nut the equipped.
V,146,a	(X)	-	
V,146,b	(R)	<i>wsr.w=s nmt.wt imy(.w)t ʕ hr hr-tp htp.t=f</i>	Her oars are the movements which are in the hand of Horus, upon his traveling.
V,147,a	(R)	<i>[smʕ.w=s] bʒ.w p [nhn] r mʒʕ=s r ʒh.t</i>	Her sounding poles are the souls of Pe and Nekhen for her guide line to the horizon.
V,147,b	(R)	<i>[t̄bw.t=s hrw mʒʕ.w r ʒh.t]</i>	Her gangway is the day of the guide lines to the horizon.
V,148,a	(R)	<i>[hʒ.tt=s hbs.(w)t bʒ nb hnw]</i>	Her bow rope is the beard of the ram, the lord of Henu.
V,148,b	(M)	<i>[ph.wt=s hq̄.t rmn=s wʒd.t]</i>	Her stern rope is as the white crown while it supports Wadjet.
V,149,a	(R)	<i>[mni.t=s sd n smʒ wr]</i>	Her mooring post is the tail of the great wild bull.
V,149,b	(X)	-	
V,149,c	(R)	<i>[hrp.w=s ts bks.w n bʒby]</i>	Her mallet is the knot of the spine of Baby.
V,148,b	(X)	-	
<i>Conclusion</i>			
V,150,a	(R)	<i>h.t nb.t smh.t.n=i m mhn.t tn nis.t n=i r=s</i>	Everything which I have forgotten in this ferry boat, is that which is invoked for me for it, by these gods who are within them.
V,150,b	(M)	<i>in ntr.w ipn ntyw im=sn</i>	
V,150,c	(R)	<i>ntsn pw šdd.w=sn m pr šnʕ pw šd.n=sn hr nb</i>	It is them who they take from the storehouse, them who they have taken (to) Horus, the lord,
V,151,a	(R)	<i>m pr.t=f r p.t špt(.w) r rmt̄.w</i>	in his going forth to the sky, angry with mankind,
V,151,b	(R)	<i>d̄i n=k r=k m-m</i>	which was even placed for you among.
V,151,c-d	(X)	-	
V,151,e	(R)	<i>isšt pw im.yt pn iyi.n=k im</i>	What are these two Imyt from which you have come?
V,151,f	(R)	<i>sh.t hnʕ sh.t izr.w</i>	The field and the field of rushes.
V,152,a	(R)	<i>iyi n=k r=k ʕ=tn</i>	Your warrant comes even to you.
V,152,b	(R)	<i>iyi.n=i &lt;m&gt; ww.wy</i>	I came even from the two Ouou-places,
V,152,c	(R)	<i>st̄ wi m ʕ=sn ntr.w</i>	while I am in their arm, (namely) the gods.
V,152,d-e	(M)	<i>imi=sn nhm nn rdi.n=sn wi tp š rʒr izr.w</i>	May they not take these away, which they have given me upon the lake which the rushes cover.
V,153,a	(R)	<i>sfl̄.w ipw ntr.w gm=sn ks.w</i>	These seven gods, they are found bowing down,
V,153,b	(R)	<i>ʒsh=sn bd.t ʒmt̄ ks=k</i>	while they harvest emmer and barley, while you bow.
V,153,c	(R)	<i>sʒk.n=i im.ty mn.ty=sn r pr.t-hrw n=sn im m hd(.t) r hm m hsfw(.t) mʒ=f</i>	I have gathered even that which is between their thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw
V,154,a	(R)	<i>ini n=f dp.t</i>	that the boat will be brought to him,
V,154,b	(R)	<i>ʒh pw ʕpr</i>	equipped is the spirit,
V,154,c	(R)	<i>iw ini n=f hmt.wt r=f</i>	while the fare for it is brought for him.
V,154,d	(R)	<i>hʒ=k m hn.t tn</i>	May you descend into the ferry boat.
V,154-155,e-b	(X)	-	
V,155,c	(R)	<i>fd.w fd wʕ sn.t mr di.w di.n=f</i>	Four, while one is uprooted, the two suffer.

		<i>snn.twt w<sup>c</sup>=i m-m htm</i>	Five, he has placed the second, my one is among that which is sealed.
V,156,a	(R)	<i>is nfr.w h3.t m-s3 iw3.wt</i>	How good is it to descend behind the helper,
V,156,b	(R)	<i>sbi m-s3=s r=k sd.t pr.t</i>	the one who went behind her, the fire which went forth.
V,156,c	(R)	<i>i.nd hr=t ir.t hr hnm.t ntr.w</i>	Greetings to you, eye of Horus, who unites the gods with itself.
		<i>r=s</i>	
V,156,d	(R)	<i>sd3 n=i p.t ir(y).w-t3</i>	The sky and those who are on earth tremble even for me,
V,157,a	(R)	<i>dr sn ntr.w hr s.wt=sn</i>	while the gods repel them from their seats.
V,157,b	(R)	<i>dd=sn 3h pw pr iy.i.w r t3</i>	They say: equipped is the spirit who came to the land,
V,157,c-d	(R)	<i>in 3h pr n=f ntr.w rs.w</i>	through the benefit which was equipped to him,
		<i>mh.tyw imn.tyw izb.tyw</i>	the gods of the southerners, northerners, westerners and easterners.
V,157,e	(X)	-	
V,158,a	(R)	<i>mi m3=tn wi mdh.ki m mdh</i>	Come, so that you will see me invested with a fillet,
V,158,b	(R)	<i>fn.kw m fn</i>	covered with the royal head cloth.
V,158,c	(X)	-	
V,158,d	(M)	<i>rdi.w n=i 3w.t-ib im=s</i>	Joy is given to me through it,
V,158,e	(R)	<i>mh r sn.w izr.w</i>	while the mouth of the offerings of rushes overflows.
V,159,a	(R)	<i>3h.w=sn m-c=i</i>	Their papyrus thickets are in my possession,
V,159,b	(R)	<i>d3 d3.t</i>	while the ferry boat crosses.
V,159,c	(R)	<i>hw.t-hr di n=i c=t</i>	Hathor, may your hand be given to me,
V,159,d	(M)	<i>sd.n=t wi r p.t</i>	after you have taken me to the sky.
V,159,e	(R)	<i>hms=i im.ty ntr.w c3.w r</i>	May I sit between the great gods in order to judge,
		<i>wd<sup>c</sup>-mdw</i>	
V,159,f	(R)	<i>dd=i m3<sup>c</sup>.t</i>	I will speak the truth,
V,160,a	(R)	<i>ith=i p<sup>c</sup>.t rhy.t</i>	I will control the patricians and the people,
V,160,b	(R)	<i>iw.t n=i m ks.w</i>	who came to me as one who bowed.

*The list follows*

Amino-acid code

RRRMRRRR-RRRRRR-RRMMMMRMRMMMMRRRRMRRRRRRRRRRRRMRRRRRRMRRRRRR-RRRR-RRRRMR-R-  
RMRRR-RRRRRMRRRRRRR----RRRRRRRR-RR-MRRRRMRRRR

Appendix 3.50.2. G2T

*Introduction*

V,120,a	(R)	<i>i mhn.t(y) pw</i>	O, it is this ferryman,
V,120,b	(R)	<i>inn hr n ir.t=f inn sth n hr.wy=f</i>	who brings Horus to this eye, who brings Seth to his testicles,
V,120-121,c-a	(R)	<i>inn dp.t n(.t) hr w<sup>c</sup>r=s hr=s m</i>	who brings the boat of Horus, while it flees and
		<i>hsp=f</i>	while it falls into his garden,
V,121,b	(R)	<i>nhm.t m-c sth</i>	which was rescued from Seth.
V,121,c-d	(R)	<i>i mhn.ty pn inn=i</i>	O, this ferryman, (through) who I am brought.

V,121,e	(R)	<i>ṭw(t) tr m. w</i>	Who are you?
V,122,a	(R)	<i>ṭnk mrr ṭt=f</i>	I am the one who loves his father.
V,122,b	(R)	<i>mrr ṭw ṭt=k</i>	your father loves you.
V,122,c	(X)	-	
V,122,d	(R)	<i>ṭr=k n=f ṭšst</i>	What will you do for him?
V,122,e	(M)	<i>ṭs.w.n=i ks.w=f</i>	I have raised his bones,
V,123,a	(R)	<i>sṣk.n=i ʿ.wt=f</i>	I gathered his limbs together,
V,123,b	(R)	<i>dī.n=i n=f t r mrr=i</i>	I have given him bread as I wish,
V,123,c	(R)	<i>ṣḥ(.w) n=f ṣḥ(.w) n tp.yw-tṣ=f</i>	beneficent for him, beneficent for his survivors.
V,123,d	(R)	<i>mḥ r=k s(y) whr.t</i>	Complete her of the shipyard.
V,124,a	(X)	-	
V,124,b	(R)	<i>n šd.yt=s</i>	She has not yet been cut out.
V,124,c	(R)	<i>šd=s sp=s dmd=s ḥnʿ skr ḥnʿ nb ḥnw</i>	May she be cut out, may she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.
<i>List</i>			
V,125-148,a-b	(X)	-	
<i>Conclusion</i>			
V,150,a	(R)	<i>ḥ.t nb.t smḥ.t.n=i m mḥn.t tn nīs.t n=i r=s</i>	Everything which I have forgotten in this ferry boat, is that which is invoked for me for it,
V,150,b	(R)	<i>ṭn nṭr.w ṭpn ntw im=sn</i>	by these gods who are within them
V,150,c	(R)	<i>ntsn pw šdd.w=sn m pr šnʿ pw šd.n=sn ḥr nb</i>	It is them who they take from the storehouse, them who they have taken (to) Horus, the lord,
V,151,a	(R)	<i>m pr.t=f r p.t špt(.w) r rmt.w</i>	in his going forth to the sky, angry with mankind,
V,151,b	(R)	<i>dī n=k r=k m-m</i>	which was even placed for you among.
V,151,c-d	(X)	-	
V,151,e	(R)	<i>ṭšst pw im.yt pn ṭyi.n=k im</i>	What are these two Imyt from which you have come?
V,151,f	(R)	<i>ṣḥ.t ḥnʿ ṣḥ.t ṭṣr.w</i>	The field and the field of rushes.
V,152,a	(R)	<i>ṭyi n=k r=k ʿ=ṭn</i>	Your warrant comes even to you.
V,152,b	(R)	<i>ṭyi.n=i &lt;m&gt; ww.wy</i>	I came even from the two Ouou-places,
V,152,c	(R)	<i>st wī m ʿ=sn nṭr.w</i>	while I am in their arm, (namely) the gods.
V,152,d-e	(K)	<i>im=sn nḥm nn rdī.n=sn n=i tp š rṣr ṭṣr</i>	May they not take these away, which they gave to me upon the lake which the rush covers.
V,153,a	(R)	<i>sḥ.w ṭpw nṭr.w gm=sn ks.w</i>	These seven gods, they are found bowing down,
V,153,b	(R)	<i>ṣḥ=sn bd.t kṣm.tt ks=k</i>	while they harvest emmer and barley, while you bow.
V,153,c	(M)	<i>sṣk.n=i im.ty mn.ty=s r pr.t-ḥrw n=sn im m ḥd(.t) r ḥm m ḥsfw(.t) mṣ=f</i>	I have gathered even that which is between her thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw
V,154,a	(R)	<i>ṭni n=f dp.t</i>	that the boat will be brought to him,
V,154,b	(R)	<i>ṣḥ pw ʿpr</i>	equipped is the spirit,
V,154,c	(R)	<i>ṭw ṭni n=f hmt.wt r=f</i>	while the fare for it is brought for him.
V,154,d	(R)	<i>ḥṣ=k m ḥn.t tn</i>	May you descend into the ferry boat.
V,154-155,e-b	(X)	-	
V,155,c	(R)	<i>fd.w fd wʿ sn.t mr [dī].w</i>	Four, while one is uprooted, the two suffer.

		<i>dī.n=f snn.twt w<sup>c</sup>=ī m-m htm</i>	Five, he has placed the second, my one is among that which is sealed.
V,156,a	(R)	<i>is nfr.w h3.t m-s3 iw3.wt</i>	How good is it to descend behind the helper,
V,156,b	(M)	<i>sbi m-s3=s r=k sd.t</i>	the one who went behind her, the fire.
V,156,c	(R)	<i>ī.nd hr-t ir.t hr hnm.t ntr.w r=s</i>	Greetings to you, eye of Horus, who unites the gods with itself.
V,156,d	(R)	<i>sd3 n=ī p.t ir(y).w-t3</i>	The sky and those who are on earth tremble even for me,
V,157,a	(N)	<i>dr sn ntr.w hr s.t=sn</i>	while the gods repel them from their seat.
V,157,b	(R)	<i>dd=sn 3h pw ʕpr iyī.w r t3</i>	They say: equipped is the spirit who came to the land,
V,157,c-d	(R)	<i>[in] 3h ʕpr n=f ntr.w rs.w mh.tyw imn.tyw izb.tyw</i>	through the benefit which was equipped to him, the gods of the southerners, northerners, westerners and easterners.
V,157,e	(X)	-	
V,158,a	(R)	<i>mī m3=tn wī mdh.ki m mdh</i>	Come, so that you will see me invested with a fillet,
V,158,b	(R)	<i>ʕfn.ki m ʕfn</i>	covered with the royal head cloth.
V,158,c	(X)	-	
V,158,d	(R)	<i>rdī.w n=ī 3w.t-ib=ī im=s</i>	My joy is given to me through it,
V,158,e	(R)	<i>mḥ r sn.w izr.w</i>	while the mouth of the offerings of rushes overflows.
V,159,a	(R)	<i>3h.w=sn m-<sup>c</sup>=ī</i>	Their papyrus thickets are in my possession,
V,159,b	(R)	<i>d3 d3.t</i>	while the ferry boat crosses.
V,159,c	(R)	<i>hw.t-hr dī n=ī ʕ-t</i>	Hathor, may your hand be given to me,
V,159,d	(K)	<i>šd.tw=ī r p.t</i>	while I am taken to the sky.
V,159,e	(R)	<i>hms=ī im.ty ntr.w ʕ3.w r wd<sup>c</sup>-mdw</i>	May I sit between the great gods in order to judge,
V,159,f	(R)	<i>dd=ī m3<sup>c</sup>.t</i>	I will speak the truth,
V,160,a	(R)	<i>ith=ī p<sup>c</sup>.t rhy.t</i>	I will control the patricians and the people
V,160,b	(R)	<i>iw.t n=ī m ks.w</i>	who came to me as one who bowed.

Spell 573 follows

Amino-acid code

RRRRRRRR-RMRRRR-RR-----RRRRR-RRRRRKRRMRRRR----RRMRRNRR-RR-RRRRRKRRRR

Appendix 3.50.3. A1C

Introduction

V,120,a	(R)	<i>ī mhn.ty pw</i>	O, it is this ferryman,
V,120,b	(R)	<i>inn hr n ir[.t]=f inn sth n</i>	who brings Horus to this eye, who brings Seth
		<i>hr.wy=f</i>	to his testicles,
V,120-121,c-a	(R)	<i>inn dp.t n(.t) hr w<sup>c</sup>r=s hr=s m</i>	who brings the boat of Horus, while it flees and
		<i>hsp=f</i>	while it falls into his garden,
V,121,b	(R)	<i>nhm.t m-<sup>c</sup> sth</i>	which was rescued from Seth.
V,121,c-d	(R)	<i>ī mhn.ty pn inn=ī</i>	O, this ferryman, (through) who I am brought.

V,121,e	(R)	<i>ṭwt tr m.w</i>	Who are you?
V,122,a	(N)	<i>īnk mrr īt</i>	I am the one who loves the father.
V,122,b	(R)	<i>mrr ṭw īt=k</i>	Your father loves you.
V,122,c	(X)	-	
V,122,d	(R)	<i>īr=k n=f īšst</i>	What will you do for him?
V,122,e	(R)	<i>ṭs.n=ī ks.w=f</i>	I have raised his bones,
V,123,a	(M)	<i>s3k ˚.wt=f</i>	gathering his limbs together,
V,123,b	(M)	<i>dī=ī n=f t r mrr=ī</i>	while I give bread to him as I wish,
V,123,c	(M)	<i>3h=f 3h.w n tp.yw-t3=f</i>	while he is well, beneficent for his survivors.
V,123,d	(R)	<i>mḥ r=k s(y) whr.t</i>	Complete her of the shipyard.
V,124,a	(X)	-	
V,124,b	(R)	<i>n šd.yt=s</i>	She has not yet been cut out.
V,124,c	(M)	<i>šd=s sp=s dmd=s ḥn˚ skr ḥn˚ nb ḥnw nīw.t</i>	May she be cut out, may she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark of the city.
<i>List</i>			
V,125,a	(K)	<i>m3 ḥ3.ty ḥ3.t ḥ3 nb īmn.t</i>	The bow-piece is the brow of Ha, lord of the west.
V,125,b	(K)	<i>m3 ph.wty ḥ3.t sbk nb r(3)-m3k.w</i>	The stern-piece is the brow of Sobek, lord of <i>r(3)-m3k.w</i> .
V,126,a	(K)	<i>w3m.y=s psd n sh.t dr.yt</i>	Her keel is the backbone of the field of the kite.
V,126,b	(R)	<i>fd.w=s r(3).w īms.ti ḥp.y dw3-mw.t=f kbh-sn.w=f</i>	Her four openings are Imseti, Hapy, Duamoutef and Qebhsenuf.
V,127,a	(K)	<i>wḏ.wy=s ntr.wy sms.wy ḥnt.y nḏdn.w</i>	Her two steering posts are the two elder gods, who preside over <i>nḏdn.w</i> .
V,127,b	(R)	<i>ḥsf.wt=s sp.t ntr.wwr.w īmy(.w) nw</i>	Her repelling edges of the gunwale are the great gods who are in Noun.
V,128,a	(K)	<i>s˚3.wy=s ḥr ḥr km3 ḥn˚ sth ḥr w˚r.t n.t wn.t</i>	Her two gunwales are Horus wrestling with Seth, upon the bank of <i>wn.t</i> .
V,128,b	(R)	<i>wrm.wy=s sp.ty nb dp.w</i>	Her two <i>wrm</i> are the two lips of the lord of Dep.
V,129,a	(R)	<i>šsp.wt=s n.(w)t sp.t nwh.w īmy.w k3s.w ḥnw</i>	Her lashings of the gunwale are the ropes which are in the bindings of the Henu bark.
V,129,b	(R)	<i>ḥsf.wy=s ḥpš.wy nb rh.yt</i>	Her two repelling edges are the two arms of the lord of the people.
V,130,a	(R)	<i>īn.ty=s n.t sp.t p3d-m3s.t itm.w</i>	Her two fetters of the gunwale are as the kneecap of Atoum.
V,130,b	(K)	<i>š3.w=s ḥbs.yt b3 ks.y</i>	Her bundles are the beard of the ram which is bend down.
V,131,a	(K)	<i>īr.wt=s īr.ty 3h m3=f wr</i>	Her eyes are the two eyes of the spirit, while he sees the great one.
V,131,b	(R)	<i>ḥmt=s mht.yw 3s.t mht.yw wsir</i>	Her three are the entrails of Isis and the entrails of Osiris.
V,132,a	(R)	<i>bd3.w=s ḥnn n b3by</i>	Her mastheads are the phallus of Baby.
V,132,b	(R)	<i>ḥwi īni.w=s db˚.wy wsir</i>	The striker of her cordage are the two fingers of Osiris.
V,133,a	(K)	<i>īnk.w=s ḥng.w tp.yw r(3) n wsir</i>	Her cordage are the strings of saliva which are upon the mouth of Osiris.

V,133,b	(R)	<i>mdꜣb.wt=s ibḫ.w wsir m ḥr ḥpt.n=f tꜣ m idn.t</i>	Her bailing scoops are the teeth of Osiris, falling after he embraced the land in Nedit.
V,134,a	(R)	<i>smꜣd.yt=s wp.t mn.ty wr</i>	Her <i>smꜣd.yt</i> is that which divided the two thighs of the great one.
V,134,b	(R)	<i>wgī.w=s spr.w nb.t-ḥw.t</i>	Her frames are the ribs of Nephthys.
V,135,a	(R)	<i>msr.wt=s spr.w ꜣs.t wsir</i>	Her frames are the ribs of Isis and Osiris.
V,135,b	(R)	<i>int.w=s ḥtt.t bꜣby</i>	Her <i>int.w</i> is the armpit of Baby.
V,136,a	(R)	<i>mꜣꜥ.w=s ḥsm.t wnm.t tmḫ.w</i>	Her <i>mꜣꜥ.w</i> is Hesmet, who eats the Libyans.
V,136,b	(R)	<i>ibs.w=s šmꜣ.w wnm nw</i>	Her <i>ibs.w</i> are the disease-demons whom Noun ate.
V,137,a	(K)	<i>nsꜣ.wy=s inm bꜣ imy ḥr stḫ</i>	Her two looms are the hide of the ram which is with Horus and Seth.
V,137,b	(R)	<i>ḥnd.w=s s.wt whꜣ.ti ḥr</i>	Her bent timbers are the seats of the sandals of Horus.
V,138,a	(R)	<i>sh.t.w=s mꜣꜥ.wt imy tmꜣ.t</i>	Her weave is the offering of the one who is in <i>tmꜣ.t</i> .
V,138,b	(R)	<i>mdꜣb.wt=s ḥkꜣ m r(ꜣ) š=s</i>	Her bailing scoops are the ruler in the mouth of her lake.
V,139,a	(R)	<i>snbw.wy=s wp.t mn.ty bꜣby m dbn=f tꜣ</i>	Her two battlements are that which divided the two thighs of Baby as he goes around the land.
V,139,b	(R)	<i>ḥmw=s ntr ntr.t ntr.w</i>	Her steering oar is the god and goddess of Netjeru.
V,140,a	(K)	<i>ꜥꜣ.w=s ꜥr.t ꜣs.t wsir</i>	Her beams are the jawbone of Isis and Osiris.
V,140,b	(R)	<i>ḥt-tꜣw=s sbꜣ wꜥ.ti wdꜥ.n=f šni.t m p.t</i>	Her mast is the lone star, after he has separated the storm from the sky.
V,141,a	(R)	<i>nfw.wy bdš ꜥ.wy bꜣby</i>	The two <i>nfw</i> are the weakness of the two arms of Baby.
V,141,b	(R)	<i>ḥft-ḥr=s shd wr n rꜥ</i>	Her forestay is the great light of Re.
V,142,a	(R)	<i>ḥꜣ-s-tꜣw ḥnsk.t mꜣfd.t</i>	Her backstay is the braided lock of Mafdet.
V,142,b	(R)	<i>kꜣ šsp.ty ntr.w bꜣ.w pw</i>	The bull of the two lashings are the gods and souls in Pe.
V,143,a	(R)	<i>ibw.w n.w fꜣ.t psd n nḥb-kꜣ.w</i>	The ropes of raising are the backbone of Nehebkau.
V,143,b	(X)	-	
V,144,a	(R)	<i>tꜣ-ꜥꜣ-wr=s ꜥ iꜣb n itm.w</i>	Her port side is the left arm of Atoum.
V,144,b	(R)	<i>imy-tp=s shm.t rw=s</i>	Her stern post is Sekhmet, while she departs.
V,145,a	(R)	<i>ḥr-ꜥ=s shm.t ꜣḫ r=s</i>	Her tiller is Sekhmet, who is beneficial to it.
V,145,b	(R)	<i>tꜣr.t=s nw.t ꜥpr.t(i)</i>	Her cabin is Nut the equipped.
V,146,a	(X)	-	
V,146,b	(R)	<i>wsr.w=s nmt.wt imy(.w)t ꜥ ḥr ḥr-tp ḥp.t=f</i>	Her oars are as the movements which are in the hands of Horus, upon his traveling.
V,147,a	(R)	<i>smꜥ.w=s bꜣ.w p nḥn r mꜣꜥ=s r ꜣḫ.t</i>	Her sounding poles are the souls of Pe and Nekhen for her guide line to the horizon.
V,147,b	(R)	<i>tbw.t=s hrw mꜣꜥ.w r ꜣḫ.t</i>	Her gangway is the day of the guide lines to the horizon.
V,148,a	(R)	<i>ḥꜣ.tt=s ḥbs.yt bꜣ nb ḥnw</i>	Her bow rope is the beard of the ram, the lord of Henu.
V,149,a	(R)	<i>mni.t=s sd n smꜣ wr</i>	Her mooring post is the tail of the great wild

			bull.
V,149,b	(X)	-	
V,149,c	(R)	<i>hrp.w=s ts bk̄s.w n b̄zby</i>	Her mallet is the knot of the spine of Baby.
V,148,b	(M)	<i>ph.wt=s ḥd̄.t rmn=s w̄z̄d̄.t</i>	Her stern rope is as the white crown while it supports Wadjet.
<i>Conclusion</i>			
V,150,a	(R)	<i>ḥ.t nb(.t) smḥ.t.n &lt;=i&gt; m mh̄n.t tn nis.t n=i r=sn</i>	Everything which I have forgotten in this ferry boat, is that which is invoked for me for them, by these gods who are within them.
V,150,b	(R)	<i>in n̄tr.w ipn ntw im=sn</i>	
V,150,c	(R)	<i>ntsn pw šdd.w=sn &lt;m&gt; &gt;pr šn̄<sup>c</sup> pw šd̄.n=sn ḥr nb</i>	It is them who they take from the storehouse, them who they have taken (to) Horus, the lord,
V,151,a	(R)	<i>m pr.t=f r p.t špt(.w) r rmt̄.w</i>	in his going forth to the sky, angry with mankind,
V,151,b	(M)	<i>rdi n=k r=k m-m</i>	which was even placed for you among.
V,151,c-d	(X)	-	
V,151,e	(M)	<i>isšt p(w) im.yt pn iyi.n=i n=k im</i>	What are these two Imyt from which I have come for you?
V,151,f	(R)	<i>sh̄.t ḥn̄<sup>c</sup> sh̄.t īzr.w</i>	The field and the field of rushes.
V,152,a	(M)	<i>iyi.n=i n=k r=k <sup>c</sup>=tn</i>	I have come even to you, your warrant.
V,152,b	(M)	<i>iyi.n &lt;=i&gt; im=s ww.wy</i>	I have even come from it, the two Ouou-places,
V,152,c	(R)	<i>s[t] w̄i m <sup>c</sup>=[s]n n̄tr.w</i>	while I am in their arm, (namely) the gods.
V,152,d-e	(L)	<i>im=sn ḥm nn rdi.n=sn w̄i tp š r̄zr īzr</i>	May they not repel these, which they gave me upon the lake which the rush covers.
V,153,a	(M)	<i>sf̄h̄.w ipw n̄tr.w ṣḥ̄.w m ks.w</i>	These seven gods, the spirits as those who have bowed,
V,153,b	(R)	<i>ṣsh̄=sn.t bd̄.t ṣz̄.t ks=k</i>	while they harvest emmer and barley, while you bow.
V,153,c	(R)	<i>s̄z̄k̄.n=i im.ty mn.t(y)=sn r pr.t-ḥrw n=sn im m ḥd̄(.t) r ḥm m ḥsfw(.t) m̄z̄=f</i>	I have gathered even that which is between their thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw
V,154,a	(R)	<i>ini n=f dp̄.t</i>	that the boat will be brought to him,
V,154,b	(R)	<i>ṣḥ̄ pw <sup>c</sup>pr</i>	equipped is the spirit,
V,154,c	(R)	<i>iw ini n=f hmt̄.wt r=f</i>	while the fare for it is brought for him.
V,154,d	(M)	<i>h̄z̄=k m dp̄.t tn</i>	May you descend into this boat.
V,154-155,e-b	(X)	-	
V,155,c	(M)	<i>fd̄.w fd̄ w<sup>c</sup> sn.t mr dī.w rdī.n snn.twt w<sup>c</sup>=i m-m ḥtm</i>	Four, while one is uprooted, the two suffer. Five, the second has placed my one among that which is sealed.
V,156,a	(R)	<i>is n̄fr.w h̄z̄.t m-s̄z̄ iw̄z̄.wt</i>	How good is it to descend behind the helper,
V,156,b	(R)	<i>sbi m-s̄z̄=s r=k sd̄.t pr.t</i>	the one who went behind her, the fire which went forth.
V,156,c	(R)	<i>ī.nḏ ḥr-t̄ ir̄.t ḥr ḥnm.t n̄tr.w r=s</i>	Greetings to you, eye of Horus, who unites the gods with itself.
V,156,d	(M)	<i>sd̄z̄.n p.t ir̄(y).w-t̄z̄</i>	The sky and those who are on earth have even trembled,
V,157,a	(R)	<i>dr sn n̄tr.w ḥr s.wt=sn</i>	while the gods repel them from their seats.
V,157,b	(M)	<i>ḏd̄=sn ṣḥ̄ pw <sup>c</sup>pr iyī.w</i>	They say: equipped is the spirit who came,



V,124,c	(K)	<i>šd=s dmq=s hn<sup>c</sup> sk[r] nb [hnw]</i>	May she be cut out, may she be assembled together with the Sokar, the lord of the Henu bark.
<i>List</i>			
V,125-148,a-b	(X)	-	
<i>Conclusion</i>			
V,150,a	(M)	<i>h.t nb(.t) smh.t.n=i m hn.ty [tn n]is[.t n]=i r=s</i>	Everything which I have forgotten in this ferry boat, is that which is invoked for me for it, by these gods who are within them.
V,150,b	(K)	<i>in ntr.w ipn nnw im=sn</i>	It is them, who you took from it, from her storehouse, them who they have taken (to) Horus, the lord,
V,150,c	(M)	<i>[ntsn] pw [š]d=k m=s m pr šn<sup>c</sup>=s pw šd.n=sn [hr nb]</i>	in his going forth to the sky, angry with mankind, which was even placed for you among.
V,151,a	(R)	<i>[m] pr.t=f r p.t špt(.w) [r rm].w</i>	
V,151,b	(R)	<i>dī n=k r=k m-m</i>	
V,151,c-d	(X)	-	
V,151,e	(R)	<i>isšt pw [im.yt] p[n] iyī.n=k im</i>	What are these two Imyt from which you have come?
V,151,f	(R)	<i>sh.t hn<sup>c</sup> sh.t isr.w</i>	The field and the field of rushes.
V,152,a	(K)	<i>iyī [n]=k r=k <sup>c</sup> n hr</i>	The warrant of Horus even comes to you.
V,152,b	(K)		<i>something undecipherable is written here.</i>
V,152,c	(R)	<i>st wī m <sup>c</sup>=sn ntr.w</i>	while I am in their arm, (namely) the gods.
V,152,d-e	(I)	<i>im=sn nhm nn rdi.n=sn n=i tp š isr=sn isr.w</i>	May they not take these away, which they gave to me upon the lake, while they drive the rushes away.
V,153,a	(K)	<i>sfn.w ipw nw [ntr.w] gm.n=i sn ks.w</i>	These seven, these gods, I have found them bowing,
V,153,b	(M)	<i>zs[h]=sn nw bd.t kzm.ty ks=k</i>	while they harvest these emmer and barley, while you bow.
V,153,c	(R)	<i>s3k.n=i im.ty mn.ty=sn r pr.t-hrw n=sn im m hd(.t) r hm m hsfw(.t) m3=f</i>	I have gathered even that which is between their thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw
V,154,a	(R)	<i>inī n=f dp.t</i>	that the boat will be brought to him,
V,154,b	(R)	<i>zh pw <sup>c</sup>pr</i>	equipped is the spirit,
V,154,c	(M)	<i>iw inī n=f hm.w ir=f</i>	while the fare for it is brought for him.
V,154,d	(K)	<i><sup>c</sup>3=k m mhn.t &lt;t&gt;n</i>	May you be great in this ferry boat.
V,154-155,e-b	(X)	-	
V,155,c	(K)	<i>fd.w fd w<sup>c</sup> sn(.w) mr dī.w dī.n=f sn<sup>c</sup>.nw w<sup>c</sup>=i m-m htm</i>	Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.
V,156,a	(M)	<i>is nfr.w h3.t m-s3 iw3.t</i>	How good is it to descend behind the helper,
V,156,b	(N)	<i>sbi.w m-s3=s m rkrk sd.t pr.t</i>	the one who went behind her, as the fire which went forth creeps.
V,156,c	(M)	<i>i.nd hr=t ir.t hr hnm.t.n ntr.w r=s</i>	Greetings to you, eye of Horus, to whom the gods have been joined.
V,156,d	(R)	<i>sd3 n=i p.t ir(y).w-t3</i>	The sky and those who are on earth tremble even for me,

V,157,a	(R)	<i>dr sn ntr.w hr s.wt=sn</i>	while the gods repel them from their seats.
V,157,b	(K)	<i>dd=sn sh pw pr iyj.w r t3 pn</i>	They say: equipped is the spirit who came to this land,
V,157,c-d	(M)	<i>in sh n=f pr n=f ntr.w rs.w mh.tyw imm.tyw izb.tyw</i>	through that which was beneficial to him, which was equipped to him, the gods of the southerners, northerners, westerners and easterners.
V,157,e	(X)	-	
V,158,a	(R)	<i>mi m3=tn wi mdh.kwi m mdh</i>	Come, so that you will see me invested with a fillet,
V,158,b	(R)	<i>fn.kwi m fn</i>	covered with the royal head cloth.
V,158,c	(X)	-	
V,158,d	(R)	<i>rdi(.w) n=i 3w.t-ib=i im=s</i>	My joy is given to me through it,
V,158,e	(M)	<i>mh.t r=i sn.w izr.w</i>	the floodwaters of my mouth, the offerings of rushes.
V,159,a	(R)	<i>sh.w=sn m-c=i</i>	Their papyrus thickets are in my possession,
V,159,b	(M)	<i>dz.t</i>	crossing.
V,159,c	(M)	<i>hw.t-hr di.t(w) n=i c=t {t}</i>	Hathor, may your hand be given to me,
V,159,d	(I)	<i>sd=t wi r p.t</i>	while you take me to the sky.
V,159,e	(M)	<i>hs=i im.ty ntr.w c3.w r wd-c-mdw</i>	May I sit between the great gods in order to judge,
V,159,f	(R)	<i>dd=i m3-c.t</i>	I will speak the truth,
V,160,a	(M)	<i>m3=sn p-c.t</i>	may they see the patricians,
V,160,b	(K)	<i>iw.t=i m ks.w</i>	my coming is as one who bowed.

Spell 383 follows

Amino-acid code

RMRRRRRM-RRRRRMMRK-----MKMRR-RRKKRIKMRRRMK---  
KMNMRKRM-RR-RMRMMIMRMK

Appendix 3.50.5. M3C

Introduction

V,120,a	(N)	<i>i mhn.ty</i>	O, ferryman,
V,120,b	(R)	<i>inn hr n ir.t=f sth n hr.wy=f</i>	who brings Horus to his eye, Seth to his testicles,
V,120-121,c-a	(N)	<i>inn ir.t hr n=f wcr=s hr=s m-c izb n š pf</i>	who brings the eye of Horus to him, while it flees, while it falls from the east of this garden, which was rescued from Seth.
V,121,b	(R)	<i>nhm.t m-c sth</i>	O, ferryman, who brings these four.
V,121,c-d	(M)	<i>i mhn.ty inn nw fd.w</i>	Who are you?
V,121,e	(N)	<i>tw(t) tr m</i>	I am the one who loves his father.
V,122,a	(D)	<i>ink mrr.w it=f</i>	Your father will love you.
V,122,b	(N)	<i>mr tw it=k</i>	
V,122,c	(X)	-	
V,122,d	(R)	<i>ir=k n=f isst</i>	What will you do for him?
V,122,e	(N)	<i>ts=i n=f ks.w=f</i>	I have raised his bones for him,
V,123,a	(K)	<i>s3k.n=i n=f c.wt=f</i>	after I have gathered his limbs together for him.
V,123,b	(K)	<i>di.n=i n=f pr.t-hrw i mr=i</i>	I have given him a invocation offering, O, (one)

V,123,c	(N)	<i>ʒh(.w) n=f ʒh(.w) n tp.yw=f tʒ</i>	who I will love, beneficent for him, beneficent for those of his which are upon the land.
V,123,d	(X)	-	
V,124,a	(R)	<i>m-k (i)r=k s(y) hr whr.t</i>	Behold, she is upon the shipyard.
V,124,b	(R)	<i>n šd.yt=s</i>	She has not yet been cut out.
V,124,c	(N)	<i>šd=s sp=s dmd=s hn<sup>c</sup> skr nb hnw</i>	May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.
<i>List</i>			
V,125,a	(R)	<i>mʒ=s hʒ.t(y) m hʒ.t hʒ nb imn.t</i>	Her bow-piece is as the brow of Ha, lord of the west.
V,125,b	(R)	<i>mʒ=s ph.wy m hʒ.t [s]bk n r(ʒ)-mʒk.w</i>	Her stern-piece is as the brow of Sobek of <i>r(ʒ)-mʒk.w</i> .
IV,126,a	(L)	<i>wʒm.w=s m psd n sh.t dr.t</i>	Her keel is as the backbone of the field of the kite.
V,126,b	(N)	<i>fd.w=s r(ʒ).w[=s m i]ms.ii dwʒ-mw.t[=f] hp.y [khh]-sn.w[=f]</i>	Her four of her openings are as Imseti, Duamoutef, Hapy and Qebehsenuf.
V,127,a	(R)	<i>wd[.wy]=s [m] ntr.w sms.w hn[t(.y) ndi.t]</i>	Her two steering posts are as the elder gods, who preside over Nedit.
V,127,b	(N)	<i>hsf.wt=s m ntr.w wr(.w) imy(.w) nw</i>	Her repelling edges are as the great gods who are in Noun.
V,128,a	(N)	<i>s<sup>c</sup>ʒ.w=s m hr kmʒ hn<sup>c</sup> sth m kʒ.t tʒ m ndi.t</i>	Her gunwales are as Horus who wrestled with Seth on the high place of the land, in Nedit.
V,128,b	(N)	<i>md[ʒ].wy=s m sp.ty nb dp.w</i>	Her two lashings are as the two lips of the lord of Dep.
V,129,a	(N)	<i>sšp[.w]t=s n(.w) tp.t m nwh.w imy.w kʒs.w hn[w]</i>	Her lashings of the gunwale are as the ropes which are in the bindings of the Henu bark.
V,129,b	(M)	<i>hs[ʃ].wy=s m hpš n nb rh.yt</i>	Her two repelling edges are as the arm of the lord of the people.
V,130,a	(N)	<i>[in.t=s n.t sp.t] m pʒd-mʒs.t n.t itm.w</i>	Her fetter of the gunwale is as the kneecap of Atoum.
V,130,b	(R)	<i>[šʒ]y[.w=s] m hbs.yt bʒ [kns.ty]</i>	Her bundles are as the beard of the ram of the one of Kenset.
V,131,a	(L)	<i>[ir.wt ht=s] m ir[.ty] ʒh.t mʒ[.t.n] ntr</i>	The eyes of her wood are as the two eyes of the female spirit, whom the god saw.
V,131,b	(N)	<i>[hmt=s m mh]t.w ʒs.t [wsir]</i>	Her three are as the entrails of Isis and Osiris.
V,132,a	(N)	<i>[bdʒ.w=s m] hnn n bʒby</i>	Her mastheads are as the phallus of Baby.
V,132,b	(N)	<i>[hwi=s in.w m d]b<sup>c</sup>.wy wsir</i>	Her striker of the cordage are as the two fingers of Osiris.
V,133,a	(R)	<i>[ink.w=s] m hng.w tp(.yw) r(ʒ) n wsir</i>	Her cordage are as the strings of saliva which are upon the mouth of Osiris.
V,133,b	(M)	<i>[mdʒ.wt]=s m ibh.w wsir m hr[=f] hpt=f tʒ m ndi.t]</i>	Her poles are as the teeth of Osiris, as he falls and embraces the land in Nedit.
V,134,a	(N)	<i>s[mʒd.t]=s m wp.t mn.ty rw</i>	Her <i>smʒd.yt</i> is as that which divided the two thighs of <i>rw</i> .
V,134,b	(N)	<i>wg[i.w]=s m spr.w nb[.t-hw.t]</i>	Her frames are as the ribs of Nephthys.

V,135,a	(N)	<i>ms[r.wt]=s m spr.w ʒs[.t wsir]</i>	Her frames are as the ribs of Isis and Osiris.
V,135,b	(N)	<i>[in]t.w=s m htt.t bʒby</i>	Her <i>int.w</i> is as the armpit of Baby.
V,136,a	(N)	<i>[mʒ<sup>c</sup>.w]=s m hsm.t wnm.t [tmh]</i>	Her <i>mʒ<sup>c</sup>.w</i> is as Hesmet, who eats the Libyan.
V,136,b	(N)	<i>[ibs]=s m šmʒ.w imy.w [nw]</i>	Her <i>ibs</i> is as the disease-demons who are in Noun.
V,137,a	(R)	<i>[ns]ʒ[.wy]=s m inm bʒ imy [hr sth]</i>	Her two looms are as the hide of the ram which is with Horus and Seth.
V,137,b	(N)	<i>[hnd].w=s m s.wt whʒ.t hr</i>	Her bent timbers are as the seats of the sandal of Horus.
V,138,a	(N)	<i>sh[t.w]=s [m] mʒ<sup>c</sup>.wt š.w imy [tmʒ.t]</i>	Her weave is as the offering of the lakes of the one who is in <i>tmʒ.t</i> .
V,138,b	(N)	<i>mdʒ[b.wt=s m] h[k.t m r(ʒ) š=s]</i>	Her bailing scoops are as Heqet in the mouth of her lake.
V,139,a	(N)	<i>s[n]bw.wy[=s m w]p.t mn.t[y] bʒby</i>	Her two battlements are as that which divided the two thighs of Baby.
V,139,b	(N)	<i>šw.t=s m [nt]r[.ty ntr.w]</i>	Her screen is as the two goddesses of Netjeru.
V,140,a	(R)	<i>ʒ.w=s m ʒr.ty [ʒs.t] wsir</i>	Her beams are as the two jawbones of Isis and Osiris.
V,141,a	(M)	<i>nfw.wy=s m bdš.w ʒ bʒby</i>	Her two <i>nfw</i> are as the weakness of the arm of Baby.
V,141,b	(M)	<i>hft-s-hr m shd wr [n r<sup>c</sup>]</i>	Her forestay is as the great star of Re.
V,140,b	(M)	<i>ht-n-tʒw=s m sbʒ w<sup>c</sup>.t wd<sup>c</sup> šn[.i.t m] p.t</i>	Her mast is as the lone star, who separated the storm from the sky.
V,142,a	(N)	<i>hʒ=s-tʒw m hnsk.t hdd.t</i>	Her backstay is as the braided lock of the scorpion.
V,143,a	(M)	<i>ibw.w n(.w) fʒ(.t) tʒw m psd n nhb-kʒ.w</i>	The ropes of raising the sail are as the backbone of Nehebkau.
V,142,b	(N)	<i>kʒ.w šsp.wt=s m ntr.w bʒ.w p</i>	The bulls of her lashings are as the gods and souls in Pe.
V,143,b	(M)	<i>hr=s imy-wr.t-ʒ m ʒ imn n [r<sup>c</sup>-itm.w]</i>	Her starboard face is as the right arm of Re-Atoum.
V,144,a	(N)	<i>tʒ-ʒ=s m ʒ iʒb n [r<sup>c</sup>-itm.w]</i>	Her port side is as the left arm of Re-Atoum.
V,144,b	(N)	<i>imy-tp=s m shm.t hw=s</i>	Her stern post is as Sekhmet, while she protects.
V,145,a	(N)	<i>hr(.y)-ht=s m shm.t &lt;hw&gt;=s</i>	Her that which is under the wood is as Sekhmet while she protects.
V,145,b	(N)	<i>tʒ.t=s m nw.t ʒpr.t(i)</i>	Her sail is as Nut the equipped.
V,146,a	(X)	-	
V,146,b	(N)	<i>wsr.w=s sm<sup>c</sup>.w=s m ntr.w bʒ.w nhn</i>	Her oars and her sounding poles are as the gods and souls of Nekhen.
V,147,a	(X)	-	
V,147,b	(M)	<i>tbw.t=s m nmt.wt imy(.w)t ʒ hr m hp.t=f r mʒ<sup>c</sup> ʒh.t</i>	Her gangway is as the movements which are in the hand of Horus, in his traveling to the guide line of the horizon.
V,148,a	(M)	<i>hʒ.tt=s ph.wt=s m hbs.t bʒ m hnb.wt sd n smʒ wr</i>	Her bow rope and her stern rope is as the beard of the ram in <i>hnb.wt</i> , the tail of the great wild bull.

V,148,b	(X)	-	
V,149,a	(N)	<i>mn̄i.t=s n.t ḥz̄.t m ḥd̄.t</i> <i>rmn=s wzd̄.t</i>	Her mooring post of the front is as the white crown while it supports Wadjet.
V,149,b	(N)	<i>mn̄i.t=s n.t ph̄.w(y) m nh̄b.t</i> <i>ꜥ.wy=s ḥz̄ ḥr</i>	Her mooring post of the back is as Nekhbet, her two arms around Horus.
V,149,c	(N)	<i>hr̄p.w=s m ts̄ bk̄s.w n b̄z</i>	Her mallet is as the knot of the spine of the ram.
V,148,b	(X)	-	
<i>Conclusion</i>			
V,150-160,a-b	(X)	-	
<i>Spell 434 follows</i>			

Amino-acid code

NRNRMNDN-RNKKN-RRNRRLNRNNNNMNRLLNNRMMNNNNNRNNNNRMMMMNMNMNNNN-N-MM-  
NNN-----

Appendix 3.50.6. M13C

*Introduction*

V,120-124,a-c (X) -

*List*

V,125,a	(R)	<i>[mz̄=s ḥz̄.t(y) m ḥz̄.t ḥz̄</i> <i>nb im̄n.t]</i>	Her bow-piece is as the brow of Ha, lord of the west.
V,125,b	(R)	<i>[mz̄=s ph̄.wy m ḥz̄.t sbk nb</i> <i>r(z̄)-mzk̄.w]</i>	Her stern-piece is as the brow of Sobek, the lord of <i>r(z̄)-mzk̄.w</i> .
V,126,a	(N)	<i>[wzm̄.t=s m psd̄ n sh̄.t dr̄.t]</i>	Her keel is as the backbone of the field of the kite.
V,126,b	(D)	<i>[fd̄.w=s r(z̄).w m im̄s.ti ḥp̄.y</i> <i>dwz̄-mw̄.t=f kb̄h-sn̄.w=f]</i>	Her four openings are as Imseti, Hapy, Duamoutef and Qebehsenuf.
V,127,a	(R)	<i>[wd̄.wy=s m ntr̄.w sms̄.w</i> <i>ḥnt̄(.y) ndī.t]</i>	Her two steering posts are as the elder gods, who preside over Nedit.
V,127,b	(N)	<i>[hsf̄.wt=s m ntr̄.w wr̄.w</i> <i>imȳ(.w) nw]</i>	Her repelling edges are as the great gods who are in Noun.
V,128,a	(N)	<i>[s̄z̄.w=s m hr̄ km̄z̄ ḥn̄c̄ sth̄ m</i> <i>kz̄.t t̄z̄ m ndī.t]</i>	Her gunwales are as Horus who wrestled with Seth on the high place of the land, in Nedit.
V,128,b	(N)	<i>mdz̄[.wy=s m sp̄.ty nb dp̄.w]</i>	Her two lashings are as the two lips of the lord of Dep.
V,129,a	(M)	<i>šsp̄.wt n(.wt) sp̄.t [m nwh̄.w</i> <i>imȳ.w k̄z̄s.w ḥnw]</i>	The lashings of the gunwale are as the ropes which are in the bindings of the Henu bark.
V,129,b	(N)	<i>hsf̄.w[y=s m ḥp̄š nb rh̄.yt]</i>	Her two repelling edges are as the arm of the lord of the people.
V,130,a	(N)	<i>in̄.t=s [n.t sp̄.t m pz̄d̄-mz̄s.t n.t</i> <i>itm̄.w]</i>	Her fetter of the gunwale is as the kneecap of Atoum.
V,130,b	(R)	<i>šz̄[y.w=s m ḥbs̄.yt b̄z̄ kns̄.ty]</i>	Her bundles are as the beard of the ram of the one of Kenset.
V,131,a	(I)	<i>ir̄.wt n[(.w)t ḥt̄=s] m ir̄.wt z̄h̄[.t</i> <i>mz̄.t.n hr̄]</i>	The eyes of her wood are as the eyes of the female spirit, which Horus saw.
V,131,b	(N)	<i>ḥmt̄=s m mht̄.w [z̄s̄.t ws̄ir]</i>	Her three are as the entrails of Isis and Osiris.

V,132,a	(N)	<i>bdz[.w=s] m hnn n bzby</i>	Her mastheads are as the phallus of Baby.
V,132,b	(N)	<i>hw=s [in.w m] db<sup>c</sup>.wy wsir</i>	Her striker of the cordage are as the two fingers of Osiris.
V,133,a	(L)	<i>ink[.w=s] m hng.w r(z) [n wsir]</i>	Her cordage are as the strings of saliva of the mouth of Osiris.
V,133,b	(N)	<i>mdz[.wt=s] m ibh.w wsir [m hr=f hpt=f t3]</i>	Her poles are as the teeth of Osiris, as he falls and embraces the land.
V,134,a	(N)	<i>smz[d.t=s] m wp[.t mn.ty rw]</i>	Her <i>smzd.yt</i> is as that which divided the two thighs of <i>rw</i> .
V,134,b	(N)	<i>wg[i.w=s m spr.w nb.t-hw.t]</i>	Her frames are as the ribs of Nephthys.
V,135,a	(N)	<i>msr[.w]t[=s m spr.w z.s.t wsir]</i>	Her frames are as the ribs of Isis and Osiris.
V,135,b	(N)	<i>[i]nt[.w]=s m ht.t bzby</i>	Her <i>int.w</i> is as the armpit of Baby.
V,136,a	(N)	<i>mz<sup>c</sup>.w=s m hs[m.t wnm.t tmh]</i>	Her <i>mz<sup>c</sup>.w</i> is as Hesmēt, who eats the Libyan.
V,136,b	(N)	<i>ibs=s [m smz.w imy.w nw]</i>	Her <i>ibs</i> is as the disease-demons who are in Noun.
V,137,a	(R)	<i>nsz.wy=s [m inm bz imy hr sth]</i>	Her two looms are as the hide of the ram which is with Horus and Seth.
V,137,b	(N)	<i>hnd.w=s [m s.wt whz.t hr]</i>	Her bent timbers are as the seats of the sandal of Horus.
V,138,a	(N)	<i>sh.t.w=s [m mš<sup>c</sup>.wt š.w imy tmz.t]</i>	Her weave is as the offering of the lakes of the one who is in <i>tmz.t</i> .
V,138,b	(N)	<i>mdzb.wt=s [m hk.t m r(z) š=s]</i>	Her bailing scoops are as Heqet in the mouth of her lake.
V,139,a	(N)	<i>s[n]bw.wy=s [m wp.t mn.ty bzby]</i>	Her two battlements are as that which divided the two thighs of Baby.
V,139,b	(N)	<i>šw.t=s [m ntr.ty ntr.w]</i>	Her screen is as the two goddesses of Netjeru.
V,140,a	(R)	<i>[z.w]=s [m r.ty z.s.t wsir]</i>	Her beams are as the two jawbones of Isis and Osiris.
V,140,b	(K)	<i>[ht]-n-tzw [m sbz w<sup>c</sup> wd<sup>c</sup>.n=f šni.t m p.t] wd<sup>c</sup>-mdw</i>	The mast is as the lone star, after he separated the storm from the sky, (the one) who judges.
V,141,a	(N)	<i>[nf]w.wy=s [m bdš.w r.w bzby]</i>	Her two <i>nfw</i> are as the weakness of the arms of Baby.
V,141,b	(N)	<i>[h]f[t]=s-hr [m shd wr n r<sup>c</sup>]</i>	Her forestay is as the great star of Re.
V,142,a	(N)	<i>[hz]=s-tzw [m hnsk.t hdd.t]</i>	Her backstay is as the braided lock of the scorpion.
V,143,a	(N)	<i>ibw n fz.t t3w [m psd n nhb]-kz[.w]</i>	The rope of raising the sail is as the backbone of Nehebkau.
V,142,b	(N)	<i>[kz].w šsp.wt=s [m ntr.w bz.w p]</i>	The bulls of her lashings are as the gods and souls in Pe.
V,143,b	(R)	<i>[h]r=s imy-wr.t-z m [r wnm n r<sup>c</sup>-itm.w]</i>	Her starboard face is as the right arm of Re-Atoum.
V,144,a	(N)	<i>[t3-z]=s m [r izb n r<sup>c</sup>-itm.w]</i>	Her port side is as the left arm of Re-Atoum.
V,144,b	(N)	<i>[imy]-tp=s m [shm.t] hw=s</i>	Her stern post is as Sekhmet, while she protects.
V,145,a	(M)	<i>[hr(.y)-ht]=s m shm[.t] {zh} r=s</i>	Her that which is under the <i>td</i> is as Sekhmet who is beneficial to it.
V,145,b	(N)	<i>t3.t=s m nw.t rpr.t(i)</i>	Her sail is as Nut the equipped.
V,146,a	(X)	-	

V,146,b	(M)	<i>wsr.w=s m ntr.w b3.w nhn</i>	Her oars are as the gods and souls of Nekhen.
V,147,a	(M)	<i>smc.w=s m ntr.w b3.w p</i>	Her sounding poles are as the gods and souls of Pe.
V,147,b	(K)	<i>[t]bw.t=s m nm[t].w[t hr] (i)m(y)-r=f pr(.w)</i>	Her gangway is as the movements of Horus, his overseer, the equipped.
V,148-149,a-c	(X)	-	
<i>Conclusion</i>			
V,150-160,a-b	(X)	-	
<i>End of bottom</i>			

Amino-acid code

-----RRNDRNNNMNNRINNNLNNNNNNNRNNNNNRKNNNNNRNNMN-MMK-----  
-----

**Appendix 3.50.7. M46C**

*Introduction*

V,120,a	(N)	<i>[i mhn.ty]</i>	O, ferryman,
V,120-121,b-a	(K)	<i>[inn] hr ir[.t]=f [n=f] wr=s hr=s m[-c izb n š pf]</i>	who brought Horus his eye for him, while it flees, while it falls from the east of this garden,
V,120-121,c-a	(X)	-	
V,121,b	(R)	<i>[nhm.t] m-c sth</i>	which was rescued from Seth.
V,121,c-d	(N)	<i>i mhn.ty in n=i nw</i>	O, ferryman, who brought this to me.
V,121,e	(N)	<i>tw tr m</i>	Who are you?
V,122,a	(R)	<i>[ink mrr it=f]</i>	I am the one who loves his father.
V,122,b	(N)	<i>[mr tw it]=k</i>	Your father will love you.
V,122,c	(X)	-	
V,122,d	(R)	<i>ir=f n=k isst</i>	What will he do for you?
V,122,e	(K)	<i>ts=i n=f ks.w=f</i>	I raise his bones for him,
V,123,a	(R)	<i>s3k[.n=i c.wt=f]</i>	after I have gathered his limbs together,
V,123,b	(L)	<i>[di.n=i n=f t i m]r=i</i>	I have given bread to him, O, (one) who I will love,
V,123,c	(R)	<i>zh(.w) [n=f zh(.w) n tp.yw-t3=f]</i>	beneficent for him, beneficent for his survivors.
V,123,d	(X)	-	
V,124,a	(R)	<i>[m-]k ir=k s(y) hr [whr.t]</i>	Behold, she is upon the shipyard.
V,124,b	(R)	<i>[n šd.yt=s]</i>	She has not yet been cut out.
V,124,c	(N)	<i>[šd=s sp=s dmd=s hnc skr nb hnw]</i>	May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

*List*

V,125,a	(R)	<i>[m3=s h3.t(y) m h3.t h3 nb imm.t]</i>	Her bow-piece is as the brow of Ha, lord of the west.
V,125,b	(R)	<i>[m3=s ph.wy m h3.t sbk nb r(3)-m3k.w]</i>	Her stern-piece is as the brow of Sobek, the lord of r(3)-m3k.w.
V,126,a	(N)	<i>[w3m.t=s m psd n sh.t dr.t]</i>	Her keel is as the backbone of the field of the kite.
V,126,b	(D)	<i>[fd.w=s r(3).w m ims.ti hp.y dw3-mw.t=f kbh-sn.w=f]</i>	Her four openings are as Imseti, Hapy, Duamoutef and Qebehsenuf.

V,127,a	(R)	[ <i>wḏ.wy=s m nṯr.w sms.w ḥnt(.y) ndi.t</i> ]	Her two steering posts are as the elder gods, who preside over Nedit.
V,127,b	(N)	[ <i>ḥsf.wt=s m nṯr.w wr.w imy(.w) nw</i> ]	Her repelling edges are as the great gods who are in Noun.
V,128,a	(N)	[ <i>sᶜz.w=s m ḥr kmz ḥnᶜ stḥ m kᶜ.t tᶜ m ndi.t</i> ]	Her gunwales are as Horus who wrestled with Seth on the high place of the land, in Nedit.
V,128,b	(N)	[ <i>mdᶜ.wy=s m sp.ty nb dp.w</i> ]	Her two lashings are as the two lips of the lord of Dep.
V,129,a	(N)	[ <i>šsp.wt=s n(.w)t sp.t m nwh.w imy.w kᶜs.w ḥnw</i> ]	Her lashings of the gunwale are as the ropes which are in the bindings of the Henu bark.
V,129,b	(N)	[ <i>ḥsf.wy=s m ḥpš nb rh.yt</i> ]	Her two repelling edges are as the arm of the lord of the people.
V,130,a	(N)	[ <i>in.t=s n.t sp.t m pᶜ]d-mᶜs.t [n.t itm.w]</i> ]	Her fetter of the gunwale is as the kneecap of Atoum.
V,130,b	(R)	[ <i>šzy.w=s m] ḥbs.yt bᶜ kns[.ty]</i> ]	Her bundles are as the beard of the ram of the one of Kenset.
V,131,a	(H)	[ <i>ir.wt ḥt=s] m ir.wt ᶜḥ.t mᶜ.t.n [ḥr]</i> ]	The eyes of her wood are as the eyes of the female spirit, which Horus saw.
V,131,b	(N)	[ <i>ḥmt=s] m mḥt.w ᶜs.t wsir</i> ]	Her three are as the entrails of Isis and Osiris.
V,132,a	(M)	[ <i>bḏᶜ.w=s] m ḥnn.w bᶜby</i> ]	Her mastheads are as the phalli of Baby.
V,132,b	(N)	[ <i>ḥwi=s in.w m] ḏbᶜ.wy wsir</i> ]	Her striker of the cordage are as the two fingers of Osiris.
V,133,a	(R)	[ <i>ink.w=s m] ḥng.w tp(.yw) r(ᶜ) n wsir</i> ]	Her cordage are as the strings of saliva which are upon the mouth of Osiris.
V,133,b	(N)	[ <i>mdᶜ.wt=s m] ibḥ.w wsir [m ḥr=f ḥpt=f tᶜ]</i> ]	Her poles are as the teeth of Osiris, as he falls and embraces the land.
V,134,a	(N)	[ <i>smᶜd.t=s m] wp.t mn.ty r[w]</i> ]	Her <i>smᶜd.yt</i> is as that which divided the two thighs of <i>rw</i> .
V,134,b	(N)	[ <i>wḡi.w=s] m sp[r.w] nb.t-ḥw.t</i> ]	Her frames are as the ribs of Nephthys.
V,135,a	(N)	[ <i>msr.wt=s] m spr.w [ᶜs.t wsir]</i> ]	Her frames are as the ribs of Isis and Osiris.
V,135,b	(N)	[ <i>int.w=s] m ḥtt[.t] bᶜby</i> ]	Her <i>int.w</i> is as the armpit of Baby.
V,136,a	(N)	[ <i>mᶜᶜ.w=s] m ḥsm.t [wnm.t tmḥ]</i> ]	Her <i>mᶜᶜ.w</i> is as Hesmet, who eats the Libyan.
V,136,b	(N)	[ <i>ibs=s] m šmᶜ.w [imy.w nw]</i> ]	Her <i>ibs</i> is as the disease-demons who are in Noun.
V,137,a	(L)	[ <i>nsᶜ.wy=s] m inm.w [bᶜ imy ḥr stḥ]</i> ]	Her two looms are as the hides of the ram which is with Horus and Seth.
V,137,b	(N)	[ <i>ḥnd.w=s m] s.wt w[ḥᶜ.t] ḥr</i> ]	Her bent timbers are as the seats of the sandal of Horus.
V,138,a	(M)	[ <i>šḥt.w=s m m]š[ᶜ.t] š.w imy tmᶜ[.t]</i> ]	Her weave is as the offering of the lakes of the one who is in <i>tmᶜ.t</i> .
V,138,b	(N)	[ <i>mdᶜb.wt=s m] ḥk.t m r(ᶜ) [š=s]</i> ]	Her bailing scoops are as Heqet in the mouth of her lake.
V,139,a	(N)	[ <i>snbw.wy=s m] wp.t mn.ty bᶜby</i> ]	Her two battlements are as that which divided the two thighs of Baby.
V,139,b	(N)	[ <i>šw.t=s m] nṯr.ty nṯr.w</i> ]	Her screen is as the two goddesses of Netjeru.
V,140,a	(R)	[ <i>ᶜz.w=s m] ᶜr.ty ᶜs.t wsir</i> ]	Her beams are as the two jawbones of Isis and Osiris.

V,140,b	(L)	[ <i>h̄t-n-t̄z̄w=s m</i> ] <i>sb̄z</i> [ <i>w̄</i> ] <i>wd̄</i> <sup>̄</sup> [ <i>.n=f</i> ] <i>š[n]i[.t]</i> <i>m p.t</i> [ <i>wd̄</i> <sup>̄</sup> - <i>mdw</i> ]	Her mast is as the lone star, after he separated the storm from the sky, (the one) who judges.
V,141,a	(N)	[ <i>n̄fw.wy=s</i> ] <i>m bd̄š.w</i> <sup>̄</sup> <i>w b̄zby</i>	Her two <i>n̄fw</i> are as the weakness of the arms of Baby.
V,141,b	(N)	[ <i>h̄ft=s-h̄r</i> ] <i>m sh̄d wr n r̄</i>	Her forestay is as the great star of Re.
V,142,a	(N)	[ <i>h̄z=s-t̄z̄w m</i> ] <i>h̄nsk.t h̄dd.t</i>	Her backstay is as the braided lock of the scorpion.
V,143,a	(N)	[ <i>ibw n f̄z.t t̄z̄w m</i> ] <i>ps̄d n</i> <i>nh̄[b-k̄z.w]</i>	The rope of raising the sail is as the backbone of Nehebkau.
V,142,b	(N)	[ <i>k̄z.w šsp.wt=s m</i> ] <i>n̄tr.w</i> <i>b̄z.w p</i>	The bulls of her lashings are as the gods and souls in Pe.
V,143,b	(R)	[ <i>hr=s imy-wr.t-̄z̄ m</i> ] <sup>̄</sup> <i>wnm n</i> <i>r̄-itm.w</i>	Her starboard face is as the right arm of Re-Atoum.
V,144,a	(N)	[ <i>t̄z̄-̄z̄=s m</i> ] <sup>̄</sup> <i>iz̄b n r̄-itm.w</i>	Her port side is as the left arm of Re-Atoum.
V,144,b	(N)	[ <i>imy-tp=s m</i> ] <i>sh̄m.t h̄w[=s]</i>	Her stern post is as Sekhmet, while she protects.
V,145,a	(N)	[ <i>hr(.y)-h̄t=s m</i> ] <i>sh̄m.t h̄w[=s]</i>	Her that which is under the wood is as Sekhmet while she protects.
V,145,b	(N)	[ <i>t̄z̄.t=s</i> ] <i>m nw.t</i> <sup>̄</sup> <i>pr.t(i)</i>	Her sail is as Nut the equipped.
V,146,a	(X)	-	
V,146,b	(N)	[ <i>wsr.w=s sm̄.w=s</i> ] <i>m n̄tr.w</i> <i>b̄z.w nh̄n</i>	Her oars and her sounding poles are as the gods and souls of Nekhen.
V,147,a	(X)	-	
V,147,b	(L)	[ <i>tbw.t=s</i> ] <i>m nmt.wt imy(.wt)</i> <sup>̄</sup> <i>hr hr-tp m hp.t=f r m̄z̄[=s z̄h̄.t]</i>	Her gangway is as the movements which are in the hand of Horus, when in his traveling to her guide line of the horizon.
V,148,a	(K)	[ <i>h̄z̄.tt=s ph̄.wt=s</i> ] <i>m h̄bs.t b̄z</i> <i>h̄nb.t [sd n s]m̄z̄ wr</i>	Her bow rope and her stern rope are as the beard of the ram of <i>h̄nb.t</i> , the tail of the great wild bull.
V,148,b	(X)	-	
V,149,a	(N)	[ <i>mnī.t=s n.t h̄z̄.t</i> ] <i>m h̄d.t</i> <i>rmn=s [w̄z̄d.t]</i>	Her mooring post of the front is as the white one, while she supports Wadjet.
V,149,b	(N)	[ <i>mnī.t=s n.t ph̄.w(y) m</i> ] <i>nh̄b.t</i> <sup>̄</sup> <i>wy=s [h̄z̄ hr]</i>	Her mooring post of the back is as Nekhbet, her two arms around Horus.
V,149,c	(N)	[ <i>hrp.w=s m</i> ] <i>ts b̄ks.w [n b̄z]</i>	Her mallet is as the knot of the spine of the ram.
V,148,b	(X)	-	
<i>Conclusion</i>			
V,150-160,a-b	(X)	-	
<i>Spell 168 follows</i>			

Amino-acid code

NK-RNNRN-RKRLR-RRNRRNDRNNNNNNRHNMNRNNNNNNLNMNNRNLNNNNRRNNNN-N-LK-NNN-----

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## Appendix 3.50.8. M21C

### Introduction

V,120,a	(N)	[ <i>i mhn.ty</i> ]	O, ferryman,
V,120,b	(R)	[ <i>inn hr n ir.t=f sth n hr.wy=f</i> ]	who brings Horus to his eye, Seth to his testicles,
V,120-121,c-a	(N)	[ <i>inn ir.t hr n=f w<sup>c</sup>r=s</i> ] <i>hr=s m<sup>c</sup> i3b n [š] pf</i>	who brings the eye of Horus to him, while it flees, while it falls from the east of this garden,
V,121,b	(R)	<i>nhm.t m<sup>c</sup> sth</i>	which was rescued from Seth.
V,121,c-d	(N)	<i>i mhn.ty in n=i [nw]</i>	O, ferryman, who brought this to me.
V,121,e	(N)	<i>twt tr m</i>	Who are you?
V,122,a	(R)	<i>ink mrr [it=f]</i>	I am the one who loves his father.
V,122,b	(N)	<i>mr tw it=k</i>	Your father will love you.
V,122,c	(X)	-	
V,122,d	(R)	<i>ir-k n=f išst</i>	What will you do for him?
V,122,e	(L)	[ <i>tss</i> ]= <i>i ks.w=i</i>	I raise my bones,
V,123,a	(L)	<i>s3k.n=i<sup>c</sup> wt=i</i>	after I have gathered my limbs together,
V,123,b	(I)	<i>di.n=f t mr=i</i>	after he gave the bread which I will love,
V,123,c	(N)	<i>zh(.w) n=f zh(.w) n tp.yw=f t3</i>	beneficent for him, beneficent for those of his which are upon the land.
V,123,d	(X)	-	
V,124,a	(R)	<i>m-k (i)r=k s(y) hr whr.t</i>	Behold, she is upon the shipyard.
V,124,b	(R)	[ <i>n</i> ] <i>šd.yt=s</i>	She has not yet been cut out.
V,124,c	(L)	<i>sp=s dmd=s hn<sup>c</sup> [s]k[r hn<sup>c</sup>] nb hnw</i>	May she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.
<i>List</i>			
V,125,a	(R)	<i>m3=s h3.t(y) m h3.t h3 nb imn.t</i>	Her bow-piece is as the brow of Ha, lord of the west.
V,125,b	(R)	<i>m3=s ph.wy [m h3.t] sbk nb r(3)-m3k.w</i>	Her stern-piece is as the brow of Sobek, the lord of <i>r(3)-m3k.w</i> .
V,126,a	(N)	<i>w3m.t=s [m psd n] sh.t dr.t</i>	Her keel is as the backbone of the field of the kite.
V,126,b	(D)	<i>fd.w=s r(3).w m im[s.ti] hp.y dw3-mw.t=f [kbh]-sn[.w=f]</i>	Her four openings are as Imseti, Hapy, Duamoutef and Qebehsenuf.
V,127,a	(R)	<i>wd.wy=s m ntr.w sms.w hnt(.y) ndi.t</i>	Her two steering posts are as the elder gods, who preside over Nedit.
V,127,b	(M)	<i>spr.wt m ntr.w wr(.w) imy(.w) iwnw</i>	The ribbing is as the great gods who are in Heliopolis.
V,128,a	(L)	<i>hsf.wt=s m hr km3 hn<sup>c</sup> sth hr w<sup>c</sup>r.t m k3.t t3 m 3bdw</i>	Her repelling edge is as Horus who wrestled with Seth upon the edge, in the high place of the land in Abydos.
V,128,b	(M)	<i>s<sup>c</sup>3.wy=s m spr.wy nb dp.w</i>	Her two gunwales are as the two ribs of the lord of Dep.
V,129,a	(D)	<i>md3[m.wy]=s m nw<sup>h</sup>.w imy.w k3[s.w hnw]</i>	Her two lashings are as the ropes which are the bindings of the Henu bark.
V,129,b	(K)	<i>šsp.t n.t sp.t m hpš nb rh.yt</i>	The lashing of the gunwale is as the arm of the lord of the people.

V,130,a	(M)	<i>hsf.w[y=s m] p3d-m3s.t n.t r<sup>c</sup></i>	Her two repelling edges are as the kneecap of Re.
V,130,b	(N)	<i>in.t=s [n].t sp.t [m] hbs.t b3 kns.t[y]</i>	Her fetter of the gunwale is as the beard of the ram of the one of Kenset.
V,131,a	(G)	<i>š3s.w=s m ir.ty 3h.t m3.ty hr</i>	Her š3s plants are as the eyes of the female spirit, which will see Horus.
V,131,b	(D)	<i>ir.wt=s m m[ht.w] 3s.t wsir</i>	Her eyes are as the entrails of Isis and Osiris.
V,132,a	(D)	<i>hmt=s m hnn n b3by</i>	Her three are as the phallus of Baby.
V,132,b	(M)	<i>bd3=s m db<sup>c</sup>.wy wsir</i>	Her masthead is as the two fingers of Osiris.
V,133,a	(I)	<i>hwł=s in[.w] m [h]d[g.w tp.yw r(3) n wsir]</i>	Her striker of the cordage is as the strings of saliva which are upon the mouth of Osiris.
V,133,b	(D)	<i>in.w=s m ibh.w wsir m hr=f hpt[=f t3 m ndi.t]</i>	Her cordage is as the teeth of Osiris, as he falls and embraces the land in Nedit.
V,134,a	(D)	<i>md3.wt=s m [w]p.t mn.ty rw</i>	Her poles are as that which divided the two thighs of rw.
V,134-135,b-a	(X)	-	
V,135,b	(M)	<i>wgi.w=s m h[tt].t b3by</i>	Her frames are as the armpit of Baby.
V,136,a	(D)	<i>[i]nt.w=s [m hs]m.t wnm(.t) tmh</i>	Her <i>int.w</i> is as Hesmet, who eats the Libyan.
V,136,b	(D)	<i>m3<sup>c</sup>.wy=s m šm[3.w imy].w nw</i>	Her two <i>m3<sup>c</sup></i> are as the disease-demons who are in Noun.
V,137,a	(I)	<i>ibs=s m inm.w b3by imy hr [sth]</i>	Her <i>ibs</i> is as the hides of Baby, who is with Horus and Seth.
V,137,b	(M)	<i>[n]s3.wy=s m s.wt wh3.t hr</i>	Her two looms are as the seats of the sandal of Horus.
V,138,a	(D)	<i>[hn]d.w=s m mš<sup>c</sup>.t š.w imy [t]m3.t</i>	Her bent timbers are as the offering of the lakes of the one who is in <i>tm3.t</i> .
V,138,b	(D)	<i>[s]ht.w=s m hk.t m r(3) š=s</i>	Her weave is as Heqet in the mouth of her lake.
V,139,a	(M)	<i>md3b[.w=s] m wp.t mn.ty b3by m wd[b=f t3]</i>	Her bailing scoops are as that which divided the two thighs of Baby, as he turned the land back.
V,139,b	(D)	<i>[s]nbw.wy=s m ntr.ty ntr.w</i>	Her two battlements are as the two goddesses of Netjeru.
V,140,a	(N)	<i>[š]w.t=s m r.wt 3s.t wsir</i>	Her screen is as the jaws of Isis and Osiris.
V,140,b	(N)	<i>[3.w]=s m sb3 [w<sup>c</sup>] wd<sup>c</sup>[.n=f] šn[i.t] m p.t wd<sup>c</sup>-mdw m šhm</i>	Her beams are as the lone star, after he separated the storm from the sky, who judges with power.
V,141,a	(K)	<i>[ht]=s-t3w m bdš.w<sup>c</sup>.wy b3by</i>	Her mast is as the weakness of the two arms of Baby.
V,141,b	(D)	<i>[nf]w.wy=s m šhd wr n r<sup>c</sup></i>	Her two <i>nfw</i> are as the great star of Re.
V,142,a	(M)	<i>[h]sf[.t-hr=s] m hnsk.t hdd.t</i>	Her <i>hsf.t-hr</i> is as the braided lock of the scorpion.
V,143,a	(D)	<i>[h3=s] t3w m psd{.t} n nhb-k3.w</i>	Her backstay is as the backbone of Nehebka.
V,142,b	(D)	<i>[ibw=s n f3.t t3w] m ntr.w b3.w p</i>	Her rope of raising the sail is as the gods and souls in Pe.
V,143,b	(N)	<i>[k3.w]-šsp[.wt=s] m [c] wnm n r<sup>c</sup>-itm.w</i>	The bulls of her lashings are as the right arm of Re-Atoum.
V,144,a	(D)	<i>[hr]=s [imy-wr.t-3 m] c i3b n</i>	Her starboard face is as the left arm of Re-

		<i>r<sup>c</sup>-itm.w</i>	Atoum.
V,144,b	(D)	<i>t3-<sup>c</sup>3=s m shm.t hw=s</i>	Her port side is as Sekhmet, while she protects.
V,145,a	(D)	<i>imy-tp=s m shm.t 3hw=s</i>	Her stern post is as Sekhmet while she is served.
V,145,b	(M)	<i>hr-<sup>c</sup>.wy=s [m] nw.t <sup>c</sup>pr.t(i)</i>	Her two tillers are as Nut the equipped.
V,146,a	(R)	<i>t3.t=s [m] nw.t pšš.t</i>	Her sail is as Nut who is spread out.
V,146,b	(K)	<i>wsr=s m ntr.w b3.w p</i>	Her oar is like the gods and souls of Pe.
V,147,a	(K)	<i>sm<sup>c</sup>.w=s m ntr.w b3.w nhn</i>	Her sounding poles are as the gods and souls of Nekhen.
V,147,b	(I)	<i>tbw.t=s m nmt.wt imy(.w)t <sup>c</sup> hr hr-tp m hp.t=f r m3<sup>c</sup> r šs 3h.t</i>	Her gangway is as the movements which are in the hand of Horus, when in his traveling to the guide line, to the rope of the horizon.
V,148,a	(N)	<i>h3.tt ph(.wt)=s m hbs[.t] b3 hnb.wt s[d] n sm3 wr</i>	The bow rope and her stern rope are as the beard of the ram of <i>hnb.wt</i> , the tail of the great wild bull.
V,148,b	(X)	-	
V,149,a	(M)	<i>'mn(i).t=s-n.t-h3.t=s'=s m hq.t rmn=s w3q.t</i>	Her 'her mooring post of her front' is as the white crown while it supports Wadjet.
V,149,b	(M)	<i>mn(i).t=s n.t ph.wy=s m nhb.t <sup>c</sup>.wy=s h3 hr</i>	Her mooring post of her back is as Nechbet, her two arms around Horus.
V,149,c	(N)	<i>hrp.w=s m ts bk3.w n b3</i>	Her mallet is as the knot of the spine of the ram.
V,148,b	(X)	-	
<i>Conclusion</i>			
V,150-160,a-b	(X)	-	
<i>Spell 403 follows</i>			

Amino-acid code

NRNRNRRN-RLLIN-RRLRRNDRMLMDKMNGDDMIDD--MDDIMDDMDNNDKMDDDNDDMRKKIN-MMN-----  
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Appendix 3.50.9. M6C

*Introduction*

V,120,a	(N)	<i>[i mhn.ty]</i>	O, ferryman,
V,120,b	(R)	<i>[inn hr n ir].t=f sth n hr.wy=f</i>	who brings Horus to his eye, Seth to his testicles,
V,120-121,c-a	(N)	<i>inn ir.t hr n=f w[<sup>c</sup>r=s hr=s m-<sup>c</sup> i3b n š pf]</i>	who brings the eye of Horus to him, while it flees, while it falls from the east of this garden, which was rescued from Seth.
V,121,b	(R)	<i>[nhm.t m-<sup>c</sup> sth]</i>	
V,121,c-d	(N)	<i>i mhn.ty in [n=i nw]</i>	O, ferryman, who brought this to me.
V,121,e	(N)	<i>[twt tr m]</i>	Who are you?
V,122,a	(D)	<i>[ink mrr].w it[=f]</i>	I am the one who loves his father.
V,122,b	(K)	<i>mr[r] wi it=k</i>	Your father loves me.
V,122,c	(X)	-	
V,122,d	(R)	<i>ir[=k n]=f i[šst]</i>	What will you do for him?
V,122,e	(N)	<i>[ts=i n=f ks.w=f]</i>	I knit his bones together for him,
V,123,a	(N)	<i>[s3k=i n=f<sup>c</sup>.wt]=f</i>	I gather his limbs together for him,
V,123,b	(H)	<i>di=i n=f pr.t-hrw i mr=i</i>	while I give an invocation offering to him, O,

V,123,c	(R)	<i>ʒh(.w) [n=f] ʒh(.w) [n tp.yw-tʒ=f]</i>	(one) who I will love, beneficent for him, beneficent for his survivors.
V,123,d	(X)	-	
V,124,a	(R)	<i>[m-k (i)r=k s(y) hr whr.t]</i>	Behold, she is upon the shipyard.
V,124,b	(R)	<i>[n šd.yt=s]</i>	She has not yet been cut out.
V,124,c	(N)	<i>[šd]=s s[p=s dmd=s hn<sup>c</sup> skr nb hnw]</i>	May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.
<i>List</i>			
V,125,a	(R)	<i>[mʒ=s hʒ.t(y) m hʒ.t hʒ nb imn.t]</i>	Her bow-piece is as the brow of Ha, lord of the west.
V,125,b	(R)	<i>[mʒ=s ph.wy m hʒ.t sbk nb r(ʒ)-mʒk.w]</i>	Her stern-piece is as the brow of Sobek, the lord of r(ʒ)-mʒk.w.
V,126,a	(N)	<i>[wʒm.t=s m psd n sh.t dr.t]</i>	Her keel is as the backbone of the field of the kite.
V,126,b	(D)	<i>[fd.w=s r(ʒ).w m ims.ti hp.y dwʒ-mw.t=f kbh-sn.w=f]</i>	Her four openings are as Imseti, Hapy, Duamoutef and Qebehsenuf.
V,127,a	(R)	<i>[wd.wy=s m ntr.w sms.w hnt(.y) ndi.t]</i>	Her two steering posts are as the elder gods, who preside over Nedit.
V,127,b	(D)	<i>[spr.wt=s m ntr.w wr.w imy.w nw]</i>	Her ribbing is as the great gods who are in Noun.
V,128,a	(I)	<i>[hsf.wt=s m hr hr kmʒ hn]<sup>c</sup> sth</i>	Her repelling edge is as Horus wrestling with Seth.
V,128,b	(D)	<i>[s<sup>c</sup>ʒ.w=s m sp.ty nb dp.w]</i>	Her gunwales are as the two lips of the lord of Dep.
V,129,a	(D)	<i>[mdʒm.wy=s m nwḥ.w imy.w] kʒs.w hnw</i>	Her two lashings are as the ropes which are the bindings of the Henu bark.
V,129,b	(D)	<i>[šsp.wt n(.w)t sp.t m hpš nb rh.yt]</i>	The lashings of the gunwale are as the arm of the lord of the people.
V,130,a	(K)	<i>[hsf.wy=s m pʒd-mʒs.t] nḥb-kʒ.w</i>	Her two repelling edges are as the kneecap of Nehebkau.
V,130,b	(N)	<i>[in.t=s n.t sp.t m ḥbs.t bʒ kns.ty]</i>	Her fetter of the gunwale is as the beard of the ram of the one of Kenset.
V,131,a	(R)	<i>[šʒy.w=s m ir.ty ʒh.t mʒ.t.n hr]</i>	Her bundle is as the two eyes of the female spirit, which Horus saw.
V,131,b	(D)	<i>[ir.wt=s m mht.w ʒs.t wsir]</i>	Her eyes are as the entrails of Isis and Osiris.
V,132,a	(D)	<i>[hmt=s m hnn n bʒby]</i>	Her three are as the phallus of Baby.
V,132,b	(D)	<i>[bdʒ.w=s m db<sup>c</sup>.wy wsir]</i>	Her mastheads are as the two fingers of Osiris.
V,133,a	(N)	<i>[ḥwi=s in.w m ḥng.w tp.yw r(ʒ) n] wsir</i>	Her striker of the cordage is as the strings of saliva which are upon the mouth of Osiris.
V,133,b	(K)	<i>[in.w=s m ibḥ.w] wsir m hr=f hpt=f tʒ</i>	Her cordage is as the teeth of Osiris, as he falls and embraces the land.
V,134,a	(X)	-	
V,134,b	(D)	<i>[smʒd.t=s m s]pr.w nb.t-ḥw.t</i>	Her smʒd.yt is as the ribs of Nephthys.
V,135,a	(M)	<i>[wgi.w=s m sp]r.w ʒs.t</i>	Her frames are as the ribs of Isis.
V,135,b	(K)	<i>[msr.wt=s m ḥ]tt.t bʒby</i>	Her frames are as the armpit of Baby.
V,136,a	(D)	<i>[int.w=s m ḥs]m.t [wnm.t tmḥ]</i>	Her int.w is as Hesmet, who eats the Libyan.

V,136,b	(C)	<i>[m3<sup>c</sup>.w=s m šm]3[.w]</i> <i>i[my.w nw]</i>	Her <i>m3<sup>c</sup>.w</i> are as the disease-demons who are in Noun.
V,137,a	(N)	<i>ib[s.w=s m in]m b3 imy [hr sth]</i>	Her <i>ibs.w</i> are as the hide of the ram which is with Horus and Seth.
V,137,b	(D)	<i>ns3[.w=s m s.wt] wh3.t hr</i>	Her looms are as the seats of the sandal of Horus.
V,138,a	(K)	<i>hnd.w[=s m mš<sup>c</sup>.wt] š.w imy</i> <i>t[m]3[.t]</i>	Her bent timbers are as the offerings of the lakes of the one who is in <i>tm3.t</i> .
V,138,b	(M)	<i>shn.wt[=s m hk.t m r(3)] š[=s]</i>	Her resting places are as Heqet in the mouth of her lake.
V,139,a	(D)	<i>md3b.[w]t[=s m wp.t mn.ty</i> <i>b3by m r(3) dbn n=f t3]</i>	Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.
V,139,b	(C)	<i>snbw[.w=s m ntr.ty ntr].w</i>	Her battlements are as the two goddesses of Netjeru.
V,140,a	(M)	<i>šw.t=s [m r.ty] 3s[.t] wsir</i>	Her screen is as the two jawbones of Isis and Osiris.
V,140,b	(D)	<i>3.w=s [m sb3 w]c.t wd<sup>c</sup></i> <i>š &lt; n &gt; i.t m p.t</i>	Her beams are as the lone star, who separated the storm from the sky.
V,141,a	(L)	<i>ht=s[-t3w m bdš.w c.w b3by</i>	Her mast is as the weakness of the arms of Baby.
V,141,b	(N)	<i>hft=s hr [m shd w]r n r<sup>c</sup></i>	Her forestay is as the great star of Re.
V,142,a	(K)	<i>nf(w).w=s [m hnsk.t] hdd.yt</i>	Her <i>nfw</i> are as the braided lock of the scorpion.
V,143,a	(D)	<i>h3=s [t3w m psd n] nhb-k3.w</i>	Her backstay is as the backbone of Nehebkau.
V,142,b	(M)	<i>ibw.w=s n(.w) [f3.t t3w m</i> <i>ntr.w] b3.w p</i>	Her ropes of raising the sail are as the gods and souls in Pe.
V,143,b	(N)	<i>k3.w-šsp[.w]t[=s m c wnm] n</i> <i>r<sup>c</sup>-itm.w</i>	The bulls of her lashings are as the right arm of Re-Atoum
V,144,a	(D)	<i>hr=s imy-wr.t-3 [m c] izb n</i> <i>r<sup>c</sup>-itm.w</i>	Her starboard face is as the left arm of Re-Atoum.
V,144,b	(M)	<i>t3.t-3=s [m sh]m.t [hw=s]</i>	Her port side is as Sekhmet, while she protects.
V,145,a	(K)	<i>imy-tp=s [m shm.t] b3.w[=s]</i>	Her stern post is as Sekhmet and her souls.
V,145,b	(K)	<i>hr-3=s [m ...]</i>	Her tiller is as [...]
V,146,a	(R)	<i>t3w(.t)=s m [nw.t pšš.t]</i>	Her sail is as Nut who is spread out.
V,146,b	(N)	<i>wsr.w=s sm<sup>c</sup>.w=s m ntr.w</i> <i>[b3.w nhn]</i>	Her oars and her sounding poles are as the gods and souls of Nekhen.
V,147,a	(X)	-	
V,147,b	(H)	<i>tbw.t=s m nmt.t imy.t c hr</i>	Her gangway is as the movement which is in the hand of Horus.
V,148,a	(L)	<i>h3.tt=s m hbs.t b3</i>	Her bow rope is as the beard of the ram.
V,148,b	(K)	<i>ph.wt=s m šn(y) rhy.t</i>	Her stern rope is as the hair of the people.
V,149,a	(K)	<i>mni.t=s n.t h3.t m shm.t hw=s</i>	Her mooring post of the front is as Sekhmet while she protects.
V,149,b	(K)	<i>mni.t=s n.t ph.w(y) m shm.t</i> <i>3w=s</i>	Her mooring post of the back is as Sekhmet, while she extends.
V,149,c	(N)	<i>hrp.w=s m ts bk3.w n b3</i>	Her mallet is as the knot of the spine of the ram.
V,148,b	(X)	-	

Conclusion

V,150-160,a-b (X) -

Spell 407 follows

Amino-acid code

NRNRNNDK-RNNHR-RRRRNRDRIDDDKNRDDDNDK-DMKDCNDKMDCMDLNKDMNDMKKRN-HLKKKN-----  
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Appendix 3.50.10. M2NY

Introduction

V,120,a	(N)	<i>i mhn.ty</i>	O, ferryman,
V,120,b	(L)	<i>in hr n ir.t=f stš n hr.wy=f</i>	who brought Horus to his eye, Seth to his testicles,
V,120-121,c-a	(M)	<i>inn dp.t n(.t) ir.t hr w<sup>r</sup>r=s hr=s n š=f</i>	who brings the boat of the eye of Horus, while it flees, while it falls to his garden,
V,121,b	(R)	<i>nhm.t m-<sup>c</sup> sth</i>	which was rescued from Seth.
V,121,c-d	(N)	<i>i mhn.ty in n=i nw</i>	O, ferryman, who brought this to me.
V,121,e	(M)	<i>twt tr wi</i>	You are me.
V,122,a-b	(M)	<i>ink mr tw it[=k]</i>	I am the one who loved you, your father.
V,122,c	(X)	-	
V,122,d	(R)	<i>[ir]=k n=f išs[.t]</i>	What will you do for him?
V,122,e	(I)	<i>ts.n=i ks.w=i</i>	I have raised my bones,
V,123,a	(I)	<i>s3[k.n=i<sup>c</sup>.wt=i]</i>	I have gathered my limbs together,
V,123,b	(G)	<i>[di]=i t [r mrr=i]</i>	while I give bread as I wish,
V,123,c	(R)	<i>[šh(.w) n=f šh(.w) n tp.yw-t3=f]</i>	beneficent for him, beneficent for his survivors.
V,123,d	(X)	-	
V,124,a	(R)	<i>[m-k (i)r=k s(y) hr whr.t]</i>	Behold, she is upon the shipyard.
V,124,b	(R)	<i>[n šd.yt=s]</i>	She has not yet been cut out.
V,124,c	(R)	<i>[šd=s] sp[=s dmd=s hn<sup>c</sup> skr hn<sup>c</sup> nb hnw]</i>	May she be cut out, may she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.

List

V,125,a	(R)	<i>m3=s h3.t(y) [m] h3.t [h3 nb imn.t]</i>	Her bow-piece is as the brow of Ha, lord of the west.
V,125,b	(L)	<i>m3=s ph.w(y) m h3.t n.t sbk n r(3)-m3k.y</i>	Her stern-piece is as the brow of Sobek of r(3)-m3k.w.
V,126,a	(N)	<i>w3m.t=s m psd n sh.t dr.t</i>	Her keel is as the backbone of the field of the kite.
V,126,b	(D)	<i>fd.w=s r(3).w m ims.ti hp.y dw3-mw.t=f kbh-sn.w=f</i>	Her four openings are as Imseti, Hapy, Duamoutef and Qebhsenuf.
V,127,a	(N)	<i>wd.wy=s m ntr.wy sms.w(y) hnt(.y) ndi.t</i>	Her two steering posts are as the two elder gods, who preside over Nedit.
V,127,b	(K)	<i>spr.wt m ntr.w wr.w imy.w nw</i>	The ribbing is as the great gods who are in Noun.
V,128,a	(H)	<i>hsf.ty=s m hr hn<sup>c</sup> stš km3 hr w<sup>r</sup>r.t n.t (i)m(y) t3 k3.t m ndi[.t]</i>	Her two repelling edges are as Horus and Seth, who wrestled upon the bank of that which is the land of the high place in Nedit.

V,128,b	(D)	<i>sꜥz.w=s m sp.ty nb dp.w</i>	Her gunwales are as the two lips of the lord of Dep.
V,129,a	(K)	<i>mdz.wy=s m nwh.w imy.w kꜥs.w hnw</i>	Her two lashings are as the ropes which are the bindings of the Henu bark.
V,129,b	(D)	<i>šsp.wt n(.w)t sp.t m hꜥš nb rh.yt</i>	The lashings of the gunwale are as the arm of the lord of the people.
V,130,a	(D)	<i>hsf.wy=s m pꜥd-mꜥs.t n.t rꜥ itm.w</i>	Her two repelling edges are as the kneecap of Re-Atoum.
V,130,b	(L)	<i>inr.t=s n.t sp.t m hꜥs.t bꜥ kns.ty</i>	Her fetter of the gunwale is as the tail of the ram of the one of Kenset.
V,131,a	(N)	<i>šꜥs.w m ir.ty ꜥh.t mꜥ.t.n hr</i>	The šꜥs plants are as the two eyes of the female spirit, which Horus saw.
V,131,b	(M)	<i>ir.wt ht=s m mht.w ꜥs.t wsir</i>	The eyes of her wood are as the entrails of Isis and Osiris.
V,132,a	(D)	<i>hmt=s m hnn n bꜥby</i>	Her three are as the phallus of Baby.
V,132,b	(D)	<i>bdꜥ.w=s m dbꜥ.wy wsir</i>	Her mastheads are as the two fingers of Osiris.
V,133,a	(N)	<i>hwi=s in.w m hng.w tp(.yw) r(ꜥ) n wsir</i>	Her striker of the cordage is as the strings of saliva which are upon the mouth of Osiris.
V,133,b	(L)	<i>in.w=s m ibh.w wsir m hr=f hꜥt.n=f tꜥ m ndi.t</i>	Her cordage is as the teeth of Osiris, as he falls, after he has embraced the land in Nedit.
V,134,a	(D)	<i>mdꜥ.wt=s m wp.t mn.ty rw</i>	Her poles are as that which divided the two thighs of <i>rw</i> .
V,134,b	(D)	<i>smꜥd.t=s m spr.w nb.t-hw.t</i>	Her <i>smꜥd.yt</i> is as the ribs of Nephthys.
V,135,a	(D)	<i>wgi.w[=s] m spr ꜥs.t wsir</i>	Her frames are as the rib of Isis and Osiris.
V,135,b	(X)	-	
V,136,a	(D)	<i>int.w[=s] m hsm.t wnm(.t) tmh</i>	Her <i>int.w</i> is as Hesmet, who eats the Libyan.
V,136,b	(D)	<i>mꜥꜥ.wy=s m šmꜥ.w imy.w nw</i>	Her two <i>mꜥꜥ</i> are as the disease-demons who are in Noun.
V,137,a	(H)	<i>ibs.w[=s] m inm.w imy[.w hr sth]</i>	Her <i>ibs.w</i> are as the hides which are with Horus and Seth.
V,137,b	(D)	<i>nsꜥ.w=s m [s].wt whꜥ.t hr</i>	Her looms are as the seats of the sandal of Horus.
V,138,a	(L)	<i>hnd.w=s m mšꜥ.t š.w imy tꜥ.t</i>	Her bent timbers are as the offering of the lakes of the one who is in <i>tꜥ.t</i> .
V,138,b	(D)	<i>shꜥt.w=s m hꜥk.t m r(ꜥ) šꜥs</i>	Her weave is as Heqet in the mouth of her lake.
V,139,a	(K)	<i>mdꜥb.t=s m wp.t mn.ty bꜥby m r(ꜥ) dbn n=f tꜥ</i>	Her bailing scoop is as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.
V,139,b	(C)	<i>snbw.w=s m ntr.ty ntr.w</i>	Her battlements are as the two goddesses of Netjeru.
V,140,a	(N)	<i>[š]w.t=s m ꜥr.wt ꜥs.t wsir</i>	Her screen is as the jaws of Isis and Osiris.
V,140,b	(N)	<i>ꜥz.w=s m sbꜥ wꜥ wdꜥ.n=f šni(.t) m p.t wdꜥ-mdw m shꜥm</i>	Her beams are as the lone star, after he separated the storm from the sky, who judges with power.
V,141,a	(D)	<i>ht-tꜥw=s m bdš.w ꜥ.w bꜥby</i>	Her mast is as the weakness of the arms of Baby.
V,141,b	(D)	<i>nfw.wy=s m shꜥd wr n ꜥꜥ</i>	Her two <i>nfw</i> are as the great star of Re.
V,142,a	(D)	<i>hsf.t-hr[=s] m hnk.t hdd.t</i>	Her <i>hsf.t-hr</i> is as the braided lock of the

V,143,a	(D)	<i>ḥz=s-tzw m psd n nḥb-kz.w</i>	scorpion.
V,142,b	(C)	<i>ibw n fz.t tzw m ntr.w</i> <i>[bz.w] p</i>	Her backstay is as the backbone of Nehebkau. The rope of raising the sail is as the gods and souls of Pe.
V,143,b	(K)	<i>kz.w-šsp.wt=s m [ʕ] imn n</i> <i>rʕ-itm.w</i>	The bulls of her lashings are as the right arm of Re-Atoum.
V,144,a	(C)	<i>ḥr=s imy=s-wr.t-ʕz m ʕ izb n</i> <i>rʕ-itm.w</i>	Her starboard face is as the left arm of Re-Atoum.
V,144,b	(D)	<i>tz-ʕz=s m šhm.t ḥw=s</i>	Her port side is as Sekhmet, while she protects.
V,145,a	(D)	<i>imy-tp=s m šhm.t zwh.w=s</i>	Her stern post is as Sekhmet, while she is served.
V,145,b	(D)	<i>ḥr-ʕ=s m nw.t ʕpr.t(i)</i>	Her tiller is as Nut the equipped.
V,146,a	(M)	<i>nḥ.t=s m ḥpwt.wt ḥr</i>	Her sail is as the runners of Horus.
V,147,a	(L)	<i>smʕ.w=s m ntr.w bz.w nḥn</i>	Her sounding poles are as the gods and souls of Nekhen.
V,147,b	(L)	<i>tbw.t=s m nmt.wt imy(.wt) ʕ</i> <i>ḥr ḥr ḥp.t=f r mʕz=s zḥ.t</i>	Her gangway is as the movements which are in the hand of Horus upon his traveling to her guide line of the horizon.
V,146,b	(G)	<i>wsr.w=s m ntr.w bz.w nḥn</i>	Her oars are as the gods and souls in Nekhen.
V,148,a	(N)	<i>ḥz.tt pḥ.wt=s m ḥbs.t bz</i> <i>ḥnb.wt sd n smz wr</i>	The bow rope and her stern rope are as the beard of the ram of <i>ḥnb.wt</i> , the tail of the great wild bull.
V,148,b	(X)	-	
V,149,a	(L)	<i>mni.t ḥz.t=s m ḥd.t rmn=s</i> <i>wzḏ.t</i>	The mooring post of her front is as the white crown while it supports Wadjet.
V,149,b	(L)	<i>mni.t n.t pḥ(.wy)=s m nḥb.t</i> <i>ʕ.wy=s ḥz ḥr</i>	The mooring post of her back is as Nechbet, her two arms around Horus.
V,149,c	(N)	<i>ḥrp.w=s m ts bkʕ.w n bz</i>	Her mallet is as the knot of the spine of the ram.
V,148,b	(X)	-	
Conclusion			
V,150,a	(N)	<i>ḥ.t nb(.t) smḥ.t.n=i m ḥn.t tn</i> <i>nis.t n=i r=s</i>	Everything which I have forgotten in this ferry boat, is that which is invoked for me for it, by these gods who placed me.
V,150,b	(N)	<i>in [ntr.w] ipn di wi</i>	
V,150,c	(N)	<i>intsn pw šdd.w n=sn m šnʕ pw</i> <i>šd.n=sn im n ḥr nb</i>	It is they who take for them from the storehouse, they who they have taken there, for Horus, the lord,
V,151,a	(N)	<i>m pr.t r=f r p.t špt(.w) r rmt.w</i>	in going forth to him, to the sky, angry with mankind,
V,151,b	(N)	<i>di n=k r=k m-m sšš.t=s</i>	which was even placed for you among her cargo,
V,151,c-d	(R)	<i>r sbi.w r im.(y)t</i>	for those who went to Imyt.
V,151,e	(N)	<i>išt pw im.yt (i)ptn iyi.t.n=k im</i>	What are these two Imyt from which you have come?
V,151,f	(M)	<i>m šḥ.t ḥtp.t ḥnʕ šḥ.t izr.w</i>	From the field of offering and the field of rushes.
V,152,a	(R)	<i>iyi n=k r=k ʕ=tn</i>	Your warrant comes even to you.
V,152,b	(R)	<i>iyi.n=i &lt;m&gt; ww.wy</i>	I came even from the two Ouou-places,

V,152,c	(R)	<i>st wì m <sup>c</sup>=sn ntr.w</i>	while I am in their arm, (namely) the gods.
V,152,d-e	(R)	<i>im nhm sn nn rdì.n=sn n=i tp š š3r i3r.w</i>	Do not take them away, these which they gave to me upon the lake, which the rushes cover.
V,153,a	(N)	<i>sfn.w ipw ntr.w gm[.n]=sn kss.w=sn</i>	These seven gods, they were found. They are bowed,
V,153,b	(N)	<i>3sh=sn k3m.wtt ks=k</i>	and they harvest barley, while you bow.
V,153,c	(K)	<i>s3k=i im.t mn.ty=sn r pr.t n=sn hrw im m hd(.t) r hm=sn m hsfw.t m3=f</i>	I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw that the boat will be brought to him,
V,154,a	(R)	<i>ini n=f dp.t</i>	equipped is the spirit,
V,154,b	(R)	<i>3h pw <sup>c</sup>pr</i>	while the fare for it is brought to him.
V,154,c	(N)	<i>iw ini n=f hm.t r=f</i>	May you descend into this ferry boat.
V,154,d	(N)	<i>h3.w=k m hn.t tn</i>	You did not know the number of your fingers.
V,154,e	(R)	<i>n [r]h=k tnw db<sup>c</sup>.w=k</i>	One who was alone, he has inherited you because I will be content.
V,154,f	(R)	<i>w<sup>c</sup>.w w<sup>c</sup>.w (i)w<sup>c</sup>.n=f tw hr htp.y=i</i>	The second which made two, he has passed by the second of two.
V,155,a	(R)	<i>snn.t snn.t snn.n=f snn.wt sn.t</i>	Three of threes, he has become three because of the second of the second of me.
V,155,b	(M)	<i>hmt hmt.wt hmw.t.n=f hr snn.wt snn.t wì</i>	Four as he has uprooted the one, the second suffers. Five, he has placed the second, my one is among that which is sealed.
V,155,c	(L)	<i>fd.w m fd.n=f w<sup>c</sup> snn.t mr di.w wd.n=f snn.twt w<sup>c</sup>=i m-m htm</i>	How good is it to descend behind the helper, the one who went behind her, as the fire which went forth creeps.
V,156,a	(R)	<i>is{3} nfr.w h3.t m-s3 iw3.wt</i>	Greetings to you, eye of Horus, who unites the gods with itself.
V,156,b	(N)	<i>sbi[.w] m-s3=s m rkrk sd.t pr.t</i>	The sky and those who are on earth even tremble,
V,156,c	(R)	<i>i.nd hr=t ir.t hr hnm.t ntr.w r=s</i>	while the gods repel them from their seat.
V,156,d	(K)	<i>sd3 p.t ir(y).w-t3</i>	They say: the equipped spirit who came to this land,
V,157,a	(N)	<i>dr sn ntr.w hr s.t=sn</i>	through the benefit which was equipped to him.
V,157,b	(L)	<i>dd=sn 3h <sup>c</sup>pr iyì r t3 pn</i>	
V,157,c-d	(K)	<i>in 3h <sup>c</sup>pr n=f</i>	
V,157,e	(X)	-	
V,158,a	(N)	<i>[m]i m3n=tn wì m mdh</i>	Come, so that you will see me with a fillet,
V,158,b	(R)	<i><sup>c</sup>fn.kì m <sup>c</sup>fn</i>	covered with the royal head cloth,
V,158,c	(M)	<i>r rmn ns.t=i</i>	to the shoulder of my throne.
V,158,d	(N)	<i>rdì.n n=i it=i gbb 3w.t-ib=i [i]m=s</i>	My father Geb has given my joy even to me through it,
V,158,e	(N)	<i>mh r=sn š.w i3r.w</i>	filling even the lakes of rushes.
V,159,a	(R)	<i>[3h.w=sn m-<sup>c</sup>=i]</i>	Their papyrus thickets are in my possession,
V,159,b	(R)	<i>d3 [d3.t]</i>	while the ferry boat crosses.
V,159,c	(R)	<i>hw.t-hr [di n=i <sup>c</sup>=t]</i>	Hathor, may your hand be given to me,
V,159,d	(R)	<i>[di=t] wì r [p.t]</i>	while you give me to the sky.
V,159,e	(R)	<i>[hms=i im.ty] ntr.w <sup>c</sup>3.w r</i>	May I sit between the great gods in order to

V,159,f	(R)	<i>wḏ<sup>c</sup>-mdw</i> [ <i>ḏḏ=i mṣ<sup>c</sup>.t</i> ]	judge, I will speak the truth,
V,160,a	(R)	[ <i>īth=i p<sup>c</sup>.t rhy.t</i> ]	I will control the patricians and the people,
V,160,b	(L)	[ <i>īw.t n=i imy-r pr</i> ] <i>hpy-<sup>c</sup>nh.t(y)=f(y)</i>	who come to me, the overseer of the domain, <i>hpy-<sup>c</sup>nh.ty=fy</i> .

Spell 400 follows

Amino-acid code

NLMRNM--RIIGR-RRRLNDNKHKDDLNMDDNLDLDD-  
DDHDLKCNDDDDCKCDDMLLGN-LLN-  
NNNNNRNMRRRRNKRNRNRRLNRKLNK-NRMNNRRRRRRRL

Appendix 3.50.11. M5C

*Introduction*

V,120,a	(N)	<i>i mhn.ty</i>	O, ferryman,
V,120,b	(R)	<i>inn hr n ir.t=f sth n hr.wy=f</i>	who brings Horus to his eye, Seth to his testicles,
V,120-121,c-a	(K)	<i>inn ir.t hr w<sup>c</sup>r=f hr=s m-<sup>c</sup> iṣb.ty n š pf</i>	who brings the eye of Horus, while it flees, while it falls from the east of this garden.
V,121,b	(R)	<i>nhm.t m-<sup>c</sup> sth</i>	which was rescued from Seth.
V,121,c-d	(N)	<i>i mhn.ty in n=i nw</i>	O, ferryman, who brought this to me.
V,121,e	(N)	<i>twt tr m</i>	Who are you?
V,122,a	(D)	<i>ink mrr.w it=f</i>	I am the one who loves his father.
V,122,b	(L)	<i>mr.y tw it=k</i>	Your father will love you.
V,122,c	(M)	<i>ir.y=k n=f m</i>	What will you do for him?
V,122,d	(R)	<i>ir.y=k n=f iṣst</i>	What will you do for him?
V,122,e	(N)	<i>ts=i n=f ks.w=f</i>	I knit his bones together for him,
V,123,a	(N)	<i>sṣk=i n=f <sup>c</sup>w.t=f</i>	I gather his limbs together for him,
V,123,b	(E)	<i>dī=i n=f t i mr=i</i>	while I give bread to him, O, (one) who I will love,
V,123,c	(R)	<i>ṣh(.w) n=f ṣh(.w) n tp.yw-tṣ=f</i>	beneficent for him, beneficent for his survivors.
V,123,d	(X)	-	
V,124,a	(R)	<i>m-k (i)r=k s(y) hr whr.yt</i>	Behold, she is upon the shipyard.
V,124,b	(X)	-	
V,124,c	(I)	<i>šd.t(w)=s sp.t(w)=s dmd.t(w)=s hn<sup>c</sup> skr nb hnw</i>	May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

*List*

V,125,a	(R)	<i>mṣ=s hṣ.ty m hṣ.t hṣ nb imn.t</i>	Her bow-piece is as the brow of Ha, lord of the west.
V,125,b	(R)	<i>mṣ=s ph.wty m hṣ.t sbk nb r(ṣ)-mṣk.w</i>	Her stern-piece is as the brow of Sobek, the lord of <i>r(ṣ)-mṣk.w</i> .
V,126,a	(N)	<i>wṣm.wt=s m psd n sh.t dr.t</i>	Her keel is as the backbone of the field of the kite.
V,126,b	(N)	<i>fd.w=s r(ṣ).w=s m ims.ti dwṣ-mw.t=f hp.y kbh-sn.w=f</i>	Her four of her openings are as Imseti, Duamoutef, Hapy and Qebhsenuf.
V,127,a	(N)	<i>wḏ.wy=s m ntr.wy sms.w(y) hnt(.y) ndi.t</i>	Her two steering posts are as the two elder gods, who preside over Nedit.

V,127,b	(D)	<i>spr.wt=s m ntr.w wr.w imy.w nw</i>	Her ribbing is as the great gods who are in Noun.
V,128,a	(G)	<i>hsf.ty=s m hr hr kmz hn<sup>c</sup> sth hr w<sup>c</sup>r.t m k<sup>z</sup>.t t<sup>z</sup> m ndi.t</i>	Her two repelling edges are as Horus wrestling with Seth, upon the edge in the high place of the land in Nedit.
V,128,b	(D)	<i>s<sup>c</sup>z.w=s m sp.ty nb dp.w</i>	Her gunwales are as the two lips of the lord of Dep.
V,129,a	(D)	<i>mdzm.wy=s m nwh.w imy.w k(3)s.w hnw</i>	Her two lashings are as the ropes which are the bindings of the Henu bark.
V,129,b	(L)	<i>šsp.t=s n.t sp.t m hps nb rh.yt</i>	Her lashing of the gunwale is as the arm of the lord of the people.
V,130,a	(X)	-	
V,130,b	(I)	<i>ini.t=s n.t sp.t m hbs.t b<sup>z</sup> kns.ty</i>	Her fetter of the gunwale is as the beard of the ram of the one of Kenset.
V,131,a	(R)	<i>šzy.w=s m ir.ty zh.t m<sup>z</sup>.t.n hr</i>	Her bundle is as the two eyes of the female spirit, which Horus saw.
V,131,b	(D)	<i>ir.wt=s m mht.w z<sup>s</sup>.t wsir</i>	Her eyes are as the entrails of Isis and Osiris.
V,132,a	(D)	<i>hmt=s m hnn n b<sup>z</sup>by</i>	Her three are as the phallus of Baby.
V,132,b	(K)	<i>d<sup>z</sup>.w=s m db<sup>c</sup>.wy wsir</i>	Her mastheads are as the fingers of Osiris.
V,133,a	(H)	<i>hw<sup>i</sup>=s ini m hdg.w tp.yw r(3) n wsir</i>	Her striker of the cordage is as the strings of saliva which are upon the mouth of Osiris.
V,133,b	(D)	<i>ini.w=s m ibh.w [wsir] m hr[=f hpt=f t<sup>z</sup> m ndi.t]</i>	Her cordage is as the teeth of Osiris, as he falls and embraces the land in Nedit.
V,134,a	(D)	<i>md<sup>z</sup>.wt=s m [wp.t mn.ty rw]</i>	Her poles are as that which divided the two thighs of <i>rw</i> .
V,134,b	(M)	<i>sm<sup>z</sup>d.wt=s m [spr.w] nb.t-hw.t</i>	Her <i>sm<sup>z</sup>d.yt</i> is as the ribs of Nephthys.
V,135,a	(K)	<i>wgy.w=s m [spr.w] z<sup>s</sup>.t wsir</i>	Her frames are as the ribs of Isis and Osiris.
V,135,b	(L)	<i>mspr.wt=s m ht.t b<sup>z</sup>by</i>	Her frames are as the armpit of Baby.
V,136,a	(D)	<i>int.w=s m hs[m.t] wnm.t tmh</i>	Her <i>int.w</i> is as Hesmet, who eats the Libyan.
V,136,b	(C)	<i>m<sup>z</sup><sup>c</sup>.w=s m š[m<sup>z</sup>.w] imy.w nw</i>	Her <i>m<sup>z</sup><sup>c</sup>.w</i> are as the disease-demons who are in Noun.
V,137,a	(N)	<i>ibs.w=s m inm [b<sup>z</sup>] imy hr sth</i>	Her <i>ibs.w</i> are as the hide of the ram which is with Horus and Seth.
V,137,b	(D)	<i>ns<sup>z</sup>.w=s m [s.wt w]h<sup>z</sup>.t [hr]</i>	Her looms are as the seats of the sandal of Horus.
V,138,a	(D)	<i>hnd.w=s m [m<sup>š</sup><sup>c</sup>.t š.w imy t]m<sup>z</sup>.t</i>	Her bent timbers are as the offering of the lakes of the one who is in <i>tm<sup>z</sup>.t</i> .
V,138,b	(D)	<i>sh<sup>t</sup>.w=s m [hk.t m] r(3) š=s</i>	Her weave is as Heqet in the mouth of her lake.
V,139,a	(D)	<i>md<sup>z</sup>b.wt=s m wp[.t mn.ty b<sup>z</sup>by m r(3) dbn n=f] t<sup>z</sup></i>	Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.
V,139,b	(C)	<i>snbw.w=s m ntr[.t]y ntr[.w]</i>	Her battlements are as the two goddesses of Netjeru.
V,140,a	(N)	<i>šw.t=s m [r.wt z<sup>s</sup>.t wsir]</i>	Her screen is as the jaws of Isis and Osiris.
V,140,b	(D)	<i>z<sup>z</sup>.w=s [m] sb[<sup>z</sup> w<sup>c</sup>.t wd<sup>c</sup> šni.t m p.t]</i>	Her beams are as the lone star, who separated the storm from the sky.
V,141,a	(D)	<i>ht-t<sup>z</sup>w=s m [bdš.w<sup>c</sup>.w b<sup>z</sup>by]</i>	Her mast is as the weakness of the arms of Baby.

V,141,b	(K)	<i>nfw=s m [shd wr n r<sup>c</sup>]</i>	Her <i>nfw</i> is as the great star of Re.
V,142,a	(D)	<i>hsf.t-hr=s [m hnk.t hdd.t]</i>	Her <i>hsf.t-hr</i> is as the braided lock of the scorpion.
V,143,a	(K)	<i>hz=s-tzw=s [m] psd n nh[b-kz.w]</i>	Her back of her stay is as the backbone of Nehebkau.
V,142,b	(D)	<i>ibw=s n fz.t tzw m ntr[.w bz.w p]</i>	Her rope of raising the sail is as the gods and souls in Pe.
V,143,b	(N)	<i>kz.w-šsp.wt=s m <sup>c</sup> [wnm n r<sup>c</sup>-itm.w]</i>	The bulls of her lashings are as the right arm of Re-Atoum.
V,144,a	(M)	<i>hr=s n imy-wr.t-<sup>c</sup>z=s [m <sup>c</sup> izb n r<sup>c</sup>-itm.w]</i>	Her face of her starboard is as the left arm of Re-Atoum.
V,144,b	(K)	<i>hr=s n tz-wr-<sup>c</sup>z=s m shm[.t] hw=s</i>	Her port side face is as Sekhmet, while she protects.
V,145,a	(L)	<i>tz.t=s shm.t [zh.]w[=s]</i>	Her sail is Sekhmet while she is served.
V,145,b	(L)	<i>imy-tp=s m nw.t <sup>c</sup>pr.t(i)</i>	Her stern post is as Nut the equipped.
V,146,a	(K)	<i>hr-<sup>c</sup>=s m nw.t htp[.ti]</i>	Her tiller is as Nut the content.
V,146,b	(D)	<i>sm<sup>c</sup>.w[=s] wsr.w[=s] m ntr.w bz.w nhn</i>	Her sounding poles and her oars are as the gods and souls in Nekhen.
V,147,a	(X)	-	
V,147,b	(E)	<i>tbw.t=s m nmt.wt imy(.wt) <sup>c</sup> [hr hr-tp hp.t=f]</i>	Her gangway is as the movements which are in the hand of Horus, upon his traveling.
V,148,a	(I)	<i>ph.wyt=s hz.tt=s m hbs.t bz hnb.wt sd smz [wr]</i>	Her stern rope and her bow rope are as the beard of the ram of <i>hnb.wt</i> , the tail of the great wild bull.
V,148,b	(X)	-	
V,149,a	(N)	<i>mni.t=s n.t hz.t m hd.t rmn=s wzd.t</i>	Her mooring post of the front is as the white crown while it supports Wadjet.
V,149,b	(N)	<i>mni.t=s n.t ph.wy m nhb.t <sup>c</sup>.wy=s hz hr</i>	Her mooring post of the back is as Nekhbet, her two arms around Horus.
V,149,c	(N)	<i>hrp.w=s m ts bkz.w n bz</i>	Her mallet is as the knot of the spine of the ram.
V,148,b	(X)	-	
<i>Conclusion</i>			
V,150,a	(K)	<i>ih.wt nb(.w)t smh.t.n=i m mhn.t tn nis.t n=i r=s</i>	Everything which I have forgotten in this ferry boat, is that which is invoked for me for it,
V,150,b	(L)	<i>in ntr.w ipn di wi im=s</i>	by these gods who placed me in it.
V,150,c	(N)	<i>ntsn pw šdd.w n=sn m šn<sup>c</sup> pw šd.n=sn im n hr nb</i>	It is they who take for them from the storehouse, they who they have taken there, for Horus, the lord,
V,151,a	(R)	<i>m pr.t=f r p.t špt(.w) r rmt.w</i>	in his going forth to the sky, angry with mankind,
V,151,b	(K)	<i>dr n=k r=k m-m sšš.t=s</i>	which was repelled even for you among her cargo,
V,151,c-d	(R)	<i>r sbi.w r im.(y)t</i>	for those who went to Imyt.
V,151,e	(N)	<i>išt pw im.yt (i)ptn iyì.t.n=k im</i>	What are these two Imyt from which you have come?
V,151,f	(N)	<i>sh.t htp.t hn<sup>c</sup> sh.t izr.w</i>	The field of offering and the field of rushes.
V,152,a	(L)	<i>iyi n=k r=k <sup>c</sup> n=tn</i>	The warrant comes even to you because of you.

V,152,b	(R)	<i>iyi.n=i &lt;m&gt; ww.wy</i>	I came even from the two Ouou-places,'
V,152,c	(R)	<i>st wi m <sup>c</sup>=sn ntr.w</i>	while I am in their arm, (namely) the gods.
V,152,d-e	(R)	<i>im nhm sn nn rdi.n=sn n=i tp š šzr izr.w</i>	Do not take them away, these which they gave to me upon the lake, which the rushes cover.
V,153,a	(N)	<i>sfn.w ipw ntr.w gm.n=sn kss.w=sn</i>	These seven gods, they were found. They are bowed,
V,153,b	(N)	<i>zsh=sn hzkm.wt ks=k</i>	and they harvest barley, while you bow.
V,153,c	(L)	<i>szk=i im.wt mn.ty=sn r pr.t n=sn hrw im m hd(.t) r hnm.ty[=sn] m hsf.yt m3=f</i>	I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw that the boat will be brought to him, equipped is this spirit, while the fare is brought to him.
V,154,a	(R)	<i>ini dp.t n=f</i>	Descend to this ferry boat.
V,154,b	(R)	<i>zh pw pw <sup>c</sup>pr</i>	You did not know the number of your fingers.
V,154,c	(K)	<i>iw ini n=f hm.t</i>	One who was alone, he has inherited you because I will be content.
V,154,d	(L)	<i>hz r=k r mhn.t tn</i>	The second which is passed by, he has passed by the second.
V,154,e	(R)	<i>n rh=k tnw db<sup>c</sup>.w=k</i>	Three, he has become three because of the second of the second of me.
V,154,f	(R)	<i>w<sup>c</sup>.w w<sup>c</sup>.y (i)w<sup>c</sup>.n=f tw hr htp.y=i</i>	Four as he has uprooted one, the second suffers. Five, he has placed the second, one is among that which is sealed.
V,155,a	(M)	<i>snn.t snn.t snn.n=f snn.wt</i>	How good is it to descend behind the helper, the one who went behind her, as the fire which went forth creeps.
V,155,b	(K)	<i>hmt.w hmt.n=f hr [sn]n.wy snn.wt wi</i>	Greetings to you, eye of Horus, who unites the gods with itself.
V,155,c	(I)	<i>fd.w m fd.n=f w<sup>c</sup> [snn.t mr d]i.w wd.n=f snn.w w<sup>c</sup> m-m htm</i>	The sky and those who are on earth tremble for me, while
V,156,a	(K)	<i>[is nfr.w hz.t] m-sz iwz.yt</i>	I repel them from their seat.
V,156,b	(K)	<i>sb.y [m-sz=s m r]krk sd.t pr.t</i>	They say: behold, equipped is the spirit who came to this land,
V,156,c	(R)	<i>i.nd hr-t ir.t hr [h]nm.t ntr.w r=s</i>	through the spirit which was equipped to him, the gods of the southerners, northerners, westerners and easterners.
V,156,d	(L)	<i>sdz n[=i p.t iry].w-tz ist</i>	Behold, [...]
V,157,a	(M)	<i>dr=i [sn hr s.t=sn]</i>	Come, so that you will see me with a fillet, covered with the royal head cloth
V,157,b	(I)	<i>dd=sn m-k [z]h pw [<sup>c</sup>pr iyi.w r] tz pn</i>	of she who creeps, to the shoulder of my throne.
V,157,c-d	(R)	<i>in zh <sup>c</sup>pr n=f ntr[.w rs.w mh.tyw] imn.tyw izb.tyw</i>	My father Geb has given my joy even to me through it, filling even the lakes of rushes.
V,157,e	(M)	<i>[m]-k [...]</i>	Her papyrus fields are in my possession, while the ferry boat crosses.
V,158,a	(N)	<i>[mi] m3=tn wi m [mdh]</i>	
V,158,b	(R)	<i>[fn.kwi] m <sup>c</sup>fn.t</i>	
V,158,c	(K)	<i>n(.t) r[krk.t] r rmn ns.t=i</i>	
V,158,d	(N)	<i>[rdi.n n=i it=i] gbb zw[.t-]ib=i [im=s]</i>	
V,158,e	(N)	<i>[mh r=sn] š.w izr.yw</i>	
V,159,a	(R)	<i>[zh.w]=s m-<sup>c</sup>.ti=i</i>	
V,159,b	(R)	<i>[dz dz.t]</i>	

V,159,c	(R)	[ <i>hw.t-hr di n</i> ]=i <sup>c</sup> =t	Hathor, may your warrant be given to me,
V,159,d	(R)	<i>di=t w[i r p.t]</i>	while you give me to the sky.
V,159,e	(R)	[ <i>hms=i im.ty ntr.w</i> ] <sup>c</sup> z.w r [ <i>wq<sup>c</sup>-mdw</i> ]	May I sit between the great gods in order to judge,
V,159,f	(R)	<i>dd=i m3<sup>c</sup>.t</i>	I will speak the truth,
V,160,a	(R)	[ <i>ith=i p<sup>c</sup>.t rhy.t</i> ]	I will control the patricians and the people,
V,160,b	(I)	[ <i>iw.t n=i hw.t-hr-nht</i> ]	who come to me, <i>hw.t-hr-nht</i> .

*Spell 400 follows*

Amino-acid code

NRKRNDLMRNNER-R-IRRNNNDGDDL-IRDDKHDDMKLDCNDDDDCNDDKDKDNMCLKLD-EI-NNN-  
KLNKRNNLRRRNNLRRKLRMMKIKKRLMIRMNRKNNRRRRRRRI

Appendix 3.50.12. M4C

*Introduction*

V,120,a	(N)	[ <i>i mhn.ty</i> ]	O, ferryman,
V,120,b	(R)	[ <i>inn hr n ir.t=f sth n hr.wy=f</i> ]	who brings Horus to his eye, Seth to his testicles,
V,120-121,c-a	(L)	[ <i>in</i> ]n <i>dp.t n(.t) ir.t</i> [ <i>hr w<sup>c</sup>r=s</i> <i>hr=s m<sup>c</sup>] izb n š pf</i>	who brings the boat of the eye of Horus, while it flees, while it falls from the east of this garden,
V,121,b	(R)	<i>nhm.t [m]-<sup>c</sup> sth</i>	which was rescued from Seth.
V,121,c-d	(N)	[ <i>i mhn.ty in n</i> ]=i <sup>c</sup> nw	O, ferryman, who brought this to me.
V,121,e	(N)	<i>tw t [tr m]</i>	Who are you?
V,122,a	(N)	[ <i>ink</i> ] <i>mrr it</i>	I am the one who loves the father.
V,122,b	(N)	[ <i>mr tw it</i> ]=k	Your father will love you.
V,122,c	(X)	-	
V,122,d	(R)	<i>ir=k n=f isst</i>	What will you do for him?
V,122,e	(N)	<i>ts[=i n=f ks.w=f]</i>	I knit his bones together for him,
V,123,a	(H)	[ <i>s3k=i<sup>c</sup>.wt=f]</i>	I gather his limbs together,
V,123,b	(Q)	<i>rdi.n=f t i mr=i</i>	he gave bread, O, (one) who I will love,
V,123,c	(R)	[ <i>sh(.w) n=f sh(.w) n tp.yw-t3=f]</i>	beneficent for him, beneficent for his survivors.
V,123,d	(X)	-	
V,124,a	(R)	<i>m-k (i)r=k s(y) hr whr[.t]</i>	Behold, she is upon the shipyard.
V,124,b	(R)	[ <i>n šd.yt=s</i> ]	She has not yet been cut out.
V,124,c	(N)	[ <i>šd=s sp=s dmd=s hn<sup>c</sup> skr</i> ] nb <i>hnyw</i>	May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

*List*

V,125,a	(R)	[ <i>m3=s h3.t(y) m h3.t h3 nb</i> <i>imm.t</i> ]	Her bow-piece is as the brow of Ha, lord of the west.
V,125,b	(R)	[ <i>m3=s ph.wy m h3.t sbk</i> ] nb <i>r(3)-m3k.w</i>	Her stern-piece is as the brow of Sobek, the lord of <i>r(3)-m3k.w</i> .
V,126,a	(N)	[ <i>w3m.t=s m p]s[d] n sh.t dr.t</i>	Her keel is as the backbone of the field of the kite.
V,126,b	(M)	<i>fd.w r(3).w[=s m ims.ti]</i> <i>dw3-mw.t=f [hp.y kbh-sn.w=f]</i>	Four of her openings are as Imseti, Duamoutef, Hapy and Qebhsenuf.

V,127,a	(N)	[wḏ.wy=s m nṯr.wy sms.w(y)] hnt(.y) [ndi.t]	Her two steering posts are as the two elder gods, who preside over Nedit.
V,127,b	(D)	spr.wt[=s m nṯr.w w]r.w imy.w nw	Her ribbing is as the great gods who are in Noun.
V,128,a	(E)	ḥsf.wt=s [m ḥr ḥr kmz ḥnᶜ sth ḥr] wᶜr.t m tz m n[di.t]	Her repelling edges are as Horus wrestling with Seth upon the bank in the land, in Nedit.
V,128,b	(D)	sᶜz[.w=s m sp.ty nb d]p.w	Her gunwales are as the two lips of the lord of Dep.
V,129,a	(D)	mdzṁ[.wy=s m nwh.w imy.w] kzṣ ḥnw	Her two lashings are as the ropes which are the binding of the Henu bark.
V,129,b	(D)	šsp.wt n(.w)t sp.t [m ḥ]pš nb rh.yt	The lashings of the gunwale are as the arm of the lord of the people.
V,130,a	(D)	ḥsf.wy=s [m] pzd-mzṣ.t n.t rᶜ itm.w	Her two repelling edges are as the kneecap of Re-Atoum.
V,130,b	(N)	in[.t]=s [n.t] sp.t [m ḥb]s.t bz kns.ty	Her fetter of the gunwale is as the beard of the ram of the one of Kenset.
V,131,a	(N)	[šz]s.w [m ir.]t[y] zh.t mz.t.n [ḥr]	The šzṣ plants are as the two eyes of the female spirit, which Horus saw.
V,131,b	(D)	[ir.wt]=s [m] mh[t].w zṣ.t wsir	Her eyes are as the entrails of Isis and Osiris.
V,132,a	(D)	[hmt=s m] ḥnn n bzy	Her three are as the phallus of Baby.
V,132,b	(L)	[bdz.w=s m] dbᶜ wsir	Her mastheads are as the two fingers of Osiris.
V,133,a	(N)	ḥwi [in.w]=s [m] ḥ[ng].w tp(.yw) r(z) n wsir	The striker of her cordage is as the strings of saliva which are upon the mouth of Osiris.
V,133,b	(I)	[in.w=s [m] ibh].w wsir m ḥr ḥpt=f tṣ	Her cordage is as the teeth of Osiris, falling while he embraces the earth.
V,134,a	(D)	[m]dz[.wt]=s m wp.t mn.ty rw	Her poles are as that which divided the two thighs of rw.
V,134,b	(D)	[smzd.t]=s m spr.w nb.t-ḥw.t	Her smzd.yt is as the ribs of Nephthys.
V,135,a	(D)	wg[i.w]=s m spr zṣ.t wsir	Her frames are as the rib of Isis and Osiris.
V,135,b	(X)	-	
V,136,a	(D)	[i]nt.w=s m ḥsm.t wnm.t tmḥ	Her int.w is as Hesmet, who eats the Libyan.
V,136,b	(D)	mzᶜ.wy=s m šmz.w imy.w nw	Her two mzᶜ are as the disease-demons who are in Noun.
V,137,a	(G)	ibs=s m inm bṣ imy ḥr wḏᶜ	Her ibs is as the hide of the ram which is with Horus and the one who is judged (Seth).
V,137,b	(D)	nsz[.w=s] m s.wt whz.t ḥr	Her looms are as the seats of the sandal of Horus.
V,138,a	(D)	ḥnd.w=s m mšᶜ.t š.w imy tmz.t	Her bent timbers are as the offering of the lakes of the one who is in tmz.t.
V,138,b	(D)	sh.t.w=s m ḥk.t m r(z) š=s	Her weave is as Heqet in the mouth of her lake.
V,139,a	(D)	mdzb.wt=s m wp.t mn.ty bzy m r(z) dbn n=f tṣ	Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.
V,139,b	(D)	s[n]bw.wy=s m nṯr.ty nṯr.w	Her two battlements are as the two goddesses of Netjeru.
V,140,a	(N)	šw.t[=s] m ᶜr.wt zṣ.t wsir	Her screen is as the jaws of Isis and Osiris.
V,140,b	(N)	[ᶜz.w]=s m sbz wᶜ wḏz.n=f šni(.t) m p.t wḏᶜ-mdw m šhm	Her beams are as the lone star, after he has separated the storm from the sky, who judges

V,141,a	(D)	[ <i>ht</i> ]- <i>t3w</i> [=s] <i>m bds̄.w</i> <sup>ϵ</sup> . <i>w b3by</i>	with power. Her mast is as the weakness of the arms of Baby.
V,141,b	(D)	<i>nfw.wy</i> [=s <i>m</i> ] <i>shd wr n r</i> <sup>ϵ</sup>	Her two <i>nfw</i> are as the great star of Re.
V,142,a	(D)	<i>hsf.t-hr</i> [=s <i>m</i> ] <i>hnk.t hdd.wt</i>	Her <i>hsf.t-hr</i> is as the braided lock of the scorpion.
V,143,a	(L)	<i>h3=s-t3w m psd n nhb-k3.w</i>	Her backstay is as the backbone of Nehebkau.
V,142,b	(C)	<i>ibw n f3.t t3w m ntr.w b3.w p</i>	The rope of raising the sail is as the gods and souls of Pe.
V,143,b	(N)	<i>k3.w-šsp.wt=s m</i> <sup>ϵ</sup> <i>wmm n r</i> <sup>ϵ</sup> - <i>itm.w</i>	The bulls of her lashings are as the right arm of Re-Atoum.
V,144,a	(C)	<i>hr=s imy=s-wr.t-3 m</i> <sup>ϵ</sup> <i>i3b n r</i> <sup>ϵ</sup> - <i>itm.w</i>	Her starboard face is as the left arm of Re-Atoum.
V,144,b	(D)	<i>t3-3=s m shm.t hw=s</i>	Her port side is as Sekhmet, while she protects.
V,145,a	(I)	<i>imy-tp=s m shm.t hw=s</i>	Her stern post is as Sekhmet, while she protects.
V,145,b	(D)	<i>hr-3=s m nw.t</i> <sup>ϵ</sup> <i>pr.t(i)</i>	Her tiller is as Nut the equipped.
V,146,a	(L)	<i>t3.t=s m</i>	Her sail is as
V,146,b	(D)	<i>sm</i> <sup>ϵ</sup> . <i>w=s wsr.w=s m ntr.w b3.w nhn</i>	Her sounding poles and her oars are as the gods and souls in Nekhen.
V,147,a	(X)	-	
V,147,b	(Q)	<i>tbw.t=s m nmt.wt imy(.wt)</i> <sup>ϵ</sup> <i>hr hr hp.t=f r m3</i> <sup>ϵ</sup> <i>išst</i>	Her gangway is as the movements which are in the hand of Horus, upon his traveling to the guide line, what?
V,148,a	(H)	<i>h3.tt ph.wt=s m hbs.t b3 hnb.wty</i>	The bow rope and her stern rope are as the beard of the ram of <i>hnb.wty</i> .
V,148,b	(X)	-	
V,149,a-c	(X)	-	
V,148,b	(X)	-	
<i>Conclusion</i>			
V,150,a	(N)	<i>h.t nb(.t) smh.t.n=i m hn.t tn nis[.t] n=i r=s</i>	Everything which I have forgotten in this ferry boat, is that which is invoked for me for it, by these gods who placed me.
V,150,b	(N)	<i>in ntr.w ipn di wi</i>	
V,150,c	(K)	[ <i>nt</i> ] <i>sn pw šdd.w [m] šn</i> <sup>ϵ</sup> <i>pw [šd.n]=sn im n hr [nb]</i>	It is they who take from the storehouse, they who have taken there, for Horus, the lord,
V,151,a	(N)	<i>m pr.t r=f r [p.t] špt(.w) r rm</i> <sup>ϵ</sup> . <i>w</i>	in going forth to him, to the sky, angry with mankind,
V,151,b	(N)	<i>di n=k r=k [m]-m sšš.t[=s]</i>	which was even placed for you among her cargo,
V,151,c-d	(R)	[ <i>r s</i> ] <i>bi.w r im.(y)t</i>	for those who went to Imyt.
V,151,e	(N)	<i>išst [pw] im.yt (i)ptn [iyi.t.n=k] im</i>	What are these two Imyt from which you have come?
V,151,f	(N)	<i>sh.t [htp.t] h[n]</i> <sup>ϵ</sup> <i>sh.t i3[r.w]</i>	The field of offering and the field of rushes.
V,152,a	(R)	<i>iyi n=k r=k [3=t]n</i>	Your warrant comes even to you.
V,152,b	(R)	<i>iyi.n=i &lt; m &gt; ww.wy</i>	I came even from the two Ouou-places,
V,152,c	(R)	<i>st wi m</i> <sup>ϵ</sup> <i>sn ntr.w</i>	while I am in their arm, (namely) the gods.
V,152,d-e	(H)	<i>im nhm sn nn rdi.n=sn wi tp š š3r i3r.w</i>	Do not take them away, these which they gave me upon the lake of the one of <i>š3r</i> of the

V,153,a	(L)	<i>sḫ.w ḫpw nṯr.w gm.n=s</i> <i>kss.w=sn</i>	rushes. These seven gods, it was found. They are bowed,
V,153,b	(N)	<i>zsh=sn kzm.wtt ks=k</i>	and they harvest barley, while you bow.
V,153,c	(I)	<i>szk=i im.t mn.wt=sn r pr.t n=sn</i> <i>hrw im m hd(.t) r hm.t=sn m</i> <i>hsfw.t m3=f</i>	I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw that the boat will be brought to him, equipped is the spirit,
V,154,a	(R)	<i>ini n=f dp.t</i>	while the fare for it is brought to him.
V,154,b	(R)	<i>zh pw ʿpr</i>	May you descend into this ferry boat.
V,154,c	(N)	<i>iw ini n=f hm.t r=f</i>	You did not yet know the number of your fingers.
V,154,d	(N)	<i>h3.w=k m hn.t tn</i>	One who was alone, he has inherited you because I will be content.
V,154,e	(M)	<i>n rh.t=k tnw dbʿ.w=k</i>	The second which made two, he has passed by the second of two.
V,154,f	(R)	<i>wʿ.w wʿ.w (i)wʿ.n=f tw hr</i> <i>hṯp.y=i</i>	Three, he has become three upon the second of the second of me, the honoured dead, <i>snbi</i> , true of voice.
V,155,a	(R)	<i>snn.t snn.t snn.n=f snn.wt sn.t</i>	
V,155,b	(L)	<i>hmt.wt hmwt.n=f hr snn.wt</i> <i>snn.t wi imzh(.w) snbi m3ʿ-hrw</i>	
V,155-160,c-b	(X)	-	
<i>End of bottom</i>			

Amino-acid code

NRLRNNNN-RNHQR-RRNRRNMNDEDDDDNNDLNDLDDDD-DDGDDDDNNDLNCNCDIDLQD-----  
NNKNNRRNRRRHLNIRRNMRRL-----

Appendix 3.50.13. M1Be

*Introduction*

V,120,a	(X)	-	
V,120,b	(I)	<i>[inn hr] n ir.t=f sth n hr.wy</i>	The one who brings Horus to his eye, Seth to the testicles,
V,120-121,c-a	(N)	<i>inn ir[.t] hr [n=f] wʿ[r=s hr=s</i> <i>m-ʿ izb n š pf]</i>	who brings the eye of Horus to him, while it flees, while it falls from the east of this garden, which was rescued from Seth.
V,121,b	(R)	<i>[nhm.t] m-ʿ sth</i>	O, this ferryman, (through) who I am brought.
V,121,c-d	(R)	<i>[i m]hn.ty p[n] inn[=i]</i>	Who are you?
V,121,e	(N)	<i>[tw tr m]</i>	I am the one who loves his father.
V,122,a	(R)	<i>[ink mrr it=f]</i>	Your father will love you.
V,122,b	(N)	<i>[mr tw] it=k</i>	
V,122,c	(X)	-	
V,122,d	(N)	<i>ir.y=f n=k isst</i>	What will he do for you?
V,122,e	(N)	<i>ts=i [n=f gs.w=f]</i>	I knit his bones together for him,
V,123,a	(G)	<i>[szk=i n=s ʿ.wt]=s</i>	I gather her limbs together for her,
V,123,b	(C)	<i>di=i n=s pr.wt-hrw i mr</i>	while I give invocation offerings to her, O, who was loved,
V,123,c	(R)	<i>zh[(.w) n=f zh(.w) n tp.yw-t3=f]</i>	beneficent for him, beneficent for his survivors.

V,123,d	(X)	-	
V,124,a	(R)	<i>m-k [(i)r=k s(y)] hr whr.t</i>	Behold, she is upon the shipyard.
V,124,b	(R)	<i>[n šd.yt=s]</i>	She has not yet been cut out.
V,124,c	(N)	<i>[šd=s sp]=s dmđ[-s hn<sup>c</sup>] skr nb hnw</i>	May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.
<i>List</i>			
V,125,a	(R)	<i>mz=s hz.t(y) [m] hz[.t hz nb imn.t]</i>	Her bow-piece is as the brow of Ha, lord of the west.
V,125,b	(R)	<i>mz=s ph.wy m hz.t s[b]k [nb r(z)-mzk.w]</i>	Her stern-piece is as the brow of Sobek, the lord of <i>r(z)-mzk.w</i> .
V,126,a	(N)	<i>wzm.t=s m [psđ n sh.t dr.t]</i>	Her keel is as the backbone of the field of the kite.
V,126,b	(M)	<i>fd.w r(z).w[-s] m [ims.ti dwz-mw.t=f] kbh[-sn.w=f]</i>	Four of her openings are as Imseti, Duamoutef, Hapy and Qebhsenuf.
V,127,a	(N)	<i>wđ.wy=s m ntr.wy [sms.wy hnt.(y) ndi.t]</i>	Her two steering posts are as the two elder gods, who preside over Nedit.
V,127,b	(L)	<i>hsf(.wt)=s spr.w=s m ntr[.w wr.w imy.w nw]</i>	Her repelling edges and her ribbing are as the great gods who are in Noun.
V,128,a	(N)	<i>s<sup>c</sup>z.w=s m hr [kmz hn<sup>c</sup> sth m kz.t t z m ndi.t]</i>	Her gunwales are as Horus who wrestled with Seth on the high place of the land, in Nedit.
V,128,b	(N)	<i>mdzm.wy=s m sp.t[y nb dp.w]</i>	Her two lashings are as the two lips of the lord of Dep.
V,129,a	(N)	<i>šsp.wt=s [n(.w)]t sp.t m nwh.w [imy.w kzs.w] hnw</i>	Her lashings of the gunwale are as the ropes which are in the bindings of the Henu bark.
V,129,b	(I)	<i>hsf=s m hps nb [rh.yt]</i>	Her repelling edge is as the arm of the lord of the people.
V,130,a	(L)	<i>inr.t=s [n.t] sp.t m pz[đ-mzs.t n.t itm.w]</i>	Her fetter of the gunwale is as the kneecap of Atoum.
V,130,b	(R)	<i>{pz} &lt;šz&gt; .w=s m hbs[.yt bz kns.ty]</i>	Her bundles are as the beard of the ram of the one of Kenset.
V,131,a	(E)	<i>ir.wt=s m ir.wt žh[.t mz.t.n hr]</i>	Her eyes are as the eyes of the female spirit, which Horus saw.
V,131,b	(N)	<i>hmt=s m mht.w [zs.t wsir]</i>	Her three are as the entrails of Isis and Osiris.
V,132,a	(N)	<i>bdz.w[-s] m hn[n n] bzby</i>	Her mastheads are as the phallus of Baby.
V,132,b	(I)	<i>hwı in.w=s m [đbz.wy wsir]</i>	The striker of her cordage is as the two fingers of Osiris.
V,133,a	(R)	<i>in.w=s m h[n]g.w [tp(.yw) r(z) n wsir]</i>	Her cordage are as the strings of saliva which are upon the mouth of Osiris.
V,133,b	(H)	<i>mđz[wt=s] m [ibh.w wsir [m hr]=f hpt.n=s t z m nd.yt]</i>	Her poles are as the teeth of Osiris, as he falls, after she embraced the land in Nedit.
V,134,a	(N)	<i>smzd.t=s m wp.t mn.ty [rw]</i>	Her <i>smzd.yt</i> is as that which divided the two thighs of <i>rw</i> .
V,134,b	(N)	<i>wgi.w[-s] m spr.w nb.t-hw.t]</i>	Her frames are as the ribs of Nephthys.
V,135,a	(N)	<i>msr.wt=s m [spr.w zs.t wsir]</i>	Her frames are as the ribs of Isis and Osiris.
V,135,b	(N)	<i>int.w=s [m htt.t bzby]</i>	Her <i>int.w</i> is as the armpit of Baby.
V,136,a	(N)	<i>mz<sup>c</sup>.w=s m [hsm.t wnm.t tmh]</i>	Her <i>mz<sup>c</sup>.w</i> is as Hesmēt, who eats the Libyan.
V,136,b	(N)	<i>ibs.t=s m [šmz.w imy.w nw]</i>	Her <i>ibs.t</i> is as the disease-demons who are in

			Noun.
V,137,a	(E)	<n> s3=s m inm.w b3 imy hr sth	Her looms are as the hides of the ram which are with Horus and Seth.
V,137,b	(K)	hnd.t=s m s.[w]t n.(w)t wh3.t hr	Her bent timbers are as the seats of the sandal of Horus.
V,138,a	(I)	sh.t.w=s m m[š]c.wt imy <t> m3.t	Her weave is as the offering of the lakes of the one who is in tm3.t.
V,138,b	(K)	md3b.t=s m hk.t m r(3) š=s	Her bailing scoop is as Heqet in the mouth of her lake.
V,139,a	(L)	snbw=s m wp(.t) mn.ty b3by	Her battlement is as that which divided the two thighs of Baby.
V,139,b	(N)	šw.t=s m ntr.t[y n]r.w	Her screen is as the two goddesses of Netjeru.
V,140,a	(R)	3.w=s m r.ty 3s[.t] wsir	Her beams are as the two jawbones of Isis and Osiris.
V,140,b	(I)	ht-t3w=s m sb[3] w c wd c.n=f šni.t m p.t	Her mast is like the lone star, after he has separated the storm from the sky.
V,141,a	(N)	nf(w).wy=s m bdš.w c.w b3by	Her two nfw are as the weakness of the arms of Baby.
V,141,b	(L)	hft-hr=s hr.t ?šw.ty? m šhd wr n r c	Her forestay? of she who is upon the two feathers? is as the great star of Re.
V,142,a	(L)	h3=s izb m psd n nhb-k3w	Her left back is as the backbone of Nehebkaou.
V,143,a	(I)	ibw.w n(.w) f3.t t3w m hnsk.t nbd	The ropes of raising the sail are like the braided lock of the evil one.
V,142,b	(N)	k3.w sšp.wt=s m ntr.w b3.w p	The bulls of her lashings are as the gods and souls in Pe.
V,143,b	(L)	hr=s im.y wr.t=s-3 m c [wnm n r c-itm.w]	Her face of her starboard is as the right arm of Re-Atoum.
V,144,a	(K)	im.y-wr=s-3 m c izb[.ty n r c-itm.w]	Her starboard is as the left arm of Re-Atoum.
V,144,b	(N)	im.y-tp=s m šhm.t hw=s	Her stern post is as Sekhmet, while she protects.
V,145,a	(H)	hr(-c)=s <m> šhm.t	Her tiller is as Sekhmet.
V,145,b	(N)	t3.t=s m nw.t cpr.t(i)	Her sail is as Nut the equipped.
V,146,a	(X)	-	
V,146,b	(M)	wsr.w=s m ntr.w b3.w nhn	Her oars are as the gods and souls in Nekhen,
V,147,a	(I)	sm c.w=s m ntr.w b3.w im.y(w) nw	Her sounding poles are as the god and souls who are with Noun.
V,147,b	(C)	tbw.t=s m nmt.wt im.y(w)t c hr hr-tp hp.t=f r šs m3 c 3h.t	Her gangway is as the movements which are in the hand of Horus, upon his traveling to the true rope of the horizon.
V,148,a	(G)	hc.tt=s ph.[w]t=s m hbs[.t] b3	Her bow rope and her stern rope are as the beard of the ram.
V,148,b	(X)	-	
V,149,a	(I)	mni.t h3.t=s m nhb.t c.wy=s h3 hr	The mooring post of her front is as Nekhbed, Her two arms around Horus.
V,149,b	(I)	mni.t [ph.wy=s] m hq.t [rmn=s w3d.t]	The mooring post of her back is as the white crown while it supports Wadjet.
V,149,c	(N)	hrp.w=s m ts bk[s.w n] b3	Her mallet is as the knot of the spine of the

ram.

V,148,b (X) -

*Conclusion*

V,150-160,a-b (X) -

*Spell 44 follows*

*Amino-acid code*

-INRRNRN-NNGCR-RRNRRNMNLNNNILRENNIRHNNNNNNEKIKLNRINLLINLKNHN-MICG-IIN-----  
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# Appendix 4. Glossary of verbal definitions

The following appendix provides a glossary of the verbal forms used in this work and the database created for this work. Note that the terminology and structure is based on the grammar of Ockinga.<sup>15</sup> The verbal forms are discussed in the form that they take, followed by the manner in which they can be used, separated into sub-groups. For full description with examples, see the grammar of Ockinga.

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<sup>15</sup> Ockinga (2005).

Nominal *sḏm=f*<sup>16</sup>

(Present tense, active or passive)<sup>17</sup>

Form:	Gemination of 2ae gem. and 3ae inf. Passive might receive a .w or .y ending before the classifier.
Use:	Initial position in main clause: Emphatic use. Balanced sentence.
	Nominal use: Subject of an adjectival sentence. Following connectors.

Circumstantial *sḏm=f*<sup>18</sup>

(Present tense, active or passive)

Form:	Gemination of 2ae gem. Passive might receive a .w or .y ending before the classifier.
Use:	Non initial position: Temporal clause. <i>iw(=f) sḏm=f</i> . Non initial main clause <sup>19</sup> .

*sḏm.n=f*<sup>20</sup>

(Past tense, active or passive)

Form:	Addition of .n to the stem, after the classifier. Gemination might occur in 2ae gem. or 3ae inf.
Use:	(Nominal <i>sḏm.n=f</i> ) Initial position in main clause: Emphatic use. Balanced sentence. Subject of an adjectival sentence. Following connectors.
	(Circumstantial <i>sḏm.n=f</i> ) Non initial position: Temporal clause. <i>iw(=f) sḏm.n=f</i> . <i>ḥ<sup>c</sup>.n sḏm.n=f</i> . Non initial main clause <sup>21</sup> . Negation (present tense following the negative particle <i>n</i> ).

<sup>16</sup> Ockinga (2005), p. 37-38. Note that in Ockinga, this is called Aorist *sḏm=f* instead.

<sup>17</sup> Note that Ockinga (2005), p. 46-47, has a specific separate entry for the passive, but I rather consider it something that can happen to each distinct *sḏm=f* form. See Roccati (2006).

<sup>18</sup> Ockinga (2005), p. 36. Named Present *sḏm=f* as well in Ockinga.

<sup>19</sup> Continuation of an *iw(=f) sḏm=f* structure in a secondary phrase, without repeating the *iw(=f)*.

<sup>20</sup> Ockinga (2005), p. 38-41, used as a nominal or circumstantial, difference lies in use, rather than form, and is to some extent artificial.

<sup>21</sup> Continuation of an *iw(=f) sḏm.n=f* or *ḥ<sup>c</sup>.n sḏm.n=f* construction in a secondary phrase, without repeating the *iw(=f)* or *ḥ<sup>c</sup>.n*.

<i>Prospective sdm=f<sup>22</sup></i>	(Future tense, active or passive)	
Form:	Gemination of the 2ae gem. Potential addition of a .y ending or .w ending (for noun subjects) before or after the classifier.	
Use:	Initial position in main clause:	Main clause (future use). Conditional.
	Object clause:	After <i>rh</i> , <i>m33</i> , <i>wḏ</i> , <i>mri</i> and <i>sh3</i> .
	Non initial position:	Following non-enclitic particle <i>k3</i> . Following particle <i>ir</i> (fulfillable conditions). Final or consecutive clauses, expressing consequence. Negation after negative particle <i>n</i> (OK future tense negation). <i>in</i> -construction.
	Nominal use:	Following connectors.
<i>Subjunctive sdm=f<sup>23</sup></i>	(Future tense, active or passive)	
Form:	Potential addition of a .y ending. Potential addition of a .t ending with irregular 3ae inf. <i>m33</i> can be written as <i>m3n</i> . No gemination.	
Use:	Initial position in main clause:	Wish clause.
	Object clause:	after <i>rḏi</i> , <i>ḏḏ</i> and <i>hmt</i> .
	Non initial position:	Final or consecutive clauses, expressing consequence. Negation after the negative particle <i>nn</i> (future tense negation). Negation after <i>n-sp</i> . Following particle <i>ir</i> (fulfillable conditions).

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<sup>22</sup> Ockinga (2005), p. 42-44.

<sup>23</sup> Ockinga (2005), p. 44-45.

<u><i>Indicative sdm=f</i></u> <sup>24</sup>	(Past tense, active or passive)
Form:	No gemination. <i>rdi</i> commonly written with a <i>r</i> . Passive might receive a <i>.w</i> or <i>.y</i> ending before the classifier.
Use:	Initial position in main clause: Main clause (Past tense, OK and CT). Non initial position: Negation after the negative particle <i>n</i> (Past tense negation). Nominal use: Following connectors <i>dr</i> 'since', <i>m-ht</i> 'after', <i>m</i> 'when', <i>n</i> 'because'.
<u><i>sdm.t=f</i></u> <sup>25</sup>	(Active or passive)
Form:	No gemination. Addition of <i>.t</i> ending before the classifier.
Use:	Nominal use: Following connectors <i>r</i> 'until', <i>dr</i> 'since'. Non initial position: Negation after negative particle <i>n</i> (action has not yet occurred).
<u><i>sdm.tw=f</i></u> <sup>26</sup>	(Passive form of active <i>sdm=f</i> forms)
Form:	Addition of a <i>.tw</i> ending after the classifier. Note that the <i>w</i> is commonly not written. Further changes are dependent on the <i>sdm=f</i> form the <i>.tw</i> ending modifies.
Use:	Passive form of the <i>sdm=f</i> the <i>.tw</i> ending modifies.
<u><i>sdm.n.tw=f</i></u> <sup>27</sup>	(Passive form of active <i>sdm.n=f</i> forms)
Form:	Addition of a <i>.tw</i> ending after the <i>.n</i> ending. Note that the <i>w</i> is commonly not written. Further changes are dependent on the <i>sdm.n=f</i> form the <i>.tw</i> ending modifies.
Use:	Passive form of the <i>sdm.n=f</i> the <i>.tw</i> ending modifies.
<u><i>sdmm=f</i></u> <sup>28</sup>	(Passive future tense)
Form:	Gemination of the third radical of the 3-lit. Potential addition for a <i>.w</i> ending for 3ae inf. and causative verbs.
Use:	Initial position in main clause: Main clause (Passive future tense)

<sup>24</sup> Ockinga (2005), p. 41. Note that it is called (Historic) Perfect in Ockinga.

<sup>25</sup> Ockinga (2005), p. 42, 47. Note that Ockinga separated the active and passive forms.

<sup>26</sup> Ockinga (2005), p. 45-46.

<sup>27</sup> Ockinga (2005), p. 45-46.

<sup>28</sup> Ockinga (2005), p. 47. Old Kingdom form, rarely occurs in the *Coffin Texts*, usually replaced by a *sdm.tw=f*.

Relative sdm.n=f<sup>29</sup>

Form:

(Past tense)

No gemination.

Can receive a .t, .w or .wt group depending on the number and gender of the antecedent.

Use:

Adjectival use:

Attribute

Nominal use, usually feminine:

Direct genitive construction.  
Object.  
Non-verbal sentence.  
Subject of a *nfr sw* construction.  
Epithet.

Imperfective relative sdm=f<sup>30</sup>

Form:

(Present tense)

Gemination of 2ae gem. and 3ae inf.

Can receive a .t, .w or .wt group depending on the number and gender of the antecedent.

Use:

Adjectival use:

Attribute.

Nominal use, usually feminine:

Direct genitive construction.  
Object.  
Non-verbal sentence.  
Subject of a *nfr sw* construction.  
Epithet.

Prospective relative sdm=f<sup>31</sup>

Form:

(future tense)

No gemination

Can receive a .t, .w or .wt group depending on the number and gender of the antecedent.

Can receive a .y or .t(i) ending as well.

Use:

Adjectival use:

Attribute.

Nominal use, usually feminine:

Direct genitive construction.  
Object.  
Non-verbal sentence.  
Subject of a *nfr sw* construction.  
Epithet.

---

<sup>29</sup> Ockinga (2005), p. 67-69.

<sup>30</sup> Ockinga (2005), p. 67-69.

<sup>31</sup> Ockinga (2005), p. 67-69.





Perfective participle<sup>39</sup>

Form:

(Past tense, active or passive)

No gemination.

Can reflect gender and number of the antecedent.

Masculine singular forms of the 3ae inf. can receive a .y ending when passive.

Use:

Nominal use:

As a noun.

Predicate in a nominal sentence with unstressed subject.

Adjectival use:

Attribute

Predicate in an adjectival sentence.

Imperfective participle<sup>40</sup>

Form:

(Present tense, active or passive)

Gemination with 2ae gem. and 3ae inf.

Can reflect gender and number of the antecedent.

Addition of a .w ending is possible.

Use:

Nominal use:

As a noun.

Predicate in a nominal sentence with unstressed subject.

Adjectival use:

Attribute

Predicate in an adjectival sentence.

Prospective participle<sup>41</sup>

Form:

(Future tense, active or passive)

No gemination

Can reflect gender and number of the antecedent.

Masculine forms can receive a .y ending, feminine forms a .t(i) ending.

Use:

Nominal use:

As a noun.

Predicate in a nominal sentence with unstressed subject.

Adjectival use:

Attribute

Predicate in an adjectival sentence.

---

<sup>39</sup> Ockinga (2005), p. 63-67.

<sup>40</sup> Ockinga (2005), p. 63-67.

<sup>41</sup> Ockinga (2005), p. 63-67.

# Appendix 5. Verbal structure

The following appendix consists of the groups which were used for chapter 4. On the following pages, the phrases used for the comparison in chapter 4 are laid out, following the sequential order of spells used for this work. Every spell is divided in phrases, which are separated into different groups, based on lemma, morphology, syntax and position, as discussed in chapter 4.2.

For the purpose in clarity, the verbal form discussed for every group has been marked in red. Note that the witnesses might be marked in red or green as well. In these cases, red was used when the verb form was completely reconstructed. Green was used when the verb form was partially reconstructed.

However, it needs to be noted that the definition of a partial lacuna is extremely broad. For example, it can be used when only one sign of the sign group is damaged, even if the sign is recognisable. On the other end of the spectrum, it can be used when there are only traces left of one sign of the sign group.

For a glossary regarding the definitions of the verbal forms used, see appendix 4.

## Appendix 5.1. Spell 1

**Spell:** 1 **Phrase:** 1 6–7 b

**Group 1:** Imperative (2nd person singular), Lemma *tsi* (first position)

**Lemma:** *tsi* (to raise)

**Morphology 1:** imperative **Morphology 2:** 2nd person singular **Morphology 3:** **Syntax:** **Subject:**

**Witness:** B3Bo

**Transliteration:**

*wsir dhwtj-nht tn ts tn hr izb(.y)=t*

**Translation:**

The osiris, this *dhwtj-nht*, raise yourself upon your left side

**Notes:**

only traces of the Aa39 left.

**Witness:** B4Bo

**Transliteration:**

*wsir dhwtj-nht tn ts tn hr izb(.y)=t*

**Translation:**

The osiris, this *dhwtj-nht*, raise yourself upon your left side

**Notes:**

**Witness:** B15C

**Transliteration:**

*wsir dhwtj-nht pn ts tw hr izb(.y)=k*

**Translation:**

The osiris, this *dhwtj-nht*, raise yourself upon your left side

**Notes:**

**Witness:** B2Bo

**Transliteration:**

*wsir dhwtj-nht pn ts tw hr izb(.y)=k*

**Translation:**

The osiris, this *dhwtj-nht*, raise yourself upon your left side

**Notes:**

**Witness:** B1P

**Transliteration:**

*wsir spi pn ts tw hr izb(.y)=k*

**Translation:**

The osiris, this *spi*, raise yourself upon your left side

**Notes:**

**Witness:** B6C

**Transliteration:**

*wsir h3-nht pn ts tw hr gs=k izb(.y)*

**Translation:**

The osiris, this *h3-nht*, raise yourself upon your left side

**Notes:**

de Buck is not sure about the traces of Y2

Witness: B4C

Transliteration:

*wsir s3.t-ḥd-ḥtp tn ḥs tw [ḥr i3b(.y)=t]*

Translation:

The osiris, this *s3.t-ḥd-ḥtp*, raise yourself upon your left side

Notes:

Witness: Y1C

Transliteration:

*wsir mn pw ḥs tw ḥr i3b(.y)=k*

Translation:

This osiris this someone, raise yourself upon your left side,

Notes:

Witness: TT319

Transliteration:

*wsir nfr.w tn ḥs tn ḥr imn[y]=t*

Translation:

The osiris, this *nfr.w*, raise yourself upon your right side

Notes:

Witness: T9C

Transliteration:

*wsir {n} ḥs tw ḥr i3b(.y)=k*

Translation:

Osiris, raise yourself upon your left side,

Notes:

Q33 is not the right sign here, but I expect it to be some variant of this or of Aa20

Witness: MC105,a

Transliteration:

*wsir šdi tn ḥs tn ḥr i3b(.y)=t*

Translation:

The osiris, this *šdi*, raise yourself upon your left side

Notes:

Witness: S10C

Transliteration:

*wsir ir pn ḥs tw ḥr i3b(.y)=k*

Translation:

The osiris, this *ir*, raise yourself upon your left side

Notes:

Witness: MC105,b

Transliteration:

*wsir šdi tn ḥs [tn ḥr i3b(.y)=t]*

Translation:

The osiris, this *šdi*, raise yourself upon your left side

Notes:

the U39 is not visible

Witness: T1L

Transliteration:

*h3 im3w pn ḥs t[w ḥr i3b(.y)=k]*

Translation:

Ho, this *im3w*, raise yourself upon your left side

Notes:

**Group 2:** Imperative (2nd person singular), Lemma *rdī* (first position)

Lemma: *tsī* (to raise)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: BH5C

Transliteration:

*wsir hnm-nḥti pn imi ts tw ḥr iʒb(.y)=k*

Translation:

The osiris, this *hnm-nḥti*, place and raise yourself upon your left side

Notes:

D38 might also be D37, difference is not clearly visible.

**Group 3:** Imperative (2nd person singular), Lemma *tsī* (second position)

Lemma: *tsī* (to raise)

Morphology 1:      Morphology 2:      Morphology 3:      Syntax:      Subject:

Witness: BH5C

Transliteration:

*wsir hnm-nḥti pn imi ts tw ḥr iʒb(.y)=k*

Translation:

The osiris, this *hnm-nḥti*, place and raise yourself upon your left side

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, B4C, MC105,a, Y1C, S10C, TT319, MC105,b, T9C, T1L), G2+G3 (BH5C)

**Spell:** 1 **Phrase:** 1 6–7 c

**Group 1:** Imperative (2nd person singular), Lemma

Lemma: *rdi* (to give, to place)

Morphology 1: imperative Morphology 2: 2nd person singular Morphology 3:

Syntax: Subject:

Witness: B3Bo

Transliteration:

*imi ʔn hr imn=ʔ*

Translation:

place yourself upon your right side.

Notes:

Witness: B4Bo

Transliteration:

*imi ʔn hr imn=ʔ*

Translation:

place yourself upon your right side.

Notes:

Witness: B4C

Transliteration:

[*imi ʔn hr imn=ʔ*]

Translation:

place yourself upon your right side.

Notes:

Witness: Y1C

Transliteration:

*imi ʔw hr imn=k*

Translation:

place yourself upon your right side.

Notes:

Witness: B2Bo

Transliteration:

*imi ʔw hr imn=k*

Translation:

place yourself upon your right side.

Notes:

Witness: B6C

Transliteration:

*imi ʔw hr gs=k imn.ti*

Translation:

place yourself upon your right side.

Notes:

Witness: MC105,a

Transliteration:

*imi ʔn hr imn=ʔ*

Translation:

place yourself upon your right side.

Notes:

Witness: TT319

Transliteration:

*imi ʔw hr imn=k*

Translation:

place yourself upon your right side.

Notes:

Witness: MC105,b

Transliteration:

[*imi*] *tn* [ħr imn=t]

Translation:

place yourself upon your right side.

Notes:

Witness: T1L

Transliteration:

[*imi tw hr imn*]=k

Translation:

place yourself upon your right side.

Notes:

**Group 2:** Prospective sDm=f (main clause), Lemma *rdi*

**Lemma:** *rdi* (to give, to place)

**Morphology 1:** *sDm=f*      **Morphology 2:** prospective      **Morphology 3:**

*sDm=f*

prospective

Witness: T9C

Transliteration:

*imi tw hr imn=k*

Translation:

place yourself upon your right side.

Notes:

**Syntax:**

Main clause

**Subject:**

Pronominal subject

Witness: B1P

Transliteration:

*di=i tw hr izb(.y)=k*

Translation:

I will place you upon your left side.

Notes:

Witness: BH5C

Transliteration:

*di=i tw hr imn=k*

Translation:

I will place you upon your right side.

Notes:

It is possible to read the M17\*M17 which follows as a part of this token as well

**Group 3:** *Stative (1st person singular), Lemma rdī*

*Lemma:* *rdī* (to give, to place)

*Morphology 1:* *Morphology 2:* *Morphology 3:* *Syntax:* *Subject:*  
Stative 1st person singular

*Witness:* B15C

*Transliteration:*

*di.kw inn=k*

*Translation:*

while I am placing your right side.

*Notes:*

*Notes phrase:*

*In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B6C, B4C, MC105,a, Y1C, TT319, MC105,b, T9C, T1L), G2 (B1P, BH5C), G3 (B15C)*

## Appendix 5.2. Spell 2

**Spell:** 2 **Phrase:** 1 8 c

**Group 1:** Prospective *sdm.tw=f* (Object clause), Lemma *rdi*

**Lemma:** *rdi* (to give, to place)

**Morphology 1:** *sdm.tw=f* **Morphology 2:** prospective **Morphology 3:**

**Syntax:** Object clause **Subject:** Nominal subject

**Witness:** B3Bo

**Transliteration:**

*rdi.t(w) n=t̄ bʒ=t̄ imy tʒ šw.t=t̄ imy.t štʒ.w*

**Translation:**

that your ba which is in the land and your shade which is in the secret places be given to you.

**Notes:**

**Witness:** B4Bo

**Transliteration:**

*rdi.t(w) n=t̄ bʒ=t̄ imy tʒ šw.t=t̄ imy.t štʒ.w*

**Translation:**

that your ba which is in the land and your shade which is in the secret places be given to you.

**Notes:**

**Witness:** B15C

**Transliteration:**

*rdi.t(w) n=k bʒ=k imy tʒ šw.t=k imy.t štʒ.w*

**Translation:**

that your ba which is in the land and your shade which is in the secret places be given to you.

**Notes:**

**Witness:** B2Bo

**Transliteration:**

*rdi.t(w) n=k bʒ=k imy tʒ šw.t=k imy.t štʒ.w*

**Translation:**

that your ba which is in the land and your shade which is in the secret places be given to you.

**Notes:**

note the accidental switch of X8 and D21

**Witness:** B1P

**Transliteration:**

*rdi.t(w) n=k bʒ=k imy tʒ šw.t=k imy.t štʒ.w*

**Translation:**

that your ba which is in the land and your shade which is in the secret places be given to you.

**Notes:**

**Witness:** B4C

**Transliteration:**

*rdi.t(w) n=k bʒ=k imy tʒ šw.t=k imy.t štʒ.w*

**Translation:**

that your ba which is in the land and your shade which is in the secret places be given to you.

**Notes:**

Witness: MC105

Transliteration:

*rdi.t(w) n=ŧ bʒ=ŧ imy tʒ šw.t=ŧ imy.t štʒ.w*

Translation:

that your ba which is in the land and your shade which is in the secret places be given to you.

Notes:

Witness: S10C

Transliteration:

*[rdi.t(w) n=k] bʒ=k imy tʒ šw.t=k imy.t sštʒ.w*

Translation:

that your ba which is in the land and your shade which is in the secret places be given to you.

Notes:

Notes group:

Note that the object clause here is based on the wD and wHm written in line 1,8,a

Note that this can be read as an infinitive as well

**Group 2:** Indicative sDm=f (Main clause), Lemma rdi

Lemma: rdi (to give, to place)

Morphology 1:

sDm=f

Morphology 2:

indicative

Morphology 3:

Syntax:

Main clause

Subject:

Nominal subject

Witness: B6C

Transliteration:

*rdi n=k bʒ=k imy tʒ šw.t=k imy.t štʒ.w*

Translation:

your soul which is in the land and your shade which is in the secret places caused for you

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B4C, MC105, Y1C, S10C, TT319), G2 (B6C)

Witness: Y1C

Transliteration:

*rdi.t(w) n=k {k} bʒ=k imy tʒ šw.t=k imy.t štʒ.w*

Translation:

that your ba which is in the land and your shade which is in the secret places be given to you.

Notes:

Witness: TT319

Transliteration:

*rdi(.tw) n=ŧ bʒ=ŧ imy tʒ šw.t=ŧ imy.t s.t štʒ=ŧ*

Translation:

that your ba which is in the land and your shade which is in the place of your secret be given to you.

Notes:

I read a X1, as de Buck mentions it might have been lost in the black

Spell: 2    Phrase: 1    9    c

**Group 1:** Prospective *sḏm=f* (Final clause implying purpose), Lemma *mꜣꜥ-ḥrw* (first position)

Lemma: *mꜣꜥ-ḥrw* (to be justified)

Morphology 1:  
*sḏm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Final clause implying purpose

Subject:  
Pronominal subject

Witness: B3Bo

Transliteration:

*mꜣꜥ-ḥrw=ṯ r ḥft.yw=ṯ*

Translation:

so that you will be justified against your enemies.

Notes:

Witness: B4Bo

Transliteration:

*mꜣꜥ-ḥrw=ṯ r ḥft.yw=ṯ*

Translation:

so that you will be justified against your enemies.

Notes:

Witness: B15C

Transliteration:

*mꜣꜥ-ḥrw=k [r] ḥft[.yw]=k*

Translation:

so that you will be justified against your enemies.

Notes:

Witness: B2Bo

Transliteration:

*mꜣꜥ-ḥrw=k r ḥft.yw=k*

Translation:

so that you will be justified against your enemies.

Notes:

Witness: B1P

Transliteration:

*mꜣꜥ-ḥrw=k r ḥft.yw=k*

Translation:

so that you will be justified against your enemies.

Notes:

Witness: B6C

Transliteration:

*mꜣꜥ-ḥrw=k r ḥft.yw=k r ḥft.ywt=k*

Translation:

so that you are justified against your male and female enemies.

Notes:

Witness: B4C

Transliteration:

*[mʕ<sup>c</sup>-hrw=t̄] r hft.yw=t̄*

Translation:

so that you will be justified against your enemies.

Notes:

Witness: TT319

Transliteration:

*mʕ<sup>c</sup>-hrw=t̄ r hft.yw=t̄ r hft.yw[t̄]=t̄ [r ms]dd.w tn msdd.(w)t tn ir.t(y)=sn wd<sup>c</sup>-mdw [hft=t̄] m hrw pn*

Translation:

so that you are justified against your male and female enemies, against those, male and female, who hate you, they who will do judgement in front of you on this day.

Notes:

**Group 2:** circumstantial *sḏm=f* (*iw(=f) sḏm=f*), Lemma *mʕ<sup>c</sup>-hrw* (first position)

Lemma: *mʕ<sup>c</sup>-hrw* (to be justified)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḏm=f*

Subject:

Pronominal subject

Witness: Y1C

Transliteration:

*iw mʕ<sup>c</sup>-hrw <=k> r hft.yw=k r irr.wt r=k r msdd.w tw ir.t(y)=sn*

*wd<sup>c</sup>-mdw hft=k m hrw pn*

Translation:

You are justified against your enemies, against those who act against you, against those who hate you, they who will do judgment in front of you on this day.

Notes:

Witness: MC105

Transliteration:

*mʕ<sup>c</sup>-hrw=t̄ r hft.yw <=t̄> r hft.ywt=t̄ r irr.w r=t̄ r irr.wt r=t̄ ir.t(y)=sn wd<sup>c</sup>-mdw*

*hft=t̄ m hrw pn*

Translation:

so that you will be justified against your male and female enemies, against those male and females who act against you, they who will do judgment in front of you on this day.

Notes:

Witness: S10C

Transliteration:

*iw mʕ<sup>c</sup>-hrw=k r hft.yw=k r irr.w r[=k r irr].wt r=k r msdd.w tw ir.t(y)=sn*

*wd<sup>c</sup>-mdw hft=k m hrw pn*

Translation:

You are justified against your enemies, against those male and females who act against you, against those who hate you, they who will do judgement in front of you on this day.

Notes:

**Group 3:** Imperfective active participle (masculine plural), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: MC105

Transliteration:

*m3c-hrw=t r hft.yw<=t> r hft.ywt=t r irr.w r=t r irr.wt r=t ir.t(y)=sn  
wdc-mdw hft=t m hrw pn*

Translation:

so that you will be justified against your male and female enemies,  
against those male and females who act against you, they who will  
do judgment in front of you on this day.

Notes:

Witness: S10C

Transliteration:

*iw m3c-hrw=k r hft.yw=k r irr.w r=[k r irr].wt r=k r msdd.wt tw ir.t(y)=sn  
wDa-mdw xft=k m hrw pn*

Translation:

You are justified against your enemies, against those male and females who act  
against you, against those who hate you, they who will do judgement  
in front of you on this day.

Notes:

**Group 4:** Imperfective active participle (masculine plural), Lemma *msdi* (second position)

Lemma: *msdi* (to hate)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: TT319

Transliteration:

*m3c-hrw=t r hft.yw=t r hft.yw[t]=t [r ms]dd.w tn msdd.(w)t tn ir.t(y)=sn  
wdc-mdw [hft=t] m hrw pn*

Translation:

so that you are justified against your male and female enemies, against those,  
male and female, who hate you, they who will do judgement in front of you  
on this day.

Notes:

**Group 5:** Imperfective active participle (masculine plural), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine plural      Syntax:      Subject:

Witness: Y1C

Transliteration:

*iw m3<sup>c</sup>-hrw <=k> r hft.yw=k r irr.wt r=k r msdd.w tw ir.t(y)=sn wd<sup>c</sup>-mdw hft=k m hrw pn*

Translation:

You are justified against your enemies, against those who act against you, against those who hate you, they who will do judgment in front of you on this day.

Notes:

**Group 6:** Imperfective active participle (masculine plural), Lemma *iri* (third position)

Lemma: *iri* (to do, to make)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: MC105

Transliteration:

*m3<sup>c</sup>-hrw=t r hft.yw <=t> r hft.ywt=t r irr.w r=t r irr.wt r=t ir.t(y)=sn wd<sup>c</sup>-mdw hft=t m hrw pn*

Translation:

so that you will be justified against your male and female enemies, against those male and females who act against you, they who will do judgment in front of you on this day.

Notes:

Witness: S10C

Transliteration:

*iw m3<sup>c</sup>-hrw=k r hft.yw=k r irr.w r[=k r irr].wt r=k r msdd.wt tw ir.t(y)=sn wd<sup>c</sup>-mdw hft=k m hrw pn*

Translation:

You are justified against your enemies, against those male and females who act against you, against those who hate you, they who will do judgement in front of you on this day.

Notes:

Only traces left of the G43, the rest is visible.

**Group 7:** Imperfective active participle (masculine plural), Lemma *msđi* (third position)

Lemma:

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
feminine plural

Syntax:

Subject:

Witness: TT319

Transliteration:

*mš<sup>c</sup>-hrw=ṭ r ḥft.yw=ṭ r ḥft.yw[t]=ṭ [r ms]dd.w ṭn msdd.(w)t ṭn ir.t(y)=sn wđ<sup>c</sup>-mdw [ḥft=ṭ] m hrw pn*

Translation:

so that you are justified against your male and female enemies, against those, male and female, who hate you, they who will do judgement in front of you on this day.

Notes:

**Group 8:** Imperfective active participle (masculine plural), Lemma *msđi* (third position)

Lemma: *msđi* (to hate)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: Y1C

Transliteration:

*iw mš<sup>c</sup>-hrw <k> r ḥft.yw=k r irr.wt r=k r msdd.w ṭw ir.t(y)=sn wđ<sup>c</sup>-mdw ḥft=k m hrw pn*

Translation:

You are justified against your enemies, against those who act against you, against those who hate you, they who will do judgment in front of you on this day.

Notes:

**Group 9:** *sḏm.ty=fy*, Lemma *iri* (fourth position)

Lemma: *iri* (to do, to make)

Morphology 1: *sḏm.ty=fy*      Morphology 2:      Morphology 3:      Syntax:      Subject:

Witness: MC105

Transliteration:

*m3c-hrw=t r hft.yw<=t> r hft.ywt=t r irr.w r=t r irr.wt r=t ir.t(y)=sn*  
*wḏc-mdw hft=t m hrw pn*

Translation:

so that you will be justified against your male and female enemies, against those male and females who act against you, they who will do judgment in front of you on this day.

Notes:

Witness: TT319

Transliteration:

*m3c-hrw=t r hft.yw=t r hft.yw[t]=t [r ms]ḏḏ.w t n msḏḏ.(w)t n ir.t(y)=sn* *wḏc-mdw [hft=t] m hrw pn*

Translation:

so that you are justified against your male and female enemies, against those, male and female, who hate you, they who will do judgement in front of you on this day.

Notes:

**Group**

**10:** *Imperfective active participle (masculine plural)*, Lemma *msḏi* (fourth position)

Lemma:

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine plural      Syntax:      Subject:

Witness: S10C

Transliteration:

*iw m3c-hrw=k r hft.yw=k r irr.w r[=k r irr].wt r=k r msḏḏ.wt tw ir.t(y)=sn* *wḏc-mdw hft=k m hrw pn*

Translation:

You are justified against your enemies, against those male and females who act against you, against those who hate you, they who will do judgement in front of you on this day.

**Group**

**11:** *sḏm.ty=fy*, Lemma *iri* (fifth position)

Lemma: *iri* (to do, to make)

Morphology 1: *sḏm.ty=fy*      Morphology 2:      Morphology 3:      Syntax:      Subject:

Witness: S10C

Transliteration:

*iw m3<sup>c</sup>-hrw=k r hft.yw=k r irr.w r[=k r irr].wt r=k r msḏd.wt tw ir.t(y)=sn wd<sup>c</sup>-mdw hft=k m hrw pn*

Translation:

You are justified against your enemies, against those male and females who act against you, against those who hate you, they who will do judgement in front of you on this day.

Notes:

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, B4C), G1+G3+G6+G9 (MC105), G2+G5+G8+G9 (Y1C), G2+G3+G6+10+G11 (S10C), G1+G4+G7+G9 (TT319)*

## Appendix 5.3. Spell 3

**Spell:** 3 **Phrase:** 1 10 e

**Group 1:** *Perfective active participle (masculine plural), Lemma *iri* (first position)*

Lemma: *iri* (to do, to make)

<i>Morphology 1:</i> participle	<i>Morphology 2:</i> perfective active	<i>Morphology 3:</i> masculine plural	<i>Syntax:</i>	<i>Subject:</i>
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Witness: B3Bo

Transliteration:

*r ir.w r=ʔ r ir.wʔ r=ʔ*

Translation:

against those males who acted against you, against those females who acted against you,

Notes:

**Group 2:** *Perfective active participle (masculine singular), Lemma *iri* (first position)*

Lemma: *iri* (to do, to make)

<i>Morphology 1:</i> participle	<i>Morphology 2:</i> perfective active	<i>Morphology 3:</i> masculine singular	<i>Syntax:</i>	<i>Subject:</i>
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Witness: B4Bo

Transliteration:

*r ir r=ʔ r ir.t r=ʔ*

Translation:

against the one who acted against you, against she who acted against you,

Notes:

**Group 3:** Imperfective active participle (masculine plural), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: B1P

Transliteration:

*r irr.w <irr> .wt r=k*

Translation:

against those males and females that act against you,

Notes:

Witness: MC105

Transliteration:

*ir irr.w ir=t r irr.wt r=t m hr.t-ntr*

Translation:

against those males who act against you, against those females who act against you in the necropolis.

Notes:

**Group 4:** Perfective active participle (feminine plural), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
feminine plural

Syntax:

Subject:

Witness: B2Bo

Transliteration:

*r ir.wt r=k*

Translation:

against they, male and female, who acted against you,

Notes:

**Group 5:** Imperfective active participle (feminine plural), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine plural      Syntax:      Subject:

Witness: B6C

Transliteration:

*irr.wt* r-k

Translation:

who act against you

**Group 6:** Perfective active participle (feminine plural), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: feminine plural      Syntax:      Subject:

Witness: B3Bo

Transliteration:

r ir.w r=T r *ir.wt* r=T

Translation:

against those males who acted against you, against those females who acted against you,

Notes:

**Group 7:** Perfective active participle (feminine singular), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: B4Bo

Transliteration:

r *ir* r-l r *ir.t* r-l

Translation:

against the one who acted against you, against she who acted against you,

Notes:

**Group 8:** Imperfective active participle (feminine plural), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
feminine plural

Syntax:

Subject:

Witness: B1P

Transliteration:

r irr.w <irr>.wt r=k

Translation:

against those males and females that act against you,

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1+G6 (B3Bo), G2+G7 (B4Bo), G3+G8 (B1P, MC105), G4 (B2Bo), G5 (B6C),

Witness: MC105

Transliteration:

ir irr.w ir=T r irr.wt r=T m Xr.t-nTr

Translation:

against those males who act against you, against those females who act against you in the necropolis.

Notes:

## Appendix 5.4. Spell 4

**Spell:** 4 **Phrase:** 1 11 b

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *sn*

Lemma: *sn* (to open)

Morphology 1: *sḏm=f* Morphology 2: nominal Morphology 3:

Syntax: Balanced sentence Subject: Nominal subject

Witness: B3Bo

Transliteration:

*sn n-t̄ gbb ʿr.ty=f ḥr-t̄*

Translation:

Geb opens his two jaws for you upon you.

Witness: B2Bo

Transliteration:

*sn n-k gbb ʿr.ty=f ḥr-k*

Translation:

Geb opens his two jaws for you upon you.

Witness: B4Bo

Transliteration:

*sn n-t̄ gbb ʿr.ty=f ḥr-t̄*

Translation:

Geb opens his two jaws for you upon you.

Witness: B1P

Transliteration:

*sn n-k gbb ʿr.ty=f ḥr-k*

Translation:

Geb opens his two jaws for you upon you.

Witness: B15C

Transliteration:

*sn n-k gbb [ʿ]r.t[y=f] ḥr-k*

Translation:

Geb opens his two jaws for you upon you.

Witness: B6C

Transliteration:

*sn n-k gbb ʿr.ty=f ḥr-k*

Translation:

Geb opens his two jaws for you upon you.

Witness: B4C

Transliteration:

*sn n-t̄ [gbb ʿr.ty=f ḥr-t̄]*

Translation:

Geb opens his two jaws for you upon you.

Witness: MC105

Transliteration:

*sn n-t̄ gbb ʿr.wt=f ḥr-t̄*

Translation:

Geb opens his jaws for you upon you.

Witness: Y1C

Transliteration:

*sn n=k gbb ʿr.ty=f ḥr=k*

Translation:

Geb opens his two jaws for you upon you.

Notes:

Witness: T9C

Transliteration:

*sn n=k gbb ʿr.ty=f ḥr=k*

Translation:

Geb opens his two jaws for you upon you.

Notes:

**Group 2:** *Circumstantial sdm.n=f (Temporal clause), Lemma sn.*

Lemma: *sn* (to open)

Morphology 1:

sDm.n=f

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: TT319

Transliteration:

*sn.n gbb ʿr.ty=f ḥr=ṯ*

Translation:

after Geb opened his two jaws upon you.

Notes:

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Be, B2Bo, B4Bo, B1P, B15C, B6C, B4C, MC105, Y1C, S10C, T9C), G2 (TT319)*

Witness: S10C

Transliteration:

*s[n n=k] gbb ʿr.ty=f ḥr=f*

Translation:

Geb opens his jaws for you upon him.

Notes:

Only traces of the O34 left, the rest is lost.

**Spell:** 4 **Phrase:** 1 11 e

**Group 1:** Subjunctive *sđm=f* (Wish clause), Lemma *wnm* (first position)

Lemma: *wnm* (to eat)

Morphology 1:  
*sđm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: B3Bo

Transliteration:

*wnm=ł t=ł šsp=ł bčh=k*

Translation:

May you eat your bread and may you receive your abundance

Notes:

Witness: B4Bo

Transliteration:

*wnm=ł t=ł šsp=ł bčh.w=ł*

Translation:

May you eat your bread and may you receive your abundance

Notes:

Witness: B15C

Transliteration:

*wnm=k t=k šsp=k bčh=k*

Translation:

may you eat your bread and may you receive your abundance

Notes:

Witness: MC105

Transliteration:

*wnm šđi tn t=s pn šsp šđi tn bčh=s*

Translation:

May this *šđi* eat this, her bread, and may this *šđi* receive her abundance

Witness: B2Bo

Transliteration:

*wnm=k t=k šsp=k bčh=k*

Translation:

May you eat your bread and may you receive your abundance

Notes:

Witness: B1P

Transliteration:

*wnm=k t=k šsp=k bčh=k*

Translation:

May you eat your bread and may you receive your abundance

Notes:

Witness: B4C

Transliteration:

*[wnm=ł t=ł šsp=ł bčh]=ł*

Translation:

May you eat your bread and may you receive your abundance

Notes:

Witness: Y1C

Transliteration:

*wnm=k t=k pn šsp=k bčh=k*

Translation:

May you eat this, your bread, and may you receive your abundance

Witness: S10C

Transliteration:

*wnm=k t=k pn šsp=k b<sup>h</sup>=k*

Translation:

May you eat this, your bread, and may you receive your abundance

Notes:

Notes group:

Note that MC105 and T9C use a nominal subject instead of a pronominal subject

**Group 2:** Imperative (2nd person singular), Lemma *wnm* (first position)

Lemma: *wnm* (to eat)

<u>Morphology 1:</u> imperative	<u>Morphology 2:</u> 2nd person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B6C

Transliteration:

*wnm t[=k] šsp=k b<sup>h</sup>=k*

Translation:

Eat your bread, so that you receive your abundance

Notes:

**Group 3:** Nominal *sDm.n=f* (Balanced sentence), Lemma *wnm* (first position)

Lemma: *wnm* (to eat)

<u>Morphology 1:</u> sDm.n=f	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: TT319

Transliteration:

*wnm.n=t t=t šsp.n=k [b<sup>h</sup>]=k*

Translation:

You have eaten your bread, you have received your abundance,

Notes:

Witness: T9C

Transliteration:

*wnm bw<sup>z</sup>w pn m t=f pn šsp bw<sup>z</sup>w pn b<sup>h</sup>=f pn*

Translation:

May this *bw<sup>z</sup>w* eat from this, his bread, and may this *bw<sup>z</sup>w* receive this, his abundance.

Notes:

**Group 4:** Subjunctive *šdm=f* (Wish clause), Lemma *šsp* (second position)

Lemma: *šsp* (to receive)

Morphology 1: *šdm=f*      Morphology 2: subjunctive      Morphology 3:      Syntax: Wish clause      Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*wnm=ṯ t=ṯ šsp=ṯ bḥ=k*

Translation:

May you eat your bread and may you receive your abundance

Notes:

Witness: B4Bo

Transliteration:

*wnm=ṯ t=ṯ šsp=ṯ bḥ.w=ṯ*

Translation:

May you eat your bread and may you receive your abundance

Notes:

Witness: B15C

Transliteration:

*kḳ=k t=k ššp=k bḥ=k*

Translation:

may you eat your bread and may you receive your abundance

Notes:

Unusual spelling (reversing the s and Š), reading based on the classifier.

Witness: MC105

Transliteration:

*kḳ šḏi tn t=s pn šsp šḏi tn bḥ=s*

Translation:

May this *šḏi* eat this, her bread, and may this *šḏi* receive her abundance

Notes:

Witness: B2Bo

Transliteration:

*wnm=k t=k šsp=k bḥ=k*

Translation:

May you eat your bread and may you receive your abundance

Notes:

Witness: B1P

Transliteration:

*kḳ=k t=k šsp=k bḥ=k*

Translation:

May you eat your bread and may you receive your abundance

Notes:

Witness: B4C

Transliteration:

*[wnm=ṯ t=ṯ šsp=ṯ bḥ]=ṯ*

Translation:

May you eat your bread and may you receive your abundance

Notes:

Witness: Y1C

Transliteration:

*wnm=k t=k pn šsp=k bḥ=k*

Translation:

May you eat this, your bread, and may you receive your abundance

Notes:

Witness: S10C

Transliteration:

wmm=k t=k pn šsp=k b<sup>h</sup>=k

Translation:

May you eat this, your bread, and may you receive your abundance

Notes:

The O43B is not visible (might be a O43A here).

Notes group:

Note that MC105 and T9C use a nominal subject instead of a pronominal subject

**Group 5:** Prospective *sḏm=f* (Final clause implying purpose), Lemma *šsp* (second position)

Lemma: *šsp* (to receive)

<u>Morphology 1:</u> sDm=f	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: B6C

Transliteration:

wmm t[=k] šsp=k b<sup>h</sup>=k

Translation:

Eat your bread, so that you receive your abundance

Notes:

the Q3 is not visible

**Group 6:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *šsp* (second position)

Lemma: *šsp* (to receive)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: TT319

Transliteration:

wmm.n=t t=t šsp.n=k [b<sup>h</sup>]=k

Translation:

You have eaten your bread, you have received your abundance,

Witness: T9C

Transliteration:

wmm bw<sup>z</sup>w pn m t=f pn šsp bw<sup>z</sup>w pn b<sup>h</sup>=f pn

Translation:

May this bw<sup>z</sup>w eat from this, his bread, and may this bw<sup>z</sup>w receive this, his abundance.

Notes:

Notes group:

In this phrase, the following pattern variations occur: G1+G4 (B3Be, B2Bo, B4Bo, B1P, B15C, B4C, MC105, Y1C, S10C, T9C), G2+G5 (B6C), G3+G6 (TT319)

**Spell:** 4 **Phrase:** 1 12 a

**Group 1:** Subjunctive *sdm=f* (Wish clause), Lemma *sd3*

Lemma: *sd3* (to go, to travel)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*sd3=l r r(w)d wr*

Translation:

may you go to the great stairway

Notes:

Witness: B4Bo

Transliteration:

*sd3=l r r(w)d wr*

Translation:

may you go to the great stairway

Notes:

Witness: B15C

Transliteration:

*sd3=k r r(w)d wr*

Translation:

may you go to the great stairway

Notes:

Witness: B2Bo

Transliteration:

*sd3=k r r(w)d wr*

Translation:

may you go to the great stairway

Notes:

Witness: B1P

Transliteration:

*sd3=k r r(w)d wr*

Translation:

may you go to the great stairway

Notes:

Witness: B6C

Transliteration:

*sd3=k r r(w)d=k wr*

Translation:

may you go to your great stairway

Notes:

Witness: B4C

Transliteration:

*sd̥ʒ=ɿ r r(w)d wr*

Translation:

may you go to the great stairway

Notes:

Witness: Y1C

Transliteration:

*sd̥ʒ=k r rwd wr*

Translation:

may you go to the great stairway

Witness: T9C

Transliteration:

*sd̥ʒ bwʒw pn r r(w)d wr*

Translation:

may this *bwʒw* go to the great stairway

Notes group:

*Note that MC105 and T9C use a nominal subject instead of a pronominal subject*

**Group 2:** *Stative (2nd person singular), Lemma sd̥ʒ*

Lemma: *sd̥ʒ* (to go, to travel)

*Morphology 1:*                      *Morphology 2:*                      *Morphology 3:*                      *Syntax:*                      *Subject:*

Stative                                      2nd person singular

Witness: TT319

Transliteration:

*sd̥ʒ.t(i) <r> r(w)d*

Translation:

while you are traveling to the stairway.

Notes:

A *sd̥m.tw=f* is possible here as well, if the reconstruction of the *r* is not performed.

Witness: MC105

Transliteration:

*sd̥ʒ šd̥i tn r r(w)d wr*

Translation:

may this *šd̥i* go to the great stairway

Notes:

Witness: S10C

Transliteration:

*sd̥ʒ[=k r rwd] wr*

Translation:

may you go to the great stairway

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Be, B2Bo, B4Bo, B1P, B15C, B6C, B4C, MC105, Y1C, S10C, T9C), G2 (TT319)

**Spell:**                    4    **Phrase:**                    1            12            c

**Group 1:**    *Subjunctive sdm=f (Wish clause), Lemma sti*

Lemma:    *sti*                    (to kindle)

<i>Morphology 1:</i> <i>sdm=f</i>	<i>Morphology 2:</i> subjunctive	<i>Morphology 3:</i>	<i>Syntax:</i> Wish clause	<i>Subject:</i> Pronominal subject
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Witness:    B3Bo

Transliteration:

*st=ṯ n=ṯ srf=ṯ r t3*

Translation:

may you kindle for yourself your warmth to the land

Notes:

Witness:    B4Bo

Transliteration:

*st=ṯ n=ṯ srf=ṯ r t3*

Translation:

may you kindle for yourself your warmth to the land

Notes:

Witness:    B15C

Transliteration:

*[s]ṯ[=k n=k srf]=k r t3*

Translation:

may you kindle for yourself your warmth to the land

Notes:

The S29-V13 group is not visible (but in de Buck quite clear that this has to be the spelling).

Witness:    B2Bo

Transliteration:

*st=k n=k srf=k r t3*

Translation:

may you kindle for yourself your warmth to the land

Notes:

Witness:    B1P

Transliteration:

*st=k n=k srf=k r t3*

Translation:

may you kindle for yourself your warmth to the land

Notes:

Witness:    B6C

Transliteration:

*st=k [n]=k srf=k r t3*

Translation:

may you kindle for yourself your warmth to the land

Notes:

Witness: B4C

Transliteration:

*st=ŕ s[rf=ŕ] r tʒ*

Translation:

may you kindle your warmth to the land

Notes:

Witness: Y1C

Transliteration:

*st=k srf=k r tʒ*

Translation:

may you kindle your warmth to the land

Notes:

Notes group:

Note that MC105 uses a nominal subject instead of a pronominal subject

**Group 2:** *Passive subjunctive sdm=f (Wish clause), Lemma sti*

Lemma: *sti* (to kindle)

Morphology 1:

sDm=f

Morphology 2:

subjunctive

Morphology 3:

passive

Syntax:

Wish clause

Subject:

Nominal subject

Witness: S10C

Transliteration:

*st srf=k r tʒ*

Translation:

may your warmth be kindled to the land

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, B4C, MC105, Y1C, TT319), G2 (S10C).

Witness: MC105

Transliteration:

*st šdi tn srf=s r tʒ*

Translation:

may this šdi kindle her warmth to the land

Notes:

Witness: TT319

Transliteration:

*st=ŕ srf=ŕ r tʒ*

Translation:

may you kindle your warmth to the land

Notes:

## Appendix 5.5. Spell 5

**Spell:** 5 **Phrase:** 1 15 b

**Group 1:** Imperative (2nd person singular), Lemma *īṭī* (first position)

**Lemma:** *īṭī* (to take)

**Morphology 1:**

imperative

**Morphology 2:**

2nd person singular

**Morphology 3:**

**Syntax:**

**Subject:**

**Witness:** B3Bo

**Transliteration:**

*īṭī* n-t p.t iw<sup>c</sup> n-t t3

**Translation:**

Take the sky, inherit the earth

**Notes:**

**Witness:** B4Bo

**Transliteration:**

*īṭī* n-t p.t iw<sup>c</sup> n-t t3

**Translation:**

Take the sky, inherit the earth

**Notes:**

**Witness:** B15C

**Transliteration:**

*īṭī* n-k p.t iw<sup>c</sup> n-k t3

**Translation:**

Take the sky, inherit the earth

**Notes:**

**Witness:** B2Bo

**Transliteration:**

*īṭī* n-k p.t iw<sup>c</sup> n-k t3

**Translation:**

Take the sky, inherit the earth

**Notes:**

**Witness:** B1P

**Transliteration:**

*īṭī* n-k p.t iw<sup>c</sup> n-k t3

**Translation:**

Take the sky, inherit the earth

**Notes:**

Due to the X1 I am not sure of this reading.

**Witness:** B6C

**Transliteration:**

*īṭī* n-k p.t iw<sup>c</sup> n-k t3

**Translation:**

Take the sky, inherit the earth

**Notes:**

Witness: B4C  
Transliteration:  
*it̄ n=ṯ p.t iw[<sup>c</sup> n=ṯ t̄]*  
Translation:  
Take the sky, inherit the earth  
Notes:

**Group 2:** *Circumstantial sdm.n=f (iw(=f) sdm.n=f), Lemma it̄i*

Lemma: *it̄i* (to take)  
Morphology 1: *sdm.n=f*  
Morphology 2: circumstantial  
Morphology 3:

Witness: S10C  
Transliteration:  
*it̄ n=k iw<sup>c</sup> n=k t̄*  
Translation:  
take and inherit the land  
Notes:  
Due to the X1 I am not sure of this reading.

Syntax: *iw(=f) sdm.n=f*  
Subject: Nominal subject

Witness: MC105  
Transliteration:  
*iw it̄.n wsir [šd̄i] tn p.t iw iw<sup>c</sup>.n wsir [šd̄i tn] t̄*  
Translation:  
The Osiris, this *šd̄i* has taken the sky, the Osiris, this *šd̄i* has inherited the land  
Notes:

**Group 3:** *Imperative (2nd person singular), Lemma iw<sup>c</sup> (second position)*

Lemma: *iw<sup>c</sup>* (to inherit)  
Morphology 1: imperative  
Morphology 2: 2nd person singular  
Morphology 3:  
Syntax:  
Subject:

Witness: B3Bo  
Transliteration:  
*it̄ n=ṯ p.t iw<sup>c</sup> n=ṯ t̄*  
Translation:  
Take the sky, inherit the earth  
Notes:

Witness: B2Bo  
Transliteration:  
*it̄ n=k p.t iw<sup>c</sup> n=k t̄*  
Translation:  
Take the sky, inherit the earth  
Notes:

Witness: B4Bo  
Transliteration:  
*it̄ n=ṯ p.t iw<sup>c</sup> n=ṯ tʒ*  
Translation:  
Take the sky, inherit the earth

Witness: B15C  
Transliteration:  
*it̄ n=k p.t iw<sup>c</sup> n=k tʒ*  
Translation:  
Take the sky, inherit the earth

Witness: B4C  
Transliteration:  
*it̄ n=ṯ p.t iw<sup>c</sup> n=ṯ tʒ*  
Translation:  
Take the sky, inherit the earth  
Notes:  
Only traces of the E9 left, the rest is lost.

**Group 4:** Circumstantial *sdm.n=f* (*iw(=f) sdm.n=f*), Lemma *iw<sup>c</sup>* (second position)

<u>Lemma:</u> <i>iw<sup>c</sup></i>	(to inherit)			
<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sdm.n=f</i>	circumstantial		<i>iw(=f) sdm.n=f</i>	Nominal subject

Witness: MC105  
Transliteration:  
*iw it̄.n wsir [šdi] tn p.t iw iw<sup>c</sup>.n wsir [šdi tn] tʒ*  
Translation:  
The Osiris, this *šdi* has taken the sky, the Osiris, this *šdi* has inherited the land

Notes phrase:  
In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, B4C, S10C), G2+G4 (MC105)

Witness: B1P  
Transliteration:  
*it̄ n=k p.t iw<sup>c</sup> n=k tʒ*  
Translation:  
Take the sky, inherit the earth

Witness: B6C  
Transliteration:  
*it̄ n=k p.t iw<sup>c</sup> n=k tʒ*  
Translation:  
Take the sky, inherit the earth

Witness: S10C  
Transliteration:  
*it̄ n=k iw<sup>c</sup> n=k tʒ*  
Translation:  
take and inherit the land  
Notes:

**Spell:** 5 **Phrase:** 1 15-16 c-a  
1 15 c

(for B3Bo, B2Bo, B4Bo, B1P, B15C, and B6C)  
(for B4C, MC105 and S10C)

**Group 1:** Prospective relative *sḏm=f*, Lemma *nHm*

**Lemma:** *nḥm* (to take away)

**Morphology 1:**  
*sḏm=f*

**Morphology 2:**  
prospective relative

**Morphology 3:**

**Syntax:**

**Subject:**  
Pronominal subject

**Witness:** B4Bo

**Transliteration:**

*in-m ir=f nḥm=f p.t tn m-ᶜ=t m nṯr pn rnpw nfr im*

**Translation:**

who is he who will take this sky away from you, as the good young god there?

**Notes:**

**Witness:** B15C

**Transliteration:**

*nm ir=f [nḥ]m[=f] p.t [tn] m-ᶜ=k m nṯr pn rnpw nfr*

**Translation:**

who is he who will take this sky away from you, as the good young god?

**Notes:**

Only the G17 is visible

**Witness:** B4C

**Transliteration:**

*[in-m ir=f nḥm=f p.t tn m-ᶜ=t]*

**Translation:**

who is he who will take this sky away from you?

**Notes:**

**Witness:** B1P

**Transliteration:**

*nm.w ir=f nḥm=f p.t tn m-ᶜ=k m nṯr pn rnpw nfr*

**Translation:**

who is he who will take this sky away from you, as the good young god?

**Notes:**

**Witness:** B6C

**Transliteration:**

*nm ir[=f] nḥm[=f] p.t tn m-ᶜ=k m nṯr pn rnp nfr im*

**Translation:**

who is he who will take this sky away from you, as the good young god there?

**Notes:**

**Witness:** MC105

**Transliteration:**

*in-m [ir=f] nḥm=f p.t tn m-ᶜ wsir šdī tn*

**Translation:**

who is he who will take this sky away from the Osiris, this *šdī*?

**Notes:**

**Group 2:** Imperfective active participle (masculine singular), Lemma *nḥm*

Lemma: *nḥm* (to take away)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*nm ḥr[=f] nḥm p.t tn m[-ʿ]=t m nṯr pn rnpw nfr im*

Translation:

who is the one who takes this sky away from you, as the young and good god there?

Notes:

**Group 3:** Infinitive (status absolutus), lemma *nḥm*

Lemma: *nḥm* (to take away)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: S10C

Transliteration:

*in-nm r n[ḥm p.t tn] m-ʿ=k*

Translation:

who will take this sky away from you?

Notes:

The N35 is visible, and maybe traces of the N42.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B4Bo, B1P, B15C, B6C, B4C, MC105), G2 (B3Bo, B2Bo), G3 (S10C)*

**Spell:** 5 **Phrase:** 1 16 b

**Group 1:** Imperfective active participle (masculine singular), Lemma *m3c-hrw*

Lemma: *m3c-hrw* (to be justified)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B2Bo

Transliteration:

*m3c-hrw r hft.ywt=k hm.t-r3*

Translation:

who is justified against your male and female enemies, ect.

Witness: B4Bo

Transliteration:

*m3c-hrw r hft.ywt=f hm.t-r3*

Translation:

who is justified against his male and female enemies, ect.

Witness: B1P

Transliteration:

*m3c-hrw r hft.ywt hmt-r3*

Translation:

who is justified against the male and female enemies, ect.

Notes group:

Could be an infinitive or stative as well.

**Group 2:** Nominal *sdm=f* (emphatic use), Lemma *m3c-hrw*

Lemma: *m3c-hrw* (to be justified)

Morphology 1:  
*sdm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*m3c-hrw=t r hft.yw=t r hft.ywt=t [hm.t-r3]*

Translation:

you are justified even against your male enemies, against your female enemies, ect.

Notes:

Witness: B15C

Transliteration:

*m3c-hrw=k r hft.yw=k*

Translation:

you are justified even against your enemies.

Notes:

Witness: B6C

Transliteration:

*m3<sup>c</sup>-hrw=k r hft.ywt=k*

Translation:

you are justified even against your male and female enemies.

Notes:

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B2Bo, B4Bo, B1P), G2 (B3Bo, B15C, B6C)*

## Appendix 5.6. Spell 6

**Spell:** 6 **Phrase:** 1 17 b

**Group 1:** Active *sḏm.t=f* (nominal use), Lemma *srd*

Lemma: *srd* (to plant)

Morphology 1: *sḏm.t=f* Morphology 2: active Morphology 3:

Syntax: Nominal use Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*ḏr sṛd.t=f šw.t r ʒḥ.t*

Translation:

since you planted the plume to the horizon,

Notes:

Witness: B2Bo

Transliteration:

*ḏr sṛd.t=k šw.t r ʒḥ.t*

Translation:

since you planted the plume to the horizon,

Notes:

Witness: B4Bo

Transliteration:

*ḏr sṛd.t=k šw.t r ʒḥ.t*

Translation:

since you planted the plume to the horizon,

Notes:

Witness: B1P

Transliteration:

*ḏr s<r>d.t=k šw.t r ʒḥ.t*

Translation:

since you planted the plume to the horizon,

Notes:

Addition of the r is certain (due to the M32 classifier)

Witness: B4C

Transliteration:

*ḏr sṛd.t=f šw.t r ʒḥ.t*

Translation:

since you planted the plume to the horizon,

Notes:

Witness: MC105

Transliteration:

*ḏr [sṛd.t]=f šw.t r ʒḥ.t*

Translation:

since you planted the plume to the horizon,

Notes:

Only the M32 is visible.

**Group 2:** Indicative *sḏm=f* (nominal use), Lemma *sḏ*

Lemma: *sḏ* (to break)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: B15C

Transliteration:

*ḏr sḏ=k šw.t r ʔh.t*

Translation:

since you have broken the plume to the horizon

**Group 3:** Indicative *sḏm=f* (nominal use), Lemma *srd*

Lemma: *srd* (to plant)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: B6C

Transliteration:

*ḏr srd=k šw.t r ʔh.t*

Translation:

since you have planted the plume to the horizon

**Group 4:** Infinitive (*status absolutus*), Lemma *srd*

Lemma: *srd* (to plant)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S10C

Transliteration:

*ḏr srd r ʔh.t*

Translation:

since planting to the horizon

Notes:

Only traces left of the D46 and the M32, the rest is visible

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B4C, MC105), G2 (B15C), G3 (B6C), G4 (S10C)

**Spell:**                    6    **Phrase:**                    1            17            d

**Group 1:**    *Subjunctive sdm=f (wish clause), Lemma snḳ*

Lemma:    snḳ            (to suckle)

Morphology 1:

sdm=f

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness:    B3Bo

Transliteration:

snḳ=ṯ mw.t=ṯ spd.t

Translation:

May you suckle your mother Sothis,

Notes:

Witness:    B2Bo

Transliteration:

snḳ=k m mw.t=k spd.t

Translation:

May you suckle with your mother Sothis,

Notes:

Witness:    B4Bo

Transliteration:

snḳ=ṯ m mw.t=ṯ spd.t

Translation:

May you suckle with your mother Sothis,

Notes:

Witness:    B1P

Transliteration:

snḳ=k mw.t=k spd.t

Translation:

May you suckle your mother Sothis,

Notes:

Witness:    B6C

Transliteration:

snḳ=k mw.t=k spd.t=k

Translation:

May you suckle your mother, your Sothis,

Notes:

Witness:    B4C

Transliteration:

snḳ=ṯ [mw.t=ṯ spd.t]

Translation:

May you suckle your mother Sothis,

Notes:

Witness: S10C

Transliteration:

*snk*[=k mw.t=k s]pd.t

Translation:

May you suckle your mother Sothis,

Notes group:

Could be any other type of sDm=f as well.

**Group 2:** Imperative (second person singular), Lemma *snk*

Lemma: *snk* (to suckle)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
imperative	2nd person singular			

Witness: B15C

Transliteration:

*snk* mw.t=k spd.t

Translation:

Suckle your mother Sothis,

**Group 3:** Infinitive (status constructus), Lemma *snk*

Lemma: *snk* (to suckle)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
infinitive	status constructus			

Witness: MC105

Transliteration:

*s[nk]* tn mw.t=ṯ spd.t

Translation:

Suckling you is your mother Sothis,

Notes: Only the S29 is visible, could be read as *snk=ṯ n mw.t=ṯ spd.t* as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C, B4C, S10C), G2 (B15C), G3 (MC105)

**Spell:** 6 **Phrase:** 1 18 a

**Group 1:** *Prospective sdm=f (Main clause), Lemma p3g*

Lemma: p3g (to kneel)

Morphology 1: *sdm=f*      Morphology 2: prospective      Morphology 3:

Syntax: Main clause      Subject: Nominal subject

Witness: B3Bo

Transliteration:

*p3g 3s.t hr=f*

Translation:

Isis will kneel upon you,

Notes:

Witness: B2Bo

Transliteration:

*p3g 3s.t hr=k*

Translation:

Isis will kneel upon you,

Notes:

Witness: B4Bo

Transliteration:

*p3g 3s.t hr=f*

Translation:

Isis will kneel upon you,

Notes:

Witness: B1P

Transliteration:

*p3g 3s.t hr=k*

Translation:

Isis will kneel upon you,

Notes:

In de Buck there is a little lacuna around the hand of the A7A, not sure if there is actually something there.

Witness: B6C

Transliteration:

*[p3]g 3s.t hr=k*

Translation:

Isis will kneel upon you,

Notes:

The Q3:G40 group is not visible

Notes group:

*The reading of these as prospective is based on the two instances (S10C and B15C), where the .y prospective ending is actually written.*

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *pꜣḥ*

Lemma: *pꜣḥ* (to scratch)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: B15C

Transliteration:

*pꜣḥ.y* ꜣs.t ḥr=k

Translation:

Isis will scratch upon you

**Group 3:** Stative (2nd person singular), Lemma *pꜣg*

Lemma: *pꜣg* (to kneel)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 2nd person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B4C

Transliteration:

*[pꜣg].t(i)* ꜣs.t

Translation:

You are kneeling, Isis,

Notes: In de Buck, traces of a bird, and a X1 are visible.

**Group 4:** Prospective *sḏm=f* (Main clause), Lemma *bꜣgî*

Lemma: *bꜣgî* (to be weary)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: MC105

Transliteration:

*[bꜣg]* ꜣs.t ḥr=t

Translation:

Isis will be weary under you

Witness: S10C

Transliteration:

*bꜣg.y* ꜣs.t [ḥr=k]

Translation:

Isis will be weary under you

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C), G2 (B15C), G3 (B4C), G4 (MC105, S10C)

**Spell:** 6 **Phrase:** 1 18 b

**Group 1:** Prospective *sḏm=f* (Main clause), Lemma *sšp*

Lemma: *sšp* (to make bright)

Morphology 1: *sḏm=f*      Morphology 2: prospective      Morphology 3:

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: B3Bo

Transliteration:

*sšp=s ṯn*

Translation:

she will make you bright

Notes:

Witness: B2Bo

Transliteration:

*sšp=s ṯw*

Translation:

she will make you bright

Notes:

Witness: B4Bo

Transliteration:

*sšp=s ṯn*

Translation:

she will make you bright

Notes:

Witness: B1P

Transliteration:

*sšp=s ṯw*

Translation:

she will make you bright

Notes:

Witness: B15C

Transliteration:

*sšp=s ṯw*

Translation:

she will make you bright

Witness: B6C

Transliteration:

*sšp=s ṯw*

Translation:

she will make you bright

**Group 2:** Prospective *sḍm=f* (Main clause), Lemma *šḥpī*

Lemma: *šḥpī* (to conduct)

Morphology 1:

*sḍm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: B4C

Transliteration:

*šḥp=s ṯn*

Translation:

she will conduct you

Notes:

Witness: MC105

Transliteration:

*šḥp=s ṯn*

Translation:

she will conduct you

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C), G2 (B4C, MC105)

**Spell:**

6

**Phrase:**

1

18

e

**Group 1:** Perfective active participle (masculine singular), Lemma *īrī*

Lemma: *īrī* (to do, to make)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B4Bo

Transliteration:

*r īr.y r=ī*

Translation:

against he who acted against you

Notes:

**Group 2:** Imperfective active participle (masculine plural), Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: S10C

Transliteration:

*r irr.w* [r=k]

Translation:

against those who act against you

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B4Bo), G2 (S10C)

Note that B3Bo, B1P and B15C do have a phrase here, but it is non-verbal.

**Spell:**                    6      **Phrase:**                    1            18            g

**Group 1:** Imperfective active participle (feminine plural), Lemma *msdi* (first position)

Lemma: *msdi* (to hate)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine plural      Syntax:      Subject:

Witness: B6C

Transliteration:

*r msdd.w(t) tw*

Translation:

against those, male and female, that hate you

Witness: B4C

Transliteration:

*[r msdd.wt] tn*

Translation:

against those, male and female, that hate you

Witness: S10C

Transliteration:

*[r msdd.wt tw]*

Translation:

against those, male and female, that hate you

Notes:

Reconstruction based on 1,13,c (same phrase)

**Group 2:** Imperfective active participle (masculine plural), Lemma *msḏi* (first position)

Lemma: *msḏi* (to hate)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: MC105

Transliteration:

*r msḏ[d.w] ḏn r msḏḏ(.t) ḏn*

Translation:

against those males that hate you, against she who hates you

Notes:

Note that the I10-G43-A2 group is not visible, and that the reconstruction of the A2 is a guess, based on the size of the lacuna.

**Group 3:** Imperfective active participle (feminine singular), Lemma *msḏi* (second position)

Lemma: *msḏi* (to hate)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: MC105

Transliteration:

*r msḏ[d.w] ḏn r msḏḏ(.t) ḏn*

Translation:

against those males that hate you, against she who hates you

Notes:

A sic was added by de Buck, due to the A2 classifier, and, in my opinion, that no X1 was written.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B6C, B4C, S10C), G2+G3 (MC105)*

## Appendix 5.7. Spell 7

Spell: 7 Phrase: 1 19 c

**Group 1:** Nominal *sdm=f* (emphatic use), Lemma *hbs* (first position)

Lemma: *hbs* (to be hacked up)

Morphology 1:  
*sdm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Nominal subject

Witness: B3Bo

Transliteration:

*hbs t3 ḥ3.n rh.wy*

Translation:

The land is hacked up after the two rivals fought

Witness: B4Bo

Transliteration:

*hbs t3 ḥ3.n rh.wy*

Translation:

The land is hacked up after the two rivals fought

Witness: B6C

Transliteration:

*hbs t3 ḥ3 rh.wy*

Translation:

the land is hacked up while the two rivals fight

Witness: MC105

Transliteration:

*hbs t3 ḥ3.n rh.wy*

Translation:

The land is hacked up after the two rivals fought

Witness: B2Bo

Transliteration:

*hbs t3 ḥ3.n rh.wy*

Translation:

The land is hacked up after the two rivals fought

Witness: B1P

Transliteration:

*hbs t3 ḥ3.n rh.wy*

Translation:

The land is hacked up after the two rivals fought

Witness: B4C

Transliteration:

*[hbs t3 ḥ3.n rh.]wy*

Translation:

The land is hacked up after the two rivals fought

Witness: S10C

Transliteration:

*[hbs t3] ḥ3.n rh.wy*

Translation:

The land is hacked up after the two rivals fought

Witness: T9C

Transliteration:

*hbs t3 ḥ3.n rḥ.wy*

Translation:

The land is hacked up after the two rivals fought

Notes:

Witness: T1L

Transliteration:

*hbs t3 [ḥ3.n r]ḥ.wy*

Translation:

The land is hacked up after the two rivals fought

Notes:

**Group 2:** *Circumstantial sdm.n=f (temporal clause), Lemma ḥ3 (second position)*

Lemma: ḥ3 (to fight)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*hbs t3 ḥ3.n rḥ.wy*

Translation:

The land is hacked up after the two rivals fought

Notes:

Witness: B4Bo

Transliteration:

*hbs t3 ḥ3.n rḥ.wy*

Translation:

The land is hacked up after the two rivals fought

Notes:

Witness: T1NY

Transliteration:

*hbs t3 ḥ3.n rḥ.wy*

Translation:

The land is hacked up after the two rivals fought

Notes:

Witness: B2Bo

Transliteration:

*hbs t3 ḥ3.n rḥ.wy*

Translation:

The land is hacked up after the two rivals fought

Notes:

Witness: B1P

Transliteration:

*hbs t3 ḥ3.n rḥ.wy*

Translation:

The land is hacked up after the two rivals fought

Notes:

Witness: B4C

Transliteration:

[hbs t3 ʕh3.n rh.]wy

Translation:

The land is hacked up after the two rivals fought

Notes:

Witness: S10C

Transliteration:

[hbs t3] ʕh3.n rh.wy

Translation:

The land is hacked up after the two rivals fought

Notes:

Only traces of the D34 left.

Witness: T1NY

Transliteration:

hbs t3 ʕh3.n rh.wy

Translation:

The land is hacked up after the two rivals fought

Witness: MC105

Transliteration:

hbs t3 ʕh3.n rh.wy

Translation:

The land is hacked up after the two rivals fought

Notes:

A211 is a placeholder, as in de Buck the man has only a shield.

Witness: T9C

Transliteration:

hbs t3 ʕh3.n rh.wy

Translation:

The land is hacked up after the two rivals fought

Notes:

Witness: T1L

Transliteration:

hbs t3 [ʕh3.n r]h.wy

Translation:

The land is hacked up after the two rivals fought

**Group 3:** Circumstantial *sḏm=f* (temporal clause), Lemma ʕh3 (second position)

Lemma: ʕh3 (to fight)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B6C

Transliteration:

hbs t3 ʕh3 rh.wy

Translation:

The land is hacked up while the two rivals fight

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B3bo, B2Bo, B4Bo, B1P, B4C, MC105, S10C, T9C, T1NY, T1L), G1+G3 (B6C)

**Spell:** 7 **Phrase:** 1 20 c

**Group 1:** Nominal *sdm.n=f* (emphatic use), Lemma *s<sup>c</sup>ḥ* (first position)

Lemma: *s<sup>c</sup>ḥ* to ennoble

<u>Morphology 1:</u> sDm.n=f	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

*s<sup>c</sup>ḥ.n sw itm.w m-ḥr.t pḥ.ty wr.ty ḥtp.ty ḥr=f*

Translation:

Atoum has ennobled him with strength, the two great ladies are satisfied because of him.

Notes:

Witness: B4Bo

Transliteration:

*s<sup>c</sup>ḥ.n sw nb-tm m pḥ.ty wr.ty ḥtp.ty ḥr=f*

Translation:

The lord of all has ennobled all of him with strength, the two great ladies are satisfied because of him

Notes:

Witness: B6C

Transliteration:

*s<sup>c</sup>ḥ.n sw nb-tm ḥr pḥ.ty wr.ty ʕz.ty ḥtp.ty ḥr=f*

Translation:

The lord of all has ennobled him under strength, the two very great ladies are satisfied because of him.

Notes:

Witness: B2Bo

Transliteration:

*s<sup>c</sup>ḥ.n sw itm.w m-ḥr.t pḥ.ty wr.ty ḥtp.ty ḥr=f*

Translation:

Atoum has ennobled him with strength, the two great ladies are satisfied because of him.

Notes:

Witness: B1P

Transliteration:

*s<sup>c</sup>ḥ.n sw itm.w m-ḥr.t pḥ.ty wr.ty ḥtp.ty ḥr=f*

Translation:

Atoum has ennobled him with strength, the two great ladies are satisfied because of him.

Notes:

Witness: B4C

Transliteration:

*s<sup>c</sup>ḥ.n sw nb-tm ḥr pḥ.ty wr.ty ʕz.ty ḥtp[.ty ḥr=f]*

Translation:

The lord of all has ennobled him under strength, the two very great ladies are satisfied because of him.

Notes:

Witness: MC105

Transliteration:

*s<sup>h</sup>.n sw ìm.w [m]-hr ph.ty wr.ty ḥtp. <t>y hr=s*

Translation:

Atoum has ennobled him under the strength, the two great ladies are satisfied because of it.

Notes:

Witness: T9C

Transliteration:

*s<sup>h</sup>.n sw ìm.w hr ph. <t>y wr.ty ḥtp.ty hr=s*

Translation:

Atoum has ennobled him under strength, the two great ladies are satisfied because of it.

Notes:

Witness: T1L

Transliteration:

*s<sup>h</sup>.n sw nb-tm m-hr ph[.ty] wr.ty ḥtp hr=f*

Translation:

The lord of all has ennobled him under the strength of the two ladies, who are satisfied because of him.

Notes:

**Group 2:** *Stative (3rd person feminine plural), Lemma ḥtp (second position)*

Lemma: *ḥtp* (to be satisfied)

Morphology 1:

Stative

Morphology 2:

3rd person feminine plural

Morphology 3:

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*s<sup>h</sup>.n sw ìm.w m-hr.t ph.ty wr.ty ḥtp.ty hr=f*

Translation:

Atoum has ennobled him with strength, the two great ladies are satisfied because of him.

Notes:

Witness: S10C

Transliteration:

*s<sup>h</sup>[.n sw ìm.w] m ph.ty wr[.ty] ḥtp hr=f*

Translation:

Atoum has ennobled him with the strength of the two ladies, who are satisfied because of him.

Notes:

Witness: T1NY

Transliteration:

*s<sup>h</sup>.n sw [ìm.w] m-hr ph.[ty] wr[.ty] ʿs.ty ḥtp[.ty] hr=f*

Translation:

Atoum has ennobled him under strength, the two very great ladies are satisfied because of him.

Notes:

Witness: B2Bo

Transliteration:

*s<sup>h</sup>.n sw ìm.w m-hr.t ph.ty wr.ty ḥtp.ty hr=f*

Translation:

Atoum has ennobled him with strength, the two great ladies are satisfied because of him.

Notes:

Witness: B4Bo

Transliteration:

*sḥ.n sw nb-tm m ph.ty wr.ty ḥtp.ty ḥr=f*

Translation:

The lord of all has ennobled all of him with strength, the two great ladies are satisfied because of him

Notes:

Witness: B6C

Transliteration:

*sḥ.n sw nb-tm ḥr ph.ty wr.ty ʿz.ty ḥtp.ty ḥr=f*

Translation:

The lord of all has ennobled him under strength, the two very great ladies are satisfied because of him.

Notes:

Witness: MC105

Transliteration:

*sḥ.n sw itm.w [m]-ḥr ph.ty wr.ty ḥtp. <t>y ḥr=s*

Translation:

Atoum has ennobled him under the strength, the two great ladies are satisfied because of it.

Notes:

Witness: T1NY

Transliteration:

*sḥ.n sw [itm.w] m-ḥr ph.[t]y wr[.ty] ʿz.ty ḥtp[.ty] ḥr=f*

Translation:

Atoum has ennobled him under strength, the two very great ladies are satisfied because of him.

Notes:

Witness: B1P

Transliteration:

*sḥ.n sw itm.w m-ḥr.t ph.ty wr.ty ḥtp.ty ḥr=f*

Translation:

Atoum has ennobled him with strength, the two great ladies are satisfied because of him.

Notes:

Note that *ḥtp.ty* is written as *ḥtp.ti*.

Witness: B4C

Transliteration:

*sḥ.n sw nb-tm ḥr ph.ty wr.ty ʿz.ty ḥtp[.ty] ḥr=f*

Translation:

The lord of all has ennobled him under strength, the two very great ladies are satisfied because of him.

Notes:

Witness: T9C

Transliteration:

*sḥ.n sw itm.w ḥr ph. <t>y wr.ty ḥtp.ty ḥr=s*

Translation:

Atoum has ennobled him under strength, the two great ladies are satisfied because of it.

Notes:

Note that *ḥtp.ty* is written as *ḥtp.ti*.

**Group 3:** Imperfective active participle (feminine dual), Lemma *ḥtp* (second position)

Lemma: *ḥtp* (to be satisfied)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine dual      Syntax:      Subject:

Witness: S10C

Transliteration:

*sḥ[.n sw itm.w] m ph.ty wr[.ty] ḥtp ḥr=f*

Translation:

Atoum has ennobled him with the strength of the two ladies, who are satisfied because of him.

Notes:

Notes group:

Could be the 3rd person plural feminine stative as well, although without ending.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B2Bo, B4Bo, B1P, B6C, B4C, MC105, T9C, T1NY), G1+G3 (S10C, T1L)

**Spell:**                    7    **Phrase:**                    1            21            a

**Group 1:** Nominal *sḏm=f* (balanced sentence), Lemma *tm* (first position)

Lemma: *tm* (to end, to seize)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:      Syntax: Balanced sentence      Subject: Nominal subject

Witness: B3Bo

Transliteration:

*tm ḥz ḥtm ḥnn.w*

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Witness: T1L

Transliteration:

*sḥ.n sw nb-tm m-ḥr ph[.ty] wr.ty ḥtp ḥr=f*

Translation:

The lord of all has ennobled him under the strength of the two ladies, who are satisfied because of him.

Notes:

Witness: B1P

Transliteration:

*tm ḥz štm ḥnn.w*

Translation:

The fighting comes to an end, the tumult is caused to stop.

Notes:

Witness: B4C

Transliteration:

*[tm ḥz ḥtm ḥnn.w]*

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Witness: S10C

Transliteration:

*[tm ḥz ḥ]tm ḥnn.w*

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Witness: T1NY

Transliteration:

*[t]m ḥz ḥtm ḥn[n.w]*

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

The X1:U15 group is not visible

Witness: B6C

Transliteration:

*tm ḥz bḥn ḥnn.w*

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Witness: MC105

Transliteration:

*tm ḥz ḥtm ḥnn.w*

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Witness: T9C

Transliteration:

*tm ḥz ḥtm ḥnn.w*

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Witness: T1L

Transliteration:

*tm [ḥz] ḥtm ḥnn.w*

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

**Group 2:** nominal *sḏm=f* (emphatic use), Lemma *tm* (first position)

Lemma: *tm* (to end, to seize)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Nominal subject

Witness: B4Bo

Transliteration:

*tm ḥꜣ n-ḥr ir im*

Translation:

The fighting comes to an end before that which was done there

Notes:

**Group 3:** Nominal *sḏm=f* (balanced sentence), Lemma *ḥtm* (second position)

Lemma: *ḥtm* (to be stopped)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Balanced sentence

Subject:  
Nominal subject

Witness: B3Bo

Transliteration:

*tm ḥꜣ ḥtm ḥnn.w*

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Witness: B4C

Transliteration:

[*tm ḥꜣ ḥtm ḥnn.w*]

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Witness: B2Bo

Transliteration:

*tm ḥꜣ ḥtm ḥnn.w*

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Witness: MC105

Transliteration:

*tm ḥꜣ ḥtm ḥnn.w*

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Witness: S10C

Transliteration:

[tm ʕhʒ h]tm hnn.w

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Only traces left of the Q1:X1-G38 group, the V28 is not visible.

Witness: T1NY

Transliteration:

[t]m ʕhʒ htm hn[n.w]

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Note that the U15 has a little v on top of it in the original. (according to de Buck, sign is not visible on my current photos).

Witness: T9C

Transliteration:

tm ʕhʒ htm hnn.w

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Witness: T1L

Transliteration:

tm [ʕhʒ] htm hnn.w

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Note the incorrect use of V13 instead of the U15 one expects here (hence the sic in de Buck)

**Group 4:** *Perfective passive participle (feminine singular), Lemma ʔrʔ (second position)*

Lemma: ʔrʔ (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective passive

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: B4Bo

Transliteration:

tm ʕhʒ n-hr ʔr im

Translation:

The fighting comes to an end before that which was done there

Notes:

**Group 5:** Nominal *sḏm=f* (balanced sentence), Lemma *šḥtm* (second position)

Lemma: *šḥtm* (to cause to be stopped)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

*tm ḥz šḥtm ḥnn.w*

Translation:

The fighting comes to an end, the tumult is caused to stop.

Notes:

**Group 6:** Nominal *sḏm=f* (balanced sentence), Lemma *bḥni* (second position)

Lemma: *bḥni* (to be stopped)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: B6C

Transliteration:

*tm ḥz bḥn ḥnn.w*

Translation:

The fighting comes to an end, the tumult is stopped

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B2Bo, B4C, MC105, S10C, T9C, T1NY, T1L), G1+G5 (B1P), G1+G6 (B6C), G2+G4 (B4Bo)

**Spell:** 7 **Phrase:** 1 21 b

**Group 1:** Nominal *sḏm=f* (balanced sentence), Lemma *ḥm* (first position)

Lemma: *ḥm* (to quench)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*ḥm sḏ.t pr.t*

Translation:

the flame that went forth is quenched

Notes:

Witness: B1P

Transliteration:

*ḥm sḏ.t pr.t*

Translation:

the flame that went forth is quenched

Notes:

Witness: B4C

Transliteration:

[*ḥm s*]ḏ.t

Translation:

the flame is quenched

Notes:

Witness: S10C

Transliteration:

*ḥm sḏ.t*

Translation:

the flame is quenched

Witness: B2Bo

Transliteration:

*ḥm sḏ.t pr.t*

Translation:

the flame that went forth is quenched

Notes:

Witness: B6C

Transliteration:

*ḥm sḏ.t pr.t*

Translation:

the flame that went forth is quenched

Notes:

Witness: MC105

Transliteration:

*ḥm sḏ.t*

Translation:

the flame is quenched

Notes:

Witness: T9C

Transliteration:

*ḥm sḏ.t*

Translation:

the flame is quenched

Witness: T1NY

Transliteration:

*ihm sd.t*

Translation:

the flame is quenched

Notes:

The Q7A is not visible, but the lacuna fits the sign easily

Witness: T1L

Transliteration:

*i'hm sd.t*

Translation:

the flame is quenched

Notes:

**Group 2:** Nominal *sdm=f* (Emphatic use), Lemma *'hm* (first position)

Lemma: *'hm* (to quench)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B4Bo

Transliteration:

*'hm sd.t pr.t*

Translation:

the flame that went forth is quenched

Notes:

Notes group:

Due to the participle used in I,21,a, the variation in syntax is required.

**Group 3:** *perfective active participle (feminine singular), Lemma pri (second position)*

Lemma: *pri* (to go forth)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

feminine singular

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*ḥm sḏ.t pri.t*

Translation:

the flame that went forth is quenched

Notes:

Witness: B2Bo

Transliteration:

*ḥm sḏ.t pri.t*

Translation:

the flame that went forth is quenched

Notes:

De Buck added a sic here due to the unusual writing of pri with Q3, instead of O1.

Witness: B4Bo

Transliteration:

*ḥm sḏ.t pri.t*

Translation:

the flame that went forth is quenched

Notes:

Witness: B1P

Transliteration:

*ḥm sḏ.t pri.t*

Translation:

the flame that went forth is quenched

Notes:

Witness: B6C

Transliteration:

*ḥm sḏ.t pri.t*

Translation:

the flame that went forth is quenched

Notes:

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B4C, MC105, S10C, T9C, T1NY, T1L), G1+G3 (B3Bo, B2Bo, B1P, B6C), G2+G3 (B4Bo)*

**Spell:** 7 **Phrase:** 1 21 c

**Group 1:** Circumstantial *sḏm=f* (temporal clause), Lemma *idi*

Lemma: *idi* (to be censured)

Morphology 1: *sḏm=f*      Morphology 2: circumstantial      Morphology 3:

Syntax: Temporal clause      Subject: Nominal subject

Witness: B3Bo

Transliteration:

*idi dšr.w tp-ꜥ.wy ḏꜣḏꜣ.t nṯr(.t)*

Translation:

while the anger is censured before the divine tribunal

Witness: B2Bo

Transliteration:

*idi dšr.w tp-ꜥ.wy ḏꜣḏꜣ.t nṯr(.t)*

Translation:

while the anger is censured before the divine tribunal

Witness: B1P

Transliteration:

*idi dš[r.w] tp-ꜥ.wy ḏꜣḏꜣ.t nṯr(.t)*

Translation:

while the anger is censured before the divine tribunal

Witness: B6C

Transliteration:

*idi dšr.w tp-ꜥ.wy ḏꜣḏꜣ.t nṯr(.t)*

Translation:

while the anger is censured before the divine tribunal

Witness: B4C

Transliteration:

*idi dšr.w tp-ꜥ.wy ḏꜣḏꜣ.t nṯr(.t)*

Translation:

while the anger is censured before the divine tribunal

Witness: MC105

Transliteration:

*idi dšr.w tp-ꜥ.wy ḏꜣḏꜣ.t nṯr(.t)*

Translation:

while the anger is censured before the divine tribunal

Witness: S10C

Transliteration:

*idi [dš]r.w tp-ꜥ.wy ḏꜣḏꜣ.t [nṯr(.t)]*

Translation:

while the anger is censured before the divine tribunal

Notes:

Only the M17 is visible, and there are traces left of D46

Witness: T1NY

Transliteration:

*idi dšr.w tp-ꜥ.wy ḏꜣḏꜣ.t [nṯr(.t)]*

Translation:

while the anger is censured before the divine tribunal

Notes:

Witness: T1L

Transliteration:

*idi dšr.w tp-<sup>c</sup>.wy dꜣdꜣ.t mi-ḳd*

Translation:

while the anger is censured before the entire tribunal

Notes group:

Note that this group could be read as prospective/subjunctive *sḏm=f* as well

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *idi*

Lemma: *idi* (to be censured)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: B4Bo

Transliteration:

*idi.y dšr.w tp-<sup>c</sup>.wy dꜣdꜣ.t ntr(.t)*

Translation:

the anger will be censured before the divine tribunal

**Group 3:** Subjunctive *sḏm=f* (wish clause), Lemma *idi*

Lemma: *idi* (to be censured)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Nominal subject
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Witness: T9C

Transliteration:

*id.t dšr.w tp-<sup>c</sup>.wy dꜣdꜣ.t ntr.w*

Translation:

may the anger be censured before the tribunal of the gods.

Notes:

Could be read as a stative or infinitive as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B6C, B4C, MC105, S10C, T1NY, T1L), G2 (B4Bo), G3 (T9C)

**Spell:** 7 **Phrase:** 1 21 d

**Group 1:** Circumstantial *sḍm=f* (temporal clause), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B3Bo

Transliteration:

*ḥms=s r wḏ<sup>c</sup>-mdw m-bʒḥ gbb*

Translation:

while it sits in order to judge in the presence of Geb.

Notes:

only traces of the A7A left.

Witness: B1P

Transliteration:

*ḥms=s r wḏ<sup>c</sup>-mdw m-bʒḥ gbb*

Translation:

while it sits in order to judge in the presence of Geb.

Notes:

**Group 2:** Perfective active participle (feminine singular), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B4Bo

Transliteration:

*ḥms.t r wḏ<sup>c</sup>-mdw m-bʒḥ gbb*

Translation:

which sat in order to judge in the presence of Geb.

Notes:

Witness: B2Bo

Transliteration:

*ḥms=s r wḏ<sup>c</sup>-mdw m-bʒḥ gbb*

Translation:

while it sits in order to judge in the presence of Geb.

Notes:

Witness: B4C

Transliteration:

*ḥms=s [r wḏ<sup>c</sup>-mdw r]-gs gbb*

Translation:

while it sits in order to judge beside Geb.

Notes:

Witness: B6C

Transliteration:

*ḥms r wḏ<sup>c</sup>-mdw m-bʒḥ r<sup>c</sup> gbb imy p.t tʒ*

Translation:

which sat, in order to judge in the presence of Re who is in the sky and Geb who is in the land.

Notes:

Witness: T1NY

Transliteration:

*ḥms.t r wḏ<sup>c</sup>-mdw m-bʒḥ gb[b]*

Translation:

which sat in order to judge in the presence of Geb.

Notes:

Witness: T1L

Transliteration:

*ḥms r wḏʒ-mdw m-bʒḥ gbb*

Translation:

which sat in order to judge in the presence of Geb.

Notes:

**Group 3:** Subjunctive *sḏm=f* (wish clause), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: MC105

Transliteration:

*ḥms.t=sn r wḏ<sup>c</sup>-mdw m-bʒḥ gbb*

Translation:

may they sit in order to judge in the presence of Geb.

Notes:

Witness: T9C

Transliteration:

*ḥms.t=sn r wḏ<sup>c</sup>-mdw <m> -bʒḥ gbb*

Translation:

may they sit in order to judge in the presence of Geb.

Notes:

Notes group:

Although it is possible to read a *sḏm.tw=f* here, it seems unlikely to me.

**Group 4:** Prospective *sḏm=f* (Main clause), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: S10C

Transliteration:

*[ḥms=s ir]=f wḏ<sup>c</sup>-mdw m-bʒḥ gbb*

Translation:

they will sit, so that he performs judgment in the presence of Geb.

Notes:

Conjecture. Chosen in order to make the second reconstruction work better

**Group 5:** *Infinitive (status absolutus), Lemma wq<sup>c</sup>-mdw (second position)*

Lemma: wq<sup>c</sup>-mdw (to judge)

Morphology 1:  
infinitive

Morphology 2:  
status absolutus

Morphology 3:

Syntax:

Subject:

Witness: B3Bo

Transliteration:

ḥms=s r wq<sup>c</sup>-mdw m-bʒḥ gbb

Translation:

while it sits in order to judge in the presence of Geb.

Notes:

Witness: B4Bo

Transliteration:

ḥms.t r wq<sup>c</sup>-mdw m-bʒḥ gbb

Translation:

which sat in order to judge in the presence of Geb.

Notes:

Witness: B6C

Transliteration:

ḥms r wq<sup>c</sup>-mdw m-bʒḥ r<sup>c</sup> gbb imy p.t tʒ

Translation:

which sat, in order to judge in the presence of Re who is in the sky and Geb who is in the land.

Notes:

Witness: MC105

Transliteration:

ḥms.t=sn r wq<sup>c</sup>-mdw m-bʒḥ gbb

Translation:

may they sit in order to judge in the presence of Geb.

Notes:

Witness: B2Bo

Transliteration:

ḥms=s r wq<sup>c</sup>-mdw m-bʒḥ gbb

Translation:

while it sits in order to judge in the presence of Geb.

Notes:

Witness: B1P

Transliteration:

ḥms=s r wq<sup>c</sup>-mdw m-bʒḥ gbb

Translation:

while it sits in order to judge in the presence of Geb.

Notes:

Witness: B4C

Transliteration:

ḥms=s [r wq<sup>c</sup>-mdw r]-gs gbb

Translation:

while it sits in order to judge beside Geb.

Notes:

Witness: T9C

Transliteration:

ḥms.t=sn r wq<sup>c</sup>-mdw <m>-bʒḥ gbb

Translation:

may they sit in order to judge in the presence of Geb.

Notes:

Note the mistaken use of M17 instead of S43 here.

Witness: T1NY

Transliteration:

*ḥms.t r wḏ<sup>c</sup>-mdw m-bʒḥ gb[b]*

Translation:

which sat in order to judge in the presence of Geb.

Witness: T1L

Transliteration:

*ḥms r wḏ<sup>z</sup>-mdw m-bʒḥ gbb*

Translation:

which sat in order to judge in the presence of Geb.

**Group 6:** Subjunctive *sḏm=f* (final clause implying purpose), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: S10C

Transliteration:

*[ḥms=s ir]=f wḏ<sup>c</sup>-mdw m-bʒḥ gbb*

Translation:

they will sit, so that he performs judgment in the presence of Geb.

Notes:

Conjecture. Due to the visible =f before wḏ<sup>c</sup>-mdw I have reconstructed *iri*. It could just as well be *ḥmsi=f* was the only thing written here.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (B3Bo, B2Bo, B1P, B4C), G2+G5 (B4Bo, B6C, T1NY, T1L), G3+G5 (MC105, T9C), G4+G6 (S10C)

**Spell:**

7

**Phrase:**

1

22

b

**Group 1:** Nominal *sDm=f* (Emphatic use), Lemma *mAa-xrw* (first position)

Lemma: *mʒ<sup>c</sup>-ḥrw* (to be justified)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*mʒ<sup>c</sup>-ḥrw wsir ḏḥwty-nḥt tn ḥr=tn m hrw pn*

Translation:

The Osiris, this *ḏḥwty-nḥt*, is justified with you on this day

Witness: B2Bo

Transliteration:

*mʒ<sup>c</sup>-ḥrw wsir ḏḥwty-nḥt m hrw pn*

Translation:

The Osiris *ḏḥwty-nḥt* is justified on this day

Witness: B1P

Transliteration:

*m3<sup>c</sup>-hrw wsir spi pn hr=tn m [hrw pn]*

Translation:

The Osiris, this *spi*, is justified with you on this day

Notes:

Witness: MC105

Transliteration:

*m3<sup>c</sup>-hrw wsir šdi tn hr=tn m hrw pn*

Translation:

The Osiris, this *šdi*, is justified with you on this day

Notes:

Witness: T9C

Transliteration:

*m3<sup>c</sup>-hrw wsir bw3w pn hr=tn m hrw pn*

Translation:

The Osiris, this *bw3w*, is justified with you on this day

Notes:

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *sm3<sup>c</sup>* (first position)

Lemma: *sm3<sup>c</sup>* (to cause to be true)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B4Bo

Transliteration:

*sm3<sup>c</sup> hrw wsir ḏḥwty-nḥt tn r ḥft.yw=s m hrw pn*

Translation:

The Osiris, this *ḏḥwty-nḥt*, is caused to be true of voice against her enemies on this day

Notes:

Witness: B6C

Transliteration:

*m3<sup>c</sup>-hrw wsir ḥ3-nḥt pn hr=tn m hrw pn*

Translation:

The Osiris, this *ḥ3-nḥt*, is justified with you on this day

Notes:

Witness: S10C

Transliteration:

*m3<sup>c</sup>-hrw wsir [ir pn hr=tn m] hrw pn*

Translation:

The Osiris, this *ir*, is justified with you on this day

Notes:

Only traces left, there might be a Aa11 between U1 and D36.

**Group 3:** Subjunctive *sḏm=f* (wish clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B4C

Transliteration:

*dī=tn mꜣꜥ-ḥrw wsir sꜣ.t-ḥꜗ-ḥtp [tn m hrw pn]*

Translation:

May they cause that the Osiris, this *sꜣ.t-ḥꜗ-ḥtp*, is justified on this day

Notes:

Witness: T1NY

Transliteration:

*dī=tn mꜣꜥ-ḥrw [wsir n(y)-sw-ikr] pn m hrw [pn]*

Translation:

May they cause that the Osiris, this *n(y)-sw-ikr*, is justified on this day

Notes:

Only traces left.

**Group 4:** Subjunctive *sḏm=f* (object clause), Lemma *mꜣꜥ-ḥrw* (second position)

Lemma: *mꜣꜥ-ḥrw* (to be justified)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Object clause	<u>Subject:</u> Nominal subject
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Witness: B4C

Transliteration:

*dī=tn mꜣꜥ-ḥrw wsir sꜣ.t-ḥꜗ-ḥtp [tn m hrw pn]*

Translation:

May they cause that the Osiris, this *sꜣ.t-ḥꜗ-ḥtp*, is justified on this day

Notes:

Witness: T1NY

Transliteration:

*dī=tn mꜣꜥ-ḥrw [wsir n(y)-sw-ikr] pn m hrw [pn]*

Translation:

May they cause that the Osiris, this *n(y)-sw-ikr*, is justified on this day

Notes:

Only the U1-Aa11:D36-P8 group is visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B6C, MC105, S10C), G2 (B4Bo), G3+G4 (B4C, T1NY)

Spell: 7 Phrase: 1 23 b

**Group 1:** Nominal *sḏm=f* (nominal use), Lemma *nḏm* (first position)

Lemma: *nḏm* (to be sweet)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Nominal use

Subject:  
Nominal subject

Witness: B3Bo

Transliteration:

*mr nḏm ib n ʒs.t hrw=s pw nfr n ḥn.t*

Translation:

as the heart of Isis is sweet this, her good day of playing music

Notes:

Witness: B4Bo

Transliteration:

*mī nḏm ib n ʒs.t hrw=s pw nfr n ḥn.t*

Translation:

as the heart of Isis is sweet this, her good day of rowing

Notes:

Witness: B6C

Transliteration:

*mī nḏm ib n ʒs[.t] hrw=s pw nfr n ḥn.t*

Translation:

as the heart of Isis is sweet this, her good day of rowing

Notes:

Witness: MC105

Transliteration:

*mī nḏm ib ʒs.t hrw=s pw n ḥn.t*

Translation:

as the heart of Isis is sweet this, her day of making music

Notes:

Witness: B2Bo

Transliteration:

*mr nḏm ib n ʒs.t hrw=s pw nfr n ḥn.t*

Translation:

as the heart of Isis is sweet this, her good day of playing music

Notes:

Witness: B1P

Transliteration:

*mī nḏm ib n ʒs.t h[r]w=s pw nfr n [ḥn.t]*

Translation:

as the heart of Isis is sweet this, her good day of rowing

Notes:

Witness: B4C

Transliteration:

*mī nḏm ib n ʒs.t hrw=s pw n ḥn.t*

Translation:

as the heart of Isis is sweet this, her day of rowing

Notes:

Witness: S10C

Transliteration:

*[mī nḏm] ib n ʒs.t m sʒ=s ḥr hrw=s pw n [ḥn.t]*

Translation:

as the heart of Isis is sweet with her son Horus, this, her day of making music

Notes:

Only traces visible of M29\*G17.

Witness: T9C

Transliteration:

*mì ndm ib ʒs.t hrw=s {p} pw n hn.t*

Translation:

as the heart of Isis is sweet this, her day of making music

Notes:

**Group 2:** Nominal *sdm=f* (nominal use), Lemma *mʒ<sup>c</sup>-hrw* (first position)

Lemma: *mʒ<sup>c</sup>-hrw* (to be justified)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm=f*

nominal

Nominal use

Nominal subject

Witness: T1NY

Transliteration:

*mì mʒ<sup>c</sup>-hrw ʒs[.t] hrw=s n hn.t*

Translation:

as Isis is justified (on) her day of resting

**Group 3:** Infinitive (status absolutus), Lemma *hni* (second position)

Lemma: *hni* (to play music)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

infinitive

status absolutus

Witness: B3Bo

Transliteration:

*mr ndm ib n ʒs.t hrw=s pw nfr n hn.t*

Translation:

as the heart of Isis is sweet this, her good day of playing music

Notes:

Witness: B2Bo

Transliteration:

*mr ndm ib n ʒs.t hrw=s pw nfr n hn.t*

Translation:

as the heart of Isis is sweet this, her good day of playing music

Notes:

Witness: MC105

Transliteration:

*mì ndm ib ʒs.t hrw=s pw n hn.t*

Translation:

as the heart of Isis is sweet this, her day of making music

Witness: S10C

Transliteration:

*[mì ndm] ib n ʒs.t m sʒ=s hr hrw=s pw n [hn.t]*

Translation:

as the heart of Isis is sweet with her son Horus, this, her day of making music

Witness: T9C

Transliteration:

*mī ndm ib ʒs.t hrw=s {p} pw n hn.t*

Translation:

as the heart of Isis is sweet this, her day of making music

Notes:

**Group 4:** *Infinitive (status absolutus), Lemma hni (second position)*

Lemma: *hni* (to row)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: B4Bo

Transliteration:

*mi nDm ib n As.t hrw=s pw nfr n Xn.t*

Translation:

as the heart of Isis is sweet this, her good day of rowing

Notes:

Only traces of the N18.

Witness: B6C

Transliteration:

*mi nDm ib n As.[.t] hrw=s pw nfr n Xn.t*

Translation:

as the heart of Isis is sweet this, her good day of rowing

Notes:

Only traces of the N18 visible, might be another sign.

Witness: B1P

Transliteration:

*mi nDm ib n As.t h[r]w=s pw nfr n [Xn.t]*

Translation:

as the heart of Isis is sweet this, her good day of rowing

Notes:

Witness: B4C

Transliteration:

*mi nDm ib n As.t hrw=s pw n Xn.t*

Translation:

as the heart of Isis is sweet this, her day of rowing

Notes:

**Group 5:** *Infinitive (status absolutus), Lemma ḥnī (second position)*

Lemma: ḥnī (to rest)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: T1NY

Transliteration:

*mī m3<sup>c</sup>-ḥrw ʒs[.t] ḥrw=s n ḥn.t*

Translation:

as Isis is justified (on) her day of resting

Notes:

Due to the spelling with A2, it is possible that one needs to read this as ḥni, to make music.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B2Bo, MC105, S10C, T9C), G1+G4 (B4Bo, B1P, B6C, B4C), G2+G5 (T1NY)*

**Spell:**                    7    **Phrase:**                    1            23            c

**Group 1:** *Circumstantial sdm.n=f (temporal clause), Lemma iṯi*

Lemma: iṯi (to take)

Morphology 1: sdm.n=f      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Nominal subject

Witness: B3Bo

Transliteration:

*iṯ.n sʒ=s ḥr tʒ.wy=f(y) m m3<sup>c</sup>-ḥrw*

Translation:

after her son Horus took his two lands in justification.

Notes:

Witness: B4Bo

Transliteration:

*iṯ.n sʒ=ī ḥr tʒ.wy=f(y) m m3<sup>c</sup>-ḥrw*

Translation:

after your son Horus took his two lands in justification.

Witness: B2Bo

Transliteration:

*iṯ.n sʒ=s ḥr tʒ.wy=f(y) m m3<sup>c</sup>-ḥrw*

Translation:

after her son Horus took his two lands in justification.

Notes:

Witness: B1P

Transliteration:

*iṯt.n sA=s Hr tA.wy=f(y) m mAa-xrw*

Translation:

after her son Horus took his two lands in justification.

Witness: B6C

Transliteration:

*ḫt.n s3=s ḫr t3.wy=f(y) m m3c-ḫrw*

Translation:

after her son Horus took his two lands in justification.

Notes:

Witness: S10C

Transliteration:

*[i]ḫt.n s3=t ḫr t3.wy[=f(y) m m3c-ḫrw]*

Translation:

after your son Horus took his two lands in justification.

Notes:

The M17 is not visible. it is possible that the lacuna before V15 is actually the particle *iw*.

Witness: T1NY

Transliteration:

*ḫt.n s3=s*

Translation:

after her son took.

**Group 2:** Circumstantial *sḏm.n=f (iw(=f) sḏm.n=f)*, Lemma *ḫt*

Lemma: *ḫt* (to take)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḏm.n=f*

Subject:

Nominal subject

Witness: B4C

Transliteration:

*iw ḫt.n s3=s ḫr [t3.wy=f m m3c-ḫrw]*

Translation:

Her son Horus took his two lands in justification.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C, MC105, S10C, T9C, T1NY), G2 (B4C)

Witness: MC105

Transliteration:

*ḫt.n s3=s ḫr t3.wy=f(y) im=f m m3c-ḫrw*

Translation:

after her son Horus took his two lands with him in justification.

Notes:

Witness: T9C

Transliteration:

*ḫt.n s3=s ḫr t3.wy im m ḫrw m3c.w*

Translation:

after her son Horus took the two lands there with a true voice.

Notes:

## Appendix 5.8. Spell 8

**Spell:** 8 **Phrase:** 1 24 a

**Group 1:** Imperative (2nd person plural), Lemma *nd* (first position)

Lemma: *nd* (to protect)

Morphology 1: imperative      Morphology 2: 2nd person plural      Morphology 3:      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*i.nd hr=tn d3d3.t ntr wdꜥ.t(i)=s dhwtj-nht tn*

Translation:

Greetings to you, tribunal of the god, she who will judge this *dhwtj-nht*

Notes:

Witness: B1P

Transliteration:

*i.nd hr=tn d3d3.t ntr wdꜥ.t sw wsir spj p[n] im=s*

Translation:

Greetings to you, tribunal of the god, who judges him, the Osiris, this *spj*, in it

Notes:

Witness: MC105

Transliteration:

*i.nd hr=tn d3d3.t ntr wdꜥ.t(i)=s wsir šdi tn im=s m hrw pn*

Translation:

Greetings to you, tribunal of the god, she who will judge the Osiris, this *šdi*,

Notes:

Witness: B2Bo

Transliteration:

*i.nd hr=tn d3d3.t ntr wdꜥ.t sw wsir dhwtj-nht*

Translation:

Greetings to you, tribunal of the gods, who judge him, the Osiris *dhwtj-nht*

Notes:

Witness: B4C

Transliteration:

*[i.nd hr=tn d3d3.t ntr wdꜥ.t] wsir s3.t-ḥd-ḥtp tn im=s m hrw pn*

Translation:

Greetings to you, tribunal of the god, who judges the Osiris, this *s3.t-ḥd-ḥtp*,

Notes:

Witness: S10C

Transliteration:

*i.nd hr=tn d3d3.t ntr wdꜥ.t(i)=sn wsir ir pn*

Translation:

Greetings to you, tribunal of the god, they who judge the Osiris, this *ir*

Notes:

Witness: T9C

Transliteration:

*i.nḏ ḥr-tn ḏzḏz.t ntr wdꜥ.t(i)=sn wsir bwꜣw pn im=s m hrw pn*

Translation:

Greetings to you, tribunal of the god, they who will judge the Osiris, this *bwꜣw*,

Notes:

**Group 2:** Imperative (2nd person singular), Lemma *nḏ* (first position)

Lemma: *nḏ* (to protect)

<u>Morphology 1:</u> imperative	<u>Morphology 2:</u> 2nd person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B4Bo

Transliteration:

*i.nḏ ḥr-t ḏzḏz.t ntr wdꜥ[.t] sw wsir ḏḥwty-nḥt tn*

Translation:

Greetings to you, tribunal of the god, who judges her,  
the Osiris, this *ḏḥwty-nḥt*

Notes:

Witness: B6C

Transliteration:

*i.nḏ ḥr-t ḏzḏz.t ntr wdꜥ.t sw wsir ḥꜣ-nḥt pn im=s*

Translation:

Greetings to you, tribunal of the god, who judges him, the Osiris,  
this *ḥꜣ-nḥt*, in it

Notes:

Notes group:

Note that this reading is based on the =T suffix after Hr.

**Group 3:** Nominal *sḏm=f* (emphatic use), Lemma *mꜣꜥ-ḥrw* (first position)

Lemma: *mꜣꜥ-ḥrw* (to be justified)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: T1L

Transliteration:

*mꜣꜥ-ḥrw wsir imꜣw pn*

Translation:

The Osiris, this *imꜣw*, is justified

Notes:

**Group 4:** Prospective relative *sdm=f*, Lemma *wḏꜥ* (second position)

Lemma: *wḏꜥ* (to divide, to judge)

Morphology 1: *sdm=f*      Morphology 2: prospective relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*ì.nḏ ḥr=ṯn ḏᓫᓫ.t nṯr wḏꜥ.t(i)=s ḏḥwty-nḥt tn*

Translation:

Greetings to you, tribunal of the god, she who will judge  
this *ḏḥwty-nḥt*

Witness: S10C

Transliteration:

*ì.nḏ ḥr=ṯn ḏᓫᓫ.t nṯr wḏꜥ.t(i)=sn wsir ir pn*

Translation:

Greetings to you, tribunal of the god, they who judge  
the Osiris, this *ir*

Notes:

Witness: MC105

Transliteration:

*ì.nḏ ḥr=ṯn ḏᓫᓫ.t nṯr wḏꜥ.t(i)=s wsir šḏi tn im=s m hrw pn*

Translation:

Greetings to you, tribunal of the god, she who will judge the Osiris, this *šḏi*,

Witness: T9C

Transliteration:

*ì.nḏ ḥr=ṯn ḏᓫᓫ.t nṯr wḏꜥ.t(i)=sn wsir bwᓫw pn im=s m hrw pn*

Translation:

Greetings to you, tribunal of the god, they who will judge the Osiris,  
this *bwᓫw*,

Notes:

The gemination of the D36 makes me wonder if it could not be a *sdmm=f*  
(which would make little sense to me).

**Group 5:** Imperfective active participle (feminine singular), Lemma *wḏꜥ* (second position)

Lemma: *wḏꜥ* (to divide, to judge)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: B2Bo

Transliteration:

*ì.nḏ ḥr=ṯn ḏᓫᓫ.t nṯr wḏꜥ.t sw wsir ḏḥwty-nḥt*

Translation:

Greetings to you, tribunal of the gods, who judge him,  
the Osiris *ḏḥwty-nḥt*

Notes:

Witness: B4Bo

Transliteration:

*ì.nḏ ḥr=ṯ ḏᓫᓫ.t nṯr wḏꜥ[.t] sw wsir ḏḥwty-nḥt tn*

Translation:

Greetings to you, tribunal of the god, who judges her, the Osiris,  
this *ḏḥwty-nḥt*

Notes:

The X1:Y2 group is not visible (note, due to the size of the lacuna,  
it is also possible that only a X1 was written).

Witness: B1P

Transliteration:

*i.nḏ hr=tn ḏzḏz.t nṯr wḏꜥ.t sw wsir spī p[n] im=s*

Translation:

Greetings to you, tribunal of the god, who judges him,  
the Osiris, this *spī*, in it

Witness: B4C

Transliteration:

[*i.nḏ hr=tn ḏzḏz.t nṯr wḏꜥ.t*] *wsir s3.t-ḥḏ-ḥtp tn im=s m hrw pn*

Translation:

Greetings to you, tribunal of the god, who judges the Osiris, this *s3.t-ḥḏ-ḥtp*,

Notes:

Only the Y2 is visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (B3Bo, MC105, S10C and T9C), G1+G5 (B2Bo, B1P, B4C), G2+G5 (B4Bo and B6C), G3 (T1L)

**Spell:** 8 **Phrase:** 1 24 b

**Group 1:** Relative *sḏm.n=f*, Lemma *ḏd* (first position)

Lemma: *ḏd* (to speak, to say)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*hr ḏd[.t.n=s ḥm.t(i)] nḏm.t(i) n ḳsn.t=s*

Translation:

because of that which she had said, being ignorant, sweet,  
before she was difficult.

Notes:

Only traces left of the D46, and the X1:N35 group is not visible.

Witness: B6C

Transliteration:

*i.nḏ hr=ṯ ḏzḏz.t nṯr wḏꜥ.t sw wsir ḥ3-nḥt pn im=s*

Translation:

Greetings to you, tribunal of the god, who judges him, the Osiris,  
this *ḥ3-nḥt*, in it

Witness: B2Bo

Transliteration:

*hr ḏd.t.n=f ḥm(.w) nḏm(.w) n ḳsn.t=f*

Translation:

because of that which he had said, being ignorant, sweet, before he was  
difficult.

Notes:

Witness: B4Bo

Transliteration:

*hr dd.t.n dhwtj-nht tn hm.t(i) ndm.kwi n ksn.t=i*

Translation:

because of that which this *dhwtj-nht* has said, being ignorant, I being sweet and before I became difficult

Notes:

Witness: B6C

Transliteration:

*hr dd.t.n=f hm(.w) hr dd.t.n=f nh[n(.w) ndm(.w)] ksn(.w)*

Translation:

because of that which he has said being ignorant, because of that which he has said being young, sweet and being in difficulty.

Notes:

Witness: MC105

Transliteration:

*hr dd.t.n=s hr ir.t.n=s hm(.ti) nhn(.ti) n ksn.t=s*

Translation:

because of that which she has said, because of that which she has done, being ignorant and young, before she became difficult.

Notes:

Notes group:

Note that B4Bo uses a nominal subject, instead of a pronominal subject.

Witness: B1P

Transliteration:

*hr dd.t.n=i hm.ki nhn.ki ndm.ki n ksn.t=i*

Translation:

because of that which I have said, being ignorant, young and sweet, before I became difficult.

Notes:

Witness: B4C

Transliteration:

*hr dd.t.n=f hr ir.t.n=f hm[.ti] nhn.t(i) <n> ksn.t s3.t-hd-htp tn r=f*

Translation:

because of that which he has said, because of that which he has done, being ignorant and young, before this *s3.t-hd-htp* became difficult against him.

Notes:

Witness: T9C

Transliteration:

*hr dd.t.n=f ir.t.n=f ihm(.w) nhn(.w) n ksn.t=f*

Translation:

because of that which he has said and done, being ignorant and young, before he became difficult.

Notes:

**Group 2:** Imperfective relative, Lemma *ḏḏ* (first position)

Lemma: *ḏḏ* (to speak, to say)

Morphology 1: sDm=f      Morphology 2: Imperfective relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: T1L

Transliteration:

*ḥr ḏḏ.t=f nḥn(.w) ḥr ir.t.n=f ḥm(.w) n sw [n ksn].t=f*

Translation:

because of that which he says being young, because of that which he has done being ignorant to him,  
before he became difficult.

Notes:

**Group 3:** Relative *sḏm.n=f*, Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1: *sḏm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: S10C

Transliteration:

*ḥr ir.t.n wsir ir pn ḥm(.w) rḥ[(.w) n ks]n.t=f*

Translation:

because of that which the Osiris, this *ir*, has done, being ignorant  
or knowledgeable, before he became difficult.

Notes:

**Group 4:** Relative *sdm.n=f*, Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1: *sdm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: B4C

Transliteration:

*hr dd.t.n=f hr ir.t.n=f hm(.ti) nhn.t(i) <n> ksn.t s3.t-hd-htp tn r=f*

Translation:

because of that which he has said, because of that which he has done, being ignorant and young, before this *s3.t-hd-htp* became difficult against him.

Witness: T9C

Transliteration:

*hr dd.t.n=f ir.t.n=f ihm(.w) nhn(.w) n ksn.t=f*

Translation:

because of that which he has said and done, being ignorant and young, before he became difficult.

Notes:

**Group 5:** Stative (3rd person feminine singular), Lemma *hm* (second position)

Lemma: *hm* (to not know)

Morphology 1: Stative      Morphology 2: 3rd person feminine singular      Morphology 3:      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*hr dd[.t.n=s hm.t(i)] ndm.t(i) n ksn.t=s*

Translation:

because of that which she had said, being ignorant, sweet, before she was difficult.

Notes group:

Note that group 5 and group 6 should be considered the same, as the variation is based on the gender of the owner.

Witness: MC105

Transliteration:

*hr dd.t.n=s hr ir.t.n=s hm(.ti) nhn(.ti) n ksn.t=s*

Translation:

because of that which she has said, because of that which she has done, being ignorant and young, before she became difficult.

Witness: B4Bo

Transliteration:

*hr dd.t.n dhwtj-nht tn hm.t(i) ndm.kwi n ksn.t=i*

Translation:

because of that which this *dhwtj-nht* has said, being ignorant, I being sweet and before I became difficult

**Group 6:** Stative (3rd person masculine singular), Lemma *ḥm* (second position)

Lemma: *ḥm* (to not know)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: B2Bo

Transliteration:

*ḥr ḏd.t.n=f ḥm(.w) nḏm(.w) n ḵsn.t=f*

Translation:

because of that which he had said, being ignorant, sweet,  
before he was difficult.

Notes:

Witness: B6C

Transliteration:

*ḥr ḏd.t.n=f ḥm(.w) ḥr ḏd.t.n=f nḥ[n(.w) nḏm(.w)] ḵsn(.w)*

Translation:

because of that which he has said being ignorant, because of that which  
he has said being young, sweet and being in difficulty.

Notes:

Witness: S10C

Transliteration:

*ḥr ḥr.t.n wsḥr ḥr pn ḥm(.w) rḥ[(.w) n ḵs]n.t=f*

Translation:

because of that which the Osiris, this *ḥr*, has done, being ignorant or knowledgeable,  
before he became difficult.

Notes:

Notes group:

Note that group 5 and group 6 should be considered the same, as the variation is based on the gender of the owner.

**Group 7:** Stative (1st person singular), Lemma *ḥm* (second position)

Lemma: *ḥm* (to not know)

Morphology 1: Stative      Morphology 2: 1st person singular      Morphology 3:      Syntax:      Subject:

Witness: B1P

Transliteration:

*ḥr ḏd.t.n=i ḥm.ki nḥn.ki nḏm.ki n ḵsn.t=i*

Translation:

because of that which I have said, being ignorant, young and sweet,  
before I became difficult.

**Group 8:** Stative (3rd person masculine singular), Lemma *nḥn* (second position)

Lemma: *nḥn* (to be young)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: T1L

Transliteration:

*ḥr ḏd.t=f nḥn(.w) ḥr ir.t.n=f ḥm(.w) n sw [n ḵsn].t=f*

Translation:

because of that which he says being young, because of that which he has done being ignorant to him, before he became difficult.

Notes:

**Group 9:** Relative *sḏm.n=f*, Lemma *ḏd* (third position)

Lemma: *ḏd* (to speak, to say)

Morphology 1: *sḏm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: B6C

Transliteration:

*ḥr ḏd.t.n=f ḥm(.w) ḥr ḏd.t.n=f nḥ[n(.w) nḏm(.w)] ḵsn(.w)*

Translation:

because of that which he has said being ignorant, because of that which he has said being young, sweet and being in difficulty.

Notes:

**Group 10:** Stative (1st person singular), Lemma *nḥn* (third position)

Lemma: *nḥn* (to be young)

Morphology 1: Stative      Morphology 2: 1st person singular      Morphology 3:      Syntax:      Subject:

Witness: B1P

Transliteration:

*ḥr ḏd.t.n=i ḥm.ki nḥn.ki ndm.ki n ḵsn.t=i*

Translation:

because of that which I have said, being ignorant, young and sweet,  
before I became difficult.

Notes:

**Group 11:** Stative (3rd person feminine singular), Lemma *ḥm* (third position)

Lemma: *ḥm* (to not know)

Morphology 1: Stative      Morphology 2: 3rd person feminine singular      Morphology 3:      Syntax:      Subject:

Witness: B4C

Transliteration:

*ḥr ḏd.t.n=f ḥr ir.t.n=f ḥm(.ti) nḥn.t(i) <n> ḵsn.t sṣ.t-ḥd-ḥtp tn r=f*

Translation:

because of that which he has said, because of that which he has  
done, being ignorant and young, before this *sṣ.t-ḥd-ḥtp*  
became difficult against him.

Notes:

Witness: MC105

Transliteration:

*ḥr ḏd.t.n=s ḥr ir.t.n=s ḥm(.ti) nḥn(.ti) n ḵsn.t=s*

Translation:

because of that which she has said, because of that which she has done, being  
ignorant and young, before she became difficult.

Notes:

Notes group:

Note that group 11 and group 12 should be considered the same, as the variation is due to the gender of the owner

**Group 12:** Stative (3rd person masculine singular), Lemma *ḥm* (third position)

Lemma: *ḥm* (to not know)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: T9C

Transliteration:

*ḥr ḏd.t.n=f ḥr.t.n=f iḥm(.w) nḥn(.w) n ḵsn.t=f*

Translation:

because of that which he has said and done, being ignorant and young,  
before he became difficult.

Notes:

Notes group:

Note that group 11 and group 12 should be considered the same, as the variation is due to the gender of the owner

**Group 13:** Relative *sḏm.n=f*, Lemma *iri* (third position)

Lemma: *iri* (to do, to make)

Morphology 1: *sḏm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: T1L

Transliteration:

*ḥr ḏd.t=f nḥn(.w) ḥr ir.t.n=f ḥm(.w) n sw [n ḵsn].t=f*

Translation:

because of that which he says being young, because of that which he has done  
being ignorant to him, before he became difficult.

Notes:

**Group 14:** *Stative (3rd person feminine singular), Lemma nḏm (third position)*

Lemma: nḏm (to be sweet)

Morphology 1: Stative      Morphology 2: 3rd person feminine singular      Morphology 3:      Syntax:      Subject:

Witness: B3Bo

Transliteration:

ḥr ḏd[.t.n=s ḥm.t(i)] nḏm.t(i) n ḵsn.t=s

Translation:

because of that which she had said, being ignorant, sweet, before she was difficult.

Notes:

Notes group:

Note that group 14 and group 15 should be considered the same, as the variation is due to the gender of the owner.

**Group 15:** *Stative (3rd person masculine singular), Lemma nḏm (third position)*

Lemma: nḏm (to be sweet)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: B2Bo

Transliteration:

ḥr ḏd.t.n=f ḥm(.w) nḏm(.w) n ḵsn.t=f

Translation:

because of that which she had said, being ignorant, sweet, before she was difficult.

Notes:

Notes group:

Note that group 14 and group 15 should be considered the same, as the variation is due to the gender of the owner.

**Group 16:** Stative (1st person singular), Lemma *nḏm* (third position)

Lemma: *nḏm* (to be sweet)

Morphology 1: Stative      Morphology 2: 1st person singular      Morphology 3:      Syntax:      Subject:

Witness: B4Bo

Transliteration:

*ḥr ḏd.t.n ḏḥwty-nḥt tn ḥm.t(i) nḏm.kwi n ḳsn.t=i*

Translation:

because of that which this *ḏḥwty-nḥt* has said, being ignorant, I being sweet and before I became difficult

Notes:

**Group 17:** Stative (3rd person masculine singular), Lemma *rḥ* (third position)

Lemma: *rḥ* (to know)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: S10C

Transliteration:

*ḥr ir.t.n wsir ir pn ḥm(.w) rḥ[(.w) n ḳs]n.t=f*

Translation:

because of that which the Osiris, this *ir*, has done, being ignorant or knowledgeable, before he became difficult.

Notes:

**Group 18:** *Stative (3rd person masculine singular), Lemma nḥn (fourth position)*

Lemma: nḥn (to be young)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: B6C

Transliteration:

ḥr ḏd.t.n=f ḥm(.w) ḥr ḏd.t.n=f nḥ[n(.w) ndm(.w)] ḵsn(.w)

Translation:

because of that which he has said being ignorant, because of that which he has said being young, sweet and being in difficulty.

Notes:

Only the N35:Aa1 group is actually visible, the rest is based on the suggestion of de Buck

Witness: T9C

Transliteration:

ḥr ḏd.t.n=f ḥr ḥr.ir.t.n=f ḥm(.w) nḥn(.w) n ḵsn.t=f

Translation:

because of that which he has said and done, being ignorant and young, before he became difficult.

Notes:

Notes group:

Note that group 18 and group 19 should be considered the same, as the variation occurs due to the gender of the owner

**Group 19:** *Stative (3rd person feminine singular), Lemma nḥn (fourth position)*

Lemma: nḥn (to be young)

Morphology 1: Stative      Morphology 2: 3rd person feminine singular      Morphology 3:      Syntax:      Subject:

Witness: B4C

Transliteration:

ḥr ḏd.t.n=f ḥr ḥr.ir.t.n=f ḥm[.tī] nḥn.t(i) <n> ḵsn.t s3.t-ḥd-ḥtp tn r=f

Translation:

because of that which he has said, because of that which he has done, being ignorant and young, before this s3.t-ḥd-ḥtp became difficult against him.

Notes:

Witness: MC105

Transliteration:

ḥr ḏd.t.n=s ḥr ḥr.ir.t.n=s ḥm(.tī) nḥn(.tī) n ḵsn.t=s

Translation:

because of that which she has said, because of that which she has done, being ignorant and young, before she became difficult.

Notes:

Notes group:

Note that group 18 and group 19 should be considered the same, as the variation occurs due to the gender of the owner

**Group 20:** Stative (1st person singular), Lemma *nḏm* (fourth position)

Lemma: *nḏm* (to be sweet)

Morphology 1: Stative      Morphology 2: 1st person singular      Morphology 3:      Syntax:      Subject:

Witness: B1P

Transliteration:

*ḥr ḏd.t.n=i ḥm.ki nḥn.ki nḏm.ki n ḳsn.t=i*

Translation:

because of that which I have said, being ignorant, young and sweet,  
before I became difficult.

Notes:

**Group 21:** Active *sḏm.t=f* (negation), Lemma *ḳsn* (fourth position)

Lemma: *ḳsn* (to be difficult)

Morphology 1: *sḏm.t=f*      Morphology 2: active      Morphology 3:      Syntax: Negation      Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*ḥr ḏd[.t.n=s ḥm.t(i)] nḏm.t(i) n ḳsn.t=s*

Translation:

because of that which she had said, being ignorant, sweet,  
before she was difficult.

Notes:

Witness: B4Bo

Transliteration:

*ḥr ḏd.t.n ḏḥwtj-nḥt tn ḥm.t(i) nḏm.kwi n ḳsn.t=i*

Translation:

because of that which this *ḏḥwtj-nḥt* has said, being ignorant,  
I being sweet and before I became difficult

Notes:

Witness: B2Bo

Transliteration:

*ḥr ḏd.t.n=f ḥm(.w) nḏm(.w) n ḳsn.t=f*

Translation:

because of that which he had said, being ignorant, sweet, before he was  
difficult.

Notes:

Witness: S10C

Transliteration:

*ḥr ḥr.t.n wsir ḥr pn ḥm(.w) rḥ[(.w) n ḳs]n.t=f*

Translation:

because of that which the Osiris, this *ḥr*, has done, being ignorant or  
knowledgeable, before he became difficult.

Notes:

Only traces of the N35:X1 left, and only the Y2 is actually visible.

**Group 22:** Stative (3rd person masculine singular), Lemma *ħm* (fourth position)

Lemma: *ħm* (to not know)

Morphology 1: Stative      Morphology 2: Morphology 3:      Syntax:      Subject:  
3rd person masculine singular

Witness: T1L

Transliteration:

*ħr ḏd.t=f nħn(.w) ħr ir.t.n=f ħm(.w) n sw [n ksn].t=f*

Translation:

because of that which he says being young, because of that which he has done being ignorant to him, before he became difficult.

Notes:

**Group 23:** Stative (3rd person masculine singular), Lemma *nḏm* (fifth position)

Lemma: *nḏm* (to be sweet)

Morphology 1: Stative      Morphology 2: Morphology 3:      Syntax:      Subject:  
3rd person masculine singular

Witness: B6C

Transliteration:

*ħr ḏd.t.n=f ħm(.w) ħr ḏd.t.n=f nħ[n(.w) nḏm(.w)] ksn(.w)*

Translation:

because of that which he has said being ignorant, because of that which he has said being young, sweet and being in difficulty.

Notes:

**Group 24:** Active *sḏm.t=f* (negation), Lemma *ḳsn* (fifth position)

Lemma: *ḳsn* (to be difficult)

Morphology 1:  
*sḏm.t=f*

Morphology 2:  
active

Morphology 3:

Syntax:  
Negation

Subject:  
Pronominal subject

Witness: B1P

Transliteration:

*hr ḏd.t.n=i ḥm.ki nḥn.ki nḏm.ki n ḳsn.t=i*

Translation:

because of that which I have said, being ignorant, young and sweet, before I became difficult.

Notes:

Witness: MC105

Transliteration:

*hr ḏd.t.n=s hr ir.t.n=s ḥm(.ti) nḥn(.ti) n ḳsn.t=s*

Translation:

because of that which she has said, because of that which she has done, being ignorant and young, before she became difficult.

Notes:

Witness: T1L

Transliteration:

*hr ḏd.t=f nḥn(.w) hr ir.t.n=f ḥm(.w) n sw [n ḳsn].t=f*

Translation:

because of that which he says being young, because of that which he has done being ignorant to him, before he became difficult.

Notes:

This reconstruction is doubtful.

Notes group:

Note that B4C uses a nominal subject instead of a pronominal subject.

Witness: B4C

Transliteration:

*hr ḏd.t.n=f hr ir.t.n=f ḥm[.ti] nḥn.t(i) <n> ḳsn.t sḏ.t-ḥḏ-ḥtp tn r=f*

Translation:

because of that which he has said, because of that which he has done, being ignorant and young, before this *sḏ.t-ḥḏ-ḥtp* became difficult against him.

Notes:

Witness: T9C

Transliteration:

*hr ḏd.t.n=f ir.t.n=f iḥm(.w) nḥn(.w) n ḳsn.t=f*

Translation:

because of that which he has said and done, being ignorant and young, before he became difficult.

Notes:



Witness: B4Bo

Transliteration:

*phr* ḥ3=i ḥꜥ m-s3 ḏhwty-nḥt

Translation:

The one that envelopes is behind me, the one that stands is behind *ḏhwty-nḥt*

Notes:

Witness: B4C

Transliteration:

*phr* [ḥ3 wsir s3.t-ḥd-ḥtp tn ḥꜥ m-s3 wsir s3.t-ḥd-ḥtp tn]

Translation:

The one that envelopes is behind the Osiris, this *s3.t-ḥd-ḥtp*, the one that stands is behind the Osiris, this *s3.t-ḥd-ḥtp*

Notes:

**Group 2:** *Imperfective active participle (masculine plural), Lemma phr (first position)*

Lemma: *phr* (to envelop)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: B1P

Transliteration:

*phr.w* ḥ3=i ḥꜥ.w m-s3=i

Translation:

Those that envelop are behind me, those that stand are behind me

Notes:

Witness: B6C

Transliteration:

*p[hr]* ḥ3=f ḥꜥ m-s3=f

Translation:

The one that envelopes is behind him, the one that stands is behind him

Notes:

The F32:D1 group is not visible, there are traces left of the F46.

Witness: MC105

Transliteration:

*phr.w* ḥ3 wsir šdi tn ḥꜥ.w m-s3 šdi tn

Translation:

Those that envelop are behind the Osiris, this *šdi*, those that stand are behind this *šdi*

Notes:

Witness: S10C

Transliteration:

*phr.w ḥz wsir ir pn ḥꜥ.w <m-sz> wsir ir pn*

Translation:

Those that envelop are behind the Osiris, this *ir*, those that stand are behind the Osiris, this *ir*

Witness: T1L

Transliteration:

*phr.w ḥz=f ḥꜥ.w m-sz=f*

Translation:

Those that envelop are behind him, those that stand are behind him

Notes:

**Group 3:** *Imperfective active participle (masculine singular), Lemma ḥꜥ (second position)*

Lemma: ḥꜥ (to stand)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*phr ḥz=s ḥꜥ m-sz=s*

Translation:

The one that envelopes is behind her, the one that stands is behind her

Notes:

Witness: B4Bo

Transliteration:

*phr ḥz=i ḥꜥ m-sz dhwtj-nḥt*

Translation:

The one that envelopes is behind me, the one that stands is behind *dhwtj-nḥt*

Notes:

Witness: T9C

Transliteration:

*phr.w ḥz wsir bwzḥw pn ḥꜥ.w m-sz bwzḥw pn*

Translation:

Those that envelop are behind the Osiris, this *bwzḥw*, those that stand are behind this *bwzḥw*

Witness: B2Bo

Transliteration:

*phr ḥz dhwtj-nḥt ḥꜥ m-sz=f*

Translation:

The one that envelopes is behind *dhwtj-nḥt*, the one that stands is behind him

Notes:

Witness: B6C

Transliteration:

*p[hr] ḥz=f ḥꜥ m-sz=f*

Translation:

The one that envelopes is behind him, the one that stands is behind him

Notes:

Witness: B4C

Transliteration:

*phr* [ḥ3 wsir s3.t-ḥd-ḥtp tn ḥ̄ḥ̄ m-s3 wsir s3.t-ḥd-ḥtp tn]

Translation:

The one that envelopes is behind the Osiris, this *s3.t-ḥd-ḥtp*, the one that stands is behind the Osiris, this *s3.t-ḥd-ḥtp*

Notes:

**Group 4:** Imperfective active participle (masculine plural), Lemma ḥ̄ḥ̄ (second position)

Lemma: ḥ̄ḥ̄ (to stand)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: B1P

Transliteration:

*phr.w* ḥ3=i ḥ̄ḥ̄.w m-s3=i

Translation:

Those that envelop are behind me, those that stand are behind me

Notes:

Witness: S10C

Transliteration:

*phr.w* ḥ3 wsir ir pn ḥ̄ḥ̄.w <m-s3> wsir ir pn

Translation:

Those that envelop are behind the Osiris, this *ir*, those that stand are behind the Osiris, this *ir*

Notes:

Witness: T1L

Transliteration:

*phr.w* ḥ3=f ḥ̄ḥ̄.w m-s3=f

Translation:

Those that envelop are behind him, those that stand are behind him

Notes:

Witness: MC105

Transliteration:

*phr.w* ḥ3 wsir šdi tn ḥ̄ḥ̄.w m-s3 šdi tn

Translation:

Those that envelop are behind the Osiris, this *šdi*, those that stand are behind this *šdi*

Notes:

Witness: T9C

Transliteration:

*phr.w* ḥ3 wsir bw3w pn ḥ̄ḥ̄.w m-s3 bw3w pn

Translation:

Those that envelop are behind the Osiris, this *bw3w*, those that stand are behind this *bw3w*

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B2Bo, B4Bo, B6C, B4C), and G2+G4 (B1P, MC105, S10C, T9C, T1L)

**Spell:** 8 **Phrase:** 1 25 b

**Group 1:** Circumstantial *sdm=f* (Temporal clause), Lemma *m3<sup>c</sup>-hrw* (first position)

Lemma: *m3<sup>c</sup>-hrw* (to be justified)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

*m3<sup>c</sup>-hrw* *wsir dhwti-nht [tn] m-b3h gbb iry-p<sup>c</sup>.t ntr.w*

Translation:

while the Osiris, this *dhwti-nht*, is justified in the presence of Geb, chiefest of the gods.

Notes:

Witness: B1P

Transliteration:

*m3<sup>c</sup>-hrw* [*ws*]r *spi pn m-b3h [gb]b*

Translation:

while the Osiris, this *spi*, is justified in the presence of Geb.

Notes:

Witness: B4C

Transliteration:

*m3<sup>c</sup>-hrw* *wsir* *s3.t-hd-htp tn r=f r-gs gbb*

Translation:

while the Osiris, this *s3.t-hd-htp*, is justified, even beside Geb.

Notes:

Witness: B2Bo

Transliteration:

*[m3<sup>c</sup>-h]rw* *wsir dhwti-nht m-b3h gbb iry-p<sup>c</sup>.t ntr.w*

Translation:

while the Osiris *dhwti-nht* is justified in the presence of Geb, chiefest of the gods.

Notes:

Only the G43-A2 group is visible.

Witness: B6C

Transliteration:

*m3<sup>c</sup>-hrw* *wsir h3-nht pn m-b3h gbb*

Translation:

while the Osiris, this *h3-nht*, is justified in the presence of Geb.

Notes:

Witness: MC105

Transliteration:

*m3<sup>c</sup>-hrw* *šdi tn r hft.yw=s r hft.ywt=s m-b3h gbb*

Translation:

while this *šdi* is justified against her male enemies and against her female enemies, in the presence of Geb.

Notes:

Witness: T9C

Transliteration:

*m3<sup>c</sup>-hrw bw3w pn r hft.ywt=f m-b3h gbb*

Translation:

while this *bw3w* is justified against his male and female enemies in the presence of Geb.

Notes:

**Group 2:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *ḥ<sup>c</sup>* (first position)

Lemma: *ḥ<sup>c</sup>* (to stand)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: T1L

Transliteration:

*ḥ<sup>c</sup>.n im3w pn hrw=f m3<sup>c</sup>(.w) r hft.w=f r hft.ywt=f r ir.t(y)=sn wḏ<sup>c</sup>-mdw hn<sup>c</sup>=k m [hr]w pn*

Translation:

after this *im3w* stood up, his voice being true against his male enemies, against his female enemies, against they who will perform judgment together with you on this day.

Notes:

**Group 3:** Stative (3rd person masculine singular), Lemma *m3<sup>c</sup>* (second position)

Lemma: *m3<sup>c</sup>* (to be true)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 3rd person masculine singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1L

Transliteration:

*ḥ<sup>c</sup>.n im3w pn hrw=f m3<sup>c</sup>(.w) r hft.w=f r hft.ywt=f r ir.t(y)=sn wḏ<sup>c</sup>-mdw hn<sup>c</sup>=k m [hr]w pn*

Translation:

after this *im3w* stood up, his voice being true against his male enemies, against his female enemies, against they who will perform judgment together with you on this day.

Notes:

**Group 4:** *sdm.ty=fy*, Lemma *iri* (third position)

Lemma: *iri* (to do, to make)

Morphology 1: *sdm.ty=fy*      Morphology 2:      Morphology 3:      Syntax:      Subject:

Witness: T1L

Transliteration:

*ḥrᶜ.n imꜣw pn ḥrw=f mꜣᶜ(.w) r ḥft.w=f r ḥft.ywt=f r ir.t(y)=sn wdᶜ-mdw ḥnᶜ=k m [hr]w pn*

Translation:

after this *imꜣw* stood up, his voice being true against his male enemies, against his female enemies, against they who will perform judgment together with you on this day.

Notes:

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B6C, B4C, MC105, T9C), G2+G3+G4 (T1L)*

*Note that B4Bo does have a phrase here, but it is non-verbal*

**Spell:**                      8    **Phrase:**                      1                      26                      a

**Group 1:** *Imperfective active participle (masculine singular), Lemma wdᶜ (first position)*

Lemma: *wdᶜ* (to divide, to judge)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*hr ntr pf wdᶜ s(y) ḥft rh=s*

Translation:

under that god who judges her in accordance with that which she knows.

Notes:

Witness: B2Bo

Transliteration:

*hr ntr pf wdᶜ sw ḥft rh.t.n=f*

Translation:

under that god who judges him in accordance with that which he knew.

Notes:

Witness: B4Bo

Transliteration:

*hr ntr pf wd<sup>c</sup> sw hft rh=f*

Translation:

under that god who judges him in accordance with that which he knows.

Notes:

Witness: B6C

Transliteration:

*hr ntr pf wd<sup>c</sup> sw hr=f*

Translation:

under that god who judges him under him

Notes:

Witness: MC105

Transliteration:

*hr ntr pf wd<sup>c</sup> h.t hft rh=f*

Translation:

under that god who judges the case in accordance with that which he knows.

Notes:

**Group 2:** Imperfective relative *sḏm=f*, Lemma *rh* (second position)

Lemma: *rh* (to know)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*hr ntr pf wd<sup>c</sup> s(y) hft rh=s*

Translation:

under that god who judges her in accordance with that which she knows.

Witness: B1P

Transliteration:

*hr ntr pf wd<sup>c</sup> sw hft=f*

Translation:

under that god who judges him in front of him

Notes:

The Y2 is not visible

Witness: B4C

Transliteration:

*hr ntr pf wd<sup>c</sup> h.t [hft rh=f]*

Translation:

under that god who judges the case in accordance with that which he knows

Notes:

Witness: T9C

Transliteration:

*hr ntr pf wd<sup>c</sup> hft rh=f*

Translation:

under that god who judges in accordance with that which he knows.

Notes:

Witness: B4Bo

Transliteration:

*hr ntr pf wd<sup>c</sup> sw hft rh=f*

Translation:

under that god who judges him in accordance with that which he knows.

Witness: B4C

Transliteration:

*hr ntr pf wd<sup>c</sup> h.t [hft rh=f]*

Translation:

under that god who judges the case in accordance with that which he knows

Notes:

Witness: T9C

Transliteration:

*hr ntr pf wd<sup>c</sup> hft rh=f*

Translation:

under that god who judges in accordance with that which he knows.

Notes:

**Group 3:** Relative *sdm.n=f*, Lemma *rh* (second position)

Lemma: *rh* (to know)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B2Bo

Transliteration:

*hr ntr pf wd<sup>c</sup> sw hft rh.t.n=f*

Translation:

under that god who judges him in accordance with that which he knew.

Notes:

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1P, B6C), G1+G2 (B3Bo, B4Bo, B4C, MC105, T9C), G1+G3 (B2Bo)*

Witness: MC105

Transliteration:

*hr ntr pf wd<sup>c</sup> h.t hft rh=f*

Translation:

under that god who judges the case in accordance with that which he knows.

Notes:

**Spell:** 8 **Phrase:** 1 26 b

**Group 1:** Nominal *sdm.n=f* (balanced sentence), Lemma *ḥ* (first position)

Lemma: *ḥ* (to stand)

Morphology 1: *sdm.n=f*      Morphology 2: nominal      Morphology 3:      Syntax: Balanced sentence      Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*[ḥ].n=s šw.t[=s m tp=s] m3̄.t=s m ḥ3̄.t=s*

Translation:

She has stood up, her plume on her head, her truth on her brow

Notes:

Only traces left of the initial D36, and the P6 is not visible.

Witness: B4Bo

Transliteration:

*ḥ̄.n=f šw.t=f m tp=f m3̄.t=f m ḥ3̄.t=f*

Translation:

He has stood up, his plume on his head, his truth on his brow

Notes:

Witness: B6C

Transliteration:

*ḥ̄.n=f šw.t m tp=f m3̄.t=f m ḥ3̄.t=f*

Translation:

He has stood up, the plume on his head, his truth on his brow

Notes:

Witness: T9C

Transliteration:

*ḥ̄.n bw3w pn m-b3ḥ gbb šw.t=f m tp=f m3̄.t m ḥ3̄.t=f*

Translation:

This *bw3w* has stood up in the presence of Geb, his plume on his head, truth on his brow.

Witness: B2Bo

Transliteration:

*ḥ̄.n=f šw.t=f m tp=f m3̄.t=f m ḥ3̄.t=f*

Translation:

He has stood up, his plume on his head, his truth on his brow

Notes:

Only traces left of the initial D36

Witness: B1P

Transliteration:

*ḥ̄.n=f šw.t=f m tp=f m3̄.t=f m ḥ3̄.t=f*

Translation:

He has stood up, his plume on his head, his truth on his brow

Notes:

Witness: MC105

Transliteration:

*ḥ̄.n šdi tn m-b3ḥ gbb šw.t=s m tp=s m3̄.t=s m ḥ3̄.t=s*

Translation:

This *šdi* has stood up in the presence of Geb, her plume on her head, her truth on her brow

Notes:

Witness: T1L

Transliteration:

*ḥ̄.n im3w pn šw[.t]=f m [tp]=f m3̄[.t=f m ḥ3̄.t=f]*

Translation:

This *im3w* has stood up, his plume on his head, his truth on his brow

Notes:

Notes:

Notes group:

Note that MC105, T9C and T1L use a nominal subject, instead of a pronominal subject

**Group 2:** Nominal *sḏm=f* (balanced sentence), Lemma *m3<sup>c</sup>-ḥrw* (first position)

Lemma: *m3<sup>c</sup>-ḥrw* (to be justified)

<i>Morphology 1:</i> <i>sḏm=f</i>	<i>Morphology 2:</i> nominal	<i>Morphology 3:</i>	<i>Syntax:</i> Balanced sentence	<i>Subject:</i> Pronominal subject
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Witness: B4C

Transliteration:

*m3<sup>c</sup>-ḥrw=f šw.t=f m tp=f m3<sup>c</sup>.t m ḥ3.t=f*

Translation:

He is justified, his plume is on his head, truth is on his brow

Notes:

**Group 3:** Nominal *sḏm.n=f* (balanced sentence), Lemma *prī* (first position)

Lemma: *prī* (to go forth)

<i>Morphology 1:</i> <i>sḏm.n=f</i>	<i>Morphology 2:</i> nominal	<i>Morphology 3:</i>	<i>Syntax:</i> Balanced sentence	<i>Subject:</i> Nominal subject
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Witness: S10C

Transliteration:

*pr.n wsīr īr pn m3<sup>c</sup>-ḥrw=f m-b3ḥ gbb šw.t=f m tp=f m3<sup>c</sup>.t=f m ḥ3.t=f*

Translation:

The Osiris, this *īr*, has gone forth, while he is justified in the presence of Geb, his plume on his head, his truth on his brow.

Notes:

**Group 4:** Circumstantial *sḏm=f* (Temporal clause), Lemma *mꜣꜥ-ḥrw* (second position)

Lemma: *mꜣꜥ-ḥrw* (to be justified)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: S10C

Transliteration:

*pr.n wsir ir pn mꜣꜥ-ḥrw=f m-bꜣḥ gbb šw.t=f m tp=f mꜣꜥ.t=f m ḥꜣ.t=f*

Translation:

The Osiris, this *ir*, has gone forth, while he is justified in the presence of Geb, his plume on his head, his truth on his brow.

Notes:

Only the P8 is visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C, MC105, T9C, T1L), G2 (B4C), G3+G4 (S10C)

## Appendix 5.9. Spell 9

**Spell:** 9 **Phrase:** 1 28 b

**Group 1:** Subjunctive *sdm=f* (wish clause), Lemma *wđ* (first position)

**Lemma:** *wđ* (to command)

**Morphology 1:** *sdm=f* **Morphology 2:** subjunctive **Morphology 3:**

**Syntax:** Wish clause **Subject:** Pronominal subject

**Witness:** B3Bo

**Transliteration:**

*wđ=k prr=sn m ḥsf.w wsir đḥwty-nḥt tn*

**Translation:**

May you command that they go forth at the approach of the Osiris, this *đḥwty-nḥt*

**Notes:**

Only the V24-G43 is visible, there might be more than only the I10

**Witness:** B4Bo

**Transliteration:**

*wđ=k prr=sn m ḥsf.w wsir đḥwty-nḥt tn*

**Translation:**

May you command that they go forth at the approach of the Osiris, this *đḥwty-nḥt*

**Notes:**

**Witness:** B6C

**Transliteration:**

*wđ=k prr=sn m ḥsf.w wsir ḥ3-nḥt pn*

**Translation:**

May you command that they go forth at the approach of the Osiris, this *ḥ3-nḥt*

**Notes:**

**Witness:** B2Bo

**Transliteration:**

*wđ=k prr=sn m ḥsf wsir đḥwty-nḥt*

**Translation:**

May you command that they go forth at the approach of the Osiris *đḥwty-nḥt*

**Notes:**

**Witness:** B1P

**Transliteration:**

*wđ=k prr=sn m [ḥsf]=k wsir spi pn*

**Translation:**

May you command that they go forth at your approach, Osiris, this *spi*

**Notes:**

**Witness:** B4C

**Transliteration:**

*wđ=k prr=sn m ḥsf wsir [s3.t-ḥđ-ḥtp tn]*

**Translation:**

May you command that they go forth at the approach of the Osiris, this *s3.t-ḥđ-ḥtp*

**Notes:**

Witness: MC105

Transliteration:

*wḏ=k pr=sn m ḥsf.w šḏi tn*

Translation:

May you command that they go forth at the approach of this *šḏi*

Notes:

Witness: T9C

Transliteration:

*wḏ=k pr=sn <m> ḥsf.w bwꜣw pn*

Translation:

May you command that they go forth at the approach of this *bwꜣw*

Notes:

**Group 2:** *Prospective sḏm=f (Object clause), Lemma pri (second position)*

Lemma: *pri* (to go forth)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Object clause

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*wḏ=k prr=sn m ḥsf.w wsir ḏḥwty-nḥt tn*

Translation:

May you command that they go forth at the approach of the Osiris, this *ḏḥwty-nḥt*

Notes:

Witness: B4Bo

Transliteration:

*wḏ=k prr=sn m ḥsf.w wsir ḏḥwty-nḥt tn*

Translation:

May you command that they go forth at the approach of the Osiris, this *ḏḥwty-nḥt*

Notes:

Witness: S10C

Transliteration:

*wḏ=k prr=sn m ḥsf.w wsir ir pn*

Translation:

May you command that they go forth at the approach of the Osiris, this *ir*

Notes:

Witness: B2Bo

Transliteration:

*wḏ=k prr=sn m ḥsf wsir ḏḥwty-nḥt*

Translation:

May you command that they go forth at the approach of the Osiris *ḏḥwty-nḥt*

Notes:

Witness: B1P

Transliteration:

*wḏ=k prr=sn m [ḥsf]=k wsir spi pn*

Translation:

May you command that they go forth at your approach, Osiris, this *spi*

Notes:

Witness: B6C

Transliteration:

*wḏ=k prr=sn m ḥsf.w wsir ḥ3-nḥt pn*

Translation:

May you command that they go forth at the approach of the Osiris, this *ḥ3-nḥt*

Notes:

Witness: MC105

Transliteration:

*wḏ=k pr=sn m ḥsf.w šḏi tn*

Translation:

May you command that they go forth at the approach of this *šḏi*

Notes:

Witness: T9C

Transliteration:

*wḏ=k pr=sn <m> ḥsf.w bw3w pn*

Translation:

May you command that they go forth at the approach of this *bw3w*

Notes:

**Group 3:** *Infinitive (status constructus), Lemma ḥsf (third position)*

Lemma: *ḥsf* (to approach)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Witness: B4C

Transliteration:

*wḏ=k prr=sn m ḥsf wsir [s3.t-ḥḏ-ḥtp tn]*

Translation:

May you command that they go forth at the approach of the Osiris, this *s3.t-ḥḏ-ḥtp*

Notes:

Witness: S10C

Transliteration:

*wḏ=k prr=sn m ḥsf.w wsir ir pn*

Translation:

May you command that they go forth at the approach of the Osiris, this *ir*

Notes:

Syntax:

Subject:

Witness: B2Bo

Transliteration:

*wḏ=k prr=sn m ḥsf wsir ḏḥwty-nḥt*

Translation:

May you command that they go forth at the approach of the Osiris *ḏḥwty-nḥt*

Notes:

Witness: B4C

Transliteration:

*wḏ=k prr=sn m ḥsf wsir [s3.t-ḥḏ-ḥtp tn]*

Translation:

May you command that they go forth at the approach of the Osiris, this *s3.t-ḥḏ-ḥtp*

Notes:

**Group 4:** Infinitive (status pronominalis), Lemma *xsf* (third position)

Lemma: *hsf* (to approach)

Morphology 1: infinitive      Morphology 2: status pronominalis      Morphology 3:      Syntax:      Subject:

Witness: B1P

Transliteration:

*wḏ-k prr=sn m [hsf]=k wsir spī pn*

Translation:

May you command that they go forth at your approach, Osiris, this *spī*

Notes:

Complete conjecture, could be anything else as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B4Bo, B6C, MC105, S10C T9C), G1+G2+G3 (B2Bo, B4C), G1+G2+G4 (B1P)

**Spell:** 9      **Phrase:** 1      28      c

**Group 1:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *sḏm* (first position)

Lemma: *sḏm* (to hear, to listen)

Morphology 1: *sḏm=f*      Morphology 2: subjunctive      Morphology 3:      Syntax: Final clause implying purpose      Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*sḏm=sn ḏd.t=s nb.t nfr m hrw [p]n*

Translation:

so that they may hear all that she says which is good on this day

Notes:

Witness: B1P

Transliteration:

*sḏm=sn ḏd.t=f nb.t nfr m hrw pn*

Translation:

so that they hear all that he says which is good on this day

Witness: B2Bo

Transliteration:

*sḏm=sn ḏd.t=f nb.t nfr m hrw pn*

Translation:

so that they hear all that he says which is good on this day

Notes:

Witness: B6C

Transliteration:

*sḏm=sn ḏd.t=f nb.t nfr m hrw pn*

Translation:

so that they hear all that he says which is good on this day

Witness: B4C

Transliteration:

*sdm=sn dd.t=s nb.t m hrw pn*

Translation:

so that they hear all that she says on this day

Notes:

Witness: S10C

Transliteration:

*[sd]m=sn mdw wsir ir nfr [m] hrw pn*

Translation:

so that they hear the words of the Osiris, this *ir*, which are good on this day

Notes:

Only the G17 is visible

Witness: MC105

Transliteration:

*sdm=s mdw=s šdi tn nfr m hrw pn*

Translation:

so that it may hear her words, of this *šdi*, which are good on this day

Notes:

Witness: T9C

Transliteration:

*sdm=sn mdw bwꜣw p <n> nfr m hrw pn*

Translation:

so that they may hear the words of this *bwꜣw* which are good on this day

Notes:

**Group 2:** Subjunctive *sdm.tw=f* (final clause implying purpose), Lemma *sdm* (first position)

Lemma: *sdm* (to hear, to listen)

Morphology 1:

*sdm.tw=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Nominal subject

Witness: B4Bo

Transliteration:

*sdm.t(w) dd.t=s nb.t nfr m hrw pn*

Translation:

so that all that she says which is good on this day is heard.

Notes:

**Group 3:** Imperfective relative *sḍm=f*, Lemma *ḍd* (second position)

Lemma: *ḍd* (to speak, to say)

Morphology 1:

*sḍm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*sḍm=sn ḍd.t=s nb.t nfr m hrw [p]n*

Translation:

so that they may hear all that she says which is good on this day

Notes:

Witness: B4Bo

Transliteration:

*sḍm.t(w) ḍd.t=s nb.t nfr m hrw pn*

Translation:

so that all that she says which is good on this day is heard.

Notes:

Witness: B6C

Transliteration:

*sḍm=sn ḍd.t=f nb.t nfr m hrw pn*

Translation:

so that they hear all that he says which is good on this day

Notes:

Witness: B2Bo

Transliteration:

*sḍm=sn ḍd.t=f nb.t nfr m hrw pn*

Translation:

so that they hear all that he says which is good on this day

Notes:

Witness: B1P

Transliteration:

*sḍm=sn ḍd.t=f nb.t nfr m hrw pn*

Translation:

so that they hear all that he says which is good on this day

Notes:

Witness: B4C

Transliteration:

*sḍm=sn ḍd.t=s nb.t m hrw pn*

Translation:

so that they hear all that she says on this day

Notes:

**Group 4:** Imperfective active participle (masculine singular), Lemma *nfr* (second position)

Lemma: *nfr* (to be good)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: MC105

Transliteration:

*sdm=s mdw=s šdi tn nfr m hrw pn*

Translation:

so that it may hear her words, of this *šdi*, which are good on this day

Notes:

Witness: S10C

Transliteration:

*[sd]m=sn mdw wsir ir nfr [m] hrw pn*

Translation:

so that they hear the words of the Osiris, this *ir*, which are good on this day

Notes:

Only traces left of the D21

Witness: T9C

Transliteration:

*sdm=sn mdw bwꜣw p <n> nfr m hrw pn*

Translation:

so that they may hear the words of this *bwꜣw* which are good on this day

Notes:

**Group 5:** Imperfective active participle (feminine singular), Lemma *nfr*

Lemma: *nfr* (to be good)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*sdm=sn dd.t=s nb.t nfr m hrw [p]n*

Translation:

so that they may hear all that she says which is good on this day

Notes:

Witness: B2Bo

Transliteration:

*sdm=sn dd.t=f nb.t nfr m hrw pn*

Translation:

so that they hear all that he says which is good on this day

Notes:

Witness: B4Bo

Transliteration:

*sdm.t(w) dd.t=s nb.t nfr m hrw pn*

Translation:

so that all that she says which is good on this day is heard.

Notes:

Witness: B6C

Transliteration:

*sdm=sn dd.t=f nb.t nfr m hrw pn*

Translation:

so that they hear all that he says which is good on this day

Notes:

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3(B4C), G1+G4 (MC105, S10C, T9C), G1+G3+G5 (B3Bo, B2Bo, B1P, B6C), G2+G3+G5 (B4Bo)*

**Spell:** 9 **Phrase:** 1 29-30 c-a

**Group 1:** Nominal *sdm.n=f* (Emphatic use), Lemma *smn* (first position)

Lemma: *smn* (to cause to be firm)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*s[m]n.n=f s(y) m tp=f r mtw.t m<sup>z</sup>-hrw r hft.yw=f r hft.ywt=f*

Translation:

he has set it on his head as a reward of justification against his male enemies, against his female enemies.

Notes:

The Y5 is not visible.

Witness: B1P

Transliteration:

*sdm=sn dd.t=f nb.t nfr m hrw pn*

Translation:

so that they hear all that he says which is good on this day

Notes:

A later addition, scribbled next to the *nb.t* in the column.

**Group 2:** Subjunctive *sDm=f* (Final clause implying purpose), Lemma *smn* (first position)

Lemma: *smn* (to cause to be firm)

Morphology 1:  
*sḏm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B2Bo

Transliteration:

*smn=f s(y) m tp=f r mtnw.t m3<sup>c</sup>-ḥrw r ḥft.ywt=f*

Translation:

so that he will set it on his head as a reward of justification against his male and female enemies.

Notes:

Witness: B1P

Transliteration:

*smn=f s(y) m tp=f r mtnw.t n.t m3<sup>c</sup>-ḥrw=f r ḥft.yw=f*

Translation:

so that he will set it on his head as a reward of his justification against his enemies.

Notes:

Witness: B4C

Transliteration:

*[smn=f s(y) m tp=f r mtnw.]t=f n.t m3<sup>c</sup>-ḥrw*

Translation:

so that he will set it upon his head as his reward of justification.

Notes:

Witness: S10C

Transliteration:

*smn <=f> s(y) m tp=f r mt[nw.t] n.t m3<sup>c</sup>-ḥrw*

Translation:

so that he will set it upon his head as the reward of justification.

Notes:

Witness: B4Bo

Transliteration:

*smn=f s(y) m tp=f r mtnw.t m3<sup>c</sup>-ḥrw=f r ḥft.ywt=f*

Translation:

so that he will set it on his head as a reward, so that he is justified against his male and female enemies.

Notes:

Witness: B6C

Transliteration:

*smn=f s(y) m tp=f r mtny.t m3<sup>c</sup>-ḥrw [r ḥft.yw=f r ḥft.ywt=f*

Translation:

so that he will set it upon his head as a reward of justification against his male enemies, against his female enemies.

Notes:

Witness: MC105

Transliteration:

*smn=f s(y) m tp=f r mtnw.t-t n.t m3<sup>c</sup>-ḥrw=f*

Translation:

so that he will set it upon his head as your reward of his justification.

Notes:

Witness: T9C

Transliteration:

*smn=f s(y) m tp=f r mtnw.t n.t m3<sup>c</sup>-ḥrw*

Translation:

so that he will set it upon his head as the reward of justification.

Notes:

**Group 3:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *mꜣꜥ-ḥrw* (second position)

Lemma: *mꜣꜥ-ḥrw* (to be justified)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B4Bo

Transliteration:

*smn=f s(y) m tp=f r mtnw.t mꜣꜥ-ḥrw=f r ḥft.ywt=f*

Translation:

so that he will set it on his head as a reward, so that he is justified against his male and female enemies.

Notes:

Could be a substantive as well (his justification)

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo), G2 (B2Bo, B1P, B6C, B4C, MC105, S10C, T9C) G2+G3 (B4Bo)

**Spell:**

9

**Phrase:**

9

1

30

b

**Group 1:** Imperfective active participle (masculine singular), Lemma *ḥꜣ*

Lemma: *ḥꜣ* (to crush)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*swt ḥꜣ ḥr.wy stḥ n=f*

Translation:

He is the one who crushes the testicles of Seth for him

Notes:

Witness: B4Bo

Transliteration:

*swt ḥꜣ ḥr.wy stḥ n=f*

Translation:

He is the one who crushes the testicles of Seth for him

Witness: B2Bo

Transliteration:

*swt ḥꜣ ḥr.wy stḥ n=f*

Translation:

He is the one who crushes the testicles of Seth for him

Notes:

Witness: B1P

Transliteration:

*swt ḥꜣ ḥr.wy stḥ n=f*

Translation:

He is the one who crushes the testicles of Seth for him

Witness: B6C

Transliteration:

swt ʕʕ hr.wy stš

Translation:

He is the one who crushes the testicles of Seth

Notes:

The F51 is not visible.

Witness: T1L

Transliteration:

swt ʕ < ʕ is > n.wy stš

Translation:

He is the one that crushes the testicles of Seth

Notes:

Only the D36:I9 group was written.

**Group 2:** Nominal *sḏm.n=f* (Emphatic use), Lemma ʕʕ

Lemma: ʕʕ (to crush)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: MC105

Transliteration:

ʕʕ.n=f hr.wy s[t]š

Translation:

He has crushed the testicles of Seth

Witness: T9C

Transliteration:

ʕʕ.n=f hr.wy stš

Translation:

He has crushed the testicles of Seth

Notes group:

Note that the spelling order of this word is volatile, and that I read it as the same verb is more based on context than on the actual spellings used in this group.

Witness: B4C

Transliteration:

swt ʕʕ isn.wy stš

Translation:

He is the one who crushes the testicles of Seth

Notes:

Witness: S10C

Transliteration:

ʕʕ.n=f hr.wy stš

Translation:

He has crushed the testicles of Seth

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C, B4C, T1L), G2 (MC105, S10C, T9C)

**Spell:** 9 **Phrase:** 1 30 c

**Group 1:** Indicative *sDm=f* (negation), Lemma *ski* (first position)

Lemma: *ski* (to perish)

Morphology 1:

*sḍm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*n sk <=f> mt=f*

Translation:

he did not perish, he did not die

Witness: B4Bo

Transliteration:

*n sk=f n mt=f*

Translation:

he did not perish, he did not die

Witness: B1P

Transliteration:

*n sk=f n mt=f*

Translation:

he did not perish, he did not die

Witness: B4C

Transliteration:

*n sk=f n [mt=f]*

Translation:

he did not perish, he did not die

**Group 2:** Circumstantial *sḍm.n=f* (negation), Lemma *ski* (first position)

Lemma: *ski* (to perish)

Morphology 1:

*sḍm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B2Bo

Transliteration:

*n sk.n=f iwty mwt=f*

Translation:

he does not perish, who does not die

Notes:

**Group 3:** Nominal *sḏm.n=f* (nominal use), Lemma *skī* (first position)

Lemma: *skī* (to perish)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: B6C

Transliteration:

*īwty sk.n=f īwty ḥtm.n=f*

Translation:

who he did not destroy, who he did not destroy

Notes:

Witness: T1L

Transliteration:

*īwty sk.n=f īwty ḥtm.n=f [n sk] wsir imꜣw pn*

Translation:

who he did not destroy, who he did not destroy, the Osiris, this *imꜣw* did not perish.

Notes:

**Group 4:** Indicative *sḏm=f* (negation), Lemma *mwt* (first position)

Lemma: *mwt* (to die)

Morphology 1:

*sḏm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: MC105

Transliteration:

*n mt wsir šdī tn n sk=s n ḥtm=s*

Translation:

the Osiris, this *šdī*, did not die, she did not perish,  
she was not destroyed

Notes:

Witness: S10C

Transliteration:

*n mt wsir ir pn n ḥtm=f*

Translation:

the Osiris, this *ir* did not die, he was not destroyed

Notes:

Witness: T9C

Transliteration:

*n mt wsir bwꜣw pn n sk=f n ḥtm=f*

Translation:

the Osiris, this *bwꜣw* did not die, he did not perish, he was not destroyed

Notes:

**Group 5:** Indicative *sḏm=f* (negation), Lemma *mwt* (second position)

Lemma: *mwt* (to die)

Morphology 1:  
*sḏm=f*

Morphology 2:  
indicative

Morphology 3:

Syntax:  
Negation

Subject:  
Pronominal subject

Witness: B3Bo

Transliteration:

*n sk <=f> mt=f*

Translation:

he did not perish, he did not die

Notes:

Witness: B1P

Transliteration:

*n sk=f n mt=f*

Translation:

he did not perish, he did not die

Notes:

Witness: B4Bo

Transliteration:

*n sk=f n mt=f*

Translation:

he did not perish, he did not die

Notes:

Witness: B4C

Transliteration:

*n sk=f n [mt=f]*

Translation:

he did not perish, he did not die

Notes:

**Group 6:** Nominal *sḏm.n=f* (nominal use), Lemma *ḥtm* (second position)

Lemma: *ḥtm* (to destroy)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Nominal use

Subject:  
Pronominal subject

Witness: B6C

Transliteration:

*iwty sk.n=f iwty ḥtm.n=f*

Translation:

who he did not destroy, who he did not destroy

Notes:

Witness: T1L

Transliteration:

*iwty sk.n=f iwty ḥtm.n=f [n sk] wsir imꜣw pn*

Translation:

who he did not destroy, who he did not destroy, the Osiris, this *imꜣw* did not perish.

Notes:

**Group 7:** Indicative *sḏm=f* (negation), Lemma *skī* (second position)

Lemma: *skī* (to perish)

Morphology 1:

*sḏm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: MC105

Transliteration:

*n mt wsīr šdī tn n sk=s n ḥtm=s*

Translation:

the Osiris, this *šdī*, did not die, she did not perish,  
she was not destroyed

Notes:

Note that the V29 was a later addition.

Witness: T9C

Transliteration:

*n mt wsīr bwꜣw pn n sk=f n ḥtm=f*

Translation:

the Osiris, this *bwꜣw* did not die, he did not perish, he was not destroyed

Notes:

**Group 8:** Indicative *sDm=f* (negation), *Htm* (second position)

Lemma: *ḥtm* (to be destroyed)

Morphology 1:

*sḏm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: S10C

Transliteration:

*n mt wsīr īr pn n ḥtm=f*

Translation:

the Osiris, this *īr* did not die, he was not destroyed

Notes:

**Group 9:** Indicative *sḏm=f* (negation), *ḥtm* (third position)

Lemma: *ḥtm* (to be destroyed)

Morphology 1: *sḏm=f*      Morphology 2: indicative      Morphology 3:

Syntax:  
Negation

Subject:  
Pronominal subject

Witness: MC105

Transliteration:

*n mt wsir šdī tn n sk=s n ḥtm=s*

Translation:

the Osiris, this *šdī*, did not die, she did not perish,  
she was not destroyed

Notes:

Only traces of the G172 left.

Witness: T9C

Transliteration:

*n mt wsir bwꜣw pn n sk=f n ḥtm=f*

Translation:

the Osiris, this *bwꜣw* did not die, he did not perish, he was not destroyed

Notes:

**Group 10:** Indicative *sḏm=f* (negation), Lemma *skī* (third position)

Lemma: *skī* (to perish)

Morphology 1: *sḏm=f*      Morphology 2: indicative      Morphology 3:

Syntax:  
Negation

Subject:  
Nominal subject

Witness: T1L

Transliteration:

*īwty sk.n=f īwty ḥtm.n=f [n sk] wsir imꜣw pn*

Translation:

who he did not destroy, who he did not destroy, the Osiris, this *imꜣw* did not perish.

Notes:

Uncertain, as it is a reconstruction.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (B3Bo, B4Bo, B1P, B4C), G2 (B2Bo), G3+G6 (B6C), G4+G7+G9 (MC105, T9C), G4+G8 (S10C), G3+G6+G10 (T1L)

**Spell:** 9 **Phrase:** 1 30-31 d-a

**Group 1:** *prospective relative sdm=f, Lemma msi*

Lemma: *msi* (to birth, to bring forth)

Morphology 1: *sdm=f* Morphology 2: prospective relative Morphology 3:

Syntax: Subject: Nominal subject

Witness: B3Bo

Transliteration:

*twt sb3 pw ms.w imn.t*

Translation:

you are that star which the west will bring forth

Notes:

Witness: B2Bo

Transliteration:

*twt sb3 pw ms.w imn.t*

Translation:

you are that star which the west will bring forth

Notes:

Witness: B4Bo

Transliteration:

*twt sb3 pw ms.w imn.t*

Translation:

you are that star which the west will bring forth

Notes:

Witness: B1P

Transliteration:

*[twt] is sb3 pw ms.w imn.t nfr[.t]*

Translation:

you are truly that star which the good west will bring forth

Notes:

Witness: B4C

Transliteration:

*[twt] sb3 pw {pw}iry-st ms.w imn.t*

Translation:

you are that star, the warden of the west, which the west will bring forth

Notes:

Witness: MC105

Transliteration:

*twt sb3 pw ms.w imn.t*

Translation:

you are that star which the west will bring forth

Notes:

Witness: T9C

Transliteration:

*twt sb3 pw ms.w imn.t*

Translation:

you are that star which the west will bring forth

Notes:

**Group 2:** Relative *sḍm.n=f*, Lemma *msì*

Lemma: *msì* (to birth, to bring forth)

Morphology 1:

*sḍm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B6C

Transliteration:

*n twt is sbz pw ms.n ìmn.t nfr.t*

Translation:

because you are truly that star which the good west brought forth

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B4C, MC105, T9C), G2 (B6C)

**Spell:**

9

**Phrase:**

1

31

b

**Group 1:** Nominal *sḍm=f* (nominal use), Lemma *skì* (first position)

Lemma: *skì* (to destroy)

Morphology 1:

*sḍm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*iwty sk=f iw[ty ḥ]tm=f*

Translation:

which he does not destroy, which he does not destroy

Notes:

Witness: B4Bo

Transliteration:

*iwty sk=f iwty ḥtm=f*

Translation:

which he does not destroy, which he does not destroy

Notes:

Witness: B2Bo

Transliteration:

*iwty sk=f iwty ḥtm[=f]*

Translation:

which he does not destroy, which he does not destroy

Notes:

Witness: B1P

Transliteration:

*iwty sk <=f> ḥtm=f*

Translation:

which he does not destroy, does not destroy

Notes:

**Group 2:** Nominal *sḍm.n=f* (nominal use), Lemma *ski* (first position)

Lemma: *ski* (to destroy)

Morphology 1:  
*sḍm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Nominal use

Subject:  
Pronominal subject

Witness: B6C

Transliteration:

*iwty sk <.n=f> ḥtm.n=f*

Translation:

who he did not destroy and destroy

Notes:

Addition technically not needed, double column writing

Witness: T9C

Transliteration:

*iwty sk.n=f iwty ḥtm.n=f*

Translation:

who he did not destroy, who he did not destroy

Notes:

**Group 3:** Indicative *sḍm=f* (negation), Lemma *ski* (first position)

Lemma: *ski* (to destroy)

Morphology 1:  
*sḍm=f*

Morphology 2:  
indicative

Morphology 3:

Syntax:  
Negation

Subject:  
Pronominal subject

Witness: B4C

Transliteration:

*n sk[=f n mt=f]*

Translation:

he does not perish, he does not die

Notes:

Not sure if the sign before V29 is actually T20, but it is the best suggestion I have at the moment.

**Group 4:** Nominal *sḍm=f* (nominal use), Lemma *ḥtm* (second position)

Lemma: *ḥtm* (to destroy)

Morphology 1:  
sDm=f

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Nominal use

Subject:  
Pronominal subject

Witness: B3Bo

Transliteration:

*iwty sk=f iw[ty ḥ]tm=f*

Translation:

which he does not destroy, which he does not destroy

Notes:

the V28 is not visible.

Witness: B2Bo

Transliteration:

*iwty sk=f iwty ḥtm[=f]*

Translation:

which he does not destroy, which he does not destroy

Notes:

the classifier G172 is not visible, and based on 1,31,c, one would expect water to come from the duck its mouth.

Witness: B4Bo

Transliteration:

*iwty sk=f iwty ḥtm=f*

Translation:

which he does not destroy, which he does not destroy

Notes:

Witness: B1P

Transliteration:

*iwty sk <=f> ḥtm=f*

Translation:

which he does not destroy, does not destroy

Notes:

**Group 5:** Nominal *sḍm.n=f* (nominal use), Lemma *ḥtm* (second position)

Lemma: *ḥtm* (to destroy)

Morphology 1:  
*sḍm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Nominal use

Subject:  
Pronominal subject

Witness: B6C

Transliteration:

*iwty sk <.n=f> ḥtm.n=f*

Translation:

who he did not destroy and destroy

Notes:

Witness: MC105

Transliteration:

*iwty sk.n=f iwty ḥtm.n=f*

Translation:

who he did not destroy, who he did not destroy

Notes:

Witness: T9C

Transliteration:

*iwty sk.n=f iwty ḥtm.n=f*

Translation:

who he did not destroy, who he did not destroy

Notes:

**Group 6:** Indicative *sḏm=f* (negation), *mwt* (second position)

Lemma: *mwt* (to die)

Morphology 1:

*sḏm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B4C

Transliteration:

*n sk[=f n mt=f]*

Translation:

he does not perish, he does not die

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B2Bo, B4Bo, B1P), G2+G5 (B6C, MC105, T9C), G3+G6 (B4C).

**Spell:** 9 **Phrase:** 1 31 c

**Group 1:** Prospective *sḏm=f* (negation), Lemma *skī* (first position)

Lemma: *skī* (to perish)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*n sk ḏḥwty-nḥt tn n ḥtm=s*

Translation:

this *ḏḥwty-nḥt* will not perish, she will not be destroyed

Witness: B2Bo

Transliteration:

*n sk ḏḥwty-nḥt n ḥtm=f*

Translation:

*ḏḥwty-nḥt* will not perish, he will not be destroyed

Witness: B4Bo

Transliteration:

*n sk dhwtj-nht tn n shtm dhwtj-nht [tn]*

Translation:

this *dhwtj-nht* will not perish, this *dhwtj-nht* will not be caused to be destroyed

Notes:

Witness: MC105

Transliteration:

*n sk šdi [tn] n htm=s*

Translation:

this *šdi* will not perish, she will not be destroyed

Notes:

**Group 2:** Prospective *sdm=f* (negation), Lemma *htm* (second position)

Lemma: *htm* (to be destroyed)

Morphology 1:

*sdm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*n sk dhwtj-nht tn n htm=s*

Translation:

this *dhwtj-nht* will not perish, she will not be destroyed

Notes:

Witness: B4C

Transliteration:

*[n sk s3.t-hd-htp tn n htm] s3.t-hd-htp tn*

Translation:

this *s3.t-hd-htp* will not perish, this *s3.t-hd-htp* will not be destroyed

Notes:

Witness: B4C

Transliteration:

*[n sk s3.t-hd-htp tn n htm] s3.t-hd-htp tn*

Translation:

this *s3.t-hd-htp* will not perish, this *s3.t-hd-htp* will not be destroyed

Notes:

Witness: T9C

Transliteration:

*n sk bw3w pn n htm=f*

Translation:

this *bw3w* will not perish, he will not be destroyed

Notes:

Witness: B2Bo

Transliteration:

*n sk dhwtj-nht n htm=f*

Translation:

*dhwtj-nht* will not perish, he will not be destroyed

Notes:

Only traces of the X1 left, the rest is visible.

Witness: MC105

Transliteration:

*n sk šdi [tn] n htm=s*

Translation:

this *šdi* will not perish, she will not be destroyed

Notes:

Witness: T9C

Transliteration:

*n sk bwʕw pn n ḥtm=f*

Translation:

this *bwʕw* will not perish, he will not be destroyed

Notes:

Notes group:

Note that B4C uses a nominal subject, instead of a pronominal subject.

**Group 3:** Prospective *sḏm=f* (negation), Lemma *ḥtm* (second position)

Lemma: *ḥtm* (to cause to be destroyed)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: B4Bo

Transliteration:

*n sk ḏḥwty-nḥt tn n ḥtm ḏḥwty-nḥt [tn]*

Translation:

this *ḏḥwty-nḥt* will not perish, this *ḏḥwty-nḥt* will not be caused to be destroyed

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B2Bo, B4C, MC105, T9C) G1+G3 (B4Bo)

**Spell:** 9 **Phrase:** 1 31-32 d-a

**Group 1:** *Passive prospective sdm=f (negation), Lemma wdi (first position)*

Lemma: wdi (to place)

<u>Morphology 1:</u> sdm=f	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u> passive	<u>Syntax:</u> Negation	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

n wd sdb nb dw r wsir dhwtj-nht tn i in itm.w

Translation:

not any restraint of evil will be placed against the Osiris,  
this dhwtj-nht, is said by Atoum

Notes:

Witness: B4Bo

Transliteration:

n wd sdb.w nb(.w) dw r wsir dhwtj-nht tn i in itm.w

Translation:

not any restraints of evil will be placed against the Osiris,  
this dhwtj-nht, is said by Atoum

Notes:

Witness: T9C

Transliteration:

n wd sdb nb dw r bw3w pn in itm.w in rmtj.w nb(.w)

Translation:

not any restraint of evil will be placed against this bw3w by Atoum, by all the people

Notes:

**Group 2:** *Infinitive (status constructus), Lemma wdi (first position)*

Lemma: wdi (to place)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status constructus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B2Bo

Transliteration:

n wd sdb nb dw r wsir dhwtj-nht i in itm.w

Translation:

not any restraint of evil will be placed against the Osiris dhwtj-nht, is said by Atoum

Notes:

Witness: MC105

Transliteration:

n wd.w sdb nb dw r sdi [t]n in itm.w in rmtj.w in ntr.w nb(.w)

Translation:

not any restraint of evil will be placed against this sdi by Atoum, by the people,  
by all the gods

Notes:

Witness: B6C

Transliteration:

*n wd.t sdb nb dw r wsir ḥ3-nḥt pn i in itm.w*

Translation:

there is no placing of any restraint of evil against the Osiris,  
this ḥ3-nḥt, is said by Atoum

Notes:

Witness: S10C

Transliteration:

*n wd.t sdb nb dw r=f in itm.w in ntr.w in zh.w in rmt.w nb(.w)*

Translation:

there is no placing of any restraint of evil against him by Atoum, by the gods, by the spirits, by all the people.

Notes:

Notes group:

Note that this group could be read as a *sḏm.t(w)=f* as well.

**Group 3:** Imperfective passive participle (masculine singular), Lemma *i* (second position)

Lemma: *i* (to say)

Morphology 1:

participle

Morphology 2:

imperfective passive

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*n wd sdb nb dw r wsir dḥwty-nḥt tn i in itm.w*

Translation:

not any restraint of evil will be placed against the Osiris,  
this dḥwty-nḥt, is said by Atoum

Notes:

Witness: B4C

Transliteration:

*n wd.t sdb nb dw r=f in itm.w*

Translation:

there is no placing of any restraint of evil against him by Atoum

Notes:

Witness: B2Bo

Transliteration:

*n wd sdb nb dw r wsir dḥwty-nḥt i in itm.w*

Translation:

not any restraint of evil will be placed against the Osiris dḥwty-nḥt, is said by Atoum

Notes:

Witness: B4Bo

Transliteration:

*n wd sdb.w nb(.w) dw r wsir dhwtj-nht tn i in itm.w*

Translation:

not any restraints of evil will be placed against the Osiris,  
this *dhwtj-nht*, is said by Atoum

Notes:

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (MC105, T9C), G2 (B4C, S10C), G1+G3 (B3Bo, B2Bo, B4Bo), G2+G3 (B6C)*

**Spell:** 9 **Phrase:** 1 32 b

**Group 1:** Imperfective relative *sḏm=f*, Lemma *ḏd* (first position)

Lemma: *ḏd* (to speak, to say)

Morphology 1: *sḏm=f* Morphology 2: Imperfective relative Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*ir h.t nb(.t) dw.t dd(.t)=sn ir.t r wsir dhwtj-nht tn m-bšh gbb*

Translation:

as for anything evil which they say, and which was done against  
the Osiris, this *dhwtj-nht*, in the presence of Geb,

Notes:

Witness: B4Bo

Transliteration:

*(i)r h.t nb.t dw.t dd(.t)=sn ir.t r wsir dhwtj-nht tn m-bšh gbb*

Translation:

as for anything evil which they say, and which was done against  
the Osiris, this *dhwtj-nht*, in the presence of Geb,

Notes:

Witness: B6C

Transliteration:

*n wd.t sdb nb dw r wsir ḥz-nht pn i in itm.w*

Translation:

there is no placing of any restraint of evil against the Osiris, this *ḥz-nht*,  
is said by Atoum

Notes:

Witness: B2Bo

Transliteration:

*ir h.t nb(.t) dw.t dd(.t)=sn r dhwtj-nht m-bšh gbb*

Translation:

as for anything evil which they say against *dhwtj-nht* in the presence of Geb,

Notes:

Witness: B1P

Transliteration:

*ir h.t nb.t dd(.t)=sn ir.t=sn r wsir spi pn m-bšh wsir m-bšh gbb*

Translation:

as for anything which they say and which they will do against the Osiris, this *spi*,  
in the presence of Osiris, in the presence of Geb,

Notes:

Witness: B6C

Transliteration:

*ir ḥ.t nb.t ḏw.t dd.t=sn ir.t r wsir ḥz-nḥt pn ḏw m-bzḥ wsir gbb*

Translation:

as for anything evil which they say, and which was done against the Osiris, this ḥz-nḥt, evil is in the presence of Osiris and Geb,

Notes:

Witness: MC105

Transliteration:

*ir ḥ.t nb(.t) dd.t=sn ir.t=sn r šdi tn ḏw*

Translation:

as for everything which they say and which they will do to this šdi, which is evil,

Notes:

Witness: T9C

Transliteration:

*ir ḥ.t nb(.t) dd.t=sn irr.t=sn r bwzḥ pn ḏw*

Translation:

as for everything which they say, and which they do against this bwzḥ, which is evil,

Notes:

**Group 2:** *Perfective passive participle (feminine singular), Lemma iri (second position)*

Lemma: *iri* (to do, to make)

Morphology 1:

participle

Morphology 2:

perfective passive

Morphology 3:

feminine singular

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*ir ḥ.t nb(.t) ḏw.t dd.t=sn ir.t r wsir ḏḥwty-nḥt tn m-bzḥ gbb*

Translation:

as for anything evil which they say, and which was done against the Osiris, this ḏḥwty-nḥt, in the presence of Geb,

Witness: B4C

Transliteration:

*ir ḥ.t nb.t dd(.t)=sn ir.t=sn r=f*

Translation:

as for anything they say and will do against him,

Notes:

The X1 is not visible.

Witness: S10C

Transliteration:

*ir dd.t=sn ir.t ḥ.t nb.t ḏw(.t) r wsir ir pn*

Translation:

as for that which they say, and which was done, anything evil against the Osiris, this *ir*

Notes:

Witness: B4Bo

Transliteration:

*(i)r ḥ.t nb.t ḏw.t dd(.t)=sn ir.t r wsir ḏḥwty-nḥt tn m-bzḥ gbb*

Translation:

as for anything evil which they say, and which was done against the Osiris, this ḏḥwty-nḥt, in the presence of Geb,

Witness: B6C

Transliteration:

*ir ḥ.t nb.t ḏw.t ḏd.t=sn ir.t r wsir ḥz-nḥt pn ḏw m-bzḥ wsir gbb*

Translation:

as for anything evil which they say, and which was done against the Osiris, this ḥz-nḥt, evil is in the presence of Osiris and Geb,

Notes:

**Group 3:** Prospective relative *sḏm=f*, Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective relative

Morphology 3:

Witness: S10C

Transliteration:

*[ir] ḏd.t=sn ir.t ḥ.t nb.t ḏw[.t] r wsir ir pn*

Translation:

as for that which they say, and which was done, anything evil against the Osiris, this *ir*

Notes:

Syntax:

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*ir ḥ.t nb.t ḏd.t=sn ir.t=sn r wsir spi pn m-bzḥ wsir m-bzḥ gbb*

Translation:

as for anything which they say and which they will do against the Osiris, this *spi*, in the presence of Osiris, in the presence of Geb,

Notes:

Witness: B4C

Transliteration:

*ir ḥ.t nb.t ḏd[.t=sn ir.t=sn] r=f*

Translation:

as for anything they say and will do against him,

Notes:

Witness: MC105

Transliteration:

*i[r ḥ.t] nb(.t) ḏd.t=sn ir.t=sn r šdi tn ḏw*

Translation:

as for everything which they say and which they will do to this *šdi*, which is evil,

Notes:

**Group 4:** Imperfective relative *sḏm=f*, Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: T9C

Transliteration:

*ir ḥ.t nb(.t) ḏd.t=sn irr.t=sn r bwʒw pn ḏw*

Translation:

as for everything which they say, and which they do against this *bwʒw*, which is evil,

Notes:

**Group 5:** Imperfective active participle (feminine singular), Lemma *ḏw* (third position)

Lemma: *ḏw* (to be evil)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

feminine singular

Syntax:

Subject:

Witness: MC105

Transliteration:

*i[r ḥ.t] nb(.t) ḏd.t=sn ir.t=sn r šdi tn ḏw*

Translation:

as for everything which they say and which they will do to this *šdi*, which is evil,

Notes:

Witness: T9C

Transliteration:

*ir ḥ.t nb(.t) ḏd.t=sn irr.t=sn r bwʒw pn ḏw*

Translation:

as for everything which they say, and which they do against this *bwʒw*, which is evil,

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B2Bo, B4Bo, B6C, S10C), G1+G3 (B1P, B4C), G1+G3+G5 (MC105), G1+G4+G5 (T9C)

**Spell:** 9 **Phrase:** 1 33 a

**Group 1:** Prospective *sḏm=f* (Main clause), Lemma *wnn*

Lemma: *wnn* (to be)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*iw{n}=sn [r=s]n wnn=sn r=sn*

Translation:

they are against them, they will be against them

Witness: B2Bo

Transliteration:

*iw{n}=sn r=sn wnn=sn r=sn*

Translation:

they are against them, they will be against them

Witness: B1P

Transliteration:

*iw=sn r=sn wnn=sn r=sn*

Translation:

they are against them, they will be against them

Notes:

Witness: MC105

Transliteration:

*iw{n}=sn r[=sn] wnn=sn [r=sn]*

Translation:

they are against them, they will be against them

Notes:

**Group 2:** *Imperfective active participle (masculine plural), Lemma wnn*

Lemma: *wnn* (to be)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: B4C

Transliteration:

*iw=sn r=sn wnn n=sn r=sn*

Translation:

they are against them, who are for them against them

Notes:

**Group 3:** *Circumstantial sdm.n=f (iw(=f) sdm.n=f), Lemma wnn*

Lemma: *wnn* (to be)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
circumstantial

Morphology 3:  
*iw(=f) sdm.n=f*

Syntax:

Subject:  
Pronominal subject

Witness: S10C

Transliteration:

*iw[=sn] wn.n=sn*

Translation:

they existed,

Notes:

Only traces left.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B6C, MC105), G2 (B4C), G3 (S10C).*

*Note that B4Bo and T9C do have a phrase here, but it is non-verbal.*

**Spell:** 9 **Phrase:** 1 33 b

**Group 1:** Imperfective relative *sdm=f*, Lemma *dd*

Lemma: *dd* (to speak, to say)

Morphology 1:

*sdm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: MC105

Transliteration:

*dd.t=sn pw*

Translation:

this is what they say

Notes:

**Group 2:** Relative *sḍm.n=f*, Lemma *ḍd*

Lemma: *ḍd* (to speak, to say)

Morphology 1:

*sḍm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: S10C

Transliteration:

*ḍd.t.n=sn pw*

Translation:

this is what they said.

Notes:

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (MC105), G2 (S10C, T9C).*

Witness: T9C

Transliteration:

*ḍd.t.n=sn pw*

Translation:

this is what they said.

Notes:

## Appendix 5.10. Spell 10

**Spell:** 10 **Phrase:** 1 33 d

**Group 1:** *Passive nominal sdm=f (Emphatic use), Lemma wd<sup>c</sup>*

Lemma: wd<sup>c</sup> (to divide, to open)

Morphology 1: *sdm=f*      Morphology 2: nominal      Morphology 3: passive

Syntax: Emphatic use      Subject: Nominal subject

Witness: B3Bo

Transliteration:

*h3 wsir dhwtj-nht tn wd<sup>c</sup>(.w) n=t sb3 in sš3.t*

Translation:

Ho Osiris, this *dhwtj-nht*, the portal is opened for you by Seshat

Witness: B2Bo

Transliteration:

*h3 wsir dhwtj-nht wd<sup>c</sup>(.w) n=k sb3 in sš3.t*

Translation:

Ho Osiris *dhwtj-nht*, the portal is opened for you by Seshat

Witness: B4Bo

Transliteration:

*h3 wsir dhwtj-nht tn wd<sup>c</sup>(.w) n=t sb3 in sš3.t*

Translation:

Ho Osiris, this *dhwtj-nht*, the portal is opened for you by Seshat

Witness: B1P

Transliteration:

*h3 wsir [spi p]n wd<sup>c</sup>.w n=k sb3 in sš3.t*

Translation:

Ho Osiris, this *spi*, the portal is opened for you by Seshat.

Witness: B6C

Transliteration:

*h3 wsir h3-nht pn wd<sup>c</sup>(.w) n=k sb3 in sš3.t*

Translation:

Ho Osiris, this *h3-nht*, the portal is opened for you by Seshat.

Notes:

Witness: MC105

Transliteration:

*[wd<sup>c</sup>(.w) sb3] n wsir šdi tn in [sš3.t]*

Translation:

The portal is opened for the Osiris, this *šdi*, by Seshat.

Notes:

It is possible that a *iw* was written before the *wd<sup>c</sup>*.

Witness: S10C

Transliteration:

*[wd<sup>c</sup>(.w) sb3] n wsir ir pn in sš3.t*

Translation:

The portal is opened for the Osiris, this *ir*, by Seshat.

Notes:

It is possible that a *iw* was written before the *wd<sup>c</sup>*.

Witness: T9C

Transliteration:

*wd<sup>c</sup>(.w) sb3 n bw3w pn in sš3.t*

Translation:

The portal is opened for the Osiris, this *bw3w*, by Seshat.

Notes:

**Group 2:** *Passive circumstantial sdm=f (iw(=f) sdm=f), Lemma wd<sup>c</sup>*

Lemma: wd<sup>c</sup> (to divide, to open)

<u>Morphology 1:</u> sdm=f	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> iw(=f) sdm=f	<u>Subject:</u> Nominal subject
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Witness: B4C

Transliteration:

iw wd<sup>c</sup>(.w) n=t [sb3 in sš3.t]

Translation:

The portal is opened for you by Seshat

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C, MC105, S10C, T9C), G2 (B4C)

**Spell:** 10 **Phrase:** 1 35 b (1,35,d in MC105, S10C, T9C)

**Group 1:** *Imperfective active participle (masculine plural), Lemma msd<sup>i</sup> (first position)*

Lemma: msd<sup>i</sup> (to hate)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: MC105

Transliteration:

r msd<sup>i</sup>.w s(y) r ms[dd.wt s(y) r irr].w r=s r irr.wt r=s

Translation:

against those males who hate her, against those females who hate her, against those males who act against her,  
against those females who act against her,

**Group 2:** *Imperfective active participle (feminine plural), Lemma iri (first position)*

Lemma: iri (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S10C

Transliteration:

*r irr.wt* [r=f r msdd.wt] sw

Translation:

against those males and females who act against him, against those males and females who hate him,

**Group 3:** *Imperfective active participle (feminine plural), Lemma msdī (first position)*

Lemma: *msdī* (to hate)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T9C

Transliteration:

*msdd.wt* sw *irr.wt*

Translation:

those male and female who hate him, those females that act

**Group 4:** *Imperfective active participle (feminine plural), Lemma msdī (second position)*

Lemma: *msdī* (to hate)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: MC105

Transliteration:

*r msdd.w* s(y) *r ms[dd.wt]* s(y) *r irr].w* r=s *r irr.wt* r=s

Translation:

against those males who hate her, against those females who hate her, against those males who act against her, against those females who act against her,

Notes:

only traces left of the F31, the rest is not visible.

Witness: S10C

Transliteration:

*r irr.wt* [r=f r *msdd.wt*] sw

Translation:

against those males and females who act against him, against those males and females who hate him,

Notes:

only the B1:Z2 group is visible.

Notes group:

Note that in S10C the collective is intended, where in MC105 only the female side is intended.

**Group 5:** *Imperfective active participle (feminine plural), Lemma ʔri (second position)*

Lemma: ʔri (to do, to make)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine plural      Syntax:      Subject:

Witness: T9C

Transliteration:

*msdd.wt sw ʔrr.wt*

Translation:

those male and female who hate him, those females that act

Notes:

**Group 6:** *Imperfective active participle (masculine plural), Lemma ʔri (third position)*

Lemma: ʔri (to do, to make)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: MC105

Transliteration:

*r msdd.w s(y) r ms[dd.wt s(y) r ʔrr].w r=s r ʔrr.wt r=s*

Translation:

against those males who hate her, against those females who hate her, against those males who act against her, against those females who act against her,

Notes:

Only the Z2 plural strokes are visible.

**Group 7:** *Imperfective active participle (feminine plural), Lemma ʔri (fourth position)*

Lemma: ʔri (to do, to make)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine plural      Syntax:      Subject:

Witness: MC105

Transliteration:

*r msdd.w s(y) r ms[dd.wt s(y) r irr].w r=s r irr.wt r=s*

Translation:

against those males who hate her, against those females who hate her, against those males who act against her,  
against those females who act against her,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4+G6+G7 (MC105), G2+G4 (S10C), G3+G5 (T9C).*

*Note that B1P and B4C do have a phrase here, but it is non-verbal.*

**Spell:** 10 **Phrase:** 1 35 c

**Group 1:** *sdm.ty=fy*, Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1: *sdm.ty=fy* Morphology 2: Morphology 3: Syntax: Subject:

Witness: B3Bo

Transliteration:

*r ir.t(y)=sn wd<sup>c</sup>-mdw hft=s m hrw pn*

Translation:

against those who will do judgement against her on this day.

Witness: B2Bo

Transliteration:

*r ir.t(y)=sn wd<sup>c</sup>-mdw hft m hrw pn*

Translation:

against those who will do judgement against on this day.

Witness: B4Bo

Transliteration:

*r ir.t(y)=sn wd<sup>c</sup>-mdw hft=s m hrw pn*

Translation:

against those who will do judgement against her on this day.

Witness: B1P

Transliteration:

*r ir.t(y)=sn wd<sup>c</sup>-mdw hft=k m hrw pn*

Translation:

against those who will do judgement against you on this day.

Witness: B6C

Transliteration:

*r ir.t(y)=sn wd<sup>c</sup>-mdw hft m hrw pn*

Translation:

against those who will do judgement against on this day.

Witness: MC105

Transliteration:

*r ir.t(y)=sn [wd<sup>c</sup>-mdw hft=s m hrw] pn*

Translation:

against those who will do judgement against her on this day.

Witness: S10C

Transliteration:

[r iʀ].t(y)=sn wǫ<sup>c</sup>-mdw hft m [hrw pn]

Translation:

against those who will do judgement against on this day.

Notes:

Only the X1 is visible.

**Group 2:** Imperfective active participle (masculine plural), Lemma wǫ<sup>c</sup>-mdw

Lemma: wǫ<sup>c</sup>-mdw (to judge)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: T9C

Transliteration:

sn wǫ<sup>c</sup>-mdw hft m hrw p <n>

Translation:

(of) them who judge against on this day.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C, MC105, S10C), G2 (T9C)

## Appendix 5.11. Spell 11

Spell: 11 Phrase: 1 35 e

**Group 1:** Subjunctive *sḏm=f* (wish clause), Lemma *iwī* (first position)

Lemma: *iwī* (to come)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*iwī-k sp sn.w in n=k tw i iwī-k sp sn.w*

Translation:

May you come, may you come, while *tw* is brought to you.

Oh, may you come, may you come

Witness: B4Bo

Transliteration:

*iwī-k sp sn.w in n=k tw i iwī-k sp sn.w*

Translation:

May you come, may you come, while *tw* is brought to you.

Oh, may you come, may you come

Witness: B6C

Transliteration:

*iwī-k sp sn.w*

Translation:

May you come, may you come

Witness: MC105

Transliteration:

*[iwī-k sp sn.w in n=k t]w iwī sp sn.w šdi tn*

Translation:

May you come, may you come, while *tw* is brought to you,

may this *šdi* come, may this *šdi* come

Witness: B2Bo

Transliteration:

*iwī-k sp sn.w in n=k tw i iwī-k sp sn.w*

Translation:

May you come, may you come, while *tw* is brought to you.

Oh, may you come, may you come

Witness: B1P

Transliteration:

*iwī-k [sp] sn.w in n=[k t]w[t] iwī sp sn.w*

Translation:

May you come, may you come, while the statue that came twice is

brought to you

Witness: B4C

Transliteration:

*iwī sp sn.w =k min ir tw iwī sp sn.w =k*

Translation:

May you come, may you come today, who made *tw*,

may you come, may you come.

Witness: T9C

Transliteration:

*iwī-k sp sn.w in n=k tw=k iwī sp sn.w bwꜣw pn*

Translation:

May you come, may you come, while your *tw* is brought to you.

May this *bwꜣw* come, may this *bwꜣw* come

**Group 2:** *Passive circumstantial sdm=f (Temporal clause), Lemma inì (second position)*

Lemma: *inì* (to bring)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

*iwi=k sp sn.w in n=k tw i iwi=k sp sn.w*

Translation:

May you come, may you come, while *tw* is brought to you.

Oh, may you come, may you come

Witness: B4Bo

Transliteration:

*iwi=k sp sn.w in n=k tw i iwi=k sp sn.w*

Translation:

May you come, may you come, while *tw* is brought to you.

Oh, may you come, may you come

Witness: MC105

Transliteration:

*[iwi=k sp sn.w in n=k t]w iwi sp sn.w šdi tn*

Translation:

May you come, may you come, while *tw* is brought to you,

may this *šdi* come, may this *šdi* come

Witness: B2Bo

Transliteration:

*iwi=k sp sn.w in n=k tw i iwi=k sp sn.w*

Translation:

May you come, may you come, while *tw* is brought to you.

Oh, may you come, may you come

Witness: B1P

Transliteration:

*iwi=k [sp] sn.w in n=[k t]w[t] iwi sp sn.w*

Translation:

May you come, may you come, while the statue that came twice

is brought to you

Witness: T9C

Transliteration:

*iwi=k sp sn.w in n=k tw=k iwi sp sn.w bwzw pn*

Translation:

May you come, may you come, while your *tw* is brought to you.

May this *bwzw* come, may this *bwzw* come

**Group 3:** *Perfective active participle (masculine singular), Lemma iri (second position)*

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B4C

Transliteration:

*iwī sp sn.w =k min ir tw iwī sp sn.w =k*

Translation:

May you come, may you come today, who made *tw*, may you come, may you come.

**Group 4:** Subjunctive *sdm=f* (wish clause), Lemma *iwī* (third position)

Lemma: *iwī* (to come)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*iwī=k sp sn.w in n=k tw i iwī=k sp sn.w*

Translation:

May you come, may you come, while *tw* is brought to you.

Oh, may you come, may you come

Witness: B2Bo

Transliteration:

*iwī=k sp sn.w in n=k tw i iwī=k sp sn.w*

Translation:

May you come, may you come, while *tw* is brought to you.

Oh, may you come, may you come

Witness: B4Bo

Transliteration:

*iwī=k sp sn.w in n=k tw i iwī=k sp sn.w*

Translation:

May you come, may you come, while *tw* is brought to you.

Oh, may you come, may you come

Witness: B4C

Transliteration:

*iwī sp sn.w =k min ir tw iwī sp sn.w =k*

Translation:

May you come, may you come today, who made *tw*, may you come,

may you come.

Witness: MC105

Transliteration:

*[iwī=k sp sn.w in n=k t]w iwī sp sn.w šdi tn*

Translation:

May you come, may you come, while *tw* is brought to you,

may this *šdi* come, may this *šdi* come

Witness: T9C

Transliteration:

*iwī=k sp sn.w in n=k tw=k iwī sp sn.w bwꜣw pn*

Translation:

May you come, may you come, while your *tw* is brought to you.

May this *bwꜣw* come, may this *bwꜣw* come

Notes group:

Note that MC105 and T9C use a nominal subject instead of a pronominal subject.

**Group 5:** Perfective active participle (masculine singular), Lemma *ìwì* (third position)

Lemma: *ìwì* (to come)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B1P

Transliteration:

*ìwì-k [sp] sn.w in n[=k t]w[t] ìwì sp sn.w*

Translation:

May you come, may you come, while the statue that came twice is brought to you

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2+G4 (B2Bo, B3Bo, B4Bo, MC105, T9C), G1+G2+G5 (B1P), G1 (B6C), G1+G3+G4 (B4C)

**Spell:** 11      **Phrase:** 1      36      c

**Group 1:** Subjunctive *sḍm=f* (wish clause), Lemma *ìrì* (first position)

Lemma: *ìrì* (to do, to make)

Morphology 1: *sḍm=f*      Morphology 2: subjunctive      Morphology 3:      Syntax: Wish clause      Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*ìr-tn ḍd.t-s nb.t*

Translation:

may you do everything that she says.

Witness: B4Bo

Transliteration:

*ìr-tn ḍd.t-s nb(.t)*

Translation:

may you do everything that she says.

**Group 2:** Perfective active participle (masculine plural), Lemma *ìrì* (first position)

Lemma: *ìrì* (to do, to make)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: B2Bo

Transliteration:

*ir* *ḏd.t=f nb[.t]*

Translation:

those who did everything that he says.

**Group 3:** Imperfective relative *sḏm=f*, Lemma *ḏd* (second position)

Lemma: *ḏd* (to say, to speak)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*ir=ṯn* *ḏd.t=s nb.t*

Translation:

may you do everything that she says.

Witness: B2Bo

Transliteration:

*ir* *ḏd.t=f nb[.t]*

Translation:

those who did everything that he says.

Witness: B4Bo

Transliteration:

*ir=ṯn* *ḏd.t=s nb(.t)*

Translation:

may you do everything that she says.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B4Bo), G2+G3 (B2Bo)

**Spell:**

11

**Phrase:**

1

36

d-e

**Group 1:** Imperative (2nd person plural), Lemma *wḏi* (first position)

Lemma: *wḏi* (to put, to place)

Morphology 1:

imperative

Morphology 2:

2nd person plural

Morphology 3:

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*dy* n=s i3 ntr.w my ir=tn ntr.w

Translation:

Give adoration to her gods, come, gods

Witness: B6C

Transliteration:

*dy* n=f i3 ntr.w my ir=tn ntr.w

Translation:

Give adoration to him gods, come, gods

**Group 2:** Imperative (2nd person plural), Lemma *rdi* (first position)

Lemma: *rdi* (to put, to give)

Morphology 1:

imperative

Morphology 2:

2nd person plural

Morphology 3:

Syntax:

Subject:

Witness: B4Bo

Transliteration:

*im.y* n=s i3 ntr.w my ir=tn ntr.w

Translation:

Give adoration to her gods, come, gods

Witness: B1P

Transliteration:

*im.y* n=f i3 ntr.w my ir=tn ntr.w

Translation:

Give adoration to him gods, come, gods

Witness: B4C

Transliteration:

*im.y* n=f i3 my

Translation:

Give adoration to him and come

**Group 3:** Passive circumstantial *sdm=f* (Temporal clause), Lemma *rdi* (first position)

Lemma: *rdi* (to put, to give)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: MC105

Transliteration:

*rd.y n[=s iʒ my]*

Translation:

while adoration is give to her. Come,

**Group 4:** Imperative (2nd person plural), Lemma *iwi* (second position)

Lemma: *iwi* (to come)

Morphology 1: imperative  
Morphology 2: 2nd person plural  
Morphology 3:

Syntax:  
Subject:

Witness: B3Bo

Transliteration:

*dy n=s iʒ ntr.w my ir=tn ntr.w*

Translation:

Give adoration to her gods, come, gods

Witness: B2Bo

Transliteration:

*dy n=f iʒ ntr.w my ir=t<n> ntr.w*

Translation:

Give adoration to him gods, come, gods

Witness: B4Bo

Transliteration:

*im.y n=s iʒ ntr.w my ir=tn ntr.w*

Translation:

Give adoration to her gods, come, gods

Witness: B1P

Transliteration:

*im.y n=f iʒ ntr.w my ir=tn ntr.w*

Translation:

Give adoration to him gods, come, gods

Witness: B6C

Transliteration:

*dy n=f iʒ ntr.w my ir=tn ntr.w*

Translation:

Give adoration to him gods, come, gods

Witness: B4C

Transliteration:

*im.y n=f iʒ my*

Translation:

Give adoration to him and come

Witness: MC105

Transliteration:

*rd.y n[=s iʒ my]*

Translation:

while adoration is give to her. Come,

Witness: T9C

Transliteration:

*dy n=f iʒ my*

Translation:

Give adoration to him and come

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B2Bo, B6C, T9C), G2+G4 (B4Bo, B1P, B4C), G3+G4 (MC105)

**Spell:** 11 **Phrase:** 1 37 a

**Group 1:** Subjunctive *sdm=f* (Final clause implying purpose), Lemma *m33* (first position)

Lemma: *m33* (to see)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: B3Bo

Transliteration:

*m3=tn s(y) pr.ti m htp*

Translation:

so that you see her going forth in peace,

Witness: B4Bo

Transliteration:

*m3=tn s(y) pr.t(i) m pr=s m htp*

Translation:

so that you see her, going forth from her house, in peace,

Witness: B6C

Transliteration:

*m3=tn sw pr(.w) m htp*

Translation:

so that you see him, going forth in peace,

Witness: MC105

Transliteration:

*[m3n=tn] wsir šdi tn pr.t(i) m [pr wsir šdi tn m htp]*

Translation:

so that you see the Osiris, this *šdi*, going forth from the house of the Osiris, this *šdi*, in peace.

Witness: B2Bo

Transliteration:

*m3=tn sw pr(.w) m htp*

Translation:

so that you see him, going forth in peace,

Witness: B1P

Transliteration:

*m3n=tn sw wsir spi pn pr(.w) m htp*

Translation:

so that you see him, the Osiris, this *spi*, going forth in peace,

Witness: B4C

Transliteration:

*m3=tn sw iy.w m htp*

Translation:

so that you see him coming in peace.

Witness: T9C

Transliteration:

*m3n=t wsir bw3w pn pr(.w) m pr hr ir.t=f*

Translation:

so that you see the Osiris, this *bw3w*, going forth from the house, because of his eye.

**Group 2:** Stative (3rd person feminine singular), Lemma *prī* (second position)

Lemma: *prī* (to go forth)

Morphology 1:

Stative

Morphology 2:

3rd person feminine singular

Morphology 3:

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*m3=tn s(y) pr(.i) m ḥtp*

Translation:

so that you see her going forth in peace,

Notes:

Only the O1 is visible.

Witness: B4Bo

Transliteration:

*m3=tn s(y) pr.t(i) m pr=s m ḥtp*

Translation:

so that you see her, going forth from her house, in peace,

Notes:

Witness: MC105

Transliteration:

*[m3n=tn] wsir šdi tn pr.t(i) m [pr wsir šdi tn m ḥtp]*

Translation:

so that you see the Osiris, this *šdi*, going forth from the house of the Osiris, this *šdi*, in peace.

Notes group:

*Group 2 and group 3 should be considered together as one group, as the variation only occurs due to the gender of the owner.*

**Group 3:** Stative (3rd person masculine singular), Lemma *prī* (second position)

Lemma: *prī* (to go forth)

Morphology 1:

Stative

Morphology 2:

3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: B2Bo

Transliteration:

*m3=tn sw pr(.w) m ḥtp*

Translation:

so that you see him, going forth in peace,

Witness: B1P

Transliteration:

*m3n=tn sw wsir spī pn pr(.w) m ḥtp*

Translation:

so that you see him, the Osiris, this *spī*, going forth in peace,

Witness: B6C

Transliteration:

*m3=tn sw pr(.w) m htp*

Translation:

so that you see him, going forth in peace,

Witness: T9C

Transliteration:

*m3n=t wsir bw3w pn pr(.w) m pr hr ir.t=f*

Translation:

so that you see the Osiris, this *bw3w*, going forth from the house, because of his eye.

Notes group:

Group 2 and group 3 should be considered together as one group, as the variation only occurs due to the gender of the owner.

**Group 4:** Stative (3rd person masculine singular), Lemma *iyi* (second position)

Lemma: *iyi* (to come)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Stative

3rd person masculine singular

Witness: B4C

Transliteration:

*m3=tn sw iy.w m htp*

Translation:

so that you see him coming in peace.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B4Bo, MC105), G1+G3 (B2Bo, B1P, B6C, T9C), G1+G4 (B4C)

**Spell:** 11 **Phrase:** 1 37 b

**Group 1:** Stative (3rd person masculine singular), Lemma *m3c*

Lemma: *m3c* (to be true)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Stative

3rd person masculine singular

Witness: B3Bo

Transliteration:

*hrw=s m3c(.w) r hft.yw=s*

Translation:

her voice being true against her enemies

Witness: B2Bo

Transliteration:

*hrw=f m3c(.w) r hft.ywt=f*

Translation:

his voice being true against his male and female enemies.

Witness: B1P

Transliteration:

*ḥrw=f m3<sup>c</sup>(.w) r ḥft.yw=f*

Translation:

his voice being true against his enemies.

Witness: B6C

Transliteration:

*ḥrw m3<sup>c</sup>(.w) r ḥft.yw=f*

Translation:

the voice being true against his enemies.

**Group 2:** Circumstantial *sdm=f* (Temporal clause), Lemma *m3<sup>c</sup>-ḥrw*

Lemma: *m3<sup>c</sup>-ḥrw* (to be justified)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B4Bo

Transliteration:

*m3<sup>c</sup>-ḥrw=s r mt.w=s*

Translation:

while she is justified against her dead men.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B6C), G2 (B4Bo)

**Spell:**

11

**Phrase:**

1

37

c

**Group 1:** Nominal *sdm.n=f* (Balanced sentence), Lemma *iṯi*

Lemma: *iṯi* (to take)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*iṯ.n=s wr̄r.ty=s*

Translation:

She took her two crowns of UE,

Witness: B2Bo

Transliteration:

*iṯ.n=f wr̄r.t*

Translation:

He took the crown of UE,

Witness: B1P  
Transliteration:  
*iṭ.n=f wṛr.t=f*  
Translation:  
He took his crown of UE,

Witness: MC105  
Transliteration:  
*[iṭ.n šdi tn] wṛr.t*  
Translation:  
This *šdi* took the crown of UE,

**Group 2:** *Circumstantial sdm.n=f (iw(=f) sdm.n=f) Lemma iṭi*  
Lemma: *iṭi* (to take)  
Morphology 1: *sdm.n=f*      Morphology 2: circumstantial      Morphology 3:

Witness: B4C  
Transliteration:  
*[iṭ.n=f] wṛr.t*  
Translation:  
He took the crown of UE,

Witness: T9C  
Transliteration:  
*iṭ.n bẉẓw pn wṛr.t*  
Translation:  
This *bẉẓw* took the crown of UE,

Syntax: *iw(=f) sdm.n=f*      Subject: Pronominal subject

Witness: B4Bo  
Transliteration:  
*iẉ iṭ.n=s wṛr.ty=s*  
Translation:  
She took her two crowns of UE,

**Group 3:** *Nominal sdm.n=f (Emphatic use), Lemma iṭi*  
Lemma: *iṭi* (to take)  
Morphology 1: *sdm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax: Emphatic use      Subject: Pronominal subject

Witness: B6C  
Transliteration:  
*iṭ.n=f wṛr.t*  
Translation:  
He took the crown of UE,

Notes:  
*This syntax variation only occurred due to the *sdm=f* use in line 1,37,d.*

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B4C, MC105, T9C), G2 (B4Bo), G3 (B6C)

Spell: 11 Phrase: 1 37 d

**Group 1:** Nominal *sdm.n=f* (Balanced sentence), Lemma *hnti*

Lemma: *hnti* (to be in front)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*[hnt.n=s] ns[.wt gbb]*

Translation:

she was in front of the of the thrones of Geb.

Witness: B2Bo

Transliteration:

*hnt.n=f ns[.wt gbb]*

Translation:

he was in front of the thrones of Geb.

Witness: B1P

Transliteration:

*hnt.n=f ns[.wt gbb]*

Translation:

he was in front of the thrones of Geb.

Witness: B4C

Transliteration:

*hnt.n=f ns[.wt gbb]*

Translation:

he was in front of the thrones of Geb.

Witness: MC105

Transliteration:

*hnt.n šdi [tn ns[.wt gbb]*

Translation:

this *šdi* was in front of the thrones of Geb.

Witness: T9C

Transliteration:

*hnt.n bwꜣw pn ns[.wt gbb]*

Translation:

this *bwꜣw* was in front of the thrones of Geb.

Notes group:

Note that MC105 and T9C use a nominal subject (owner)

**Group 2:** Circumstantial *sdm.n=f* (None-initial main clause) Lemma *hnti*

Lemma: *hnti* (to be in front)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

None-initial main clause

Subject:

Pronominal subject

Witness: B4Bo

Transliteration:

*hnt.n=s ns.wt gbb*

Translation:

she was in front of the of the thrones of Geb.

Notes:

*This variation only occurred due to the use of iw in 1,37,c*

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *hnti*

Lemma: *hnti* (to be in front)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B6C

Transliteration:

*hnt=f ns.wt gbb*

Translation:

while he is in front of the thrones of Geb,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B4C, MC105, T9C), G2 (B4Bo), G3 (B6C)*

**Spell:** 11 **Phrase:** 1 38 a

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *nḥm* (first position)

Lemma: *nḥm* (to take)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*nḥm.n=s ḥd=s ky*

Translation:

she has taken possession while she destroys the other.

Witness: B2Bo

Transliteration:

*nḥm.n=f ḥd=f ky*

Translation:

he has taken possession, while he destroys the other.

Witness: B1P

Transliteration:

*nḥm.n=f ḥd sw ky ḥmt-r3*

Translation:

he has taken possession, while the other destroys it, ect.

Witness: B4C

Transliteration:

*nḥm.n=f sw ḥd sw [ky]*

Translation:

he has taken possession of it, while the other destroys it.

Witness: MC105

Transliteration:

*[nḥ]m.n šdi tn ḥd=s [ky]*

Translation:

this *šdi* has taken possession, while she destroys the other.

**Group 2:** *Circumstantial sdm.n=f (None-initial main clause) Lemma nḥm (first position)*

Lemma: *nḥm* (to take)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

None-initial main clause

Subject:

Pronominal subject

Witness: B4Bo

Transliteration:

*nḥm.n=f ḥd=s ky*

Translation:

he has taken possession, while she destroys the other.

Notes:

Dependent on the *iw* in I,37,c

**Group 3:** *Circumstantial sdm.n=f (Temporal clause), Lemma nḥm (first position)*

Lemma: *nḥm* (to take)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B6C

Transliteration:

*nḥm.n=f ḥd sw ky*

Translation:

after he has taken possession, while the other destroys it.

**Group 4:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥḏi* (second position, subject owner)

Lemma: *ḥḏi* (to destroy)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B3Bo

Transliteration:

*nḥm.n=s ḥḏ=s ky*

Translation:

she has taken possession while she destroys the other.

Witness: B2Bo

Transliteration:

*nḥm.n=f ḥḏ=f ky*

Translation:

he has taken possession, while he destroys the other.

Witness: B4Bo

Transliteration:

*nḥm.n=f ḥḏ=s ky*

Translation:

he has taken possession, while she destroys the other.

Witness: MC105

Transliteration:

*[nḥ]m.n ṣḏi tn ḥḏ=s [ky]*

Translation:

this *ṣḏi* has taken possession, while she destroys the other.

Notes group:

Notes that MC105 uses a nominal subject, instead of a pronominal subject.

Variation due to owner versus *ky* as subject of the verb.

**Group 5:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥḏi* (second position)

Lemma: *ḥḏi* (to destroy)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

*nḥm.n=f ḥḏ sw ky ḥmt-r3*

Translation:

he has taken possession, while the other destroys it, ect.

Witness: B6C

Transliteration:

*nḥm.n=f ḥḏ sw ky*

Translation:

after he has taken possession, while the other destroys it.

Witness: B4C

Transliteration:

*nḥm.n=f sw ḥd sw [ky]*

Translation:

he has taken possession of it, while the other destroys it.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B2Bo, MC105), G2+G4 (B4Bo), G3+G5 (B6C), G1+G5 (B1P, B4C)*

## Appendix 5.12. Spell 12

**Spell:** 12 **Phrase:** 1 38 b

**Group 1:** Nominal *sdm.n=f* (Emphatic use), Lemma *pri* (first position)

Lemma: *pri* (to go forth)

Morphology 1: *sdm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax: Emphatic use      Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*wsir dhwtj-nht tn pr.n=t wr.ti ʕ3.ti*

Translation:

The Osiris, this *dhwtj-nht*, you went forth really great,

Witness: B4Bo

Transliteration:

*wsir dhwtj-nht tn pr.n=t wr.t(i) ʕ3.t(i)*

Translation:

The Osiris, this *dhwtj-nht*, you went forth really great,

Notes:

De Buck added a sic here (as the D54 is not written).

Witness: B15C

Transliteration:

*wsir dhwtj-nht pn [pr.n]=k wr.ti ʕ3.ti*

Translation:

The Osiris, this *dhwtj-nht*, you went forth really great,

Witness: B4C

Transliteration:

*wsir [s3.t-ḥd-ḥtp tn] pr.n=k wr.t(i) ʕ3.t(i)*

Translation:

The Osiris, this *s3.t-ḥd-ḥtp*, you went forth really great,

Witness: B2Bo

Transliteration:

*wsir dhwtj-nht pr.n=k wr.t(i) ʕ3.t(i)*

Translation:

The Osiris *dhwtj-nht*, you went forth really great,

Witness: B1P

Transliteration:

*wsir spj pn pr.n=k wr.ti ʕ3.ti*

Translation:

The Osiris, this *spj*, you went forth really great,

Notes:

Witness: B6C

Transliteration:

*wsir ʕh3-nht pn pr.n=k pr.n=k wr.t(i) ʕ3.t(i)*

Translation:

The Osiris, this *ʕh3-nht*, you went forth, you went forth really great,

Witness: S10C

Transliteration:

*wsir ir [pn pr.n=k wr.t(i) ʕ3.t(i)]*

Translation:

The Osiris, this *ir*, you went forth really great,

Witness: T2C

Transliteration:

*pr.n=k wr.ti* [ʕʒ.ti]

Translation:

You went forth really great,

Notes:

**Group 2:** Subjunctive *sdm=f* (Wish clause), Lemma *prī* (first position)

Lemma: *prī* (to go forth)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: T9C

Transliteration:

*wsir bwʒw pn pr=k wr.t(i) ʕʒ.t(i)*

Translation:

The Osiris, this *bwʒw*, may you go forth really great,

**Group 3:** Stative (3rd person feminine singular), Lemma *wr* (first position)

Lemma: *wr* (to be great)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 3rd person feminine singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: MC105

Transliteration:

*wsir šdi [tn] wr.ti ʕʒ[.ti]*

Translation:

The Osiris, this *šdi* is really great,

**Group 4:** Stative (second person singular), Lemma *wr* (second position)

Lemma: *wr* (to be great)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 2nd person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3Bo

Transliteration:

*wsir ḏḥwty-nḥt tn pr.n=t wr.ti* ʿz.ti

Translation:

The Osiris, this *ḏḥwty-nḥt*, you went forth really great,

Witness: B4Bo

Transliteration:

*wsir ḏḥwty-nḥt tn pr.n=t wr.t(i)* ʿz.t(i)

Translation:

The Osiris, this *ḏḥwty-nḥt*, you went forth really great,

Witness: B15C

Transliteration:

*wsir ḏḥwty-nḥt pn [pr.n]=k wr.ti* ʿz.ti

Translation:

The Osiris, this *ḏḥwty-nḥt*, you went forth really great,

Witness: B4C

Transliteration:

*wsir [s3.t-ḥd-ḥtp tn] pr.n=k wr.t(i)* ʿz.t(i)

Translation:

The Osiris, this *s3.t-ḥd-ḥtp*, you went forth really great,

Witness: T9C

Transliteration:

*wsir bw3w pn pr=k wr.t(i)* ʿz.t(i)

Translation:

The Osiris, this *bw3w*, may you go forth really great,

Notes:

Witness: B2Bo

Transliteration:

*wsir ḏḥwty-nḥt pr.n=k wr.t(i)* ʿz.t(i)

Translation:

The Osiris *ḏḥwty-nḥt*, you went forth really great,

Witness: B1P

Transliteration:

*wsir spi pn pr.n=k wr.ti* ʿz.ti

Translation:

The Osiris, this *spi*, you went forth really great,

Witness: B6C

Transliteration:

*wsir ʿḥ3-nḥt pn pr.n=k pr.n=k wr.t(i)* ʿz.t(i)

Translation:

The Osiris, this *ʿḥ3-nḥt*, you went forth, you went forth really great,

Witness: S10C

Transliteration:

*wsir ir [pn pr.n=k wr.t(i)]* ʿz.t(i)

Translation:

The Osiris, this *ir*, you went forth really great,

Witness: T2C

Transliteration:

*pr.n=k wr.ti* [ʿz.ti]

Translation:

You went forth really great,

Notes:

Only traces left of the U33, and the M17 is not visible.

**Group 5:** Stative (3rd person feminine singular), Lemma ʕṣi (second position)

Lemma: ʕṣi (to be great)

Morphology 1: Stative      Morphology 2: Morphology 3:      Syntax:      Subject:  
3rd person feminine singular

Witness: MC105

Transliteration:

*wsir šdi [tn] wr.ti ʕṣ[.ti]*

Translation:

The Osiris, this *šdi* is really great,

Notes:

Only traces left of the O29:D36 group, and the U33 is not visible. reconstruction is based on *wr.ti* in this line.

**Group 6:** Stative (second person singular), Lemma ʕṣi (third position)

Lemma: ʕṣi (to be great)

Morphology 1: Stative      Morphology 2: Morphology 3:      Syntax:      Subject:  
2nd person singular

Witness: B3Bo

Transliteration:

*wsir dḥwty-nḥt tn pr.n=ṯ wr.ti ʕṣ.ti*

Translation:

The Osiris, this *dḥwty-nḥt*, you went forth really great,

Witness: B4Bo

Transliteration:

*wsir dḥwty-nḥt tn pr.n=ṯ wr.t(i) ʕṣ.t(i)*

Translation:

The Osiris, this *dḥwty-nḥt*, you went forth really great,

Witness: B15C

Transliteration:

*wsir dḥwty-nḥt pn [pr.n]=k wr.ti ʕṣ.ti*

Translation:

The Osiris, this *dḥwty-nḥt*, you went forth really great,

Witness: B2Bo

Transliteration:

*wsir dḥwty-nḥt pr.n=k wr.t(i) ʕṣ.t(i)*

Translation:

The Osiris *dḥwty-nḥt*, you went forth really great,

Witness: B1P

Transliteration:

*wsir sp(i) pn pr.n=k wr.ti ʕṣ.ti*

Translation:

The Osiris, this *sp(i)*, you went forth really great,

Witness: B6C

Transliteration:

*wsir ʕḥṣ-nḥt pn pr.n=k pr.n=k wr.t(i) ʕṣ.t(i)*

Translation:

The Osiris, this *ʕḥṣ-nḥt*, you went forth, you went forth really great,

Witness: B4C

Transliteration:

*wsir* [s3.t-ḥd-ḥtp tn] pr.n=k wr.t(i) ʕ3.t(i)

Translation:

The Osiris, this s3.t-ḥd-ḥtp, you went forth really great,

Witness: T9C

Transliteration:

*wsir bw3w pn pr=k wr.t(i) ʕ3.t(i)*

Translation:

The Osiris, this bw3w, may you go forth really great,

Notes:

Witness: S10C

Transliteration:

*wsir ir* [pn pr.n=k wr.t(i) ʕ3.t(i)]

Translation:

The Osiris, this *ir*, you went forth really great,

Witness: T2C

Transliteration:

*pr.n=k wr.ti* [ʕ3.ti]

Translation:

You went forth really great,

Notes:

Only traces left of the D36, the rest is not visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4+G6 (B2Bo, B3Bo, B4Bo, B1P, B15C, B6C, B4C, S10C, T2C), G2+G4+G6 (T9C), G3+G5 (MC105).

**Spell:** 12 **Phrase:** 1 39 b

**Group 1:** Imperfective active participle (masculine plural), Lemma *mdw*

Lemma: *mdw* (to speak)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3Bo

Transliteration:

*ntr.w mdw hr-tp-n hr*

Translation:

The gods who speak on behalf of Horus,

Witness: B2Bo

Transliteration:

*ntr.w mdw hr-tp hr*

Translation:

The gods who speak on behalf of Horus,

Witness: B4Bo

Transliteration:

*ntr.w mdw hr-tp-n hr*

Translation:

The gods who speak on behalf of Horus,

Witness: B1P

Transliteration:

*ntr.w mdw hr-tp hr*

Translation:

The gods who speak on behalf of Horus,

Witness: B15C

Transliteration:

*ntr.w mdw hr-tp-n hr*

Translation:

The gods who speak on behalf of Horus,

Witness: B4C

Transliteration:

[*ntr.w mdw hr-tp hr*]

Translation:

The gods who speak on behalf of Horus,

**Group 2:** *sdm.ty=fy*, Lemma *mdw*

Lemma: *mdw* (to speak)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm.ty=fy*

Witness: MC105

Transliteration:

[*ntr.w mdw.t(y)=sn hr-tp-n hr*]

Translation:

The gods who will speak on behalf of Horus,

Notes:

Only traces of the G43, and the X1:A2 group are visible.

**Group 3:** Nominal *sdm=f* (Emphatic use), Lemma *mdw*

Lemma: *mdw* (to speak)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm=f*

nominal

Emphatic use

Pronominal subject

Witness: B6C

Transliteration:

*ntr.w mdw hr-tp-n hr*

Translation:

The gods who speak on behalf of Horus,

Witness: S10C

Transliteration:

*ntr[.w] mdw [hr]-tp hr*

Translation:

The gods who speak on behalf of Horus

Witness: T9C

Transliteration:

*ntr.w mdw.t(y)=sn hr gs hr*

Translation:

The gods who will speak on the side of Horus,

Notes:

Witness: T2C

Transliteration:

*nṯr.w mdw=s[n ḥr]-tp ḥr*

Translation:

The gods, they speak even on behalf of Horus,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B2Bo, B3Bo, B4Bo, B1P, B15C, B6C, B4C, S10C), G2 (MC105, T9C), G3 (T2C).

**Spell:** 12 **Phrase:** 1 39 c

**Group 1:** Circumstantial *sḏm=f* (Temporal clause), Lemma *šḥr* (first position)

Lemma: *šḥr* (to overthrow)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*šḥr=ṯn n=f stḥ*

Translation:

while you overthrow Seth for him.

Witness: B2Bo

Transliteration:

*šḥr=sn n=f stḥ*

Translation:

while they overthrow Seth for him.

Witness: B4Bo

Transliteration:

*šḥr=ṯn n=f stḥ*

Translation:

while you overthrow Seth for him.

Witness: B1P

Transliteration:

*šḥr=sn n=f stš*

Translation:

while they overthrow Seth for him.

Witness: B15C

Transliteration:

*šḥr=sn n=f stš*

Translation:

while they overthrow Seth for him.

Witness: B4C

Transliteration:

[*šḥr=sn n=f stš*]

Translation:

while they overthrow Seth for him.

Witness: MC105

Transliteration:

*šhr*[=sn n=f hft.yw=s hft.ywt]=s

Translation:

while they overthrow her male enemies and her female enemies for him.

Notes:

Only the S29\*(Aa1:D21) group is visible.

Witness: T9C

Transliteration:

*šhr*=sn n=f hft.ywt msdd.w sw

Translation:

while they overthrow enemies and those who hate him for him.

**Group 2:** *Imperfective active participle (masculine plural), Lemma šhr (first position)*

Lemma: sxr (to overthrow)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: B6C

Transliteration:

*šhr* n=f stš

Translation:

who overthrow Seth for him.

Notes:

Could be read *šhr.n=f stš* (after he overthrew Seth), as well.

**Group 3:** *Imperfective active participle (masculine plural), Lemma msdī (second position)*

Lemma: msdī (to hate)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: S10C

Transliteration:

*šhr*=sn n=f stš

Translation:

while they overthrow Seth for him.

Notes:

Witness: T2C

Transliteration:

*šhr*=sn n=f stš

Translation:

while they overthrow Seth for him.

Witness: T9C

Transliteration:

*shr=sn n=f hft.ywt msdd.w sw*

Translation:

while they overthrow enemies and those who hate him for him.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B2Bo, B3Bo, B4Bo, B1P, B15C, B4C, MC105, S10C, T2C), G2 (B6C), G1+G3 (T9C).

**Spell:** 12 **Phrase:** 1 39 d

**Group 1:** Prospective *sdm=f* (in-construction), Lemma *mdw*

Lemma: *mdw* (to speak)

Morphology 1: *sdm=f* Morphology 2: prospective Morphology 3:

Syntax:

*in-construction*

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*ntsn mdw=sn hr-tp-n wsir dhwtj-nht tn*

Translation:

They will speak on behalf of the Osiris, this *dhwtj-nht*,

Witness: B2Bo

Transliteration:

*i. ntsn mdw=sn hr-tp dhwtj-nht*

Translation:

They will speak on behalf of *dhwtj-nht*,

Witness: B4Bo

Transliteration:

*nttn mdw=tn sw hr-tp-n wsir dhwtj-nht tn*

Translation:

You will speak of it on behalf of the Osiris, this *dhwtj-nht*,

Witness: B1P

Transliteration:

*i. ntsn mdw=sn wsir spi pn*

Translation:

They will speak of the Osiris, this *spi*,

Witness: B15C

Transliteration:

*nts[n] mdw=sn n wsir dhwtj-nht pn*

Translation:

They will speak for the Osiris, this *dhwtj-nht*,

Witness: B6C

Transliteration:

*iw ntsn mdw=sn n h3-nht pn*

Translation:

They will speak for this *h3-nht*,

Witness: MC105

Transliteration:

[i. <n> ]tsn mdw=s[n n šdi tn]

Translation:

They will speak for this šdi,

Notes:

Only traces left of the G43.

Witness: S10C

Transliteration:

ntsn [mdw=sn hr-tp wsir] ir pn

Translation:

They will speak on behalf of the Osiris, this ir,

Notes:

Witness: T9C

Transliteration:

i.tnsn mdw=sn hr-tp bwꜣw pn

Translation:

They will speak on behalf of this bwꜣw,

Witness: T2C

Transliteration:

nts[n] mdw=sn n dꜣgi pn

Translation:

They will speak for this dꜣgi,

**Group 2:** Imperfective active participle (masculine plural), Lemma mdw

Lemma: mdw (to speak)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

in-construction

Subject:

Witness: B4C

Transliteration:

[ntsn] mdw hr-tp wsir sꜣ.t-ḥꜣ-ḥꜣp pn

Translation:

It is they who speak on behalf of the Osiris, this sꜣ.t-ḥꜣ-ḥꜣp,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, MC105, S10C, T9C, T2C), G2 (B4C).

**Spell:** 12 **Phrase:** 1 40 a

**Group 1:** Imperfective relative sdm=f, Lemma šhr

Lemma: šhr (to overthrow)

Morphology 1:

sdm=f

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*shr.w=sn n=s hft.yw=s hft.tl.yw[t]=s*

Translation:

that which they overthrow for her are her male enemies and her female enemies.

**Group 2:** *Circumstantial sdm=f (Temporal clause), Lemma shr*

Lemma: *shr* (to overthrow)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm=f*

circumstantial

Temporal clause

Pronominal subject

Witness: B2Bo

Transliteration:

*shr=sn n=f hft.ywt=f*

Translation:

while they overthrow his male and female enemies for him.

Witness: B4Bo

Transliteration:

*shr=tn n=s hft.ywt=s*

Translation:

while you overthrow her enemies for her.

Witness: B15C

Transliteration:

*shr=s[n] n=f hft.ywt=f*

Translation:

while they overthrow his male and female enemies for him.

Witness: B6C

Transliteration:

*shr=sn hft.ywt=f*

Translation:

while they overthrow his enemies.

Witness: MC105

Transliteration:

*[shr=sn n=s h]ft.yw=s hft.ywt=s*

Translation:

while they overthrow her male enemies and her female enemies for her,

Notes:

Spelling based on 1,39,c

Witness: S10C

Transliteration:

*shr[=sn n=f hft.yw]=f*

Translation:

while they overthrow his enemies for him,

Notes:

Witness: T9C

Transliteration:

*shr*=sn n=f hft.ywt=f

Translation:

while they overthrow his male and female enemies for him.

Notes:

Witness: T2C

Transliteration:

*s[h]r*=sn n=f hft.ywt=f

Translation:

while they overthrow his male and female enemies for him,

Notes:

The Aa1 is not visible, and there are only traces left of the D21.

**Group 3:** *Circumstantial sdm=f (Temporal clause), Lemma hr*

Lemma: *hr* (to fall)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B1P

Transliteration:

*hr* n=f hft.yw=f

Translation:

while his enemies fall for him.

**Group 4:** *Imperfective active participle (masculine plural), Lemma shr*

Lemma: *shr* (to overthrow)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: B4C

Transliteration:

*shr* n=f hft.yw=s

Translation:

who overthrows her enemies for him.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo), G2 (B2Bo, B4Bo, B15C, B6C, MC105, S10C, T9C, T2C), G3 (B1P), G4 (B4C).

## Appendix 5.13. Spell 13

**Spell:** 13 **Phrase:** 1 41-42 c-a

**Group 1:** *Stative (3rd person masculine singular), Lemma mꜣꜥ-ḥrw (first position)*

Lemma: mꜣꜥ-ḥrw (to be justified)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:  
Stative 3rd person masculine singular

Witness: B3Bo

Transliteration:

*m ḥr mꜣꜥ-ḥrw iwꜥ.n=f iwꜥ*

Translation:

as Horus, justified, after he inherited the inheritance,

Witness: B4Bo

Transliteration:

*m ḥr mꜣꜥ-ḥrw iwꜥ.n=f iwꜥ*

Translation:

as Horus, justified, after he inherited the inheritance,

Witness: B15C

Transliteration:

*m ḥr mꜣꜥ-ḥrw iwꜥ.n=f iwnw*

Translation:

as Horus, justified, after he inherited Heliopolis,

Witness: MC105

Transliteration:

*m ḥr mꜣꜥ-ḥrw [iwꜥ.n=f] iwꜥ*

Translation:

as Horus, justified, after you inherited the inheritance,

Notes:

Witness: B2Bo

Transliteration:

*m ḥr mꜣꜥ-ḥrw iwꜥ.n=f iwꜥ*

Translation:

as Horus, justified, after he inherited the inheritance,

Witness: B1P

Transliteration:

*m ḥr mꜣꜥ-ḥrw iwꜥ.n=f iwꜥ*

Translation:

as Horus, justified, after he inherited the inheritance,

Witness: B4C

Transliteration:

*m ḥr mꜣꜥ-ḥrw iwꜥ.w ꜥ n=k iwꜥ*

Translation:

as Horus, justified, the warrant will inherit the inheritance for you,

Witness: S10C

Transliteration:

*m [ḥr] mꜣꜥ-ḥrw [iwꜥ]ꜥn wsir [ir pn iwꜥ]*

Translation:

as Horus, justified, after the Osiris, this *ir* inherited the inheritance.

Notes:

The A2 is not visible.

Witness: T2C

Transliteration:

[*m ḥr mꜣꜥ-ḥrw iwꜥ.n=k iwꜥ*]

Translation:

as Horus, justified, after you inherited the inheritance,

**Group 2:** *Infinitive (status constructus), Lemma pri (first position)*

Lemma: *pri* (to go forth)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
infinitive	status constructus			

Witness: B6C

Transliteration:

*mr pr.t ḥr ḥrw=f mꜣꜥ iwꜥ.n=f iwnw*

Translation:

like the going forth of Horus, his voice being true, after he inherited Heliopolis,

**Group 3:** *Circumstantial sdm.n=f (Temporal clause), Lemma iwꜥ (second position)*

Lemma: *iwꜥ* (to inherit)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
<i>sdm.n=f</i>	circumstantial		Temporal clause	Pronominal subject

Witness: B3Bo

Transliteration:

*m ḥr mꜣꜥ-ḥrw iwꜥ.n=f iwꜥ*

Translation:

as Horus, justified, after he inherited the inheritance,

Witness: B2Bo

Transliteration:

*m ḥr mꜣꜥ-ḥrw iwꜥ.n=f iwꜥ*

Translation:

as Horus, justified, after he inherited the inheritance,

Witness: B4Bo

Transliteration:

*m ḥr mꜣꜥ-ḥrw iwꜥ.n=f iwꜥ*

Translation:

as Horus, justified, after he inherited the inheritance,

Witness: B1P

Transliteration:

*m ḥr mꜣꜥ-ḥrw iwꜥ.n=f iwꜥ*

Translation:

as Horus, justified, after he inherited the inheritance,

Witness: B15C

Transliteration:

*m ḥr mꜣꜥ-ḥrw iwꜥ.n=f iwnw*

Translation:

as Horus, justified, after he inherited Heliopolis,

Notes:

Witness: S10C

Transliteration:

*m [ḥr] mꜣꜥ-ḥrw [iwꜥ]n wsir [ir pn iwꜥ]*

Translation:

as Horus, justified, after the Osiris, this *ir* inherited the inheritance.

Notes:

The E9 is not visible.

Witness: MC105

Transliteration:

*m ḥr mꜣꜥ-ḥrw [iwꜥ.n=t] iwꜥ*

Translation:

as Horus, justified, after you inherited the inheritance,

Notes:

Only traces visible of the D36 and Y2, the rest is not visible.

Witness: T2C

Transliteration:

*[m ḥr mꜣꜥ-ḥrw iwꜥ.n=k iwꜥ]*

Translation:

as Horus, justified, after you inherited the inheritance,

Notes:

**Group 4:** Prospective *sḏm=f* (Main clause), Lemma *iwꜥ* (second position)

Lemma: *iwꜥ* (to inherit)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm=f</i>	prospective		Main clause	Nominal subject

Witness: B4C

Transliteration:

*m ḥr mꜣꜥ-ḥrw iwꜥ.w ꜥ n=k iwꜥ*

Translation:

as Horus, justified, the warrant will inherit the inheritance for you,

Notes:

Note that it is possible that the D36:Y2 group after the F44 is part of *iwꜥ*, making it *iwꜥ.n=k* instead.

**Group 5:** Stative (3rd person masculine singular), Lemma *mꜣꜥ* (second position)

Lemma: *mꜣꜥ* (to be true)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	3rd person masculine singular			

Witness: B6C

Transliteration:

*mr pr.t hr hrw=f mꜣꜥ iwꜥ.n=f iwnw*

Translation:

like the going forth of Horus, his voice being true, after he inherited Heliopolis,

**Group 6:** *Circumstantial sdm.n=f (Temporal clause), Lemma iwꜥ (third position)*

Lemma: iwꜥ (to inherit)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm.n=f*

circumstantial

Temporal clause

Pronominal subject

Witness: B6C

Transliteration:

*mr pr.t hr hrw=f mꜣꜥ iwꜥ.n=f iwnw*

Translation:

like the going forth of Horus, his voice being true, after he inherited Heliopolis,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B2Bo, B3Bo, B4Bo, B1P, B15C, MC105, S10C, T2C), G1+G4 (B4C), G2+G5+G6 (B6C).*

**Spell:** 13 **Phrase:** 1 42 b

**Group 1:** *Circumstantial sdm.n=f (Temporal clause), Lemma hpš (first position)*

Lemma: hpš (to power)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm.n=f*

circumstantial

Temporal clause

Pronominal subject

Witness: B3Bo

Transliteration:

*hpš.n=f hpš*

Translation:

after he has powered power.

Witness: B2Bo

Transliteration:

*hpš.n=f hpš=f*

Translation:

after he has powered his power.

Witness: B4Bo  
Transliteration:  
*hpš.n=f hpš*  
Translation:  
after he has powered power.  
Notes:

Witness: B1P  
Transliteration:  
*hpš[.n]=f hpš*  
Translation:  
after he has powered power.  
Notes:  
The N35 is not visible.

Witness: B15C  
Transliteration:  
*hpš.n=f hpš.n=f*  
Translation:  
after he powered that which he has powered.

Witness: B6C  
Transliteration:  
*[hpš.n]=f hpš*  
Translation:  
after he has powered power

Witness: MC105  
Transliteration:  
*h[hpš.n=t] hpš*  
Translation:  
after you powered power.  
Notes:  
Only the Aa1 is visible.

Witness: T2C  
Transliteration:  
*hpš.n=k hpš*  
Translation:  
after you powered power.  
Notes:

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *hpš* (first position)

Lemma: *hpš* (to power)

Morphology 1:  
*sḏm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: B4C  
Transliteration:  
*[hp]š=k n=k hpš*  
Translation:  
you will power power for yourself.  
Notes:  
The Aa1:Q3 group is not visible.

**Group 3:** Relative *sdm.n=f*, Lemma *ḥpš* (second position)

Lemma: *ḥpš* (to power)

Morphology 1: *sdm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: B15C

Transliteration:

*ḥpš.n=f ḥpš.n=f*

Translation:

after he powered that which he has powered.

Notes:

Could be read as *ḥpš.n=f ḥpš n=f* instead as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B2Bo, B3Bo, B4Bo, B1P, B6C, MC105, T2C), G2 (B4C), G1+G3 (B15C).

**Spell:** 13      **Phrase:** 1      42      c

**Group 1:** Imperative (second person singular), Lemma *pri* (first position)

Lemma: *pri* (to go forth)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*pr m3<sup>c</sup>-ḥrw m-b3ḥ d3d3.t tw n.t nṯr.w p.yt dp.yt iwn.yt*

Translation:

Go forth, justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

Witness: B1P

Transliteration:

*pr m3<sup>c</sup>-ḥrw=f m-b3ḥ d3d3.t tw n.t nṯr.w p.yt dp.yt iwn.yt*

Translation:

Go forth, while he is justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

Witness: B2Bo

Transliteration:

*pr m3<sup>c</sup>-ḥrw m-b3ḥ d3d3.t tw n.t nṯr.w p.yt dp.yt iwn(.yt)*

Translation:

Go forth, justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

Witness: B15C

Transliteration:

*pr m3<sup>c</sup>-ḥrw=k*

Translation:

Go forth while you are justified.

Witness: B6C

Transliteration:

*p[r] ḥrw=f mꜣꜥ m-bꜣḥ ḏꜣḏꜣ.t tw n.t nṯr.w p dp nṯr.w iwnw*

Translation:

Go forth, his voice is true in the presence of this tribunal of the gods  
of Pe and Dep, the gods of Heliopolis,

Notes:

the D21 is not visible.

**Group 2:** Nominal *sdm.n=f* (Emphatic use), Lemma *pri* (first position)

Lemma: *pri* (to go forth)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B4Bo

Transliteration:

*pr.n=t ḥrw=t mꜣꜥ m ḏꜣḏꜣ.t tw n.t nṯr.w p.yt dp.yt iwn.yt*

Translation:

You went forth, your voice true with this tribunal of the gods,  
those of Pe, those of Dep, those of Heliopolis,

Witness: MC105

Transliteration:

*pr.n šdi tn [mꜣꜥ-ḥrw=s m ḏꜣḏꜣ.t] tw [n.t nṯr.w p] dp.w n.t nṯr.w iwn.t*

Translation:

This *šdi* went forth, while she is justified with this tribunal of the  
gods of Pe and Dep, of the gods of Dendera,

Witness: S10C

Transliteration:

*[pr.n wsir ir] pn mꜣꜥ-ḥrw[=f] m[-bꜣḥ] ḏꜣḏꜣ.t tw n.t [nṯr.w p].yt dp.y[.t] nṯr[.w] iwn.yt*

Translation:

The Osiris, this *ir*, went forth while he is true of voice in the presence of this tribunal  
of the gods, those of Pe, those of Dep, those of Heliopolis,

**Group 3:** Infinitive (*status absolutus*), Lemma *pri* (first position)

Lemma: *pri* (to go forth)

Morphology 1:

infinitive

Morphology 2:

*status absolutus*

Morphology 3:

Syntax:

Subject:

Witness: B4C

Transliteration:

*pr.t m3<sup>c</sup>-hrw=k m d3d3.t n.t ntr[.w p.yt dp.yt iwn.yt]*

Translation:

going forth while you are justified with the tribunal of the gods, those of Pe,  
those of Dep, those of Heliopolis,

**Group 4:** *Stative (3rd person masculine singular), Lemma m3<sup>c</sup>-hrw (second position)*

Lemma: *m3<sup>c</sup>-hrw* (to be justified)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
Stative	3rd person masculine singular			

Witness: B3Bo

Transliteration:

*pr m3<sup>c</sup>-hrw m-b3h d3d3.t tw n.t ntr.w p.yt dp.yt iwn.yt*

Translation:

Go forth, justified in the presence of this tribunal of the gods,  
those of Pe, those of Dep, those of Heliopolis,

Witness: B2Bo

Transliteration:

*pr m3<sup>c</sup>-hrw m-b3h d3d3.t tw n.t ntr.w p.yt dp.yt iwn(.yt)*

Translation:

Go forth, justified in the presence of this tribunal of the gods,  
those of Pe, those of Dep, those of Heliopolis,

**Group 5:** *Stative (3rd person masculine singular), Lemma m3<sup>c</sup> (second position)*

Lemma: *m3<sup>c</sup>* (to be true)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
Stative	3rd person masculine singular			

Witness: B4Bo

Transliteration:

*pr.n=t hrw=t m3<sup>c</sup> m d3d3.t tw n.t ntr.w p.yt dp.yt iwn.yt*

Translation:

You went forth, your voice true with this tribunal of the gods,  
those of Pe, those of Dep, those of Heliopolis,

Witness: B6C

Transliteration:

*p[r] hrw=f m3<sup>c</sup> m-b3h d3d3.t tw n.t ntr.w p dp ntr.w iwnw*

Translation:

Go forth, his voice is true in the presence of this tribunal of the gods  
of Pe and Dep, the gods of Heliopolis,

**Group 6:** *Circumstantial sdm=f (temporal clause), Lemma m3<sup>c</sup>-hrw (second position)*

Lemma: *m3<sup>c</sup>-hrw* (to be justified)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
<i>sdm=f</i>	circumstantial		Temporal clause	Pronominal subject

Witness: B1P

Transliteration:

*pr m3<sup>c</sup>-hrw=f m-b3h d3d3.t tw n.t ntr.w p.yt dp.yt iwn.yt*

Translation:

Go forth, while he is justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

Witness: B4C

Transliteration:

*pr.t m3<sup>c</sup>-hrw=k m d3d3.t n.t ntr[.w p.yt dp.yt iwn.yt]*

Translation:

going forth while you are justified with the tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

Witness: S10C

Transliteration:

*[pr.n wsir ir] pn m3<sup>c</sup>-hrw[=f] m[-b3h] d3d3.t tw n.t [ntr.w p].yt dp.y[.t] ntr[.w iwn.yt]*

Translation:

The Osiris, this *ir*, went forth while he is true of voice in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B2Bo), G1+G5 (B6C), G1+G6 (B1P, B15C), G2+G5 (B4Bo), G2+G6 (MC105, S10C) G3+G6 (B4C)*

**Spell:** 13 **Phrase:** 1 43 a

**Group 1:** *Infinitive (status constructus), Lemma pri (first position)*

Lemma: *pri* (to go forth)

Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*mi pr.t hr hrw[=f m3<sup>c</sup>] r sth*

Translation:

like the going forth of Horus, his voice being true against Seth,

Witness: B15C

Transliteration:

*pr m3<sup>c</sup>-hrw=k*

Translation:

Go forth while you are justified.

Witness: MC105

Transliteration:

*pr.n šdi tn [m3<sup>c</sup>-hrw=s m d3d3.t] tw [n.t ntr.w p] dp.w n.t ntr.w iwn.t*

Translation:

This *šdi* went forth, while she is justified with this tribunal of the gods of Pe and Dep, of the gods of Dendera,

Witness: B4Bo

Transliteration:

*mī pr.t hr m3<sup>c</sup>-hrw=f r stš wḏ<sup>c</sup>*

Translation:

like the going forth of Horus, while he is justified against Seth,  
the one who is judged,

Witness: B4C

Transliteration:

*[mī pr.t hr] hrw=f m3<sup>c</sup> r stš*

Translation:

like the going forth of Horus, his voice being true against Seth,

Notes:

Witness: B1P

Transliteration:

*mī pr.t hr m3<sup>c</sup>-hrw=f r wḏ<sup>c</sup>*

Translation:

like the going forth of Horus, while he is justified against  
the one who is judged,

Witness: MC105

Transliteration:

*mī [p]r[.t] hr [m3<sup>c</sup>-hrw=f] r s[tš]*

Translation:

like the going forth of Horus, while he is justified against Seth,

Notes:

Only the D21 is visible.

**Group 2:** Nominal *sḏm.n=f* (Emphatic use), Lemma *pri* (first position)

Lemma: *pri* (to go forth)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Nominal subject

Witness: B6C

Transliteration:

*mr pr.n hr hrw=f m3<sup>c</sup> r stš*

Translation:

like Horus went forth, his voice being true against Seth,

**Group 3:** Nominal *sḏm=f* (Nominal use), Lemma *pri* (first position)

Lemma: *pri* (to go forth)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Nominal subject

Witness: S10C

Transliteration:

[mi] *pr hr m3<sup>c</sup>-hrw=f r stš*

Translation:

like Horus goes forth, while he is justified against Seth,

Notes:

Only traces left.

**Group 4:** *Stative (3rd person masculine singular), Lemma m3<sup>c</sup> (second position)*

Lemma: m3<sup>c</sup> (to be true)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	3rd person masculine singular			

Witness: B3Bo

Transliteration:

*mi pr.t hr hrw[=f m3<sup>c</sup>] r stš*

Translation:

like the going forth of Horus, his voice being true against Seth,

Notes:

Only the D36:Y2 group is visible.

Witness: B2Bo

Transliteration:

*mi pr.t hr hrw=f m3<sup>c</sup> r stš*

Translation:

like the going forth of Horus, his voice being true against Seth,

Notes:

Witness: B6C

Transliteration:

*mr pr.n hr hrw=f m3<sup>c</sup> r stš*

Translation:

like Horus went forth, his voice being true against Seth,

Witness: B4C

Transliteration:

*[mi pr.t hr] hrw=f m3<sup>c</sup> r stš*

Translation:

like the going forth of Horus, his voice being true against Seth,

**Group 5:** *Circumstantial sdm=f (temporal clause), Lemma m3<sup>c</sup>-hrw (second position)*

Lemma: m3<sup>c</sup>-hrw (to be justified)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
sdm=f	circumstantial		Temporal clause	Pronominal subject

Witness: B4Bo

Transliteration:

*mī pr.t hr mꜣꜥ-ḥrw=f r stš wḏꜥ*

Translation:

like the going forth of Horus, while he is justified against Seth,  
the one who is judged,

Witness: MC105

Transliteration:

*mī [p]r[.t] ḥr [mꜣꜥ-ḥrw=f] r s[stš]*

Translation:

like the going forth of Horus, while he is justified against Seth,

**Group 6:** *Imperfective passive participle (masculine singular), Lemma wḏꜥ (third position)*

Lemma: wḏꜥ (to judge)

Morphology 1:

participle

Morphology 2:

imperfective passive

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B4Bo

Transliteration:

*mī pr.t hr mꜣꜥ-ḥrw=f r stš wḏꜥ*

Translation:

like the going forth of Horus, while he is justified against Seth,  
the one who is judged,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B2Bo, B4C), G1+G5+G6 (B4Bo, B1P), G1+G5 (MC105), G2+G4 (B6C), G3+G5 (S10C).*

Witness: B1P

Transliteration:

*mī pr.t ḥr mꜣꜥ-ḥrw=f r wḏꜥ*

Translation:

like the going forth of Horus, while he is justified against the one  
who is judged,

Witness: S10C

Transliteration:

*[mī] pr ḥr mꜣꜥ-ḥrw=f r stš*

Translation:

like Horus goes forth, while he is justified against Seth,

Witness: B1P

Transliteration:

*mī pr.t ḥr mꜣꜥ-ḥrw=f r wḏꜥ*

Translation:

like the going forth of Horus, while he is justified against the one  
who is judged,

## Appendix 5.14. Spell 14

**Spell:** 14 **Phrase:** 1 44 c

**Group 1:** *Stative (2nd person singular), Lemma ḥri (first position)*

Lemma: ḥri (to be far)

Morphology 1: Stative Morphology 2: 2nd person singular Morphology 3: Syntax: Subject:

Witness: B3Bo

Transliteration:

*ḥr.t(i) r ḏḥwty-nḥt tn nt(y) ḥr(.w) r=s*

Translation:

You are far from this *ḏḥwty-nḥt*, who is far from her.

Witness: B4Bo

Transliteration:

*ḥr[.t(i)] r ḏḥwty-nḥt tn nt(y) ḥr(.w) r ḏḥwty-nḥt tn*

Translation:

You are far from this *ḏḥwty-nḥt*, who is far from this *ḏḥwty-nḥt*.

Notes:

The X1:N31 group is not visible.

Witness: B15C

Transliteration:

*ḥr.t(i) r ḏḥwty-nḥt pn ḥr r ḏḥwty-nḥt pn*

Translation:

You are far from this *ḏḥwty-nḥt*, who was far from this *ḏḥwty-nḥt*.

Witness: B2Bo

Transliteration:

*ḥr.t(i) r=i nt(y) ḥr(.w) r=i*

Translation:

You are far from me, who is far from me.

Witness: B1P

Transliteration:

*ḥr.t(i) r=i nt(y) ḥr.w r=i*

Translation:

You are far from me, who is far from me.

Notes:

The N31 is not visible (traces according to de Buck, but in my image even that is no longer visible).

Witness: B6C

Transliteration:

*ḥr.t(i) r ḥ3-nḥt pn n <n> ḥr.t r ḥ3-nḥt pn*

Translation:

You are far from this *ḥ3-nḥt*, there is no being far from this *ḥ3-nḥt*.

Witness: MC105

Transliteration:

*ḥr.t(i) r wsir šdi tn nt(y) ḥr(.w) r[=f]*

Translation:

You are far from the Osiris, this *šdi*, who is far from him.

Witness: T9C

Transliteration:

*ḥr.t(i) r wsir bwɜw pn nt(y) ḥr(.w) r=f*

Translation:

You are far from the Osiris, this *bwɜw*, who is far from him.

**Group 2:** Subjunctive *sḏm=f* (wish clause), Lemma *ḥri* (first position)

Lemma: *ḥri* (to be far)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm=f</i>	subjunctive		Wish clause	Pronominal subject

Witness: B4C

Transliteration:

*ḥr=tn r wsir sɜ.t-ḥḏ-ḥtp ḥr=tn r [wsir sɜ.t-ḥḏ-ḥtp tn]*

Translation:

May you be far from the Osiris *sɜ.t-ḥḏ-ḥtp*, may you be far from the Osiris, this *sɜ.t-ḥḏ-ḥtp*.

Notes:

**Group 3:** Stative (3rd person masculine singular), Lemma *ḥri* (second position)

Lemma: *ḥri* (to be far)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	3rd person masculine singular			

Witness: S10C

Transliteration:

*ḥr.t(i) r wsir ir pn nt(y) ḥr(.w) [r=f]*

Translation:

You are far from the Osiris, this *ir*, who is far from him.

Witness: T2C

Transliteration:

*ḥr.t(i) r dɜgi [pn] ḥr[.(w) r=f]*

Translation:

You are far from the Osiris, this *dɜgi*, who is far from him.

Witness: B3Bo

Transliteration:

*ḥr.t(i) r dḥwty-nḥt tn nt(y) ḥr(.w) r=s*

Translation:

You are far from this *dḥwty-nḥt*, who is far from her.

Notes:

Witness: B4Bo

Transliteration:

*ḥr.t(i) r dḥwty-nḥt tn nt(y) ḥr(.w) r dḥwty-nḥt tn*

Translation:

You are far from this *dḥwty-nḥt*, who is far from this *dḥwty-nḥt*.

Witness: MC105

Transliteration:

*[ḥr.t(i) r wsir šdi] tn nt(y) ḥr(.w) r[=f]*

Translation:

You are far from the Osiris, this *šdi*, who is far from him.

Notes:

Witness: T9C

Transliteration:

*ḥr.t(i) r wsir bwꜣw pn nt(y) ḥr(.w) r=f*

Translation:

You are far from the Osiris, this *bwꜣw*, who is far from him.

Notes:

Witness: B2Bo

Transliteration:

*ḥr.t(i) r=i nt(y) ḥr(.w) r=i*

Translation:

You are far from me, who is far from me.

Notes:

There might be a X1 between the D21 and the N31 (could just be a chisemark (see de Buck 1,44,1\*). the D2 is not visible.

Witness: B1P

Transliteration:

*ḥr.t(i) r=i nt(y) ḥr.w r=i*

Translation:

You are far from me, who is far from me.

Witness: S10C

Transliteration:

*ḥr.t(i) r wsir ir pn nt(y) ḥr(.w) [r=f]*

Translation:

You are far from the Osiris, this *ir*, who is far from him.

Notes:

Only the V28 and the D2 are visible. Note that the lacuna seems small for D21:N31-D21:I9 together.

Witness: T2C

Transliteration:

*ḥr.t(i) r dꜣgi [pn] ḥr(.w) r=f*

Translation:

You are far from the Osiris, this *dꜣgi*, who is far from him.

Notes:

Only the V28 and D2 are visible.

**Group 4:** Perfective active participle (masculine singular), Lemma *ḥri* (second position)

Lemma: *ḥri* (to be far)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B15C

Transliteration:

*ḥr.t(i) r ḏḥwty-nḥt pn ḥr r ḏḥwty-nḥt pn*

Translation:

You are far from this *ḏḥwty-nḥt*, who was far from this *ḏḥwty-nḥt*.

**Group 5:** Infinitive (status absolutus), Lemma *ḥri* (second position)

Lemma: *ḥri* (to be far)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B6C

Transliteration:

*ḥr.t(i) r ḥ3-nḥt pn n <n> ḥr.t r ḥ3-nḥt pn*

Translation:

You are far from this *ḥ3-nḥt*, there is no being far from this *ḥ3-nḥt*.

**Group 6:** Subjunctive *sḏm=f* (wish clause), Lemma *ḥri* (second position)

Lemma: *ḥri* (to be far)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B4C

Transliteration:

*ḥr-tn r wsir s3.t-ḥd-ḥtp ḥr-tn r [wsir s3.t-ḥd-ḥtp tn]*

Translation:

May you be far from the Osiris *s3.t-ḥd-ḥtp*, may you be far from the Osiris, this *s3.t-ḥd-ḥtp*.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B2Bo, B3Bo, B4Bo, B1P, MC105, S10C, T9C, T2C), G2+G6 (B4C), G1+G4 (B15C), G1+G5 (B6C).

**Spell:** 14 **Phrase:** 1 44 d

**Group 1:** Imperative (second person singular), Lemma *tm* (first position)

Lemma: *tm* (to not do)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*m* <sup>ʿ</sup>*r n=s nt(y) ʿr(.w) n=s*

Translation:

Do not ascend to her, who ascends to her.

Witness: B4Bo

Transliteration:

*m* <sup>ʿ</sup>*r n dhwtj-nht tn nt(y) ʿr(.w) n=s*

Translation:

Do not ascend to this *dhwtj-nht*, who ascends to her.

Witness: B15C

Transliteration:

*m* <sup>ʿ</sup>*[r] r dhwtj-nht pn iʿr.w*

Translation:

Do not ascend towards this *dhwtj-nht*, the one who ascends.

Witness: B4C

Transliteration:

*[m* <sup>ʿ</sup>*r n wsir s3.t-ḥd-ḥtp tn nt(y) ʿr(.w) n] s3.t-ḥd-ḥtp tn*

Translation:

Do not ascend to the Osiris, this *s3.t-ḥd-ḥtp*, who ascends to this *s3.t-ḥd-ḥtp*

Witness: B2Bo

Transliteration:

*m* <sup>ʿ</sup>*r n=i nt(y) ʿr(.w) n=i*

Translation:

Do not ascend to me, who ascends to me.

Witness: B1P

Transliteration:

*m* <sup>ʿ</sup>*r n=i nt(y) ʿr.w r=i*

Translation:

Do not ascend to me, who ascends towards me.

Witness: B6C

Transliteration:

*m* <sup>ʿ</sup>*r r ḥ3-nht pn ʿr.t r ḥ3-nht*

Translation:

Do not ascent towards this *ḥ3-nht*, that which ascends towards *ḥ3-nht*.

Witness: MC105

Transliteration:

*m* <sup>ʿ</sup>*r [n šdi tn nty iʿr(.w) n=f]*

Translation:

Do not ascend to this *šdi*, who ascends to him.

Witness: S10C

Transliteration:

[*m* <sup>ʿ</sup>*r* *n*] *wsir ir pn* <sup>ʿ</sup>*r* *n=f*

Translation:

Do not ascend to the Osiris, this *ir*, who ascends to him.

Witness: T2C

Transliteration:

*m* [*i* <sup>ʿ</sup>*r* *n* *dʒgi pn nt(y)* *i* <sup>ʿ</sup>*r*(.w) *n=f*]

Translation:

Do not ascend to this *dʒgi*, who ascends to him.

**Group 2:** *Stative (3rd person masculine singular), Lemma ar (second position)*

Lemma: <sup>ʿ</sup>*r* (to ascend)

Morphology 1:

Stative

Morphology 2:

3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*m* <sup>ʿ</sup>*r* *n=s nt(y)* <sup>ʿ</sup>*r*(.w) *n=s*

Translation:

Do not ascend to her, who ascends to her.

Witness: B2Bo

Transliteration:

*m* <sup>ʿ</sup>*r* *n=i nt(y)* <sup>ʿ</sup>*r*(.w) *n=i*

Translation:

Do not ascend to me, who ascends to me.

Witness: B4Bo

Transliteration:

*m* <sup>ʿ</sup>*r* *n* *dḥwty-nḥt tn nt(y)* <sup>ʿ</sup>*r*(.w) *n=s*

Translation:

Do not ascend to this *dḥwty-nḥt*, who ascends to her.

Witness: B1P

Transliteration:

*m* <sup>ʿ</sup>*r* *n=i nt(y)* <sup>ʿ</sup>*r*.w *r=i*

Translation:

Do not ascend to me, who ascends towards me.

Witness: B4C

Transliteration:

[*m* <sup>ʿ</sup>*r* *n* *wsir sʒ.t-ḥd-ḥtp tn nt(y)* <sup>ʿ</sup>*r*(.w) *n*] *sʒ.t-ḥd-ḥtp tn*

Translation:

Do not ascend to the Osiris, this *sʒ.t-ḥd-ḥtp*, who ascends to this *sʒ.t-ḥd-ḥtp*

Witness: MC105

Transliteration:

*m* *i* <sup>ʿ</sup>*r* [*n* *šdi tn nty* *i* <sup>ʿ</sup>*r*(.w) *n=f*]

Translation:

Do not ascend to this *šdi*, who ascends to him.

Witness: T9C

Transliteration:

*m ʕr n bwʕw pn nt(y) iʕr(.w) n=f*

Translation:

Do not ascend to this *bwʕw*, who ascends to him.

Witness: T2C

Transliteration:

*m [iʕr n dʒgi pn nt(y) iʕr(.w) n=f]*

Translation:

Do not ascend to this *dʒgi*, who ascends to him.

**Group 3:** Imperfective active participle (masculine singular), Lemma *ar* (second position)

Lemma: ʕr (to ascend)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B15C

Transliteration:

*m [ʕr] r dḥwty-nḥt pn iʕr.w*

Translation:

Do not ascend towards this *dḥwty-nḥt*, the one who ascends.

Witness: S10C

Transliteration:

*[m ʕr n] wsir ir pn ʕr n=f*

Translation:

Do not ascend to the Osiris, this *ir*, who ascends to him.

Notes:

Notes:

Note that in actuality *ax* is written here, hence the sic in de Buck (Aa1 instead of D21).

**Group 4:** Imperfective active participle (feminine singular), Lemma *ar* (second position)

Lemma: ʕr (to ascend)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

feminine singular

Syntax:

Subject:

Witness: B6C

Transliteration:

*m ʕr r ʕḥʕ-nḥt pn ʕr.t r ʕḥʕ-nḥt*

Translation:

Do not ascent towards this *ʕḥʕ-nḥt*, that which ascends towards *ʕḥʕ-nḥt*.

Notes:

Only a horizontal line chiselmark visible of D36. I expect the feminine reflects back to the *šnt.t* in 1,44,a.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B2Bo, B3Bo, B4Bo, B1P, B4C, MC105, T9C, T2C), G1+G3 (B15C, S10C), G1+G4 (B6C)

**Spell:** 14 **Phrase:** 1 44-45 e-a

**Group 1:** Prospective *sḏm=f (iw(=f) sḏm=f)*, Lemma *wḏ<sup>c</sup>* (first position)

Lemma: *wḏ<sup>c</sup>* (to judge)

Morphology 1:  
*sḏm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
*iw(=f) sḏm=f*

Subject:  
Pronominal subject

Witness: B3Bo

Transliteration:

*iw wsir ḏḥwty-nḥt tn wḏ<sup>c</sup>=s i.mr=f m iwnw*

Translation:

The Osiris, this *ḏḥwty-nḥt*, will judge Imeref in Heliopolis.

Witness: B4Bo

Transliteration:

*iw wsir ḏḥwty-nḥt tn wḏ<sup>c</sup>=s i.mr=f m iwnw*

Translation:

The Osiris, this *ḏḥwty-nḥt*, will judge Imeref in Heliopolis.

Notes:

Witness: B4C

Transliteration:

*iw wsir s3.t-ḥḏ-ḥtp wḏ<sup>c</sup>=f (i).mr=f m iwnw*

Translation:

The Osiris *s3.t-ḥḏ-ḥtp* will judge (I)meref in Heliopolis.

Notes:

Notes group:

Note that MC105 uses a nominal subject. (owner)

Witness: B2Bo

Transliteration:

*iw wsir ḏḥwty-nḥt wḏ<sup>c</sup>=f i.mr=f m iwnw*

Translation:

The Osiris *ḏḥwty-nḥt* will judge Imeref in Heliopolis.

Witness: B6C

Transliteration:

*iw wsir ḥ3-nḥt pn wḏ<sup>c</sup>[=f] i.mr=f m iwnw*

Translation:

The Osiris, this *ḥ3-nḥt*, will judge Imeref in Heliopolis.

Notes:

The Y2 is not visible.

Witness: MC105

Transliteration:

*[iw wḏ<sup>c</sup>] ṣḏi tn (i).mr[=f m iwnw]*

Translation:

This *ṣḏi* will judge (I)meref in Heliopolis.

Notes:

Only traces of the Aa21 and the Y2 left, the word might actually read *wḏ<sup>c</sup>-mdw* instead.

**Group 2:** Circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *wḏꜥ* (first position)

Lemma: *wḏꜥ* (to judge)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
*iw(=f) sḏm.n=f*

Subject:  
Pronominal subject

Witness: B1P

Transliteration:

*iw wsir spī pn wḏꜥ.n=f mr.y=f m iwnw*

Translation:

The Osiris, this *spī*, has judged the one whom he will love in Heliopolis.

Witness: B15C

Transliteration:

*iw wsir ḏḥwty-nḥt pn wḏꜥ.n=f m iwnw*

Translation:

The Osiris, this *ḏḥwty-nḥt* judged in Heliopolis.

Witness: T9C

Transliteration:

*iw wḏꜥ.n bwꜣw pn mr=f m iwn nīw.t*

Translation:

This *bwꜣw* has judged the one who he will love at the pillar of the city.

Notes group:

Note that T9C uses a nominal subject (owner)

**Group 3:** Passive circumstantial *sḏm=f* (*iw(=f) sḏm=f*), Lemma *wḏꜥ* (first position)

Lemma: *wḏꜥ* (to judge)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:  
passive

Syntax:  
*iw(=f) sḏm=f*

Subject:  
Pronominal subject

Witness: T2C

Transliteration:

[*iw*] *wsir dꜣgi pn [wḏꜥ(.w)=f] in mr=f m [iwnw]*

Translation:

The Osiris, this *dꜣgi*, is judged by the one he will love in Heliopolis.

Notes:

Needs to be passive to let the in in this line make sense.

**Group 4:** Stative (3rd person masculine singular), Lemma *wḏ<sup>c</sup>* (first position)

Lemma: *wḏ<sup>c</sup>* (to judge)

Morphology 1: Stative                      Morphology 2: 3rd person masculine singular                      Morphology 3:                      Syntax:                      Subject:

Witness: S10C

Transliteration:

*iw wsir ir pn wḏ<sup>c</sup>(.w) i.mr=f m iwnw*

Translation:

The Osiris, this *ir*, judges Imeref in Heliopolis.

**Group 5:** Prospective relative *sḏm=f*, Lemma *mri* (second position)

Lemma: *mri* (to love)

Morphology 1: *sḏm=f*                      Morphology 2: prospective relative                      Morphology 3:                      Syntax:                      Subject: Pronominal subject

Witness: B1P

Transliteration:

*iw wsir spi pn wḏ<sup>c</sup>.n=f mr.y=f m iwnw*

Translation:

The Osiris, this *spi*, has judged the one whom he will love in Heliopolis.

Witness: T9C

Transliteration:

*iw wḏ<sup>c</sup>.n bwzw pn mr=f m iwn niw.t*

Translation:

This *bwzw* has judged the one who he will love at the pillar of the city.

Witness: T2C

Transliteration:

[*iw*] *wsir d3gi pn [wḏ<sup>c</sup>(.w)=f] in mr=f m [iwnw]*

Translation:

The Osiris, this *d3gi*, will be judged by the one he will love in Heliopolis.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B2Bo, B3Bo, B4Bo, B6C, B4C, MC105), G2+G5 (B1P, T9C), G2 (B15C), G3+G5 (T2C), G4 (S10C).

## Appendix 5.15. Spell 15

**Spell:** 15,a      **Phrase:** 1      46      b

**Group 1:** *Circumstantial sdm=f (Temporal clause), Lemma šnt (first position)*

**Lemma:** *šnt* (to revile)

<b>Morphology 1:</b>	<b>Morphology 2:</b>	<b>Morphology 3:</b>	<b>Syntax:</b>	<b>Subject:</b>
<i>sdm=f</i>	circumstantial		Temporal clause	Pronominal subject

**Witness:** B3Bo

**Transliteration:**

*šnt=sn wsir dḥwty-nḥt tn*

**Translation:**

while they revile the Osiris, this *dḥwty-nḥt*,

**Witness:** B2Bo

**Transliteration:**

*šnt=sn wsir dḥwty-nḥt*

**Translation:**

while they revile the Osiris *dḥwty-nḥt*

**Witness:** B4Bo

**Transliteration:**

*šnt=s[n] wsir dḥwty-nḥt tn*

**Translation:**

while they revile the Osiris, this *dḥwty-nḥt*,

**Witness:** B1P

**Transliteration:**

*šnt=sn wsir spī pn*

**Translation:**

while they revile the Osiris, this *spī*,

**Witness:** B15C

**Transliteration:**

*šnt=sn wsir dḥwty-nḥt pn*

**Translation:**

while they revile the Osiris, this *dḥwty-nḥt*,

**Witness:** B6C

**Transliteration:**

*šnt=sn ir.t r wsir ḥ3-nḥt pn*

**Translation:**

while they revile that which was done against the Osiris, this *ḥ3-nḥt*

**Group 2:** *Perfective passive participle (feminine singular), Lemma iri (second position)*

**Lemma:** *iri* (to do, to make)

<b>Morphology 1:</b>	<b>Morphology 2:</b>	<b>Morphology 3:</b>	<b>Syntax:</b>	<b>Subject:</b>
participle	perfective passive	feminine singular		

Witness: B6C

Transliteration:

*šnt=sn ir.t r wsir ḥ3-nḥt pn*

Translation:

while they revile that which was done against the Osiris, this ḥ3-nḥt

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C), G1+G2 (B6C).

**Spell:** 15,a      **Phrase:** 1      46      c

**Group 1:** *sdm.ty=fy*, Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1: *sdm.ty=fy*      Morphology 2:      Morphology 3:      Syntax:      Subject:  
Pronominal subject

Witness: B3Bo

Transliteration:

*ir.t(y)=sn ḏw.t nb.t r wsir ḏḥwty-nḥt tn*

Translation:

they who will do any evil against the Osiris, this ḏḥwty-nḥt.

Witness: B2Bo

Transliteration:

*ir.t(y)=sn (i)ḥ.t nb(.t) r ḏḥwty-nḥt ḏw*

Translation:

they who will do anything against ḏḥwty-nḥt, which was evil.

Witness: B4Bo

Transliteration:

*ir.t(y)=sn r wsir ḏḥwty-nḥt tn ḏw*

Translation:

they who will act against the Osiris, this ḏḥwty-nḥt evilly.

Witness: B1P

Transliteration:

*ir.t(y)=sn (i)ḥ.t [nb.t] r wsir spi pn ḏw*

Translation:

they who will do anything against the Osiris, this *spi*, which was evil.

Witness: B15C

Transliteration:

*ir.t(y)=sn (i)ḥ.t nb.t r ḏḥwty-nḥt pn ḏw*

Translation:

they who will do anything against this ḏḥwty-nḥt, which was evil.

Witness: B6C

Transliteration:

*ir.t(y)=sn (i)ḥ.t nb.t r wsir ḥ3-nḥt pn ḏw*

Translation:

they who will do anything against the Osiris, this ḥ3-nḥt, which was evil.

**Group 2:** *Peffective active participle (feminine singular), Lemma  $\underline{dwi}$  (second position)*

Lemma:  $\underline{dwi}$  (to be evil, to be bad)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: B2Bo

Transliteration:

$\underline{ir.t(y)=sn (i)h.t nb(.t) r dhwt\bar{y}-nh\bar{t} dw}$

Translation:

they who will do anything against  $\underline{dhwt\bar{y}-nh\bar{t}}$ , which was evil.

Witness: B15C

Transliteration:

$\underline{ir.t(y)=sn (i)h.t nb.t r dhwt\bar{y}-nh\bar{t} pn dw}$

Translation:

they who will do anything against this  $\underline{dhwt\bar{y}-nh\bar{t}}$ , which was evil.

Witness: B1P

Transliteration:

$\underline{ir.t(y)=sn (i)h.t [nb.t] r wsir spi pn dw}$

Translation:

they who will do anything against the Osiris, this  $\underline{spi}$ , which was evil.

Witness: B6C

Transliteration:

$\underline{ir.t(y)=sn (i)h.t nb.t r wsir h\bar{z}-nh\bar{t} pn dw}$

Translation:

they who will do anything against the Osiris, this  $\underline{h\bar{z}-nh\bar{t}}$ , which was evil.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2 (B2Bo, B1P, B15C, B6C), and G1 (B3Bo, B4Bo).*

*Although I consider it a complete coincidence, it has to be noted that the variation currently occurs on gender lines.*

**Spell:** 15,b      **Phrase:** 1      45      c

**Group 1:** *Nominal  $\underline{s\bar{d}m.tw=f}$  (Emphatic use), Lemma  $\underline{it\bar{h}}$*

Lemma:  $\underline{it\bar{h}}$  (to pull off, to drag)

Morphology 1:  $\underline{s\bar{d}m.tw=f}$       Morphology 2: nominal      Morphology 3:      Syntax: Emphatic use      Subject: Nominal subject

Witness: B4C

Transliteration:

$\underline{it\bar{h}.t(w) nt\bar{t}.w k\bar{z}}$

Translation:

the fetters of the bull are pulled off,

**Group 2:** Imperative (2nd person singular), Lemma *itḥ*

Lemma: *itḥ* (to pull off, to drag)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: MC105

Transliteration:

*i[tḥ] nt[t].w k3*

Translation:

pull the fetters off the bull,

Notes:

The X1 is not visible

Witness: S10C

Transliteration:

*itḥ [ntt].w k3.w*

Translation:

pull the fetters of the bulls,

Notes:

Only traces left of the X1:V28 group, and the V1 is not visible.

Witness: T2C

Transliteration:

*itḥ nt.t.w k3*

Translation:

pull the fetters off the bull,

**Group 3:** Imperfective relative *sḏm=f*, Lemma *itḥ*

Lemma: *itḥ* (to pull off, to drag)

Morphology 1: *sḏm=f*      Morphology 2: Imperfective relative      Morphology 3:      Syntax:      Subject: Nominal subject

Witness: T9C

Transliteration:

*itḥ k3*

Translation:

who the bull pulls off,

Notes:

Could be nearly any verb form. I currently have no way to explain the addition of G38 to the spelling.

Notes phrase:

In this phrase, the following pattern variations occur: G2 (MC105, S10C, T2C), G1 (B4C), G3 (T9C).

**Spell:** 15,b      **Phrase:** 1 45-46 d+d

**Group 1:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥi* (first position)

**Lemma:** *ḥi* (to appear)

<b>Morphology 1:</b> <i>sḏm=f</i>	<b>Morphology 2:</b> circumstantial	<b>Morphology 3:</b>	<b>Syntax:</b> Temporal clause	<b>Subject:</b> Nominal subject
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**Witness:** B4C

**Transliteration:**

*ḥi n.t <r> sḥm mdw pf [ḥi n.t r i3w.t=sn r irr.t]  
r wsir s3.t-ḥd-ḥtp tn m hrw pn*

**Translation:**

while Neith appears <against> that power and word, while Neith appears against their old age, against those who act against the Osiris, this *s3.t-ḥd-ḥtp* on this day.

**Witness:** S10C

**Transliteration:**

*ḥi n.t r mdw pf ḏw ḥi n.t r sḥm pf ḏw ḥi n.t r i3w.t=sn  
wsir ir pn ḥi n.t r rdi.t=sn wsir ir pn*

**Translation:**

while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this *ir*, while Neith appears against that which they gave the Osiris, this *ir*.

**Witness:** T2C

**Transliteration:**

*[ḥi n.t] r mdw p[f ḥi n.t r sḥm pf] r ḥft[.yw] (i)p[f msdd.w]  
d3gi pn ir.t(y)=sn (i)ḥ.t nb[.t] ḏw(.t) r d3gi [pn]*

**Translation:**

while Neith appears against that word, while Neith appears against that power, against those enemies, those who hate this *d3gi*, they who will do everything evil against this *d3gi*.

**Witness:** MC105

**Transliteration:**

*[ḥi n.t r mdw] pf ḥi n.t [r sḥm pf r ḥft.yw] šdi tn msdd.w  
[šdi tn r ir.t(y)]=s <n> wḏi-mdw ḥft=s m ḥrw p[n]*

**Translation:**

while Neith appears against that word, while Neith appears against that power, against the enemies of this *šdi*, those who hate this *šdi*, against those who will do judgment in front of her on this day.

**Witness:** T9C

**Transliteration:**

*ḥi k3 n.t r ḥft.yw n(.w) wb3 msdd.w sw ir.t(y)=sn wḏi-mdw  
ḥft bw3w pn m hrw pn*

**Translation:**

while the ka of Neith appears against the enemies of the open court, those that hate him, they who will do judgment against this *bw3w* on this day.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥꜥi* (second position)

**Lemma:** *ḥꜥi* (to appear)

<b>Morphology 1:</b> <i>sḏm=f</i>	<b>Morphology 2:</b> circumstantial	<b>Morphology 3:</b>	<b>Syntax:</b> Temporal clause	<b>Subject:</b> Nominal subject
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**Witness:** B4C

**Transliteration:**

*ḥꜥ n.t <r> šḥm mdw pf [ḥꜥ n.t r i3w.t=sn r irr.t]  
r wsir s3.t-ḥd-ḥtp tn m hrw pn*

**Translation:**

while Neith appears <against> that power and word, while Neith appears against their old age, against those who act against the Osiris, this *s3.t-ḥd-ḥtp* on this day.

**Witness:** S10C

**Transliteration:**

*ḥꜥ n.t r mdw pf ḏw ḥꜥ n.t r šḥm pf ḏw ḥꜥ n.t r i3w.t=sn  
wsir ir pn ḥꜥ n.t r rdi.t=sn wsir ir pn*

**Translation:**

while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this *ir*, while Neith appears against that which they gave the Osiris, this *ir*.

**Group 3:** Imperfective active participle (masculine plural), Lemma *msḏi* (second position)

**Lemma:** *msḏi* (to hate)

<b>Morphology 1:</b> participle	<b>Morphology 2:</b> imperfective active	<b>Morphology 3:</b> masculine plural	<b>Syntax:</b>	<b>Subject:</b>
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**Witness:** T9C

**Transliteration:**

*ḥꜥ k3 n.t r ḥft.yw n(.w) wb3 msḏd.w sw ir.t(y)=sn wḏꜥ-mdw ḥft bw3w pn m hrw pn*

**Translation:**

while the ka of Neith appears against the enemies of the open court, those that hate him, they who will do judgment against this *bw3w* on this day.

**Witness:** MC105

**Transliteration:**

*[ḥꜥ n.t r mdw] pf ḥꜥ n.t [r šḥm pf r ḥft.yw] šḏi tn msḏd.w  
[šḏi tn r ir.t(y)]=s <n> wḏꜥ-mdw ḥft=s m ḥrw p[n]*

**Translation:**

while Neith appears against that word, while Neith appears against that power, against the enemies of this *šḏi*, those who hate this *šḏi*, against those who will do judgment in front of her on this day.

**Witness:** T2C

**Transliteration:**

*[ḥꜥ n.t] r mdw p[f ḥꜥ n.t r šḥm pf] r ḥft[.yw] (i)p[f msḏd.w] d3gi pn  
ir.t(y)=sn (i)ḥ.t nb[.t] ḏw(.t) r d3gi [pn]*

**Translation:**

while Neith appears against that word, while Neith appears against that power, against those enemies, those who hate this *d3gi*, they who will do everything evil against this *d3gi*.

**Group 4:** Imperfective active participle (feminine plural), Lemma *iri* (third position)

Lemma: *iri* (to do, to make)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine plural      Syntax:      Subject:

Witness: B4C

Transliteration:

*h<sup>c</sup> n.t <r> shm mdw pf [h<sup>c</sup> n.t r isw.t=sn r irr.t] r wsir s3.t-ḥd-ḥtp tn m hrw pn*

Translation:

while Neith appears <against> that power and word, while Neith appears against their old age, against those who act against the Osiris, this *s3.t-ḥd-ḥtp* on this day.

**Group 5:** Imperfective active participle (masculine plural), Lemma *msdi* (third position)

Lemma: *msdi* (to hate)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: MC105

Transliteration:

*[h<sup>c</sup> n.t r mdw] pf h<sup>c</sup> n.t [r shm pf r hft.yw] šdi tn msdd.w  
[šdi tn r ir.t(y)]=s <n> wd<sup>c</sup>-mdw hft=s m hrw p[n]*

Translation:

while Neith appears against that word, while Neith appears against that power, against the enemies of this *šdi*, those who hate this *šdi*, against those who will do judgment in front of her on this day.

Notes:

If the Z2 plural strokes were written, they are lost in the lacuna.

Witness: T2C

Transliteration:

*[h<sup>c</sup> n.t] r mdw p[f h<sup>c</sup> n.t r shm pf] r hft[.yw] (i)p[f msdd.w]  
d3gi pn ir.t(y)=sn (i)h.t nb[.t] dw(.t) r d3gi [pn]*

Translation:

while Neith appears against that word, while Neith appears against that power, against those enemies, those who hate this *d3gi*, they who will do everything evil against this *d3gi*.

Notes:

**Group 6:** Circumstantial *sḏm=f* (Temporal clause), Lemma *hi* (third position)

Lemma: *hi* (to appear)

Morphology 1: *sḏm=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Nominal subject

Witness: S10C

Transliteration:

h<sup>c</sup> n.t r mdw pf dw h<sup>c</sup> n.t r shm pf dw h<sup>c</sup> n.t r i3w.t=sn wsir ir pn h<sup>c</sup> n.t r rdi.t=sn wsir ir pn

Translation:

while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this *ir*, while Neith appears against that which they gave the Osiris, this *ir*.

**Group 7:** Circumstantial *sḏm=f* (Temporal clause), Lemma *h<sup>c</sup>i* (fourth position)

Lemma: *h<sup>c</sup>i* (to appear)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: S10C

Transliteration:

h<sup>c</sup> n.t r mdw pf dw h<sup>c</sup> n.t r shm pf dw h<sup>c</sup> n.t r i3w.t=sn wsir ir pn h<sup>c</sup> n.t r rdi.t=sn wsir ir pn

Translation:

while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this *ir*, while Neith appears against that which they gave the Osiris, this *ir*.

**Group 8:** Prospective relative *sḏm=f*, Lemma *rdi* (fifth position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Pronominal subject
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Witness: S10C

Transliteration:

h<sup>c</sup> n.t r mdw pf dw h<sup>c</sup> n.t r shm pf dw h<sup>c</sup> n.t r i3w.t=sn wsir ir pn h<sup>c</sup> n.t r rdi.t=sn wsir ir pn

Translation:

while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this *ir*, while Neith appears against that which they will give the Osiris, this *ir*.

**Group 9:** *sḏm.ty=fy*, Lemma *iri* (final position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> <i>sḏm.ty=fy</i>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Pronominal subject
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Witness: MC105

Transliteration:

[ḥ<sup>c</sup> n.t r mdw] pf ḥ<sup>c</sup> n.t [r šhm pf r ḥft.yw] šdi tn msdd.w  
[šdi tn r ir.t(y)]=s <n> wd<sup>c</sup>-mdw ḥft=s m ḥrw p[n]

Translation:

while Neith appears against that word, while Neith appears  
against that power, against the enemies of this šdi,  
those who hate this šdi, against those who will do judgment  
in front of her on this day.

Witness: T2C

Transliteration:

[ḥ<sup>c</sup> n.t] r mdw p[f ḥ<sup>c</sup> n.t r šhm pf] r ḥft[.yw] (i)p[f msdd.w] d3gi pn ir.t(y)=sn (i)h.t nb[.t] dw(.t) r d3gi [pn]

Translation:

while Neith appears against that word, while Neith appears against that power, against those enemies,  
those who hate this d3gi, they who will do everything evil against this d3gi.

Notes:

*Note that the phrase from ir.ty=sn on seems to follow the same general pattern variant as spell 15,a phrase 1,46,c.*

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2+G5+G9 (MC105, T2C), G1+G2+G4 (B4C), G1+G2+G6+G7+G8 (S10C), G1+G3+G9 (T9C).  
Note that many of the translations here are reconstructions and/or conjecture.*

Witness: T9C

Transliteration:

ḥ<sup>c</sup> k3 n.t r ḥft.yw n(.w) wb3 msdd.w sw ir.t(y)=sn wd<sup>c</sup>-mdw  
ḥft bw3w pn m ḥrw pn

Translation:

while the ka of Neith appears against the enemies of the open court,  
those that hate him, they who will do judgment  
against this bw3w on this day.

## Appendix 5.16. Spell 16-17

**Spell:** 16-17      **Phrase:** 1      47      b

**Group 1:** Prospective *sdm=f* (Main clause), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: B2Bo

Transliteration:

*ḥms wsir ḏḥwty-nḥt m-bꜣḥ gbb (i)r(y)-p<sup>c</sup>.t nṯr.w*

Translation:

The Osiris *ḏḥwty-nḥt* will sit in the presence of Geb, the chiefest of the gods.

Witness: B1P

Transliteration:

*ḥms wsir spī pn m-bꜣḥ gbb [(i)r(y)]-p<sup>c</sup>.t nṯr.w*

Translation:

The Osiris, this *spī* will sit in the presence of Geb, the chiefest of the gods.

**Group 2:** Nominal *sdm.n=f* (Emphatic use), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: B15C

Transliteration:

*ḥms.n wsir ḏḥwty-nḥt pn m-bꜣḥ gbb*

Translation:

The Osiris, this *ḏḥwty-nḥt* sat even in the presence of Geb.

Witness: B4Bo

Transliteration:

*ḥms.w wsir ḏḥwty-nḥt tn m-bꜣḥ gbb*

Translation:

The Osiris, this *ḏḥwty-nḥt*, will sit in the presence of Geb.

Witness: B6C

Transliteration:

*ḥms wsir ḥꜣ-nḥt pn r smt gbb r <sup>c</sup>.t nṯr.w*

Translation:

The Osiris, this *ḥꜣ-nḥt* will sit in order to hear Geb, concerning the limb of the gods.

Witness: MC105

Transliteration:

*ḥms.n šdī tn r wḏ<sup>c</sup>-mdw m-bꜣḥ gbb*

Translation:

This *šdī* sat even in order to judge in the presence of Geb.

Witness: S10C

Transliteration:

*ḥms[.n] wsir ir pn r wd<sup>c</sup>-mdw m-b3ḥ gbb*

Translation:

The Osiris, this *ir* sat even in order to judge in the presence of Geb.

Notes:

The N35 is not visible.

Witness: T2C

Transliteration:

*[ḥms.n wsir d3gi] pn r wd<sup>c</sup> mdw m-b3ḥ gbb*

Translation:

The Osiris, this *d3gi*, sat even in order to separate the words in the presence of Geb.

Notes:

Witness: BH5C

Transliteration:

*ḥms.n wsir ḥnm-nḥti pn r wd<sup>c</sup> mdw m-b3ḥ gbb*

Translation:

The Osiris, this *ḥnm-nḥti*, sat even in order to separate the words in the presence of Geb.

Notes:

Note the use of A1 instead of A2 (hence the sic in de Buck).

**Group 3:** *Infinitive (status absolutus), Lemma smt (second position)*

Lemma: *smt* (to hear)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
infinitive	status absolutus			

Witness: B6C

Transliteration:

*ḥms wsir ḥ3-nḥt pn r smt gbb r ḥ.t ntr.w*

Translation:

The Osiris, this *ḥ3-nḥt* will sit in order to hear Geb, concerning the limb of the gods.

**Group 4:** *Infinitive (status absolutus), Lemma wd<sup>c</sup>-mdw (second position)*

Lemma: *wd<sup>c</sup>-mdw* (to judge)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
infinitive	status absolutus			

Witness: MC105

Transliteration:

*hms.n šdī tn r wḏ<sup>c</sup>-mdw m-bꜣḥ gbb*

Translation:

This *šdī* sat even in order to judge in the presence of Geb.

Witness: S10C

Transliteration:

*hms[.n] wsīr īr pn r wḏ<sup>c</sup>-mdw m-bꜣḥ gbb*

Translation:

The Osiris, this *īr* sat even in order to judge in the presence of Geb.

**Group 5:** *Infinitive (status absolutus), Lemma wḏ<sup>c</sup> (second position)*

Lemma: wḏ<sup>c</sup> (to separate, to judge)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: T2C

Transliteration:

*[hms.n wsīr dꜣgī] pn r wḏ<sup>c</sup> mdw m-bꜣḥ gbb*

Translation:

The Osiris, this *dꜣgī*, sat even in order to separate the words in the presence of Geb.

Witness: BH5C

Transliteration:

*hms.n wsīr hnm-nḥtī pn r wḏ<sup>c</sup> mdw m-bꜣḥ gbb*

Translation:

The Osiris, this *hnm-nḥtī*, sat even in order to separate the words in the presence of Geb.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B2Bo, B4Bo, B1P), G1+G3 (B6C), G2 (B15C), G2+G4 (MC105, S10C), G2+G5 (T2C, BH5C). Note that B3Bo does have a line here, but it is non-verbal.*

**Spell:** 16-17      **Phrase:** 1      48      a

**Group 1:** *Circumstantial sdm.n=f (īw(=f) sdm.n=f), Lemma msī*

Lemma: msī (to birth, to bring forth)

Morphology 1:

sdm.n=f

Morphology 2:

circumstantial

Morphology 3:

Syntax:

īw(=f) sdm.n=f

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*īw ms.n sw ꜣs.t*

Translation:

Isis has brought him forth,

Witness: B2Bo

Transliteration:

*īw ms.n sw ꜣs.t*

Translation:

Isis has brought him forth,

Witness: B4Bo  
Transliteration:  
*iw ms.n sw ʔs.t*  
Translation:  
Isis has brought him forth,

Witness: B10C  
Transliteration:  
*iw ms.n sw ʔs.t*  
Translation:  
Isis has brought him forth,

Witness: S10C  
Transliteration:  
*iw ms.n sw mw.t[=f] ʔs.t*  
Translation:  
His mother Isis has brought him forth,

Witness: BH5C  
Transliteration:  
*iw ms.n sw ʔs.t*  
Translation:  
Isis has brought him forth,

Notes:  
Note that the scribe wrote the n with D35 instead of N35.  
As I cannot make the line work reading the D35 as a negative, I took it as a corruption.

**Group 2:** *Nominal sdm.n=f (Emphatic use), Lemma msi*

Lemma: *msi* (to birth, to bring forth)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Nominal subject

Witness: B1P  
Transliteration:  
*iw ms.n sw ʔs.t*  
Translation:  
Isis has brought him forth,

Witness: B6C  
Transliteration:  
*iw ms.n sw ʔs.t*  
Translation:  
Isis has brought him forth,

Witness: T2C  
Transliteration:  
*[iw ms.n] sw ʔs.t*  
Translation:  
Isis has brought him forth,

Witness: MC105

Transliteration:

*ms.n sw mw.t=f ʔs.t*

Translation:

His mother Isis has brought him forth,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, S10C, T2C, BH5C), G2 (MC105).

**Spell:** 16-17      **Phrase:** 1      48      b

**Group 1:** Circumstantial *šdm.n=f (iw(=f) šdm.n=f)*, Lemma *šdi*

Lemma: *šdi* (to bring up)

Morphology 1:      Morphology 2:      Morphology 3:

*šdm.n=f*

circumstantial

Syntax:

*iw(=f) šdm.n=f*

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*iw šd.n sw nḥb.t*

Translation:

Nekhbet has brought him up,

Witness: B2Bo

Transliteration:

*iw šd.n sw nḥb.t*

Translation:

Nekhbet has brought him up,

Witness: B4Bo

Transliteration:

*iw šd.n sw nḥb.t*

Translation:

Nekhbet has brought him up,

Witness: B1P

Transliteration:

*iw šd.n sw nḥb.t*

Translation:

Nekhbet has brought him up,

Witness: B15C

Transliteration:

*iw šd.n sw nḥb.yt*

Translation:

Nekhbet has brought him up,

Witness: B6C

Transliteration:

*iw šd.n sw nḥb.t*

Translation:

Nekhbet has brought him up,

Witness: MC105

Transliteration:

*iw šd.n sw nḥb.t*

Translation:

Nekhet has brought him up,

Witness: T2C

Transliteration:

[iw] šd.n sw [nḥb.t]

Translation:

Nekhet has brought him up,

**Group 2:** Nominal *sḏm.n=f* (None-initial main clause), Lemma *sḏ*

Lemma: *sḏ* (to tremble)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

None-initial main clause

Subject:

Nominal subject

Witness: BH5C

Transliteration:

*sḏs.n sw nḥb.yt*

Translation:

Nekhet has made him tremble,

Notes:

Reflecting to the *iw* in 1,48,a.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, MC105, S10C, T2C), G2 (BH5C).

**Spell:** 16-17      **Phrase:** 1 48 c

**Group 1:** Circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *ḏt* (first position)

Lemma: *ḏt* (to nurse)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḏm.n=f*

Subject:

Nominal subject

Witness: B3Bo  
Transliteration:  
*iw ʒt.n sw ʒt.yt hr*  
Translation:  
the nurse of Horus has nursed him,

Witness: B4Bo  
Transliteration:  
*iw ʒt.n sw ʒt.yt hr*  
Translation:  
the nurse of Horus has nursed him,  
Notes:

Witness: B15C  
Transliteration:  
*iw ʒty.n sw ʒt.yt hr*  
Translation:  
the nurse of Horus has nursed him,  
Notes:  
I cannot really explain the M17\*M17 group here.

Witness: S10C  
Transliteration:  
*iw ʒt.n sw ʒt.yt [hr]*  
Translation:  
the nurse of Horus has nursed him,

Witness: BH5C  
Transliteration:  
*iw ʒt.n sw ʒt(.yt) hr*  
Translation:  
the nurse of Horus has nursed him,  
Notes:  
Note the X1 which was added between the G1 and V13 (really crammed in de Buck).

Witness: B2Bo  
Transliteration:  
*iw ʒt.n sw ʒt.yt hr*  
Translation:  
the nurse of Horus has nursed him,

Witness: B1P  
Transliteration:  
*iw ʒty.n sw ʒt.yt hr*  
Translation:  
the nurse of Horus has nursed him,  
Notes:  
I cannot really explain the M17\*M17 group here.

Witness: B6C  
Transliteration:  
*iw ʒt.n sw ʒt.wt ʒtt hr*  
Translation:  
the nurse, (through) Horus will be nursed, has nursed him,  
Notes:

Witness: T2C  
Transliteration:  
*[iw ʒt.n sw ʒt.y]w[t] hr*  
Translation:  
the nurses of Horus has nursed him,

**Group 2:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *ꜥꜥ* (first position)

Lemma: *ꜥꜥ* (to nurse)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: MC105

Transliteration:

*ꜥꜥ.n=s ꜥꜥꜥꜥꜥ.t ḥꜣr*

Translation:

after she has nursed, the nurse of Horus.

**Group 3:** *sḏmm=f*, Lemma *ꜥꜥ* (second position)

Lemma: *ꜥꜥ* (to nurse)

<u>Morphology 1:</u> <i>sḏmm=f</i>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Nominal subject
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Witness: B6C

Transliteration:

*ḥꜣw ꜥꜥ.n sw ꜥꜥꜥꜥꜥ.wꜥ ꜥꜥꜥꜥ ḥꜣr*

Translation:

the nurse, (through) Horus will be nursed, has nursed him,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B2Bo, B3Bo, B4Bo, B1P, B15C, S10C, T2C, BH5C), G1+G3 (B6C), G2 (MC105).

**Spell:** 16-17      **Phrase:** 1 48-49 d-a

**Group 1:** Nominal *sḏm=f* (Emphatic use), Lemma *phꜣr*

Lemma: *phꜣr* (to serve)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

*phr* n=f šhm.w sth m-ḥz.w šhm.w=f

Translation:

the powers of Seth serve for him, even in excess of his (own) powers,

**Group 2:** Circumstantial *sḏm=f* (*iw(=f) sḏm=f*), Lemma *phr*

Lemma: *phr* (to serve)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Witness: B2Bo

Transliteration:

*phr* n=f šhm.w sth m-ḥz.w šhm.w=f

Translation:

the powers of Seth serve for him, even in excess of his (own) powers,

Syntax:

*iw(=f) sḏm=f*

Subject:

Nominal subject

Witness: B4Bo

Transliteration:

*iw phr* n=f šhm.w stš m-ḥz.w šhm.w=f

Translation:

the powers of Seth serve for him in excess of his (own) powers,

Witness: B15C

Transliteration:

*iw phr* n=f šhm.w stš m-ḥz.w šhm.w=f

Translation:

the powers of Seth serve for him in excess of his (own) powers,

Witness: B6C

Transliteration:

*iw phr* n=f šhm.w stš m-ḥz.w šhm.w=f

Translation:

the powers of Seth serve for him in excess of his (own) powers,

**Group 3:** Imperfective active participle (masculine singular), Lemma *phr*

Lemma: *phr* (to serve)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: B1P

Transliteration:

*iw phr.w* n=f šhm.w stš m-ḥz.w šhm.w=f

Translation:

those who serve for him, the powers of Seth, are in excess of his (own) powers,

Notes:

Necessary variation due to the Z2 plural strokes.

**Group 4:** Circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *phr*

Lemma: *phr* (to serve)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḏm.n=f*

Subject:

Nominal subject

Witness: MC105

Transliteration:

*iw phr.n wsir šḏi tn šm.w stš m-ḥz.w šm.w=f*

Translation:

The Osiris, this *šḏi* has enveloped the powers of Seth, in excess of her (own) powers.

Witness: S10C

Transliteration:

*iw phr.n wsir šm.w stḥ m-ḥz.w šm.w=f*

Translation:

Osiris has enveloped the powers of Seth in excess of his (own) powers.

Witness: T2C

Transliteration:

*iw [phr.n wsir dʒgi pn šm].w stḥ m-[ḥz.w šm.w=f]*

Translation:

The Osiris, this *dʒgi*, has enveloped the powers of Seth in excess of his (own) powers.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B2Bo, B3Bo), G2 (B4Bo, B15C, B6C), G3 (B1P), G4 (MC105, S10C, T2C).

**Spell:**

16-17

**Phrase:**

1

49

b

**Group 1:** Circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḏm.n=f*

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*iw rdi.n n=f it=f wsir iʒʒ.ty=f iptnty*

Translation:

His father Osiris has given these two staffs of his to him.

Witness: B2Bo

Transliteration:

*iw rdi.n n=f it=f wsir iʒ[ʒ.ty]=f iptnty wr.ty ʿʒ.ty dndn=f ntr.w m šm=f*

Translation:

His father Osiris has given to him these two staffs really great staffs of his, while he chastises the gods

Witness: B4Bo

Transliteration:

*iw rdi.n n=f it=f wsir m i33.ty=f iptnty*

Translation:

His father has placed Osiris for him with these two staffs of his.

Witness: B15C

Transliteration:

*iw rdi.n n=f it=f wsir i33.ty=f*

Translation:

His father Osiris has given his two staffs to him.

Witness: MC105

Transliteration:

*iw rdi.n n=s it.w=s wsir i33.ty=f ipwty*

Translation:

Her fathers Osiris have given these two staffs of his to her.

Witness: T2C

Transliteration:

*[iw rdi.n n=f it=f wsir] m3<sup>c</sup>-hrw*

Translation:

His father has given justification to him.

Notes:

Conjecture

**Group 2:** *Circumstantial sdm=f (Temporal clause), Lemma dndn (second position)*

Lemma: *dndn* (to chastise)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*iw rdi.n n=f it=f wsir i33.ty=f iptwty*

Translation:

His father Osiris has given these two staffs of his to him.

Witness: B6C

Transliteration:

*iw rdi.n n=f it=f wsir i33.ty=f iptnty*

Translation:

His father Osiris has given these two staffs of his to him.

Witness: S10C

Transliteration:

*iw rdi.n n=f it=f wsir i3.ty=f wr.ty 3.ty*

Translation:

His father Osiris has given to him his two really great staffs.

Witness: B2Bo

Transliteration:

*iw rdi.n n=f it=f wsir is[3.ty]=f iptnty wr.ty 3.ty dndn=f ntr.w m shm=f*

Translation:

His father Osiris has given to him these two staffs really great staffs of his, while he chastises the gods with his power.

Notes:

*This group only exist due to a mistake of the scribe, who placed part of line 1,50,b-c with this line.*

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B4Bo, B1P, B15C, B6C, MC105, S10C, T2C), G1+G2 (B2Bo).*

**Spell:** 16-17      **Phrase:** 1 49-50      c-a

**Group 1:** Nominal *sḏm.n=f* (Emphatic use), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

*iyi.n wsir ḏḥwty-nḥt tn ḥkn=s im=s m m3<sup>c</sup>-ḥrw*

Translation:

The Osiris, this *ḏḥwty-nḥt*, has come, while she exults over it, in justification.

Notes:

Witness: B4Bo

Transliteration:

*iyi.n wsir ḏḥwty-nḥt [tn] ḥkn=f im=s m m3<sup>c</sup>-ḥrw*

Translation:

The Osiris, this *ḏḥwty-nḥt*, has come, while he exults over it, in justification.

Notes:

Witness: B2Bo

Transliteration:

*iyi.n wsir ḏḥwty-nḥt ḥk=f im=s m m3<sup>c</sup>-ḥrw*

Translation:

The Osiris *ḏḥwty-nḥt* has come, while he exults over it, in justification.

Notes:

Witness: B1P

Transliteration:

*iyi.n wsir spi pn ḥkn=f im=s m m3<sup>c</sup>-ḥrw*

Translation:

The Osiris, this *spi*, has come, while he exults over it, in justification.

Notes:

Witness: B15C

Transliteration:

*iyi.n wsir dhwtj-nht pn hkn=f im=s m m3c-hrw*

Translation:

The Osiris, this *dhwtj-nht*, has come, while he exults over it, in justification.

Notes:

Witness: MC105

Transliteration:

*iyi.n sdi tn hk=s im=sny*

Translation:

This *sdi* has come, while she exults over them two.

Notes:

Witness: T2C

Transliteration:

*iyi.n wsir dzgi pn hk[=f im=sny]*

Translation:

The Osiris, this *dzgi*, has come, while he exults over these two

Notes:

Only traces left.

**Group 2:** Nominal *sdm.n=f* (Balanced sentence), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sdm.n=f</i>	nominal		Balanced sentence	Nominal subject

Witness: B6C

Transliteration:

*iyi.n wsir h3-nht pn hkn.n=f im=sn m m3c-hrw*

Translation:

The Osiris, this *h3-nht*, came and he exulted over them, in justification.

Notes:

**Group 3:** Circumstantial *sdm=f* (Temporal clause), Lemma *hkn* (second position)

Lemma: *hkn* (to exult)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sdm=f</i>	circumstantial		Temporal clause	Pronominal subject

Witness: B3Bo

Transliteration:

*iyi.n wsir dḥwty-nḥt tn ḥkn=s im=s m m3<sup>c</sup>-ḥrw*

Translation:

The Osiris, this *dḥwty-nḥt*, has come,  
while she exults over it, in justification.

Witness: B4Bo

Transliteration:

*iyi.n wsir dḥwty-nḥt [tn] ḥkn=f im=s m m3<sup>c</sup>-ḥrw*

Translation:

The Osiris, this *dḥwty-nḥt*, has come,  
while he exults over it, in justification.

Witness: B15C

Transliteration:

*iyi.n wsir dḥwty-nḥt pn ḥkn=f im=s m m3<sup>c</sup>-ḥrw*

Translation:

The Osiris, this *dḥwty-nḥt*, has come,  
while he exults over it, in justification.

Notes:

The D40 classifier is not visible.

Witness: T2C

Transliteration:

*iyi.n wsir d3gi pn ḥk[=f im=sny]*

Translation:

The Osiris, this *d3gi*, has come, while he exults over these two

Notes:

Only the V28 is visible. there are traces left of the V31A, and maybe of the D39.

**Group 4:** Nominal *sdm.n=f* (Balanced sentence), Lemma *ḥkn* (second position)

Lemma: *ḥkn* (to exult)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B2Bo

Transliteration:

*iyi.n wsir dḥwty-nḥt ḥk=f im=s m m3<sup>c</sup>-ḥrw*

Translation:

The Osiris *dḥwty-nḥt* has come, while he exults over it, in justification.

Witness: B1P

Transliteration:

*iyi.n wsir spi pn ḥkn=f im=s m m3<sup>c</sup>-ḥrw*

Translation:

The Osiris, this *spi*, has come, while he exults over it, in justification.

Witness: MC105

Transliteration:

*iyi.n šdi tn ḥk=s im=sny*

Translation:

This *šdi* has come, while she exults over them two.

Notes:

Witness: B6C

Transliteration:

*iyi.n wsir ḥ3-nḥt pn ḥkn.n=f im=sn m m3<sup>c</sup>-hrw*

Translation:

The Osiris, this ḥ3-nḥt, came and he exulted over them, in justification.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B2Bo, B4Bo, B1P, B15C, MC105, T2C), G2+G4 (B6C).

**Spell:** 16-17      **Phrase:** 1      50      b

**Group 1:** *Passive circumstantial sdm=f (iw(=f) sdm=f), Lemma rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

*iw(=f) sdm=f*

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*iw rdi n=f psd.ty=f iptnty wr.ty ʿ3.ty*

Translation:

These two very great enneads of him are given to him,

Witness: B4Bo

Transliteration:

*iw rdi n{f}=s psd.ty=s iptnty wr.ty ʿ3.ty*

Translation:

These two very great enneads of her are given to her,

Witness: B15C

Transliteration:

*iw rdi n=f psd.ty=f iptnty wr.ty ʿ3.ty*

Translation:

These two very great enneads of him are given to him,

Notes group:

These witnesses could be an active *sdm.n=f* as well.

**Group 2:** *Passive circumstantial sDm.n=f (iw(=f) sDm.n=f), Lemma rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

*iw(=f) sdm.n=f*

Subject:

Nominal subject

Witness: B2Bo  
Transliteration:  
*iw rdi.n n=f psd.ty=f iptnty*

Translation:  
These two enneads of his have been given to him,

Witness: B6C  
Transliteration:  
*iw rdi.n n=f psd.ty=f iptnty wr.ty ʿz.ty*

Translation:  
These two very great enneads of him have been given to him,

Notes:  
Only traces left of the D21.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B4Bo, B15C), G2 (B2Bo, B1P, B6C, MC105).*

**Spell:** 16-17      **Phrase:** 1 50-51 c-a

**Group 1:** Circumstantial *sdm=f* (Temporal clause), Lemma *dn̄n*

Lemma: *dn̄n* (to chastise)

Morphology 1:  
*sdm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B3Bo  
Transliteration:  
*dn̄n=f ntr.w m shm=f*

Translation:  
while he chastises the gods with his power.

Witness: B1P  
Transliteration:  
*iw rdi.n n=f psd.ty=f iptw(y) wr.ty ʿz.ty*

Translation:  
These two very great enneads of him have been given to him,

Witness: MC105  
Transliteration:  
*iw rdi.n n=s psd.ty=s wr.ty ʿz.ty*

Translation:  
Her two very great enneads have been given to her,

Notes:

Witness: B4Bo  
Transliteration:  
*dn̄n=s ntr.w m shm.w=s*

Translation:  
while she chastises the gods with her powers

Witness: B1P

Transliteration:

*ḏnḏn=f nṯr.w m šḥm=f*

Translation:

while he chastises the gods with his power.

Notes:

Only traces left of the I10&N35-I10&N35 group (although clearly that), and it is unclear which type of arm should be used here.

Witness: B15C

Transliteration:

*ḏnḏn=f nṯr.w m šḥm=f*

Translation:

while he chastises the gods with his power.

Notes:

Witness: MC105

Transliteration:

*ḏnḏn wsir šḏi tn nṯr.w m šḥm=s*

Translation:

while the Osiris, this *šḏi*, chastises the gods with her power.

Notes group:

Note that MC105 uses a nominal subject instead.

**Group 2:** *Passive circumstantial ṣḏm=f (Temporal clause), Lemma ḏnḏn*

Lemma: *ḏnḏn* (to chastise)

Morphology 1:

*ṣḏm=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B2Bo

Transliteration:

*ḏnḏn nṯr.w m šḥm=f*

Translation:

while the gods are chastised with his power.

Notes:

necessary due to a lack of a suffix between *ḏnḏn* and *nṯr*.

**Group 3:** *Circumstantial ṣḏm.n=f (Temporal clause), Lemma ḏnd*

Lemma: *ḏnd* (to rage)

Morphology 1:

*ṣḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B6C

Transliteration:

*ḏnd.n=f nṛ.w m šhm=f*

Translation:

after he has raged against the gods with his power.

Notes:

could be a nominal *šdm.n=f*, or *ḏnd n=f* instead.

**Group 4:** Circumstantial *šdm=f* (Temporal clause), Lemma *ḏnd*

Lemma: *ḏnd* (to rage)

Morphology 1:

*šdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: S10C

Transliteration:

*ḏnd wsir ṛ pn m šhm[=f]*

Translation:

while the Osiris, this *ṛ* rages with his power.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B4Bo, B1P, B15C, MC105), G2 (B2Bo), G3 (B6C), G4 (S10C).

**Spell:**

16-17

**Phrase:**

1

51

d

**Group 1:** Circumstantial *šdm=f* (*iw(=f) šdm=f*), Lemma *nḏ*

Lemma: *nḏ* (to protect)

Morphology 1:

*šdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) šdm=f*

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*iw ḥr ḥnt(y) ḥnh.w nḏ=f it=f wsir*

Translation:

Horus, foremost of the living, protects his father Osiris,

Notes:

Witness: B4Bo

Transliteration:

*iw ḥr ḥnt(y) ḥnh.w nḏ=f it=f wsir ḏḥwty-nḥt tn*

Translation:

Horus, foremost of the living, protects his father, the Osiris, this *ḏḥwty-nḥt*,

Notes:

Only traces of the Aa27 are left.

Witness: B6C

Transliteration:

*iw hr m-hnt ʿnh nd=f it=f wsir*

Translation:

Horus, in front of life, protects his father Osiris,

**Group 2:** *Circumstantial sdm.n=f (iw(=f) sdm.n=f), Lemma nd*

Lemma: *nd* (to protect)

Morphology 1: *sdm.n=f*      Morphology 2: *circumstantial*      Morphology 3:

Syntax:

*iw(=f) sdm.n=f*

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*iw hr hnt(y) ʿnh.w nd.n=f it=f wsir*

Translation:

Horus, foremost of the living, has protected his father Osiris,

Witness: B15C

Transliteration:

*iw hr hnt(y) ʿnh.w nd.n=f it=f wsir*

Translation:

Horus, foremost of the living, has protected his father Osiris,

Witness: S10C

Transliteration:

*šw ʿ=f iw nd.n=k it=k wsir*

Translation:

and Shu and his arm, you have protected your father Osiris,

Notes:

Only traces left of the second N35.

Witness: T2C

Transliteration:

*iw [nd.n=f it=f wsir]*

Translation:

he has protected his father Osiris,

Notes:

**Group 3:** *circumstantial sdm.n=f (Temporal clause), Lemma nd*

Lemma: *nd* (to protect)

Morphology 1: *sdm.n=f*      Morphology 2: *circumstantial*      Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: MC105

Transliteration:

*nd.n=f it=f wsir*

Translation:

after he protected his father Osiris.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B4Bo, B6C), G2 (B1P, B15C, S10C, T2C), G3 (MC105).

**Spell:** 16-17      **Phrase:** 1      52      a

**Group 1:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *snhm* (first position)

Lemma: *snhm* (to prevent)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*snhm.n=f nmt.wt smz it=f*

Translation:

after he has prevented the movements of the one who slew his father.

Witness: B1P

Transliteration:

*snhm.n=f nmt.wt smz.w it=f wsir*

Translation:

after he prevented the movements of those who slew his father Osiris.

Witness: B15C

Transliteration:

*snhm.n=f nmt.wt smz.w it wsir nfr.w*

Translation:

after he prevented the movements of those who slew the father Osiris, who is good.

Notes:

Witness: B6C

Transliteration:

*s[n]hm.n=f nmt.wt smz it=f wsir*

Translation:

after he prevented the movements of the one who slew his father Osiris.

Notes:

The first N35 is not visible.

**Group 2:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *nḥm* (first position)

Lemma: *nḥm* (to take away)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B4Bo

Transliteration:

*nḥm.n=s nmt.t smz it=s*

Translation:

after she took away the movement of the one who slew her father.

Notes:

**Group 3:** Circumstantial *sdm.n=f* (*iw(=f) sdm.n=f*), Lemma *nḥm* (first position)

Lemma: *nḥm* (to take away)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sdm.n=f</i>	<u>Subject:</u> Pronominal subject
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Witness: S10C

Transliteration:

*iw nḥm[.n]=k nmt.wt n.(w)t smz.w it=k wsir*

Translation:

you took the movements of those who slew your father Osiris away.

Notes:

The final N35 is not visible.

**Group 4:** Circumstantial *sdm.n=f* (*iw(=f) sdm.n=f*), Lemma *snḥm* (first position)

Lemma: *snḥm* (to prevent)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sdm.n=f</i>	<u>Subject:</u> Pronominal subject
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Witness: T2C

Transliteration:

[iʷ] snḥm[.n]=f nmt.wt n[(w)t] smʒ.w [it]=f wsir

Translation:

he has prevented the movements of those who slew his father Osiris.

Notes:

The second N35 is not visible.

**Group 5:** *Perfective active participle (masculine singular), Lemma smʒ (second postion)*

Lemma: smʒ (to slay)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3Bo

Transliteration:

snḥm.n=f nmt.wt smʒ it=f

Translation:

after he has prevented the movements of the one who slew his father.

Witness: B4Bo

Transliteration:

nḥm.n=s nmt.t smʒ it=s

Translation:

after she took away the movement of the one who slew her father.

Witness: B6C

Transliteration:

s[n]ḥm.n=f nmt.wt smʒ it=f wsir

Translation:

after he prevented the movements of the one who slew his father Osiris.

**Group 6:** *Perfective active participle (masculine plural), Lemma smʒ (second postion)*

Lemma: smʒ (to slay)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1P

Transliteration:

*snḥm.n=f nmt.wt sm3.w it=f wsir*

Translation:

after he prevented the movements of those who slew his father Osiris.

Notes:

It is unclear if the G43 stands for the .w ending, or for the plural form.

Witness: S10C

Transliteration:

*iw nḥm[.n]=k nmt.wt n.(w)t sm3.w it=k wsir*

Translation:

you took the movements of those who slew your father Osiris away.

Notes:

Witness: B15C

Transliteration:

*snḥm.n=f nmt.wt sm3.w it wsir nfr.w*

Translation:

after he prevented the movements of those who slew the father Osiris, who is good.

Notes:

Witness: T2C

Transliteration:

*[iw] snḥm[.n]=f nmt.wt n[.(w)t] sm3.w [it]=f wsir*

Translation:

he has prevented the movements of those who slew his father Osiris.

Notes:

Only traces left of the G43 (if it is not a G1), and the Z2 plural strokes are not visible (if they are there).

**Group 7:** Imperfective active participle (masculine singular), Lemma *nfr* (third position)

Lemma: *nfr* (to be good)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B15C

Transliteration:

*snḥm.n=f nmt.wt sm3.w it wsir nfr.w*

Translation:

after he prevented the movements of those who slew the father Osiris, who is good.

Notes:

Could be a stative as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (B3Bo, B6C), G1+G6 (B1P), G1+G6+G7 (B15C), G2+G5 (B4Bo), G3+G6 (S10C), G4+G6 (T2C).

**Spell:** 16-17      **Phrase:** 1      52      b

**Group 1:** *sdm.ty=fy*, Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1:  
*sdm.ty=fy*

Morphology 2:

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*ir ir.t(y)=sn ʿwz nb ḏw r wsir ḏḥwty-nḥt tn*

Translation:

As for those who will do any evil robbery against the Osiris,  
this *ḏḥwty-nḥt*,

Witness: B15C

Transliteration:

*ir ir.t(y)=sn ʿ[wz nb] ḏw [r wsir] ḏḥwty-nḥt pn*

Translation:

Those who will do any evil robbery against the Osiris,  
this *ḏḥwty-nḥt*,

Witness: T2C

Transliteration:

*[ir ir.t(y)=sn ʿw]z nb ḏw r dzgi pn*

Translation:

as for those who will do any evil robbery against this *dzgi*,

**Group 2:** *Perfective active participle (feminine plural)*, Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
feminine plural

Syntax:

Subject:

Witness: MC105

Transliteration:

*ir.wt šht nb r šdi tn*

Translation:

those who made any trap against this *šdi*,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B15C, B6C, T2C), G2 (MC105)

**Spell:** 16-17      **Phrase:** 1      52-53      c-a

**Group 1:** *sdm.k3=f*, Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm.k3=f*

Nominal subject

Witness: B3Bo

Transliteration:

*ir.k3 dhwtj-nht tn ꜥ hr m hr.w m wr.w=sn m [iwnw] r-gs wsir hꜥ.y*

Translation:

then this *dhwtj-nht* will make the arm upon with those who are under, with their great ones in Heliopolis, beside Osiris who was risen.

Witness: B1P

Transliteration:

*ir.k3=i ꜥ hr m hr.w m wr.w=sn m iwnw r-gs wsir hꜥ.w*

Translation:

then I will make the arm upon with those who are under, with their great ones in Heliopolis, beside Osiris, who was risen.

Witness: B6C

Transliteration:

*ir.k3=i ꜥ hr m hr.w=sn wr.w=sn m iwnw r-gs wsir hꜥ.w*

Translation:

then I will make the arm upon with their ones who are under and their great ones in Heliopolis, beside the Osiris who was risen.

Witness: MC105

Transliteration:

*ir.k3 šdi tn hr m hr.w m wr.w=s iꜥpw r-gs irr.w hꜥ.w*

Translation:

then this *šdi* will act upon (it) with those who are below, with these great ones of her, beside those who do appearances.

Witness: T2C

Transliteration:

*ir.k[3] dzgi pn hr m hr.w] m [wr.w=sn ipw r]-gs ir h<sup>c</sup>.w*

Translation:

then this *dzgi* will act upon (it) with those who are below, with these great ones of them, beside the one who did appearances.

Notes:

Only the D4 is visible, and there are traces left of the V31A.

Notes group:

Note that B1P and B6C use a pronominal subject instead.

**Group 2:** Imperfective active participle (feminine singular), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B15C

Transliteration:

*irr.t hr <sup>c</sup> m hr.w m hr.w m wr.w=sn m iwnw r-gs wsir h<sup>c</sup>.y*

Translation:

that which acts with the arm with those who are above, with those who are under, with their great ones in Heliopolis, beside Osiris who was risen.

**Group 3:** Perfective passive participle (masculine singular), Lemma *h<sup>c</sup>i* (second position)

Lemma: *h<sup>c</sup>i* (to appear, to rise)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3Bo

Transliteration:

*ir.k3 dhwti-nht tn <sup>c</sup> hr m hr.w m wr.w=sn m [iwnw] r-gs wsir h<sup>c</sup>.y*

Translation:

then this *dhwti-nht* will make the arm upon with those who are under, with their great ones in Heliopolis, beside Osiris who was risen.

Witness: B1P

Transliteration:

*ir.k3=i <sup>c</sup> hr m hr.w m wr.w=sn m iwnw r-gs wsir h<sup>c</sup>.w*

Translation:

then I will make the arm upon with those who are under, with their great ones in Heliopolis, beside Osiris, who was risen.

Witness: B15C

Transliteration:

*irr.t ḥr ʿ m ḥr.w m ḥr.w m wr.w=sn m iwnw r-gs wsir ḥʿ.y*

Translation:

that which acts with the arm with those who are above,  
with those who are under, with their great ones in Heliopolis,  
beside Osiris who was risen.

Witness: B6C

Transliteration:

*ir.k3=i ʿ ḥr m ḥr.w=sn wr.w=sn m iwnw r-gs wsir ḥʿ.w*

Translation:

then I will make the arm upon with their ones who are under  
and their great ones in Heliopolis, beside the Osiris who was risen.

**Group 4:** Imperfective active participle (masculine plural), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: MC105

Transliteration:

*ir.k3 šdi tn ḥr m ḥr.w m wr.w=s ipw r-gs irr.w ḥʿ.w*

Translation:

then this *šdi* will act upon (it) with those who are below, with these great ones of her,  
beside those who do appearances.

**Group 5:** Perfective active participle (masculine singular), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness:

Transliteration:

*ir.k[3 d3gi pn ḥr m ḥr.w] m [wr.w=sn ipw r]-gs ir ḥʿ.w*

Translation:

then this *d3gi* will act upon (it) with those who are below, with these great ones of them,  
beside the one who did appearances.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B1P, B6C), G2+G3 (B15C), G1+G4 (MC105), G1+G5 (T2C).

## Appendix 5.17. Spell 18

**Spell:** 18 **Phrase:** 1 53 d

**Group 1:** Subjunctive *sḏm=f* (Wish clause), Lemma *nmi* (first position)

Lemma: *nmi* (to traverse)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B15C

Transliteration:

*h3 wsir ḏḥwty-nḥt pn nm <=k> ḏ3=k p.t*

Translation:

Ho, the Osiris, this *ḏḥwty-nḥt*, may you traverse and cross the sky,

**Group 2:** Subjunctive *sḏm=f* (Wish clause), Lemma *ḏ3i* (final position)

Lemma: *ḏ3i* (to cross)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B3Bo

Transliteration:

*h3 wsir ḏḥwty-nḥt tn ḏ3=t p.t*

Translation:

Ho, the Osiris, this *ḏḥwty-nḥt*, may you cross the sky,

Witness: B1P

Transliteration:

*h3 wsir spī pn ḏ3=k p.t*

Translation:

Ho, the Osiris, this *spī*, may you cross the sky,

Witness: B15C

Transliteration:

*h3 wsir ḏḥwty-nḥt pn nm <=k> ḏ3=k p.t*

Translation:

Ho, the Osiris, this *ḏḥwty-nḥt*, may you traverse and cross the sky,

Witness: B6C

Transliteration:

*h3 wsir ḥ3-nḥt pn ḏ3=k p.t*

Translation:

Ho, the Osiris, this *ḥ3-nḥt*, may you cross the sky,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B15C), G1 (B3Bo, B1P, B6C).

**Spell:** 18 **Phrase:** 1 54 b

**Group 1:** *Infinitive (status absolutus), Lemma rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*im.yw dw3.t hr rdi.t h<sup>c</sup>.w=1 nfr(.w)*

Translation:

Those who are in the netherworld cause your beautiful appearances.

Witness: B1P

Transliteration:

*im.yw dw3.t hr rdi.t h<sup>c</sup>.w=k nfr(.w)*

Translation:

Those who are in the netherworld cause your beautiful appearances.

Witness: B6C

Transliteration:

*im.yw dw3.t [hr rdi.t h<sup>c</sup>.w=k nfr(.w)*

Translation:

Those who are in the netherworld cause your beautiful appearances.

**Group 2:** *Stative (3rd person masculine plural), Lemma nfr*

Lemma: *nfr* (to be good)

Morphology 1: Stative      Morphology 2: 3rd person masculine plural      Morphology 3:      Syntax:      Subject:

Witness: B15C

Transliteration:

*im.yw dw3.t nfr.w*

Translation:

Those who are in the netherworld are beautiful.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C), G2 (B15C).*

**Spell:** 18 **Phrase:** 1 54 c-d

**Group 1:** Subjunctive *sḍm=f* (Wish clause), Lemma *pri* (first position)

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B3Bo

Transliteration:

*pr=ṯ m skt.t h3=ṯ m ʿnd.t*

Translation:

May you go forth from the night bark and may you descend into the day bark,

Witness: B1P

Transliteration:

*pr=k m skt.t h3=k m ʿnd.t*

Translation:

May you go forth from the night bark and may you descend into the day bark,

Witness: B6C

Transliteration:

*pr=k m skt.t h33=k m ʿnd.t*

Translation:

May you go forth from the night bark, you descend even into the day bark,

**Group 2:** Nominal *sḍm=f* (Balanced sentence), Lemma *pri* (first position)

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: B15C

Transliteration:

*prr=k m mskt.t h33=k m ʿnd.t*

Translation:

You go forth from the night bark, you descend into the day bark,

**Group 3:** Subjunctive *sḍm=f* (Wish clause), Lemma *h3i* (second position)

Lemma: *h3i* (to descend)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B3Bo

Transliteration:

*pr=ṭ m skt.t h3=ṭ m ʿnd.t*

Translation:

May you go forth from the night bark and may you descend into the day bark,

Witness: B1P

Transliteration:

*pr=k m skt.t h3=k m ʿnd.t*

Translation:

May you go forth from the night bark and may you descend into the day bark,

**Group 4:** Nominal *sḏm=f* (Balanced sentence), Lemma *h3i* (second position)

Lemma: *h3i* (to descend)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B15C

Transliteration:

*prr=k m mskt.t h33=k m ʿnd.t*

Translation:

You go forth from the night bark, you descend into the day bark,

**Group 5:** Nominal *sḏm=f* (Emphatic use), Lemma *h3i* (second position)

Lemma: *h3i* (to descend)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B6C

Transliteration:

*pr=k m skt.t h33=k m ʿnd.t*

Translation:

May you go forth from the night bark, you descend even into the day bark,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B1P), G2+G4 (B15C), G1+G5 (B6C).

**Spell:** 18 **Phrase:** 1 54 e

**Group 1:** Imperfective relative *sḏm=f*, Lemma *wḏ*

Lemma: *wḏ* (to command)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*m wḏ n=k ḥr ḏ[s=f] nb p<sup>c</sup>.t*

Translation:

as that which Horus himself, lord of the patricians,  
commands to you.

Witness: B1P

Transliteration:

*wḏ n=k ḥr ḏs=f nb p<sup>c</sup>.t*

Translation:

which Horus himself, lord of the patricians, commands to you

Witness: B6C

Transliteration:

*m wḏ.t n=k ḥr ḏs=f nb p<sup>c</sup>.t*

Translation:

as that which Horus himself, lord of the patricians, commands to you.

**Group 2:** Relative *sḏm.n=f*, Lemma *wḏ*

Lemma: *wḏ* (to command)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B15C

Transliteration:

*m wḏ.t.n n=k ḥr ḏs=f nb p<sup>c</sup>.t*

Translation:

as that which Horus himself, the lord of the patricians, has commanded to you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C), G2 (B15C).

**Spell:** 18 **Phrase:** 1 54 f

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *pri*

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: B3Bo

Transliteration:

*h3 wsir ḏḥwty-nḥt tn prr=t ḥr imy-wr.t-ʿ3 n p.t*

Translation:

Ho, the Osiris, this *ḏḥwty-nḥt*, you go forth upon the west side of the sky,

Witness: B1P

Transliteration:

*h3 wsir spi pn prr=k ḥr imy-wr.t-ʿ3.t n.t p.t*

Translation:

Ho, the Osiris, this *spi*, you go forth upon the west side of the sky,

Witness: B6C

Transliteration:

*h3 wsir ʿḥ3-nḥt pn prr=k ḥr imy-wr.t-ʿ3 n p.t*

Translation:

Ho, the Osiris, this *ʿḥ3-nḥt*, you go forth upon the west side of the sky,

**Group 2:** Subjunctive *sḏm=f* (Wish clause), Lemma *pri*

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B15C

Transliteration:

*h3 wsir ḏḥwty-nḥt pn pr=k r imy-wr.t-ʿ3.t [n.t] p.t*

Translation:

Ho, the Osiris, this *ḏḥwty-nḥt*, may you go forth to the west side of the sky,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C), G2 (B15C).

**Spell:** 18 **Phrase:** 1 54 g

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *h3i*

Lemma: *h3i* (to descend)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:

Syntax: Balanced sentence      Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*h33=l ḥr t3-wr ʕ3 n t3*

Translation:

you descend upon the great east side of the land,

Witness: B1P

Transliteration:

*h33=k ḥr t3-wr ʕ3 n t3*

Translation:

you descend upon the great east side of the land,

Witness: B6C

Transliteration:

*h33=k ḥr t3-wr ʕ3 n t3*

Translation:

you descend upon the great east side of the land,

**Group 2:** Subjunctive *sḏm=f* (Wish clause), Lemma *h3i*

Lemma: *h3i* (to descend)

Morphology 1: *sḏm=f*      Morphology 2: subjunctive      Morphology 3:

Syntax: Wish clause      Subject: Pronominal subject

Witness: B15C

Transliteration:

*h3=k ḥr t3-wr ʕ3 n t3*

Translation:

may you descend upon the great east side of the land,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C), G2 (B15C).

## Appendix 5.18. Spell 20

**Spell:** 20 **Phrase:** 1 56 c

**Group 1:** *Passive sdm=f (main clause), lemma rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> passive	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

*rdi.w n-t̄ ib-t̄ n.y m(w).t-t̄ ḥz.ty-t̄ n(.y) d.t[-t̄]*

Translation:

Given to you is your heart (*ib*) which belongs to your mother, your heart (*ḥz.ty*), which belongs to your body,

**Group 2:** *Nominal sdm.n=f (Emphatic use), Lemma rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: B1P

Transliteration:

*rdi.n=i n=k ib=k n(.y) m(w).t=k ḥz.ty=k n(.y) d.t=k*

Translation:

I have given even to you: your heart (*ib*), which belongs to your mother, your heart (*ḥz.ty*), which belongs to your body,

**Group 3:** *Circumstantial sdm.n=f (iw=f) sdm.n=f, Lemma rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sdm.n=f</i>	<u>Subject:</u> Pronominal subject
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Witness: B6C

Transliteration:

*iw rdi.n=i n=k ib=k n(.y) mw.t=k ḥz.ty=k n(.y) d.t=k*

Translation:

I gave to you: your heart (*ib*), which belongs to your mother, your heart (*ḥz.ty*), which belongs to your body,

**Group 4:** *Passive subjunctive sdm=f (wish clause), Lemma rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u> passive	<u>Syntax:</u> Wish clause	<u>Subject:</u> Nominal subject
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Witness: B4C

Transliteration:

*di(.w) n=k ib=k n(.y) mw.t=k ḥꜣ.ty=k n(.y) d.t[=k]*

Translation:

May be given to you your heart (*ib*), which belongs to your mother, your heart (*ḥꜣ.ty*), which belongs to your body,

**Group 5:** *Circumstantial sdm=f (Temporal clause), Lemma rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: MC105

Transliteration:

*di=tn ib=ṯ n(.y) mw.t=ṯ ḥꜣ.t[y=ṯ n(.y) d.t]*

Translation:

while you give your heart (*ib*), which belongs to your mother, your heart (*ḥꜣ.ty*), which belongs to eternity,

**Group 6:** *Circumstantial sdm.tw=f (temporal clause), Lemma rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sdm.tw=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: T9C

Transliteration:

*di.t(w) n=k ib=k n(.y) mw.t=k ḥꜣ.ty=k n(.y) d.t=k*

Translation:

while given to you is your heart (*ib*), which belongs to your mother, your heart (*ḥꜣ.ty*), which belongs to your body,

Witness: T1L

Transliteration:

*[di.t(w) n=k ib[=k n(.y) mw.t]=k [ḥꜣ.ty=k n(.y) d.t=k]*

Translation:

while given to you is your heart (*ib*), which belongs to your mother, your heart (*ḥꜣ.ty*), which belongs to your body,

Witness: BH5C

Transliteration:

*dī.t(w) n=k ib=k n(.y) ḥ.t=k ḥz.ty=k n(.y) d.t=k*

Translation:

while given to you is your heart (ib), which belongs to your belly, your heart (HA.ty), which belongs to your body,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo), G2 (B1P), G3 (B6C), G4 (B4C), G5 (MC105), G6 (T9C, T1L, BH5C).

**Spell:** 20 **Phrase:** 1 57 b

**Group 1:** Prospective *sḏm=f* (Main clause), Lemma *ḥtp*

Lemma: *ḥtp* (to be content)

Morphology 1: *sḏm=f* Morphology 2: prospective Morphology 3:

Syntax:

Main clause

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*ḥtp n=t nb.w is.w*

Translation:

The owners of the tombs will be gracious to you,

Witness: B1P

Transliteration:

*ḥtp n=k im.yw is.w=sn*

Translation:

those who are in their tombs will be gracious to you,

Witness: B6C

Transliteration:

*ḥtp n=k im.y(w) is.w=sn*

Translation:

those who are in their tombs will be gracious to you,

Witness: MC105

Transliteration:

*ḥtp n=t nb.w is.w*

Translation:

The owners of the tombs will be gracious to you,

Witness: T9C

Transliteration:

*ḥtp n=k nb.w is.w*

Translation:

The owners of the tombs will be gracious to you,

Witness: T1L

Transliteration:

*[ḥtp n=k nb.w is].w*

Translation:

The owners of the tombs will be gracious to you,

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: B4C

Transliteration:

*di n-t nb is.w*

Translation:

the lord of those of the tombs will cause for you

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, MC105, T9C, T1L), G2 (B4C).

**Spell:** 20 **Phrase:** 1 57 c

**Group 1:** Subjunctive *sḏm=f* (Wish clause), Lemma *iwi* (first position)

Lemma: *iwi* (to come)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

*iw.t n-t [nb].w krs.w*

Translation:

may the owners of the coffins come to you,

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *wn* (first position)

Lemma: *wn* (to open)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

*wn n=k nb. w krs. wt=sn*

Translation:

the owners of their burials will open for you,

Notes:

Witness: T9C

Transliteration:

*wn n=k nb. w is. w*

Translation:

the owners of tombs will open for you,

Notes:

Witness: BH5C

Transliteration:

*wn n=k nb. w krs. w htp n=k nb. w*

Translation:

The owners of coffins will open for you, the lords will be gracious to you,

**Group 3:** *Subjunctive sDm=f (Object clause), Lemma wn (first position)*

Lemma: *wn* (to open)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Object clause

Subject:

Nominal subject

Witness: B4C

Transliteration:

*wn n=t nb. w krs. w*

Translation:

that the owners of coffins will open for you

Notes:

*Due to the di in 1,57,b.*

Witness: B6C

Transliteration:

*wn n=k nb. w krs. w=sn*

Translation:

the owners of their coffins will open for you,

Notes:

Only traces left of the N35, and de Buck added a sic as there is no O31 written.

Witness: T1L

Transliteration:

*wn n=k nb. w [is. w]*

Translation:

the owners of tombs will open for you,

Notes:

It seems that the scribe did not know which verb to add here, so added the classifiers for to open and to hasten.

**Group 4:** Prospective *sḍm=f* (Main clause), Lemma *ḥtp* (second position)

Lemma: *ḥtp* (to be content)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: BH5C

Transliteration:

*wn n=k nb.w ḥtp n=k nb.w*

Translation:

The owners of coffins will open for you, the lords will be gracious to you,

Notes:

Could technically be *ḥtp.n=k* instead.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo), G2 (B1P, B6C, T9C, T1L), G3 (B4C), G2+G4 (BH5C).

**Spell:** 20 **Phrase:** 1 57 d

**Group 1:** Subjunctive *sḍm=f* (wish clause), Lemma *ini* (first position)

Lemma: *ini* (to bring)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B3Bo

Transliteration:

*in.t=sn n=t̄ ʿ.wt=t̄ wʒ.wt r=t̄*

Translation:

may they bring your limbs which were far from you to you,

Witness: B4C

Transliteration:

*in[.t=sn n=t̄ ʿ.wt=t̄ wʒ.wt r=t̄]*

Translation:

may they bring your limbs which were far from you to you,

Notes:

The X1 is not visible.

Witness: B1P

Transliteration:

*in.t=sn n=k ʿ.wt=k wʒ.wt r=k*

Translation:

may they bring your limbs which were far from you to you,

Witness: MC105

Transliteration:

*in.t=sn n=t̄ ʿ.wt=t̄ wʒ.wt r=t̄*

Translation:

may they bring your limbs which were far from you to you,

Notes:

Witness: T9C

Transliteration:

*in.t=sn n=k ʿ.wt=k nb.(w)t wʒ.wt r=k*

Translation:

may they bring all your limbs which were far from you to you,

Witness: T1L

Transliteration:

*[in.t]=s n=k ʿ.wt=k wʒ.(w)t r=k*

Translation:

may it bring your limbs which were far from you to you,

Witness: BH5C

Transliteration:

*in.t=s n=k ʿ.wt=k wʒ.(w)t ir=k*

Translation:

may it bring your limbs which were far from you to you,

Notes:

Only traces of the W25 left, the rest is visible.

**Group 2:** *Passive subjunctive sdm=f (wish clause), Lemma ini (first position)*

Lemma: *ini* (to bring)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sdm=f</i>	subjunctive	passive	Wish clause	Nominal subject

Witness: B6C

Transliteration:

*in(.w) n=k ʿ.wt=k wʒ[.(w)t] r=k*

Translation:

may your limbs which were far from you be brought to you,

**Group 3:** *Perfective active participle (feminine plural), Lemma wʒi (second position)*

Lemma: *wʒi* (to be far)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	perfective active	feminine plural		

Witness: B3Bo

Transliteration:

*in.t=sn n=t̄ ʕ.wt=t̄ wʕ.wt r=t̄*

Translation:

may they bring your limbs which were far from you to you,

Witness: B6C

Transliteration:

*in(.w) n=k ʕ.wt=k wʕ[(w)t] r=k*

Translation:

may your limbs which were far from you be brought to you,

Notes:

The X1 is not visible.

Witness: MC105

Transliteration:

*in.t=sn n=t̄ ʕ.wt=t̄ wʕ.wt r=t̄*

Translation:

may they bring your limbs which were far from you to you,

Witness: T1L

Transliteration:

*[in.t]=s n=k ʕ.wt=k wʕ.(w)t r=k*

Translation:

may it bring your limbs which were far from you to you,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B1P, B4C, MC105, T9C, T1L, BH5C), G2+G3 (B6C).*

**Spell:** 20 **Phrase:** 1 58 a

**Group 1:** *Circumstantial sdm.tw=f (temporal clause), Lemma smn (first position)*

Lemma: *smn* (to establish)

Morphology 1:

*sdm.tw=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B1P

Transliteration:

*in.t=sn n=k ʕ.wt=k wʕ.wt r=k*

Translation:

may they bring your limbs which were far from you to you,

Witness: B4C

Transliteration:

*in[.t=sn n=t̄ ʕ.wt=t̄ wʕ.wt r=t̄]*

Translation:

may they bring your limbs which were far from you to you,

Notes:

Witness: T9C

Transliteration:

*in.t=sn n=k ʕ.wt=k nb.(w)t wʕ.wt r=k*

Translation:

may they bring all your limbs which were far from you to you,

Witness: BH5C

Transliteration:

*in.t=s n=k ʕ.wt=k wʕ.(w)t ir=k*

Translation:

may it bring your limbs which were far from you to you,

Witness: B3Bo

Transliteration:

[s]mn.t(w) ḥr itt-t

Translation:

while the face of your shape is established.

Notes:

The S29 is not visible.

Witness: B4C

Transliteration:

[smn.t(w) ḥr itt]-t

Translation:

while the face of your shape is established.

Witness: T1L

Transliteration:

smn[.t(w) ḥr itt]=k

Translation:

while the face of your shape is established.

Notes:

The X1 and Y2 are not visible.

**Group 2:** *Passive circumstantial sdm=f (Temporal clause), Lemma smn (first position)*

Lemma: smn (to establish)

Morphology 1:

sdm=f

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B1P

Transliteration:

smn(.w)ḥr itt=k

Translation:

while the face of your shape is established.

Notes:

Unsure if this reading is correct.

Witness: B6C

Transliteration:

smn.t(w) ḥr itt=k

Translation:

while the face of your shape is established.

Notes:

Witness: MC105

Transliteration:

smn.t(w) ḥr itt.wt

Translation:

while the face of that which is taken is established.

**Group 3:** *Infinitive (status absolutus), Lemma smn (first position)*

Lemma: *smn* (to establish)

Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:      Subject:

Witness: T9C

Transliteration:

*i(s)k smn.t hr itt-k*

Translation:

while establishing the face of your shape.

Notes:

Could also be a *sdm.t(w)=f* or a participle instead.

**Group 4:** *Imperfective active participle (feminine plural), Lemma it̄i (second position)*

Lemma: *it̄i* (to take)

Morphology 1: participle      Morphology 2: imperfective passive      Morphology 3: feminine plural      Syntax:      Subject:

Witness: MC105

Transliteration:

*smn.t(w) hr it̄i.wt*

Translation:

while the face of that which is taken is established.

Notes:

Unsure if this reading is correct.

Notes group:

*Note that the interpretation of this phrase is problematic, and might be something completely different.*

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B6C, B4C, T1L), G2 (B1P), G3 (T9C), G1+G4 (MC105).*

## Appendix 5.19. Spell 21

**Spell:** 21 **Phrase:** 1 58 c

**Group 1:** *Nominal sdm.n=f (Emphatic use), Lemma iwī*

Lemma: iwī (to come)

<u>Morphology 1:</u> sdm.n=f	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: B3Bo

Transliteration:

*iw.n-ṯ ir-ṯ*

Translation:

you came even towards you,

**Group 2:** *Perfective active participle (masculine singular), Lemma iwī*

Lemma: iwī (to come)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1P

Transliteration:

*iwī ir-k*

Translation:

who came towards you,

Witness: B6C

Transliteration:

*iwī in r-k*

Translation:

who came by your mouth,

**Group 3:** *Subjunctive sdm=f (wish clause), Lemma iwī*

Lemma: iwī (to come)

<u>Morphology 1:</u> sdm=f	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B4C

Transliteration:

*iw.t=ṯ*

Translation:

may you come,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo), G2 (B1P, B6C), G3 (B4C).

Note that this phrase only occurs in witnesses from Deir el-Bersha.

**Spell:** 21 **Phrase:** 1 58 d

**Group 1:** Subjunctive *sḏm=f* (wish clause), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sḏm=f*      Morphology 2: subjunctive      Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: B3Bo

Transliteration:

*pr=ṯ r p.t*

Translation:

may you go forth to the sky.

Witness: B1P

Transliteration:

*pr=k r p.t*

Translation:

may you go forth to the sky.

Witness: B6C

Transliteration:

*pr=k r p.t*

Translation:

may you go forth to the sky.

Witness: B4C

Transliteration:

*pr=ṯ <r> p.t*

Translation:

may you go forth to the sky.

**Group 2:** Imperative (second person singular), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:

Syntax:

Subject:

Witness: MC105

Transliteration:

*pr.t r=ṯ r p.t*

Translation:

Go forth to the sky!

Notes:

The X1 is expected to be an archaic marker due to the owner being female. Could be an infinitive as well.

Witness: BH5C

Transliteration:

*pr r=k r p.t*

Translation:

Go forth to the sky!

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C), G2 (MC105, T1L, BH5C).*

**Spell:** 21 **Phrase:** 1 59 b

**Group 1:** *Passive nominal sdm=f (Emphatic use), Lemma ḥsr*

Lemma: *ḥsr* (to drive away)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*ḥsr(.w) n=ṯ i3d.wt itr.w*

Translation:

the pestilence of the river is even driven away for you.

Notes:

Could be *ḥsr.n=ṯ* as well.

Witness: T1L

Transliteration:

*pr r=k r p[.t]*

Translation:

Go forth to the sky!

Notes:

Witness: B6C

Transliteration:

*[ḥsr(.w)] n=k i3d.wt itr.w*

Translation:

the pestilence of the river is even driven away for you.

Notes:

Only the D40 is visible. Note that it could be read as *ḥsr.n=k* as well.

Witness: B4C

Transliteration:

[*ḥsr(.w) n=ṯ iṣd.wt itr.w*]

Translation:

the pestilence of the river is even driven away for you.

Notes:

Could be *ḥsr.n=ṯ* as well.

**Group 2:** *Passive nominal sdm=f (Emphatic use), Lemma šḥr*

Lemma: *šḥr* (to overthrow)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B1P

Transliteration:

[*šḥr(.w) n=k iṣd.wt itr.w*]

Translation:

the pestilence of the river is even overthrown for you.

Notes:

Could be *šḥr.n=k* instead as well. Note that de Buck used a D37 classifier, but based on my image I find D40 more likely (there is no clear distinction in the arms in this witness).

**Group 3:** *Nominal sdm.tw=f (Emphatic use), Lemma ḥsr*

Lemma: *ḥsr* (to drive away)

Morphology 1:

*sdm.tw=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: MC105

Transliteration:

[*ḥsr.t(w) n=ṯ iṣd.(w)t ir.t itr.w*]

Translation:

the pestilence which is attached to the river is even driven away for you.

Notes:

Witness: T1L

Transliteration:

[*ḥ[s]r.t(w) n=k [iṣd.(w)t ir.t itr.w]*]

Translation:

the pestilence which is attached to the river is even driven away for you.

Notes:

Only the Aa1 and D40 are visible, and there are traces of the D21. In de Buck, the reconstruction of the X1 seems possible.

**Group 4:** Passive nominal *sḏm=f* (Emphatic use), Lemma *šḥn*

Lemma: *šḥn* (to enclose)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: BH5C

Transliteration:

*šḥn(.w) n=k iṣd.wt ḥz.t itr.w*

Translation:

the pestilence which is around the river is even enclosed for you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B6C, B4C), G2 (B1P), G3 (MC105, T1L), G4 (BH5C).

**Spell:** 21 **Phrase:** 1 59 d

**Group 1:** Subjunctive *sḏm=f* (wish clause), Lemma *swr*

Lemma: *swr* (to drink)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B3Bo

Transliteration:

*swr=t mw im=sn*

Translation:

may you drink the water from them.

Witness: B1P

Transliteration:

*swr=k mw im=s*

Translation:

may you drink the water from it.

Witness: B6C

Transliteration:

*swr=k mw im=sn*

Translation:

may you drink the water from them.

Witness: B4C

Transliteration:

*swr=k mw im=s*

Translation:

may you drink the water from it.

Witness: T1L

Transliteration:

*swr[-k] mw [i]m=s*

Translation:

may you drink the water from it.

Notes:

Only the O34:G36:D21 is visible, and the -k which follows in de Buck has a ? added, so this could just as well be *swr.t(w)* instead, as in MC105.

**Group 2:** Subjunctive *sḍm.tw=f* (wish clause), Lemma *swr*

Lemma: *swr* (to drink)

Morphology 1:

*sḍm.tw=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Nominal subject

Witness: MC105

Transliteration:

*swr.t(w) mw im=s*

Translation:

may the water from it be drunk.

Notes:

As the X1 is written before the classifier, I find it unlikely that this is a mistake for *swr=f*.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T1L, BH5C), G2 (MC105).

**Spell:**

21

**Phrase:**

1

60

b

**Group 1:** Nominal *sḍm.n=f* (Negation), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sḍm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*n ir.n=t šm.wt sh[d]*

Translation:

you do not do movements which are upside down.

**Group 2:** Subjunctive *sḏm=f* (Negation), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Witness: B6C

Transliteration:

*n ir.n=k šm.t sdḥ*

Translation:

you do not do movement which is hidden.

Syntax:

Negation

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*nn ir=k šm.t šd.ti*

Translation:

you will not do movement which will be upside down.

Witness: T1L

Transliteration:

*nn [ir=k] šm.t i.šdḥd*

Translation:

you will not do movement which is upside down.

Notes group:

Note that group 2 and group 3 should be considered the same, simply as future *sḏm=f*.

**Group 3:** Prospective *sḏm=f* (Negation), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B4C

Transliteration:

*n ir=t šm.t s[ḥd]*

Translation:

you will not do movement which is upside down.

Notes:

Could just as well be indicative *sḏm=f*.

Witness: T9C

Transliteration:

*n ir=k šm.t i.šdḥd.t*

Translation:

you will not do movement which is upside down.

Notes:

Could just as well be indicative *sḏm=f*.

Witness: BH5C

Transliteration:

*n ir=k šm.t šd.t*

Translation:

you will not do movement which is upside down.

Notes:

Only traces left of the D4. Note that due to the writing of *irr* in I,59,f, I expect the D21 is a interpretant.

Notes group:

Note that group 2 and group 3 should be considered the same, simply as future *sḏm=f*.

**Group 4:** Imperfective active participle (feminine singular) Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	imperfective active	feminine singular		

Witness: MC105

Transliteration:

*in i.[ir]r.t šm.t šd*

Translation:

Is that which she does movement which is upside down?

Notes:

Only traces of the D4 left.

**Group 5:** Imperfective active participle (feminine plural), Lemma *šd* (second position)

Lemma: *šd* (to be upside down)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	imperfective active	feminine plural		

Witness: B3Bo

Transliteration:

*n ir.n-t šm.wt šd[d]*

Translation:

you do not do movements which are upside down.

Notes:

Could be an adjective as well. The D46 is not visible, and there are only traces of the A29 left.

**Group 6:** *Prospective active participle (feminine singular), Lemma  $shd$  (second position)*

Lemma:  $shd$  (to be upside down)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> prospective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1P

Transliteration:

*nn ir=k šm.t  $shd.ti$*

Translation:

you will not do movement which will be upside down.

**Group 7:** *Imperfective passive participle (feminine singular), Lemma  $sdh$  (second position)*

Lemma:  $sdh$  (to hide)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B6C

Transliteration:

*n ir.n=k šm.t  $sdh$*

Translation:

you do not do movement which is hidden.

Notes:

Due to the A29 classifier, it is not unlikely that this is simply a misspelling of  $shd$  instead.

**Group 8:** *Imperfective active participle (feminine singular) Lemma  $shd$  (second position)*

Lemma:  $shd$  (to be upside down)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B4C

Transliteration:

*n ʾir-ṭ šm.t s[ḥd]*

Translation:

you will not do movement which is upside down.

Notes:

Only the S29 is visible. could be an adjective instead.

Witness: BH5C

Transliteration:

*n ʾir-k šm.t šhd.ṭ*

Translation:

you will not do movement which is upside down.

Notes:

Note that I read the V13 as *.t*, as it does not make sense as *=ṭ* (as the owner of the coffin is male, and no female that could serve as subject has been mentioned yet in this text). Could be an adjective instead.

**Group 9:** *Imperfective active participle (feminine singular) Lemma šdhḏ (second position)*

Lemma: *šdhḏ* (to be upside down)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: T9C

Transliteration:

*n ʾir-k šm.t i.šdhḏ.t*

Translation:

you will not do movement which is upside down.

Notes:

Witness: T1L

Transliteration:

*nn [ʾir-k] šm.t i.šdhḏ*

Translation:

you will not do movement which is upside down.

Notes:

Only traces left of the initial D46.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G5 (B3Bo), G2+G6 (B1P), G1+G7 (B6C), G3+G8 (B4C, BH5C), G4+G8 (MC105), G3+G9 (T9C), G2+G9 (T1L).*

**Spell:** 21 **Phrase:** 1 60 c

**Group 1:** Nominal *sdm=f* (Emphatic use), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sdm=f*      Morphology 2: nominal      Morphology 3: Emphatic use

Syntax:      Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*pr-r=ṯ <r> ḥr.yw-ib n.w t3*

Translation:

You go forth to those who are in the midst of the land,

Witness: B6C

Transliteration:

*pr-r=k <r> ḥr.yw-ib n.w t3*

Translation:

You go forth to those who are in the midst of the land,

Witness: B4C

Transliteration:

*[pr-r=ṯ <r> ḥr.yw-ib n.w t3]*

Translation:

You go forth to those who are in the midst of the land,

Witness: T9C

Transliteration:

*pr-r=k <r> ḥr.yw-ib t3*

Translation:

You go forth to those who are in the midst of the land,

Witness: BH5C

Transliteration:

*pr-r=k r ḥr.yw-ib n.w t3*

Translation:

You go forth to those who are in the midst of the land,

**Group 2:** Subjunctive *sdm=f* (wish clause), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sdm=f*      Morphology 2: subjunctive      Morphology 3:

Syntax: Wish clause      Subject: Pronominal subject

Witness: B1P

Transliteration:

*pr=k r r ḥr.yw-ib n.w t3*

Translation:

May you go forth to the mouth of those who are in the midst of the land,

**Group 3:** Imperfective active participle (feminine singular), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: MC105

Transliteration:

*pr.r.t <r> hr.yw-ib n.w t3*

Translation:

She who goes forth to those who are in the midst of the land,

**Group 4:** Imperative (second person singular), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: T1L

Transliteration:

*pr r-k r hr.y[w]-ib [n.w t3]*

Translation:

Go forth to those who are in the midst of the land,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B6C, B4C, T9C, BH5C), G2 (B1P), G3 (MC105), G4 (T1L).

**Spell:** 21      **Phrase:** 1      60      d

**Group 1:** Nominal *sḍm.n=f* (Negation), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sḍm.n=f*      Morphology 2: nominal      Morphology 3:      Syntax: Negation      Subject: Pronominal subject

Witness: B3Bo  
Transliteration:  
*n pr.n=t̄ m ʕr.t r inb*  
Translation:  
you do not go forth from the jaw to the wall

Witness: B6C  
Transliteration:  
*n pr.n=k r wʕr.t r inb*  
Translation:  
you do not go forth to the bank, to the wall

Witness: T1L  
Transliteration:  
*[n pr.n]=k r ʕr.t in.w*  
Translation:  
you did not go forth to the jaw of Inu

**Group 2:** Indicative *sḏm=f* (Negation), Lemma *pri*

<u>Lemma:</u> <i>pri</i>	(to go forth)			
<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm=f</i>	indicative		Negation	Nominal subject

Witness: MC105  
Transliteration:  
*n pr n=t̄ ʕr.wt inb.w*  
Translation:  
the jaws of the walls did not go forth for you,  
Notes:

**Group 3:** Perfective active participle (masculine singular), Lemma *pri*

<u>Lemma:</u> <i>pri</i>	(to go forth)			
<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	perfective active	masculine singular		

Witness: B1P  
Transliteration:  
*n pr.n=k r wʕr.yt inb*  
Translation:  
you do not go forth to the bank of the wall,

Witness: B4C  
Transliteration:  
*[n pr.n=t̄ r wʕ]r.t inb*  
Translation:  
you do not go forth to the bank of the wall,

Witness: T9C  
Transliteration:  
*n pr n=k ʕr.t inb.w*  
Translation:  
the jaw of the walls did not go forth for you,  
Notes:  
The D54:D54 group is due to dittography, due to a new column.

Witness: BH5C

Transliteration:

*nn pr n=k r ʿr[.t] inb*

Translation:

there is none who went forth to the jaw of the wall for you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T1L), G2 (MC105, T9C), G3 (BH5C).

**Spell:** 21 **Phrase:** 1 60 e

**Group 1:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *whn*

Lemma: *whn* (to overthrow)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm.n=f*

circumstantial

Temporal clause

Pronominal subject

Witness: B3Bo

Transliteration:

*whn.n=t inb.wt*

Translation:

after you overthrew the fences,

Witness: B1P

Transliteration:

*whn.n=k inb.wt-k*

Translation:

after you overthrew your fences,

Witness: B6C

Transliteration:

*whn.n=k inb.wt-k*

Translation:

after you overthrew your fences,

Witness: B4C

Transliteration:

*whn.n=k inb.wt-k*

Translation:

after you overthrew your fences,

Notes:

Note that in the original it seems that the man is pushing the wall over.

Notes:

Witness: T1L

Transliteration:

*wh[n].n=k [inb.w]t[=k]*

Translation:

after you overthrew your fences,

Notes:

Only the G43-O4 group is visible, and there are traces of the second N35 left.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *whn*

Lemma: *whn* (to overthrow)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: MC105

Transliteration:

*whn=t inb.wt=t*

Translation:

while you overthrow your fences,

Witness: T9C

Transliteration:

*whn=k inb.t=k*

Translation:

while you overthrow your fence,

**Group 3:** Circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *whn*

Lemma: *whn* (to overthrow)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḏm.n=f*

Subject:

Pronominal subject

Witness: BH5C

Transliteration:

*iw whn.n=k inb.wt*

Translation:

You overthrew the fences,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T1L), G2 (MC105, T9C), G3 (BH5C).

**Spell:** 21 **Phrase:** 1 61 a

**Group 1:** Relative *sḡm.n=f*, Lemma *iri* (first position)

**Lemma:** *iri* (to do, to make)

**Morphology 1:** *sḡm.n=f* **Morphology 2:** relative **Morphology 3:** **Syntax:** **Subject:** Nominal subject

**Witness:** B3Bo

**Transliteration:**

*ḥz.t sp sn.w pr=ṯ ir.t.n n=ṯ nṯr.w=ṯ niw.tyw*

**Translation:**

which are behind, which are behind your house,  
which your city gods made for you.

**Notes:**

Note that this reflects to *inb.wt* in 1,60,e, not *pr*.

**Witness:** B6C

**Transliteration:**

*ḥz.t sp sn.w pr=k ir.t.n n<=k> nṯr.w=k niw.tyw*

**Translation:**

which are behind, which are behind your house,  
which your city gods made for you

**Notes:**

Note that this reflects to *inb.wt* in 1,60,e, not *pr*.

**Witness:** T9C

**Transliteration:**

*ḥz=k sp sn.w i.ir.t.n n=k nṯr.w niw.tyw*

**Translation:**

behind you, behind you, that which the city gods have made for you.

**Group 2:** Imperfective relative *sḡm=f*, Lemma *iri* (first position)

**Lemma:** *iri* (to do, to make)

**Morphology 1:** *sḡm=f* **Morphology 2:** Imperfective relative **Morphology 3:** **Syntax:** **Subject:** Nominal subject

**Witness:** B1P

**Transliteration:**

*ḥz.t sp sn.w pr=k ir.t.n n=k nṯr.w=k niw.tyw*

**Translation:**

which are behind, which are behind your house,  
which your city gods made for you.

**Notes:**

Note that this reflects to *inb.wt* in 1,60,e, not *pr*.

**Witness:** B4C

**Transliteration:**

*ḥz(.t) sp sn.w pr=k ir.t.n n=k nṯr.w=k niw.tyw*

**Translation:**

which are behind, which are behind your house,  
which your city gods made for you.

**Notes:**

Note that this reflects to *inb.wt* in 1,60,e, not *pr*.

Witness: MC105

Transliteration:

ḥz=ṯ sp sn.w ṯ.ṯrr.t n=ṯ nṯr.w nṯw.tyw

Translation:

behind you, behind you, that which the city gods make for you.

**Group 3:** Perfective passive participle (feminine plural), Lemma ḥwī (first position)

Lemma: ḥwī (to strike)

Morphology 1:

participle

Morphology 2:

perfective passive

Morphology 3:

feminine plural

Syntax:

Subject:

Witness: T1L

Transliteration:

ḥz.t ḥ[i].t ḥr pr=k ṯr.t.n n=k nṯr[.w=k] nṯw.t

Translation:

which are behind, which were struck under your house, which your gods of the city have made for you.

Notes:

Only traces left of the M17 and A24, which de Buck calls probable (1,61,2\*). I am highly doubtful if this is correct.

**Group 4:** Relative sdm.n=f, Lemma ṯri (second position)

Lemma: ṯri (to do, to make)

Morphology 1:

sdm.n=f

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: T1L

Transliteration:

ḥz.t ḥ[i].t ḥr pr=k ṯr.t.n n=k nṯr[.w=k] nṯw.t

Translation:

which are behind, which were struck under your house, which your gods of the city have made for you.

Notes:

Note that this reflects to *inb.wt* in 1,60,e, not *pr*.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T9C), G2 (MC105), G3+G4 (T1L).

Note that BH5C does have a phrase here, but it is non-verbal.

**Spell:** 21 **Phrase:** 1 61 b

**Group 1:** *Stative (2nd person singular), Lemma wab (first position)*

Lemma: *w<sup>c</sup>b* (to be pure)

Morphology 1: *Stative* Morphology 2: *2nd person singular* Morphology 3:  Syntax:  Subject:

Witness: B3Bo

Transliteration:

*iw=ṯ w<sup>c</sup>b.ti sp sn.w*

Translation:

You are pure, you are pure

Witness: B6C

Transliteration:

*iw=k w<sup>c</sup>b.ti sp sn.w*

Translation:

You are pure, you are pure

Notes:

Note that the O50:Z4A group of *sp sn.w* is written next to the U33 in the column.

Witness: MC105

Transliteration:

*i(w)=ṯ w<sup>c</sup>b.t(i) iw=ṯ w<sup>c</sup>b.t(i)*

Translation:

You are pure, you are pure

Witness: BH5C

Transliteration:

*iw=k w<sup>c</sup>b.t(i) sp sn.w*

Translation:

You are pure, you are pure

Witness: B1P

Transliteration:

*iw=k w<sup>c</sup>b.ti sp sn.w*

Translation:

You are pure, you are pure

Witness: B4C

Transliteration:

*iw=k w<sup>c</sup>b.t(i) sp sn.w*

Translation:

You are pure, you are pure

Notes:

Witness: T9C

Transliteration:

*i(w)=k w<sup>c</sup>b.t(i) i(w)=k w<sup>c</sup>b.t(i)*

Translation:

You are pure, you are pure

**Group 2:** Stative (2nd person singular), Lemma *wab* (second position)

Lemma: *w<sup>c</sup>b* (to be pure)

Morphology 1: Stative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: MC105

Transliteration:

*i(w)=t̄ w<sup>c</sup>b.t(i) iw=t̄ w<sup>c</sup>b.t(i)*

Translation:

You are pure, you are pure

Witness: T9C

Transliteration:

*i(w)=k w<sup>c</sup>b.t(i) i(w)=k w<sup>c</sup>b.t(i)*

Translation:

You are pure, you are pure

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, BH5C), G1+G2 (MC105, T9C).*

*Note that T1L does have a line here, but it is non-verbal.*

**Spell:** 21      **Phrase:** 1      62      c

**Group 1:** Stative (3rd person feminine plural), Lemma *sw<sup>c</sup>b*

Lemma: *sw<sup>c</sup>b* (to purify)

Morphology 1: Stative      Morphology 2: 3rd person feminine plural      Morphology 3:      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*iw {m} s.wt sw<sup>c</sup>b(.w) n=k*

Translation:

The seats are purified for you

Witness: B6C

Transliteration:

*iw {[i]w} s.w[.t] sw<sup>c</sup>b.t(i)*

Translation:

The seats are purified

Witness: B4C

Transliteration:

*[iw s.wt sw<sup>c</sup>b.t(i)]*

Translation:

The seats are purified

**Group 2:** Imperfective relative *sḏm=f*, Lemma *sw<sup>c</sup>b*

Lemma: *sw<sup>c</sup>b* (to purify)

Morphology 1: *sḏm=f*  
Morphology 2: Imperfective relative

Morphology 3:      Syntax:

Subject:  
Pronominal subject

Witness: B1P

Transliteration:

*iw s.t sw<sup>c</sup>b=k*

Translation:

the seat which you purify

Notes:

Could theoretically be *sw<sup>c</sup>b.k(wi)* as well.

Witness: BH5C

Transliteration:

*m s.t sw<sup>c</sup>b=k*

Translation:

as the seat which you purify

Notes:

Could theoretically be *sw<sup>c</sup>b.k(wi)* as well.

**Group 3:** Stative (3rd person feminine singular), Lemma *sw<sup>c</sup>b*

Lemma: *sw<sup>c</sup>b* (to purify)

Morphology 1: Stative  
Morphology 2: 3rd person feminine singular

Morphology 3:      Syntax:

Subject:

Witness: MC105

Transliteration:

*iw s.t=l sw<sup>c</sup>b.t(i)*

Translation:

Your seat is purified

Witness: T9C

Transliteration:

*iw s.t=k sw<sup>c</sup>b.t(i)*

Translation:

Your seat is purified

**Group 4:** Stative (3rd person feminine plural), Lemma *wab*

Lemma: *w<sup>c</sup>b* (to be pure)

Morphology 1: Stative  
Morphology 2: 3rd person feminine plural

Morphology 3:      Syntax:

Subject:

Witness: T1L

Transliteration:

*m s. wt[-k] w<sup>c</sup>b.t(i)*

Translation:

as your seats are pure

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B6C, B4C), G2 (B1P, BH5C), G3 (MC105, T9C), G4 (T1L).*

## Appendix 5.20. Spell 22

**Spell:** 22 **Phrase:** 1 63-64 d-a

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *drp* (first position)

Lemma: *drp* (to feed)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm.n=f</i>	nominal		Balanced sentence	Nominal subject

Witness: B3Bo

Transliteration:

*drp*[.n t]w tfn.t s3.t rꜥ m rdì.t.n n=s ìt=s rꜥ

Translation:

Tefnout, the daughter of Re, has fed you with that which her father Re has given to her,

Notes:

Reconstruction is based on the size of the lacuna, and B3Bo being the only version using a *sḏm.n=f* for *rdì* in 1,64,b.

The D40:N35 group is not visible.

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *drp* (first position)

Lemma: *drp* (to feed)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm=f</i>	nominal		Emphatic use	Nominal subject

Witness: B1P

Transliteration:

*drp* ṭw ṭfnw.t s3.t rꜥ m rdì.t.n=s n ìt=s n rꜥ

Translation:

Tefnout, the daughter of Re, feeds you even with that

which she gave to her father, to Re,

Notes:

Witness: B6C

Transliteration:

*drp* ṭw ṭfn.t s3.t rꜥ m rdì.t.n=s n ìt=s rꜥ

Translation:

Tefnout, the daughter of Re, feeds you with that

which she gave to her father Re,

Notes:

The D40 classifier is not visible.

Witness: B4C

Transliteration:

*drp* *tn tfn.t s3.t r<sup>c</sup> m [rdi.t.n=s n it=s r<sup>c</sup>]*

Translation:

Tefnout, the daughter of Re, feeds you even with that which she gave to her father Re,

Witness: T9C

Transliteration:

*drp* *tw tfn.t s3.t r<sup>c</sup> m rdi.t.n n=s it=s r<sup>c</sup> {r<sup>c</sup>}*

Translation:

Tefnout, the daughter of Re, feeds you even with that which her father Re has given to her,

Witness: BH5C

Transliteration:

*drp* *tw tfn.t s3.t r<sup>c</sup> m rdi.t=s n it r<sup>c</sup>*

Translation:

Tefnout, the daughter of Re, feeds you even with that which she gave to the father Re.

Notes group:

*Could be indicative instead.*

**Group 3:** *Relative sdm.n=f, Lemma rdi (second position)*

Lemma: *rdi* (to give, to place)

Morphology 1:

sDm.n=f

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*drp* *[.n t]w tfn.t s3.t r<sup>c</sup> m rdi.t.n n=s it=s r<sup>c</sup>*

Translation:

Tefnout, the daughter of Re, has fed you with that which her father Re has given to her,

Witness: MC105

Transliteration:

*drp* *tn tfn.t s3.t r<sup>c</sup> m rdi.t.n n=s it*

Translation:

Tefnout, the daughter of Re, feeds you even with that which the father has given to her.

Witness: T1L

Transliteration:

*drp* *t[w tfn.t s3.t r<sup>c</sup>] m rdi.t.n n=s it r<sup>c</sup>*

Translation:

Tefnout, the daughter of Re, feeds you even with that which the father Re has given to her,

Witness: B1P

Transliteration:

*drp* *tw tfnw.t s3.t r<sup>c</sup> m rdi.t.n=s n it=s n r<sup>c</sup>*

Translation:

Tefnout, the daughter of Re, feeds you even with that which she gave to her father, to Re,

Witness: B6C

Transliteration:

*drp tw tfn.t s3.t r<sup>c</sup> m rdi.t.n=s n it=s r<sup>c</sup>*

Translation:

Tefnout, the daughter of Re, feeds you with that which she gave to her father Re,

Witness: MC105

Transliteration:

*drp tn tfn.t s3.t r<sup>c</sup> m rdi.t.n n=s it*

Translation:

Tefnout, the daughter of Re, feeds you even with that which the father has given to her.

Witness: T1L

Transliteration:

*drp t[w tfn.t s3.t r<sup>c</sup>] m rdi.t.n n=s it r<sup>c</sup>*

Translation:

Tefnout, the daughter of Re, feeds you even with that which the father Re has given to her,

Notes group:

*Note that B1P, B6C and B4C use a pronominal subject instead.*

**Group 4:** *Perfective relative sdm=f, Lemma rdi (second position)*

Lemma: *rdi* (to give, to place)

Morphology 1: *sdm=f*  
Morphology 2: perfective relative

Morphology 3: Syntax:

Subject:  
Pronominal subject

Witness: BH5C

Transliteration:

*drp tw tfn.t s3.t r<sup>c</sup> m rdi.t=s n it r<sup>c</sup>*

Translation:

Tefnout, the daughter of Re, feeds you even with that which she gave to the father Re.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B3Bo), G2+G3 (B1P, B6C, B4C, MC105, T9C, T1L), G2+G4 (BH5C).*

**Spell:** 22 **Phrase:** 1 64 b

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

*rdi.n n-t in.t t m ḳrs.t it-s wsir*

Translation:

the valley gave bread to you from the burial of her father Osiris.

**Group 2:** Indicative *sḏm=f* (main clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

*rdi n=k in.t t m ḳrs di it-s wsir*

Translation:

the valley gave bread to you from the burial  
which her father Osiris was given.

Witness: T9C

Transliteration:

*rdi n=k in.t t m ḳrsw.w it-s wsir*

Translation:

the valley gave bread to you from the coffins of her father Osiris.

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: B6C

Transliteration:

*di n=k in.t t m krs it=s [ws]ir*

Translation:

while the valley gives bread to you from the burial of her father Osiris.

Witness: B4C

Transliteration:

*[di n=t in.t t m] krs it wsir*

Translation:

while the valley gives bread to you from the burial of the father Osiris.

Witness: T1L

Transliteration:

*di n=k in.t t m krs i[t=s] wsir*

Translation:

while the valley gives bread to you from the burial of her father Osiris.

**Group 4:** *Perfective relative sdm=f, Lemma rdi (second position)*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm=f*

Morphology 2:

perfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B1P

Transliteration:

*rdi n=k in.t t m krs di it=s wsir*

Translation:

the valley gave bread to you from the burial which her father Osiris was given.

Notes:

Note that it could technically be a classifier of *krs* instead.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo), G2 (T9C), G3 (B6C, B4C, T1L) G2+G4 (B1P).*

**Spell:**

22

**Phrase:**

1

64-65

c-a

**Group 1:** *Nominal sdm=f (Balanced sentence), Lemma psh*

Lemma: *psh* (to bite)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*psḥ* r<sup>c</sup> m ḥ.t nḏm(.t)

Translation:

Re bites in something sweet,

Witness: B6C

Transliteration:

*psḥ* r<sup>c</sup> m ḥ.t nḏm(.t)

Translation:

Re bites in something sweet,

**Group 2:** Nominal *sḏm=f* (Nominal use), Lemma *psḥ*

Lemma: *psḥ* (to bite)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:

Witness: B1P

Transliteration:

*psḥ* r<sup>c</sup> m ḥ.t nḏm(.t)

Translation:

Re bites in something sweet,

Witness: B4C

Transliteration:

*psḥ* r<sup>c</sup> m ḥ.t nḏm(.t)

Translation:

Re bites in something sweet,

Syntax: Nominal use      Subject: Nominal subject

Witness: T9C

Transliteration:

*r psḥ* r<sup>c</sup> m ḥ.t nḏm(.t)

Translation:

as Re bites in something sweet,

Notes:

Due to the *r* which precedes *psḥ*.

**Group 3:** Nominal *sḏm=f* (Emphatic use), Lemma *psḥ*

Lemma: *psḥ* (to bite)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:

Syntax: Emphatic use      Subject: Nominal subject

Witness: T1L

Transliteration:

*p[sh] r<sup>c</sup> m h.t ndm(.t)*

Translation:

Re bites even in something sweet,

Notes:

The O34-V28 group is not visible.

Witness: BH5C

Transliteration:

*psh r<sup>c</sup> m h.t ndm(.t)*

Translation:

Re bites even in something sweet,

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C), G2 (T9C), G3 (T1L, BH5C).

**Spell:** 22 **Phrase:** 1 65 b

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sḏm=f* Morphology 2: nominal Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*didi=f n=t st*

Translation:

and he gives it to you.

Notes:

Witness: B1P

Transliteration:

*didi=f n=k st*

Translation:

and he gives it to you.

Notes:

Due to a split between planks is the first D37 no longer visible.

Witness: B6C

Transliteration:

*didi=f n=k st*

Translation:

and he gives it to you.

Witness: B4C

Transliteration:

*didi=f n=t st*

Translation:

and he gives it to you.

**Group 2:** Imperfective relative *sḍm=f*, Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sḍm=f*  
Morphology 2: Imperfective relative

Morphology 3: Syntax:

Subject:  
Pronominal subject

Witness: T9C

Transliteration:

*didi=f n=k*

Translation:

which he gives to you.

Witness: T1L

Transliteration:

*didi=f n=k*

Translation:

which he gives to you.

Notes group:

*Due to the lack of an object.*

**Group 3:** Indicative *sḍm=f* (main clause), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sḍm=f*  
Morphology 2: indicative  
Morphology 3:

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: BH5C

Transliteration:

*rdi=f n=k st*

Translation:

he gave it to you.

Notes:

Could be an prospective as well.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C), G2 (T9C, T1L), G3 (BH5C).*

**Spell:** 22 **Phrase:** 1 66 a

**Group 1:** Nominal *sḏm=f* (Emphatic use), Lemma *nḏ*

Lemma: *nḏ* (to protect)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: T9C

Transliteration:

*nḏ.ty nḏ=sn n=k st*

Translation:

The two protectresses, they protect it for you,

Witness: T1L

Transliteration:

*nḏ.ty nḏ=sn n=k st*

Translation:

The two protectresses, they protect it for you,

**Group 2:** Subjunctive *sDm=f* (Wish clause), Lemma *nD*

Lemma: *nḏ* (to protect)

Morphology 1:  
*sḏm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: BH5C

Transliteration:

*nḏ.ty r<sup>c</sup> nḏ=k st*

Translation:

The two protectresses of Re, may you protect it,

Notes:

Could be any other form of *sḏm=f*.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T9C, T1L), G2 (BH5C).

Note that this phrase occurs in the witnesses from Deir el-Bersha, but it is non-verbal there.

**Spell:** 22 **Phrase:** 1 66 b

**Group 1:** Imperfective relative *sḏm=f*, Lemma *rdi*

**Lemma:** *rdi* (to give, to place)

**Morphology 1:**  
*sḏm=f*

**Morphology 2:**  
Imperfective relative

**Morphology 3:**

**Syntax:**

**Subject:**

Pronominal subject

**Witness:** B3Bo

**Transliteration:**

*sh.t ḥtp didi=sny m-b3ḥ=t*

**Translation:**

and the field of offerings which they place in front of you.

**Witness:** B1P

**Transliteration:**

*sh.ty ḥtp.w didi=s m-b3ḥ=k*

**Translation:**

and the two fields of offerings which it places in front of you.

**Witness:** B6C

**Transliteration:**

*sh.ty ḥtp.w didi=s m-b3ḥ=k*

**Translation:**

and the two fields of offerings which it places in front of you.

**Witness:** B4C

**Transliteration:**

*[sh.t ḥtp] sp sn.w didi=s m-b3ḥ*

**Translation:**

and the field of offerings, the field of offerings, which it places in front.

**Witness:** T9C

**Transliteration:**

*sh.ty ḥtp.w didi=sn m-b3ḥ=k*

**Translation:**

the two fields of offerings, which they place in front of you.

**Witness:** T1L

**Transliteration:**

*sh.ty [ḥtp].w didi=sn m-b3ḥ=k*

**Translation:**

the two fields of offerings, which they place in front of you.

**Group 2:** Subjunctive *sḏm=f* (Wish clause), Lemma *rdi*

**Lemma:** *rdi* (to give, to place)

**Morphology 1:**  
*sḏm=f*

**Morphology 2:**  
subjunctive

**Morphology 3:**

**Syntax:**

Wish clause

**Subject:**

Pronominal subject

**Witness:** BH5C

**Transliteration:**

*sh.t sh.t ḥtp di=f st m-b3ḥ=k*

**Translation:**

the weave and the field of offering, may he place it in front of you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T9C, T1L), G2 (BH5C).

**Spell:**                    22    **Phrase:**                    1            66            d

**Group 1:**    *Subjunctive sdm=f (Wish clause), Lemma pri*

Lemma:    *pri*                    (to go forth)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness:    B3Bo

Transliteration:

*pr=ṯ m {m} hrw*

Translation:

may you go forth in the day,

Witness:    B1P

Transliteration:

*pr=k m hrw*

Translation:

may you go forth in the day,

Witness:    B6C

Transliteration:

*pr=k m hrw*

Translation:

may you go forth in the day,

Witness:    B4C

Transliteration:

*pr=ṯ m hrw*

Translation:

may you go forth in the day,

Witness:    T9C

Transliteration:

*pr=k m hrw*

Translation:

May you go forth in the day,

Notes group:

This group could be prospective *sdm=f* as well.

**Group 2:**    *Imperative (2nd person singular), Lemma pri*

Lemma:    *pri*                    (to go forth)

<u>Morphology 1:</u> imperative	<u>Morphology 2:</u> 2nd person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1L

Transliteration:

*pr m[=k] m hrw*

Translation:

Go forth with you in the day,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T9C), G2 (T1L).

**Spell:** 22 **Phrase:** 1 68 a

**Group 1:** Subjunctive *sḏm=f* (Wish clause), Lemma *šḥm* (first position)

Lemma: *šḥm* (to have power)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*šḥm=t m rd.wy=t m tr m wnw.t nb.t mrr.t=t pr.t im=s*

Translation:

May you have power in your two legs in the season,  
in every hour in which you love going forth.

Witness: B1P

Transliteration:

*šḥm=k m rd.wy=k r tr nb mrr=k pr.t im m wnw.t nb[.t]*

Translation:

may you have power in your two legs at every season where you love  
going forth, in every hour.

Witness: B4C

Transliteration:

*[šḥm=t m rd.wy=t] m tr nb m wnw.t nb.t mrr=t*

Translation:

May you have power in your two legs in every season,  
in every hour, which you love.

Witness: T9C

Transliteration:

*šḥm=k m rd.wy=k*

Translation:

May you have power in your two legs.

Witness: T1L

Transliteration:

*šḥm=k m rd[.wy=k] m tr [nb] šḥm rd.wy=k m wnw.wt nb.(w)t*

Translation:

May you have power in your two legs in every season,  
may your two legs have power in all the hours.

Witness: BH5C

Transliteration:

*šḥm=k m rd.wy=k m [t]r nb m wny.wt*

Translation:

May you have power in your two legs in every season, in the hours.

Notes group:

This group could be prospective *sḏm=f* as well.

**Group 2:** Imperfective relative *sḏm=f*, Lemma *mri* (second position)

Lemma: *mri* (to love)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*šḥm=ṯ m rd.wy=ṯ m tr m wnw.t nb.t mrr.t=ṯ pr.t im=s*

Translation:

May you have power in your two legs in the season,  
in every hour in which you love going forth.

Witness: B1P

Transliteration:

*šḥm=k m rd.wy=k r tr nb mrr=k pr.t im m wnw.t nb[.t]*

Translation:

may you have power in your two legs at every season where you love  
going forth, in every hour.

Witness: B6C

Transliteration:

*m [tr] nb mrr=k im m wnw.t nb(.t)*

Translation:

in every season where you love, in every hour.

Witness: B4C

Transliteration:

*[šḥm=ṯ m rd.wy=ṯ] m tr nb m wnw.t nb.t mrr(.t)=ṯ*

Translation:

May you have power in your two legs in every season, in every hour,  
which you love.

**Group 3:** Subjunctive *sḏm=f* (Wish clause), Lemma *šḥm* (second position)

Lemma: *šḥm* (to have power)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: T1L

Transliteration:

*šḥm=k m rd[.wy=k] m tr [nb] šḥm rd.wy=k m wnw.wt nb.(w)t*

Translation:

May you have power in your two legs in every season, may your two legs have power in all the hours.

**Group 4:** *Infinitive (status absolutus), Lemma pri (third position)*

Lemma: *pri* (to go forth)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*sh̄m=t̄ m rd.wy=t̄ m tr m wnw.t nb.t mrr.t=t̄ pr.t im=s*

Translation:

May you have power in your two legs in the season,  
in every hour in which you love going forth.

Witness: B1P

Transliteration:

*sh̄m=k m rd.wy=k r tr nb mrr=k pr.t im m wnw.t nb[.t]*

Translation:

may you have power in your two legs at every season where you love  
going forth, in every hour.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2+G4 (B3Bo, B1P), G1+G2 (B4C), G1 (T9C, BH5C), G1+G3 (T1L), G2 (B6C).*

## Appendix 5.21. Spell 23

**Spell:** 23 **Phrase:** 1 70 b

**Group 1:** Prospective *sḏm.tw=f* (Negation), Lemma *ip* (first position)

Lemma: *ip* (to asses)

<i>Morphology 1:</i> <i>sḏm.tw=f</i>	<i>Morphology 2:</i> prospective	<i>Morphology 3:</i>	<i>Syntax:</i> Negation	<i>Subject:</i> Pronominal subject
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Witness: B3Bo

Transliteration:

*n ip.t(w)=t̄ n ḏḏh.t(w)=t̄ n ḥnr.t(w)=t̄*

Translation:

you will not be assessed, you will not be imprisoned,  
you will not be restrained,

Notes:

Witness: B6C

Transliteration:

*n ip.t(w)=k n ḏḏh.t(w)=k n ḥnr[.t(w)]=k*

Translation:

you will not be assessed, you will not be imprisoned,  
you will not be restrained,

Witness: T9C

Transliteration:

*n ip.t(w)=k n ḥnr.t(w)=k*

Translation:

You will not be assessed, you will not be restrained,

**Group 2:** Passive indicative *sḏm=f* (Negation), Lemma *ip* (first position)

Lemma: *ip* (to asses)

<i>Morphology 1:</i> <i>sḏm=f</i>	<i>Morphology 2:</i> indicative	<i>Morphology 3:</i> passive	<i>Syntax:</i> Negation	<i>Subject:</i> Pronominal subject
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Witness: B1P

Transliteration:

*n ip.t(w)=k n ḏḏh.t(w)=k n ḥnr.t(w)=k*

Translation:

you will not be assessed, you will not be imprisoned,  
you will not be restrained,

Notes:

Note that the X1 was a later addition (according to de Buck 1,70,1\*)

Witness: B4C

Transliteration:

*n ip.t(w)=t̄ n ḏḏh.t(w) <=t̄> n ḥnr.t(w)=t̄*

Translation:

you will not be assessed, you will not be imprisoned,  
you will not be restrained,

Witness: BH5C

Transliteration:

*n ip.t(w)=k n ḥni.t(w)=k*

Translation:

You will not be assessed, you will not be restrained,

Witness: T1L

Transliteration:

*n ip=k [n hnr]=k n [ddh].t(w)=k*

Translation:

you were not assessed, you were not restrained, you will not be imprisoned,

Notes:

Could be negative future (prospective) as well.

**Group 3:** Prospective *sḏm.tw=f* (Negation), Lemma *ḏdh* (second position)

Lemma: DdH (to imprison)

Morphology 1:

*sḏm.tw=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*n ip.t(w)=ṯ n ḏdh.t(w)=ṯ n hnr.t(w)=ṯ*

Translation:

you will not be assessed, you will not be imprisoned,  
you will not be restrained,

Notes:

Witness: B1P

Transliteration:

*n ip.t(w)=k n ḏ(d)h.t(w)=k n hnr.t(w)=k*

Translation:

you will not be assessed, you will not be imprisoned,  
you will not be restrained,

Notes:

No D46 was written, do note that I10 can have the phonetic value *ḏd*, although usually only in *ḏd-mdw*.

Witness: B6C

Transliteration:

*n ip.t(w)=k n ḏdh.t(w)=k n hnr[.t(w)]=k*

Translation:

you will not be assessed, you will not be imprisoned,  
you will not be restrained,

Witness: B4C

Transliteration:

*n ip.t(w)=ṯ n ḏdh.t(w) <=ṯ> n hnr.t(w)=ṯ*

Translation:

you will not be assessed, you will not be imprisoned,  
you will not be restrained,

**Group 4:** Prospective *sḏm.tw=f* (Negation), Lemma *hnr* (second position)

Lemma:

Morphology 1:

*sḏm.tw=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: T9C

Transliteration:

*n ip.t(w)=k n hnr.t(w)=k*

Translation:

You will not be assessed, you will not be restrained,

Witness: BH5C

Transliteration:

*n ip.t(w)=k n hni.t(w)=k*

Translation:

You will not be assessed, you will not be restrained,

**Group 5:** *Passive indicative sdm=f (Negation), Lemma hnr (second position)*

Lemma: *hnr* (to restrain)

Morphology 1:

*sdm=f*

Morphology 2:

indicative

Morphology 3:

passive

Syntax:

Negation

Subject:

Pronominal subject

Witness: T1L

Transliteration:

*n ip=k [n hnr]=k n [ddh].t(w)=k*

Translation:

you were not assessed, you were not restrained, you will not be imprisoned,

Notes:

Uncertain.

**Group 6:** *Prospective sdm.tw=f (Negation), Lemma hnr (third position)*

Lemma: *hnr* (to restrain)

Morphology 1:

*sdm.tw=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*n ip.t(w)=t n ddh.t(w)=t n hnr.t(w)=t*

Translation:

you will not be assessed, you will not be imprisoned,

you will not be restrained,

Witness: B1P

Transliteration:

*n ip.t(w)=k n d(d)h.t(w)=k n hnr.t(w)=k*

Translation:

you will not be assessed, you will not be imprisoned,

you will not be restrained,

Witness: B6C

Transliteration:

*n ip.t(w)=k n ddḥ.t(w)=k n hnr[.t(w)]=k*

Translation:

you will not be assessed, you will not be imprisoned,  
you will not be restrained,

Notes:

The X1 is not visible.

Witness: B4C

Transliteration:

*n ip.t(w)=ṯ n ddḥ.t(w) <=ṯ> n hnr.t(w)=ṯ*

Translation:

you will not be assessed, you will not be imprisoned,  
you will not be restrained,

Notes:

**Group 7:** Prospective *sḏm.tw=f* (Negation), Lemma *ddḥ* (third position)

Lemma: *ddḥ* (to imprison)

Morphology 1:

*sḏm.tw=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: T1L

Transliteration:

*n ip=k [n hnr]=k n [ddḥ].t(w)=k*

Translation:

you were not assessed, you were not restrained, you will not be imprisoned,

Notes:

Only the A24:X1 group is visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3+G6 (B3Bo, B1P, B6C, B4C), G1+G4 (T9C, BH5C), G2+G5+G7 (T1L).

**Spell:**

23

**Phrase:**

1

70 c

**Group 1:** Prospective *sḏm=f* (Negation), Lemma *inṯ* (first position)

Lemma: *inṯ* (to be fettered)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*n in̄=ł n sʒw.t(w)=ł*

Translation:

you will not be fettered, you will not be guarded,

Witness: T1L

Transliteration:

*n in̄=k n dd̄hi.t(w)=k*

Translation:

you will not be fettered, you will not be imprisoned,

**Group 2:** *Passive indicative sđm=f (Negation), Lemma in̄ (first position)*

Lemma: *in̄* (to be fettered)

Morphology 1:

*sđm=f*

Morphology 2:

indicative

Morphology 3:

passive

Syntax:

Negation

Subject:

Pronominal subject

Witness: B6C

Transliteration:

*n in=k*

Translation:

you were not fettered,

Notes:

Could be prospective as well, and could be *ini* (to delay) as well.

**Group 3:** *Prospective sđm.tw=f (Negation), Lemma sʒw (final position)*

Lemma: *sʒw* (to guard)

Morphology 1:

*sđm.tw=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*n in̄=ṭ n sʷ.t(w)=ṭ*

Translation:

you will not be fettered, you will not be guarded,

Witness: B1P

Transliteration:

*n in̄=k n sʷ.t(w)=k*

Translation:

you will not be fettered, you will not be guarded,

Witness: B4C

Transliteration:

*mn̄i.t=ṭ n sʷ.t(w)=ṭ*

Translation:

your mooring post, you will not be guarded,

**Group 4:** Prospective *sḍm.tw=f* (Negation), Lemma *ḍdḥ* (final position)

Lemma: *ḍdḥ* (to imprison)

Morphology 1:

*sḍm.tw=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: T1L

Transliteration:

*n in̄=k n ḍdḥi.t(w)=k*

Translation:

you will not be fettered, you will not be imprisoned,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B1P), G1+G4 (T1L), G2 (B6C), G3 (B4C).

**Spell:**

23

**Phrase:**

1

70

d

**Group 1:** Prospective *sḍm.tw=f* (Negation), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḍm.tw=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*n rdi.t(w)=t̄ m ḥb.t didi[.t sb]i.w im=s*

Translation:

you will not be placed in the place of execution,  
in which rebels are placed,

Witness: B4C

Transliteration:

*n rdi.t(w)=t̄ m [ḥb.t didi.t sbi.w im=s]*

Translation:

you will not be placed in the place of execution,  
in which rebels are placed,

Witness: T1L

Transliteration:

*n rdi.t(w)=k m ḥb.t tw didi.t sbi[.w] im=s*

Translation:

you will not be placed in this place of execution, in which rebels are placed,

**Group 2:** *Passive indicative sdm=f (Negation), Lemma rdi (first position)*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm=f*

Morphology 2:

indicative

Morphology 3:

passive

Syntax:

Negation

Subject:

Pronominal subject

Witness: B6C

Transliteration:

*n rdi=k m ḥb.t didi.t sbi.w im=s*

Translation:

you were not placed in the place of execution in which rebels are placed,

**Group 3:** *Imperfective relative sdm=f, Lemma rdi (final position)*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B1P

Transliteration:

*n rdi.t(w)=k m ḥb.t didi.t sbi.w im=s*

Translation:

you will not be placed in the place of execution,  
in which rebels are placed,

Witness: T9C

Transliteration:

*n rdi.t(w)=k m ḥb.t didi[.t s]bi.w im=s*

Translation:

you will not be placed in the place of execution,  
in which rebels are placed,

Witness: B3Bo

Transliteration:

*n rdi.t(w)=t̄ m hb.t didi[.t sb]i.w im=s*

Translation:

you will not be placed in the place of execution,  
in which rebels are placed,

Notes:

The X1 is not visible.

Witness: B6C

Transliteration:

*n rdi=k m hb.t didi.t sbi.w im=s*

Translation:

you were not placed in the place of execution  
in which rebels are placed,

Witness: T9C

Transliteration:

*n rdi.t(w)=k m hb.t didi[.t s]bi.w im=s*

Translation:

you will not be placed in the place of execution,  
in which rebels are placed,

Notes:

Only traces of the second D37 left, and the X1 is not visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B1P, B4C, T9C, T1L), G2+G3 (B6C).*

**Spell:** 23 **Phrase:** 1 71 a

**Group 1:** Prospective *sḏm.tw=f* (Negation), Lemma *rdi*

Lemma: *rdi* (to give, to place)

**Morphology 1:**

*sḏm.tw=f*

**Morphology 2:**

prospective

**Morphology 3:**

**Syntax:**

Negation

**Subject:**

Nominal subject

Witness: B1P

Transliteration:

*n rdi.t(w)=k m hb.t didi.t sbi.w im=s*

Translation:

you will not be placed in the place of execution,  
in which rebels are placed,

Notes:

Witness: B4C

Transliteration:

*n rdi.t(w)=t̄ m [hb.t didi.t sbi.w im=s]*

Translation:

you will not be placed in the place of execution,  
in which rebels are placed,

Witness: T1L

Transliteration:

*n rdi.t(w)=k m hb.t tw didi.t sbi[.w] im=s*

Translation:

you will not be placed in this place of execution,  
in which rebels are placed,

Notes:

Witness: B3Bo

Transliteration:

*n rdi.tw š[ʿw] n ḥr=ṯ*

Translation:

sand will not be placed to your face.

Witness: B4C

Transliteration:

*[n rdi.t(w) šʿw n ḥr=ṯ]*

Translation:

sand will not be placed to your face.

**Group 2:** Prospective *sḏm=f* (Negation), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sḏm=f*      Morphology 2: prospective      Morphology 3:

Witness: B6C

Transliteration:

*n rdi.t(w) šʿw n ḥr=k*

Translation:

sand will not be placed to your face.

Witness: T1L

Transliteration:

*n rdi.t(w) šʿw ḥr=k*

Translation:

sand will not be placed upon you.

Syntax: Negation      Subject: Nominal subject

Witness: B1P

Transliteration:

*n rdi ṯw šʿw n ḥr=k*

Translation:

the sand will not place you to your face.

Notes:

Could be a *sḏm.tw=f* as well, using V13 instead of X1, or an indicative *sḏm=f*.

**Group 3:** Infinitive (*status constructus*), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:      Subject:

Witness: BH5C

Transliteration:

*nn rdi.t š[ʿw n] ḥr*

Translation:

there is no placing of sand to the face.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B6C, B4C, T1L), G2 (B1P), G3 (BH5C).

**Spell:** 23 **Phrase:** 1 71 c

**Group 1:** Prospective *sḍm.tw=f* (Negation), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḍm.tw=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*n rdi.tw ḥsf n ḥr=t*

Translation:

the *ḥsf* will not be placed to your face.

Witness: B6C

Transliteration:

*n rdi.t(w) ḥsf ḥr=k*

Translation:

the *ḥsf* will not be placed upon you.

Witness: B4C

Transliteration:

*n rdi.t(w) ḥnd ḥr r=t*

Translation:

the bend timbers are not placed upon your mouth.

Witness: T9C

Transliteration:

*n rdi.t(w) ḥsf n ḥr=k*

Translation:

the *ḥsf* will not be placed to your face.

Witness: T1L

Transliteration:

*n rdi.tw ḥsf n ḥr=k*

Translation:

the *ḥsf* will not be placed to your face.

**Group 2:** Prospective *sḍm=f* (Negation), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḍm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: B1P

Transliteration:

*n rđi tw ḥsf ḥr=k*

Translation:

the *ḥsf* will not place you upon you.

Notes:

Could be a *sđm.tw=f* as well, using V13 instead of X1, or an indicative *sđm=f*.

**Group 3:** *Infinitive (status constructus), Lemma rđi*

Lemma: *rđi* (to give, to place)

<i>Morphology 1:</i> infinitive	<i>Morphology 2:</i> status constructus	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
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Witness: BH5C

Transliteration:

*nn rđi(.t) ḥsf nn ḥr*

Translation:

there is no placing of *ḥsf*, there is no face.

Notes:

Could be a subjunctive *sđm=f* as well, although the spelling with D21 would be unusual.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, B6C, B4C, T9C, T1L), G2 (B1P), G3 (BH5C).*

**Spell:** 23 **Phrase:** 1 71-72 h-a

**Group 1:** *Nominal sđm.n=f (Emphatic use), Lemma šsp (first postion)*

Lemma: *šsp* (to take, to receive)

<i>Morphology 1:</i> <i>sđm.n=f</i>	<i>Morphology 2:</i> nominal	<i>Morphology 3:</i>	<i>Syntax:</i> Emphatic use	<i>Subject:</i> Pronominal subject
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Witness: B3Bo

Transliteration:

*šsp.n=t mdw=t dšl.w=t tbw.ty=t ḥšw.w[t] n wš.t*

Translation:

You have taken your staff, your loincloth, your two sandals and your arrows for the road,

Notes:

Witness: B6C

Transliteration:

*šsp.n=k sšp=k mdw=k dšl.w=k tbw.ty=k ḥšw=k n wš.t*

Translation:

You have taken your bright garment, your staff, your loincloth, your two sandals and your arrow for the road,

Witness: T9C

Transliteration:

*šsp.n=k št=k dšl.w=k ḥšw=k n wš.t*

Translation:

You have taken your satchel, your loincloth and your arrow to the road,

Notes group:

Could be imperative (*šsp n=k/t*) as well.

**Group 2:** Imperative (2nd person singular), Lemma *m* (first position)

Lemma: *m* (to take)

Morphology 1:

imperative

Morphology 2:

2nd person singular

Morphology 3:

Syntax:

Subject:

Witness: T1L

Transliteration:

*m šsp n=k št=k mdw=k pđ.t=k dšl.w=k tbw.ty=k ḥšw=k n wš.t*

Translation:

Take and receive your satchel, your staff, your bow, your loincloth, your two sandals and your arrow for the road,

Witness: B1P

Transliteration:

*šsp.n=k mdw=k dšl.w=k tbw.ty=ky ḥšw.w=k n wš.t*

Translation:

You have taken your staff, your loincloth, your two sandals and your arrows for the road,

Notes:

The D40 is not visible.

Witness: B4C

Transliteration:

*šsp.n=t št=t mdw=t dšl.w < =t > tbw.ty=t wš.t*

Translation:

You have taken your satchel, your staff, your loincloth and your two sandals of the road.

Witness: BH5C

Transliteration:

*m šsp n[=k sšp]=k št=k mdw=k dšl.w=k tbw.ty=k išh n wš.t*

Translation:

Take and receive your bright garment, your satchel, your staff, your loincloth, your two sandals and the arrow for the road,

**Group 3:** Imperative (2nd person singular), Lemma *šsp* (second position)

Lemma: *šsp* (to take, to receive)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: T1L

Transliteration:

*m šsp n=k št=k mdw=k pđ.t=k dʒi.w=k t̪bw.ty=k ʕhʒw=k n wʒ.t*

Translation:

Take and receive your satchel, your staff, your bow,  
your loincloth, your two sandals and your arrow for the road,

Witness: BH5C

Transliteration:

*m šsp n[=k sšp]=k št=k mdw=k dʒi.w=k t̪bw.ty=k iʒh n wʒ.t*

Translation:

Take and receive your bright garment, your satchel, your staff,  
your loincloth, your two sandals and the arrow for the road,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T9C), G2+G3 (T1L, BH5C).

**Spell:** 23      **Phrase:** 1      72      b

**Group 1:** Prospective *sđm=f* (Final clause implying purpose), Lemma *šc* (first position)

Lemma: *šc* (to cut, to cut of)

Morphology 1: *sđm=f*      Morphology 2: prospective      Morphology 3:      Syntax: Final clause implying purpose      Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*šc=t [dʒdʒ] inn=t nħb.t n.t hft.ywt=t*

Translation:

so that you will cut the head and sever the neck  
of your male and female enemies,

Witness: B1P

Transliteration:

*šc=k dʒdʒ sinn=k nħb.t n.t hft.y=k hft.yt=k*

Translation:

so that you will cut of the head and you wring the neck of  
your male enemy and your female enemy,

Witness: B6C

Transliteration:

š<sup>c</sup>=k d̩d̩z ʿnn=k nḥb.t n.t ḥft.yw=k n.t ḥft.ywt=k

Translation:

so that you will cut of the head and wring the neck  
of your male enemies, of your female enemies,

Witness: T1L

Transliteration:

š<sup>c</sup>=k d̩d̩z=k inn=k nḥb.t n.t mwt.wt nb.(w)t

Translation:

so that you will cut of your head and sever the neck  
of all dead males and females,

Witness: T9C

Transliteration:

š<sup>c</sup>=k d̩d̩z inn=k nḥb.t n.t mwt nb mwt.t nb.t

Translation:

so that you will cut of the head and sever the neck  
of every dead male and every dead female,

Witness: BH5C

Transliteration:

š<sup>c</sup>=k ʿnn=k nḥb.t mwt.wt

Translation:

so that you will cut and wring the neck of the dead males and females,

**Group 2:** *Passive prospective sdm=f (Final clause implying purpose), Lemma š<sup>c</sup> (first position)*

Lemma: š<sup>c</sup> (to cut, to cut of)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
sdm=f	prospective	passive	Final clause implying purpose	Nominal subject

Witness: B4C

Transliteration:

š<sup>c</sup> d̩d̩z inn [nḥb.t n.t ḥft.ywt=t]

Translation:

so that the head will be cut of and the neck of your male and female enemies will be severed,

Notes:

Variant due to the nominal subject, as it is unlikely that the heads are an active subject here.

**Group 3:** *Prospective sdm=f (Final clause implying purpose), Lemma ini (second position)*

Lemma: ini (to sever)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
sdm=f	prospective		Final clause implying purpose	Pronominal subject

Witness: B3Bo

Transliteration:

š<sup>c</sup>=t̄ [d̄z̄d̄z̄] inn=t̄ nḥb.t n.t ḥft.ywt=t̄

Translation:

so that you will cut the head and sever the neck  
of your male and female enemies,

Witness: T9C

Transliteration:

š<sup>c</sup>=k d̄z̄d̄z̄ inn=k nḥb.t n.t mwt nb mwt.t nb.t

Translation:

so that you will cut of the head and sever the neck  
of every dead male and every dead female,

Witness: T1L

Transliteration:

š<sup>c</sup>=k d̄z̄d̄z̄=k inn=k nḥb.t n.t mwt.wt nb.(w)t

Translation:

so that you will cut of your head and sever the neck of all dead males and females,

**Group 4:** Prospective *sḏm=f* (Final clause implying purpose), Lemma *sinī* (second position)

Lemma: *sinī* (to wring)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B1P

Transliteration:

š<sup>c</sup>=k d̄z̄d̄z̄ sinn=k nḥb.t n.t ḥft.y=k ḥft.yt=k

Translation:

so that you will cut of the head and you wring the neck of your male enemy and your female enemy,

Notes:

Could be translated as cause to sever, as it seems to be the causative of *inī* (to sever).

**Group 5:** Prospective *sḏm=f* (Final clause implying purpose), Lemma *ʿnn* (second position)

Lemma: *ʿnn* (to wring)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B6C

Transliteration:

š<sup>c</sup>=k d̄z̄d̄z̄ ṣ<sup>nn</sup>=k nḥb.t n.t ḥft.yw=k n.t ḥft.ywt=k

Translation:

so that you will cut of the head and wring the neck  
of your male enemies, of your female enemies,

Witness: BH5C

Transliteration:

š<sup>c</sup>=k ṣ<sup>nn</sup>=k nḥb.t mwt.wt

Translation:

so that you will cut and wring the neck of the dead males and females,

**Group 6:** *Passive prospective sdm=f (Final clause implying purpose), Lemma inī (second position)*

Lemma: inī (to sever)

Morphology 1:

sdm=f

Morphology 2:

prospective

Morphology 3:

passive

Syntax:

Final clause implying purpose

Subject:

Nominal subject

Witness: B4C

Transliteration:

š<sup>c</sup> d̄z̄d̄z̄ inn [nḥb.t n.t ḥft.ywt=ḫ]

Translation:

so that the head will be cut of and the neck of your male and female enemies will be severed,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B3Bo, T9C, T1L), G1+G4 (B1P), G1+G5 (B6C, BH5C), G2+G6 (B4C).*

**Spell:** 23 **Phrase:** 1 72 c

**Group 1:** *Imperfective active participle (masculine plural), Lemma s<sup>c</sup>r (first position)*

Lemma: s<sup>c</sup>r (to draw near)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: B3Bo

Transliteration:

s<sup>c</sup>r[.w] mwt=ḫ

Translation:

those who draw near while you are dead,

Notes:

Only the S29-D36:D21 group is visible.

Witness: B1P

Transliteration:

s<sup>c</sup>r.w mwt=k

Translation:

those who draw near while you are dead,

Notes:

Witness: B4C

Transliteration:

[s<sup>c</sup>r.w mwt=l]

Translation:

those who draw near while you are dead,

Notes:

Witness: T1L

Transliteration:

si<sup>c</sup>r.w mwt=k

Translation:

those who draw near while you are dead,

Notes:

The G43 and the N31 are not visible.

Witness: BH5C

Transliteration:

s<sup>c</sup>r.w

Translation:

those who draw near,

**Group 2:** *Imperfective active participle (masculine singular), Lemma s<sup>c</sup>r (first position)*

Lemma: s<sup>c</sup>r (to draw near)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B6C

Transliteration:

s<sup>c</sup>c mwt=k

Translation:

who draws near while you are dead,

Notes:

Assumed to be a corruption of sar

**Group 3:** *Imperfective active participle (masculine plural), Lemma iri (first position)*

Lemma: iri (to do, to make)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: T9C

Transliteration:

*irr.w mwt=k*

Translation:

those who made your death,

**Group 4:** Circumstantial *sdm=f* (Temporal clause), Lemma *mwt* (second position)

Lemma: *mwt* (to die, to be dead)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*s<sup>c</sup>r[.w] mwt=ḏ*

Translation:

those who draw near while you are dead,

Witness: B1P

Transliteration:

*s<sup>c</sup>r.w mwt=k*

Translation:

those who draw near while you are dead,

Witness: B6C

Transliteration:

*s<sup>c</sup> mwt=k*

Translation:

who draws near while you are dead,

Witness: B4C

Transliteration:

*[s<sup>c</sup>r.w mwt=ḏ]*

Translation:

those who draw near while you are dead,

Witness: T1L

Transliteration:

*si<sup>c</sup>r.w mwt=k*

Translation:

those who draw near while you are dead,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B1P, B4C, T1L), G1 (BH5C), G2+G4 (B6C), G3 (T9C).*

**Spell:** 23 **Phrase:** 1 73 a

**Group 1:** Imperfective active participle (masculine singular), Lemma *stbn* (first position)

Lemma: *stbn* (to hasten)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*stbn* iʔ.w=t

Translation:

who hasten while you come.

Witness: B6C

Transliteration:

*stbn* iwi=k

Translation:

who hasten while you come.

**Group 2:** Imperfective active participle (masculine plural), Lemma *stbn* (first position)

Lemma: *stbn* (to hasten)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: B1P

Transliteration:

*stbn.w* iwi=k

Translation:

those who hasten while you come.

Notes:

Witness: B4C

Transliteration:

[*stbn*].w iʔ.w=t

Translation:

those who hasten while you come.

Notes:

Only the Z2 is visible.

Witness: T9C

Transliteration:

*stbn.w* iʔi=k

Translation:

those who hasten while you come.

**Group 3:** *Perfective active participle (masculine plural), Lemma *sḥbi* (first position)*

Lemma: *sḥbi* (to cause to be hushed)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: T1L

Transliteration:

*sḥb.w iỵi=k*

Translation:

those who were caused to be hushed while you come.

**Group 4:** *Prospective *ṣdm=f* (Main clause), Lemma *stbn* (first position)*

Lemma: *stbn* (to hasten)

Morphology 1: *ṣdm=f*      Morphology 2: prospective      Morphology 3:      Syntax: Main clause      Subject: Pronominal subject

Witness: BH5C

Transliteration:

*stbn=sn iỵ.y=k*

Translation:

they will hasten while you come near.

**Group 5:** *Circumstantial *ṣdm=f* (Temporal clause), Lemma *iỵi* (second position)*

Lemma: *iỵi* (to come)

Morphology 1: *ṣdm=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*stbn iỵ.w=ṭ*

Translation:

who hasten while you come.

Notes:

Could be a prospective *ṣdm=f* as well, due to the *.w* ending.

Witness: B4C

Transliteration:

[*stbn*].*w iỵ.w=ṭ*

Translation:

those who hasten while you come.

Notes:

Could be a prospective *ṣdm=f* as well, due to the *.w* ending.

Witness: T9C

Transliteration:

*stbn.w iyi=k*

Translation:

those who hasten while you come.

Witness: T1L

Transliteration:

*shb.w iyi=k*

Translation:

those who were caused to be hushed while you come.

Witness: BH5C

Transliteration:

*stbn=sn iy.y=k*

Translation:

they will hasten while you come near.

Notes:

Could be a prospective *sḏm=f* as well, due to the .y ending.

Notes group:

Note that group 5 and group 6 should be considered to be the same.

**Group 6:** Circumstantial *sḏm=f* (Temporal clause), Lemma *iwī* (second position)

Lemma: *iwī* (to come)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*stbn.w iwī=k*

Translation:

those who hasten while you come.

Witness: B6C

Transliteration:

*stbn iwī=k*

Translation:

who hasten while you come.

Notes group:

Note that group 5 and group 6 should be considered to be the same.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (B3Bo), G1+G6 (B6C), G2+G5 (B4C, T9C), G2+G6 (B1P), G3+G5 (T1L), G4+G5 (BH5C).

**Spell:** 23 **Phrase:** 1 73 b

**Group 1:** Imperfective active participle (masculine plural), Lemma *ḏd* (first position)

**Lemma:** *ḏd* (to speak, to say)

**Morphology 1:** participle      **Morphology 2:** imperfective active      **Morphology 3:** masculine plural      **Syntax:**      **Subject:**

**Witness:** B3Bo

**Transliteration:**

*ḏd.w n nṯr ini s(y) hrw ḥbn.t*

**Translation:**

those who speak to the god who brought her (on)  
the day of falseness.

**Witness:** B4C

**Transliteration:**

*ḏd.w n nṯr.w ini s(y) hrw ḥbn.t*

**Translation:**

those who speak to the gods who brought her (on)  
the day of falseness.

**Group 2:** Imperfective active participle (masculine singular), Lemma *ḏd* (first position)

**Lemma:** *ḏd* (to speak, to say)

**Morphology 1:** participle      **Morphology 2:** imperfective active      **Morphology 3:** masculine singular      **Syntax:**      **Subject:**

**Witness:** B6C

**Transliteration:**

*ḏd n nṯr ini sw hrw ḥbn.t*

**Translation:**

who speaks to the god who brought him (on) the day of falseness.

**Notes:**

**Witness:** B1P

**Transliteration:**

*ḏd.w n nṯr ini sw hrw ḥbn.t*

**Translation:**

those who speak to the god who brought him (on)  
the day of falseness.

**Witness:** T9C

**Transliteration:**

*ḏd.w <n> nṯr ini sw hrw ḥbn.t*

**Translation:**

those who speak to the god who brought him (on)  
the day of falseness.

**Witness:** T1L

**Transliteration:**

*ḏd n nṯr ini sw ḥr ḥb.t*

**Translation:**

who speak to the god who brought him upon the falseness.

**Notes:**

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḏd* (first position)

Lemma: *ḏd* (to speak, to say)

Morphology 1: *sḏm=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: BH5C

Transliteration:

*ḏd=sn nn nṯr ini sw hrw.w ḥpr.r.t*

Translation:

while they say: there is no god who brought him (on) the days that came to be.

**Group 4:** Perfective active participle (masculine singular), Lemma *ini* (second position)

Lemma: *ini* (to bring)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*ḏd.w n nṯr ini s(y) hrw ḥbn.t*

Translation:

those who speak to the god who brought her (on)  
the day of falseness.

Witness: B6C

Transliteration:

*ḏd n nṯr ini sw hrw ḥbn.t*

Translation:

who speaks to the god who brought him (on)  
the day of falseness.

Witness: T1L

Transliteration:

*ḏd n nṯr ini sw ḥr ḥb.t*

Translation:

who speak to the god who brought him upon the falseness.

Witness: B1P

Transliteration:

*ḏd.w n nṯr ini sw hrw ḥbn.t*

Translation:

those who speak to the god who brought him (on)  
the day of falseness.

Witness: T9C

Transliteration:

*ḏd.w <n> nṯr ini sw hrw ḥbn.t*

Translation:

those who speak to the god who brought him (on)  
the day of falseness.

Witness: BH5C

Transliteration:

*ḏd=sn nn nṯr ini sw hrw.w ḥpr.r.t*

Translation:

while they say: there is no god who brought him (on)  
the days that came to be.

**Group 5:** *Perfective active participle (masculine plural), Lemma ini (second position)*

Lemma: *ini* (to bring)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B4C

Transliteration:

*dd.w n ntr.w ini s(y) hrw hbn.t*

Translation:

those who speak to the gods who brought her (on) the day of falseness.

Notes:

Plural reading is based on the *ntr.w*

**Group 6:** *Perfective active participle (masculine plural), Lemma hpr (third position)*

Lemma: *hpr* (to become)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: BH5C

Transliteration:

*dd-sn nn ntr ini sw hrw.w hpr.t*

Translation:

while they say: there is no god who brought him (on) the days that came to be.

Notes:

Uncertain, as the *.t* and extra *r* make little sense here. Theoretically, it could be read as the substantive *hpr.t* (the female scarab), or potentially *hpr=t*, although what *=t* should reflect to here is unclear.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B1P, T9C), G1+G5 (B4C), G2+G4 (B6C, T1L), G3+G4+G6 (BH5C).*

## Appendix 5.22. Spell 24

**Spell:** 24 **Phrase:** 1 73-74 d-a

**Group 1:** Circumstantial *sdm.n=f* (*iw(=f) sdm.n=f*), Lemma *ḥꜣi*

**Lemma:** *ḥꜣi* (to screech)

**Morphology 1:**

*sdm.n=f*

**Morphology 2:**

circumstantial

**Morphology 3:**

**Syntax:**

*iw(=f) sdm.n=f*

**Subject:**

Nominal subject

**Witness:** B3Bo

**Transliteration:**

*iw ḥꜣ.n n-t bik*

**Translation:**

The falcon has screeched to you,

**Witness:** T9C

**Transliteration:**

*iw ḥꜣ.n n-k bik*

**Translation:**

the falcon has screeched for you,

**Witness:** T1L

**Transliteration:**

*iw ḥꜣ.n n-k bik*

**Translation:**

the falcon has screeched for you,

**Witness:** BH5C

**Transliteration:**

*iw ḥꜣ.n n-k {b} bik*

**Translation:**

the falcon has screeched for you,

**Group 2:** Passive circumstantial *sdm.n=f* (*iw(=f) sdm.n=f*), Lemma *ḥꜣi*

**Lemma:** *ḥꜣi* (to mourn)

**Morphology 1:**

*sdm.n=f*

**Morphology 2:**

circumstantial

**Morphology 3:**

passive

**Syntax:**

*iw(=f) sdm.n=f*

**Subject:**

Pronominal subject

**Witness:** B1P

**Transliteration:**

*iw ḥꜣ.n-k in bik*

**Translation:**

you have been mourned by the falcon,

**Notes:**

**Notes group:**

Could be translated as: 'have been screeched at' as well.

**Witness:** B4C

**Transliteration:**

*iw ḥꜣ.n-t in bik*

**Translation:**

you have been mourned by the falcon,

**Notes:**

Only traces left of the A28.

**Group 3:** Circumstantial *sḍm=f* (*iw(=f) sḍm=f*), Lemma *ḥzi*

Lemma: *ḥzi* (to screech)

Morphology 1:                      Morphology 2:                      Morphology 3:                      Syntax:                      Subject:

Witness: B6C

Transliteration:

*iw ḥz n=k bik*

Translation:

the falcon screeches for you,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, T9C, T1L, BH5C), G2 (B1P, B4C), G3 (B6C).

**Spell:**                      24    **Phrase:**                      1                      74                      b

**Group 1:** Circumstantial *sḍm.n=f* (*iw(=f) sḍm.n=f*), Lemma *ngg*

Lemma: *ngg* (to cackle)

Morphology 1:                      Morphology 2:                      Morphology 3:                      Syntax:                      Subject:  
*sḍm.n=f*                      circumstantial                      *iw(=f) sḍm.n=f*                      Nominal subject

Witness: B3Bo

Transliteration:

*iw ngg.n n=k m smn*

Translation:

you have cackled as the goose.

Notes:

Witness: T9C

Transliteration:

*iw ngg.n n=k smn*

Translation:

the goose has cackled for you.

Notes:

Due to uncertainty with the spelling, could theoretically be read as an circumstantial *sḍm=f* instead.

Witness: T1L

Transliteration:

*iw ngg.n n=k smn*

Translation:

the goose has cackled for you.

Witness: BH5C

Transliteration:

*iw ngg.n n=k smn*

Translation:

the goose has cackled for you.

Notes group:

Note that B3Bo uses a pronominal subject, where the other versions use a Nominal instead.

**Group 2:** Passive circumstantial *sḍm.n=f (iw(=f) sḍm.n=f)*, Lemma *ngg*

Lemma: *ngg* (to cackle)

Morphology 1:

*sḍm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

*iw(=f) sḍm.n=f*

Subject:

Pronominal subject

Witness: B1P

Transliteration:

[i]w *ng.n=k* in *smn*

Translation:

you have been cackled (at) by the goose.

Witness: B4C

Transliteration:

*iw ngn.n=t* in *smn*

Translation:

you have been cackled (at) by the goose.

**Group 3:** Circumstantial *sḍm=f (iw(=f) sḍm=f)*, Lemma *ngg*

Lemma: *ngg* (to cackle)

Morphology 1:

*sḍm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḍm=f*

Subject:

Nominal subject

Witness: B6C

Transliteration:

*iw ngg n=k* in *smn*

Translation:

the goose cackles for you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, T9C, T1L, BH5C), G2 (B1P, B4C), G3 (B6C).

**Spell:** 24 **Phrase:** 1 74 e

**Group 1:** Passive circumstantial *sḍm.n=f (iw(=f) sḍm.n=f)*, Lemma *ḥꜣi*

Lemma: *ḥꜣi* (to mourn)

Morphology 1:

*sḍm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

*iw(=f) sḍm.n=f*

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*iw ḥ3.n-k in dr.ty*

Translation:

You have been mourned by the two kites,

**Group 2:** Circumstantial *sdm.n=f* (*iw(=f) sdm.n=f*), Lemma *ḥ3i*

Lemma: *ḥ3i* (to screech)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sdm.n=f*

Subject:

Nominal subject

Witness: B6C

Transliteration:

*iw ḥ3.n n-k dr.ty*

Translation:

the two kites have screeched for you,

**Group 3:** Circumstantial *sdm=f* (*iw(=f) sdm=f*), Lemma *ḥ3i*

Lemma: *ḥ3i* (to screech)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sdm=f*

Subject:

Nominal subject

Witness: B4C

Transliteration:

*iw ḥ3 n-t dr.ty*

Translation:

the two kites screech for you,

Notes:

Note that the A28 classifier is uncertain, see 1,74,2\*

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P), G2 (B6C), G3 (B4C).

**Spell:** 24 **Phrase:** 1 74 g

**Group 1:** *Infinitive (status absolutus), Lemma sḵr*

Lemma: sḵr (to strike, to beat)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: B1P

Transliteration:

m sḵr n=k m bīz.wy m-bḥ nṯr.w

Translation:

in striking for you with the two cymbals in the presence of the gods.

Notes:

Could be a *sdm.n=f (sḵr.n=k)* as well.

**Group 2:** *Imperfective active participle (feminine dual), Lemma sḵr*

Lemma: sḵr (to strike, to beat)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine dual      Syntax:      Subject:

Witness: B6C

Transliteration:

im sḵr n=k bīz.wy m-bḥ nṯr.w

Translation:

there, who strike the two cymbals for you in the presence of the gods.

**Group 3:** *Circumstantial sdm.n=f (iw(=f) sdm.n=f), Lemma sḵr*

Lemma: sḵr (to strike, to beat)

Morphology 1: *sdm.n=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: *iw(=f) sdm.n=f*      Subject: Pronominal subject

Witness: B4C

Transliteration:

iw sḵr.n=tn m bīz.wy m-bḥ nṯr.w

Translation:

you have struck with the cymbals in the presence of the gods.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P), G2 (B6C), G3 (B4C).

**Spell:** 24 **Phrase:** 1 74 i

**Group 1:** Circumstantial *sḍm.n=f (iḡ(=f) sḍm.n=f)*, Lemma *wpi*

Lemma: *wpi* (to open)

Morphology 1:

*sḍm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iḡ(=f) sḍm.n=f*

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*iḡ wp-wʒ.wt wp.n=f n=f wʒ.wt nfr.(w)t*

Translation:

Wepwawet has opened good roads for him.

Witness: B4C

Transliteration:

*iḡ [wp-wʒ.wt wp.n=f n=t wʒ.wt nfr.(w)t]*

Translation:

Wepwawet has opened good roads for you.

**Group 2:** Circumstantial *sḍm=f (iḡ(=f) sḍm=f)*, Lemma *wpi*

Lemma: *wpi* (to open)

Morphology 1:

*sḍm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iḡ(=f) sḍm=f*

Subject:

Pronominal subject

Witness: B6C

Transliteration:

*iḡ wp-wʒ.wt wp=f n=k wʒ.wt nfr.(w)t*

Translation:

Wepwawet opens good roads for you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B4C), G2 (B6C)

**Spell:** 24 **Phrase:** 1 75 b

**Group 1:** *Passive nominal sdm=f (Balanced sentence), Lemma wn*

Lemma: wn (to open)

<u>Morphology 1:</u> sdm=f	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

wn n=k ʿz.wy p.t in rʿ

Translation:

the two doors of the sky are opened for you by Re,

Witness: B6C

Transliteration:

wn n=k ʿz.wy p.t in rʿ

Translation:

the two doors of the sky are opened for you by Re,

Witness: B4C

Transliteration:

wn n=t ʿz.wy p.t in rʿ

Translation:

the two doors of the sky are opened for you by Re,

**Group 2:** *Passive nominal sdm=f (Emphatic use), Lemma wn*

Lemma: wn (to open)

<u>Morphology 1:</u> sdm=f	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: T9C

Transliteration:

wn n=k ʿz.wy p.t in rʿ

Translation:

The two doors of the sky are even opened for you by Re,

Notes:

As this witness does not have the two phrases that follows, it cannot be read as balanced sentence.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B6C, B4C), G2 (T9C).

## Appendix 5.23. Spell 25

**Spell:** 25 **Phrase:** 1 76 b

**Group 1:** *Passive circumstantial sdm=f (iw(=f) sdm=f), Lemma rdi (first position)*

**Lemma:** *rdi* (to give, to place)

<b>Morphology 1:</b> <i>sdm=f</i>	<b>Morphology 2:</b> circumstantial	<b>Morphology 3:</b> passive	<b>Syntax:</b> <i>iw(=f) sdm=f</i>	<b>Subject:</b> Nominal subject
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**Witness:** B1P

**Transliteration:**

*iw rdi n=k šd.w m in.t*

**Translation:**

A parcel of land in the valley is given to you,

**Witness:** B4C

**Transliteration:**

*iw rdi n=k šd.w n in.t*

**Translation:**

A parcel of land of the valley is given to you,

**Witness:** T9C

**Transliteration:**

*iw rdi n=k šd.w n inn.t*

**Translation:**

A parcel of land of the valley is given to you,

**Witness:** T1L

**Transliteration:**

*iw rdi n=k šd.w in.t*

**Translation:**

A parcel of land of the valley is given to you,

**Witness:** BH5C

**Transliteration:**

*iw rdi n=k šd.n in.t*

**Translation:**

That which the valley dug out is given to you,

**Group 2:** *Circumstantial sdm.n=f (iw(=f) sdm.n=f), Lemma rdi (first position)*

**Lemma:** *rdi* (to give, to place)

<b>Morphology 1:</b> <i>sdm.n=f</i>	<b>Morphology 2:</b> circumstantial	<b>Morphology 3:</b>	<b>Syntax:</b> <i>iw(=f) sdm.n=f</i>	<b>Subject:</b> Pronominal subject
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Witness: B6C

Transliteration:

*iw rđi.n=i n=k šd.w in in.t*

Translation:

I have given a parcel of land to you, by the valley,

**Group 3:** Relative *sđm.n=f*, Lemma *šđi* (second position)

Lemma: *šđi* (to dig out)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sđm.n=f</i>	relative			Nominal subject

Witness: BH5C

Transliteration:

*iw rđi n=k šđ.n in.t*

Translation:

That which the valley dug out is given to you,

Notes:

Could be a minimalis writing for *šd.w* (field, parcel of land) instead, in which case the *n* is a genitival adjective.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1P, B4C, T9C, T1L), G1+G3 (BH5C), G2 (B6C).*

**Spell:** 25 **Phrase:** 1 76 j

**Group 1:** Imperative, Lemma *rđi* (first position)

Lemma: *rđi* (to give, to place)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
imperative	2nd person singular			

Witness: B1P

Transliteration:

*imi n=f in r<sup>c</sup> sšm sw*

Translation:

'Give to him,' so says Re, 'guide him.'

Witness: B4C

Transliteration:

*imi n=f in r<sup>c</sup> sšm sw*

Translation:

'Give to him,' so says Re, 'guide him.'

Witness: T9C

Transliteration:

*imi* n=f r<sup>c</sup> sšm=f sw

Translation:

Give Re to him, may he guide him,

Witness: BH5C

Transliteration:

*imi* n=f r<sup>c</sup> sšm=f sw

Translation:

Give Re to him, may he guide him,

**Group 2:** Imperative, Lemma *sšm* (second position)

Lemma: *sšm* (to lead, to guide)

<u>Morphology 1:</u> imperative	<u>Morphology 2:</u> 2nd person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1P

Transliteration:

*imi* n=f in r<sup>c</sup> sšm sw

Translation:

'Give to him,' so says Re, 'guide him.'

Witness: T1L

Transliteration:

*imi* n=f r<sup>c</sup>

Translation:

Give Re to him,

Witness: B4C

Transliteration:

*imi* n=f in r<sup>c</sup> sšm sw

Translation:

'Give to him,' so says Re, 'guide him.'

**Group 3:** Subjunctive *sđm=f* (wish clause), Lemma *sšm* (second position)

Lemma: *sšm* (to lead, to guide)

<u>Morphology 1:</u> <i>sđm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: T9C

Transliteration:

*imi* n=f r<sup>c</sup> sšm=f sw

Translation:

Give Re to him, may he guide him,

Witness: BH5C

Transliteration:

*imi* n=f r<sup>c</sup> sšm=f sw

Translation:

Give Re to him, may he guide him,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B1P, B4C), G1+G3 (T9C, BH5C), G1 (T1L).

**Spell:** 25 **Phrase:** 1 77 a

**Group 1:** Subjunctive *sdm=f* (wish clause), Lemma *ḥtp*

Lemma: *ḥtp* (to be gracious)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B1P

Transliteration:

*ḥtp=f n=k r rwd.w r d3d3.t r r[-c.wy sms.ty w3.ty]*

Translation:

May he be gracious to you at the stairways, at the tribunal, at the court of *sms.ty* of the two roads,

**Group 2:** Nominal *sdm.n=f* (Emphatic use), Lemma *ḥtp*

Lemma: *ḥtp* (to be gracious)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: B4C

Transliteration:

*ḥtp.n=f n=t m d3d3.t r r[-c.wy sms.ty w3.ty]*

Translation:

He was gracious to you in the tribunal, at the court of *sms.ty* of the two roads,

**Group 3:** Circumstantial *sdm.n=f* (*iw(=f) sdm.n=f*), Lemma *ḥtp*

Lemma: *ḥtp* (to be gracious)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sdm.n=f</i>	<u>Subject:</u> Pronominal subject
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Witness: T9C

Transliteration:

*iw htp.n=f rd r d3d3.t r r-ry r sms.ty w3.ty*

Translation:

He was gracious of cord at the tribunal, at the court,  
at the *sms.ty* of the two roads,

Witness: BH5C

Transliteration:

*iw htp.n r n wsir hnm-nhti pn m d3d3.t nb.t m ry nb*

Translation:

Re was gracious to the Osiris, this *hnm-nhti*, in every tribunal, in every gate,

Notes group:

Note that BH5C has a nominal subject, instead of a pronominal subject.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P), G2 (B4C), G3 (T9C, T1L, BH5C).

Note that B6C does have a phrase here, but it is non-verbal.

**Spell:** 25 **Phrase:** 1 77 b

**Group 1:** Imperfective relative *sdm=f*, Lemma *htp*

Lemma: *htp* (to be gracious)

Morphology 1: *sdm=f*  
Morphology 2: Imperfective relative

Morphology 3: Syntax:

Subject:  
Nominal subject

Witness: B1P

Transliteration:

*r bw htp n=k ntr=k im*

Translation:

at the place where your god is gracious to you.

Witness: T1L

Transliteration:

*iw htp.n=f n=f rwd r r(z) d3d3.t r isism.ty w3.wt*

Translation:

He was gracious to him (at) the stairway, at the gate of the tribunal,  
at the *isism.ty* of the roads,

Witness: B6C

Transliteration:

*r bw htp n=k ntr=k im*

Translation:

at the place where your god is gracious to you.

Witness: B4C

Transliteration:

[r bw ḥtp n-t ntr-t im]

Translation:

at the place where your god is gracious to you.

**Group 2:** Relative *sḏm.n=f*, Lemma ḥtp

Lemma: ḥtp (to be gracious)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Witness: T9C

Transliteration:

r bw ḥtp n-k ntr im

Translation:

at the place where the god is gracious to you.

Syntax:

Subject:

Nominal subject

Witness: T1L

Transliteration:

r bw pw ḥtp.n n-k ntr im

Translation:

at this place where the god was gracious to you.

Witness: BH5C

Transliteration:

r bw ḥtp.n n-k ntr im wsir ḥnm-nḥti pn

Translation:

at the place where the god was gracious to you, the Osiris, this ḥnm-nḥti.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B6C, B4C, T9C), G2 (T1L, BH5C).

## Appendix 5.24. Spell 26

**Spell:** 26 **Phrase:** 1 77 f-g

**Group 1:** Circumstantial *sḍm.n=f* (*iw(=f) sḍm.n=f*), Lemma *rdi*

**Lemma:** *rdi* (to give, to place)

**Morphology 1:**

*sḍm.n=f*

**Morphology 2:**

circumstantial

**Morphology 3:**

**Syntax:**

*iw(=f) sḍm.n=f*

**Subject:**

Pronominal subject

**Witness:** B1P

**Transliteration:**

*iw rdi.n=i ʔ.t=k m-m ʔh.w n wr n ph.ty=k*

**Translation:**

I have placed your striking power among the spirits,  
because of the greatness of your strength,

**Witness:** B6C

**Transliteration:**

*iw rdi.n=i ʔ.t=k m-m ʔh.w n wr n ph.ty=k*

**Translation:**

I have placed your striking power among the spirits,  
because of the greatness of your strength,

**Group 2:** Passive circumstantial *sḍm=f* (*iw(=f) sḍm=f*), Lemma *rdi*

**Lemma:** *rdi* (to give, to place)

**Morphology 1:**

*sḍm=f*

**Morphology 2:**

circumstantial

**Morphology 3:**

passive

**Syntax:**

*iw(=f) sḍm=f*

**Subject:**

Nominal subject

**Witness:** B15C

**Transliteration:**

*iw rdi ʔ.t=k m-m ʔh.w n wr pw n ph.ty=k*

**Translation:**

Your striking power is placed among the spirits,  
because it is the greatness of your strength,

**Witness:** B4C

**Transliteration:**

*iw rdi ʔ.t=l m-m ʔh.w n wr n ph.ty=l*

**Translation:**

Your striking power is placed among the spirits,  
because of the greatness of your strength,

**Notes phrase:**

In this phrase, the following pattern variations occur: G1 (B1P, B6C), G2 (B15C, B4C).

## Appendix 5.25. Spell 27

**Spell:** 27 **Phrase:** 1 79 h

**Group 1:** *Perfective active participle (masculine singular), Lemma mki*

Lemma: *mki* (to protect)

*Morphology 1:* participle      *Morphology 2:* perfective active      *Morphology 3:* masculine singular      *Syntax:*      *Subject:*

Witness: B4C

Transliteration:

*mk it=f m-hnt itr.ty*

Translation:

who protected his father in front of the two shrines.

Witness: MC105

Transliteration:

*[mk it=f m-hnt] i[t]r.ty*

Translation:

who protected his father in front of the two shrines.

Witness: T9C

Transliteration:

*mk it=k m-hnt itr.ty*

Translation:

who protected your father in front of the two shrines.

**Group 2:** *Infinitive (status absolutus), Lemma mki*

Lemma: *mki* (to protect)

*Morphology 1:* infinitive      *Morphology 2:* status absolutus      *Morphology 3:*      *Syntax:*      *Subject:*

Witness: S10C

Transliteration:

*mk.t it m-hnt*

Translation:

protecting the father in front of

Notes:

Due to the A40 after the I9 of *it*, it could be read as *mk.t=f* (his protector) as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B4C, MC105, T9C), G2 (S10C).

**Spell:** 27 **Phrase:** 1 79 |

**Group 1:** *Perfective active participle (feminine singular), Lemma iṭi (first position)*

Lemma: iṭi (to take)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: MC105

Transliteration:

[mi] iṭ.t ḥnt(.y) ṭnn.t r pḥr [...]

Translation:

like the one who took the foremost of the ṭnn.t shrine,  
in order to envelop ...,

Witness: T9C

Transliteration:

mi iṭ.t ṭnn.t wr.t

Translation:

like the one who took the great ṭnn.t shrine,

Notes group:

Note that theoretically the X1 could be considered an interpretant as well.

**Group 2:** *Infinitive (status absolutus), Lemma pḥr (final position)*

Lemma: pḥr (to envelop)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: MC105

Transliteration:

[mi] iṭ.t ḥnt(.y) ṭnn.t r pḥr [...]

Translation:

like the one who took the foremost of the ṭnn.t shrine,  
in order to envelop ...,

Witness: S10C

Transliteration:

ṭnn.t r pḥr [...]

Translation:

the ṭnn.t shrine in order to envelop ...,

Notes:

I am not sure if the D54 was actually written.

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (MC105), G1 (T9C), G2 (S10C).

**Spell:** 27 **Phrase:** 1 80 e

**Group 1:** *Stative (3rd person masculine singular), Lemma mꜣꜥ (first position)*

Lemma: mꜣꜥ (to be true)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: B4C

Transliteration:

n ḥr snḏ ḥrw=f mꜣꜥ

Translation:

to Horus, the fear of his voice being true

**Group 2:** *Circumstantial sdm=f (Temporal clause), Lemma mꜣꜥ-ḥrw (first position)*

Lemma: mꜣꜥ-ḥrw (to be justified)

Morphology 1: sdm=f      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: MC105

Transliteration:

snḏ ḥr [mꜣꜥ-ḥrw=f]

Translation:

the fear of Horus, while he is justified.

Witness: S10C

Transliteration:

snḏ n ḥr mꜣꜥ-ḥrw[=f] r ḥft.ywt=f ir.t(y)=sn wdꜥ-mdw ḥft m ḥrw pn

Translation:

the fear of Horus, while he is justified against his male and female enemies, who will do judgement against on this day.

Witness: T9C

Transliteration:

snḏ mꜣꜥ-ḥrw=f

Translation:

of fear, while he is justified.

**Group 3:** *sdm.ty=fy*, Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm.ty=fy*

Pronominal subject

Witness: S10C

Transliteration:

*snḏ n ḥr mꜣꜥ-ḥrw[=f] r ḥft.ywt=f ir.t(y)=sn wḏꜥ-mdw ḥft m hrw pn*

Translation:

the fear of Horus, while he is justified against his male and female enemies, who will do judgement against on this day.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B4C), G2 (MC105, T9C), G2+G3 (S10C).*

## Appendix 5.26. Spell 30

**Spell:** 30 **Phrase:** 1 84-85 b

**Group 1:** *Circumstantial sdm=f (Temporal clause), Lemma m33*

Lemma: *m33* (to see)

Morphology 1: *sdm=f*      Morphology 2: circumstantial      Morphology 3:

Syntax: Temporal clause      Subject: Pronominal subject

Witness: B1P

Transliteration:

*m33=sn nrw r hr.w=sn*

Translation:

while they see the fear on their faces

Witness: B2Bo

Transliteration:

*m33=sn nrw r hr=sn*

Translation:

while they see the fear on their face(s),

Witness: B3Bo

Transliteration:

*m33=sn nrw r hr=sn*

Translation:

while they see the fear on their face(s),

Witness: T1L,a

Transliteration:

*m33=sn nrw r hr.w=sn*

Translation:

while they see the fear on their faces

Witness: T1L,b

Transliteration:

*m33=sn nrw r hr.w=sn*

Translation:

while they see the fear on their faces

Witness: S1C

Transliteration:

*m33=sn nrw [r hr=sn]*

Translation:

when they see the fear [on their face(s)]

Witness: S2C

Transliteration:

*m33=s[n nr]w [r hr=sn]*

Translation:

while they see [the fear on their face(s)]

Witness: B1L

Transliteration:

*m33=sn nrw r hr=sn*

Translation:

while they see the terror on their face(s),

Witness: B3L

Transliteration:

*mʒʒ=sn nrw r ḥr=sn*

Translation:

while they see the terror on their face(s),

Witness: M25C

Transliteration:

*[mʒʒ=sn nrw r ḥr. w=sn]*

Translation:

while they see the fear on their faces

Notes:

Notes group:

*Could be read as a prospective sdm=f as well.*

**Group 2:** Subjunctive *sdm=f* (Temporal clause), Lemma *mʒʒ*

Lemma: *mʒʒ* (to see)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Witness: B13C

Transliteration:

*mʒʒ=[sn nrw] r [ḥr=sn]*

Translation:

while they see the fear on their face(s),

Witness: M24C

Transliteration:

*mʒʒ=sn [nrw r ḥr. w=sn]*

Translation:

while they see the fear on their faces

Notes:

Only traces left.

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: S6C

Transliteration:

*mʒn=sn nrw r ḥr=sn*

Translation:

when they will see the fear on their face(s),

Witness: S5C

Transliteration:

*mʒn=sn nrw r ḥr=sn*

Translation:

when they will see the fear on their face(s)

Witness: S11C

Transliteration:

*mʒn=sn nrw r ḥr=sn*

Translation:

when they will see the fear on their face(s)

Witness: S12C

Transliteration:

*mʒn=sn nrw r ḥr=sn*

Translation:

when they will see the fear on their face(s)

Witness: B4L

Transliteration:

*m3n=sn nrw r hr=sn*

Translation:

when they will see the fear on their face(s),

Witness: B12C,b

Transliteration:

*m3n=sn nrw r hr=sn*

Translation:

when they will see the fear on their face(s),

**Group 3:** Indicative *sḏm=f* (Main clause), Lemma *m33*

Lemma: *m33* (to see)

Morphology 1:

*sḏm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: S10C

Transliteration:

*m3=sn nrw r hr=sn*

Translation:

They saw the fear even on their face(s)

Notes:

Could be a subjunctive or nominal *sḏm=f* as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B2Bo, B3Bo, T1L,a, T1L,b, S1C, S2C, B1L, B3L, B13C, M25C, M24C), G2 (S6C, S5C, S11C, S12C, B4L, B12C,b), G3 (S10C).

**Spell:** 30 **Phrase:** 1 84-85 d

**Group 1:** Stative (3rd person masculine plural), Lemma *m33*

Lemma: *m33* (to see)

Morphology 1:

Stative

Morphology 2:

3rd person masculine plural

Morphology 3:

Syntax:

Subject:

Witness: B1L

Transliteration:

*m3*

Translation:

while they see

Witness: B3L

Transliteration:

*m3*

Translation:

while they see

Notes group:

Could be a perfective active participle as well (who saw).

**Group 2:** Subjunctive *sḏm=f* (Temporal clause), Lemma *m33*

Lemma: *m33* (to see)

Morphology 1:  
*sḏm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B4L

Transliteration:

*m3n=sn*

Translation:

when they will see

Witness: B13C

Transliteration:

*m3n=sn*

Translation:

when they will see

Witness: S5C

Transliteration:

*m3n=sn*

Translation:

when they will see

Witness: S11C

Transliteration:

*m3n=sn*

Translation:

when they will see

Notes group:

Could be read as a *sḏm.n=f* as well.

Witness: B12C,b

Transliteration:

*m3n=sn*

Translation:

when they will see

Witness: S6C

Transliteration:

*m3n=sn*

Translation:

when they will see

Witness: S10C

Transliteration:

*m3n=sn*

Translation:

when they will see

Witness: S12C

Transliteration:

*m3n=sn*

Translation:

when they will see

**Group 3:** Circumstantial *sḍm=f* (Temporal clause), Lemma *m33*

Lemma: *m33* (to see)

Morphology 1:  
*sḍm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B1P

Transliteration:

*m33=sn*

Translation:

while they see

Witness: T1L,a

Transliteration:

*m33=sn*

Translation:

while they see

Witness: S1C

Transliteration:

[*m33=sn*]

Translation:

while they see

Witness: M25C

Transliteration:

[*m33=sn*]

Translation:

while they see

Witness: B3Bo

Transliteration:

*m33=sn*

Translation:

while they see

Witness: T1L,b

Transliteration:

*m33=sn*

Translation:

while they see

Witness: S2C

Transliteration:

*m33=sn*

Translation:

while they see

Witness: M24C

Transliteration:

[*m33*]=*sn*

Translation:

while they see

Notes group:

Could be read as a prospective *sḍm=f* as well.

**Group 4:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *m33*

Lemma: *m33* (to see)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B2Bo

Transliteration:

*m33.n=sn*

Translation:

after they saw

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1L, B3L), G2 (B4L, B12C,b, B13C, S6C, S5C, S10C, S11C, S12C), G3 (B1P, B3Bo, T1L,a, T1L,b, S1C, S2C, M25C, M24C) G4 (B2Bo).

**Spell:** 30 **Phrase:** 1 86-87 b

**Group 1:** Circumstantial *sdm=f* (Temporal clause), Lemma *sd3* (first position)

Lemma: *sd3* (to travel)

Morphology 1:  
*sdm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B1P

Transliteration:

*sd3=f m htp hr w3.wt nfr.wt n.(w)t imn.t m irw=f n 3h ntr(y)*

Translation:

while he travels in peace upon the beautiful roads of the west  
in his shape of the divine Akh

Witness: T1L,b

Transliteration:

*sd3=f m htp hr w3.wt imn.t m irw=f n 3h ntr(y)*

Translation:

while he travels in peace upon the roads of the west  
in his shape of the divine Akh

Witness: T1L,a

Transliteration:

*sd3=f m htp hr w3.wt imn.t m irw=f n 3h ntr(y)*

Translation:

while he travels in peace upon the roads of the west  
in his shape of the divine Akh

Witness: S1C

Transliteration:

*sd3=f m htp hr w3.wt imn.t m irw=f n 3h ntr(y)*

Translation:

while he travels in peace upon the roads of the west  
in his shape of the divine Akh

Witness: S2C

Transliteration:

*sd3=f m htp hr w3.wt imn.t m irw=f ntr(y)*

Translation:

while he travels in peace upon the roads of the west  
in his divine shape

Witness: B12C

Transliteration:

*sd3=f hr w3.wt nfr.wt n.(w)t imn.t m irw=f n 3h ntr(y)*

Translation:

while he travels upon the beautiful roads of the west  
in his shape of the divine Akh

Notes:

Witness: M25C

Transliteration:

*[sd3=s m htp hr w3.wt imn.tt m irw=s 3h ntr(.y)]*

Translation:

while she travels in peace upon the roads of the west  
in her shape of the divine Akh

**Group 2:** *Circumstantial sdm=f (Temporal clause), Lemma i3*

Lemma: *i3* (to stride)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Witness: B4L

Transliteration:

*sd3=f hr w3.wt nfr.(w)t n.(w)t imn.t m irw [n] 3h ntr(y)*

Translation:

while he travels upon the beautiful roads of the west  
in the shape of the divine Akh

Witness: B13C

Transliteration:

*s[3]3=f hr nfr.t n.t imn.t m i[rw]=f n 3h [ntr](y)*

Translation:

while he travels upon the beautiful one of the west  
in his shape of the divine Akh

Notes:

The traces left make this reading quite certain.

Witness: M24C

Transliteration:

*[sd3=f m htp hr w3.wt imn.tt m] irw=f 3h ntr(.y)*

Translation:

while he travels in peace upon the roads of the west  
in his shape of the divine Akh

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*i3=s hr w3.wt=s nfr.wt n.(w)t imn.t m irw=s n 3h ntr(y)*

Translation:

while she strides upon her beautiful roads of the west  
in her shape of the divine Akh

Witness: S5C

Transliteration:

*i3=f hr w3.wt nfr.(w)t n(.wt) imn.t m irw=f n 3h ntr(y)*

Translation:

while he strides upon the beautiful roads of the west  
in his shape of the divine Akh

Witness: S10C

Transliteration:

*i3=f hr w3.wt nfr.wt n.(w)t imn.t m irw=f n 3h ntr(y)*

Translation:

while he strides upon the beautiful roads of the west  
in his shape of the divine Akh

Witness: S12C

Transliteration:

*i3=f hr w3.wt nfr.(w)t n.(w)t imn.t m irw=f n 3h ntr(y)*

Translation:

while he strides upon the beautiful roads of the west  
in his shape of the divine Akh

Witness: B3L

Transliteration:

*i3=f hr w3.wt nfr.(w)t n.(w)t imn.t m irw n 3h ntr(y)*

Translation:

while he strides upon the beautiful roads of the west  
in the shape of the divine Akh

**Group 3:** *Stative (3rd person masculine singular), Lemma htp (second position)*

Lemma: *htp* (to be peaceful)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Stative

3rd person masculine singular

Witness: B1P

Transliteration:

*sd3=f m htp hr w3.wt nfr.wt n.(w)t imn.t m irw=f n 3h ntr(y)*

Translation:

while he travels in peace upon the beautiful roads of the west  
in his shape of the divine Akh

Witness: S11C

Transliteration:

*i3=s hr w3.wt ntr.wt n.(w)t imn.t m irw=s n 3h ntr(y)*

Translation:

while she strides upon the beautiful roads of the west  
in her shape of the divine Akh

Witness: B1L

Transliteration:

*i3=f hr w3.wt nfr.wt [n.wt] imn.t m irw n 3h ntr(y)*

Translation:

while he strides upon the beautiful roads of the west  
in the shape of the divine Akh

Witness: T1L,a

Transliteration:

*sd3=f m htp hr w3.wt imn.t m irw=f n 3h ntr(y)*

Translation:

while he travels in peace upon the roads of the west  
in his shape of the divine Akh

Witness: T1L,b

Transliteration:

*sd3=f m ḥtp ḥr w3.wt imn.t m irw=f n 3ḥ ntr(y)*

Translation:

while he travels in peace upon the roads of the west  
in his shape of the divine Akh

Witness: S2C

Transliteration:

*sd3=f m ḥtp ḥr w3.wt imn.t m irw=f ntr(y)*

Translation:

while he travels in peace upon the roads of the west  
in his divine shape

Witness: S1C

Transliteration:

*sd3=f m ḥtp ḥr w3.wt imn.t m irw=f n 3ḥ ntr(y)*

Translation:

while he travels in peace upon the roads of the west  
in his shape of the divine Akh

Witness: M24C

Transliteration:

*[sd3=f m ḥtp ḥr w3.wt imn.tt m] irw=f 3ḥ ntr(.y)*

Translation:

while he travels in peace upon the roads of the west  
in his shape of the divine Akh

Notes group:

*Note that group 3 and group 4 should be considered the same (variation due to the gender of the owner)*

**Group 4:** *Stative (3rd person feminine singular), Lemma ḥtp (second position)*

Lemma: ḥtp (to be peaceful)

Morphology 1:

Stative

Morphology 2:

3rd person feminine singular

Morphology 3:

3rd person feminine singular

Syntax:

Subject:

Witness: M25C

Transliteration:

*[sd3=s m ḥtp.ti ḥr w3.wt imn.tt m irw=s 3ḥ ntr(.y)]*

Translation:

while she travels in peace upon the roads of the west in her shape of the divine Akh

Notes:

Assumed due to the gender of the owner

Notes group:

*Note that group 3 and group 4 should be considered the same (variation due to the gender of the owner)*

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, B4L, B12C,b, B13C), G1+G3 (B1P, T1L,a, T1L,b, S1C, S2C, M24C), G1+G4 (M25C), G2 (B3Bo, S5C, S10C, S11C, S12C, B1L, B3L).*

**Spell:** 30 **Phrase:** 1 88-89 b

**Group 1:** *Stative (2nd person singular), Lemma iw̄i (first position)*

Lemma: iw̄i (to come)

Morphology 1: Stative Morphology 2: 2nd person singular Morphology 3: Syntax: Subject:

Witness: B1P

Transliteration:

*iw̄(.t̄i) n̄tr r̄npy ms.n ìmn.t n̄fr.t iy m̄in m t̄z ʿnh̄*

Translation:

welcome, young god, whom the beautiful west brought forth,  
who came today from the land of the living

Witness: B3Bo

Transliteration:

*iw̄(.t̄i) n̄tr r̄npy ms.n ìmn.t n̄fr.t iy m̄in m t̄z ʿnh̄*

Translation:

welcome, young god, whom the beautiful west brought forth,  
who came today from the land of the living

Witness: T1L,b

Transliteration:

*iw̄(.t̄i) m ḥtp ìmn.tt n̄tr r̄npy ms.n ìmn.t n̄fr.t iy.n=k m̄in m t̄z ʿnh̄*

Translation:

welcome in the peace of the west, young god, whom  
the beautiful west has brought forth, after you came  
today from the land of the living

Witness: B2Bo

Transliteration:

*iw̄(.t̄i) n̄tr r̄npy ms.n ìmn.t n̄fr.t iy m̄in m t̄z ʿnh̄*

Translation:

welcome, young god, whom the beautiful west brought forth,  
who came today from the land of the living

Witness: T1L,a

Transliteration:

*iw̄(.t̄i) m ḥtp ìmn.tt n̄tr r̄npy ms.n ìmn.t n̄fr.t iy.n=k m̄in m t̄z ʿnh̄*

Translation:

welcome in the peace of the west, young god, whom the beautiful west  
has brought forth, after you came today from the land of the living

Witness: S1C

Transliteration:

*iw̄(.t̄i) m ḥtp n̄tr r̄npy ms.n ìmn.t n̄fr.t iy m̄in m t̄z ʿnh̄*

Translation:

welcome in peace, young god, whom the west brought forth,  
who came today from the land of the living

Witness: S2C

Transliteration:

*iw(.ti) m ḥtp nṯr rnpy ms.n imn.t nfr.t iy.y mìn m t3 ʿnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who comes today from the land of the living

Witness: S10C

Transliteration:

*iw(.ti) nṯr rnpy im3ḫ.w ir*

Translation:

welcome, young god, the honoured dead *ir*

Witness: B1L

Transliteration:

*iw(.ti) nṯr rnpy r ms.n imn.t nfr.t iy mìn m t3 ʿnh*

Translation:

welcome, young god, to the one whom the beautiful west  
brought forth, who came today from the land of the living.

Witness: B4L

Transliteration:

*iw(.ti) m ḥtp nṯr rnpy ms.n imn.t iy mìn m t3 ʿnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who came today from the land of the living

Witness: B13C

Transliteration:

*iw(.ti) m ḥtp nṯr rnpy ms.n imn.t iy mìn m t3 ʿnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who came today from the land of the living

Witness: S5C

Transliteration:

*iw(.ti) nṯr rnp(y) ms.w imn.t iy mìn m t3 n ʿnh*

Translation:

welcome, young god, whom the west will bring forth,  
who came today from the land of the living.

Witness: S12C

Transliteration:

*iw(.ti) nṯr rnpy ms.w imn.t*

Translation:

welcome, young god, whom the west brings forth

Witness: B3L

Transliteration:

*iw(.ti) nṯr pw rnpy ms.n imn.t nfr.t mìn m t3 ʿnh*

Translation:

welcome, this young god, whom the beautiful west has brought forth  
today from the land of the living

Witness: B12C,b

Transliteration:

*iw(.ti) m ḥtp nṯr rnpy ms.n imn.t iy.w mìn m t3 ʿnh*

Translation:

welcome in peace, young god, whom the west brought forth, who comes  
today from the land of the living

Witness: M25C

Transliteration:

*iw(.ti) [m ḥtp nṯr rnp.y ms.n imn.t nfr.t iw mìn m t3 n ʿnh]*

Translation:

Welcome in peace, young god, whom the good west brought forth,  
who came today from the land of the living.

Witness: M24C

Transliteration:

*iw(.i)* [m ḥtp nṛ rnp.y ms.n imn.t nfr.t iw min] m t3 n ʿnh

Translation:

Welcome in peace, young god, whom the good west brought forth,  
who came today from the land of the living.

Notes:

Only the M18 is visible.

Notes group:

Note that group 1 and group 2 should be considered the same (*iwi* and *iyi*)

**Group 2:** Stative (2nd person singular), Lemma *iyi* (first position)

Lemma: iyi (to come)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	2nd person singular			

Witness: L2Li

Transliteration:

*iy.ti* m ḥtp ssnb-n=f [p]n nṛ [p]n p3 [rnp]

Translation:

welcome in peace, this ssnb-n=f, this god, the young one

Notes group:

Note that group 1 and group 2 should be considered the same (*iwi* and *iyi*)

**Group 3:** Relative *sḏm.n=f*, Lemma *msi* (second position)

Lemma: msi (to bring forth)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
sḏm.n=f	relative			Nominal subject

Witness: B1P

Transliteration:

*iw(.ti) ntr rnpy ms.n imn.t nfr.t iy min m t3 ʕnh*

Translation:

welcome, young god, whom the beautiful west brought forth,  
who came today from the land of the living

Witness: B3Bo

Transliteration:

*iw(.ti) ntr rnpy ms.n imn.t nfr.t iy min m t3 ʕnh*

Translation:

welcome, young god, whom the beautiful west brought forth,  
who came today from the land of the living

Witness: T1L,b

Transliteration:

*iw(.ti) m htp imn.t ntr rnpy ms.n imn.t nfr.t iy.n=k min m t3 ʕnh*

Translation:

welcome in the peace of the west, young god,  
whom the beautiful west has brought forth, after you came  
today from the land of the living

Witness: S2C

Transliteration:

*iw(.ti) m htp ntr rnpy ms.n imn.t nfr.t iy.y min m t3 ʕnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who comes today from the land of the living

Witness: B3L

Transliteration:

*iw(.ti) ntr pw rnpy ms.n imn.t nfr.t min m t3 ʕnh*

Translation:

welcome, this young god, whom the beautiful west  
has brought forth today from the land of the living

Witness: B2Bo

Transliteration:

*iw(.ti) ntr rnpy ms.n imn.t nfr.t iy min m t3 ʕnh*

Translation:

welcome, young god, whom the beautiful west brought forth,  
who came today from the land of the living

Witness: T1L,a

Transliteration:

*iw(.ti) m htp imn.t ntr rnpy ms.n imn.t nfr.t iy.n=k min m t3 ʕnh*

Translation:

welcome in the peace of the west, young god, whom the beautiful west  
has brought forth, after you came today from the land of the living

Witness: S1C

Transliteration:

*iw(.ti) m htp ntr rnpy ms.n imn.t nfr.t iy min m t3 ʕnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who came today from the land of the living

Witness: B1L

Transliteration:

*iw(.ti) ntr rnpy r ms.n imn.t nfr.t iy min m t3 ʕnh*

Translation:

welcome, young god, to the one whom the beautiful west brought forth,  
who came today from the land of the living.

Witness: B4L

Transliteration:

*iw(.ti) m htp ntr rnpy ms.n imn.t iy min m t3 ʕnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who came today from the land of the living

Witness: B12C,b

Transliteration:

*iw(.tì) m ḥtp nṯr rnpy ms.n imn.t iy mìn m t3 ʿnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who comes today from the land of the living

Witness: M25C

Transliteration:

*iw(.tì) [m ḥtp nṯr rnp.y ms.n imn.t nfr.t iw mìn m t3 n ʿnh]*

Translation:

Welcome in peace, young god, whom the good west brought forth,  
who came today from the land of the living.

**Group 4:** Imperfective relative *sḏm=f*, Lemma *msì* (second position)

Lemma: *msì* (to bring forth)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: S5C

Transliteration:

*iw(.tì) nṯr rnp(y) ms.w imn.t iy mìn m t3 n ʿnh*

Translation:

welcome, young god, whom the west will bring forth,  
who came today from the land of the living.

Witness: B13C

Transliteration:

*iw(.tì) m ḥtp nṯr rnpy ms.n imn.t iy mìn m t3 ʿnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who came today from the land of the living

Witness: M24C

Transliteration:

*iw(.tì) [m ḥtp nṯr rnp.y ms.n imn.t nfr.t iw mìn] m t3 n ʿnh*

Translation:

Welcome in peace, young god, whom the good west brought forth,  
who came today from the land of the living.

Witness: S12C

Transliteration:

*iw(.tì) nṯr rnpy mss.w imn.t*

Translation:

welcome, young god, whom the west brings forth

**Group 5:** Perfective active participle (masculine singular), Lemma *iyì* (third position)

Lemma: *iyì* (to come)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B1P

Transliteration:

*ìw(.tì) n̄r rnp̄y ms.n ìmn.t n̄fr.t ìy mìn m t̄z ʿnh̄*

Translation:

welcome, young god, whom the beautiful west brought forth,  
who came today from the land of the living

Witness: B3Bo

Transliteration:

*ìw(.tì) n̄r rnp̄y ms.n ìmn.t n̄fr.t ìy mìn m t̄z ʿnh̄*

Translation:

welcome, young god, whom the beautiful west brought forth,  
who came today from the land of the living

Witness: M5C

Transliteration:

*ìw(.tì) n̄r rnp̄(y) ms.w ìmn.t ìy mìn m t̄z n ʿnh̄*

Translation:

welcome, young god, whom the west brings forth,  
who came today from the land of the living.

Witness: B4L

Transliteration:

*ìw(.tì) m h̄tp n̄r rnp̄y ms.n ìmn.t ìy mìn m t̄z ʿnh̄*

Translation:

welcome in peace, young god, whom the west brought forth,  
who came today from the land of the living

Witness: M25C

Transliteration:

*ìw(.tì) [m h̄tp n̄r rnp̄.y ms.n ìmn.t n̄fr.t ìw mìn m t̄z n ʿnh̄]*

Translation:

Welcome in peace, young god, whom the good west brought forth,  
who came today from the land of the living.

Witness: B2Bo

Transliteration:

*ìw(.tì) n̄r rnp̄y ms.n ìmn.t n̄fr.t ìy mìn m t̄z ʿnh̄*

Translation:

welcome, young god, whom the beautiful west brought forth,  
who came today from the land of the living

Witness: S1C

Transliteration:

*ìw(.tì) m h̄tp n̄r rnp̄y ms.n ìmn.t n̄fr.t ìy mìn m t̄z ʿnh̄*

Translation:

welcome in peace, young god, whom the west brought forth,  
who came today from the land of the living

Witness: B1L

Transliteration:

*ìw(.tì) n̄r rnp̄y r ms.n ìmn.t n̄fr.t ìy mìn m t̄z ʿnh̄*

Translation:

welcome, young god, to the one whom the beautiful west brought forth,  
who came today from the land of the living.

Witness: B13C

Transliteration:

*ìw(.tì) m h̄tp n̄r rnp̄y ms.n ìmn.t ìy mìn m t̄z ʿnh̄*

Translation:

welcome in peace, young god, whom the west brought forth,  
who came today from the land of the living

Witness: M24C

Transliteration:

*ìw(.tì) [m h̄tp n̄r rnp̄.y ms.n ìmn.t n̄fr.t ìw mìn] m t̄z n ʿnh̄*

Translation:

Welcome in peace, young god, whom the good west brought forth,  
who came today from the land of the living.

**Group 6:** Imperfective active participle (masculine singular), Lemma *iyi* (third position)

Lemma: *iyi* (to come)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: S2C

Transliteration:

*iw(.ti) m htp ntr rnpy ms.n imn.t nfr.t iy.y min m t3 ʕnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who comes today from the land of the living

Witness: B12C,b

Transliteration:

*iw(.ti) m htp ntr rnpy ms.n imn.t iy.w min m t3 ʕnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who comes today from the land of the living

**Group 7:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *iyi* (third position)

Lemma: *iyi* (to come)

Morphology 1: *sḏm.n=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: T1L,a

Transliteration:

*iw(.ti) m htp imn.tt ntr rnpy ms.n imn.t nfr.t iy.n=k min m t3 ʕnh*

Translation:

welcome in the peace of the west, young god,  
whom the beautiful west has brought forth,  
after you came today from the land of the living

Witness: T1L,b

Transliteration:

*iw(.ti) m htp imn.tt ntr rnpy ms.n imn.t nfr.t iy.n=k min m t3 ʕnh*

Translation:

welcome in the peace of the west, young god, whom the beautiful west  
has brought forth, after you came today from the land of the living

**Group 8:** Imperfective active participle, Lemma *ʕnh* (fourth position)

Lemma: *ʕnh* (to live)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: B1P

Transliteration:

*iw(.ti) ntr rnpy ms.n imn.t nfr.t iy min m t3 ʕnh*

Translation:

welcome, young god, whom the beautiful west brought forth,  
who came today from the land of the living

Witness: B2Bo

Transliteration:

*iw(.ti) ntr rnpy ms.n imn.t nfr.t iy min m t3 ʕnh*

Translation:

welcome, young god, whom the beautiful west brought forth,  
who came today from the land of the living

Witness: B3Bo

Transliteration:

*iw(.ti) nṯr rnpy ms.n imn.t nfr.t iy mìn m t3 ḥnh*

Translation:

welcome, young god, whom the beautiful west brought forth,  
who came today from the land of the living

Witness: T1L,b

Transliteration:

*iw(.ti) m ḥtp imn.tt nṯr rnpy ms.n imn.t nfr.t iy.n=k mìn m t3 ḥnh*

Translation:

welcome in the peace of the west, young god,  
whom the beautiful west has brought forth,  
after you came today from the land of the living

Witness: S2C

Transliteration:

*iw(.ti) m ḥtp nṯr rnpy ms.n imn.t nfr.t iy.y mìn m t3 ḥnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who comes today from the land of the living

Witness: B1L

Transliteration:

*iw(.ti) nṯr rnpy r ms.n imn.t nfr.t iy mìn m t3 ḥnh*

Translation:

welcome, young god, to the one whom the beautiful west  
brought forth, who came today from the land of the living.

Witness: T1L,a

Transliteration:

*iw(.ti) m ḥtp imn.tt nṯr rnpy ms.n imn.t nfr.t iy.n=k mìn m t3 ḥnh*

Translation:

welcome in the peace of the west, young god, whom the beautiful west  
has brought forth, after you came today from the land of the living

Witness: S1C

Transliteration:

*iw(.ti) m ḥtp nṯr rnpy ms.n imn.t nfr.t iy mìn m t3 ḥnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who came today from the land of the living

Witness: M5C

Transliteration:

*iw(.ti) nṯr rnp(y) ms.w imn.t iy mìn m t3 n ḥnh*

Translation:

welcome, young god, whom the west brings forth,  
who came today from the land of the living.

Witness: B3L

Transliteration:

*iw(.ti) nṯr pw rnpy ms.n imn.t nfr.t mìn m t3 ḥnh*

Translation:

welcome, this young god, whom the beautiful west has brought forth  
today from the land of the living

Witness: B4L

Transliteration:

*iw(.tī) m ḥtp nṯr rnpy ms.n imn.t iy mīn m t3 ḥnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who came today from the land of the living

Witness: B13C

Transliteration:

*iw(.tī) m ḥtp nṯr rnpy ms.n imn.t iy mīn m t3 ḥnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who came today from the land of the living

Witness: M24C

Transliteration:

*iw(.tī) [m ḥtp nṯr rnp.y ms.n imn.t nfr.t iw mīn] m t3 n ḥnh*

Translation:

Welcome in peace, young god, whom the good west brought forth,  
who came today from the land of the living.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3+G5+G8 (B1P, S1C, M25C, M24C, B3Bo, B2Bo, B1L, B4L, B13C), G1+G3+G7+G8 (T1L,a, T1L,b), G1+G3+G6+G8 (S2C, B12C,b), G1+G4+G8 (S5C), G1+G4 (S12C), G1+G3+G8 (B3L), G2 (L2Li).*

**Spell:** 30 **Phrase:** 1 90-91 d

**Group 1:** *Circumstantial sdm=f (Temporal clause), Lemma sd3*

Lemma: *sd3* (to tremble)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm=f*

*circumstantial*

*Temporal clause*

*Nominal subject*

Witness: B12C

Transliteration:

*iw(.tī) m ḥtp nṯr rnpy ms.n imn.t iy.w mīn m t3 ḥnh*

Translation:

welcome in peace, young god, whom the west brought forth,  
who comes today from the land of the living

Witness: M25C

Transliteration:

*iw(.tī) [m ḥtp nṯr rnp.y ms.n imn.t nfr.t iw mīn m t3 n ḥnh]*

Translation:

Welcome in peace, young god, whom the good west brought forth,  
who came today from the land of the living.

Witness: B1L

Transliteration:

*sd3 n=f wrš.w=f im=f*

Translation:

while his watchers tremble for him at it

Witness: B4L

Transliteration:

*sd3 n=f wrš.w=f im=f*

Translation:

while his watchers tremble for him at it

Witness: B13C

Transliteration:

*sd3=f wrš.w=f im=f*

Translation:

while he trembles the watchers at it

Witness: B1P

Transliteration:

*sd3 n=f wrš.w=f im=f*

Translation:

while his watchers tremble for him at it

Witness: S1C

Transliteration:

*sd3 n=f wrš.w=f*

Translation:

his watchers tremble for him

Witness: M24C

Transliteration:

*[sd3 n=f wrš.w=f]*

Translation:

while his watchers tremble because of him,

Witness: B3L

Transliteration:

*sd3 n=f wrš.w=f im=f*

Translation:

while his watchers tremble for him at it

Witness: B12C,b

Transliteration:

*sd3 n=f wrš.w=f im=f*

Translation:

while his watchers tremble for him at it

Witness: L2Li

Transliteration:

*sd3 n ssnb-n=f pn [wrš.w=f im=f]*

Translation:

while his watchers tremble for this *ssnb-n=f* at it

Witness: B2Bo

Transliteration:

*sd3 n=f wrš.w=f im=f*

Translation:

while his watchers tremble for him at it

Witness: M25C

Transliteration:

*[sd3 n=f wrš.w=f]*

Translation:

while his watchers tremble because of him,

Notes group:

Note that B13C uses a pronominal subject instead of a nominal subject.

**Group 2:** Circumstantial *šdm=f* (Temporal clause), Lemma *ḥtm*

Lemma: *ḥtm* (to perish)

<u>Morphology 1:</u> <i>šdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

*ḥtm n=f wrš.w=f im=f*

Translation:

while his watchers perish for him at it

**Group 3:** Circumstantial *šdm=f* (Temporal clause), Lemma *sfʒ*

Lemma: *sfʒ* (to hate)

<u>Morphology 1:</u> <i>šdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: T1L,a

Transliteration:

*sfʒ n=k wrš.w=k im=f*

Translation:

while your watchers hate for you with it

Witness: T1L,b

Transliteration:

*sfʒ n=k wrš.w=k im=f*

Translation:

while your watchers hate for you with it

Witness: S2C

Transliteration:

*sfʒ n=f wrš.w=f*

Translation:

while his watchers hate for him

**Group 4:** Circumstantial *šdm=f* (Temporal clause), Lemma *wḥʒ*

Lemma: *wḥʒ* (to shake)

<u>Morphology 1:</u> <i>šdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: S5C

Transliteration:

*wh3 n=f wr. w=f*

Translation:

while his great ones shake (themselves) out for him

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1L, B3L, B4L, B12C,b, B13C, L2Ll, B1P, B2Bo, S1C, M25C, M24C), G2 (B3Bo), G3 (T1L,a, T1L,b, S2C), G4 (S5C).

**Spell:** 30 **Phrase:** 1 94 a

**Group 1:** Imperative (2nd person singular), Lemma *isī* (first position)

Lemma: *isī* (go!)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: B1L

Transliteration:

*is hn m sh.t isr. w r-hnw iw. w hr.t*

Translation:

Go and row in the field of rushes within the islands of the sky

Witness: B3L

Transliteration:

*is hn m sh.t isr. w r-hnw iw. w hr.t*

Translation:

Go and row in the field of rushes within the islands of the sky

Witness: B4L

Transliteration:

*is hn m sh.t isr. w r-hnw iw. w hr. wt*

Translation:

go and row in the field of rushes within the islands of the heavens.

Witness: B12C,b

Transliteration:

*is hn m sh.t isr. w r-hnw iw hr. wt*

Translation:

go and row in the field of rushes within the island of the heavens.

Witness: B12C,a

Transliteration:

*is hn m sh.t isr. w r-hnw iw. w hr.t*

Translation:

Go and row in the field of rushes within the islands of the sky

Witness: B13C

Transliteration:

*is hn m sh.t isr. w r-hnw iw hr. t*

Translation:

go and row in the field of rushes within the island of the sky

Witness: L2Li

Transliteration:

[*is hn m sh.t*] *iszr.w r-[hnw h]b.w hr.t*

Translation:

go and row in the field of rushes within the festivals of the sky

Witness: B2Bo

Transliteration:

*is hn m sh.t iszr.w r iw.w hnw hr.t*

Translation:

go and row in the field of rushes, to the islands inside the sky

Witness: T1L,a

Transliteration:

*is hn=k r sh.t r-hnw iw.w hr.t*

Translation:

go, and may you row to the field within the islands of the sky

**Group 2:** Imperative (2nd person singular), Lemma *hni* (second position)

Lemma: *hni* (to row)

Morphology 1:

imperative

Morphology 2:

2nd person singular

Morphology 3:

Syntax:

Subject:

Witness: B1L

Transliteration:

*is hn m sh.t iszr.w r-hnw iw.w hr.t*

Translation:

Go and row in the field of rushes within the islands of the sky

Witness: B4L

Transliteration:

*is hn m sh.t iszr.w r-hnw iw.w hr.wt*

Translation:

go and row in the field of rushes within the islands of the heavens.

Witness: B1P

Transliteration:

*is hn=k r sh.t iszr.w r-hnw iw.w hr.t*

Translation:

Go, and may you row to the field of rushes within the islands of the sky

Witness: B3Bo

Transliteration:

*is hn m sh.t iszr.w r-hnw iw.w hr.t*

Translation:

Go and row in the field of rushes within the islands of the sky

Witness: T1L,b

Transliteration:

*is hn.n=k r sh.t iszr.w r-hnw iw.w hr.t*

Translation:

go, after you have rowed to the field of rushes within the islands of the sky

Witness: B3L

Transliteration:

*is hn m sh.t iszr.w r-hnw iw.w hr.t*

Translation:

Go and row in the field of rushes within the islands of the sky

Witness: B12C,b

Transliteration:

*is hn m sh.t iszr.w r-hnw iw.w hr.wt*

Translation:

go and row in the field of rushes within the island of the heavens.

Witness: B12C,a

Transliteration:

is *hn* m sh.t iʒr.w r-*hnw* iw.w hr.t

Translation:

Go and row in the field of rushes within the islands of the sky

Notes:

Traces of the D33 are visible.

Witness: L2Li

Transliteration:

[is *hn* m sh.t] iʒr.w r-[*hnw* h]b.w hr.t

Translation:

go and row in the field of rushes within the festivals of the sky

Witness: B3Bo

Transliteration:

is *hn* m sh.t iʒr.w r-*hnw* iw.w hr.t

Translation:

Go and row in the field of rushes within the islands of the sky

**Group 3:** Subjunctive *sḏm=f* (wish clause), Lemma *hni* (second position)

Lemma: *hni* (to row)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

is *hn=k* r sh.t iʒr.w r-*hnw* iw.w hr.t

Translation:

Go, and may you row to the field of rushes within the islands of the sky

Witness: B13C

Transliteration:

is *hn* m sh.t iʒr.w r-*hnw* iw.w hr.t

Translation:

go and row in the field of rushes within the island of the sky

Notes:

Witness: B2Bo

Transliteration:

is *hn* m sh.t iʒr.w r iw.w *hnw* hr.t

Translation:

go and row in the field of rushes, to the islands inside the sky

**Group 4:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *hni* (second position)

Lemma: Xni (to row)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: T1L,b

Transliteration:

is *hn.n-k r sh.t i3r.w r-hnw iw.w hr.t*

Translation:

go, after you have rowed to the field of rushes within the islands of the sky

Notes:

*It is possible to read this line as is hn n-k as well, which makes hn a imperative.*

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B2Bo, B1L, B3L, B4L, M12C,a, B12C,b, B13C, L2Li), G1+G3 (B1P, T1L,a), G1+G4 (T1L,b).*

## Appendix 5.27. Spell 31

**Spell:** 31 **Phrase:** 1 96-97 a

**Group 1:** Imperfective active participle (masculine singular), Lemma *twi* (first position)

**Lemma:** *twi* (to be fair, to be complete)

**Morphology 1:** participle      **Morphology 2:** imperfective active      **Morphology 3:** masculine singular      **Syntax:**      **Subject:**

**Witness:** B1P

**Transliteration:**

*iw tw ḥꜥ.y m ir.t n=f dd.t=sn r=f*

**Translation:**

The one who is complete rejoices in that which was done for him, and that which they say to him.

**Notes:**

Reading based on Faulkner (p.20, note 1)

**Group 2:** Prospective *sḏm=f* (main clause), Lemma *dd* (first position)

**Lemma:** *dd* (to say, to speak)

**Morphology 1:** *sḏm=f*      **Morphology 2:** prospective      **Morphology 3:**      **Syntax:** Main clause      **Subject:** Pronominal subject

**Witness:** T1L,a

**Transliteration:**

*dd=sn n=f*

**Translation:**

They will say to him:

**Witness:** T1L,b

**Transliteration:**

*dd=sn n=f*

**Translation:**

They will say to him:

**Notes group:**

Could be any other form of *sḏm=f* as well.

**Group 3:** Stative (3rd person masculine singular), Lemma *ḥꜥi* (second position)

**Lemma:** *ḥꜥi* (to rejoice)

**Morphology 1:** Stative      **Morphology 2:** 3rd person masculine singular      **Morphology 3:**      **Syntax:**      **Subject:**

Witness: B1P

Transliteration:

*iw tt h<sup>c</sup>.y m ir.t n=f dd.t=sn r=f*

Translation:

The one who is complete rejoices in that which was done for him, and that which they say to him.

Notes:

According to Allen, in the OE the use of .y for the stative 3rd person singular is possible.

Could theoretically be considered a perfective participle as well.

**Group 4:** *Perfective active participle (feminine singular), Lemma iri (third position)*

Lemma: *iri* (to do, to make)

<i>Morphology 1:</i> participle	<i>Morphology 2:</i> perfective active	<i>Morphology 3:</i> feminine singular	<i>Syntax:</i>	<i>Subject:</i>
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Witness: B1P

Transliteration:

*iw tt h<sup>c</sup>.y m ir.t n=f dd.t=sn r=f*

Translation:

The one who is complete rejoices in that which was done for him, and that which they say to him.

**Group 5:** *Imperfective relative sdm=f, Lemma dd (fourth position)*

Lemma: *dd* (to say, to speak)

<i>Morphology 1:</i> <i>sdm=f</i>	<i>Morphology 2:</i> Imperfective relative	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i> Pronominal subject
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Witness: B1P

Transliteration:

*iw tt h<sup>c</sup>.y m ir.t n=f dd.t=sn r=f*

Translation:

The one who is complete rejoices in that which was done for him, and that which they say to him.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3+G4+G5 (B1P), G2 (T1L,a, T1L,b)*

**Spell:** 31 **Phrase:** 1 96-97 b-c

**Group 1:** Subjunctive *sḏm=f* (wish clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B1P

Transliteration:

*iḥ di=i m3 wsir spi pn bik.w m šš.w=sn*

Translation:

Therefore, may I cause that the Osiris, this *spi* sees the falcons in their nests.

Witness: B2Bo

Transliteration:

*iḥ di=i m3 ḏḥwty-nḥt bik.w m šš=sn*

Translation:

Oh, may I cause that *ḏḥwty-nḥt* sees the falcons in their nest.

Witness: B3L

Transliteration:

*iḥ di=i m3n imy-r pr sn pn bik.w m šš=sn*

Translation:

Oh, may I cause that the overseer of the house, this *sn*, sees the falcons in their nests.

**Group 2:** Subjunctive *sḏm=f* (wish clause), Lemma *m33* (first position)

Lemma: *m33* (to see)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: T1L,a

Transliteration:

*iḥ m3=k bik.w m šš.w=sn*

Translation:

Therefore, may you see the falcons in their nests.

Witness: T1L,b

Transliteration:

*iḥ m3=k bik.w m šš.w=sn*

Translation:

Therefore, may you see the falcons in their nests.

Witness: S5C

Transliteration:

*iḥ m3=k bik.w m šš=sn*

Translation:

Oh, may you see the falcons in their nest.

Witness: S10C

Transliteration:

*iḥ m3=k bik.w m šš=sn*

Translation:

Oh, may you see the falcons in their nest.

Witness: S11C

Transliteration:

*ih m3=t bik. w m šš. w=sn*

Translation:

Oh, may you see the falcons in their nests.

Witness: B1L

Transliteration:

*ih m3 gw3 pn byk. w m šš=sn*

Translation:

Oh, may this gw3 see the falcons in their nest.

Notes:

Witness: B12C,b

Transliteration:

*ih m3n=k bik. w m šš. w=sn*

Translation:

Oh, may you see the falcons in their nests.

Witness: B13C

Transliteration:

*ih m3n=k ih m3=k bik. w m šš=sn*

Translation:

Oh, may you see, oh may you see the falcons in their nest.

Notes group:

Note that B1L and L2Li use a nominal subject instead of a pronominal subject.

**Group 3:** Subjunctive *sdm=f* (Object clause), Lemma *m33* (second position)

Lemma: *m33* (to see)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Object clause

Subject:

Nominal subject

Witness: S12C

Transliteration:

*ih m3=k bik. w m šš=sn*

Translation:

Oh, may you see the falcons in their nest.

Witness: B4L

Transliteration:

*ih m3=k bik. w m šš. w=sn*

Translation:

Oh, may you see the falcons in their nests.

Notes:

Retrograde writing.

Witness: B12C,a

Transliteration:

*ih m3=k bik. w m šš. w=sn*

Translation:

Oh, may you see the falcons in their nests.

Witness: L2Li

Transliteration:

*m3 ssnb-n=f pn b[i]k. w [m šš. w=sn]*

Translation:

May this *ssnb-n=f* see the falcons in their nests.

Witness: B1P

Transliteration:

*iḥ dī=i m3 wsir spi pn bik.w m šš.w=sn*

Translation:

Therefore, may I cause that the Osiris, this *spi* sees the falcons in their nests.

Witness: B3L

Transliteration:

*iḥ dī=i m3n imy-r pr sn pn bik.w m šš=sn*

Translation:

Oh, may I cause that the overseer of the house, this *sn*, sees the falcons in their nests.

**Group 4:** Subjunctive *sḏm=f* (wish clause), Lemma *m33* (second position)

Lemma: *m33* (to see)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B13C

Transliteration:

*iḥ m3n=k iḥ m3=k bik.w m sšš=sn*

Translation:

Oh, may you see, oh may you see the falcons in their nest.

Notes:

Can be considered a dittography, as the scribe started the text as a normal column, before using a table format for the rest of the text.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B1P, B2Bo, B3L), G2 (T1L,a-b, S5C, S10C, S11C, S12C, B1L, B4L, B12C,b-a, L2Li), G2+G4 (B13C). Note that B3Bo does have a phrase here, but it is non-verbal.

**Spell:**

31

**Phrase:**

1

96-97

d

**Group 1:** Circumstantial *sḏm=f* (*iw(=f) sḏm=f*), Lemma *tw*

Lemma: *tw* (to be fair, to be complete)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḏm=f*

Subject:

Nominal subject

Witness: B2Bo

Transliteration:

*[i]w [u] n=k [n̄r] rnp*

Translation:

The young god is fair to you.

Witness: S10C

Transliteration:

*iw u n=k n̄r rnp*

Translation:

The young god is fair to you.

Witness: S12C

Transliteration:

*iw u n=k n̄r rnp*

Translation:

The young god is fair to you.

Notes:

Witness: B12C,b

Transliteration:

*iw u n=k n̄r rnp.w*

Translation:

The young god is fair to you.

Witness: B13C

Transliteration:

*iw u n=k n̄r rnp*

Translation:

The young god is fair to you.

Notes:

Only traces left of the Y2.

Witness: S5C

Transliteration:

*iw u n=k n̄r rnp*

Translation:

The young god is fair to you.

Witness: S11C

Transliteration:

*iw u n=t̄ n̄r rnp.w*

Translation:

The young god is fair to you.

Witness: B4L

Transliteration:

*iw u [n=k n̄r rnp]*

Translation:

The young god is fair to you.

Notes:

The Y2 is barely visible, written retrograde.

Witness: B12C,a

Transliteration:

*iw [u n=k n̄r rnp]*

Translation:

The young god is fair to you.

**Group 2:** Relative *sdm.n=f*, Lemma *msi*

Lemma: *msi* (to birth, to bring forth)

Morphology 1: *sdm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Nominal subject

Witness: L2Li

Transliteration:

*ssnb-n=f [pw ntr] rnp[.w ms.n hr]*

Translation:

*ssnb-n=f* is the young god which Horus brought forth

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B2Bo, S5C, S10C, S11C, S12C, B4L, B12C,b, B12C,a, B13C), G2 (L2Li).

**Spell:** 31      **Phrase:** 1      98-99      a-b

**Group 1:** Subjunctive *sdm=f* (wish clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1: *sdm=f*      Morphology 2: subjunctive      Morphology 3:      Syntax: Wish clause      Subject: Pronominal subject

Witness: B1P

Transliteration:

*ih di=i m3 wsir spi pn msw.wt hpwy m s3.w-pr s3b.wt*

Translation:

Oh, may I cause that the Osiris, this *spi*, sees the births of the Apis bull in the byres of the speckled cattle.

Notes:

Witness: B2Bo

Transliteration:

<*ih di=i m3 dhwti-nht*> *msw.t hpwy m s3.w-pr hd.wt*

Translation:

Oh, may I cause that *dhwti-nht* sees the birth of the Apis bull in the byres of the white cattle.

Notes:

Addition is technically not needed (tabular form).

Witness: B3L

Transliteration:

*ih di=i m3n imy-r pr sn pn msw.wt hpwy m s3.w-pr hd.wt*

Translation:

Oh, may I cause that the overseer of the domain, this *sn*, sees the births of the Apis bull in the byres of the white cattle.

**Group 2:** Subjunctive *sdm=f* (wish clause), Lemma *m33* (first position)

Lemma: *m33* (to see)

Morphology 1:  
*sdm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: T1L,a

Transliteration:

*ih m3=k msw.t hpw hr s3.w-pr s3b.wt*

Translation:

Oh, may you see the birth of the Apis bull upon  
the byres of the speckled snakes.

Witness: S5C

Transliteration:

*ih m3=k msw.wt hpw m s3.w-pr hd.wt*

Translation:

Oh, may you see the births of the Apis bull in the byres  
of the white cattle.

Witness: S11C

Transliteration:

*ih m3=t msw.wt hpw m s3.w-pr hd.wt*

Translation:

Oh, may you see the births of the Apis bull in the byres  
of the white cattle.

Witness: B1L

Transliteration:

< *ih m3 gw3 pn* > *msw.wt hpw m s3.w-pr [hd.wt]*

Translation:

Oh, may this *gw3* see the births of the Apis bull  
in the byres of the white cattle

Notes:

Addition is technically not needed (tabular form).

Witness: T1L,b

Transliteration:

*ih m3=k msw.wt hpw hr s3.w-pr s3b.wt*

Translation:

Oh, may you see the births of the Apis bull upon the byres  
of the speckled snakes.

Witness: S10C

Transliteration:

*ih m3=k msw.wt hpw m s3.w-pr hd.wt*

Translation:

Oh, may you see the births of the Apis bull in the byres  
of the white cattle.

Witness: S12C

Transliteration:

*ih m3=k msw.wt hpw m s3.w-pr hd.wt*

Translation:

Oh, may you see the births of the Apis bull in the byres  
of the white cattle.

Witness: B4L

Transliteration:

< *ih m3=k* > *msw[.wt] hpw m s3.w-pr hd[.wt]*

Translation:

Oh, may you see the births of the Apis bull in the byres  
of the white cattle.

Notes:

Addition is technically not needed (tabular form).

Witness: B12C,b

Transliteration:

<ih mʒn=k> ms.t hpw m sʒ.w-pr ḥd.wt

Translation:

Oh, may you see the bringing forth of the Apis bull in the byres of the white cattle.

Notes:

Addition is technically not needed (tabular form).

Witness: B13C

Transliteration:

<ih mʒ=k> ms.t hpw m sʒ-pr ḥd.wt

Translation:

Oh, may you see the bringing forth of the Apis bull in the byre of the white cattle.

Notes:

Notes group:

Note that B1L and L2Li use a nominal subject instead of a pronominal subject.

**Group 3:** Subjunctive *sḏm=f* (Object clause), Lemma *mʒʒ* (second position)

Lemma: mʒʒ (to see)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Object clause

Subject:

Nominal subject

Witness: B1P

Transliteration:

ih di=i mʒ wsir spi pn msw.wt hpwy m sʒ.w-pr sʒb.wt

Translation:

Oh, may I cause that the Osiris, this *spi*, sees the births of the Apis bull in the byres of the speckled cattle.

Notes:

Witness: B12C,a

Transliteration:

<ih mʒ=k> msw.wt hp[w m sʒ.w]-pr [ḥd.wt]

Translation:

Oh, may you see the births of the Apis bull in the byres of the white cattle.

Notes:

Witness: L2Li

Transliteration:

mʒ ssnb-n=f pn [msw.t hpw m sʒ.w-pr ḥd.wt]

Translation:

May this *ssnb-n=f* see the birth of the Apis bull in the byres of the white cattle.

Notes:

Could be nearly any *sḏm=f* form.

Witness: B2Bo

Transliteration:

<ih di=i mʒ ḏḥwty-nḥt> msw.t hpw m sʒ.w-pr ḥd.wt

Translation:

Oh, may I cause that *ḏḥwty-nḥt* sees the birth of the Apis bull in the byres of the white cattle.

Notes:

Addition is technically not needed (tabular form).

Witness: B3L

Transliteration:

*ih dī-i m3n imy-r pr sn pn msw.wt hpwy m s3.w-pr ḥd.wt*

Translation:

Oh, may I cause that the overseer of the domain, this *sn*, sees the births of the Apis bull in the byres of the white cattle.

**Group 4:** *Infinitive (status constructus), Lemma msi (second position)*

Lemma: *msi* (to birth, to bring forth)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status constructus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B12C,b

Transliteration:

<*ih m3n=k*> *ms.t hpw m s3.w-pr ḥd.wt*

Translation:

Oh, may you see the bringing forth of the Apis bull in the byres of the white cattle.

Witness: B13C

Transliteration:

<*ih m3=k*> *ms.t hpw m s3-pr ḥd.wt*

Translation:

Oh, may you see the bringing forth of the Apis bull in the byre of the white cattle.

Notes group:

Might simply be a shortened writing of *msw.t*.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B1P, B2Bo, B3L), G2 (T1L,a-b, S5C, S10C, S11C, S12C, B1L, B4L, B12C,a, L2Li), G2+G4 (B12C,b, B13C). Note that B3Bo does have a phrase here, but it is non-verbal. Reconstructions in B2Bo, B1L, B4L, B12C,a, B12C,b and B13C are due to the tabular format in which this spell is written for these witnesses.

**Spell:** 31 **Phrase:** 1 98-99 c

**Group 1:** *Circumstantial sdm=f (iw(=f) sdm=f), Lemma twt*

Lemma: *twt* (to be fair, to be complete)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sdm=f</i>	<u>Subject:</u> Nominal subject
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Witness: B2Bo

Transliteration:

< *iw tt n=k ntr rnp* >

Translation:

The young god is fair to you.

Notes:

Addition is technically not needed (tabular form).

Witness: S10C

Transliteration:

*iw tt n=k ntr rnp*

Translation:

The young god is fair to you.

Witness: S12C

Transliteration:

*iw tt n=k ntr rnp*

Translation:

The young god is fair to you.

Notes:

Witness: B12C,b

Transliteration:

< *iw tt n=k ntr rnp.w* >

Translation:

The young god is fair to you.

Notes:

Addition is technically not needed (tabular form).

Witness: S5C

Transliteration:

*iw tt n=k ntr rnp*

Translation:

The young god is fair to you.

Notes:

Witness: S11C

Transliteration:

*iw tt n=t ntr rnp.w*

Translation:

The young god is fair to you.

Witness: B4L

Transliteration:

< *iw tt n=k ntr rnp* >

Translation:

The young god is fair to you.

Notes:

Addition is technically not needed (tabular form).

Witness: B12C,a

Transliteration:

< *iw tt n=k ntr rnp.w* >

Translation:

The young god is fair to you.

Notes:

Addition is technically not needed (tabular form).

Witness: B13C

Transliteration:

< iw *tt* n-k nṯr rnp.w >

Translation:

The young god is fair to you.

Notes:

Addition is technically not needed (tabular form).

**Group 2:** Relative *sḏm.n=f*, Lemma *msi*

Lemma: *msi* (to birth, to bring forth)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: L2Li

Transliteration:

*ssnb-n=f pw nṯr rnp.w ms.n ḥr*

Translation:

*ssnb-n=f* is the young god which Horus brought forth

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B2Bo, S5C, S10C, S11C, S12C, B4L, B12C,b, B12C,a, B13C), G2 (L2Li).

Reconstructions in B2Bo, B1L, B4L, B12C,a, B12C,b and B13C are due to the tabular format in which this spell is written for these witnesses.

**Spell:**

31

**Phrase:**

1

98-100

d-a

**Group 1:** Subjunctive *sḏm=f* (wish clause), Lemma *rdi* (first position)

Lemma: *rdi*

(to give, to place)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*ih di=i m3 wsir spi pn wsir m ddw m s<sup>h</sup>=f n k3 imn.t*

Translation:

Oh, may I cause that the Osiris, this *spi*, sees Osiris in Busiris, in his dignity of the bull of the west.

Notes:

Witness: B3L

Transliteration:

*ih di=i m3n imy-r pr sn pn wsir m dddw m s<sup>h</sup>=f n k3 imn.t*

Translation:

Oh, may I cause that the overseer of the domain, this *sn*, sees Osiris in Busiris, in his dignity of the bull of the west.

**Group 2:** Subjunctive *s<sup>d</sup>m=f* (wish clause), Lemma *m33* (first position)

Lemma: *m33* (to see)

Morphology 1:

*s<sup>d</sup>m=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: T1L,a

Transliteration:

*ih m3=k wsir m ddw m s<sup>h</sup>=f n k3 imn.t*

Translation:

Oh, may you see Osiris in Busiris, in his dignity of the bull of the west.

Witness: S5C

Transliteration:

*ih m3=k wsir m ddw m s<sup>h</sup>=f n k3 imn.t im3h*

Translation:

Oh, may you see Osiris in Busiris, in his dignity of bull of the west of the honoured dead.

Witness: B2Bo

Transliteration:

*< ih di=i m3 dhwtj-nht > wsir m ddw m s<sup>h</sup>=f n k3 [imn].t*

Translation:

Oh, may I cause that *dhwtj-nht* sees Osiris in Busiris, in his dignity of bull of the west.

Notes:

Addition is technically not needed (tabular form).

Witness: T1L,b

Transliteration:

*ih m3=k wsir m ddw m s<sup>h</sup>=f n k3 imn.t*

Translation:

Oh, may you see Osiris in Busiris, in his dignity of the bull of the west.

Witness: S10C

Transliteration:

*ih m3=k wsir m ddw*

Translation:

Oh, may you see Osiris in Busiris.

Witness: B1L

Transliteration:

<ih mʒ gwʒ pn> wsir m ḏdw m sḥ[=f n] kʒ imn.t

Translation:

Oh, may this gwʒ see Osiris in Busiris, in his dignity of the bull of the west.

Notes:

Addition is technically not needed (tabular form).

Witness: B12C,b

Transliteration:

<ih mʒn=k> mʒn=k wsir m ḏdw m sḥ n kʒ imn.t

Translation:

Oh, may you see, may you see Osiris in Busiris, in the dignity of the bull of the west.

Notes:

Addition is technically not needed (tabular form).

Witness: B13C

Transliteration:

<ih mʒ=k> wsir m ḏdw m sḥ n kʒ imn.t

Translation:

Oh, may you see Osiris in Busiris, in the dignity of the bull of the west.

Notes:

Addition is technically not needed (tabular form).

Notes group:

Note that B1L and L2Li use a nominal subject instead of a pronominal subject.

**Group 3:** Subjunctive sḏm=f (Object clause), Lemma mʒʒ (second position)

Lemma: mʒʒ (to see)

Morphology 1:

sḏm=f

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Object clause

Subject:

Nominal subject

Witness: B4L

Transliteration:

<ih mʒ=k> wsir [m] ḏddw m sḥ[=f [n kʒ imn.t]

Translation:

Oh, may you see Osiris in Busiris, in his dignity of the bull of the west.

Notes:

Addition is technically not needed (tabular form).

Witness: B12C,a

Transliteration:

<ih mʒ=k> wsir m ḏdw m sḥ[ n kʒ imn.t]

Translation:

Oh, may you see Osiris in Busiris, in the dignity of the bull of the west.

Notes:

Witness: L2Li

Transliteration:

[m]ʒ ssnb-n=f [pn wsir m ḏdw m] s[ḥ][=f] n kʒ imn.t nṯr

Translation:

May this ssnb-n=f see Osiris in Busiris, in his dignity of the bull of the west of the god.

Notes:

Could be nearly any sḏm=f form.

Witness: B1P

Transliteration:

*ih di-i m3 wsir spi pn wsir m ddw m s<sup>h</sup>=f n k3 imn.t*

Translation:

Oh, may I cause that the Osiris, this *spi*, sees Osiris in Busiris, in his dignity of the bull of the west.

Notes:

Witness: B2Bo

Transliteration:

*< ih di-i m3 dhwtj-nht > wsir m ddw m s<sup>h</sup>=f n k3 [imn].t*

Translation:

Oh, may I cause that *dhwtj-nht* sees Osiris in Busiris, in his dignity of bull of the west.

Notes:

Addition is technically not needed (tabular form).

Witness: B3L

Transliteration:

*ih di-i m3n imy-r pr sn pn wsir m dddw m s<sup>h</sup>=f n k3 imn.t*

Translation:

Oh, may I cause that the overseer of the domain, this *sn*, sees Osiris in Busiris, in his dignity of the bull of the west.

**Group 4:** Subjunctive *s<sup>d</sup>m=f* (wish clause), Lemma *m33* (second position)

Lemma: *m33* (to see)

Morphology 1:

*s<sup>d</sup>m=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B12C,b

Transliteration:

*< ih m3n=k > m3n=k wsir m ddw m s<sup>h</sup> n k3 imn.t*

Translation:

Oh, may you see, may you see Osiris in Busiris, in the dignity of the bull of the west.

Notes:

Assumed to be a dittography.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B1P, B2Bo, B3L), G2 (T1L,a-b, S5C, S10C, B1L, B4L, B12C,a, B13C, L2Li), G2+G4 (B12C,b).

Note that B3Bo does have a phrase here, but it is non-verbal. Reconstructions in B2Bo, B1L, B4L, B12C,a, B12C,b and B13C are due to the tabular format in which this spell is written for these witnesses.

## Appendix 5.28. Spell 32

**Spell:** 32 **Phrase:** 1 100-101 c

**Group 1:** Imperative (second person singular), Lemma *nd* (first position)

Lemma: *nd* (to protect)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: B1P

Transliteration:

*i.nd hr=k sndm=k ih=f*

Translation:

Greetings to you, may you ease his pain,

Witness: B2Bo

Transliteration:

*i.nd hr=k sndm=k ih=f*

Translation:

Greetings to you, may you ease his shout,

Witness: S10C

Transliteration:

*i.nd hr=k sndm=f ih=k*

Translation:

Greetings to you, may he ease your pain,

Witness: S12C

Transliteration:

*i.nd hr=k sndm=k ih=f*

Translation:

Greetings to you, may you ease his pain,

Witness: B3Bo

Transliteration:

*i.nd hr=k sndm=k ih=f*

Translation:

Greetings to you, may you ease his shout,

Witness: S5C

Transliteration:

*i.nd hr=k sndm=k ih=f*

Translation:

Greetings to you, may you ease his shout,

Witness: S11C

Transliteration:

*i.nd hr=t sndm=f ih=t*

Translation:

Greetings to you, may he ease your pain,

Witness: B1L

Transliteration:

*i.nd hr=k sndm=f ih=f*

Translation:

Greetings to you, may he ease his pain,

Witness: B3L

Transliteration:

*i.nḏ ḥr=k snḏm=k ih=f*

Translation:

Greetings to you, may you ease his shout.

Witness: B12C,b

Transliteration:

*i.nḏ ḥr=k snḏm=f ih=k*

Translation:

Greetings to you, may he ease your shout.

Witness: B13C

Transliteration:

*i.[n]ḏ [ḥr]=k snḏm=f ih=k*

Translation:

Greetings to you, may he ease your shout,

Notes:

Only the M17 and I10 are visible.

**Group 2:** Subjunctive *sḏm=f* (wish clause), Lemma *nḏ* (first position)

Lemma: *nḏ* (to protect)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: T1L,a

Transliteration:

*nḏ=k ḥr=f snḏm=f ih=k*

Translation:

May you protect his face, may he ease your pain,

Witness: B4L

Transliteration:

*[i.nḏ ḥr=k snḏm=k ih=f]*

Translation:

Greetings to you, may you ease his shout,

Witness: B12C,a

Transliteration:

*[i.nḏ ḥr=k snḏm=f ih=k]*

Translation:

Greetings to you, may he ease your pain,

Witness: T1L,b

Transliteration:

*nḏ=k ḥr=f snḏm ih=k*

Translation:

May you protect his face, may your pain be eased,

Witness: L2Li

Transliteration:

*n[d] ssnb-n=f ḥr=f ndm ssnb-n=f ih[=f]*

Translation:

May *ssnb-n=f* protect his face, may *ssnb-n=f* be sweet of his shout.

Notes:

The Aa27 is not visible.

Notes group:

Note that L2Li has a nominal subject instead of a pronominal subject.

**Group 3:** Subjunctive *sḍm=f* (wish clause), Lemma *snḍm* (second position)

Lemma: *snḍm* (to ease)

Morphology 1:

*sḍm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*i.nd ḥr=k snḍm=k ih=f*

Translation:

Greetings to you, may you ease his pain,

Witness: T1L,a

Transliteration:

*nd=k ḥr=f snḍm=f ih=k*

Translation:

May you protect his face, may he ease your pain,

Witness: B3Bo

Transliteration:

*i.nd ḥr=k snḍm=k ih=f*

Translation:

Greetings to you, may you ease his shout,

Witness: B2Bo

Transliteration:

*i.nd ḥr=k snḍm=k ih=f*

Translation:

Greetings to you, may you ease his shout,

Witness: S5C

Transliteration:

*i.nd ḥr=k snḍm=k ih=f*

Translation:

Greetings to you, may you ease his shout,

Witness: S10C

Transliteration:

*i.nd ḥr=k snḍm=f ih=k*

Translation:

Greetings to you, may he ease your pain,

Witness: S11C  
Transliteration:  
*i.nḏ ḥr=t snḏm=f ih=t*  
Translation:  
Greetings to you, may he ease your pain,

Witness: B1L  
Transliteration:  
*i.nḏ ḥr=k snḏm=f ih=f*  
Translation:  
Greetings to you, may he ease his pain,

Witness: B4L  
Transliteration:  
*[i.nḏ ḥr=k snḏm=k ih=f]*  
Translation:  
Greetings to you, may you ease his shout,

Witness: B12C,a  
Transliteration:  
*[i.nḏ ḥr=k snḏm=f ih=k]*  
Translation:  
Greetings to you, may he ease your pain,

**Group 4:** *Passive subjunctive ṣḏm=f (wish clause), Lemma snḏm (second position)*

<u>Lemma:</u> <i>snḏm</i>	(to ease)			
<u>Morphology 1:</u> <i>ṣḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u> passive	<u>Syntax:</u> Wish clause	<u>Subject:</u> Nominal subject

Witness: T1L,b  
Transliteration:  
*nḏ=k ḥr=f snḏm ih=k*  
Translation:  
May you protect his face, may your pain be eased,

Witness: S12C  
Transliteration:  
*i.nḏ ḥr=k snḏm=k ih=f*  
Translation:  
Greetings to you, may you ease his pain,

Witness: B3L  
Transliteration:  
*i.nḏ ḥr=k snḏm=k ih=f*  
Translation:  
Greetings to you, may you ease his shout.

Witness: B12C,b  
Transliteration:  
*i.nḏ ḥr=k snḏm=f ih=k*  
Translation:  
Greetings to you, may he ease your shout.

Witness: B13C  
Transliteration:  
*i.[n]ḏ [ḥr]=k snḏm=f ih=k*  
Translation:  
Greetings to you, may he ease your shout,

**Group 5:** Subjunctive *sḏm=f* (wish clause), Lemma *nḏm* (second position)

Lemma: *nḏm* (to be sweet)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Nominal
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Witness: L2Li

Transliteration:

*n[ḏ] ssnb-n=f ḥr=f nḏm ssnb-n=f ih[=f]*

Translation:

May *ssnb-n=f* protect his face, may *ssnb-n=f* be sweet of his shout.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B1P, B3Bo, B2Bo, S5C, S10C, S11C, S12C, B1L, B3L, B4L, B12C,b-a, B13C), G2+G3 (T1L,a), G2+G4 (T1L,b), G2+G5 (L2Li).

**Spell:** 32 **Phrase:** 1 102-103 a

**Group 1:** Imperfective relative *sḏm=f*, Lemma *i* (first position)

Lemma: *i* (to say)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> Imperfective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

*i wsir m ḏdw m sḥ=f n kꜣ imn.t iy.n wsir spī pn r bw ḥr ḥm=k im*

Translation:

says Osiris in Busiris, in his dignity of the bull of the west, after the Osiris, this *spī*, came to the place where your majesty is.

Notes:

Might be simply an interjection instead.

**Group 2:** Circumstantial *sḏm.n=f* (temporal clause), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

*wsir m ddw iy.n dhwtj-nht tn r bw hr hm=k im*

Translation:

Osiris in Busiris, after this *dhwtj-nht* came to the place where your majesty is.

Witness: S5C

Transliteration:

*wsir m ddw iy.n t3w3w pn r bw hr <=k> im*

Translation:

Osiris in Busiris, after this *t3w3w* came to the place where you are.

Witness: S11C

Transliteration:

*wsir m ddw iy.n šms tn r bw hr=k im*

Translation:

Osiris in Busiris, after this *šms* came to the place where you are.

Witness: B1L

Transliteration:

*wsir gw3 pn m ddw iy.n gw3 pn r bw hr hm=k im*

Translation:

Osiris, this *gw3*, in Busiris, after this *gw3* came to the place where your majesty is.

Witness: B4L

Transliteration:

*wsir m [dddw iy.n it=i pf] ḥḥ.w=i [pf] ḥ3y=i pf h3.n=i n=f pf r bw hr hm=k im*

Translation:

Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down came to the place where your majesty is.

Witness: B2Bo

Transliteration:

*wsir m ddw iy.n dhwtj-nht r bw hr hm=k im*

Translation:

Osiris in Busiris, after *dhwtj-nht* came to the place where your majesty is.

Witness: S10C

Transliteration:

*wsir m ddw iy.n ir pn r bw hr=k im*

Translation:

Osiris in Busiris, after this *ir* came to the place where you are.

Witness: S12C

Transliteration:

*wsir m ddw iy.n ḥnh=f pn r bw hr=f*

Translation:

Osiris in Busiris, after this *ḥnh=f* came to the place which is under him.

Witness: B3L

Transliteration:

*wsir imy-r pr sn pn m dddw iy.n imy-r pr sn pn r bw hr hm=k im*

Translation:

Osiris, the overseer of the domain, this *sn*, in Busiris, after the overseer of the domain, this *sn*, came to the place where your majesty is.

Witness: B12C,b

Transliteration:

*wsir m ddw iy.n it=i pf ḥḥ.w=i pf ḥ3y=i pf h3.n=i n=f pf r bw hr hm=k im*

Translation:

Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down came to the place where your majesty is.

Witness: B12C,a

Transliteration:

[wsir m dḏw] *iy.n* it=i pf ḥḥ.w=i pf [ḥzy]=i pf hz.n=i n=f pf  
r bw [hr ḥm=k] im

Translation:

Osiris in Busiris, after this father of mine, this attendant of mine,  
this protector of mine, this one to whom I have gone down came  
to the place where your majesty is.

**Group 3:** Nominal *sḏm.n=f* (Emphatic use), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: L2Li

Transliteration:

wsir ntr im.y dḏw [*iy*].n ssnb-n=f pn r bw hr[=k im]

Translation:

Osiris, the god who is in Busiris, this *ssnb-n=f* has come to the place where you are.

Notes:

Reading is uncertain, only the N35 is visible.

**Group 4:** Circumstantial *sḏm.n=f* (temporal clause), Lemma *iyi* (second position)

Lemma: *iyi* (to come)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

i wsir m Dḏw m saH=f n kA imn.t *iy.n* wsir spi pn r bw Xr Hm=k im

Translation:

says Osiris in Busiris, in his dignity of the bull of the west, after the Osiris, this *spi*, came to the place where your majesty is.

Witness: B13C

Transliteration:

wsir m dḏw *iy.n* it=i pf ḥḥ.w=i pf ḥzy=i pf hz.n=i n=f pf r bw hr ḥm=k im

Translation:

Osiris in Busiris, after this father of mine, this attendant of mine,  
this protector of mine, this one to whom I have gone down came  
to the place where your majesty is.

**Group 5:** Relative *sḏm.n=f*, Lemma *h3i* (second position)

**Lemma:** *h3i* (to descend)

**Morphology 1:** *sḏm.n=f*      **Morphology 2:** relative      **Morphology 3:**

**Syntax:**

**Subject:**  
Pronominal subject

**Witness:** B4L

**Transliteration:**

*wsir m [ḏḏw iy.n it=i pf] ḥᶜ.w=i [pf] ḥ3y=i pf h3.n=i n=f pf  
r bw hr ḥm=k im*

**Translation:**

Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down came to the place where your majesty is.

**Witness:** B12C,a

**Transliteration:**

*[wsir m ḏḏw] iy.n it=i pf ḥᶜ.w=i pf [ḥ3y]=i pf h3.n=i n=f pf  
r bw [hr ḥm=k] im*

**Translation:**

Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down came to the place where your majesty is.

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1+G4 (B1P), G2 (B3Bo, B2Bo, S5C, S10C, S11C, S12C, B1L, B3L), G3 (L2Li), G2+G5 (B4L, B12C,b, B12C,a, B13C).*

**Spell:** 32      **Phrase:** 1 104-105 c

**Group 1:** Prospective *sḏm=f* (Main clause), Lemma *sᶜr*

**Lemma:** *sᶜr* (to cause to ascend)

**Morphology 1:** *sḏm=f*      **Morphology 2:** prospective      **Morphology 3:**

**Syntax:**  
Main clause

**Subject:**  
Pronominal subject

Witness: B1P

Transliteration:

*sʿr=f škr.w=k n sʿh šm.w*

Translation:

he will cause your adornments to ascend to the dignity  
of the summer,

Witness: S2C

Transliteration:

*sʿr=f n=k škr=k n sʿh šm.w*

Translation:

he will cause your adornment to ascend for you, to the dignity  
of the summer,

Witness: B3Bo

Transliteration:

*sʿr=f škr=k n sʿh šm.w*

Translation:

he will cause that your adornment ascends to the dignity  
of the summer,

Witness: S5C

Transliteration:

*sʿr=k hkr=k n sʿh šm.w*

Translation:

you will cause that your adornment ascends to the dignity  
of the summer,

Witness: S11C

Transliteration:

*sʿr=k hkr=s n sʿh šm.w*

Translation:

you will cause that her adornment ascends to the dignity  
of the summer.

Witness: S1C

Transliteration:

*sʿr=f n=k škr=k n sʿh šm.w*

Translation:

he will cause your adornment to ascend for you, to the dignity  
of the summer,

Witness: M25C

Transliteration:

*sʿr=s n=k hkr=k n s[ʿh šm.w]*

Translation:

she will cause your adornment to ascend for you, to the dignity  
of the summer,

Witness: B2Bo

Transliteration:

*sʿr=f škr=k n sʿh šm.w*

Translation:

he will cause that your adornment ascends to the dignity ,  
of the summer

Witness: S10C

Transliteration:

*sʿr=k škr=f n sʿh šm.ww*

Translation:

you will cause that his adornment ascends to the dignity  
of the summer.

Witness: B3L

Transliteration:

*sʿr=f hkr=k im.y sʿh šm.w*

Translation:

he will cause your adornment, which is in the dignity of the summer,  
ascends,

Witness: B4L

Transliteration:

[s<sup>c</sup>r=f] škr=k n s<sup>c</sup>h šm.w

Translation:

he will cause your adornment to ascend to the dignity of the summer,

Witness: B12C,a

Transliteration:

s<sup>c</sup>r=f hkr=k n s<sup>c</sup>h šm.w

Translation:

he will cause your adornment to ascend to the dignity of the summer,

Witness: L2Li

Transliteration:

s<sup>c</sup>r ssnb-n=f [h]kr.w=k n [s<sup>c</sup>]h šm.w

Translation:

ssnb-n=f will cause your adornments to ascend to the dignity of the summer

Notes group:

Note that L2Li has a nominal subject instead of a pronominal subject.

**Group 2:** Prospective s<sup>d</sup>m=f (Main clause), Lemma s<sup>c</sup>h

Lemma: s<sup>c</sup>h (to be dignified, to ennoble)

Morphology 1:

s<sup>d</sup>m=f

Morphology 2:

prospective

Morphology 3:

Witness: B12C,b

Transliteration:

s<sup>c</sup>r=f škr=k n s<sup>c</sup>h šm.w

Translation:

he will cause your adornment to ascend to the dignity of the summer,

Witness: B13C

Transliteration:

s<sup>c</sup>r=f škr=k n s<sup>c</sup>h šm.w

Translation:

he will cause your adornment to ascend to the dignity of the summer,

Syntax:

Main clause

Subject:

Pronominal subject

Witness: T1L,a

Transliteration:

s<sup>c</sup>h=f n=k hkr.w=k n s<sup>c</sup>h šm.w

Translation:

he will ennoble your adornments for you, to the dignity of the summer,

Witness: T1L,b

Transliteration:

s<sup>c</sup>h=f n=k hkr.w=k n s<sup>c</sup><h> šm.w

Translation:

he will ennoble your adornments for you, to the dignity of the summer,

**Group 3:** *Passive prospective sDm=f (Main clause), Lemma sar*

Lemma: sar (to cause to ascend)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

passive

Syntax:

Main clause

Subject:

Pronominal subject

Witness: S12C

Transliteration:

*s<sup>c</sup>r=f*

Translation:

he will be caused to ascend.

Witness: B1L

Transliteration:

*s<sup>c</sup>r ḥkr=k im.y s<sup>c</sup>ḥ šm.w*

Translation:

your adornment, which is in the dignity of the summer,  
will be caused to ascend,

Notes group:

Note that B1L uses a nominal subject instead of a pronominal subject.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, S1C, S2C, M25C, B3Bo, B2Bo, S5C, S10C, S11C, B3L, B4L, B12C,b-a, B13C, L2Li), G2 (T1L,a, T1L,b), G3 (S12C, B1L).

**Spell:** 32 **Phrase:** 1 104-105 d

**Group 1:** *Circumstantial sḏm=f (temporal clause), Lemma rḏi (first position)*

Lemma: rḏi (to give, to place)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*ḏi=k rḥ imn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: B3Bo

Transliteration:

*ḏi=k rḥ imn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: B2Bo

Transliteration:

*di=k rḥ imn.t nfr.t*

Translation:

while you cause that the good west knows:

Notes:

Witness: B1L

Transliteration:

*di=k rḥ imn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: B4L

Transliteration:

*di=k rḥ imn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: B12C,a

Transliteration:

*[di=k rḥ] imn.t nfr.t*

Translation:

while you cause that the good west knows:

Notes group:

*Could be a subjunctive sḏm=f (wish clause) as well.*

**Group 2:** *Passive circumstantial sḏm.n=f (Temporal clause), Lemma rdī (first position)*

Lemma: *rdī* (to give, to place)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: S5C

Transliteration:

*di=k rḥ imn.t*

Translation:

while you cause that the west knows.

Notes:

Note that due to the spelling, *ḥnk* could be read here as well.

Witness: B3L

Transliteration:

*di=k rḥ imn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: B12C,b

Transliteration:

*di=k rḥ imn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: B13C

Transliteration:

*di=k rḥ imn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: T1L,a  
Transliteration:  
*rdi.n=k hr imn.t nfr.t*  
Translation:  
after you were placed with the good west.

Witness: S1C  
Transliteration:  
*rdi.n=k hr imn.t nfr.t*  
Translation:  
after you were placed with the good west.

Witness: M25C  
Transliteration:  
*[rdi.n=k hr imn.t nfr.t]*  
Translation:  
after you were placed with the good west.

Notes group:  
*Note that this entire group could be a relative or participle instead (which you placed, or which gave to you).*

**Group 3:** Subjunctive *sḏm=f* (Object clause), Lemma *rḥ* (second position)

<u>Lemma:</u> <i>rḥ</i>	(to know)			
<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm=f</i>	subjunctive		Object clause	Nominal subject

Witness: B1P  
Transliteration:  
*di=k rḥ imn.t nfr.t*  
Translation:  
while you cause that the good west knows:

Witness: T1L,b  
Transliteration:  
*rdi.n=k hr imn.t nfr.t*  
Translation:  
after you were placed with the good west.

Witness: S2C  
Transliteration:  
*rdi.n <=k> hr imn.t nfr.t*  
Translation:  
after you were placed with the good west.

Witness: B3Bo  
Transliteration:  
*di=k rḥ imn.t nfr.t*  
Translation:  
while you cause that the good west knows:

Witness: B2Bo

Transliteration:

*dī=k rḥ ḥmn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: B1L

Transliteration:

*dī=k rḥ ḥmn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: B4L

Transliteration:

*dī=k rḥ ḥmn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: B12C,a

Transliteration:

*[dī=k rḥ] ḥmn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: S5C

Transliteration:

*dī=k rḥ ḥmn.t*

Translation:

while you cause that the west knows.

Witness: B3L

Transliteration:

*dī=k rḥ ḥmn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: B12C,b

Transliteration:

*dī=k rḥ ḥmn.t nfr.t*

Translation:

while you cause that the good west knows:

Witness: B13C

Transliteration:

*dī=k rḥ ḥmn.t nfr.t*

Translation:

while you cause that the good west knows:

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B1P, B3Bo, B2Bo, S5C, B1L, B3L, B4L, B12C,b-a, B13C), G2 (T1L,a, T1L,b, S1C, S2C, M25C).*

*Note that L2Li does have a phrase here, but as it is corrupted, I cannot say with certainty if it is verbal or non-verbal.*

**Spell:** 32 **Phrase:** 1 104-106 e-a

**Group 1:** *Relative sdm.n=f, Lemma msi (first position)*

Lemma: *msi* (to birth, to bring forth)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

*s3=k is pw ms.n m3<sup>c</sup>.t*

Translation:

It is your son, who Maat brought forth,

Witness: S2C

Transliteration:

*s3=t is pw ms.n m3<sup>c</sup>.t*

Translation:

It is your son, who Maat brought forth.

Witness: B3Bo

Transliteration:

*s3.t=s is pw dhwtj-nht tn ms <.n=s> hnm.n=s n=k*

Translation:

It is her daughter, this *dhwtj-nht*, who she brought forth ,  
and who she has enfolded for you

Notes:

Addition technically not needed, due to a double column.

Witness: B1L

Transliteration:

*s3=s is pw ms.n=s n=k*

Translation:

it is her son who she brought forth for you,

Witness: B4L

Transliteration:

*s3[=s] is p(w) ms.n=s n[=k]*

Translation:

it is her son who she brought forth for you,

Witness: S1C

Transliteration:

*s3=t is pw ms.n m3<sup>c</sup>.t*

Translation:

It is your son, who Maat brought forth.

Witness: M25C

Transliteration:

*[s3=t is pw ms.n m3<sup>c</sup>.t]*

Translation:

It is your son, who Maat brought forth.

Witness: B2Bo

Transliteration:

*s3=s is pw ms.n=s n=k*

Translation:

it is her son who she brought forth for you,

Notes:

Witness: B3L

Transliteration:

*s3=s is pw ms.n=s n=k*

Translation:

it is her son who she brought forth for you,

Witness: B12C,b

Transliteration:

*gbb is pw ms.n=s n=k*

Translation:

It is Geb who she brought forth for you,

Witness: B12C,a

Transliteration:

*gbb is pw ms.n=s [n=k]*

Translation:

It is Geb who she brought forth for you,

Witness: L2Li

Transliteration:

*sʔ=s is pw ssnb-n=f ms.n mw=k*

Translation:

*ssnb-n=f* is her son, who your water brought forth,

Notes group:

Note that B1P, S1C, S2C, M25C and L2Li use a nominal subject, instead of a pronominal subject.

**Group 2:** Prospective relative *sḏm=f*, Lemma *mri* (first position)

Lemma: *mri* (to love)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: T1L,a

Transliteration:

*sʔ=t is pw mr.y=t ms.n=t mʔc*

Translation:

It is your son, who you will love, who you truly brought forth

Notes:

Witness: T1L,b

Transliteration:

*sʔ is pw [mr].y=t ms.n=t mʔc*

Translation:

It is the son, who you will love, who you truly brought forth

Notes:

The U7:D21 group is not visible.

**Group 3:** Relative *sḏm.n=f*, Lemma *msi* (second position)

Lemma: *msi* (to birth, to bring forth)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: T1L,a

Transliteration:

*s3=ṯ Ḳs pw mr.y=ṯ ms.n=ṯ m3ᶜ*

Translation:

It is your son, who you will love, who you truly brought forth

Witness: T1L,b

Transliteration:

*s3 Ḳs pw [mr].y=ṯ ms.n=ṯ m3ᶜ*

Translation:

It is the son, who you will love, who you truly brought forth

**Group 4:** Relative *sḏm.n=f*, Lemma *ḥnm* (second position)

Lemma: Xnm (to envelop)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*s3.t=s Ḳs pw ḏḥwtj-nḥt tn ms <.n=s> ḥnm.n=s n=k*

Translation:

It is her daughter, this *ḏḥwtj-nḥt*, who she brought forth and who she has enfolded for you,

Notes:

The W9 was a later addition, turning *msi* and *ḥnm* into a double column dependent on the *n=s*.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, S1C, S2C, M25C, B2Bo, B1L, B3L, B4L, B12C,b-a, B13C, L2Li), G2+G3 (T1L,a, T1L,b), G1+G4 (B3Bo).

**Spell:** 32 **Phrase:** 1 106 b

**Group 1:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥnm* (first position)

Lemma: *ḥnm* (to envelop)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*ḥnm=s sw mr=s sw*

Translation:

while she envelops him and while she loves him.

Witness: T1L,a

Transliteration:

*ḥnm=ṯ sw mr=t sw*

Translation:

while you envelop him, while you love him.

Witness: T1L,b

Transliteration:

*hnm=ṯ sw mr=t sw*

Translation:

while you envelop him, while you love him.

Notes group:

*Could be subjunctive or prospective as well.*

**Group 2:** Subjunctive *sḏm=f* (wish clause), Lemma *hnm* (first position)

Lemma: *hnm* (to envelop)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: M25C

Transliteration:

*[hnm=ṯ] sw mr.y=ṯ sw*

Translation:

may you envelop him, may you love him.

**Group 3:** Relative *sḏm.n=f*, Lemma *mri* (first position)

Lemma: *mri* (to love)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*mr[.n=s]*

Translation:

who she loved.

Notes:

Only the U7:D21 group is visible.

**Group 4:** Relative *sḏm.n=f*, Lemma *ḥnm* (first position)

Lemma: *ḥnm* (to envelop)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: B2Bo

Transliteration:

*ḥnm.n=s mr.n=s*

Translation:

who she enveloped, who she loved.

Witness: B3L

Transliteration:

*ḥnm.n=s mr.n=s*

Translation:

who she enveloped, who she loved.

Witness: B12C,b

Transliteration:

*ḥnm.n=s mr.n=s*

Translation:

who she enveloped, who she loved.

Notes:

Witness: B13C

Transliteration:

*ḥnm.n=s mr.n=s*

Translation:

who she enveloped, who she loved.

**Group 5:** Perfective active participle (masculine singular), lemma *ḥnm* (first position)

Lemma: *ḥnm* (to envelop)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B1L

Transliteration:

*ḥnm.n=s mr.n=s*

Translation:

who she enveloped, who she loved.

Witness: B4L

Transliteration:

*[ḥnm.n=s mr.n]=s*

Translation:

who she enveloped, who she loved.

Witness: B12C,a

Transliteration:

*[ḥ]nm.n=s mr.n=s*

Translation:

who she enveloped, who she loved.

Notes:

The W9 is not visible.

Witness: L2Li

Transliteration:

*hnm sw mr sw*

Translation:

which enveloped him, which loved him.

Notes:

The reading here is uncertain due to the N35.

**Group 6:** *Circumstantial sdm=f (Temporal clause), Lemma mri (second position)*

Lemma: *mri* (to love)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*hnm=s sw mr=s sw*

Translation:

while she envelops him and while she loves him.

Witness: T1L,a

Transliteration:

*hnm=t sw mr=t sw*

Translation:

while you envelop him, while you love him.

Witness: T1L,b

Transliteration:

*hnm=t sw mr=t sw*

Translation:

while you envelop him, while you love him.

Notes group:

*Could be subjunctive or prospective as well.*

**Group 7:** *Subjunctive sdm=f (Wish clause), Lemma mri (second position)*

Lemma: *mri* (to love)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: M25C

Transliteration:

[*hnm=t*] *sw mr.y=t sw*

Translation:

may you envelop him, may you love him.

**Group 8:** Relative *sḏm.n=f*, Lemma *mri* (second position)

Lemma: *mri* (to love)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B2Bo

Transliteration:

*hnm.n=s mr.n=s*

Translation:

who she enveloped, who she loved.

Witness: B1L

Transliteration:

*hnm.n=s mr.n=s*

Translation:

who she enveloped, who she loved.

Witness: B3L

Transliteration:

*hnm.n=s mr.n=s*

Translation:

who she enveloped, who she loved.

Witness: B4L

Transliteration:

[*hnm.n=s mr.n*]=s

Translation:

who she enveloped, who she loved.

Witness: B12C,b

Transliteration:

*hnm.n=s mr.n=s*

Translation:

who she enveloped, who she loved.

Witness: B12C,a

Transliteration:

[*h*]*nm.n=s mr.n=s*

Translation:

who she enveloped, who she loved.

Witness: B13C

Transliteration:

*hnm.n=s mr.n=s*

Translation:

who she enveloped, who she loved.

**Group 9:** Perfective active participle (masculine singular), lemma *mri* (second position)

Lemma: *mri* (to love)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: L2Li

Transliteration:

*hnm sw **mr** sw*

Translation:

which enveloped him, which loved him.

Notes:

Only the U7 is visible, it is possible that there was more (even maybe a suffix).

Notes phrase:

In this phrase, the following pattern variations occur: G1+G6 (B1P, T1L,a, T1L,b), G2+G7 (M25C), G3 (B3Bo), G4+G8 (B2Bo, B1L, B3L, B4L, B12C,b, B12C,a, B13C), G5+G9 (L2Li).

**Spell:**                    32    **Phrase:**                    1            106            c

**Group 1:** Relative *sḍm.n=f*, Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1: *sḍm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: B1P

Transliteration:

*sʒ=k is sḍ.t(y)=k is n im=k **ir.n=k** ḍs=k*

Translation:

Your son is your offspring of your shape which you made yourself.

Witness: S1C

Transliteration:

*sḍ.t(y)=k n im=k **ir.n=k** ḍs=k*

Translation:

your offspring of your shape, which you made yourself.

Witness: T1L,b

Transliteration:

*sʒ=k is pw mst.wt=k n im=k **ir.n=k** ḍs=k*

Translation:

Your offspring of your shape is your son, which you made yourself.

Witness: S2C

Transliteration:

*sḍ.t(y)=k n im=k **ir.n=k** n*

Translation:

your offspring of your shape, which you made because:

Witness: B3Bo

Transliteration:

[sʔ]=k sḏ.t(y)=k n im=k ir.n=k ḏs=k

Translation:

Your son is your offspring of your shape, which you made yourself.

Witness: B1L

Transliteration:

sʔ=k is pw sḏ.ty=k n im=k ir.n=k ḏs=k

Translation:

Your offspring of your shape is your son, which you made yourself.

Witness: B4L

Transliteration:

sʔ=k sḏ.t(y)=k n im=k ir.n=k ḏs=k

Translation:

Your son is your offspring of your shape, which you made yourself.

Witness: B12C,a

Transliteration:

sʔ=k sḏ.ty[=k n im]=k ir.n=k ḏs=k

Translation:

Your son is your offspring of your shape, which you made yourself.

**Group 2:** Relative sḏm.n=f, Lemma wḏi

Lemma: wḏi (to place, to put)

Morphology 1:

sḏm.n=f

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: L2Li

Transliteration:

[. ]y[.] ssnb-n=f pn sḏ.ty=k is n i[m]=k d.n=k ḏs=k

Translation:

? this ssnb-n=f is your offspring of your shape, which you placed yourself.

Witness: B2Bo

Transliteration:

sʔ=k sḏ.t(y)=k n im=k ir.n=k ḏs=k

Translation:

Your son is your offspring of your shape, which you made yourself.

Witness: B3L

Transliteration:

sʔ=k is pw ḏsr.wty=k n im=k ir.n=k ḏs=k

Translation:

Your holy one of your shape is your son, which you made yourself.

Witness: B12C,b

Transliteration:

sʔ=k ḏ.t=k n(.t) im=k ir.n=k ḏs=k

Translation:

Your son is your body of your shape, which you made yourself.

Witness: B13C

Transliteration:

sʔ=k sḏ.t(y)=k n im wsir=k ir.n=k ḏs=k

Translation:

Your son is your offspring of the shape of your Osiris, which you made yourself.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, T1L,b, S1C, S2C, B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B12C,a, B13C) G2 (L2Li).  
Note that T1L,a does have a phrase here, but it is non-verbal.

**Spell:** 32 **Phrase:** 1 107 c

**Group 1:** Stative (3rd person masculine singular), Lemma *iwì* (first position)

Lemma: *iwì* (to come)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: B1P

Transliteration:

*iw.w m htp ir=k hp.wt nfr.wt*

Translation:

Welcome in peace, may you make good travels,

Witness: S1C

Transliteration:

*iw.w m htp [ir=k] hp.w nfr.w hz.ty-<sup>c</sup> msht*

Translation:

Welcome in peace, may you make good travels, the mayor *msht*.

Witness: S2C

Transliteration:

*iw.w m htp ir=k hp.w nfr.w hz.ty[-<sup>c</sup>] msht*

Translation:

Welcome in peace, may you make good travels, the mayor *msht*.

Witness: M25C

Transliteration:

*[iw.w m htp ir=t hp.w] nfr.w nfr-szb tn*

Translation:

Welcome in peace, may you make good travels, this *nfr-szb*.

Notes group:

Note that group 1 and group 2 should be considered to be the same (*iwì* and *iyi*)

**Group 2:** Stative (3rd person masculine singular), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: T1L,b

Transliteration:

*iy.w m htp ir=k hp.w nfr.w*

Translation:

Welcome in peace, may you make good travels,

Witness: B3Bo

Transliteration:

*iy.w m htp ir hp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Witness: B2Bo

Transliteration:

*iy.w m ḥtp ir ḥp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Witness: B3L

Transliteration:

*iy.w m ḥtp ir ḥp.wt nfr.(w)t*

Translation:

Welcome in peace, one who made good travels,

Witness: B12C,b

Transliteration:

*iy(.w) m ḥtp ir ḥp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Notes:

Witness: B13C

Transliteration:

*[iy].w m ḥtp ir ḥp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Notes:

The M18 is not visible.

Notes group:

Note that group 1 and group 2 should be considered to be the same (*iwi* and *iyi*)

Witness: B1L

Transliteration:

*i(y).w m ḥtp ir ḥp.wt nfr.wt*

Translation:

Welcome in peace, one who made good travels,

Witness: B4L

Transliteration:

*iy.w m ḥtp ir ḥp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Witness: B12C,a

Transliteration:

*iy[.w m] ḥtp ir ḥp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Notes:

The G43 is not visible.

Witness: L2Li

Transliteration:

*iy.wy m ḥtp ir ḥp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Notes:

**Group 3:** Subjunctive *sdm=f* (Wish clause), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B1P

Transliteration:

*iw.w m htp ir=k hp.wt nfr.wt*

Translation:

Welcome in peace, may you make good travels,

Witness: S1C

Transliteration:

*iw.w m htp [ir=k] hp.w nfr.w h3.ty[-c] msht*

Translation:

Welcome in peace, may you make good travels, the mayor *msht*.

Witness: M25C

Transliteration:

*[iw.w m htp ir=t hp.w] nfr.w nfr-s3b tn*

Translation:

Welcome in peace, may you make good travels, this *nfr-s3b*.

**Group 4:** Perfective active participle (masculine singular), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3Bo

Transliteration:

*iy.w m htp ir hp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Witness: T1L,b

Transliteration:

*iy.w m htp ir=k hp.w nfr.w*

Translation:

Welcome in peace, may you make good travels,

Witness: S2C

Transliteration:

*iw.w m htp ir=k hp.w nfr.w h3.ty[-c] msht*

Translation:

Welcome in peace, may you make good travels, the mayor *msht*.

Witness: B2Bo

Transliteration:

*iy.w m htp ir hp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Witness: B1L

Transliteration:

*i(y).w m ḥtp ir ḥp.wt nfr.wt*

Translation:

Welcome in peace, one who made good travels,

Witness: B4L

Transliteration:

*iy.w m ḥtp ir ḥp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Witness: B12C,a

Transliteration:

*iy[.w m] ḥtp ir ḥp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Witness: L2Li

Transliteration:

*iy.wy m ḥtp ir ḥp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B1P, S1C, S2C, M25C), G2+G3 (T1L,b), G2+G4 (B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B12C,a, B13C, L2Li).*

**Spell:** 32 **Phrase:** 1 107 d

**Group 1:** *Circumstantial sdm=f (temporal clause), Lemma ḥnm*

Lemma: *ḥnm* (to envelop)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B3L

Transliteration:

*iy.w m ḥtp ir ḥp.wt nfr.(w)t*

Translation:

Welcome in peace, one who made good travels,

Witness: B12C,b

Transliteration:

*iy(.w) m ḥtp ir ḥp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Witness: B13C

Transliteration:

*[iy].w m ḥtp ir ḥp.w nfr.w*

Translation:

Welcome in peace, one who made good travels,

Witness: B1P  
Transliteration:  
*hnm=i tw*  
Translation:  
while I enfold you.

Witness: B2Bo  
Transliteration:  
*hnm=i tw*  
Translation:  
while I enfold you.

Witness: B3L  
Transliteration:  
*hnm=i tw*  
Translation:  
while I enfold you.

Witness: B12C,b  
Transliteration:  
*hnm=i tw*  
Translation:  
while I enfold you.

Witness: B13C  
Transliteration:  
*hnm=i tw*  
Translation:  
while I enfold you.

**Group 2:** *Imperfective active participle (masculine singular), Lemma hnm*

Lemma: *hnm* (to envelop)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B3Bo  
Transliteration:  
*hnm=i tn*  
Translation:  
while I enfold you.

Witness: B1L  
Transliteration:  
*hnm=i tw*  
Translation:  
while I enfold you.

Witness: B4L  
Transliteration:  
*hnm=i [tw]*  
Translation:  
while I enfold you.

Witness: B12C,a  
Transliteration:  
*hnm=i [tw]*  
Translation:  
while I enfold you.

Witness: L2Li

Transliteration:

*hnm tw*

Translation:

who embraces you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B12C,a, B13C), G2 (L2Li).

**Spell:** 32 **Phrase:** 1 108 b

**Group 1:** Nominal *sḏm.n=f* (Emphatic use), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*iyi.n=s r šhs.t im=f*

Translation:

She came even in order to meet with him,

Notes:

Witness: B1L

Transliteration:

*i(y).n=s r šhs.t im=f*

Translation:

She came even in order to meet with him,

Notes:

Note that the spelling looks exactly as the preposition *in* here.

Witness: B3L

Transliteration:

*iyi.n=s r šhs.t im=f*

Translation:

She came even in order to meet with him,

Notes group:

Note that group 1 and group 3 should be considered to be the same (*iwi* and *iyi*)

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *ìwì* (first position)

Lemma: *ìwì* (to come)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: T1L,b

Transliteration:

*ìwì=s r šhs.t ìm=k*

Translation:

She comes even in order to meet you

Witness: B12C,b

Transliteration:

*ìwì=s r šhs.t ìm=f*

Translation:

She comes even to meet him,

Witness: B13C

Transliteration:

*[ìwì]=s r šhs.t ìm=f*

Translation:

She comes even to meet him,

Witness: B4L

Transliteration:

*ìwì=s r šhs.t ìm=f*

Translation:

She comes even to meet him,

Witness: B12C,a

Transliteration:

*ìwì=s r šhs.t [ìm=f]*

Translation:

She comes even to meet him,

Witness: L2Li

Transliteration:

*ìwì=s r=s ìmn.t nfr.t ḥs=t m ssnb-n=f pn*

Translation:

She comes even to her, the beautiful west,  
while you go to meet with this *ssnb-n=f*,

**Group 3:** Nominal *sḏm=f* (Emphatic use), Lemma *ìyì* (first position)

Lemma: *ìyì* (to come)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: B3Bo

Transliteration:

*ìw.n=s r šhs.t ìm=f*

Translation:

She came even in order to meet with him,

Witness: B2Bo

Transliteration:

*ìw.n=s r šhs.t ìm=f*

Translation:

She came even in order to meet with him,

Notes group:

Note that group 1 and group 3 should be considered to be the same (*iwi* and *iyi*)

**Group 4:** *Infinitive (status absolutus), Lemma shsi (second position)*

Lemma: *shsi* (to meet)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: B1P

Transliteration:

*iyi.n=s r shs.t im=f*

Translation:

She came even in order to meet with him,

Witness: B3Bo

Transliteration:

*iw.n=s r shs.t im=f*

Translation:

She came even in order to meet with him,

Witness: B1L

Transliteration:

*i(y).n=s r shs.t im=f*

Translation:

She came even in order to meet with him,

Witness: B4L

Transliteration:

*iwi=s r shs.t im=f*

Translation:

She comes even to meet him,

Witness: T1L,b

Transliteration:

*iwi=s r shs.t im=k*

Translation:

She comes even in order to meet you

Witness: B2Bo

Transliteration:

*iw.n=s r shs.t im=f*

Translation:

She came even in order to meet with him,

Witness: B3L

Transliteration:

*iyi.n=s r shs.t im=f*

Translation:

She came even in order to meet with him,

Witness: B12C,b

Transliteration:

*iwi=s r shs.t im=f*

Translation:

She comes even to meet him,

Witness: B12C,a

Transliteration:

*iwī=s r šhs.t [im=f]*

Translation:

She comes even to meet him,

Notes:

Witness: B13C

Transliteration:

*[iwī]=s r šhs.t im=f*

Translation:

She comes even to meet him,

Notes:

The V28 is not visible, there are only traces left of the O34:X1 group, the rest is visible.

**Group 5:** *Circumstantial sdm=f (Temporal clause), Lemma ḥsi (second position)*

Lemma: ḥsi (to meet)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: L2Li

Transliteration:

*iwī=s r=s imn.t nfr.t ḥs=t m ssnb-n=f pn*

Translation:

She comes even to her, the beautiful west, while you go to meet with this *ssnb-n=f*,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (B1P, B1L, B3L), G2+G4 (T1L,b, B4L, B12C,b, B12C,a, B13C), G3+G4 (B3Bo, B2Bo), G2+G5 (L2Li).*

**Spell:** 32 **Phrase:** 1 109 b

**Group 1:** *Stative (3rd person feminine plural), Lemma d̄zi*

Lemma: d̄zi (to extend)

Morphology 1:

Stative

Morphology 2:

3rd person feminine plural

Morphology 3:

Syntax:

Subject:

Witness: B1P

Transliteration:

*iw ḥtp.wt=s dꜣ.w ḥr ʿ=s*

Translation:

Her offerings are extended upon her arm,

Witness: B2Bo

Transliteration:

*iw ḥtp.wt=s dꜣ ḥr ʿ.wy*

Translation:

Her offerings are extended upon the two arms,

Witness: B3L

Transliteration:

*iw ḥtp.wt=s dꜣ ḥr ʿ.wy=s*

Translation:

Her offerings are extended upon her two arms,

Notes:

Witness: B3Bo

Transliteration:

*iw ḥtp.wt=s dꜣ ḥr ʿ.wy=s*

Translation:

Her offerings are extended upon her two arms,

Witness: B1L

Transliteration:

*iw ḥtp.wt=s dꜣ ḥr ʿ.wy=s*

Translation:

Her offerings are extended upon her two arms,

Witness: L2Li

Transliteration:

*iw ḥtp.w(t)=s dꜣ ḥr ʿ[.wy]=s*

Translation:

Her offerings are extended upon her two arms,

Notes:

Only traces left of the U29, the rest is visible.

**Group 2:** *Stative (3rd person feminine plural), Lemma sꜣꜣ*

Lemma: sꜣꜣ (to travel)

Morphology 1:

Stative

Morphology 2:

3rd person feminine plural

Morphology 3:

Syntax:

Subject:

Witness: T1L,b

Transliteration:

*iw ḥtp.wt=s sꜣꜣ.y ḥr ʿ.wy=s*

Translation:

Her offerings travel upon her two arms,

**Group 3:** *Stative (3rd person masculine plural), Lemma dꜣi*

Lemma: dꜣi (to extend)

Morphology 1:

Stative

Morphology 2:

3rd person masculine plural

Morphology 3:

Syntax:

Subject:

Witness: B4L

Transliteration:

*iw ḥtp.w=s d3 ḥr ʿ.wy=s*

Translation:

Her peace is extended upon her two arms.

Notes:

Only traces left of the U29, but the reading seems certain.

Witness: B12C,a

Transliteration:

*iw ḥtp(.w)=s d3 ḥr ʿ.wy=s*

Translation:

Her peace is extended upon her two arms.

Witness: B12C,b

Transliteration:

*[iw] ḥtp(.w)=s d3 ḥr ʿ.wy=s*

Translation:

Her peace is extended upon her two arms.

Notes:

Witness: B13C

Transliteration:

*iw ḥtp.w=s d3 ḥr ʿ.wy=s*

Translation:

Her peace is extended upon her two arms.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, L2Li), G2 (T1L,b), G3 (B4L, B12C,b B12C,a, B13C).*

**Spell:** 32 **Phrase:** 1 110 b

**Group 1:** *Circumstantial sdm=f (Temporal clause), Lemma dd (first position)*

Lemma: *dd* (to say, to speak)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*dd=s ir=f mi r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B3Bo

Transliteration:

*dd=s r=s mi r=k iy.w*

Translation:

while she says to her: Come, be welcome,

Witness: B2Bo

Transliteration:

*dd=s r=f mi r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B1L

Transliteration:

*dd=s i[r=f] mi r=k iw.w*

Translation:

while she says to him: Come, be welcome,

Witness: B3L

Transliteration:

*ḏd=s ḫr=f mī r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Notes:

Witness: B12C,b

Transliteration:

*ḏd=s r=f mī r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B13C

Transliteration:

*ḏd=s r=f mī r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: L2Li

Transliteration:

*ḏd=s r ssnb-n=f pn mī r=k iy.w*

Translation:

while she says to this *ssnb-n=f*: Come, be welcome,

Notes group:

Could be any other *sdm=f* form as well.

**Group 2:** *Infinitive (status absolutus), Lemma ḏd (first position)*

Lemma: *ḏd* (to say, to speak)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Witness: B4L

Transliteration:

*[ḏd]=s [r=f] mī r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Notes:

Traces of the front of the I10&D46 group are barely visible.

Witness: B12C,a

Transliteration:

*ḏd=s r=f iy.w m ḫtp iy.w*

Translation:

while she says to him: Welcome in peace, welcome.

Witness: B16C

Transliteration:

*ḏd=s r=f mī r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: T1L,b

Transliteration:

*dd mi r-k*

Translation:

saying: Come!

**Group 3:** Imperative (second person singular), Lemma *iwì* (second position)

Lemma: *iwì* (to come)

Morphology 1:

imperative

Morphology 2:

2nd person singular

Morphology 3:

Syntax:

Subject:

Witness: B1P

Transliteration:

*dd-s ir=f mi r-k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B3Bo

Transliteration:

*dd-s r=s mi r-k iy.w*

Translation:

while she says to her: Come, be welcome,

Witness: B1L

Transliteration:

*dd-s i[r=f] mi r-k iw.w*

Translation:

while she says to him: Come, be welcome,

Witness: B4L

Transliteration:

*[dd]=s [r=f] mi r-k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: T1L,b

Transliteration:

*dd mi r-k*

Translation:

saying: Come!

Witness: B2Bo

Transliteration:

*dd-s r=f mi r-k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B3L

Transliteration:

*dd-s ir=f mi r-k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B12C,b

Transliteration:

*dd-s r=f mi r-k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B13C

Transliteration:

*ḏd=s r=f mi r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: L2Li

Transliteration:

*ḏd=s r ssnb-n=f pn mi r=k iy.w*

Translation:

while she says to this *ssnb-n=f*: Come, be welcome,

**Group 4:** *Stative (3rd person masculine singular), Lemma iyī (second position)*

Lemma: *iyī* (to come)

Morphology 1:

Stative

Morphology 2:

3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: B12C,a

Transliteration:

*ḏd=s r=f iy.w m ḥtp iy.w*

Translation:

while she says to him: Welcome in peace, welcome.

**Group 5:** *Stative (3rd person masculine singular), Lemma iyī (third position)*

Lemma: *iyī* (to come)

Morphology 1:

Stative

Morphology 2:

3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: B1P

Transliteration:

*ḏd=s ir=f mi r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B16C

Transliteration:

*ḏd=s r=f mi r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B3Bo

Transliteration:

*ḏd=s r=s mi r=k iy.w*

Translation:

while she says to her: Come, be welcome,

Witness: B2Bo

Transliteration:

*ḏd=s r=f mi r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B4L

Transliteration:

*[ḏd]=s [r=f] mi r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B12C,a

Transliteration:

*ḏd=s r=f iy.w m ḥtp iy.w*

Translation:

while she says to him: Welcome in peace, welcome.

Witness: B16C

Transliteration:

*ḏd=s r=f mi r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B3L

Transliteration:

*ḏd=s ir=f mi r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B12C,b

Transliteration:

*ḏd=s r=f mi r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: B13C

Transliteration:

*ḏd=s r=f mi r=k iy.w*

Translation:

while she says to him: Come, be welcome,

Witness: L2Li

Transliteration:

*ḏd=s r ssnb-n=f pn mi r=k iy.w*

Translation:

while she says to this *ssnb-n=f*: Come, be welcome,

Notes group:

*Notes that group 5 and group 6 should be considered the same (iwi and iyi).*

**Group 6:** *Stative (3rd person masculine singular), Lemma iwi (third position)*

Lemma: *iwi* (to come)

Morphology 1:

Stative

Morphology 2:

3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: B1L

Transliteration:

*dd-s i[r=f] mi r=k iw.w*

Translation:

while she says to him: Come, be welcome,

Notes group:

Notes that group 5 and group 6 should be considered the same (*iwi* and *iyi*).

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3+G5 (B1P, B3Bo, B2Bo, B3L, B4L, B12C,b, B13C, B16C, L2Li), G1+G3+G6 (B1L), G1+G4+G5 (B12C,a), G2+G4 (T1L).

**Spell:** 32 **Phrase:** 1 110 c

**Group 1:** Subjunctive *sdm=f* (Wish clause), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*ir=k tw m ntr m šms.w k3 imn.t*

Translation:

may you make yourself as a god in the following  
of the bull of the west,

Notes:

Witness: B3Bo

Transliteration:

*ir=t ntr.t m šms.w k3 imn.t*

Translation:

may you act as a goddess in the following of the bull of the west,

Witness: T1L,b

Transliteration:

*ir=k tw ntr m s<sup>h</sup>=f n k3 imn.t*

Translation:

may you make yourself a god in his dignity of bull of the west,

Notes:

Only traces left.

Witness: B2Bo

Transliteration:

*ir=k ntr m šms k3 imn.t*

Translation:

may you act as a god in following the bull of the west,

Witness: B4L  
Transliteration:  
*ir=k nṯr m šms [kz] imn.t*  
Translation:  
may you act as a god in following the bull of the west,

Witness: B12C,a  
Transliteration:  
*ir=k m šms[.w] n(.w) kz imn.t*  
Translation:  
may you act with the following of the bull of the west,

Witness: B16C  
Transliteration:  
*ir=k nṯr m šms.w kz imn.t*  
Translation:  
may you act as a god in the following of the bull of the west,

**Group 2:** *Perfective active participle (masculine singular), Lemma iri (first position)*

Lemma: *iri* (to do, to make)  
Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B1L  
Transliteration:  
*ir nṯr m šms kz imn.t*  
Translation:  
who acted as a god in following the bull of the west,

**Group 3:** *Infinitive (status constructus), Lemma šms (second position)*

Lemma: *šms* (to follow)  
Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:      Subject:

Witness: B12C,b  
Transliteration:  
*ir=k nṯr m šms.w [kz] imn.t*  
Translation:  
may you act as a god in the following of the bull of the west,

Witness: B13C  
Transliteration:  
*ir=k nṯr m šms.w kz imn.t*  
Translation:  
may you act as a god in the following of the bull of the west,

Witness: L2Li  
Transliteration:  
*ir=k nṯr m šms kz imn.t*  
Translation:  
may you act as a god in following the bull of the west,

Witness: B3L  
Transliteration:  
*ir nṯr m šms kz imn.t*  
Translation:  
who acted as a god in following the bull of the west,

Witness: B2Bo

Transliteration:

*ir-k nṯr m šms k3 imn.t*

Translation:

may you act as a god in following the bull of the west,

Witness: B3L

Transliteration:

*ir nṯr m šms k3 imn.t*

Translation:

who acted as a god in following the bull of the west,

Notes:

Witness: L2Li

Transliteration:

*ir-k nṯr m šms k3 imn.t*

Translation:

may you act as a god in following the bull of the west,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1P, T1L,b, B3Bo, B12C,b B12C,a, B13C, B16C), G1+G3 (B2Bo, B4L, L2Li), G2+G3 (B1L, B3L).*

**Spell:** 32 **Phrase:** 1 111 a

**Group 1:** *Passive subjunctive sdm=f (Wish clause), Lemma s<sup>c</sup>ḥ*

Lemma: s<sup>c</sup>ḥ (to ennoble)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

passive

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*s<sup>c</sup>ḥ-k ḥft s.t ib=k*

Translation:

may you be ennobled according to your desire,

Witness: B1L

Transliteration:

*ir nṯr m šms k3 imn.t*

Translation:

who acted as a god in following the bull of the west,

Witness: B4L

Transliteration:

*ir-k nṯr m šms [k3] imn.t*

Translation:

may you act as a god in following the bull of the west,

Notes:

Only traces left of the D54, the rest is visible.

Witness: B1L

Transliteration:

*s<sup>h</sup>.k hft s.t ib=k*

Translation:

may you be ennobled according to your desire,

**Group 2:** Subjunctive *sdm.tw=f* (Wish clause), Lemma *s<sup>h</sup>*

Lemma: *s<sup>h</sup>* (to enoble)

Morphology 1:

*sdm.tw=f*

Morphology 2:

subjunctive

Morphology 3:

Witness: B3L

Transliteration:

*s<sup>h</sup>.k hft s.t ib=k*

Translation:

may you be ennobled according to your desire,

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: T1L,b

Transliteration:

*s<sup>h</sup>.t(w)=k hft s.t ib=k*

Translation:

may you be ennobled according to your desire,

Witness: B3Bo

Transliteration:

*s<sup>h</sup>.t(w)=t hft s.t ib=t*

Translation:

may you be ennobled according to your desire,

Witness: B4L

Transliteration:

*s<sup>h</sup>.t(w)=k hft s.t ib=k*

Translation:

may you be ennobled according to your desire,

Notes:

Only traces left of the S29, the rest is visible.

Witness: B12C,b

Transliteration:

*s<sup>h</sup>.t(w)=k hft s.t ib=k*

Translation:

may you be ennobled according to your desire,

Notes:

Witness: B12C,a

Transliteration:

*s<sup>h</sup>[h].t(w)=k hft s.t ib=k*

Translation:

may you be ennobled according to your desire,

Notes:

Only the O34:D36 group is visible, the V28 is gone, and there are some traces of the X1:Y2 group left.

Witness: B13C

Transliteration:

*s<sup>h</sup>.t(w)=k hft s.t ib=k*

Translation:

may you be ennobled according to your desire,

Notes:

Witness: B16C

Transliteration:

*s<sup>h</sup>.t(w)=k hft s.t ib=k*

Translation:

may you be ennobled according to your desire,

**Group 3:** *Imperfective active participle (masculine singular), Lemma s<sup>h</sup>*

Lemma: s<sup>h</sup> (to enoble)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: L2Li

Transliteration:

*s<sup>h</sup> tw hft s.t ib=k*

Translation:

who ennobles you, according to your desire,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1P, B2Bo, B1L, B3L), G2 (T1L,b, B3Bo, B4L, B12C,b, B12C,a, B13C, B16C), G3 (L2Li).*

## Appendix 5.29. Spell 33

**Spell:** 33 **Phrase:** 1 112 b

**Group 1:** *Perfective active participle (masculine plural), Lemma m33*

Lemma: *m33* (to see)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
participle	perfective active	masculine plural		

Witness: B1P

Transliteration:

*m3.w sw ntr.w 3h pw ntr*

Translation:

those who saw him (of) the gods, this divine spirit,

Witness: T1L,b

Transliteration:

*m3.w sw ntr pn rnp.w 3h ntr*

Translation:

those who saw him, this young god, the divine spirit,

**Group 2:** *Subjunctive sdm=f (wish clause), Lemma m33*

Lemma: *m33* (to see)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
<i>sdm=f</i>	subjunctive		Wish clause	Nominal subject

Witness: B3Bo

Transliteration:

*m3 s(y) ntr.w 3h.t pw ntr.t*

Translation:

May the gods see her, this divine spirit,

Witness: T1L,a

Transliteration:

*m3.w sw ntr pn rnp.w 3h ntr*

Translation:

those who saw him, this young god, the divine spirit,

Witness: B2Bo

Transliteration:

*m3 sw ntr.w 3h pw ntr*

Translation:

May the gods see him, this divine spirit,

Witness: B1L

Transliteration:

*m3 sw ntr.w 3h pw ntr*

Translation:

May the gods see him, this divine spirit,

Notes:

Witness: B4L

Transliteration:

*m3 sw ntr[.w 3h p(w) ntr]*

Translation:

May the gods see him, this divine spirit,

Witness: B12C,a

Transliteration:

*m3 sw ntr.w 3h.w ntr(.w)*

Translation:

May the gods, the divine spirits, see him,

Notes:

Witness: B16C

Transliteration:

*m3 sw ntr.w 3h n ntr*

Translation:

May the gods see him, the spirit of the divine one,

Notes:

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1P, T1L,a, T1L,b), G2 (B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B12C,a, B13C, B16C, L2Li).*

Witness: B3L

Transliteration:

*m3n sw ntr.w 3h pw ntr*

Translation:

May the gods see him, this divine spirit,

Notes:

De Buck added a sic with the N35, which I utterly disagree with.

Witness: B12C,b

Transliteration:

*m3 sw ntr.w 3h ntr*

Translation:

May the gods see him, the divine spirit,

Witness: B13C

Transliteration:

*m3 sw ntr.w 3h ntr*

Translation:

May the gods see him, the divine spirit,

Notes:

Only traces left of the U1 and G1, and the D4 is not visible.

Witness: L2Li

Transliteration:

*m3 sw ntr pn 3h ntr*

Translation:

May this god see him, the divine spirit,

Notes:

Could be a perfective active participle instead.

**Spell:** 33 **Phrase:** 1 112 c

**Group 1:** Relative *sḏm.n=f*, Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
relative

Morphology 3:

Syntax:

Subject:  
Nominal subject

Witness: B1P

Transliteration:

*ir.n wsir m s3=f*

Translation:

who Osiris made as his son,

Notes:

Witness: T1L,a

Transliteration:

*ir.n wsir m s3=f*

Translation:

who Osiris made as his son,

Notes:

Only traces left.

Witness: T1L,b

Transliteration:

*ir.n wsir m s3=f*

Translation:

who Osiris made as his son,

Witness: B3Bo

Transliteration:

*ir.n wsir n s3=f*

Translation:

who Osiris made for his son,

Witness: B2Bo

Transliteration:

*ir.n wsir m s3=f*

Translation:

who Osiris made as his son,

Witness: B1L

Transliteration:

*ir.n wsir m s3=f*

Translation:

who Osiris made as his son,

Witness: B3L

Transliteration:

*ir.n wsir m s3=f mr=f*

Translation:

who Osiris made as his son, whom he will love,

Notes:

Witness: B4L

Transliteration:

*ir.n wsir m s3[=f]*

Translation:

who Osiris made as his son,

Notes:

Due to damage over the center of the text, only traces left, but reading is certain.

Witness: B12C,b

Transliteration:

*ir.n wsir m s3=f*

Translation:

who Osiris made as his son,

Notes:

Witness: B12C,a

Transliteration:

*ir.n wsir*

Translation:

who Osiris made.

Notes:

Only traces left.

Witness: B13C

Transliteration:

*ir.n wsir m gbb=f*

Translation:

who Osiris made as his Geb,

Witness: B16C

Transliteration:

*ir.n wsir m s3=f*

Translation:

who Osiris made as his son,

**Group 2:** Imperfective relative *sḏm=f*, Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: L2Li

Transliteration:

*[ir]r wsir m s3=f*

Translation:

who Osiris makes as his son,

Notes:

Note that the D4 reconstruction is based on something written in 1,112,b under the R8.

**Group 3:** Prospective relative *sḏm=f*, Lemma *mri* (second position)

Lemma: *mri* (to love)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3L

Transliteration:

*ir.n wsir m sʒ=f mr=f*

Translation:

who Osiris made as his son, whom he will love,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, T1L,a, T1L,b, B3Bo, B2Bo, B1L, B4L, B12C,b, B12C,a, B13C, B16C), G2 (L2Li) G1+G3 (B3L).

**Spell:** 33 **Phrase:** 1 113 d

**Group 1:** Imperative (2nd person plural), Lemma ḥi (first position)

Lemma: Hai (to rejoice)

Morphology 1: imperative Morphology 2: 2nd person plural Morphology 3: Syntax: Subject:

Witness: B1P

Transliteration:

*ḥ.w m ḥsf.w=f*

Translation:

Rejoice at his approach

Witness: T1L,a

Transliteration:

*ḥ.y m ḥsf=f*

Translation:

Rejoice at his approach,

Witness: T1L,b

Transliteration:

*ḥ.y m ḥsf=f*

Translation:

Rejoice at his approach,

Witness: B3Bo

Transliteration:

*ḥ m ḥsf.w=s*

Translation:

Rejoice at her approach,

Witness: B2Bo

Transliteration:

*ḥ m ḥsf=f*

Translation:

Rejoice at his approach,

Witness: B1L

Transliteration:

*ḥ.y m ḥsf=f*

Translation:

Rejoice at his approach,

Witness: B3L  
Transliteration:  
*ḥ<sup>c</sup> m ḥsf=f*  
Translation:  
Rejoice at his approach,

Witness: B12C,b  
Transliteration:  
*ḥ<sup>c</sup>.y m ḥsf.w=f*  
Translation:  
Rejoice at his approach,

Witness: B16C  
Transliteration:  
*ḥ<sup>c</sup>.y m ḥsf.w=f*  
Translation:  
Rejoice at his approach,

**Group 2:** *Infinitive (status pronominalis) Lemma ḥsf (second position)*

Lemma: *ḥsf* (to approach)  
Morphology 1: infinitive      Morphology 2: status pronominalis      Morphology 3:      Syntax:      Subject:

Witness: T1L,a  
Transliteration:  
*ḥ<sup>c</sup>.y m ḥsf=f*  
Translation:  
Rejoice at his approach,

Witness: B2Bo  
Transliteration:  
*ḥ<sup>c</sup> m ḥsf=f*  
Translation:  
Rejoice at his approach,

Witness: B4L  
Transliteration:  
*ḥ<sup>c</sup> m ḥsf.w=f*  
Translation:  
Rejoice at his approach,

Witness: B13C  
Transliteration:  
*ḥ<sup>c</sup>.y m ḥsf.w=f*  
Translation:  
Rejoice at his approach,

Witness: L2Li  
Transliteration:  
*ḥ<sup>c</sup> m ḥsf.w=f*  
Translation:  
Rejoice at his approach,

Witness: T1L,b  
Transliteration:  
*ḥ<sup>c</sup>.y m ḥsf=f*  
Translation:  
Rejoice at his approach,

Witness: B1L  
Transliteration:  
*ḥ<sup>c</sup>.y m ḥsf=f*  
Translation:  
Rejoice at his approach,

Witness: B3L

Transliteration:

*h<sup>c</sup> m hsf=f*

Translation:

Rejoice at his approach,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B4L, B12C,b, B13C, B16C, L2Li), G1+G2 (T1L,a, T1L,b, B2Bo, B1L, B3L).

**Spell:** 33 **Phrase:** 1 113 e

**Group 1:** Imperfective relative *sdm=f*, Lemma *sd3*

Lemma: *sd3* (to travel)

Morphology 1:

*sdm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*sd3.t=s r=s*

Translation:

to whom she travels,

Notes:

Highly uncertain if this reading is correct. could also be a 2nd person stative, with reading s(y) as it.

**Group 2:** Stative (2nd person singular), Lemma *sd3*

Lemma: *sd3* (to travel)

Morphology 1:

Stative

Morphology 2:

2nd person singular

Morphology 3:

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*sd3.t(i) r=s*

Translation:

while you travel to her,

Witness: B2Bo

Transliteration:

*sd3.t(i) r=s*

Translation:

while you travel to her,

Witness: B1L  
Transliteration:  
*sḍ3.t(i) r=s*  
Translation:  
while you travel to her,

Witness: B4L  
Transliteration:  
*sḍ3.t(i) r=s*  
Translation:  
while you travel to her,  
Notes:  
Only the head of the G1 is visible, and the X1 is gone.  
The rest is visible.

**Group 3:** *Stative (3rd person masculine singular), Lemma sḍ3*

Lemma: *sḍ3* (to travel)

Morphology 1:  
Stative

Morphology 2:  
3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: L2Li  
Transliteration:  
*sḍ3 r=s*  
Translation:  
while traveling to her,  
Notes:  
Could just as well be a participle.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1P), G2 (B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B13C, B16C), G3 (L2Li).*

Witness: B3L  
Transliteration:  
*sḍ3.t(i) r=s*  
Translation:  
while you travel to her,

Witness: B12C,b  
Transliteration:  
*sḍ3.t(i) r=s*  
Translation:  
while you travel to her,  
Notes:

**Spell:** 33 **Phrase:** 1 114 a

**Group 1:** *Stative (3rd person feminine singular), Lemma ḥsi (first position)*

Lemma: ḥsi (to meet)

Morphology 1: Stative Morphology 2: 3rd person feminine singular Morphology 3: Syntax: Subject:

Witness: B3Bo

Transliteration:

ḥm.t imn.t ds=s ḥs.t(i) m dḥwty-nḥt tn

Translation:

the majesty of the west herself, while she meets with this dḥwty-nḥt,

Witness: B4L

Transliteration:

[ḥm].t d[s]=s [ḥs.t(i) m it=i pf m ḥc.w]=i pf m ḥzy=i pf m ḥz.n=i n=f pf imy imn.t

Translation:

the majesty herself, while she meets with this father of mine, with this attendant of mine, with this protector of mine, with this one to whom I have gone down, who is in the west,

Notes:

Only the top of the W14 is visible.

Witness: B13C

Transliteration:

ḥm.t ds=s ḥs.t(i) m it=i pf m ḥc.w=i pf m ḥzy=i pf m h[ḥz.n=i n=f] pf imy imn.t

Translation:

the majesty herself, while she meets with this father of mine, with this attendant of mine, with this protector of mine, with this one to whom I have gone down, who is in the west.

Notes:

Note that the O34 is written as a simple horizontal line (see de Buck 1,114,6\*)

Witness: B2Bo

Transliteration:

ḥm.t imn.t ds=s ḥs.t(i) m dḥwty-nḥt

Translation:

the majesty of the west herself, while she meets with dḥwty-nḥt,

Witness: B12C,b

Transliteration:

ḥm.t ds=s ḥs.t(i) m it=i pf m ḥc.w=i pf m ḥzy=i pf m ḥz.n=i n=f pf imy imn.t

Translation:

the majesty herself, while she meets with this father of mine, with this attendant of mine, with this protector of mine, with this one to whom I have gone down, who is in the west,

Notes:

Witness: B16C

Transliteration:

ḥm.t ds=s ḥs.t(i) m it=i pf m ḥc.w=i pf m ḥzy=i pf m ḥz.n=i n=f pf imy imn.t

Translation:

the majesty herself, while she meets with this father of mine, with this attendant of mine, with this protector of mine, with this one to whom I have gone down, who is in the west,

Notes:

Witness: L2Li

Transliteration:

*hm(.t) imn.t ds=s hs.ti m ssnb-n=f pn*

Translation:

the majesty of the west herself, while she meets with this *ssnb-n=f*,

**Group 2:** Relative *sdm.n=f*, Lemma *hzi* (second position)

Lemma: *hzi* (to descend)

Morphology 1: *sdm.n=f*      Morphology 2: relative      Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: B4L

Transliteration:

*[hm].t d[s]=s [hs.t(i) m it=i pf m ḥc.w=i pf m ḥzy=i pf m hz.n=i n=f pf imy imn.t*

Translation:

the majesty herself, while she meets with this father of mine,  
with this attendant of mine, with this protector of mine,  
with this one to whom I have gone down, who is in the west,

Notes:

Note that the N35 was a later addition.

Witness: B13C

Transliteration:

*hm.t ds=s hs.t(i) m it=i pf m ḥc.w=i pf m ḥzy=i pf m h[ʒ.n=i n=f] pf imy imn.t*

Translation:

the majesty herself, while she meets with this father of mine,  
with this attendant of mine, with this protector of mine,  
with this one to whom I have gone down, who is in the west.

Notes:

Only the O4 is visible.

Witness: B12C,b

Transliteration:

*hm.t ds=s hs.t(i) m it=i pf m ḥc.w=i pf m ḥzy=i pf m hz.n=i n=f pf imy imn.t*

Translation:

the majesty herself, while she meets with this father of mine,  
with this attendant of mine, with this protector of mine,  
with this one to whom I have gone down, who is in the west,

Notes:

Witness: B16C

Transliteration:

*hm.t ds=s hs.t(i) m it=i pf m ḥc.w=i pf m ḥzy=i pf m hz.n=i n=f pf imy imn.t*

Translation:

the majesty herself, while she meets with this father of mine,  
with this attendant of mine, with this protector of mine,  
with this one to whom I have gone down, who is in the west,

Notes:

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, L2Li) G1+G2 (B4L, B12C,b, B13C, B16C).

Note that B1P, B1L and B3L have a line here, but it is non-verbal.

**Spell:** 33 **Phrase:** 1 115 a

**Group 1:** Stative (3rd person masculine singular), Lemma *iyi* (first position)

Lemma: iyi (to come)

Morphology 1: Stative Morphology 2: 3rd person masculine singular Morphology 3: Syntax: Subject:

Witness: B1P

Transliteration:

*iy.w m ḥtp s3=i b3 wbn ʿb*

Translation:

Welcome in peace, my son, the soul who is shining of horn.

Witness: B3Bo

Transliteration:

*iy.w m ḥtp s3.t iwn mw.t=f wbn ʿb*

Translation:

Welcome in peace, daughter, the pillar of his mother, who is shining of horn.

Witness: B2Bo

Transliteration:

*iy.w m ḥtp s3 iwn wbn ʿb*

Translation:

Welcome in peace, son, the pillar who is shining of horn.

Witness: B3L

Transliteration:

*iy.w m ḥtp s3 b3 wbn ʿb*

Translation:

Welcome in peace, son, the soul who is shining of horn.

Witness: B4L

Transliteration:

*iy[.w m ḥtp s3 wbn ʿb]*

Translation:

Welcome in peace, son, who is shining of horn.

Notes:

Only traces of the M18 are visible, the rest is gone.

Witness: B12C,b

Transliteration:

*iy(.w) m ḥtp s3 wbn ʿb*

Translation:

Welcome in peace, son, who is shining of horn.

Notes:

Witness: B13C

Transliteration:

*iy.w m ḥtp s3 wnb ʿb*

Translation:

Welcome in peace, son, who is shining of horn.

Witness: B16C

Transliteration:

*iy.w m ḥtp s3 wbn ʿb*

Translation:

Welcome in peace, son, who is shining of horn.

Witness: L2Li

Transliteration:

*iy.w m htp s3 wbn ʿb*

Translation:

Welcome in peace, son, who is shining of horn.

Notes group:

*Note that group 1 and group 2 should be considered the same (iyi and iwi).*

**Group 2:** *Stative (3rd person masculine singular), Lemma iwi (first position)*

Lemma: *iwi* (to come)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Stative

3rd person masculine singular

Witness: B1L

Transliteration:

*iw.w m htp s3 b3 wbn ʿb*

Translation:

Welcome in peace, son, the soul who is shining of horn.

Notes group:

*Note that group 1 and group 2 should be considered the same (iyi and iwi).*

**Group 3:** *Imperfective passive participle (masculine singular), Lemma wbn*

Lemma: *wbn* (to shine, to be bright)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

participle

imperfective passive

masculine singular

Witness: B1P

Transliteration:

*iy.w m htp s3=i b3 wbn ʿb*

Translation:

Welcome in peace, my son, the soul who is shining of horn.

Witness: B3Bo

Transliteration:

*iy.w m htp s3.t iwn mw.t=f wbn ʿb*

Translation:

Welcome in peace, daughter, the pillar of his mother, who is shining of horn.

Witness: B2Bo  
Transliteration:  
*iy.w m ḥtp sꜣ ṯwn wbn ꜥb*

Translation:  
Welcome in peace, son, the pillar who is shining of horn.

Witness: B3L  
Transliteration:  
*iy.w m ḥtp sꜣ bꜣ wbn ꜥb*

Translation:  
Welcome in peace, son, the soul who is shining of horn.

Witness: B12C,b  
Transliteration:  
*iy(.w) m ḥtp sꜣ wbn ꜥb*

Translation:  
Welcome in peace, son, who is shining of horn.

Notes:

Witness: B16C  
Transliteration:  
*iy.w m ḥtp sꜣ wbn ꜥb*

Translation:  
Welcome in peace, son, who is shining of horn.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B1P, B3Bo, B2Bo, B3L, B4L, B12C,b, B13C, B16C, L2Li), G2+G3 (B1L)*

Witness: B1L  
Transliteration:  
*iw.w m ḥtp sꜣ bꜣ wbn ꜥb*

Translation:  
Welcome in peace, son, the soul who is shining of horn.

Witness: B4L  
Transliteration:  
*iy[.w m ḥtp sꜣ wbn ꜥb]*

Translation:  
Welcome in peace, son, who is shining of horn.

Witness: B13C  
Transliteration:  
*iy.w m ḥtp sꜣ wnb ꜥb*

Translation:  
Welcome in peace, son, who is shining of horn.

Notes:

Assumed to be a misspelling for *wbn*.

Witness: L2Li  
Transliteration:  
*iy.w m ḥtp sꜣ wbn ꜥb*

Translation:  
Welcome in peace, son, who is shining of horn.

**Spell:** 33 **Phrase:** 1 115 b

**Group 1:** Imperative (2nd person singular), Lemma *hpi* (first position)

Lemma: *hpi* (to travel)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: B1P

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may envelop you.

Witness: B2Bo

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may envelop you.

Notes:

Witness: B3L

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may envelop you.

Witness: B12C,b

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may envelop you.

Notes:

Note that the classifier of *hpi* makes it look like the verb *hpi* (to die) instead.

Witness: B3Bo

Transliteration:

*hp m htp hnm=i tn*

Translation:

Travel in peace, so that I may envelop you.

Witness: B1L

Transliteration:

*hp m htp hnm.n=i tw*

Translation:

Travel in peace, after I have enveloped you.

Notes:

Note that the classifier of *hpi* makes it look like the verb *hpi* (to die) instead.

Witness: B4L

Transliteration:

*[hp m htp h]nm=i [tw]*

Translation:

Travel in peace, so that I may envelop you.

Witness: B13C

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may envelop you.

Notes:

only traces left of the Aa1:Q3 group, and the A14 is not visible.

Note that the classifier of *hpi* makes it look like the verb *hpi* (to die) instead.

Witness: B16C

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may envelop you.

Notes:

Note that the classifier of *hpi* makes it look like the verb *hpi* (to die) instead.

**Group 2:** Subjunctive *sɔm=f* (Final clause implying purpose), Lemma *hnm* (second position)

Lemma: *hnm* (to envelop)

Morphology 1:

*sɔm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may envelop you.

Witness: B3Bo

Transliteration:

*hp m htp hnm=i tn*

Translation:

Travel in peace, so that I may envelop you.

Witness: B2Bo

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may envelop you.

Notes:

The N35 is not visible.

Witness: B3L

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may envelop you.

Notes:

Witness: B4L

Transliteration:

*[hp m htp h]nm=i [tw]*

Translation:

Travel in peace, so that I may envelop you.

Notes:

The W9 is not visible.

Witness: B12C,b

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may envelop you.

Notes:

Witness: B13C

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may envelop you.

Witness: B16C

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may envelop you.

**Group 3:** *Circumstantial sdm.n=f (Temporal clause), Lemma Xnm (second position)*

Lemma: *hnm* (to envelop)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1L

Transliteration:

*hp m htp hnm.n=i tw*

Translation:

Travel in peace, after I have enveloped you.

**Group 4:** *Infinitive (status constructus), Lemma hnm (second position)*

Lemma: *hnm* (to envelop)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: L2Li

Transliteration:

*hp m htp hnm tw*

Translation:

Travel in peace, enveloping you.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2 (B1P, B3Bo, B2Bo, B3L, B4L, B12C,b, B13C, B16C), G1+G3 (B1L), G1+G4 (L2Li).*

**Spell:** 33 **Phrase:** 1 116 b

**Group 1:** *Stative (3rd person masculine singular), Lemma iyi (first position)*

Lemma: iyi (to come)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: B1P

Transliteration:

*m-t wsir spi pn iy.w hr-t*

Translation:

Behold, the Osiris, this *spi*, comes to you,

Witness: B2Bo

Transliteration:

*m-t dhwtj-nht iy.y hr-t*

Translation:

Behold, *dhwtj-nht* comes to you,

Witness: B3L

Transliteration:

*m-t imy-r pr sn pn iy.w hr-t*

Translation:

Behold, the overseer of the domain, this *sn*, comes to you,

Witness: L2Li

Transliteration:

*m-t ssnb-n=f pn iy(.w) hr-t*

Translation:

Behold this *ssnb-n=f* comes to you,

Notes group:

*Note that group 1 and group 3 should be considered the same (iyi and iyi).*

**Group 2:** *Stative (3rd person feminine singular), Lemma iyi (first position)*

Lemma: iyi (to come)

Morphology 1: Stative      Morphology 2: 3rd person feminine singular      Morphology 3:      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*m-t dhwtj-nht.t tn iy.t(i) hr-t*

Translation:

Behold, this *dhwtj-nht* comes to you,

Notes:

Due to the variation occurring through the gender of the owner, this should be considered group 1.

**Group 3:** Stative (3rd person masculine singular), Lemma *iwì* (first position)

Lemma: *iwì* (to come)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: B1L

Transliteration:

*m-t gw3 pn iw.w m htp hr-t*

Translation:

Behold, this *gw3* comes in peace to you,

Notes group:

Note that group 1 and group 3 should be considered the same (*iyì* and *iwì*).

**Group 4:** Relative *sḏm.n=f*, Lemma *h3ì* (first position)

Lemma: *h3ì* (to descend)

Morphology 1: *sḏm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: B4L

Transliteration:

*m-[t] it=[i] p[ʃ] ʕhʕ.w=i pf h3y=i pf h3.n=i n=f] pf iy.y hr-t*

Translation:

Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.

Witness: B13C

Transliteration:

*m-t it-i pf ʕhʕ.w=i pf h3y=i pf h3[n=i n]=f pf iy.y hr-t*

Translation:

Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.

Notes:

Only traces of the G1 left, and the D54:N35 group is not visible.

Witness: B12C,b

Transliteration:

*m-t it-i pf ʕhʕ.w=i pf h3y=i pf h3.n=i n=f pf iy.w hr-t*

Translation:

Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.

Witness: B16C

Transliteration:

*m-t it-i pf ʕhʕ.w=i pf h3y=i pf h3.n=i n=f pf iy.y hr-t*

Translation:

Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.

Notes:

**Group 5:** Stative (3rd person masculine plural), Lemma *iyi* (second position)

Lemma: *iyi* (to come)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Stative

3rd person masculine plural

Witness: B4L

Transliteration:

*m-t̄ it=ī] p[ʃ ʰɿ. w=ī p[ʃ ʰɿy=ī p[ʃ ʰɿ. n=ī n=f] p[ʃ iy.y ʰr=t̄*

Translation:

Behold this father of mine, this attendant of mine,  
this protector of mine, this one to whom I have gone down,  
comes to you.

Witness: B12C,b

Transliteration:

*m-t̄ it=ī] p[ʃ ʰɿ. w=ī p[ʃ ʰɿy=ī p[ʃ ʰɿ. n=ī n=f] p[ʃ iy.w ʰr=t̄*

Translation:

Behold this father of mine, this attendant of mine, this protector of mine,  
this one to whom I have gone down, comes to you.

Witness: B13C

Transliteration:

*m-t̄ it=ī] p[ʃ ʰɿ. w=ī p[ʃ ʰɿy=ī p[ʃ ʰɿ[. n=ī n]=f] p[ʃ iy.y ʰr=t̄*

Translation:

Behold this father of mine, this attendant of mine,  
this protector of mine, this one to whom I have gone down,  
comes to you.

Witness: B16C

Transliteration:

*m-t̄ it=ī] p[ʃ ʰɿ. w=ī p[ʃ ʰɿy=ī p[ʃ ʰɿ. n=ī n=f] p[ʃ iy.y ʰr=t̄*

Translation:

Behold this father of mine, this attendant of mine, this protector of mine,  
this one to whom I have gone down, comes to you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B2Bo, B3L, L2Li), G2 (B3Bo (is G1), G3 (B1L), G4+G5 (B4L, B12C,b, B13C, B16C).

**Spell:**

33

**Phrase:**

1

116

c

**Group 1:** Prospective *sḏm=f* (Final clause implying purpose), Lemma *nḏ*

Lemma: *nḏ* (to protect)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm=f*

prospective

Final clause implying purpose

Pronominal subject

Witness: B1P

Transliteration:

*i.nd=f hr=t r<sup>c</sup> nb*

Translation:

so that he will protect your face every day,

Witness: B2Bo

Transliteration:

*nd=f hr=t r<sup>c</sup> nb*

Translation:

so that he will protect your face, every day,

Witness: B3L

Transliteration:

*nd=f hr=t r<sup>c</sup> nb*

Translation:

so that he will protect your face, every day,

Witness: B12C,b

Transliteration:

*i.nd=f hr=t r<sup>c</sup> nb*

Translation:

so that he will protect your face every day,

Witness: B16C

Transliteration:

*i.nd=f hr=t r<sup>c</sup> nb*

Translation:

so that he will protect your face every day,

**Group 2:** *Imperfective active participle (feminine singular), Lemma nd*

Lemma: *nd* (to protect)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*nd=s hr=t r<sup>c</sup> nb*

Translation:

so that she will protect your face every day,

Witness: B1L

Transliteration:

*nd=f hr=t r<sup>c</sup> nb*

Translation:

so that he will protect your face, every day,

Witness: B4L

Transliteration:

*i.nd=f hr=t r<sup>c</sup> nb*

Translation:

so that he will protect your face every day,

Witness: B13C

Transliteration:

*i.nd=f hr=t r<sup>c</sup> nb*

Translation:

so that he will protect your face every day,

Witness: L2Li

Transliteration:

*nd hr=f r<sup>c</sup> nb*

Translation:

who protects his face every day,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B13C, B16C), G2 (L2Li).

**Spell:** 33 **Phrase:** 1 117 b

**Group 1:** Nominal *sḍm.n=f* (Emphatic use), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

Morphology 1:

*sḍm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*iy.n=f nd=f hr=t m iw nssr*

Translation:

He has come even so that he will protect your face in the island of fire.

Witness: B3Bo

Transliteration:

*iy.n=s nd m iw nsrsr*

Translation:

She has come, even protecting in the island of fire.

Witness: B2Bo

Transliteration:

*iy.n=f nd m iw nsrsr*

Translation:

He has come, even protecting in the island of fire.

Witness: B1L

Transliteration:

*iy.n=f nd=f hr=t m iw nsrsr*

Translation:

He has come even so that he will protect your face in the island of fire.

Witness: B3L

Transliteration:

*iy.n=f nd=f hr=t m iw nsrsr*

Translation:

He has come even so that he will protect your face in the island of fire.

Witness: B4L

Transliteration:

*iy[.n=f min m iw nsr]sr niw.t*

Translation:

He has come today even from the island of fire and the city.

Notes:

Only traces of the M18 are left. Could be a balanced sentence as well.

Witness: B12C,b

Transliteration:

*iy.n=f mìn m iw nsrsr nìw.t*

Translation:

He has come today even from the island of fire and the city.

Notes:

Could also be a balanced sentence with 1,117,c etc.

Witness: B16C

Transliteration:

*iy.n=f mìn m iw nsrsr nìw.t*

Translation:

He has come today even from the island of fire and the city.

Notes:

Could also be a balanced sentence with 1,117,c etc.

Notes group:

Note that L2Li has a nominal subject instead of a pronominal subject.

**Group 2:** Prospective *sḏm=f* (Final clause implying purpose), Lemma *nḏ* (second position)

Lemma: *nḏ* (to protect)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*iy.n=f nḏ=f ḥr=t m iw nssr*

Translation:

He has come even so that he will protect your face in the island of fire.

Witness: B13C

Transliteration:

[*iy.n=f mìn m iw nsrsr nìw.t*]

Translation:

He has come today even from the island of fire and the city.

Notes:

Could also be a balanced sentence with 1,117,c etc.

Witness: L2Li

Transliteration:

*iyi.n ssnb-n=f pn mìn m iw nsrsr*

Translation:

This *ssnb-n=f* has come today even from the island of fire.

Notes:

Could also be balanced sentence with 1,117,c etc.

Witness: B3L

Transliteration:

*iy.n=f nd=f ḥr=ṯ m iw nsrsr*

Translation:

He has come even so that he will protect your face in the island of fire.

**Group 3:** *Infinitive (status absolutus), Lemma nḏ (second position)*

Lemma: *nḏ* (to protect)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*iy.n=s nḏ m iw nsrsr*

Translation:

She has come, even protecting in the island of fire.

Witness: B2Bo

Transliteration:

*iy.n=f nḏ m iw nsrsr*

Translation:

He has come, even protecting in the island of fire.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B4L, B12C,b, B13C, B16C, L2Li), G1+G2 (B1P, B1L, B3L), G1+G3 (B3Bo, B2Bo).*

**Spell:** 33 **Phrase:** 1 118 c-d

**Group 1:** *Circumstantial sḏm=f (Temporal clause), Lemma ḥtm*

Lemma: *ḥtm* (to perish)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B1P

Transliteration:

*ḥtm n=f wrš.w=f im=f mi ʒpd*

Translation:

while his watchers perish for him through it like a bird.

Witness: B1L

Transliteration:

*ḥtm n=f wrš.w=f im=f mi ʒpd*

Translation:

while his watchers perish for him through it like a bird.

Witness: B3L

Transliteration:

*ħtm n=f wrš=f im=f mi ʔpd*

Translation:

while his watcher perishes for him through it like a bird.

Notes group:

Note that this could be read as a nominal *sdm.n=f* as well.

**Group 2:** *Circumstantial sdm=f (Temporal clause), Lemma sdʕ*

Lemma: *sdʕ* (to tremble)

Morphology 1:

Morphology 2:

Morphology 3:

*sdm=f*

circumstantial

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*sdʕ n=s wrš.w=s im=f mi ʔpd*

Translation:

while her watchers tremble through it for her like a bird.

Notes:

Witness: B4L

Transliteration:

*[sdʕ] n=f [wrš.w]=f im=f mi ʔpd*

Translation:

while his watchers tremble through it for him like a bird.

Witness: B13C

Transliteration:

*[sdʕ] n=f wrš.w=f im=f mi ʔpd*

Translation:

while his watchers tremble through it for him like a bird.

Witness: B2Bo

Transliteration:

*sdʕ n=f wrš.w=f im=f mi ʔpd*

Translation:

while his watchers tremble through it for him like a bird.

Notes:

Note that due to the spelling, one could also read *ħtm* here instead.

Witness: B12C,b

Transliteration:

*sdʕ n=f wrš=f im=f mi ʔpd*

Translation:

while his watcher trembles through it for him like a bird.

Witness: B16C

Transliteration:

*sdʕ n=f wrš.w=f im=f mi ʔpd*

Translation:

while his watchers tremble through it for him like a bird.

Witness: L2Li

Transliteration:

*s[d]ṣ n ssnb-n=f wrš.t=f ïm=f mi ṣpd*

Translation:

while his female watcher trembles through it for *ssnb-n=f*, like a bird.

Notes:

The D46 is not visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B1L, B3L), G2 (B3Bo, B2Bo, B4L, B12C,b, B13C, B16C, L2Li).

**Spell:** 33 **Phrase:** 1 119 a

**Group 1:** Nominal *sḏm.n=f* (Emphatic use), Lemma *ṣpr* (first position)

Lemma: *ṣpr* (to equip)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*ṣpr.n=f tṣ m ḥm.t.n=f*

Translation:

He has equipped the land even with that which he did not know,

Witness: B3Bo

Transliteration:

*ṣpr.n=f tṣ m ḥm.t.n=f*

Translation:

He has equipped the land even with that which he did not know,

Witness: B2Bo

Transliteration:

*ṣpr.n=f tṣ m ḥm.t.n=f*

Translation:

He has equipped the land even with that which he did not know,

Witness: B1L

Transliteration:

*ṣpr.n=f tṣ m ḥm.t.n=f*

Translation:

He has equipped the land even with that which he did not know,

Witness: B3L

Transliteration:

*ṣpr.n=f tṣ m ḥm.t.n=f*

Translation:

He has equipped the land even with that which he did not know,

Witness: B4L

Transliteration:

*ṣpr.n=f tṣ m rh.t.n=f*

Translation:

He has equipped the land even with that which he knew,

Witness: B12C,b

Transliteration:

ʕpr.n=f tʒ m rh.t.n=f

Translation:

He has equipped the land even with that which he knew,

Witness: B16C

Transliteration:

ʕpr.n=f tʒ m rh.t.n=f

Translation:

He has equipped the land even with that which he knew,

Witness: B13C

Transliteration:

[ʕpr.n=f tʒ m rh.t.n=f]

Translation:

He has equipped the land even with that which he knew,

Witness: L2Li

Transliteration:

ʕpr.n ssnb-n=f pn tʒ m rh.t.n=f

Translation:

This ssnb-n=f has equipped the land even with that which he knew,

Notes group:

Note that L2Li has a nominal subject instead of a pronominal subject.

**Group 2:** Passive nominal sdm.n=f (Emphatic use), Lemma ʕpr (first position)

Lemma: ʕpr (to equip)

Morphology 1:

sdm.n=f

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: S1C

Transliteration:

ʕpr.n=f m rh.t.n=f

Translation:

He was equipped even with that which he knows,

Witness: S2C

Transliteration:

ʕpr.n=f n rh.t.n=f

Translation:

He was equipped even because of that which he knows,

Witness: M25C

Transliteration:

[ʕpr.n=f] m rh.t.n=f

Translation:

He was equipped even with that which he knows,

**Group 3:** Relative *sḡm.n=f*, Lemma *ḥm* (second position)

Lemma: *ḥm* (to not know)

Morphology 1: *sḡm.n=f*      Morphology 2: relative      Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: B1P

Transliteration:

ʕpr.n=f tʒ m ḥm.t.n=f

Translation:

He has equipped the land even with that which he did not know,

Witness: B2Bo

Transliteration:

ʕpr.n=f tʒ m ḥm.t.n=f

Translation:

He has equipped the land even with that which he did not know,

Notes:

Witness: B3L

Transliteration:

ʕpr.n=f tʒ m ḥm.t.n=f

Translation:

He has equipped the land even with that which he did not know,

**Group 4:** Relative *sḡm.n=f*, Lemma *rh* (second position)

Lemma: *rh* (to know)

Morphology 1: *sḡm.n=f*      Morphology 2: relative      Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: S1C

Transliteration:

ʕpr.n=f m rh.t.n=f

Translation:

He was equipped even with that which he knows,

Witness: S2C

Transliteration:

ʕpr.n=f n rh.t.n=f

Translation:

He was equipped even because of that which he knows,

Witness: M25C  
Transliteration:  
[ʕpr.n=f] m rh.t.n=f  
Translation:  
He was equipped even with that which he knows,

Witness: B12C,b  
Transliteration:  
ʕpr.n=f tʒ m rh.t.n=f  
Translation:  
He has equipped the land even with that which he knew,

Witness: B16C  
Transliteration:  
ʕpr.n=f tʒ m rh.t.n=f  
Translation:  
He has equipped the land even with that which he knew,

Witness: B4L  
Transliteration:  
ʕpr.n=f tʒ m rh.t.n=f  
Translation:  
He has equipped the land even with that which he knew,

Witness: B13C  
Transliteration:  
[ʕpr.n=f tʒ m rh.t.n=f]  
Translation:  
He has equipped the land even with that which he knew,

Witness: L2Li  
Transliteration:  
ʕpr.n ssnb-n=f pn tʒ m rh.t.n=f  
Translation:  
This ssnb-n=f has equipped the land even with that which he knew,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B1P, B3Bo, B2Bo, B1L, B3L), G1+G4 (B4L, B12C,b, B13C, B16C, L2Li), G2+G4 (S1C, S2C, M25C).

**Spell:** 33 **Phrase:** 1 119 b

**Group 1:** Relative sdm.n=f, Lemma hʒi (first position)

<u>Lemma:</u> hʒi (to descend)				
<u>Morphology 1:</u> sdm.n=f	<u>Morphology 2:</u> relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Pronominal subject

Witness: B1P  
Transliteration:  
mi hʒ.w.n=f <n> =sn  
Translation:  
like those to whom he has descended.

Witness: B3Bo  
Transliteration:  
mi hʒ.n=f n=sn  
Translation:  
like those to whom he has descended.

Witness: B2Bo

Transliteration:

*mī h̄w.n=f n=sn*

Translation:

like those to whom he has descended.

Witness: B3L

Transliteration:

*mī h̄w.n=f <n>=sn*

Translation:

like those to whom he has descended.

Notes:

Note that due to a crack in the wood, there are only traces left of the N35.

Witness: B12C,b

Transliteration:

*mī h̄w.n=f n=sn*

Translation:

like those to whom he has descended.

Notes:

Witness: B16C

Transliteration:

*mī h̄w.n=f n=sn*

Translation:

like those to whom he has descended.

Notes:

Note that the Z2 plural strokes after the I9 of =f are technically part of this entry.

Witness: B1L

Transliteration:

*mī h̄w.n=f <n>=sn*

Translation:

like those to whom he has descended.

Witness: B4L

Transliteration:

*mī h̄w.n=f n=sn*

Translation:

like those to whom he has descended.

Notes:

The back of the G1 is no longer visible.

Witness: B13C

Transliteration:

*[mī h̄]w.n=f n=sn*

Translation:

like those to whom he has descended.

Notes:

The O4 is not visible. note that the I9 of =f is written below the N35, beside the D54:Z2 group in the column.

Witness: L2Li

Transliteration:

*mī h̄.n=f <n>=sn*

Translation:

like those to whom he has descended.

Notes:

**Group 2:** Relative *sḍm.n=f*, Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1: *sḍm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: S1C

Transliteration:

*mī ir.t.n=f n h3.w.n=f n=sn*

Translation:

like that which he has done for those to whom he has descended,

Witness: S2C

Transliteration:

*mī ir.t.n=f n h3.w.n=f n=sn*

Translation:

like that which he has done for those to whom he has descended,

**Group 3:** Relative *sḍm.n=f*, Lemma *h3i* (second position)

Lemma: *h3i* (to descend)

Morphology 1: *sḍm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: S1C

Transliteration:

*mī ir.t.n=f n h3.w.n=f n=sn*

Translation:

like that which he has done for those to whom he has descended,

Witness: S2C

Transliteration:

*mī ir.t.n=f n h3.w.n=f n=sn*

Translation:

like that which he has done for those to whom he has descended,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B13C, B16C, L2Li), G2+G3 (S1C, S2C).

**Spell:** 33      **Phrase:** 1      119      c

**Group 1:** Circumstantial *sḍm.n=f* (None-initial main clause), Lemma *ḍd*

Lemma: *ḍd* (to speak, to say)

Morphology 1: *sḍm.n=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: None-initial main clause      Subject: Pronominal subject

Witness: B1P

Transliteration:

sk *dd.n=f hft=s*

Translation:

while he has said in front of her:

Witness: B2Bo

Transliteration:

sk *dd.n=f hft=s*

Translation:

while he has said in front of her:

Witness: B3L

Transliteration:

sk *dd.n=f hft*

Translation:

while he has said in the presence:

Witness: B13C

Transliteration:

isk *dd.n=f h[ʔ]*

Translation:

while he has said in the presence:

Witness: L2Li

Transliteration:

isk *dd.n ssnb-n=f pn hft=s*

Translation:

while this *ssnb-n=f* has said in front of her:

Notes:

Note that the I10 is written in the mutilated form.

Notes group:

Note that L2Li has a nominal subject instead of a pronominal subject.

Witness: B3Bo

Transliteration:

ist *dd.n=s hft=s*

Translation:

while she has said in front of her:

Witness: B1L

Transliteration:

sk *dd.n=f hft*

Translation:

while he has said in the presence:

Witness: B4L

Transliteration:

ist *dd.n=f hft*

Translation:

while he has said in the presence:

Witness: B16C

Transliteration:

isk *dd.n=k hft*

Translation:

while you have said in the presence:

**Group 2:** Nominal *sḏm=f* (Nominal use), Lemma *ḏḏ*

Lemma: *ḏḏ* (to speak, to say)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*m ḏḏ=f ḥft=s*

Translation:

as he says in front of her:

Witness: S2C

Transliteration:

*m ḏḏ=f ḥft=s*

Translation:

as he says in front of her:

**Group 3:** Nominal *sḏm=f* (Emphatic use), Lemma *ḏḏ*

Lemma: *ḏḏ* (to speak, to say)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: M25C

Transliteration:

*ḏḏ=f ḥft=s*

Translation:

He says even to her:

Notes:

Could be any other form of *sḏm=f* instead.

**Group 4:** Circumstantial *sḏm.n=f* (None-initial main clause), Lemma *dr*

Lemma: *dr* (to expel)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> None-initial main clause	<u>Subject:</u> Pronominal subject
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Witness: B12C,b

Transliteration:

*isk dr.n=f ḥft*

Translation:

as he has expelled in the presence:

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, B4L, B13C, B16C, L2Li), G2 (S1C, S2C), G3 (M25C), G4 (B12C,b).

**Spell:** 33 **Phrase:** 1 120 b

**Group 1:** Subjunctive *sdm=f* (Wish clause), Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*ir=k tw m šms n wsir*

Translation:

may you make yourself as a follower of Osiris.

Witness: S2C

Transliteration:

*ir=k tw m [šms n] wsir*

Translation:

may you make yourself as a follower of Osiris.

Witness: M25C

Transliteration:

*[ir=k tw m šms] n wsir*

Translation:

may you make yourself as a follower of Osiris.

Notes group:

Could be a circumstantial *sdm=f* as well.

**Group 2:** Imperative (2nd person singular), Lemma *nđ*

Lemma: *nđ* (to protect)

Morphology 1:

imperative

Morphology 2:

2nd person singular

Morphology 3:

Syntax:

Subject:

Witness: L2Li

Transliteration:

*i.nđ hr=k šms wsir m imn.t nfr.t*

Translation:

greetings to you, follower of Osiris in the beautiful west.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, M25C), G2 (L2Li).

**Spell:** 33 **Phrase:** 1 120 c

**Group 1:** Nominal *sdm.n=f* (Emphatic use), Lemma *iyi*

Lemma: *iyi* (to come)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B1P

Transliteration:

*iy.n wsir spi pn ʕ3*

Translation:

The Osiris, this *spi*, has even come here,

Witness: S1C

Transliteration:

*iy.n h3.ty-ʕ msht ʕ3*

Translation:

The mayor *msht* has even come here,

Witness: S2C

Transliteration:

*iy.n h3.ty-ʕ msht ʕ3*

Translation:

The mayor *msht* has even come here,

Witness: M25C

Transliteration:

*iy.n nfr-s3b [tn ʕ3]*

Translation:

This *nfr-s3b* has even come here,

Witness: B3Bo

Transliteration:

*iy.n dhwtj-nht tn ʕ3*

Translation:

This *dhwtj-nht* has even come here

Witness: B3L

Transliteration:

*iy.n imy-r pr sn pn ʕ3*

Translation:

The overseer of the domain, this *sn* has even come here,

Witness: B4L

Transliteration:

*iy[.n=i] ʕ3*

Translation:

I have even come here,

Notes:

The N35 is no longer visible.

Witness: B12C,b

Transliteration:

*iy.n=i ʕ3*

Translation:

I have even come here,

Notes:

Witness: B13C

Transliteration:

[i.y.n=i ʕɜ]

Translation:

I have even come here,

Witness: L2Li

Transliteration:

i.y.n=i ʕɜ{n}

Translation:

I have even come here,

Witness: B16C

Transliteration:

i.y.n=i ʕɜ

Translation:

I have even come here,

Notes group:

Note that B4L, B12C,b, B13C, B16C and L2Li use a pronominal subject instead of a nominal.

Group 1 and group 3 should be treated as the same (iwi and iyi).

**Group 2:** Indicative *sḏm=f* (Main clause), Lemma *iyi*

Lemma: *iyi* (to come)

Morphology 1:

*sḏm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Main clause

Subject:

Nominal subject

Witness: B2Bo

Transliteration:

*iyi ḏḥwty-nḥt ʕɜ*

Translation:

*ḏḥwty-nḥt* came here,

**Group 3:** Nominal *sḏm.n=f* (Emphatic use), Lemma *iwi*

Lemma: *iwi* (to come)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B1L

Transliteration:

*iw.n=i gwʒ pn ʕʒ*

Translation:

I, this *gwʒ*, has even come here,

Notes group:

Group 1 and group 3 should be treated as the same (*iwi* and *iyi*).

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, S1C, S2C, M25C, B3Bo, B3L, B4L, B12C,b, B13C, B16C, L2Li), G2 (B2Bo), G3 (B1L).

**Spell:** 33 **Phrase:** 1 120 d

**Group 1:** *Perfective active participle (masculine singular), Lemma mri*

Lemma: *mri* (to love)

Morphology 1:

participle

Morphology 2:

perfective passive

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B1P

Transliteration:

*mr n=f*

Translation:

which was loved because of him.

Witness: B3Bo

Transliteration:

*mr.y n=s*

Translation:

which was loved because of her.

Witness: B2Bo

Transliteration:

*mr.y n=f*

Translation:

which was loved because of him.

Witness: B1L

Transliteration:

*mr n=f*

Translation:

which was loved because of him.

Witness: B3L

Transliteration:

*mr.y n=f*

Translation:

which was loved because of him.

Notes:

Witness: B12C,b

Transliteration:

*mr.y n=i*

Translation:

which was loved because of me.

Witness: B16C

Transliteration:

*mr n=i*

Translation:

which was loved because of me.

**Group 2:** Imperfective relative *sḏm=f*, Lemma *mri*

Lemma: *mri* (to love)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*mrr=f tW*

Translation:

where he loves you,

Witness: M25C

Transliteration:

*[mrr=s tW]*

Translation:

where she loves you,

Witness: B4L

Transliteration:

*mr.y [n=i]*

Translation:

which was loved because of me.

Notes:

Only traces of the first M17 left.

Witness: B13C

Transliteration:

*[mr.y n=i]*

Translation:

which was loved because of me.

Witness: L2Li

Transliteration:

*mr n <=i>*

Translation:

which was loved because of me.

Witness: S2C

Transliteration:

*[mrr=f tW]*

Translation:

where he loves you,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B13C, B16C, L2Li), G2 (S1C, S2C, M25C).

**Spell:** 33 **Phrase:** 1 120 e

**Group 1:** Nominal *sdm.n=f* (Emphatic use), Lemma *dr*

Lemma: *dr* (to expel)

Morphology 1: *sdm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax: Emphatic use      Subject: Pronominal subject

Witness: B1P

Transliteration:

*dr.n=f nkn=k wsir*

Translation:

He has even removed your injury, Osiris,

Witness: L2Li

Transliteration:

*dr.n=i n{n} <k> n n wsir*

Translation:

I have even removed the injury of Osiris,

**Group 2:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *dr*

Lemma: *dr* (to expel)

Morphology 1: *sdm.n=f*      Morphology 2: circumstantial      Morphology 3:

Syntax: Temporal clause      Subject: Pronominal subject

Witness: S1C

Transliteration:

*dr.n=f nkn n wsir*

Translation:

after he has removed the injury of Osiris.

Witness: S2C

Transliteration:

*dr.n=f nkn n wsir*

Translation:

after he has removed the injury of Osiris.

Witness: M25C

Transliteration:

[*dr.n=s nkn n wsir*]

Translation:

after she has removed the injury of Osiris.

**Group 3:** Nominal *sḏm=f* (Balanced sentence), Lemma *dr*

Lemma: *dr* (to expel)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:

Syntax:  
Balanced sentence

Subject:  
Pronominal subject

Witness: B3Bo

Transliteration:

*dr=s nkn=k wsir*

Translation:

She removes your injury, Osiris,

Witness: B2Bo

Transliteration:

*dr=f nkn wsir*

Translation:

He removes the injury of Osiris,

Witness: B1L

Transliteration:

*dr=f nkn=k wsir*

Translation:

He removes your injury, Osiris,

Witness: B3L

Transliteration:

*dr=f nkn=k wsir*

Translation:

He removes your injury, Osiris,

Witness: B4L

Transliteration:

*dr=i nkn n wsir*

Translation:

I remove the injury of Osiris,

Witness: B12C,b

Transliteration:

*dr=i nkn n wsir*

Translation:

I remove the injury of Osiris,

Witness: B13C

Transliteration:

[*dr=i nkn n wsir*]

Translation:

I remove the injury of Osiris,

**Group 4:** Nominal *sḏm=f* (Balanced sentence), Lemma *sr*

Lemma: *sr* (to foretell, to predict)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:

Syntax:  
Balanced sentence

Subject:  
Pronominal subject

Witness: B16C

Transliteration:

*sr=i nkn n wsir*

Translation:

I foretell the injury of Osiris,

Notes:

Most likely a corruption of dr, hence the sic in de Buck.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, L2Li), G2 (S1C, S2C, M25C), G3 (B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B13C), G4 (B16C).

**Spell:** 33 **Phrase:** 1 120 f

**Group 1:** Circumstantial *sḏm=f* (Temporal clause), Lemma *snwr*

Lemma: *snwr* (to cause to tremble)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*snwr=f ḥft.yw=k*

Translation:

while he causes your enemies to tremble.

Notes:

Witness: L2Li

Transliteration:

*snwr <-i> ḥft.yw=f*

Translation:

while I cause his enemies to tremble.

Notes:

Note that if the *-i* is not added, one could read this as passive.

**Group 2:** Nominal *sḏm=f* (Balanced sentence), Lemma *snwr*

Lemma: *snwr* (to cause to tremble)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*snwr=s ḥft.yw=k*

Translation:

she causes your enemies to tremble.

Witness: B2Bo

Transliteration:

*snwr=f ḥft.yw=f*

Translation:

he causes his enemies to tremble.

Witness: B1L

Transliteration:

*snwr=f hft.yw=k*

Translation:

he causes your enemies to tremble.

Witness: B4L

Transliteration:

*snwr=i hft.yw=f*

Translation:

I cause his enemies to tremble.

Witness: B13C

Transliteration:

*[snw]r=i hft.yw=f*

Translation:

I cause his enemies to tremble.

Notes:

Only the D21:K1 group is visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1P, L2Li), G2 (B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B13C, B16C).*

**Spell:** 33 **Phrase:** 1 121 a

**Group 1:** Imperative (2nd person singular), Lemma *hpi* (first position)

Lemma: *hpi* (to travel)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
imperative	2nd person singular			

Witness: B3L

Transliteration:

*snwr=f h(f)t.yw=k*

Translation:

he causes your enemies to tremble.

Witness: B12C,b

Transliteration:

*snwr=i hft.yw=f*

Translation:

I cause his enemies to tremble.

Witness: B16C

Transliteration:

*snwr=i hft.yw=f*

Translation:

I cause his enemies to tremble.

Notes:

Witness: B1P

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may enfold you.

Witness: B2Bo

Transliteration:

*hp m r=f hft.yw=f hp m htp hnm=i tw*

Translation:

Travel in his mouth of his enemies, travel in peace so that I may enfold you.

Witness: B3L

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may enfold you.

Notes:

Witness: B12C,b

Transliteration:

*hp m htp hnm=i tw*

Translation:

Depart in peace, so that I may enfold you.

Notes:

Translation depart due to the A14 classifier.

Witness: L2Li

Transliteration:

*hp m htp hnm < -i > tw*

Translation:

Travel in peace, so that I may enfold you.

Witness: B3Bo

Transliteration:

*hp m htp hnm tw dhwti-nht tn*

Translation:

Travel in peace, so that this *dhwti-nht* may enfold you.

Witness: B1L

Transliteration:

*hp m htp hnm=i tw*

Translation:

Travel in peace, so that I may enfold you.

Witness: B4L

Transliteration:

*hp m htp hnm[=i tw]*

Translation:

Depart in peace, so that I may enfold you.

Notes:

Translation depart due to the A14 classifier.

Witness: B13C

Transliteration:

*hp m htp hnm[=i tw]*

Translation:

Depart in peace, so that I may enfold you.

Notes:

Translation depart due to the A14 classifier.

Only traces left of the A14 classifier, the rest is visible.

**Group 2:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *hnm* (first position)

Lemma: *hnm* (to envelop)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: B16C

Transliteration:

*m ḥtp hnm=i tw*

Translation:

in peace, so that I may enfold you.

**Group 3:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *hnm* (second position)

Lemma: *hnm* (to envelop)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: B1P

Transliteration:

*ḥp m ḥtp hnm=i tw*

Translation:

Travel in peace, so that I may enfold you.

Witness: B3Bo

Transliteration:

*ḥp m ḥtp hnm tw dhwtj-nḥt tn*

Translation:

Travel in peace, so that this *dhwtj-nḥt* may enfold you.

Witness: B1L

Transliteration:

*ḥp m ḥtp hnm=i tw*

Translation:

Travel in peace, so that I may enfold you.

Witness: B3L

Transliteration:

*ḥp m ḥtp hnm=i tw*

Translation:

Travel in peace, so that I may enfold you.

Witness: B4L

Transliteration:

*ḥp m ḥtp hnm[=i tw]*

Translation:

Depart in peace, so that I may enfold you.

Notes:

Only the W9 is visible.

Witness: B12C,b

Transliteration:

*ḥp m ḥtp hnm=i tw*

Translation:

Depart in peace, so that I may enfold you.

Notes:

Witness: B13C

Transliteration:

*hp m htp hnm*[-i tw]

Translation:

Depart in peace, so that I may enfold you.

Witness: L2Li

Transliteration:

*hp m htp hnm*< -i > tw

Translation:

Travel in peace, so that I may enfold you.

Notes group:

Note that B3Bo uses a nominal subject instead of a pronominal one.

**Group 4:** Imperative (2nd person singular), Lemma *hpi* (second position)

Lemma: *hpi* (to travel)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
imperative	2nd person singular			

Witness: B2Bo

Transliteration:

*hp m r=f hft.yw=f hp m htp hnm*=i tw

Translation:

Travel in his mouth of his enemies, travel in peace so that I may enfold you.

Notes:

Due to a dittography after the initial *hpi* of a section of line I,120,f.

**Group 5:** Subjunctive *sdm=f* (Final clause implying purpose), Lemma *hnm* (third position)

Lemma: *hnm* (to envelop)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sdm=f</i>	subjunctive		Final clause implying purpose	Pronominal subject

Witness: B2Bo

Transliteration:

*hp m r=f hft.yw=f hp m htp hnm*=i tw

Translation:

Travel in his mouth of his enemies, travel in peace so that I may enfold you.

Notes:

Only traces left of the N35 and G17, the W9 is visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B1P, B3Bo, B1L, B3L, B4L, B12C,b, B13C, L2Li), G2 (B16C), G1+G4+G5 (B2Bo).

Spell: 33 Phrase: 1 121 b

**Group 1:** Imperfective passive participle (feminine singular), Lemma *i* (first position)

Lemma: *i* (to say)

Morphology 1: participle      Morphology 2: imperfective passive      Morphology 3: feminine singular      Syntax:      Subject:

Witness: B1P

Transliteration:

*i.t in imn.t nfr.t r wsir spi pn*

Translation:

which is said by the beautiful west to the Osiris, this *spi*.

Notes:

Witness: B2Bo

Transliteration:

*[i.t] in imn.t nfr.t r dhwtj-nht imy imn.t*

Translation:

which is said by the beautiful west to *dhwtj-nht*, who is in the west.

Notes:

Only traces of the M17 left, and the X1 is not visible.

Witness: B3L

Transliteration:

*i.t in imn.t nfr.t r imy-r pr sn pn*

Translation:

which is said by the beautiful west to the overseer of the domain, this *sn*.

Notes:

Witness: B3Bo

Transliteration:

*i.t in imn.t nfr.t r dhwtj-nht tn im.t imn.t*

Translation:

which is said by the beautiful west to this *dhwtj-nht*, who is in the west.

Notes:

Only traces left.

Witness: B1L

Transliteration:

*i.t (i)n imn.t nfr.t r gwz pn*

Translation:

which is said by the beautiful west to this *gwz*.

Notes:

Witness: B4L

Transliteration:

*[i.t] [i]n [imn].t nfr.t r it[=i] pf r 'h<sup>c</sup>.w=i pf r hzy=i pf r h[z].n=i n=f [pf]*

Translation:

which is said by the beautiful west to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.

Notes:

Only minor traces of the M17 left, the X1 is more or less visible.

Witness: B12C,b

Transliteration:

*i.t in imn.t nfr.t <r> it<=i> pf r ḥᶜ.w=i pf  
r ḥzy=i pf r hz.n=i n=f pf*

Translation:

which is said by the beautiful west to this father of mine,  
to this attendant of mine, to this protector of mine,  
to this one to whom I have gone down.

Witness: L2Li

Transliteration:

*i.t in imn.t nfr.t r ssnb-n=f*

Translation:

which is said by the beautiful west to *ssnb-n=f*

**Group 2:** Imperfective relative *sḏm=f*, Lemma *i* (first position)

Lemma: *i* (to say)

Morphology 1:  
*sḏm=f*

Morphology 2:  
Imperfective relative

Morphology 3:

Syntax:

Subject:  
Nominal subject

Witness: B16C

Transliteration:

*(i.ty imn.t nfr.t r it=i pf r ḥᶜ.w=i pf r ḥzy=i pf r hz.n=f (w)i pf*

Translation:

which the beautiful west says to this father of mine, to this attendant of mine, to this protector of mine,  
to this one who descends to me.

Notes:

Probably a corruption of *i.t in*.

**Group 3:** Relative *sḏm.n=f*, Lemma *hzi* (second position)

Lemma: *hzi* (to descend)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: B4L

Transliteration:

[i].t [i]n [imn].t nfr.t r it[=i] pf r ḥᶜ.w=i pf  
r ḥzy=i pf r h[ɜ].n=i n=f [pf]

Translation:

which is said by the beautiful west to this father of mine,  
to this attendant of mine, to this protector of mine,  
to this one to whom I have gone down.

Notes:

Only traces left of the O4, and the G1 is not visible.

Witness: B13C

Transliteration:

[i.t in imn.t nfr.t r it=i pf r ḥᶜ.w=i pf r ḥzy=i pf r hɜ.n=i n=f pf]

Translation:

which is said by the beautiful west to this father of mine,  
to this attendant of mine, to this protector of mine,  
to this one to whom I have gone down.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, L2Li), G1+G3 (B4L, B12C,b, B13C), G2+G3 (B16C).*

Witness: B12C,b

Transliteration:

i.t in imn.t nfr.t <r> it<=i> pf r ḥᶜ.w=i pf r ḥzy=i pf r hɜ.n=i n=f pf

Translation:

which is said by the beautiful west to this father of mine,  
to this attendant of mine, to this protector of mine,  
to this one to whom I have gone down.

Notes:

Witness: B16C

Transliteration:

(i).ty imn.t nfr.t r it=i pf r ḥᶜ.w=i pf r ḥzy=i pf r hɜ.n=f (w)i pf

Translation:

which the beautiful west says to this father of mine,  
to this attendant of mine, to this protector of mine,  
to this one who descends to me.

## Appendix 5.30. Spell 36

**Spell:** 36 **Phrase:** 1 135 b  
b-c

(For B4L, B13C,a, B16C)

**Group 1:** *Relative sdm.n=f, Lemma h3i (first position)*

**Lemma:** *h3i* (to descend)

**Morphology 1:** *sdm.n=f* **Morphology 2:** *relative* **Morphology 3:**

**Syntax:** **Subject:**  
Pronominal subject

**Witness:** B4L

**Transliteration:**

*m-k it=i pf h3.w=i pf h3.y[=i p]f h3.n=i n=f pf imy hr.t-ntr iyi.y hr=k*

**Translation:**

behold, this father of mine, this attendant of mine,  
this protector of mine this one to whom  
I have gone down, who is in the necropolis, are coming to you

**Witness:** B13C,a

**Transliteration:**

*m-k it <=i> h3.w=i pf h3y[=i pf h3.n=i n=f pf imy hr.t-ntr iyi.y hr=k]*

**Translation:**

behold, this father and attendant of mine,  
this protector of mine this one to whom I have gone down,  
who is in the necropolis, are coming to you

**Witness:** B16C

**Transliteration:**

*m-k it <=i> h3.w=i pf h3y=i h3.n=i n=f pf imy hr.t-ntr iyi.y hr=k*

**Translation:**

behold, this father and attendant of mine, my protector and this one to whom  
I have gone down, who is in the necropolis, are coming to you

**Witness:** B12C,b

**Transliteration:**

*m-k it <=i> h3.w=i pf h3y=i h3.n=i n=f pf imy hr.t-ntr iyi.wy hr=k*

**Translation:**

behold, this father and attendant of mine, my protector  
and this one to whom I have gone down,  
who is in the necropolis, are coming to you

**Witness:** B13C,b

**Transliteration:**

*[m-k it <=i> h3.w=i pf h3y=i h3.n=i n=f p]f imy hr.t-ntr [iyi.y hr=k]*

**Translation:**

behold, this father and attendant of mine,  
my protector and this one to whom I have gone down,  
who is in the necropolis, are coming to you

**Group 2:** Stative (3rd person masculine singular), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: B1P

Transliteration:

*m-k wsir spi pn iyi.w hr=k*

Translation:

behold, the Osiris, this *spi*, comes to you

Witness: B1L

Transliteration:

*m-k gwz pn iyi.w hr=k*

Translation:

behold, this *gwz* comes to you

Witness: B3L

Transliteration:

*m-k imy-r pr sn pn iyi.w hr=k*

Translation:

behold, the overseer of the domain, this *sn* comes to you

Witness: L2Li

Transliteration:

*m-k ssnb-n=f pn iyi(.w) hr=k*

Translation:

behold, this *ssnb-n=f* comes to you

Notes group:

Note that group 2 and group 3 should be considered the same, as the variation is based on the gender of the owner.

**Group 3:** Stative (3rd person feminine singular), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

Morphology 1: Stative      Morphology 2: 3rd person feminine singular      Morphology 3:      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*m-k dhwti-nht tn iyi.i(i) hr=k*

Translation:

behold, this *dhwti-nht* comes to you

Notes group:

Note that group 2 and group 3 should be considered the same, as the variation is based on the gender of the owner.

**Group 4:** Stative (3rd person masculine plural), Lemma *iyi* (second position)

Lemma: *iyi* (to come)

Morphology 1: Stative      Morphology 2: 3rd person masculine plural      Morphology 3:      Syntax:      Subject:

Witness: B4L

Transliteration:

*m-k it=i pf ḥ<sup>c</sup>.w=i pf ḥz.y[=i p]f hz.n=i n=f pf imy hr.t-nṯr iyī.y hr=k*

Translation:

behold, this father of mine, this attendant of mine,  
this protector of mine this one to whom  
I have gone down, who is in the necropolis, are coming to you

Witness: B13C,b

Transliteration:

[*m-k it <=i> ḥ<sup>c</sup>.w=i pf ḥzy=i hz.n=i n=f p]f imy hr.t-nṯr [iyī.y hr=k]*

Translation:

behold, this father and attendant of mine, my protector and  
this one to whom I have gone down,  
who is in the necropolis, are coming to you

**Group 5:** Stative (3rd person dual), Lemma *iyi* (second position)

Lemma: *iyi* (to come)

Morphology 1: Stative      Morphology 2: 3rd person dual      Morphology 3:      Syntax:      Subject:

Witness: B12C,b

Transliteration:

*m-k it <=i> ḥ<sup>c</sup>.w=i pf ḥzy=i hz.n=i n=f pf imy hr.t-nṯr iyī.wy hr=k*

Translation:

behold, this father and attendant of mine, my protector and this one to whom I have gone down,  
who is in the necropolis, are coming to you

Notes:

Variation is most likely due to the use of a double column.

Witness: B13C,a

Transliteration:

*m-k it <=i> ḥ<sup>c</sup>.w=i pf ḥzy[=i p]f hz.n=i n=f pf imy hr.t-nṯr iyī.y hr=k*

Translation:

behold, this father and attendant of mine,  
this protector of mine this one to whom I have gone down,  
who is in the necropolis, are coming to you

Witness: B16C

Transliteration:

*m-k it <=i> ḥ<sup>c</sup>.w=i pf ḥzy=i hz.n=i n=f pf imy hr.t-nṯr iyī.y hr=k*

Translation:

behold, this father and attendant of mine,  
my protector and this one to whom  
I have gone down, who is in the necropolis, are coming to you

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (B4L, B13C,a, B13C,b, B16C), G1+G5 (B12C,b), G2 (B1P, B1L, B3L, L2Li), G3 (B3Bo).

**Spell:** 36 **Phrase:** 1 137 b

**Group 1:** Nominal *sḏm.n=f* (balanced sentence), Lemma *iyi*

Lemma: *iyi* (to come)

Morphology 1: *sḏm.n=f* Morphology 2: nominal Morphology 3:

Syntax: Balanced sentence Subject: Pronominal subject

Witness: B1P

Transliteration:

*iy.n=f min m t3 ʕnh*

Translation:

He has come today from the land of life

Witness: B3Bo

Transliteration:

*iy.n=f min m t3 ʕnh*

Translation:

He has come today from the land of life

Witness: B3L

Transliteration:

*iy.n=f min m t3 ʕnh*

Translation:

He has come today from the land of life

Witness: B4L

Transliteration:

*iy.n[=f] min m t3 ʕnh*

Translation:

He has come today from the land of life

Witness: B12C,b

Transliteration:

*iy.n=f mi[n] m t3 ʕnh*

Translation:

He has come today from the land of life

Witness: B13C,a

Transliteration:

*iy.n=f min m t3 ʕnh*

Translation:

He has come today from the land of life

Witness: B13C,b

Transliteration:

*[iy.n=f min m t3 ʕnh]*

Translation:

He has come today from the land of life

Witness: B16C

Transliteration:

*iy.n=f nmi(.w) m t3 ʕnh*

Translation:

He has come, traveling from the land of life

Witness: L2Li

Transliteration:

*iy.n ssnb-n=f pn min m tʒ ʕnh m hr=f mʒʕ*

Translation:

This *ssnb-n=f* has come today from the land of life with his true face

Notes group:

Note that L2Li has a nominal subject here, not pronominal.

Group 1 and group 2 should be considered the same. (*iyi* and *iwi*).

**Group 2:** Nominal *sḍm.n=f* (balanced sentence), Lemma *iwi*

Lemma: *iwi* (to come)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḍm.n=f*

nominal

Balanced sentence

Pronominal subject

Witness: B1L

Transliteration:

*iw.n=f min m tʒ ʕnh*

Translation:

He has come today from the land of life

Notes group:

Group 1 and group 2 should be considered the same. (*iyi* and *iwi*).

**Group 3:** Stative (3rd person masculine singular), Lemma *nmi*

Lemma: *nmi* (to travel)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Stative

3rd person masculine singular

Witness: B16C

Transliteration:

*iy.n=f nmi(.w) m tʒ ʕnh*

Translation:

He has come, traveling from the land of life

Notes:

Could be an incorrect writing for *min* (today).

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B3L, B4L, B12C,b, B13C,a, B13C,b, L2Li), G1+G3 (B16C), G2 (B1L).

**Spell:** 36 **Phrase:** 1 137 d

**Group 1:** Nominal *sdm.n=f* (balanced sentence), Lemma *mḥ*

Lemma: *mḥ* (to fill)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*mḥ[.n]=f ḥ.t=f m ḥkʒw*

Translation:

he has filled his body with magic

Notes:

The N35 is not visible. (lost due to a split in the wood)

Witness: B3Bo

Transliteration:

*mḥ.n=s ḥ.t=s m ḥkʒw*

Translation:

she has filled her body with magic

Notes:

Witness: B1L

Transliteration:

*mḥ.n=f ḥ.t=f m ḥkʒw*

Translation:

he has filled his body with magic

Witness: B3L

Transliteration:

*mḥ.n=f ḥ.t=f m ḥkʒw*

Translation:

he has filled his body with magic

Witness: B4L

Transliteration:

*mḥ.n=f ḥ.t=f m ḥkʒw*

Translation:

he has filled his body with magic

Witness: B12C,b

Transliteration:

*mḥ.n=f ḥ.t=f m ḥkʒw*

Translation:

he has filled his body with magic

Witness: B13C,a

Transliteration:

[mḥ.n=f ḥ.t=f m ḥkʒw]

Translation:

he has filled his body with magic

Witness: B13C,b

Transliteration:

[mḥ.n=f ḥ.t=f m ḥkʒw]

Translation:

he has filled his body with magic

Witness: B16C

Transliteration:

mḥ.n=f ḥ.t=f m ḥkʒw

Translation:

he has filled his body with magic

**Group 2:** Nominal passive *sḍm.n=f* (balanced sentence), Lemma *mḥ*

Lemma: *mḥ* (to fill)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḍm.n=f</i>	nominal	passive	Balanced sentence	Nominal subject

Witness: L2Li

Transliteration:

mḥ.n ḥ.t=f m ḥkʒw

Translation:

his body was filled with magic

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B1L, B3L, B4L, B12C,b, B13C,a, B13C,b, B16C), G2 (L2Li).

**Spell:** 36 **Phrase:** 1 138 b

**Group 1:** Circumstantial *sḍm=f* (temporal clause), Lemma *ḥtm*

Lemma: *ḥtm* (to perish)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḍm=f</i>	circumstantial		Temporal clause	Nominal subject

Witness: B1P

Transliteration:

*ḥtm n=f wrš.w=f im=f*

Translation:

while his watchers perish for him with him

Witness: B3L

Transliteration:

*ḥtm n=f wrš=f im=f*

Translation:

while his watcher perish for him with him

**Group 2:** *Circumstantial sdm=f (temporal clause), Lemma sd3*

Lemma: *sd3* (to tremble)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

*sd3 n=s wrš.w=s im=s*

Translation:

while her watchers tremble for her at her

Witness: B12C,b

Transliteration:

*sd3 n=f wrš.w=f im=f*

Translation:

while his watchers tremble for him at him

Witness: B13C,b

Transliteration:

*[sd3 n=f wrš.w=f im=f]*

Translation:

while his watchers tremble for him at him

Witness: B1L

Transliteration:

*ḥtm n=f wrš.w=f im=f*

Translation:

while his watchers perish for him with him

Witness: B4L

Transliteration:

*sd3 n=f wrš.w=f im=f*

Translation:

while his watchers tremble for him at him

Witness: B13C,a

Transliteration:

*sd3 n=f wr[š.w=f im=f]*

Translation:

while his watchers tremble for him at him

Witness: B16C

Transliteration:

*sd3 n=f wrš.w=f im=f*

Translation:

while his watchers tremble for him at him

Witness: L2Li

Transliteration:

*sdʒ n=f wrš=f ïm=f*

Translation:

while his watcher tremble for him at him

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B1L, B3L), G2 (B3Bo, B4L, B12C,b, B13C,a, B13C,b, B16C, L2Li).

**Spell:** 36 **Phrase:** 1 138 c

**Group 1:** Nominal *sdm.n=f* (balanced sentence), Lemma *ʕpr* (first position)

Lemma: *ʕpr* (to acquire)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm.n=f*

nominal

Balanced sentence

Pronominal subject

Witness: B1P

Transliteration:

*mï ʒpd ʕpr.n=f tʒ m hm.t.n=f*

Translation:

like a bird. He has acquired the land with that which he did not know

Witness: B3Bo

Transliteration:

*mï ʒpd ʕpr.n=f tʒ m hm.t.n=f*

Translation:

like a bird. He has acquired the land with that which he did not know

Witness: B1L

Transliteration:

*mï ʒpd ʕpr.n=f tʒ m hm.t.n=f*

Translation:

like a bird. He has acquired the land with that which he did not know

Witness: B3L

Transliteration:

*mï ʒpd ʕpr.n=f tʒ m hm.t.n=f*

Translation:

like a bird. He has acquired the land with that which he did not know

Witness: B4L

Transliteration:

*mï ʒpd ʕpr.n=f tʒ pn m rh.t.n=f*

Translation:

like a bird. He has acquired this land with that which he knew

Witness: B12C,b

Transliteration:

*mï ʒpd ʕpr.n=f tʒ pn m rh.t.n=f*

Translation:

like a bird. He has acquired this land with that which he knew

Witness: B13C,a

Transliteration:

[mì ʒpd ʔpr.n=f tʒ pn] m rħ.t.n=f

Translation:

like a bird. He has acquired this land with that which he knew

Witness: B16C

Transliteration:

mì ʒpd ʔpr.n=f tʒ p < n > m rħ.t.n=f

Translation:

like a bird. He has acquired this land with that which he knew

**Group 2:** Relative *sḏm.n=f*, Lemma *ħm* (second position)

Lemma: *ħm* (to not know)

Morphology 1: *sḏm.n=f*      Morphology 2: relative      Morphology 3:

Witness: B1P

Transliteration:

mì ʒpd ʔpr.n=f tʒ m ħm.t.n=f

Translation:

like a bird. He has acquired the land with that which he did not know

Witness: B1L

Transliteration:

mì ʒpd ʔpr.n=f tʒ m ħm.t.n=f

Translation:

like a bird. He has acquired the land with that which he did not know

Witness: B13C,b

Transliteration:

[mì ʒ]pd ʔ[pr.n=f tʒ pn m rħ.t.n=f]

Translation:

like a bird. He has acquired this land with that which he knew

Notes:

Only the D36 is visible.

Witness: L2Li

Transliteration:

mì ʒpd ʔpr.n=f tʒ m rħ.t.n=f

Translation:

like a bird. He has acquired the land with that which he knew

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

mì ʒpd ʔpr.n=f tʒ m ħm.t.n=f

Translation:

like a bird. He has acquired the land with that which he did not know

Witness: B3L

Transliteration:

mì ʒpd ʔpr.n=f tʒ m ħm.t.n=f

Translation:

like a bird. He has acquired the land with that which he did not know

**Group 3:** Relative *sḍm.n=f*, Lemma *rḥ* (second position)

Lemma: *rḥ* (to know)

Morphology 1:  
*sḍm.n=f*

Morphology 2:  
relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: B4L

Transliteration:

*mī ʔpd ʕpr.n=f tʔ pn m rḥ.t.n=f*

Translation:

like a bird. He has acquired this land with that which he knew

Witness: B13C,a

Transliteration:

[*mī ʔpd ʕpr.n=f tʔ pn*] *m rḥ.t.n=f*

Translation:

like a bird. He has acquired this land with that which he knew

Witness: B16C

Transliteration:

*mī ʔpd ʕpr.n=f tʔ p <n> m rḥ.t.n=f*

Translation:

like a bird. He has acquired this land with that which he knew

Witness: B12C,b

Transliteration:

*mī ʔpd ʕpr.n=f tʔ pn m rḥ.t.n=f*

Translation:

like a bird. He has acquired this land with that which he knew

Witness: B13C,b

Transliteration:

[*mī ʔpd ʕpr.n=f tʔ pn m rḥ.t.n=f*]

Translation:

like a bird. He has acquired this land with that which he knew

Witness: L2Li

Transliteration:

*mī ʔpd ʕpr.n=f tʔ m rḥ.t.n=f*

Translation:

like a bird. He has acquired the land with that which he knew

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B1P, B3Bo, B1L, B3L), G1+G3 (B4L, B12C,b, B13C,a, B13C,b B16C, L2Li).

**Spell:**

36

**Phrase:**

1

139-140 c-a

**Group 1:** Circumstantial *sḍm.n=f* (iʷ(=f) *sḍm.n=f*), Lemma *rḥ* (first position)

Lemma: *rḥ* (to know)

Morphology 1:  
*sḍm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
*iʷ(=f) sḍm.n=f*

Subject:  
Pronominal subject

Witness: B3Bo

Transliteration:

*iw rh.n=f ts.wy iptw(y) dd.w.n hz n imy izw*

Translation:

He knew these two spells which Ha spoke to the one who is in *izw*

Witness: B12C,b

Transliteration:

*iw rh.n=f ts.wy ipw(y) dd.w.n hz imy izw*

Translation:

He knew these two spells which Ha, who is in *izw*, spoke.

Notes:

Witness: B13C,b

Transliteration:

*[iw rh.n=f ts.wy ipw(y) dd.w hz n imy i]zw*

Translation:

He knew these two spells which Ha says to the one who is in *izw*.

Witness: L2Li

Transliteration:

*iw rh.n ssnb-n=f pn ts.wy ipn dd.w (i)n hz n imy iz(w)*

Translation:

This *ssnb-n=f* knew these two spells, which are spoken by Ha to the one who is in *izw*.

Notes group:

Note that L2Li uses a nominal subject instead of a pronominal subject.

**Group 2:** Relative *sqm.n=f*, Lemma *dd* (second position)

Lemma: *dd* (to speak, to say)

Morphology 1:

*sqm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B4L

Transliteration:

*iw rh.n=f ts.wy ipw(y) dd.w.n hz n imy izw*

Translation:

He knew these two spells which Ha spoke to the one who is in *izw*

Witness: B13C,a

Transliteration:

*i[w rh.n=f ts.wy ipw(y) dd.w hz [n imy izw]*

Translation:

He knew these two spells which Ha says to the one who is in *izw*.

Notes:

Only traces left of the Aa1, and the D21 is not visible.

Witness: B16C

Transliteration:

*iw rh.n=f ts.wy ipw(y) dd.w.n hz n imy izw*

Translation:

He knew these two spells which Ha spoke to the one who is in *izw*

Witness: B3Bo

Transliteration:

*iw rh.n=f ts.wy iptw(y) dd.w.n h3 n imy izw*

Translation:

He knew these two spells which Ha spoke to the one who is in *izw*

Witness: B12C,b

Transliteration:

*iw rh.n=f ts.wy ipw(y) dd.w.n h3 imy izw*

Translation:

He knew these two spells which Ha, who is in *izw*, spoke.

Notes group:

Could be read as *dd.w (i)n h3* as well.

**Group 3:** Imperfective relative *sḏm=f*, Lemma *ḏd*

Lemma: *ḏd* (to speak, to say)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B13C,a

Transliteration:

*i[w r]h.n=f ts.wy ipw(y) dd.w h3 [n imy izw]*

Translation:

He knew these two spells which Ha says to the one who is in *izw*.

Witness: B4L

Transliteration:

*iw rh.n=f ts.wy ipw(y) dd.w.n h3 n imy izw*

Translation:

He knew these two spells which Ha spoke to the one who is in *izw*

Witness: B16C

Transliteration:

*iw rh.n=f ts.wy ipw(y) dd.w.n h3 n imy izw*

Translation:

He knew these two spells which Ha spoke to the one who is in *izw*

Witness: B13C,b

Transliteration:

*[iw rh.n=f ts.wy ipw(y) dd.w h3 n imy i]izw*

Translation:

He knew these two spells which Ha says to the one who is in *izw*.

**Group 4:** Imperfective passive participle (masculine plural), Lemma *ḏd*

Lemma: *ḏd* (to speak, to say)

Morphology 1:

participle

Morphology 2:

imperfective passive

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: L2Li

Transliteration:

iw rx.n ssnb-n=f pn Ts.wy ipn Dd.w (i)n HA n imy iA(w)

Translation:

This *ssnb-n=f* knew these two spells, which are spoken by Ha to the one who is in *izw*.

Notes:

The I10&D46 group is not visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B4L, B12C,b, B16C), G1+G3 (B13C,a, B13C,b), G1+G4 (L2Li).

**Spell:** 36 **Phrase:** 1 140 d-e

**Group 1:** Circumstantial *sḏm.n=f* (i*w*(=f) *sḏm.n=f*), Lemma *ini* (first position)

Lemma: *ini* (to bring)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw*(=f) *sḏm.n=f*

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*iw in.n=f n=k fh.t=k n(.t) s<sup>c</sup>h=k n k3 imn.t*

Translation:

He brought to you your band of your dignity of the bull of the west.

Witness: B4L

Transliteration:

*iw in.n=f n=k rh.t n=k m s<sup>c</sup>h=k n k3 imn.t*

Translation:

He has brought to you that which is known to you as your dignity of the bull of the west.

Witness: B12C,b

Transliteration:

*iw in.n=f n=k rh.t n=k m s<sup>c</sup>h=k n k3 imn.t*

Translation:

He has brought to you that which is known to you as your dignity of the bull of the west.

Witness: B13C,a

Transliteration:

*iw [in.n=f n=k] rh.t n=k m s<sup>c</sup>h=k [n k3 imn.t]*

Translation:

He has brought to you that which is known to you as your dignity of the bull of the west.

Witness: B13C,b

Transliteration:

[*iw in.n=f n=k rh.t n=k m s<sup>c</sup>h=k n k<sup>3</sup> imn.t*]

Translation:

He has brought to you that which is known to you as your dignity of the bull of the west.

Witness: B16C

Transliteration:

*iw in.n=f n=k hr(.y) h.t n=k m s<sup>c</sup>h=k n k<sup>3</sup> imn.t*

Translation:

He has brought to you that which is under the thing for you as your dignity of the bull of the west.

**Group 2:** *Circumstantial sdm=f (iw(=f) sdm=f), Lemma ini (first position)*

Lemma: *ini* (to bring)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sdm=f*

Subject:

Nominal subject

Witness: L2Li

Transliteration:

*iw ini n=k ssnb-n=f tn fh.t n(.t) s<sup>c</sup>h=k n k<sup>3</sup> imn.t*

Translation:

This *ssnb-n=f* brings for you the band of your dignity of the bull of the west

**Group 3:** *Imperfective passive participle (feminine singular), Lemma rh (second position)*

Lemma: *rh* (to know)

Morphology 1:

participle

Morphology 2:

imperfective passive

Morphology 3:

feminine singular

Syntax:

Subject:

Witness: B4L

Transliteration:

*iw in.n=f n=k rh.t n=k m s<sup>c</sup>h=k n k<sup>3</sup> imn.t*

Translation:

He has brought to you that which is known to you as your dignity of the bull of the west.

Witness: B12C,b

Transliteration:

*iw in.n=f n=k rh.t n=k m s<sup>c</sup>h=k n k<sup>3</sup> imn.t*

Translation:

He has brought to you that which is known to you as your dignity of the bull of the west.

Witness: B13C,a

Transliteration:

*iw [in.n=f n=k] rh.t n=k m s<sup>c</sup>h=k [n kʒ imm.t]*

Translation:

He has brought to you that which is known to you as your dignity of the bull of the west.

Notes:

Traces left of the Aa1:X1 group, the D21 is not visible.

Notes group:

Could be read as *rh.t.n=k* as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B16C), G1+G3 (B4L, B12C,b, B13C,a, B13C,b), G2 (L2Li).

**Spell:** 36 **Phrase:** 1 140 g

**Group 1:** Circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *rdi*, (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḏm.n=f*

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*iw rdi.n=f rh hks hn<sup>c</sup> hpy wn.t=s sr.t(i) n=k r=s*

Translation:

He has caused that Heqes and Hapy know that which she is foretold for you about it.

Witness: B12C,b

Transliteration:

*iw rdi.n=f rh hks hn<sup>c</sup> hpy wn.t=f sr(.w) n=k r=s*

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B13C,b

Transliteration:

*[iw in.n=f n=k] rh.t n=k m s<sup>c</sup>h=k n kʒ imm.t]*

Translation:

He has brought to you that which is known to you as your dignity of the bull of the west.

Notes:

Witness: B4L

Transliteration:

*iw rdi.n=f rh hks hn<sup>c</sup> hpy wn.t=f sr(.w) n=k r=s*

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B13C,a

Transliteration:

*[iw rdi.n=f rh] hks h[n<sup>c</sup> hpy w]n.t=f sr(.w) n[=k r=s]*

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B13C,b

Transliteration:

[i<sup>w</sup> r<sup>d</sup>i.n=f r<sup>h</sup> ḥks ḥn<sup>c</sup> ḥpy wn.t=f sr(.w) n=k r=s]

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: L2Li

Transliteration:

i<sup>w</sup> r<sup>d</sup>i.n ssnb-n=f pn ḥr ḥks ḥn<sup>c</sup> ḥpy wn n=k sr=k t<sup>3</sup> ḏsr

Translation:

This ssnb-n=f has caused that Heqes and Hapy fall, which is for you what you predict of the divine land.

Notes group:

Note that L2Li uses a nominal subject instead of a pronominal subject.

**Group 2:** Subjunctive s<sup>d</sup>m=f (object clause), Lemma r<sup>h</sup> (second position)

Lemma: r<sup>h</sup> (to know)

Morphology 1:

s<sup>d</sup>m=f

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Object clause

Subject:

Nominal subject

Witness: B3Bo

Transliteration:

i<sup>w</sup> r<sup>d</sup>i.n=f r<sup>h</sup> ḥks ḥn<sup>c</sup> ḥpy wn.t=s sr.t(i) n=k r=s

Translation:

He has caused that Heqes and Hapy know that which she is foretold for you about it.

Witness: B12C,b

Transliteration:

i<sup>w</sup> r<sup>d</sup>i.n=f r<sup>h</sup> ḥks ḥn<sup>c</sup> ḥpy wn.t=f sr(.w) n=k r=s

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B16C

Transliteration:

i<sup>w</sup> r<sup>d</sup>i.n=f r<sup>h</sup> ḥks ḥpy wn.t=f sr n=k r=s

Translation:

He has caused that Heqes and Hapy know that which he is, a nobleman for you because of it.

Witness: B4L

Transliteration:

i<sup>w</sup> r<sup>d</sup>i.n=f r<sup>h</sup> ḥks ḥn<sup>c</sup> ḥpy wn.t=f sr(.w) n=k r=s

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B13C,a

Transliteration:

[i<sup>w</sup> r<sup>d</sup>i.n=f r<sup>h</sup>] ḥks ḥ[n<sup>c</sup> ḥpy w]n.t=f sr(.w) n[=k r=s]

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B13C,b

Transliteration:

[*iw rdì.n=f rḥ ḥks ḥnᶜ ḥpy wn.t=f sr(.w) n=k r=s*]

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B16C

Transliteration:

*iw rdì.n=f rḥ ḥks ḥpy wn.t=f sr n=k r=s*

Translation:

He has caused that Heqes and Hapy know that which he is, a nobleman for you because of it.

**Group 3:** Subjunctive *sḏm=f* (object clause), Lemma *ḥr* (second position)

Lemma: *ḥr* (to fall)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Object clause

Subject:

Nominal subject

Witness: L2Li

Transliteration:

*iw rdì.n ssnb-n=f pn ḥr ḥks ḥnᶜ ḥpy wn n=k sr=k t3 ḏsr*

Translation:

This *ssnb-n=f* has caused that Heqes and Hapy fall, which is for you what you predict of the divine land.

**Group 4:** Perfective relative *sḏm=f*, Lemma *wnn* (third position)

Lemma: *wnn* (to be)

Morphology 1:

*sḏm=f*

Morphology 2:

perfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*iw rdì.n=f rḥ ḥks ḥnᶜ ḥpy wn.t=s sr.t(i) n=k r=s*

Translation:

He has caused that Heqes and Hapy know that which she is foretold for you about it.

Witness: B4L

Transliteration:

*iw rdì.n=f rḥ ḥks ḥnᶜ ḥpy wn.t=f sr(.w) n=k r=s*

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B12C,b

Transliteration:

*iw rdi.n=f rh hks hn<sup>c</sup> hpy wn.t=f sr(.w) n=k r=s*

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Notes:

Witness: B13C,b

Transliteration:

*[iw rdi.n=f rh hks hn<sup>c</sup> hpy wn.t=f sr(.w) n=k r=s]*

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

**Group 5:** *Perfective active participle (masculine singular), Lemma wnn (third position)*

Lemma: wnn (to be)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: L2Li

Transliteration:

*iw rdi.n ssnb-n=f pn hr hks hn<sup>c</sup> hpy wn n=k sr=k t3 dsr*

Translation:

This *ssnb-n=f* has caused that Heqes and Hapy fall, which is for you what you predict of the divine land.

**Group 6:** *Stative (3rd person masculine singular), Lemma sr (fourth position)*

Lemma: sr (to foretell)

Morphology 1:  
Stative

Morphology 2:  
3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: B13C,a

Transliteration:

*[iw rdi.n=f rh] hks h[n<sup>c</sup> hpy w]n.t=f sr(.w) n[=k r=s]*

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Notes:

The E34 is not visible, and only traces left of the N35

Witness: B16C

Transliteration:

*iw rdi.n=f rh hks hpy wn.t=f sr n=k r=s*

Translation:

He has caused that Heqes and Hapy know that which he is, a nobleman for you because of it.

Witness: B4L

Transliteration:

*iw rdì.n=f rh ḥks ḥn<sup>c</sup> ḥpy wn.t=f sr(.w) n=k r=s*

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B13C,a

Transliteration:

*[iw rdì.n=f rh] ḥks ḥ[n<sup>c</sup> ḥpy w]n.t=f sr(.w) n[=k r=s]*

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B12C,b

Transliteration:

*iw rdì.n=f rh ḥks ḥn<sup>c</sup> ḥpy wn.t=f sr(.w) n=k r=s*

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B13C,b

Transliteration:

*[iw rdì.n=f rh] ḥks ḥn<sup>c</sup> ḥpy wn.t=f sr(.w) n=k r=s]*

Translation:

He has caused that Heqes and Hapy know that which he is foretold for you about it.

Notes group:

Group 6 and group 7 should be considered the same, as the variation is based on the gender of the owner.

**Group 7:** Stative (3rd person feminine singular), Lemma *sr* (fourth position)

Lemma: *sr* (to foretell)

Morphology 1:

Stative

Morphology 2:

3rd person feminine singular

Morphology 3:

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*iw rdì.n=f rh ḥks ḥn<sup>c</sup> ḥpy wn.t=s sr.t(i) n=k r=s*

Translation:

He has caused that Heqes and Hapy know that which she is foretold for you about it.

Notes group:

Group 6 and group 7 should be considered the same, as the variation is based on the gender of the owner.

**Group 8:** Imperfective relative *sḏm=f*, Lemma *sr* (fourth position)

Lemma: *sr* (to foretell)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: L2Li

Transliteration:

*iw rdī.n ssnb-n=f pn hr hks hn<sup>c</sup> hpy wn n=k sr=k t3 dsr*

Translation:

This *ssnb-n=f* has caused that Heqes and Hapy fall, which is for you what you predict of the divine land.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2+G4+G6 (B4L, B12C,b, B13C,a, B13C,b), G1+G2+G4+G7 (B3Bo), G1+G2+G4 (B16C), G1+G3+G5+G8 (L2Li).

**Spell:** 36 **Phrase:** 1 141 e

**Group 1:** Active *sḏm.t=f* (nominal use), Lemma *wnn* (first position)

Lemma: *wnn* (to be)

<u>Morphology 1:</u> <i>sḏm.t=f</i>	<u>Morphology 2:</u> active	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: B3Bo

Transliteration:

*ḏr wn.t=s iyī.t(i) ʒh.t(i) ʕpr.t(i) m iw nsrsr*

Translation:

since she is coming, being potent and equipped from the island of fire.

Witness: B12C,b

Transliteration:

*ḏr wn.t=f ʕpr(.w) m iw nsrsr*

Translation:

since he is equipped from the island of fire.

Witness: B13C,b

Transliteration:

*ḏr [wn.t=f ʕpr(.w) m iw nsrsr]*

Translation:

since he is equipped from the island of fire.

Witness: B4L

Transliteration:

*ḏr wn.t=f ʕpr(.w) m iw nsrsr*

Translation:

since he is equipped from the island of fire.

Witness: B13C,a

Transliteration:

*[ḏr wn.t=f ʕpr(.w) m iw nsrsr]*

Translation:

since he is equipped from the island of fire.

Witness: B16C

Transliteration:

*ḏr wn.t=f ʕpr(.w) m iw <n>sr*

Translation:

since he is equipped from the burning island.

Witness: L2Li

Transliteration:

*ḡr wn.t ssnb-n=f pn ìyi(.w) ʕpr(.w) m ìw nsrsr*

Translation:

since this *ssnb-n=f* is coming, being equipped from the island of fire.

Notes group:

*Note that L2Li uses a nominal subject instead of a pronominal subject.*

**Group 2:** *Stative (3rd person feminine singular), Lemma ìyi (second position)*

Lemma: ìyi (to come)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Stative

3rd person feminine singular

Witness: B3Bo

Transliteration:

*ḡr wn.t=s ìyi.t(i) ʒh.t(i) ʕpr.t(i) m ìw nsrsr*

Translation:

since she is coming, being potent and equipped from the island of fire.

Notes group:

*Note that group 2 and group 3 should be considered the same, as the variation is based on the gender of the owner.*

**Group 3:** *Stative (3rd person masculine singular), Lemma ìyi (second position)*

Lemma: ìyi (to come)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Stative

3rd person masculine singular

Witness: L2Li

Transliteration:

*ḡr wn.t ssnb-n=f pn ìyi(.w) ʕpr(.w) m ìw nsrsr*

Translation:

since this *ssnb-n=f* is coming, being equipped from the island of fire.

Notes group:

*Note that group 2 and group 3 should be considered the same, as the variation is based on the gender of the owner.*

**Group 4:** *Stative (3rd person masculine singular), Lemma ʕpr (second position)*

Lemma: ʕpr (to be equipped)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:  
Stative 3rd person masculine singular

Witness: B4L

Transliteration:

*ḏr wn.t=f ʕpr(.w) m iw nsrsr*

Translation:

since he is equipped from the island of fire.

Witness: B12C,b

Transliteration:

*ḏr wn.t=f ʕpr(.w) m iw nsrsr*

Translation:

since he is equipped from the island of fire.

Witness: B13C,a

Transliteration:

*[ḏr wn.t=f ʕpr(.w) m iw nsrsr]*

Translation:

since he is equipped from the island of fire.

Witness: B13C,b

Transliteration:

*ḏr [wn.t=f ʕpr(.w) m iw nsrsr]*

Translation:

since he is equipped from the island of fire.

Witness: B16C

Transliteration:

*ḏr wn.t=f ʕpr(.w) m iw <n>sr*

Translation:

since he is equipped from the burning island.

**Group 5:** *Stative (3rd person feminine singular), Lemma ʕḥ (third position)*

Lemma: ʕḥ (to be potent)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:  
Stative 3rd person feminine singular

Witness: B3Bo

Transliteration:

*ḏr wn.t=s iyī.t(i) ʕḥ.t(i) ʕpr.t(i) m iw nsrsr*

Translation:

since she is coming, being potent and equipped from the island of fire.

**Group 6:** Stative (3rd person masculine singular), Lemma *ʿpr* (third position)

Lemma: *ʿpr* (to be equipped)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: L2Li

Transliteration:

*ḏr wn.t ssnb-n=f pn iyi(.w) ʿpr(.w) m iw nsrsr*

Translation:

since this *ssnb-n=f* is coming, being equipped from the island of fire.

**Group 7:** Stative (3rd person feminine singular), Lemma *ʿpr* (third position)

Lemma: *ʿpr* (to be equipped)

Morphology 1: Stative      Morphology 2: 3rd person feminine singular      Morphology 3:      Syntax:      Subject:

Witness: B3Bo

Transliteration:

*ḏr wn.t-s iyi.t(i) ʒh.t(i) ʿpr.t(i) m iw nsrsr*

Translation:

since she is coming, being potent and equipped from the island of fire.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (B4L, B12C,b, B13C,a, B13C,b, B16C), G1+G2+G5+G7 (B3Bo), G1+G3+G6 (L2Li).

**Spell:** 36      **Phrase:** 1      142      c

**Group 1:** Nominal *sḏm=f* (emphatic use), Lemma *īwi*

Lemma: *īwi* (to come)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:      Syntax: Emphatic use      Subject: Pronominal subject

Witness: B4L

Transliteration:

*iwī=f (i)r=f mī išt ʔh pn mʔw.tī*

Translation:

In what matter does he come, this renewed spirit?

Witness: B13C,a

Transliteration:

*[iwī=f (i)r=f mī išt ʔh pn mʔw.tī]*

Translation:

In what matter does he come, this renewed spirit?

Witness: B16C

Transliteration:

*iwī=f (i)r=f mī išt ʔh p(w) mʔw.tī*

Translation:

In what matter does he come, this renewed spirit?

Notes:

**Group 2:** Nominal *sḏm.n=f* (emphatic use), Lemma *iwī*

Lemma: *iwī* (to come)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Witness: B12C,b

Transliteration:

*iwī=f (i)r=f mī išt ʔh pn mʔw.tī*

Translation:

In what matter does he come, this renewed spirit?

Witness: B13C,b

Transliteration:

*iwī=f (i)r=[f] mī [išt ʔh pn mʔw.t]i*

Translation:

In what matter does he come, this renewed spirit?

Witness: L2Li

Transliteration:

*iwī=f (i)r=f m išt ʔh pn mʔw.t(i)*

Translation:

As what does he come, this renewed spirit?

Notes:

Note that the spelling almost looks like iy.w.

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*iwī.n=s (i)r=s mī išt ʔh.t tn mʔw.tīt*

Translation:

In what matter did she come, this renewed spirit?

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B4L, B12C,b, B13C,a, B13C,b, B16C, L2Li), G2 (B3Bo).

**Spell:** 36 **Phrase:** 1 142 e

**Group 1:** Prospective *sḏm=f* (main clause), Lemma *ʕk*

Lemma: *ʕk* (to enter)

Morphology 1:  
*sḏm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: B4L

Transliteration:

*ʕk=f m sʕh=f n ʕh ntr(.y)*

Translation:

He will enter in his dignity of the divine spirit,

Witness: B12C,b

Transliteration:

*ʕk=f m sʕh=f n ʕh ntr(.y)*

Translation:

He will enter in his dignity of the divine spirit,

Witness: B13C,a

Transliteration:

*ʕk=f m sʕʕ=f n ʕh ntr(.y)*

Translation:

He will enter in his dignity of the divine spirit,

Notes:

The D36:N35 group is not visible

Witness: B13C,b

Transliteration:

*ʕk[=f m sʕh=f n ʕh] ntr(.y)*

Translation:

He will enter in his dignity of the divine spirit,

Notes:

Only the G35 is visible.

Witness: B16C

Transliteration:

*ʕk=f m sʕh=f n ʕh ntr(.y)*

Translation:

He will enter in his dignity of the divine spirit,

Witness: L2Li

Transliteration:

*ʕk ssnb-n=f pn m sʕh=f n ʕh ntr.y*

Translation:

This *ssnb-n=f* will enter in his dignity of the divine spirit,

Notes group:

Note that L2Li uses a nominal subject instead of a pronominal subject.

**Group 2:** Nominal *sḏm.n=f* (emphatic use), Lemma *ʕk*

Lemma: *ʕk* (to enter)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: B3Bo

Transliteration:

*ḳ.n=s m sḥ=s n ʒḥ ntr(.y)*

Translation:

She has entered in her dignity of the divine spirit,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B4L, B12C,b, B13C,a, B13C,b, B16C, L2Li), G2 (B3Bo).

**Spell:** 36 **Phrase:** 1 143 c

**Group 1:** Prospective *sḏm=f* (main clause), Lemma *šsp*

Lemma: *šsp* (to receive)

Morphology 1: *sḏm=f* Morphology 2: prospective Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*šsp=s s.t=s ntr.yt m ḥw.t kʒ ḥḏ*

Translation:

she will receive her divine seat in the mansion of the white bull.

Witness: B4L

Transliteration:

*šsp=k ntr.wt m ḥw.t kʒ ḥḏ*

Translation:

you will receive a divine state in the mansion of the white bull

Witness: B12C,b

Transliteration:

*šsp=k ntr.wt m ḥw.t kʒ ḥḏ*

Translation:

you will receive a divine state in the mansion of the white bull

Witness: B13C,a

Transliteration:

*[šsp=k ntr.wt m ḥw.t kʒ ḥḏ]*

Translation:

you will receive a divine state in the mansion of the white bull

Witness: B13C,b

Transliteration:

*šsp[=k ntr.wt m ḥw.t kʒ ḥḏ]*

Translation:

you will receive a divine state in the mansion of the white bull

Witness: B16C

Transliteration:

*šsp=k ntr.wt m ḥw.t kʒ ḥḏ*

Translation:

you will receive a divine state in the mansion of the white bull

**Group 2:** Circumstantial *sḏm.n=f* (temporal clause), Lemma *šsp*

Lemma: *šsp* (to receive)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Nominal subject

Witness: L2Li

Transliteration:

*šsp.n ssnb-n=f pn s.t=f nṯr.(y)t m ḥw.t k3 ḥd*

Translation:

after this *ssnb-n=f* has received his divine seat in the mansion of the white bull.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B4L, B12C,b, B13C,a, B13C,b, B16C), G2 (L2Li).

**Spell:** 36 **Phrase:** 1 143-144 d-a

**Group 1:** Circumstantial *sḏm=f* (temporal clause), Lemma *sḏm*

Lemma: *sḏm* (to hear, to listen)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B4L

Transliteration:

*imy ḥr.t-nṯr sḏm=sn mdw nṯr.w*

Translation:

which is in the necropolis, while they hear the words of the gods.

Witness: B13C,a

Transliteration:

[*imy ḥr.t-nṯr sḏm=sn mdw*] nṯr[.w]

Translation:

which is in the necropolis, while they hear the words of the gods.

Notes:

Notes group:

Could be passive (they are heard, the words of the gods) as well.

Witness: B12C,b

Transliteration:

*imy ḥr.t-nṯr sḏm=sn mdw nṯr.w*

Translation:

which is in the necropolis, while they hear the words of the gods.

Witness: B13C,b

Transliteration:

*imy ḥr.t-nṯr s[ḏm=sn mdw nṯr.w]*

Translation:

which is in the necropolis, while they hear the words of the gods.

Notes:

Only the S29 is visible.

**Group 2:** *sdmm=f (main clause), Lemma sdm*

Lemma: *sdm* (to hear, to listen)

Morphology 1: *sdmm=f*      Morphology 2:      Morphology 3:      Syntax:      Subject:  
Main clause      Pronominal subject

Witness: B16C

Transliteration:

*imy hr.t-ntr sdmm=sn mdw ntr.w*

Translation:

which is in the necropolis. They will be heard, the words of the gods.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B4L, B12C,b, B13C,a, B13C,b), G2 (B16C).*

**Spell:**                    36      **Phrase:**                    1      144      b

**Group 1:** *Imperfective active participle (feminine dual), Lemma sw<sup>c</sup>b*

Lemma: *sw<sup>c</sup>b* (to cause to be pure)

Morphology 1:      Morphology 2:      Morphology 3:      Syntax:      Subject:  
participle      imperfective active      feminine dual

Witness: B3Bo

Transliteration:

*in wr.t(y) hkzw sw<sup>c</sup>b.t(y) s(y)*

Translation:

it are the two great of magic who cleanse her,

Witness: B4L

Transliteration:

*in wr.ty hkzw sw<sup>c</sup>b.ty sw*

Translation:

It are the two great of magic who cleanse him

Witness: B12C,b

Transliteration:

*in wr.ty hkzw sw<sup>c</sup>b.ty sw*

Translation:

It are the two great of magic who cleanse him

Notes:

Only traces left of the X1.

Witness: B13C,a

Transliteration:

*in wr.ty hkzw sw<sup>c</sup>b.ty sw*

Translation:

It are the two great of magic who cleanse him

Notes:

Witness: B13C,b

Transliteration:

[in] wr.ty [hk3w sw<sup>c</sup>b.ty sw]

Translation:

It are the two great of magic who cleanse him

Witness: B16C

Transliteration:

in wr.ty hk3w sw<sup>c</sup>b.ty sw

Translation:

It are the two great of magic who cleanse him

**Group 2:** Imperfective active participle (feminine dual), Lemma s<sup>c</sup>b

Lemma: s<sup>c</sup>b (to cleanse)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	imperfective active	feminine dual		

Witness: L2Li

Transliteration:

in wr.ty hk3w s<sup>c</sup>b.ty ssnb-n=f

Translation:

It are the two great of magic who cleanse ssnb-n=f

Notes:

Note that there is one line of water to many here. (it is possible that the line is s<sup>c</sup>b nty N).

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B4L, B12C,b, B13C,a, B13C,b, B16C), G2 (L2Li).

**Spell:** 36 **Phrase:** 1 144 c

**Group 1:** Circumstantial sdm=f (temporal clause), Lemma <sup>c</sup>k (first position)

Lemma: <sup>c</sup>k (to enter)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
sdm=f	circumstantial		Temporal clause	Pronominal subject

Witness: B3Bo

Transliteration:

𐤊=s dr iw=s nb m wnd.wt=f tp(.t) t3

Translation:

while she enters, expelling the entirety of her complaint with his cattle which is upon the earth.

Witness: B12C,b

Transliteration:

𐤊=f dr.n=t iw=f < m > wnd.wt=f tp.t=f t3=f

Translation:

while he enters, after you expelled his complaint with his cattle, which is upon him, his earth.

Notes:

Witness: B13C,b

Transliteration:

[𐤊=f dr.n=t iw]=f m wnd.wt=f tp.t=f t3

Translation:

while he enters, after you expelled his complaint with his cattle, which is upon him, the earth.

Witness: L2Li

Transliteration:

𐤊 ssnb-n=f pn dr.n=t iw.w=f m wnd.wt=f tp.t t3

Translation:

while this ssnb-n=f enters, after you expelled his complains with his cattle which is upon the earth.

Notes group:

*Note that L2Li uses a nominal subject instead of a pronominal subject.*

*It is possible to read a subjunctive sḏm=f here as well.*

Witness: B4L

Transliteration:

𐤊=f dr.n=t iw=f m wnd.(w)t=f tp.t=f t3

Translation:

while he enters, after you expelled his complaint with his cattle, which is upon him, the earth.

Witness: B13C,a

Transliteration:

𐤊=f dr.n=t [iw=f m wnd.wt=f tp.t=f t3]

Translation:

while he enters, after you expelled his complaint with his cattle, which is upon him, the earth.

Notes:

Only traces left

Witness: B16C

Transliteration:

𐤊=f dr.n=t ḥr-šs.w=f m wnd.wt=f tp.t=f t3

Translation:

while he enters, after you expelled his ... with his cattle which is upon him, the earth.

**Group 2:** *Circumstantial sdm.n=f (temporal clause), Lemma dr (second position)*

Lemma: *dr* (to expel)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B4L

Transliteration:

*ḳ=f dr.n=t iw=f m wnd.(w)t=f tp.t=f t3*

Translation:

while he enters, after you expelled his complaint with his cattle,  
which is upon him, the earth.

Witness: B13C,a

Transliteration:

*ḳ=f dr.n=t [iw=f m wnd.wt=f tp.t=f t3]*

Translation:

while he enters, after you expelled his complaint with his cattle,  
which is upon him, the earth.

Notes:

Only traces of the N35 left.

Witness: B16C

Transliteration:

*ḳ=f dr.n=t hr-šs.w=f m wnd.wt=f tp.t=f t3*

Translation:

while he enters, after you expelled his ... with his cattle  
which is upon him, the earth.

**Group 3:** *Infinitive (status constructus), Lemma dr (second position).*

Lemma: *dr* (to expel)

Morphology 1:  
infinitive

Morphology 2:  
status constructus

Morphology 3:

Syntax:

Subject:

Witness: B12C,b

Transliteration:

*ḳ=f dr.n=t iw=f < m > wnd.wt=f tp.t=f t3=f*

Translation:

while he enters, after you expelled his complaint with his cattle,  
which is upon him, his earth.

Witness: B13C,b

Transliteration:

*[ḳ=f dr.n=t iw]=f m wnd.wt=f tp.t=f t3*

Translation:

while he enters, after you expelled his complaint with his cattle,  
which is upon him, the earth.

Notes:

Witness: L2Li

Transliteration:

*ḳ ssnb-n=f pn dr.n=t iw.w=f m wnd.wt=f tp.t t3*

Translation:

while this *ssnb-n=f* enters, after you expelled his complaints  
with his cattle which is upon the earth.

Witness: B3Bo

Transliteration:

ʿk=s dr iw=s nb m wnd.wt=f tp(.t) t3

Translation:

while she enters, expelling the entirety of her complaint with his cattle which is upon the earth.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B4L, B12C,b, B13C,a, B13C,b, B16C, L2Li), G2 (B3Bo).

**Spell:** 36 **Phrase:** 1 144 g

**Group 1:** Prospective *sḏm=f* (negation), Lemma ʿk

Lemma: ʿk (to enter)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

n ʿk=f r ḥw.t=i

Translation:

he will not enter into my mansion.

Witness: L2Li

Transliteration:

n ʿk=f r ḥw.t=i

Translation:

he will not enter into my mansion.

Notes group:

Could be an indicative *sḏm=f* as well.

**Group 2:** Circumstantial *sDm.n=f* (negation), Lemma aq

Lemma: ʿk (to enter)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B12C,b

Transliteration:

n ʿk.n=f r ḥw.t=i

Translation:

he does not enter into my mansion.

Witness: B13C,a

Transliteration:

[n ʿk.n=f r ḥw.t=i]

Translation:

he does not enter into my mansion.

Witness: B13C,b

Transliteration:

[n ʕk.n=f r hʷ.t=i]

Translation:

he does not enter into my mansion.

Witness: B16C

Transliteration:

n ʕk.n{n}=f r hʷ.t=i

Translation:

he does not enter into my mansion.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3Bo, L2Li), G2 (B12C,b, B13C,a, B13C,b, B16C).*

## Appendix 5.31. Spell 75

**Spell:** 75 **Phrase:** 1 316-317 a

**Group 1:** Nominal *sdm.n=f* (emphatic use), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*hpr[.n]=i m h<sup>c</sup>.w ntr ds=f*

Translation:

I have come into being from the body of the god himself.

Witness: S14C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: T3C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: B1Bo

Transliteration:

*hpr.n=f m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

He has come into being from the body of the god who came into being (by) himself.

Witness: B6C

Transliteration:

*hpr.n h<sup>3</sup>-nh<sup>t</sup> pn m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

This *h<sup>3</sup>-nh<sup>t</sup>* has come into being from the flesh of the god who came into being (by) himself.

Witness: M3C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: M20C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: M5C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: M28C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: M1Be

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Notes group:

*B6C uses a nominal subject instead of a pronominal subject.*

**Group 2:** *Nominal sdm.n=f (emphatic use), Lemma ts (first position)*

Lemma: *ts* (to knit together)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: M4C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: M6C

Transliteration:

*[hpr.n=i m] h<sup>c</sup>.w n(.w) ntr hp[r ds=f]*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: M-Ann

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: B3C

Transliteration:

*ʕs.n sʕ.t-ḥd-ḥtp tn m ḥʕ.w nṯr ḥpr ḏs=f*

Translation:

This *sʕ.t-ḥd-ḥtp* has been knitted together from the body of the god who came into being (by) himself.

**Group 3:** Circumstantial *sḏm.n=f* (temporal clause), Lemma *ḥpr* (first position)

Lemma: *ḥpr* (to become)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1C

Transliteration:

*ḥpr <.n=i> ʕs.n=i m ḥʕ.w nṯr ḥpr ḏs=f*

Translation:

after I came to be and was knitted together from the body of the god who came into being (by) himself.

Witness: B2L

Transliteration:

*ḥpr <.n=i> ʕs.n=i m ḥʕ.w nṯr ḥpr ḏs=f*

Translation:

after I came to be and was knitted together from the body of the god who came into being (by) himself.

Witness: B1P

Transliteration:

*ḥpr <.n=i> ʕs.n=i m ḥʕ.w nṯr ḥpr ḏs=f*

Translation:

after I came to be and was knitted together from the body of the god who came into being (by) himself.

Notes group:

Note that these could be read as nominal (balanced sentence) as well.

**Group 4:** Circumstantial *sḏm.n=f* (temporal clause), Lemma *ʕs* (second position)

Lemma: *ʕs* (to knit together)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1C

Transliteration:

*hpr <.n=i> ṡs.n=i m ḥᶜ.w nṯr ḥpr ḏs=f*

Translation:

after I came to be and was knitted together from the body of the god who came into being (by) himself.

Witness: B1P

Transliteration:

*hpr <.n=i> ṡs.n=i m ḥᶜ.w nṯr ḥpr ḏs=f*

Translation:

after I came to be and was knitted together from the body of the god who came into being (by) himself.

Notes group:

*Note that these could be read as nominal (balanced sentence) as well.*

**Group 5:** *Perfective active participle (masculine singular), Lemma ḥpr (first position)*

Lemma: *ḥpr* (to become)

*Morphology 1:*  
participle

*Morphology 2:*  
perfective active

*Morphology 3:*  
masculine singular

*Syntax:*

*Subject:*

Witness: BH2C

Transliteration:

*ḥpr ḏs=f*

Translation:

who came into being (by) himself.

**Group 6:** *Perfective active participle (masculine singular), Lemma ḥpr (second position)*

Lemma: *ḥpr* (to become)

*Morphology 1:*  
participle

*Morphology 2:*  
perfective active

*Morphology 3:*  
masculine singular

*Syntax:*

*Subject:*

Witness: S14C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: B3C

Transliteration:

*ts.n s3.t-hd-htp tn m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

This *s3.t-hd-htp* has been knitted together from the body of the god who came into being (by) himself.

Witness: B6C

Transliteration:

*hpr.n h3-nht pn m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

This *h3-nht* has come into being from the flesh of the god who came into being (by) himself.

Witness: M20C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: M5C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: T3C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: B1Bo

Transliteration:

*hpr.n=f m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

He has come into being from the body of the god who came into being (by) himself.

Witness: M3C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: M4C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: M6C

Transliteration:

*[hpr.n=i m] h<sup>c</sup>.w n(.w) ntr hp[r] ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: M28C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: M1Be

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

**Group 7:** *Perfective active participle (masculine singular), Lemma hpr (second position)*

Lemma: *hpr* (to become)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B1C

Transliteration:

*hpr <.n=i> ts.n=i m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

after I came to be and was knitted together from the body of the god who came into being (by) himself.

Witness:

Transliteration:

*hpr <.n=i> ts.n=i m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

after I came to be and was knitted together from the body of the god who came into being (by) himself.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C), G1+G6 (S14C, T3C, B1Bo, B6C, M3C, M20C, M4C, M5C, M6C, M28C, M-Ann, M1Be), G2+G6 (B3C), G3+G4+G7 (B1C, B2L, B1P), G5 (BH2C).*

Witness: M-Ann

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I have come into being from the body of the god who came into being (by) himself.

Witness: B2L

B1P

Transliteration:

*hpr <.n=i> ts.n=i m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

after I came to be and was knitted together from the body of the god who came into being (by) himself.

**Spell:** 75 **Phrase:** 1 316-317 b

**Group 1:** Imperfective active participle (masculine singular), Lemma *sfg*

Lemma: *sfg* (to be unseen)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

*ink bʒ šw nṯr sfg irw*

Translation:

I am the spirit of Shu, the god invisible of shape.

Witness: S2C

Transliteration:

*ink bʒ šw nṯr sfg irw*

Translation:

I am the spirit of Shu, the god invisible of shape.

Witness: S14C

Transliteration:

*ink bʒ šw sfg irw*

Translation:

I am the spirit of Shu, invisible of shape.

Witness: T3C

Transliteration:

*ink bʒ nṯr sfg irw*

Translation:

I am the spirit of the god, invisible of shape.

Witness: M4C

Transliteration:

*ink bʒ šw nṯr sfg irw*

Translation:

I am the spirit of Shu, the god invisible of shape.

Witness: G1T

Transliteration:

*sfg irw*

Translation:

invisible of shape

Witness: A1C

Transliteration:

*sfg irw*

Translation:

invisible of shape

Witness: BH2C

Transliteration:

*ink bʒ n sfg irw*

Translation:

I am the spirit of the one who is hidden of shape.

**Group 2:** Perfective active participle (masculine singular), Lemma *hpr*

Lemma: *hpr* (to become)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1Bo

Transliteration:

*ḏḥwty-nḥt pn bꜣ šw ḥpr ḏs=f*

Translation:

This *ḏḥwty-nḥt* is the spirit of Shu, who came into being (by) himself,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, S14C, T3C, M4C, G1T, A1C, BH2C), G2 (B1Bo).

**Spell:** 75 **Phrase:** 1 316-317 c

**Group 1:** Circumstantial *sḏm.n=f* (temporal clause), Lemma *ḥpr* (first position)

Lemma: *ḥpr* (to become)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B3C

Transliteration:

*ḥpr.n sꜣ.t-ḥḏ-ḥtp tn m ḥꜥ.w n(.w) nṯr*

Translation:

after this *sꜣ.t-ḥḏ-ḥtp* came to be from the body of the god

Witness: B1Bo

Transliteration:

*ḥpr.n=f m ḥꜥ.w n(.w) nṯr*

Translation:

after he came to be from the body of the god

Witness: B6C

Transliteration:

*ḥpr.n ḥꜣ-nḥt pn m ḥꜥ[.w n(.w) nṯr]*

Translation:

after this *ḥꜣ-nḥt* came to be from the body of the god

Witness: M3C

Transliteration:

*ḥpr.n=i m ḥꜥ.w n(.w) nṯr*

Translation:

after I came to be from the body of the god

Witness: M20C

Transliteration:

*ḥpr.n=i m ḥꜥ.w n(.w) nṯr*

Translation:

after I came to be from the body of the god

Witness: M5C

Transliteration:

*ḥpr.n=i [m ḥꜥ.w] ḥpr.n=i m ḥꜥ.w [n(.w)] nṯr*

Translation:

after I came to be from the body, after I came to be from the body of the god

Witness: M28C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr*

Translation:

after I came to be from the body of the god

Witness: M-Ann

Transliteration:

*hpr[.n]=i <m> <sup>c</sup>.w n(.w) [ntr]*

Translation:

after I came to be from the limbs of the god.

Witness: M1Be

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr*

Translation:

after I came to be from the body of the god

Notes group:

Note that B3C and B6C use a nominal subject instead of a pronominal subject.

**Group 2:** *Perfective active participle (masculine singular), Lemma hpr (first position)*

Lemma: *hpr* (to become)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B1C

Transliteration:

*hpr m h<sup>c</sup>.w ntr*

Translation:

who came to be from the body of the god

Witness: B2L

Transliteration:

*hpr m h<sup>c</sup>.w ntr*

Translation:

who came to be from the body of the god

Witness: B1P

Transliteration:

*hpr m h<sup>c</sup>.w ntr*

Translation:

who came to be from the body of the god

**Group 3:** *Circumstantial sdm.n=f (temporal clause), Lemma hpr (second position)*

Lemma: *hpr* (to become)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: M5C

Transliteration:

*hpr.n=i [m h<sup>c</sup>.w] hpr.n=i m h<sup>c</sup>.w [n(.w)] n<sub>r</sub>*

Translation:

after I came to be from the body, after I came to be from the body of the god

Notes group:

*Dittography*

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3C, B1Bo, B6C, M3C, M20C, M28C, M-Ann, M1Be), G2 (B1C, B2L, B1P), G1+G3 (M5C).*

**Spell:** 75 **Phrase:** 1 318-319 a

**Group 1:** *Imperfective active participle (masculine singular), Lemma sfg (first position)*

Lemma: sfg (to be unseen)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B3C

Transliteration:

sfg irw.w

Translation:

invisible of shapes

Witness: B1Bo

Transliteration:

sfg irw

Translation:

invisible of shape.

Witness: B1C

Transliteration:

sfg irw

Translation:

invisible of shape.

Witness: B2L

Transliteration:

sfg irw.w

Translation:

invisible of shapes

Witness: B1P  
Transliteration:  
sfg irw  
Translation:  
invisible of shape.

Witness: M3C  
Transliteration:  
sfg irw.w  
Translation:  
invisible of shapes

Witness: M28C  
Transliteration:  
sfg irw.w  
Translation:  
invisible of shapes

Witness: M1Be  
Transliteration:  
sfg irw.w  
Translation:  
invisible of shapes,

**Group 2:** *Perfective active participle (masculine singular), Lemma ḵpr (first position)*

Lemma: ḵpr (to become)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: M5C  
Transliteration:  
xpr Ds=f <sf>g irw  
Translation:  
who came into being (by) himself, the invisible of shape.

Witness: B6C  
Transliteration:  
sfg irw  
Translation:  
invisible of shape.

Witness: M20C  
Transliteration:  
sfg irw  
Translation:  
invisible of shape.

Witness: M-Ann  
Transliteration:  
sfg.w Htp.w  
Translation:  
invisible of peace.

**Group 3:** Imperfective active participle (masculine singular), Lemma *sfg* (second position)

Lemma: *sfg* (to be unseen)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: M5C

Transliteration:

xpr Ds=f <sf>g irw

Translation:

who came into being (by) himself, the invisible of shape.

Notes:

The S29 and I9 were actually not written (haplography with *ds=f*)

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M28C, M-Ann, M1Be), G2+G3 (M5C).

**Spell:** 75      **Phrase:** 1 318-319 b

**Group 1:** Circumstantial *sḏm.n=f* (temporal clause), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1: *sḏm.n=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: S1C

Transliteration:

*hpr.n=i m ḥꜥ.w n(.w) nṯr hpr ds=f*

Translation:

after I came to be from the body of the god who came into being (by) himself.

Witness: S2C

Transliteration:

*hpr.n=i m ḥꜥ.w [n(.w)] nṯr hpr ds=f*

Translation:

after I came to be from the body of the god who came into being (by) himself.

Witness: M4C

Transliteration:

*hpr.n=i m ḥꜥ.w n(.w) nṯr hpr ds=f*

Translation:

after I came to be from the body of the god, who came into being (by) himself.

**Group 2:** Circumstantial *sḏm.n=f* (temporal clause), Lemma *ʔs* (first position)

Lemma: *ʔs* (to knit together)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: S14C

Transliteration:

*ʔs.n=i m ḥ<sup>c</sup>.w n(.w) ḥpr ḏs=f*

Translation:

after I was knitted together from the body of the one who came into being (by) himself.

Witness: B3C

Transliteration:

*ʔs.n s3.t-ḥḏ-ḥtp tn m ḥ<sup>c</sup>.w n(.w) nṯr ḥpr ḏs=f*

Translation:

after this *s3.t-ḥḏ-ḥtp* was knitted together from the body of the god who came into being (by) himself.

Witness: B1C

Transliteration:

*ʔs.n=i m ḥ<sup>c</sup>.w nṯr ḥpr ḏs=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: B1P

Transliteration:

*ʔs.n=i m ḥ<sup>c</sup>.w nṯr ḥpr ḏs=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: T3C

Transliteration:

*ʔs.n=i m ḥ<sup>c</sup>.w n(.w) nṯr ḥpr ḏs=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: B1Bo

Transliteration:

*ʔs.n ḏḥwty-nḥt pn m ḥ<sup>c</sup>.w n(.w) nṯr ḥpr ḏs=f*

Translation:

after this *ḏḥwty-nḥt* was knitted together from the body of the god who came into being (by) himself.

Witness: B2L

Transliteration:

*ʔs.n=i m ḥ<sup>c</sup>.w nṯr ḥpr ḏs=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: B6C

Transliteration:

*ʔs.n ḥ3-nḥt pn m ḥ<sup>c</sup>.w n(.w) nṯr ḥpr ḏs=f*

Translation:

after this *ḥ3-nḥt* was knitted together from the body of the god who came into being (by) himself.

Witness: M3C

Transliteration:

*ʔs.n=i m hʕ.w n(.w) hpr ds=f*

Translation:

after I was knitted together from the body of the one who came into being (by) himself.

Witness: M5C

Transliteration:

*ʔs.n=i m hʕ.w n(.w) ntr [hpr d]s=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: BH2C

Transliteration:

*ʔs.n=i m hʕ.w n(.w) ntr hpr ds=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: M20C

Transliteration:

*ʔs.n=i m hʕ.w n(.w) ntr hpr ds=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: M28C

Transliteration:

*ʔs.n sf*

Translation:

after yesterday was knitted together.

Witness: M1Be

Transliteration:

*ʔs.n=i m hʕ.w hpr ds=f*

Translation:

after I was knitted together from the body of the one who came into being (by) himself.

Notes group:

Note that B3C, B1Bo, B6C and M28C use a nominal subject instead of a pronominal subject.

**Group 3:** Circumstantial *sḏm=f* (temporal clause), Lemma *ʔs* (first position)

Lemma: *ʔs* (to knit together)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm=f</i>	circumstantial		Temporal clause	Pronominal subject

Witness: M-Ann

Transliteration:

*ʔs=i m hʕ.w n(.w) ntr hpr [ds=f]*

Translation:

while I am knitted together from the body of the god who came into being (by) himself

**Group 4:** *Perfective active participle (masculine singular), Lemma ḥpr (first position)*

Lemma: ḥpr (to become)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: M6C

Transliteration:

[ḥpr ḏs=f]

Translation:

who came into being (by) himself

**Group 5:** *Perfective active participle (masculine singular), Lemma ḥpr (second position)*

Lemma: ḥpr (to become)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: S1C

Transliteration:

ḥpr.n=i m ḥ<sup>c</sup>.w n(.w) nṯr ḥpr ḏs=f

Translation:

after I came to be from the body of the god who came into being (by) himself.

Witness: S14C

Transliteration:

ṯs.n=i m ḥ<sup>c</sup>.w n(.w) ḥpr ḏs=f

Translation:

after I was knitted together from the body of the one who came into being (by) himself.

Witness: B3C

Transliteration:

ṯs.n sṣ.t-ḥd-ḥtp tn m ḥ<sup>c</sup>.w n(.w) nṯr ḥpr ḏs=f

Translation:

after this sṣ.t-ḥd-ḥtp was knitted together from the body of the god who came into being (by) himself.

Witness: S2C

Transliteration:

ḥpr.n=i m ḥ<sup>c</sup>.w [n(.w)] nṯr ḥpr ḏs=f

Translation:

after I came to be from the body of the god who came into being (by) himself.

Witness: T3C

Transliteration:

ṯs.n=i m ḥ<sup>c</sup>.w n(.w) nṯr ḥpr ḏs=f

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: B1Bo

Transliteration:

ṯs.n dḥwty-nḥt pn m ḥ<sup>c</sup>.w n(.w) nṯr ḥpr ḏs=f

Translation:

after this dḥwty-nḥt was knitted together from the body of the god who came into being (by) himself.

Witness: B1C

Transliteration:

*ts.n=i m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: B1P

Transliteration:

*ts.n=i m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: M3C

Transliteration:

*ts.n=i m h<sup>c</sup>.w n(.w) hpr ds=f*

Translation:

after I was knitted together from the body of the one who came into being (by) himself.

Witness: M4C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

after I came to be from the body of the god, who came into being (by) himself.

Witness: M-Ann

Transliteration:

*ts=i m h<sup>c</sup>.w n(.w) ntr hpr [ds=f]*

Translation:

while I am knitted together from the body of the god who came into being (by) himself.

Witness: B2L

Transliteration:

*ts.n=i m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: B6C

Transliteration:

*ts.n h3-nht pn m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

after this h3-nht was knitted together from the body of the god who came into being (by) himself.

Witness: M20C

Transliteration:

*ts.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: M5C

Transliteration:

*ts.n=i m h<sup>c</sup>.w n(.w) ntr [hpr d]s=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: BH2C

Transliteration:

*ts.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

after I was knitted together from the body of the god who came into being (by) himself.

Witness: M1Be

Transliteration:

*ls.n=i m h<sup>c</sup>.w hpr ds=f*

Translation:

after I was knitted together from the body of the one who came into being (by) himself.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G5 (S1C, S2C, M4C), G2 (M28C), G2+G5 (S14C, T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M5C, BH2C, M1Be), G3+G5 (M-Ann), G4 (M6C).*

**Spell:** 75 **Phrase:** 1 320-321 b

**Group 1:** *Imperfective active participle (masculine singular), Lemma sgr (first position)*

Lemma: *sgr* (to silence)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

*ink sgr n=f pt ink sidd n=f t3.wy*

Translation:

I am the one who silences the sky for him, I am the one who reduces the two lands to order for him.

Witness: S14C

Transliteration:

*ink sgr n=f p.t ink sidd n=f t3*

Translation:

I am the one who silences the sky for him, I am the one who reduces the land to order for him.

Witness: S2C

Transliteration:

*ink sgr [n=f p.t] ink sgr n=f p.t ink [sid]=i [n=f t3.wy]*

Translation:

I am the one who silences the sky for him, I am the one who silences the sky for him, I, I reduce the two lands to order for him.

Witness: T3C

Transliteration:

*ink sgr n=f p.t ink sidd n=f t3*

Translation:

I am the one who silences the sky for him,  
I am the one who reduces the land to order for him.

Witness: B1Bo

Transliteration:

*in dhwtj-nht pn sgr n=f p.t sidd n=f t3*

Translation:

it is this *dhwtj-nht* who silences the sky for him,  
who reduces the land to order for him.

Notes:

Witness: M3C

Transliteration:

*ink sgr n=f p.t ink sidd n=f t3*

Translation:

I am the one who silences the sky for him,  
I am the one who reduces the land to order for him.

Witness: M4C

Transliteration:

*ink sgr p.t ink sidd n=f t3.w*

Translation:

I am the one who silences the sky,  
I am the one who reduces the lands to order for him.

Witness: M6C

Transliteration:

*[ink sgr n=f p.t ink] sdd [n=f t3.w]*

Translation:

I am the one who silences the sky for him,  
I am the one who reduces the lands to order for him.

Witness: BH2C

Transliteration:

*ink sgr n=f p.t ink sidd n=f t3*

Translation:

I am the one who silences the sky for him,  
I am the one who reduces the lands to order for him.

Witness: B6C

Transliteration:

*h3-nht pn sgr sid n=f p.t t3*

Translation:

This *h3-nht* is the one who silences and reduced to order  
for him the sky and the land.

Notes:

Could be the perfective active participle as well.

Witness: M20C

Transliteration:

*ink sgr n=f p.t sdd n=f t3*

Translation:

I am the one who silences the sky for him,  
who reduces the land to order for him.

Witness: M5C

Transliteration:

*ink sgr n=f [p.t in]k sidd n=f t3.w*

Translation:

I am the one who silences the sky for him,  
I am the one who reduces the lands to order for him.

Witness: M28C

Transliteration:

*ink sgr n=f p.t sdd [n=f] t3*

Translation:

I am the one who silences the sky for him,  
who reduces the land to order for him.

Witness: M1Be

Transliteration:

*ink sgr n=f p.t sdd n=f t3*

Translation:

I am the one who silences the sky for him,  
who reduces the land to order for him.

**Group 2:** Imperfective active participle (feminine singular), Lemma *sgr* (first position)

Lemma: *sgr* (to silence)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C

Transliteration:

*sʔ.t-ħd-ħtp in <s>gr n=f p.t sidd n=f tʔ.wy*

Translation:

This *sʔ.t-ħd-ħtp* is the one who silences the sky for him,  
who reduces the two lands to order for him.

Notes group:

Should be considered the same as group 1, variation is due to the gender of the owner.

**Group 3:** Imperfective active participle (masculine singular), Lemma *dwʔ* (first position)

Lemma: *dwʔ* (to worship)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M-Ann

Transliteration:

*ink m [..] =f p.t [dwʔ] n=f tʔ*

Translation:

I am as his [..] of the sky, who worships the land for him.

**Group 4:** Imperfective active participle (masculine singular), Lemma *sidi* (first position)

Lemma: *sidi* (to reduce to order)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: G1T

Transliteration:

*sidd n=f tʔ.wy*

Translation:

who reduces the two lands to order for him.

**Group 5:** Imperfective active participle (masculine singular), Lemma *sḳdī* (first position)

Lemma: *sḳdd* (to travel)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: A1C

Transliteration:

*sḳdd n t3.wy*

Translation:

who travels to the two lands

**Group 6:** Imperfective active participle (masculine singular), Lemma *sidi* (second position)

Lemma: *sidi* (to reduce to order)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: S1C

Transliteration:

*ink sgr n=f pt ink sidd n=f t3.wy*

Translation:

I am the one who silences the sky for him, I am the one who reduces the two lands to order for him.

Witness: S14C

Transliteration:

*ink sgr n=f p.t ink sidd n=f t3*

Translation:

I am the one who silences the sky for him, I am the one who reduces the land to order for him.

Witness: T3C

Transliteration:

*ink sgr n=f p.t ink sidd n=f t3*

Translation:

I am the one who silences the sky for him,  
I am the one who reduces the land to order for him.

Witness: B1Bo

Transliteration:

*in ḏḥwty-nḥt pn sgr n=f p.t sidd n=f t3*

Translation:

it is this *ḏḥwty-nḥt* who silences the sky for him,  
who reduces the land to order for him.

Witness: M3C

Transliteration:

*ink sgr n=f p.t ink sidd n=f tʒ*

Translation:

I am the one who silences the sky for him,  
I am the one who reduces the land to order for him.

Notes:

Witness: M4C

Transliteration:

*ink sgr p.t ink sidd n=f tʒ.w*

Translation:

I am the one who silences the sky,  
I am the one who reduces the lands to order for him.

Witness: M6C

Transliteration:

*[ink sgr n=f p.t ink] sdd [n=f tʒ.w]*

Translation:

I am the one who silences the sky for him,  
I am the one who reduces the lands to order for him.

Notes:

Witness: BH2C

Transliteration:

*ink sgr n=f p.t ink sidd n=f tʒ*

Translation:

I am the one who silences the sky for him,  
I am the one who reduces the lands to order for him.

Witness: M20C

Transliteration:

*ink sgr n=f p.t sdd n=f tʒ*

Translation:

I am the one who silences the sky for him,  
who reduces the land to order for him.

Notes:

Note that one D46 was mistaken for a D21.

Witness: M5C

Transliteration:

*ink sgr n=f [p.t in]k sidd n=f tʒ.w*

Translation:

I am the one who silences the sky for him,  
I am the one who reduces the lands to order for him.

Witness: M28C

Transliteration:

*ink sgr n=f p.t sdd [n=f] tʒ*

Translation:

I am the one who silences the sky for him,  
who reduces the land to order for him.

Notes:

Note that one D46 was mistaken for a D21.

Witness: M1Be

Transliteration:

*ink sgr n=f p.t sdd n=f tʒ*

Translation:

I am the one who silences the sky for him,  
who reduces the land to order for him.

**Group 7:** Imperfective active participle (feminine singular), Lemma *sidi* (second position)

Lemma: *sidi* (to reduce to order)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C

Transliteration:

*sʔ.t-ħd-ħtp tn <s> gr n=f p.t sidd n=f tʔ.wy*

Translation:

This *sʔ.t-ħd-ħtp* is the one who silences the sky for him,  
who reduces the two lands to order for him.

Notes group:

Should be considered the same as group 1, variation is due to the gender of the owner.

**Group 8:** Imperfective active participle (masculine singular), Lemma *sgr* (second position)

Lemma: *sgr* (to silence)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S2C

Transliteration:

*ink sgr [n=f p.t] ink sgr n=f p.t ink [sid]=i [n=f tʔ.wy]*

Translation:

I am the one who silences the sky for him, I am the one who  
silences the sky for him, I, I reduce the two lands to order for him.

Notes group:

Dittography

**Group 9:** Perfective active participle (masculine singular), Lemma *sidi* (second position)

Lemma: *sidi* (to reduce to order)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B6C

Transliteration:

ʕḥ3-nḥt pn sgr *sid* n=f p.t t3

Translation:

This ʕḥ3-nḥt is the one who silences and reduced to order for him the sky and the land.

### Group

**10:** Nominal *sḏm.n=f* (emphatic use), Lemma *sidi* (third position)

Lemma: *sidi* (to reduce to order)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm=f</i>	nominal		Emphatic use	Pronominal subject

Witness: S2C

Transliteration:

*ink sgr [n=f p.t] ink sgr n=f p.t ink [sid]=i [n=f t3.wy]*

Translation:

I am the one who silences the sky for him, I am the one who silences the sky for him, I, I reduce the two lands to order for him.

Notes:

Only the A24 is visible, and some traces of the S29.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G6 (S1C, S14C, T3C, B1Bo, M3C, M20C, M4C, M5C, M6C, M28C, BH2C, M1Be), G2+G7 (B3C (=G1+G6)), G1+G8+G10 (S2C), G1+G9 (B6C), G3 (M-Ann), G4 (G1T), G5 (A1C).

**Spell:** 75 **Phrase:** 1 322-323 b

**Group 1:** Perfective active participle (masculine singular), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	perfective active	masculine singular		

Witness: S1C

Transliteration:

*ink rdi nrw=f n ḍr.w rn=f*

Translation:

I am the one who places the fear of him to whom searches for his name.

Witness: T3C

Transliteration:

*di nrw=f n ḍr.w rn=f*

Translation:

who places the fear of him to whom searches for his name.

Witness: G1T

Transliteration:

*di nrw=f n ḍr.w rn=f*

Translation:

who places the fear of him to whom searches for his name.

Witness: S14C

Transliteration:

*di nrw=f n ḍr.w rn=f*

Translation:

who places the fear of him to whom searches for his name.

Witness: M4C

Transliteration:

*di nrw=f n ḍr.w rn=f*

Translation:

who places the fear of him to whom searches for his name.

Witness: M1Be

Transliteration:

*di nrw=f r ḍr.w rn=f*

Translation:

who placed the fear of him at whom inquires about his name.

**Group 2:** Imperfective active participle (masculine singular), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

participle

Morphology 2:

Imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: A1C

Transliteration:

*dididi nrw=f n ḍr.w rn=f*

Translation:

who places the fear of him to whom searches for his name.

**Group 3:** Circumstantial *ṣdm=f* (temporal clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*ṣdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B3C

Transliteration:

*di s3t-ḥd-ḥtp tn nrw=f n d<sup>c</sup>r.w rn=f*

Translation:

while this s3.t-ḥd-ḥtp places the fear of him to whom searches for his name.

Witness: B1C

Transliteration:

*di=i s3w.w=f r d<sup>c</sup>r.w rn=f*

Translation:

while I place his guardians against whom searches for his name.

Witness: B1P

Transliteration:

*di=i s3w.w=f r d<sup>c</sup>r.w rn=f*

Translation:

while I place his guardians against whom searches for his name.

Witness: M3C

Transliteration:

*di=i nrw=f n d<sup>c</sup>r rn=f*

Translation:

while I place the fear of him to who searches for his name.

Notes:

The sign is actually closer to D211

Witness: M5C

Transliteration:

*di=i nrw[=f n] d<sup>c</sup>r.w rn=f*

Translation:

while I place the fear of him to whom searches for his name.

Witness: B1Bo

Transliteration:

*di=f nrw=f n d<sup>c</sup>r.w rn=f*

Translation:

while he places the fear of him to whom searches for his name.

Witness: B2L

Transliteration:

*di=i s3w=f n d<sup>c</sup>r.w rn=f*

Translation:

while I his protection against whom searches for his name.

Witness: B6C

Transliteration:

*di ḥ3-nḥt pn nrw=f n d<sup>c</sup>r.w r<n>=f*

Translation:

while this ḥ3-nḥt places the fear of him to whom searches for his name.

Witness: M20C

Transliteration:

*di=i nrw=f r d<sup>c</sup>r.w rn=f*

Translation:

while I place the fear of him to whom searches for his name.

Witness: M6C

Transliteration:

*[di=i nrw]=f n d<sup>c</sup>r.w rn=f]*

Translation:

while I place the fear of him to whom searches for his name.

Witness: M28C

Transliteration:

*dī=i nrw=f r ḍ̣̣r.w rn=f*

Translation:

while I place the fear of him to whom searches for his name.

Witness: BH2C

Transliteration:

*[dī=i] nrw=f n n̄d.w rn=f*

Translation:

while I place the fear of him to whom inquires about his name.

Notes group:

Note that B3C and B6C use a nominal subject instead of a pronominal subject.

**Group 4:** Imperfective active participle (masculine plural), Lemma *ḍ̣̣r* (second position)

Lemma: *ḍ̣̣r* (to search)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: S1C

Transliteration:

*ink rdi nrw=f n ḍ̣̣r.w rn=f*

Translation:

I am the one who places the fear of him to whom searches for his name.

Witness: S14C

Transliteration:

*dī nrw=f n ḍ̣̣r.w rn=f*

Translation:

who places the fear of him to whom searches for his name.

Witness: T3C

Transliteration:

*dī nrw=f n ḍ̣̣r.w rn=f*

Translation:

who places the fear of him to whom searches for his name.

Witness: B3C

Transliteration:

*dī s̄t-ḥd-ḥtp tn nrw=f n ḍ̣̣r.w rn=f*

Translation:

while this *s̄t-ḥd-ḥtp* places the fear of him to whom searches for his name.

Witness: B1Bo

Transliteration:

*dī=f nrw=f n d<sup>cr</sup>.w rn=f*

Translation:

while he places the fear of him to whom searches for his name.

Witness: B2L

Transliteration:

*dī=i s3w=f n d<sup>cr</sup>.w rn=f*

Translation:

while I place his protection against whom searches for his name.

Notes:

Witness: B6C

Transliteration:

*dī h3-nht pn nrw=f n d<sup>cr</sup>.w r<n>=f*

Translation:

while this *h3-nht* places the fear of him to whom searches for his name.

Witness: M4C

Transliteration:

*dī nrw=f n d<sup>cr</sup>.w rn=f*

Translation:

who places the fear of him to whom searches for his name

Witness: M6C

Transliteration:

*[dī=i nrw]=f n d<sup>cr</sup>.w rn=f]*

Translation:

while I place the fear of him to whom searches for his name.

Witness: B1C

Transliteration:

*dī=i s3w.w=f r d<sup>cr</sup>.w rn=f*

Translation:

while I place his guardians against whom searches for his name.

Witness: B1P

Transliteration:

*dī=i s3w.w=f r d<sup>cr</sup>.w rn=f*

Translation:

while I place his guardians against whom searches for his name.

Notes:

As de Buck mentions that the sign for V28 is a bit tall, I assume it is an incorrect writing for T14.

Witness: M20C

Transliteration:

*dī=i nrw=f r d<sup>cr</sup>.w rn=f*

Translation:

while I place the fear of him to whom searches for his name.

Witness: M5C

Transliteration:

*dī=i nrw[=f n] d<sup>cr</sup>.w rn=f*

Translation:

while I place the fear of him to whom searches for his name.

Witness: M28C

Transliteration:

*dī=i nrw=f r d<sup>cr</sup>.w rn=f*

Translation:

while I place the fear of him to whom searches for his name.

Witness: M-Ann  
Transliteration:  
*dī-i nrw=f r ḍʿr.w rn=f*  
Translation:  
while I place the fear of him to whom searches for his name.

Witness: A1C  
Transliteration:  
*dīdī nrw=f n ḍʿr.w rn=f*  
Translation:  
who places the fear of him to whom searches for his name.

**Group 5:** *Imperfective active participle (masculine singular), Lemma ḍʿr (second position)*

Lemma: *ḍʿr* (to search)  
Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: M3C  
Transliteration:  
*dī-i nrw=f n ḍʿr rn=f*  
Translation:  
while I place the fear of him to who searches for his name.

**Group 6:** *Imperfective active participle (masculine plural), Lemma nḏ (second position)*

Lemma: *nḏ* (to inquire)  
Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: BH2C  
Transliteration:  
*[dī-i] nrw=f n nḏ.w rn=f*  
Translation:  
while I place the fear of him to whom inquires about his name.

Witness: G1T  
Transliteration:  
*dī nrw=f n ḍʿr.w rn=f*  
Translation:  
who places the fear of him to whom searches for his name

Witness: M1Be  
Transliteration:  
*dī nrw=f r ḍʿr.w rn=f*  
Translation:  
who placed the fear of him at whom inquires about his name.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (S1C, S14C, T3C, M4C, G1T, M1Be), G2+G4 (A1C), G3+G4 (B3C, B1Bo, B1C, B2L, B1P, B6C, M20C, M5C, M6C, M28C, M-Ann) G3+G5 (M3C), G3+G6 (BH2C).

**Spell:** 75 **Phrase:** 1 324-325 b

**Group 1:** Imperfective active participle (masculine singular), Lemma *sri*

Lemma: *sri* (to command)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: S1C

Transliteration:

*ink srr wīz ʿpr.w=f*

Translation:

I am the one who commands the bark and its crew.

Witness: S2C

Transliteration:

*ink srr wīz*

Translation:

I am the one who commands the bark.

Witness: S14C

Transliteration:

*ink srr wīz ʿpr.w=f*

Translation:

I am the one who commands the bark and its crew.

Witness: T3C

Transliteration:

*ink srr ʿpr.w wīz=f*

Translation:

I am the one who commands the crew of his bark.

Witness: B1Bo

Transliteration:

*in dhwt̄y-nht pn srr ʿpr.w wīz=f*

Translation:

It is this *dhwt̄y-nht* who commands the crew of his bark.

Witness: B1P

Transliteration:

*spi pn srr ʿpr.w wīz=f*

Translation:

This *spi* is the one who commands the crew of his bark.

Witness: M3C

Transliteration:

*ink srr ʿpr.w wīz=f*

Translation:

I am the one who commands the crew of his bark.

Witness: M20C

Transliteration:

*ink srr ʿpr.w wīz=f*

Translation:

I am the one who commands the crew of his bark.

Witness: M4C

Transliteration:

*ink srr gs wi3 ʕpr.w=f*

Translation:

I am the one who commands the side of the bark, and its crew.

Witness: M6C

Transliteration:

*[ink srr] ʕpr.w wi3=f*

Translation:

I am the one who commands the crew of his bark.

Witness: M-Ann

Transliteration:

*ink srr [ʕpr.w wi3]=f*

Translation:

I am the one who commands the crew of his bark.

Witness: A1C

Transliteration:

*ink srr tp.yw wi3=f*

Translation:

I am the one that commands those who are upon his bark.

Witness: M1Be

Transliteration:

*ink srr ʕpr.w wi3=f*

Translation:

I am the one who commands the crew of his bark.

**Group 2:** *Imperfective active participle (feminine singular), Lemma sri*

Lemma: *sri* (to command)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: M5C

Transliteration:

*ink srr ʕpr.w wi3=f*

Translation:

I am the one who commands the crew of his bark.

Witness: M28C

Transliteration:

*ink srr ʕpr.w wi3=f*

Translation:

I am the one who commands the crew of his bark.

Witness: G1T

Transliteration:

*ink srr tp.yw wi3=f*

Translation:

I am the one that commands those who are upon his bark.

Witness: BH2C

Transliteration:

*ink srr wi3 ʕpr(.w)*

Translation:

I am the one who commands the bark and the crew.

Witness: B3C

Transliteration:

*sʒ.t-ḥd-ḥtp tn srr.t ʕpr.w wiʒ*

Translation:

This *sʒ.t-ḥd-ḥtp* is the one who commands the crew of the bark.

Notes group:

Should be considered the same as group 1, as the variation is due to the gender of the owner.

**Group 3:** *Perfective active participle (masculine singular), Lemma sri*

Lemma: *sri* (to command)

<i>Morphology 1:</i> participle	<i>Morphology 2:</i> perfective active	<i>Morphology 3:</i> masculine singular	<i>Syntax:</i>	<i>Subject:</i>
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Witness: B1C

Transliteration:

*spi sr ʕpr.w wiʒ=f*

Translation:

*spi* is the one who commands the crew of his bark.

Witness: B2L

Transliteration:

*ink sr ʕpr.w wiʒ=f*

Translation:

I am the one who commanded the crew of his bark.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, S14C, T3C, B1Bo, B1P, M3C, M20C, M4C, M5C, M6C, M28C, M-Ann, G1T, A1C, BH2C, M1Be), G2 (B3C (=G1)), G3 (B1C, B2L).

**Spell:** 75 **Phrase:** 1 324-327 c-a

**Group 1:** *Stative (1st person singular), Lemma wsr (first position)*

Lemma: *wsr* (to be powerful)

<i>Morphology 1:</i> Stative	<i>Morphology 2:</i> 1st person singular	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
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Witness: S1C

Transliteration:

*wsr.kwi dnd.kwi r psd.t nb(.t)*

Translation:

I am more powerful and raging than any ennead.

Witness: S2C

Transliteration:

*wsr.kwi [dnd.]kwi r psd.t nb(.t)*

Translation:

I am more powerful and raging than any ennead.

Witness: S14C

Transliteration:

[*wsr.kwi dnd.kwi r h.t nb.t*]

Translation:

I am more powerful and raging than any company

Witness: M3C

Transliteration:

*wsr.kwi dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Notes:

Witness: M4C

Transliteration:

*wsr.kwi dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Witness: M6C

Transliteration:

[*wsr.kwi dnd.kwi r psd.t nb.t*]

Translation:

I am more powerful and raging than any ennead.

Notes:

Witness: M-Ann

Transliteration:

*wsr < .kwi > ḥz.kwi r ntr.w nb.w*

Translation:

I am more powerful and fighting than all the gods.

Notes:

This spelling is a guess.

Witness: T3C

Transliteration:

*wsr(.kwi) dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Witness: M20C

Transliteration:

*wsr(.kwi) dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Notes:

Due to the double column, *.kwi* is only written once.

Witness: M5C

Transliteration:

*wsr.kwi dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Witness: M28C

Transliteration:

*wsr < .kwi > dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Notes:

The *.kwi* is only written once.

Witness: G1T

Transliteration:

*wsr < .kwi > dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Notes:

The *.kwi* is only written once.

Witness: A1C

Transliteration:

*wsr <.kwi > dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any enead.

Notes:

The *.kwi* is only written once.

Witness: M1Be

Transliteration:

*wsr <.kwi > dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any enead.

Notes:

The *.kwi* is only written once.

**Group 2:** *Stative (3rd person feminine singular), Lemma wsr (first position)*

Lemma: *wsr* (to be powerful)

Morphology 1:

Stative

Morphology 2:

3rd person feminine singular

Morphology 3:

Syntax:

Subject:

Witness: B3C

Transliteration:

*wsr.t(i) dnd.t(i) r psd.t nb.t*

Translation:

she is more powerful an raging than any enead.

Notes group:

*Group 2 and group 3 should be considered the same, variation is due to the gender of the owner.*

**Group 3:** *Stative (3rd person masculine singular), Lemma wsr (first position)*

Lemma: *wsr* (to be powerful)

Morphology 1:

Stative

Morphology 2:

3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: B1Bo

Transliteration:

*wsr(.w) dnd(.w) r psd.t nb.t*

Translation:

he is more powerful an raging than any ennead.

Notes group:

*Group 2 and group 3 should be considered the same, variation is due to the gender of the owner.*

**Group 4:** *Stative (1st person singular), Lemma dnd (second position)*

Lemma: *dnd* (to rage)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Stative

1st person singular

Witness: S1C

Transliteration:

*wsr.kwi dnd.kwi r psd.t nb(.t)*

Translation:

I am more powerful and raging than any ennead.

Witness: S2C

Transliteration:

*wsr.kwi [dnd.]kwi r psd.t nb(.t)*

Translation:

I am more powerful and raging than any ennead.

Witness: S14C

Transliteration:

*[ws]r.kwi dnd.kwi r h.t nb.t*

Translation:

I am more powerful and raging than any company

Witness: T3C

Transliteration:

*wsr(.kwi) dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Witness: M3C

Transliteration:

*wsr.kwi dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Witness: M20C

Transliteration:

*wsr(.kwi) dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Witness: M4C

Transliteration:

*wsr.kwi dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Witness: M6C

Transliteration:

[*wsr.kwi dnd.kwi r psd.t nb.t*]

Translation:

I am more powerful and raging than any ennead.

Witness: G1T

Transliteration:

*wsr < .kwi > dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Witness: BH2C

Transliteration:

*wsr.kwi dnd.kwi r ntr.w*

Translation:

I am more powerful and raging than the gods.

**Group 5:** *Stative (3rd person feminine singular), Lemma dnd (second position)*

Lemma: *dnd* (to rage)

Morphology 1:

Stative

Morphology 2:

3rd person feminine singular

Morphology 3:

Syntax:

Subject:

Witness: B3C

Transliteration:

*wsr.t(i) dnd.t(i) r psd.t nb.t*

Translation:

she is more powerful and raging than any ennead.

Witness: M5C

Transliteration:

*wsr.kwi dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Witness: M28C

Transliteration:

*wsr < .kwi > dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Witness: A1C

Transliteration:

*wsr < .kwi > dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Witness: M1Be

Transliteration:

*wsr < .kwi > dnd.kwi r psd.t nb.t*

Translation:

I am more powerful and raging than any ennead.

Notes group:

Group 5 and group 6 should be considered the same, variation is due to the gender of the owner.

**Group 6:** Stative (3rd person masculine singular), Lemma *ḏnd* (second position)

Lemma: *ḏnd* (to rage)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: B1Bo

Transliteration:

*wsr(.w) ḏnd(.w) r psd.t nb.t*

Translation:

he is more powerful an raging than any ennead.

Notes group:

Group 5 and group 6 should be considered the same, variation is due to the gender of the owner.

**Group 7:** Stative (1st person singular), Lemma *aHA*

Lemma: *ḥ3* (to fight)

Morphology 1: Stative      Morphology 2: 1st person singular      Morphology 3:      Syntax:      Subject:

Witness: M-Ann

Transliteration:

*wsr <.kwi> ḥ3.kwi r ntr.w nb.w*

Translation:

I am more powerful and fighting than all the gods.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (S1C, S2C, S14C, T3C, M3C, M20C, M4C, M5C, M6C, M28C, G1T, A1C, BH2C, M1Be), G1+G7 (M-Ann), G2+G5 (B3C), G3+G6 (B1Bo (=G2+G5)).

**Spell:** 75 **Phrase:** 1 326-327 b

**Group 1:** Circumstantial *sdm.n=f (iw(=f) sdm.n=f)*, Lemma *wḥm* (first position)

Lemma: *wḥm* (to repeat)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sdm.n=f</i>	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*iw wḥm.n=i mdw nṯr.w imy.w-bʒḥ ḥpr.w r-sʒ=i*

Translation:

I have repeated the words of the gods who are before,  
and who will come to be after me.

Witness: S14C

Transliteration:

*iw wḥm.n=i m-bʒḥ ḥpr.w r-sʒ=i*

Translation:

I have repeated in front of those that will come into being after me

Notes:

Witness: B3C

Transliteration:

*iw wḥm.n sʒ.t-ḥd-ḥtp tn mdw nṯr.w imy.w-bʒḥ ḥpr.w r-sʒ  
sʒ.t-ḥd-ḥtp tn*

Translation:

This *sʒ.t-ḥd-ḥtp* has repeated the words of the gods who are  
before and who will come to be after this *sʒ.t-ḥd-ḥtp*

Witness: S2C

Transliteration:

*iw wḥm.n=i mdw nṯr.w imy.w-bʒḥ ḥpr.w [r-sʒ=i]*

Translation:

I have repeated the words of the gods who are before,  
and who will come to be after me.

Witness: T3C

Transliteration:

*iw wḥm.n=i n nṯr.w imy.w-bʒḥ m nṯr(.w) ḥpr.w r-sʒ=i*

Translation:

I have repeated for the gods who are before, with the gods  
who will come to be after me.

Notes:

The F35 is a mistake for F25 (hence the sic in de Buck)

Witness: B1Bo

Transliteration:

*iw wḥm.n dḥwtj-nḥt pn mdw nṯr.w imy.w-bʒḥ ḥpr.w r-sʒ=f*

Translation:

This *dḥwtj-nḥt* has repeated the words of the gods who are  
before and who will come to be after him

Witness: B1C

Transliteration:

*iw wḥm.n=i mdw nṯr.w imy.w-bʒḥ ḥpr.w r-sʒ=i*

Translation:

I have repeated the words of the gods who are before  
and who will come into being after me

Witness: B1P

Transliteration:

*iw wḥm.n=i mdw nṯr.w imy.w-bʒḥ ḥpr.w r-sʒ=i*

Translation:

I have repeated the words of the gods who are before  
and who will come into being after me

Witness: M3C

Transliteration:

*iw wḥm.n=i mdw nṯr.w m-bʒḥ ḥpr.w r-sʒ=i*

Translation:

I have repeated the words of the gods in front of  
those who will come to be after me

Witness: M4C

Transliteration:

*iw wḥm.n=i mdw nṯr.w imy.w-bʒḥ ḥpr.w r-sʒ=i*

Translation:

I have repeated the words of the gods who are before  
and who will come to be after me.

Witness: M6C

Transliteration:

*[iw wḥm.n=i] mdw nṯr[.w imy.w-bʒḥ ḥpr.w r-sʒ=i]*

Translation:

I have repeated the words of the gods who are before  
and who will come to be after me.

Witness: B2L

Transliteration:

*iw wḥm.n=i mdw nṯr.w imy.w-bʒḥ ḥpr.w r-sʒ=i*

Translation:

I have repeated the words of the gods who are before  
and who will come into being after me

Witness: B6C

Transliteration:

*iw wḥm[.n] ḥʒ-nḥt pn mdw nṯr.w imy.w-bʒḥ [ḥpr.w] r-sʒ=f*

Translation:

This ḥʒ-nḥt has repeated the words of the gods who are  
before and who will come to be after him

Witness: M20C

Transliteration:

*iw wḥm.n[=i] mdw n=i nṯr.w m-bʒḥ nṯr.w ḥpr.w r-sʒ=i*

Translation:

I have repeated the words of the gods for me in front  
of the gods who will come to be after me.

Witness: M5C

Transliteration:

*iw wḥm[.n]=i mdw nṯr.w m-[bʒḥ] nṯr.w ḥpr.w r-sʒ=i*

Translation:

I have repeated the words of the gods in front of  
the gods who will come to be after me.

Witness: M28C

Transliteration:

*iw wḥm.n=i mdw=i n nṯr.w m-bʒḥ nṯr.w*

Translation:

I have repeated my words to the gods in front of the gods.

Witness: BH2C

Transliteration:

*iw wḥm.n ntr.w ḥpr.w r-s3=i*

Translation:

The gods who will come to be after me have repeated.

Notes:

The A26 might actually be A366

Notes group:

Note that B3C, B1Bo and B6C use a nominal subject instead of a pronominal subject.

**Group 2:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *sḏm* (first position)

Lemma: *sḏm* (to hear, to listen)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: G1T

Transliteration:

*sḏm.n mdw ntr.w ḥpr.w r-s3=i*

Translation:

after the words of the gods who will come to be after me are heard.

**Group 3:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *šḥm* (first position)

Lemma: *šḥm* (to have power)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: A1C

Transliteration:

*šḥm.n mdw ntr.w ḥpr.w r-s3=i*

Translation:

after the words of the gods who will come to be after me had power.

**Group 4:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *wḥm* (first position)

Lemma: *wḥm* (to repeat)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: M1Be

Transliteration:

*wḥm.n=i mdw nṯr.w im.yw-bʒḥ nṯr.w ḥpr.w r-sʒ=i*

Translation:

after I have repeated the words of the gods who are in front of the gods  
who will come to be after me.

**Group 5:** Prospective active participle (masculine plural), Lemma *ḥpr* (second position)

Lemma: *ḥpr* (to become)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> prospective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

*iw wḥm.n=i mdw nṯr.w imy.w-bʒḥ ḥpr.w r-sʒ=i*

Translation:

I have repeated the words of the gods who are before,  
and who will come to be after me.

Witness: S14C

Transliteration:

*iw wḥm.n=i m-bʒḥ ḥpr.w r-sʒ=[i]*

Translation:

I have repeated in front of those that will come into being after me.

Witness: S2C

Transliteration:

*iw wḥm.n=i mdw nṯr.w imy.w-bʒḥ ḥpr.w [r-sʒ=i]*

Translation:

I have repeated the words of the gods who are before,  
and who will come to be after me.

Witness: T3C

Transliteration:

*iw wḥm.n=i n nṯr.w imy.w-bʒḥ m nṯr(.w) ḥpr.w r-sʒ=i*

Translation:

I have repeated for the gods who are before, with the gods  
who will come to be after me.

Witness: B3C

Transliteration:

*iw whm.n s3.t-ḥd-ḥtp tn mdw ntr.w imy.w-b3ḥ hpr.w r-s3  
s3.t-ḥd-ḥtp tn*

Translation:

This *s3.t-ḥd-ḥtp* has repeated the words of the gods who are before and who will come to be after this *s3.t-ḥd-ḥtp*

Witness: B1C

Transliteration:

*iw whm.n=i mdw ntr.w imy.w-b3ḥ hpr.w r-s3=i*

Translation:

I have repeated the words of the gods who are before and who will come into being after me

Witness: B1P

Transliteration:

*iw whm.n=i mdw ntr.w imy.w-b3ḥ hpr.w r-s3=i*

Translation:

I have repeated the words of the gods who are before and who will come into being after me

Witness: M3C

Transliteration:

*iw whm.n=i mdw ntr.w m-b3ḥ hpr.w r-s3=i*

Translation:

I have repeated the words of the gods in front of those who will come to be after me

Witness: M4C

Transliteration:

*iw whm.n=i mdw ntr.w imy.w-b3ḥ hpr.w r-s3=i*

Translation:

I have repeated the words of the gods who are before and who will come to be after me.

Witness: B1Bo

Transliteration:

*iw whm.n dhwti-nht pn mdw ntr.w imy.w-b3ḥ hpr.w r-s3=f*

Translation:

This *dhwti-nht* has repeated the words of the gods who are before and who will come to be after him

Witness: B2L

Transliteration:

*iw whm.n=i mdw ntr.w imy.w-b3ḥ hpr.w r-s3=i*

Translation:

I have repeated the words of the gods who are before and who will come into being after me

Witness: B6C

Transliteration:

*iw whm[.n] ḥ3-nht pn mdw ntr.w imy.w-b3ḥ [hpr.w] r-s3=f*

Translation:

This *ḥ3-nht* has repeated the words of the gods who are before and who will come to be after him

Witness: M20C

Transliteration:

*iw whm.n[=i] mdw n=i ntr.w m-b3ḥ ntr.w hpr.w r-s3=i*

Translation:

I have repeated the words of the gods for me in front of the gods who will come to be after me.

Witness: M5C

Transliteration:

*iw whm[.n]=i mdw ntr.w m-[b3ḥ] ntr.w hpr.w r-s3=i*

Translation:

I have repeated the words of the gods in front of the gods who will come to be after me.

Witness: M6C

Transliteration:

[*iw wḥm.n=i*] *mdw nṯr.w imy.w-b3ḥ hpr.w r-s3=i*

Translation:

I have repeated the words of the gods who are before  
and who will come to be after me.

Witness: A1C

Transliteration:

*sḥm.n mdw nṯr.w hpr.w r-s3=i*

Translation:

after the words of the gods who will come to be after me  
had power.

Witness: M1Be

Transliteration:

*wḥm.n=i mdw nṯr.w im.yw-b3ḥ nṯr.w hpr.w r-s3=i*

Translation:

after I have repeated the words of the gods who are in front of the gods  
who will come to be after me.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (M28C), G1+G5 (S1C, S2C, S14C, T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M4C, M5C, M6C, BH2C), G2+G5 (G1T), G3+G5 (A1C), G4+G5 (M1Be).*

**Spell:** 75 **Phrase:** 1 326-329 c-a

**Group 1:** *Circumstantial sḏm=f (Non-initial main clause), Lemma nḏ (first position)*

Lemma: *nḏ* (to ask)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm=f*

circumstantial

Non-initial main clause

Pronominal subject

Witness: G1T

Transliteration:

*sḏm.n mdw nṯr.w hpr.w r-s3=i*

Translation:

after the words of the gods who will come to be after me  
are heard.

Witness: BH2C

Transliteration:

*iw wḥm.n nṯr.w hpr.w r-s3=i*

Translation:

The gods who will come to be after me have repeated.

Witness: S1C

Transliteration:

*nd=sn hpr(.w)=i m-<sup>c</sup> nnw*

Translation:

They ask about my creation from Noun,

Witness: T3C

Transliteration:

*nd=sn hpr(.w)=i m-<sup>c</sup> nnw*

Translation:

They ask about my creation from Noun,

Notes:

The G17 is most likely a mistake for *ndm* or a A2.

Witness: B1Bo

Transliteration:

*nd=sn hpr.w nw dhwtj-nht pn m-<sup>c</sup> nnw*

Translation:

They ask about the creation of this *dhwtj-nht* from Noun.

Witness: B2L

Transliteration:

*nd=sn hpr.w=i*

Translation:

They ask about my creation

Witness: M3C

Transliteration:

*nd=sn hpr(.w)=i m-<sup>c</sup> nnw*

Translation:

They ask about my creation from Noun,

Witness: S14C

Transliteration:

*nd=sn hpr(.w)=i m-<sup>c</sup> nnw*

Translation:

They ask about my creation from Noun,

Witness: B3C

Transliteration:

*nd=sn hpr.w n s3.t-hd-htp tn m-<sup>c</sup> nnw*

Translation:

They ask about the creation of this *s3.t-hd-htp* from Noun.

Notes:

Witness: B1C

Transliteration:

*nd=sn hpr.w=i*

Translation:

They ask about my creation

Witness: B1P

Transliteration:

*nd=sn hpr.w=i*

Translation:

They ask about my creation

Witness: M20C

Transliteration:

*nd[=sn hpr].w=i m-<sup>c</sup> nnw*

Translation:

They ask about my creation from Noun,

Witness: M4C  
Transliteration:  
*nd=sn hpr.w=i m-<sup>c</sup> nnw*  
Translation:  
They ask about my creation from Noun,

Witness: M6C  
Transliteration:  
*[nd=sn hpr.w=i] m-<sup>c</sup> nnw*  
Translation:  
They ask about my creation from Noun,

Witness: M1Be  
Transliteration:  
*nd=sn hpr.w=i m-<sup>c</sup> nnw*  
Translation:  
They ask about my creation from Noun,

**Group 2:** *Imperfective active participle (masculine plural), Lemma nd (first position)*

Lemma: *nd* (to ask)  
Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: S2C  
Transliteration:  
*nd.w hpr(.w)=i m-<sup>c</sup> [nnw]*  
Translation:  
who ask about my creation from Noun.

Notes:  
*nd.w* might could also be read as *nd=w*, but it seems to me that this would be a very early use of =w as 3rd person pl. suffix. (supposed to start around the 18th dyn)

**Group 3:** *Imperative (2nd person singular), Lemma isi (first position)*

Lemma: *isi* (to go)  
Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: M5C  
Transliteration:  
*nd=sn hpr.w=i m-<sup>c</sup> nnw*  
Translation:  
They ask about my creation from Noun,

Witness: BH2C  
Transliteration:  
*nd=sn hpr.w=i m-<sup>c</sup> nnw*  
Translation:  
They ask about my creation from Noun,

Witness: B6C

Transliteration:

*is nd=sn hpr.w nw ḥ3-nḥt pn m -ᶜ nnw*

Translation:

Go, so that they will ask about the creation of this ḥ3-nḥt from Noun.

**Group 4:** Nominal *sḏm=f* (emphatic use), Lemma *wṯs* (first position)

Lemma: *wṯs* (to lift up)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*wṯs=sn hpr.w=i m-ᶜ nnw*

Translation:

They lift my creation up from Noun

Witness: A1C

Transliteration:

*wṯs=sn hpr.w=i m-ᶜ nnw*

Translation:

They lift my creation up from Noun

**Group 5:** Subjunctive *sḏm=f* (final clause implying purpose), Lemma *nd* (second position)

Lemma: *nd* (to ask)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B6C

Transliteration:

*is nd=sn hpr.w nw ḥ3-nḥt pn m -ᶜ nnw*

Translation:

Go, so that they will ask about the creation of this ḥ3-nḥt from Noun.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S14C, T3C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M4C, M5C, M6C, BH2C, M1Be), G2 (S2C), G3+G5 (B6C), G4 (G1T, A1C).

Note that M28C and M-Ann do have a phrase here, but it is non-verbal.

**Spell:** 75 **Phrase:** 1 328-329 b

**Group 1:** *Circumstantial sdm=f (temporal clause), Lemma m33 (first position)*

Lemma: m33 (to see)

<u>Morphology 1:</u> sdm=f	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

m33=sn wi wsr.kwi dnd.kwi m wi3 skd.wt hpr ds=f

Translation:

while they see me, powerful and raging in the bark  
of the journey of the one who came into being (by) himself.

Witness: S14C

Transliteration:

m33=sn wsr.w=i m wi3 s[k]dd hpr ds=f

Translation:

while they see my power in the bark which the one  
who came into being (by) himself navigates.

Witness: B1Bo

Transliteration:

m33=sn wsr.w dhwt.y-nht pn m wi3 3 skdd.w hpr ds=f

Translation:

while they see the power of this dhwt-y-nht in the great bark  
which the one who came into being (by) himself navigates.

Witness: B2L

Transliteration:

m33=sn wsr.w=i m wi3 3 skdd ntr hpr ds=f

Translation:

while they see my power one in the great bark  
which the god who came into being (by) himself navigates.

Witness: S2C

Transliteration:

m33=s[n] wi [wsr.kwi m wi3] skd.wt hpr ds=f

Translation:

while they see me, powerful in the bark  
of the journey of the one who came into being (by) himself.

Witness: B3C

Transliteration:

m33=sn wsr.w s3.t-hd-htp tn m wi3 3 skdd ntr hpr ds=f

Translation:

while they see the power of this s3.t-hd-htp in the great bark  
which the god who came into being (by) himself navigates.

Witness: B1C

Transliteration:

m33=sn wsr.w=i m wi3 3 skdd ntr hpr ds=f

Translation:

while they see my power one in the great bark  
which the god who came into being (by) himself navigates.

Witness: B1P

Transliteration:

m33=sn wsr.w=i m wi3 3 skdd ntr hpr ds=f

Translation:

while they see my power one in the great bark  
which the god who came into being (by) himself navigates.

Witness: M3C

Transliteration:

*m33=sn wsr.w=i m wi3 ʕ3 sʔdd hpr ds=f*

Translation:

while they see my power in the great bark  
which the one who came into being (by) himself navigates.

Witness: M5C

Transliteration:

*m33=sn wsr=i m wi3 sʔdd=i m hpr ds=f*

Translation:

while they see my power in the bark, which  
I navigate with the one who came into being (by) himself.

**Group 2:** *Indicative sʔm=f (main clause), Lemma m33 (first position)*

Lemma: *m33* (to see)

Morphology 1:

*sʔm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: T3C

Transliteration:

*m3=sn wsr.w=i m wi3 sʔdd hpr ds=f*

Translation:

they saw my power in the bark  
which the one who came into being (by) himself navigates.

Witness: M6C

Transliteration:

*[m3=sn wsr.w=i m wi3 sʔdd hpr ds=f]*

Translation:

They saw my power in the bark  
which the one who came to be (by) himself navigates.

Notes group:

*This group could be subjunctive as well.*

Witness: M4C

Transliteration:

*m33=sn wsr=i m wi3 sʔdd hpr ds=f*

Translation:

while they see my power in the bark  
which the one who came into being (by) himself navigates.

Witness: M1Be

Transliteration:

*m33=sn wsr.w=i m wi3 ʕ3 sʔdd hpr ds=f*

Translation:

while they see my power in the great bark  
which the one who came into being (by) himself navigates.

Witness: M20C

Transliteration:

*m3=sn wsr.w=i m [wi3 sʔd]d hpr ds=<=f>*

Translation:

they saw my power in the bark  
which the one who came into being (by) himself navigates.

Witness: M28C

Transliteration:

*m3=sn wsr.w=i m [wi3] sʔdd hpr ds=f*

Translation:

They saw my power in the bark  
which the one who came to be (by) himself navigates.

**Group 3:** Subjunctive *sḏm=f* (wish clause), Lemma *mꜣꜣ* (first position)

Lemma: *mꜣꜣ* (to see)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B6C

Transliteration:

*mꜣn=sn wsr[.w] ḥꜣ-nḥt pn m wiꜣ ʕꜣ skꜣdd ḥpr ḏs=f*

Translation:

may they see the power of this ḥꜣ-nḥt in the great bark  
which the one who came into being (by) himself navigates.

Notes:

Witness: G1T

Transliteration:

*mꜣn=sn wsr=i m wiꜣ skꜣdd ḥpr ḏs=f*

Translation:

May they see my power in the bark  
which the one who came into being (by) himself navigates.

**Group 4:** Stative (1st person singular), Lemma *wsr* (second position)

Lemma: *wsr* (to be powerful)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 1st person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

*mꜣꜣ=sn wi wsr.kwi ḏnd.kwi m wiꜣ skꜣd.wt ḥpr ḏs=f*

Translation:

while they see me, powerful and raging in the bark  
of the journey of the one who came into being (by) himself.

Witness: M-Ann

Transliteration:

*mꜣn=sn wsr.w=i m wiꜣ skꜣdd ḥpr ḏs=f*

Translation:

May they see my power in the bark  
which the one who came into being (by) himself navigates.

Notes:

The N35 is not visible, but should be there.

Witness: A1C

Transliteration:

*mꜣn=sn wsr=i m wiꜣ skꜣdd ḥpr ḏs=f*

Translation:

May they see my power in the bark  
which the one who came into being (by) himself navigates.

Witness: S2C

Transliteration:

*mꜣꜣ=s[n] wi [wsr.kwi m wiꜣ] skꜣd.wt ḥpr ḏs=f*

Translation:

while they see me, powerful in the bark  
of the journey of the one who came into being (by) himself.

**Group 5:** Imperfective relative *sḏm=f*, Lemma *sḏi* (second position)

Lemma: *sḏi* (to navigate)

Morphology 1:  
*sḏm=f*

Morphology 2:  
Imperfective relative

Morphology 3:

Syntax:

Subject:  
Nominal subject

Witness: S14C

Transliteration:

*m33=sn wsr.w=i m wi3 s[k]dd hpr ds=f*

Translation:

while they see my power in the bark which the one  
who came into being (by) himself navigates.

Notes:

The Aa28 is not visible.

Witness: B3C

Transliteration:

*m33=sn wsr.w s3.t-hd-htp tn m wi3 ʕ3 skdd ntr hpr ds=f*

Translation:

while they see the power of this *s3.t-hd-htp* in the great bark  
which the god who came into being (by) himself navigates.

Witness: B1C

Transliteration:

*m33=sn wsr.w=i m wi3 ʕ3 skdd ntr hpr ds=f*

Translation:

while they see my power one in the great bark  
which the god who came into being (by) himself navigates.

Witness: B1P

Transliteration:

*m33=sn wsr.w=i m wi3 ʕ3 skdd ntr hpr ds=f*

Translation:

while they see my power one in the great bark  
which the god who came into being (by) himself navigates.

Witness: T3C

Transliteration:

*m3=sn wsr.w=i m wi3 skdd hpr ds=f*

Translation:

they saw my power in the bark  
which the one who came into being (by) himself navigates.

Notes:

Witness: B1Bo

Transliteration:

*m33=sn wsr.w dhwt.y-nht pn m wi3 ʕ3 skdd.w hpr ds=f*

Translation:

while they see the power of this *dhwt.y-nht* in the great bark  
which the one who came into being (by) himself navigates.

Witness: B2L

Transliteration:

*m33=sn wsr.w=i m wi3 ʕ3 skdd ntr hpr ds=f*

Translation:

while they see my power one in the great bark  
which the god who came into being (by) himself navigates.

Witness: B6C

Transliteration:

*m3n=sn wsr[.w] ʕh3-nht pn m wi3 ʕ3 skdd hpr ds=f*

Translation:

may they see the power of this *ʕh3-nht* in the great bark  
which the one who came into being (by) himself navigates.

Witness: M3C

Transliteration:

*m33=sn wsr.w=i m wi3 ʿ3 skdd hpr ds=f*

Translation:

while they see my power in the great bark  
which the one who came into being (by) himself navigates.

Notes:

Witness: M4C

Transliteration:

*m33=sn wsr=i m wi3 skdd hpr ds=f*

Translation:

while they see my power in the bark  
which the one who came into being (by) himself navigates.

Witness: M6C

Transliteration:

*[m3=sn wsr.w=i m wi3 skdd hpr ds=f]*

Translation:

They saw my power in the bark  
which the one who came to be (by) himself navigates.

Witness: M-Ann

Transliteration:

*m3n=sn wsr.w=i m wi3 skdd hpr ds=f*

Translation:

May they see my power in the bark  
which the one who came into being (by) himself navigates.

Notes:

Note that the scribe wrote horns here instead of the boat.

Witness: M20C

Transliteration:

*m33=sn wsr.w=i m [wi3 skd]d hpr ds <=f>*

Translation:

they saw my power in the bark  
which the one who came into being (by) himself navigates.

Notes:

Only the D46:P1 group is visible

Witness: M5C

Transliteration:

*m33=sn wsr=i m wi3 skdd=i m hpr ds=f*

Translation:

while they see my power in the bark, which  
I navigate with the one who came into being (by) himself.

Witness: M28C

Transliteration:

*m3=sn wsr.w=i m [wi3] skdd hpr ds=f*

Translation:

They saw my power in the bark  
which the one who came to be (by) himself navigates.

Witness: G1T

Transliteration:

*m3n=sn wsr=i m wi3 skdd hpr ds=f*

Translation:

May they see my power in the bark  
which the one who came into being (by) himself navigates.

Notes:

Witness: A1C

Transliteration:

*m3n=sn wsr=i m wi3 sḵdd ḥpr ḡs=f*

Translation:

May they see my power in the bark  
which the one who came into being (by) himself navigates.

Notes group:

Note that M5C uses a pronominal subject instead of a nominal subject.

**Group 6:** *stative (1st person singular), Lemma ḡnd (Third position)*

Lemma: *ḡnd* (to rage)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	1st person singular			

Witness: S1C

Transliteration:

*m33=sn wi wsr.kwi ḡnd.kwi m wi3 sḵd.wt ḥpr ḡs=f*

Translation:

while they see me, powerful and raging in the bark  
of the journey of the one who came into being (by) himself.

**Group 7:** *Perfective active participle (masculine singular), Lemma ḥpr (third position)*

Lemma: *ḥpr* (to become)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	perfective active	masculine singular		

Witness: S2C

Transliteration:

*m33=s[n] wi [wsr.kwi m wi3] sḵd.wt ḥpr ḡs=f*

Translation:

while they see me, powerful in the bark  
of the journey of the one who came into being (by) himself.

Witness: M1Be

Transliteration:

*m33=sn wsr.w=i m wi3 ʕ3 sḵdd ḥpr ḡs=f*

Translation:

while they see my power in the great bark  
which the one who came into being (by) himself navigates.

Witness: S14C

Transliteration:

*m33=sn wsr.w=i m wi3 s[k]dd ḥpr ḡs=f*

Translation:

while they see my power in the bark which the one  
who came into being (by) himself navigates.

Witness: T3C

Transliteration:

*m33=sn wsr.w=i m wi3 skdd hpr ds=f*

Translation:

they saw my power in the bark  
which the one who came into being (by) himself navigates.

Witness: B1Bo

Transliteration:

*m33=sn wsr.w dhwt.y-nht pn m wi3 3 skdd.w hpr ds=f*

Translation:

while they see the power of this *dhwt.y-nht* in the great bark  
which the one who came into being (by) himself navigates.

Witness: B2L

Transliteration:

*m33=sn wsr.w=i m wi3 3 skdd ntr hpr ds=f*

Translation:

while they see my power one in the great bark  
which the god who came into being (by) himself navigates.

Witness: B6C

Transliteration:

*m3n=sn wsr[.w] h3-nht pn m wi3 3 skdd hpr ds=f*

Translation:

may they see the power of this *h3-nht* in the great bark  
which the one who came into being (by) himself navigates.

Witness: M20C

Transliteration:

*m3=sn wsr.w=i m [wi3 skd]d hpr ds <=f>*

Translation:

they saw my power in the bark  
which the one who came into being (by) himself navigates.

Witness: B3C

Transliteration:

*m33=sn wsr.w s3.t-hd-htp tn m wi3 3 skdd ntr hpr ds=f*

Translation:

while they see the power of this *s3.t-hd-htp* in the great bark  
which the god who came into being (by) himself navigates.

Witness: B1C

Transliteration:

*m33=sn wsr.w=i m wi3 3 skdd ntr hpr ds=f*

Translation:

while they see my power one in the great bark  
which the god who came into being (by) himself navigates.

Witness: B1P

Transliteration:

*m33=sn wsr.w=i m wi3 3 skdd ntr hpr ds=f*

Translation:

while they see my power one in the great bark  
which the god who came into being (by) himself navigates.

Witness: M3C

Transliteration:

*m33=sn wsr.w=i m wi3 3 skdd hpr ds=f*

Translation:

while they see my power in the great bark  
which the one who came into being (by) himself navigates.

Witness: M4C

Transliteration:

*m33=sn wsr=i m wi3 skdd hpr ds=f*

Translation:

while they see my power in the bark  
which the one who came into being (by) himself navigates.

Witness: M5C

Transliteration:

*m33=sn wsr=i m wi3 skdd hpr ds=f*

Translation:

while they see my power in the bark, which  
I navigate with the one who came into being (by) himself.

Witness: M28C

Transliteration:

*m3=sn wsr.w=i m [wi3] skdd hpr ds=f*

Translation:

They saw my power in the bark  
which the one who came to be (by) himself navigates.

Notes:

Witness: G1T

Transliteration:

*m3n=sn wsr=i m wi3 skdd hpr ds=f*

Translation:

May they see my power in the bark  
which the one who came into being (by) himself navigates.

Witness: M1Be

Transliteration:

*m33=sn wsr.w=i m wi3 ʕ3 skdd hpr ds=f*

Translation:

while they see my power in the great bark  
which the one who came into being (by) himself navigates.

**Group 8:** *Perfective active participle (masculine singular), Lemma hpr (fourth position)*

Lemma: *hpr* (to become)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: M6C

Transliteration:

*[m3=sn wsr.w=i m wi3 skdd hpr ds=f]*

Translation:

They saw my power in the bark  
which the one who came to be (by) himself navigates.

Witness: M-Ann

Transliteration:

*m3n=sn wsr.w=i m wi3 skdd hpr ds=f*

Translation:

May they see my power in the bark  
which the one who came into being (by) himself navigates.

Notes:

The Aa1 is not visible.

Witness: A1C

Transliteration:

*m3n=sn wsr=i m wi3 skdd hpr ds=f*

Translation:

May they see my power in the bark  
which the one who came into being (by) himself navigates.

Witness: S1C

Transliteration:

*m33=sn wi wsr.kwi dnd.kwi m wi3 s4d.wt hpr ds=f*

Translation:

while they see me, powerful and raging in the bark  
of the journey of the one who came into being (by) himself.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5+G7 (S14C, B3C, B1Bo, B1C, B2L, B1P, M3C, M4C, M5C, M1Be), G2+G5+G7 (T3C, M20C, M6C, M28C), G3+G5+G7 (B6C, M-Ann, G1T, A1C), G1+G4+G6+G8 (S1C), G1+G4+G7 (S2C).

**Spell:** 75 **Phrase:** 1 330-331 a

**Group 1:** Nominal *s4m.n=f* (emphatic use), Lemma *h<sup>c</sup>* (first position)

Lemma: *h<sup>c</sup>* (to stand)

<u>Morphology 1:</u> <i>s4m.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*h<sup>c</sup>.n=i m-m=sn*

Translation:

I have stood among them.

Witness: B3C

Transliteration:

*h<sup>c</sup>.n s3.t-h4d-h4p tn h4ms.n s3.t-h4d-h4p tn m-m=sn*

Translation:

This *s3.t-h4d-h4p* has stood and  
this *s3.t-h4d-h4p* has sat among them.

Witness: B1C

Transliteration:

*h<sup>c</sup>.n=i h4ms.n=i m-m=sn*

Translation:

I have stood and I have sat among them.

Notes:

Witness: B2L

Transliteration:

*h<sup>c</sup><.n=i> h4ms.n=i m-m=sn*

Translation:

I have stood and sat among them.

Notes:

The N35 is only written once due to double column.

Witness: B1P

Transliteration:

ᶞᶞ <.n=i> ḥms.n=i m-m=sn

Translation:

I have stood and I have sat among them.

Notes:

The N35 is only written once due to double column.

Witness: G1T

Transliteration:

ᶞᶞ.n=i ḥms.n=i m-m=sn

Translation:

I have stood and I have sat among them.

Notes:

Witness: A1C

Transliteration:

ᶞᶞ.n=i ḥms.n=i m-m=sn

Translation:

I have stood and I have sat among them.

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 2:** Nominal *sḏm=f* (emphatic use), Lemma ᶞᶞ (first position)

Lemma: ᶞᶞ (to stand)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: S2C

Transliteration:

ᶞᶞ=i m-[m]=sn

Translation:

I stand among them

**Group 3:** Nominal *sḏm.n=f* (emphatic use), Lemma ḥmsi (first position)

Lemma: ḥmsi (to sit)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: S14C

Transliteration:

*ḥms.n=i ḥᶜ.n=i m-m=sn*

Translation:

I have sat and I have stood among them

Notes:

Witness: M4C

Transliteration:

*ḥms <.n=i> ḥᶜ.n=i m-m=sn*

Translation:

I have sat and I have stood among them

Notes:

The N35 is only written once due to double column.

Witness: T3C

Transliteration:

*ḥms <.n=i> ḥᶜ.n=i m-m=sn*

Translation:

I have sat and I have stood among them

Notes:

The N35 is only written once due to double column.

Witness: M5C

Transliteration:

*ḥm[s].n=i didi.t n=i*

Translation:

I have sat, which is given to me

Notes:

The S29\*A7A group is not visible.

**Group 4:** Nominal *sḏm.n=f* (balanced sentence), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*ḥms.n ḏḥwty-nḥt pn m-m=sn ḥᶜ.n=f m-m=sn*

Translation:

This *ḏḥwty-nḥt* has sat among them, he has stood among them.

Witness: M3C

Transliteration:

*ḥms.n=i didi.n=i*

Translation:

I have sat, I have given.

Witness: M20C

Transliteration:

*ḥms.n=i didi.n=i*

Translation:

I have sat, I have given.

Witness: M6C

Transliteration:

*ḥms.n=i [didi.n=i]*

Translation:

I have sat, I have given.

Witness: M28C

Transliteration:

*ḥms.n=i* [didi.n=i]

Translation:

I have sat, I have given.

Notes:

Witness: M-Ann

Transliteration:

*ḥms.n nṯr didi.n=i*

Translation:

the god has sat, I have given.

Notes:

Only the V30 and S29 are visible.

Witness: M1Be

Transliteration:

*ḥms.n=i didi.n=i*

Translation:

I have sat, I have given.

Notes group:

Note that B1Bo and M-Ann use a nominal subject instead of a pronominal subject.

**Group 5:** Imperfective active participle (masculine singular), Lemma *ḥmsi* (first position)

Lemma: Hmsi (to sit)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B6C

Transliteration:

*ḥms*

Translation:

who sits,

Notes:

Could be stative as well (while sitting).

**Group 6:** Nominal *sḏm.n=f* (emphatic use), Lemma *ḥ* (second position)

Lemma: ḥ (to stand)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: S14C  
Transliteration:  
*hms.n=i ḥᶜ.n=i m-m=sn*  
Translation:  
I have sat and I have stood among them

Witness: M4C  
Transliteration:  
*hms <.n=i> ḥᶜ.n=i m-m=sn*  
Translation:  
I have sat and I have stood among them

**Group 7:** Nominal *sḍm.n=f* (emphatic use), Lemma *ḥmsi* (second position)

<u>Lemma:</u> <i>ḥmsi</i> (to sit)				
<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject

Witness: B3C  
Transliteration:  
*ḥᶜ.n sᶜ.t-ḥd-ḥtp tn ḥms.n sᶜ.t-ḥd-ḥtp tn m-m=sn*  
Translation:  
This *sᶜ.t-ḥd-ḥtp* has stood and  
this *sᶜ.t-ḥd-ḥtp* has sat among them.

Witness: B2L  
Transliteration:  
*ḥᶜ <.n=i> hms.n=i m-m=sn*  
Translation:  
I have stood and sat among them.

Witness: G1T  
Transliteration:  
*ḥᶜ.n=i hms.n=i m-m=sn*  
Translation:  
I have stood and I have sat among them.

Witness: T3C  
Transliteration:  
*hms <.n=i> ḥᶜ.n=i m-m=sn*  
Translation:  
I have sat and I have stood among them

Witness: B1C  
Transliteration:  
*ḥᶜ.n=i hms.n=i m-m=sn*  
Translation:  
I have stood and I have sat among them.

Witness: B1P  
Transliteration:  
*ḥᶜ <.n=i> hms.n=i m-m=sn*  
Translation:  
I have stood and I have sat among them.

Witness: A1C  
Transliteration:  
*ḥᶜ.n=i hms.n=i m-m=sn*  
Translation:  
I have stood and I have sat among them.

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 8:** Nominal *sḏm.n=f* (balanced sentence), Lemma *ḥ<sup>c</sup>* (second position)

Lemma: *ḥ<sup>c</sup>* (to stand)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: B1Bo

Transliteration:

*ḥms.n ḏḥwtj-nḥt pn m-m=sn ḥ<sup>c</sup>.n=f m-m=sn*

Translation:

This *ḏḥwtj-nḥt* has sat among them, he has stood among them.

**Group 9:** Nominal *sḏm.n=f* (balanced sentence), Lemma *rdi* (second position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: M3C

Transliteration:

*ḥms.n=i didi.n=i*

Translation:

I have sat, I have given.

Witness: M20C

Transliteration:

*ḥms.n=i didi.n=i*

Translation:

I have sat, I have given.

Witness: M6C

Transliteration:

*ḥms.n=i [didi.n=i]*

Translation:

I have sat, I have given.

Witness: M28C

Transliteration:

*ḥms.n=i [didi.n=i]*

Translation:

I have sat, I have given.

Witness: M-Ann

Transliteration:

*ḥms.n nṯr didi.n=i*

Translation:

the god has sat, I have given.

Witness: M1Be

Transliteration:

*ḥms.n=i didi.n=i*

Translation:

I have sat, I have given.

**Group 10:** Imperfective active participle (feminine singular), Lemma *rdī* (second position)

Lemma: *rdī* (to give, to place)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: M5C

Transliteration:

*hm[s].n=i didi.t n=i*

Translation:

I have sat, which is given to me

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C), G2 (S2C), G1+G7 (B3C, B1C, B2L, B1P, G1T, A1C), G3+G6 (S14C, T3C, M4C), G4+G8 (B1Bo), G4+G9 (M3C, M20C, M6C, M28C, M-Ann), G5 (B6C) and G3+G10 (M5C).

**Spell:** 75      **Phrase:** 1 330-331 b

**Group 1:** Circumstantial *sḡm=f* (temporal clause), Lemma *rdī* (first position)

Lemma: *rdī* (to give, to place)

Morphology 1: *sḡm=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: S1C

Transliteration:

*dī=i f3w hft hpr=i*

Translation:

while I give splendour according to my nature.

Witness: S14C

Transliteration:

*dī=i f3w=i hft hpr.w=i*

Translation:

while I give my splendour in accordance with my nature.

Witness: T3C

Transliteration:

*dī=i f3w=i hft hpr=i*

Translation:

while I give my splendour  
in accordance with my nature.

Witness: B3C

Transliteration:

*dī s3.t-hd-htp in f3w=s hft hpr.w=s*

Translation:

while this *s3.t-hd-htp* gives her splendour  
in accordance with her nature.

Witness: B1Bo  
Transliteration:  
*di=f f3w=f hft hpr. w*  
Translation:  
while he gives his splendour  
in accordance with (ones) nature.

Witness: B2L  
Transliteration:  
*di=i nf3w hft hpr. w=i*  
Translation:  
while I give splendour in accordance with my nature.

Witness: M3C  
Transliteration:  
*di=i f3w=i hft hpr=i*  
Translation:  
while I give my splendour in accordance with my nature.

Witness: M4C  
Transliteration:  
*di=i f3w=i hft hpr. w=i*  
Translation:  
while I give splendour in accordance with my nature.

Witness: M6C  
Transliteration:  
*[di=i f3w=i hft hpr. w=i]*  
Translation:  
while I give splendour in accordance with my nature.

Witness: M-Ann  
Transliteration:  
*di=i f[3]w=i hft [hpr. w=i]*  
Translation:  
while I give splendour in accordance with my nature.

Witness: B1C  
Transliteration:  
*di=i nf3w hft hpr. w=i*  
Translation:  
while I give splendour in accordance with my nature.

Witness: B1P  
Transliteration:  
*di=i nf3w hft hpr. w=i*  
Translation:  
while I give splendour in accordance with my nature.

Witness: M20C  
Transliteration:  
*di=i f3w[=i hft] hpr. w=i*  
Translation:  
while I give splendour in accordance with my nature.

Witness: M5C  
Transliteration:  
*di=f f3w=i hft hpr. w=i*  
Translation:  
while he gives my splendour in accordance with my nature.

Witness: M28C  
Transliteration:  
*[di=i f3w]=i hft hpr. w=i*  
Translation:  
while I give splendour in accordance with my nature.

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 2:** Nominal *sḍm.n=f* (emphatic use), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: B6C

Transliteration:

*rdi.n* ḥ3-nḥt pn f3w ḥ3-nḥt p[n ḥft] ḥpr.w=f

Translation:

this ḥ3-nḥt has given the splendour  
of this ḥ3-nḥt according to his nature.

Witness: M1Be

Transliteration:

*di.n=i* f3w=i ḥft ḥpr.w=i

Translation:

I have given my splendour in accordance with my nature.

Notes group:

Note that M1Be uses a pronominal subject instead of a nominal subject.

**Group 3:** Passive circumstantial *sḍm=f* (temporal clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: G1T

Transliteration:

*di* f3w=i ḥft ḥpr.w=i

Translation:

while my splendour is given in accordance with my nature.

Witness: A1C

Transliteration:

*di* f3w ḥft ḥpr.w=i

Translation:

while splendour is given in accordance with my nature.

Notes group:

Could be a participle as well.

**Group 4:** Circumstantial *sḍm=f* (temporal clause), Lemma *ʿf3* (first position)

Lemma: *ʿf3* (to smash)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

*ʿf3=i hft hpr=i iw ḍd=i hpr=i*

Translation:

while I smash according to my nature. I speak while I come into being.

**Group 5:** Circumstantial *sḍm=f* (*iw(=f) sḍm=f*), Lemma *ḍd* (second position)

Lemma: *ḍd* (to say, to speak)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sḍm=f</i>	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

*ʿf3=i hft hpr=i iw ḍd=i hpr=i*

Translation:

while I smash according to my nature. I speak while I come into being.

**Group 6:** Circumstantial *sḍm=f* (temporal clause), Lemma *hpr* (third position)

Lemma: *hpr* (to become)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

*ʿf3=i hft hpr=i iw ḍd=i hpr=i*

Translation:

while I smash according to my nature. I speak while I come into being.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S14C, T3C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M4C, M5C, M6C, M28C, M-Ann), G2 (B6C, M1Be), G3 (G1T, A1C), G4+G5+G6 (S2C).

**Spell:** 75 **Phrase:** 1 330-331 c

**Group 1:** Circumstantial *sḏm=f* (*iw(=f) sḏm=f*), Lemma *ḏd* (first position)

Lemma: *ḏd* (to say, to speak)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
*iw(=f) sḏm=f*

Subject:  
Pronominal subject

Witness: S1C

Transliteration:

*iw=i ḏd=i gr psḏ.t*

Translation:

When I speak, the ennead is silent,

Witness: S2C

Transliteration:

*iw ḏd=i gr psḏ.t*

Translation:

When I speak, the ennead is silent,

**Group 2:** Prospective *sḏm=f* (conditional), Lemma *ḏd* (first position)

Lemma: *ḏd* (to say, to speak)

Morphology 1:  
*sḏm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Conditional

Subject:  
Pronominal subject

Witness: S14C

Transliteration:

*ḏd=i gr nṯr.w*

Translation:

when I speak, the gods are silent,

Witness: T3C

Transliteration:

*ḏd=i gr nṯr.w*

Translation:

when I speak, the gods are silent,

Witness: B3C

Transliteration:

*ḏd sṣ.t-ḥḏ-ḥtp tn gr psḏ.t*

Translation:

when this *sṣ.t-ḥḏ-ḥtp* speaks, the ennead is silent,

Witness: B1Bo

Transliteration:

*ḏd=f gr psḏ.t*

Translation:

when he speaks, the ennead is silent,

Witness: B1C

Transliteration:

*ḏd=i gr psḏ.t*

Translation:

when I speak, the ennead is silent,

Witness: B2L

Transliteration:

*ḏd=i gr psḏ.t*

Translation:

when I speak, the ennead is silent,

Witness: B1P  
Transliteration:  
*ḏḏ=i gr psḏ.t*  
Translation:  
when I speak, the ennead is silent,

Witness: M28C  
Transliteration:  
*ḏḏ=i gr psḏ.t*  
Translation:  
when I speak, the ennead is silent,

Witness: G1T  
Transliteration:  
*ḏḏ=i gr psḏ.t*  
Translation:  
when I speak, the ennead is silent,

Witness: B6C  
Transliteration:  
*[ḏḏ] ḥ3-nḥt pn gr psḏ.t*  
Translation:  
when this ḥ3-nḥt speaks, the ennead is silent,

Witness: M-Ann  
Transliteration:  
*ḏḏ=i gr [imy.w] p.t n(.t) ḥ.t*  
Translation:  
when I speak, those who are in the sky of Khet are silent,

Witness: A1C  
Transliteration:  
*ḏḏ=i gr psḏ.t*  
Translation:  
when I speak, the ennead is silent,

*Note that B3C and B6C use a nominal subject instead of a pronominal subject.*

**Group 3:** Nominal *sḏm=f* (emphatic use), Lemma *ḏḏ* (first position)

Lemma: *ḏḏ* (to say, to speak)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: M3C  
Transliteration:  
*ḏḏ=i gr.n psḏ.t*  
Translation:  
I speak after the ennead is silent.

Witness: M20C  
Transliteration:  
*ḏḏ=i gr.n psḏ.t*  
Translation:  
I speak after the ennead is silent.

Witness: M4C

Transliteration:

*dd=i gr.n psd.t*

Translation:

I speak after the ennead is silent.

Witness: M1Be

Transliteration:

*dd=i gr.n psd.t*

Translation:

I speak after the ennead is silent.

Notes group:

Could be read as prospective as well (I will speak after the ennead is silent).

**Group 4:** *Prospective sdm=f (conditional), Lemma gr (second position)*

Lemma: *gr* (to be silent)

Morphology 1:

*sdm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Conditional

Subject:

Nominal subject

Witness: S1C

Transliteration:

*iw=i dd=i gr psd.t*

Translation:

When I speak, the ennead is silent.

Witness: S2C

Transliteration:

*iw dd=i gr psd.t*

Translation:

when I speak, the ennead is silent.

Witness: S14C

Transliteration:

*dd=i gr nṯr.w*

Translation:

when I speak, the gods are silent.

Witness: T3C

Transliteration:

*dd=i gr nṯr.w*

Translation:

when I speak, the gods are silent.

Witness: B3C

Transliteration:

*dd sz.t-ḥd-ḥtp tn gr psd.t*

Translation:

when this *sz.t-ḥd-ḥtp* speaks, the ennead is silent.

Witness: B1C

Transliteration:

*dd=i gr psd.t*

Translation:

when I speak, the ennead is silent.

Notes:

X1 is not read.

Witness: B1P

Transliteration:

*dd=i gr psd.t*

Translation:

when I speak, the ennead is silent.

Notes:

X1 is not read.

Witness: M28C

Transliteration:

*dd=i gr psd.t*

Translation:

when I speak, the ennead is silent

Witness: G1T

Transliteration:

*dd=i gr psd.t*

Translation:

when I speak, the ennead is silent

Witness: B1Bo

Transliteration:

*dd=f gr psd.t*

Translation:

when he speaks, the ennead is silent.

Witness: B2L

Transliteration:

*dd=i gr psd.t*

Translation:

when I speak, the ennead is silent.

Notes:

X1 is not read.

Witness: B6C

Transliteration:

*[dd] ḥz-nḥt pn gr psd.t*

Translation:

when this *ḥz-nḥt* speaks, the ennead is silent

Witness: M-Ann

Transliteration:

*dd=i gr [imy.w] p.t n(.t) ḥ.t*

Translation:

when I speak, those who are in the sky of Khet are silent

Witness: A1C

Transliteration:

*dd=i gr psd.t*

Translation:

when I speak, the ennead is silent

**Group 5:** Circumstantial *sḍm.n=f* (temporal clause), Lemma *gr* (second position)

Lemma: *gr* (to be silent)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: M3C

Transliteration:

*ḍḍ=i gr.n psḍ.t*

Translation:

I speak after the ennead is silent.

Witness: M20C

Transliteration:

*ḍḍ=i gr.n psḍ.t*

Translation:

I speak after the ennead is silent.

Witness: M4C

Transliteration:

*ḍḍ=i gr.n psḍ.t*

Translation:

I speak after the ennead is silent.

Witness: M6C

Transliteration:

[*ḍḍ=i*] *gr.n psḍ.t*

Translation:

I speak after the ennead is silent.

Witness: M1Be

Transliteration:

*ḍḍ=i gr.n psḍ.t*

Translation:

I speak after the ennead is silent.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (S1C, S2C),

G2+G4 (S14C, T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, M28C, M-Ann, G1T, A1C), G3+G5 (M3C, M20C, M4C, M6C, M1Be).

Note that M5C does have a line here, but it is non-verbal

**Spell:** 75 **Phrase:** 1 332-333 b

**Group 1:** Nominal *sḍm=f* (emphatic use), Lemma *ḍḍ* (first position)

Lemma: *ḍḍ* (to say, to speak)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*dd=i n=tn hpr=i m irw=i ds=i*

Translation:

I say to you: I came to be in my shape myself.

Witness: T3C

Transliteration:

*dd=i n=tn hpr.w i(r)w.w ds=i gr r ntr.w idy psd.t*

*dd=i n=tn hpr.w=i ds(=i)*

Translation:

I say to you: the creation of shapes is my own,  
which is more silent than the gods who were censuring the ennead.

I say to you: my creation is my own.

Witness: B1Bo

Transliteration:

*dd=i n=tn hpr.w=i ds=i*

Translation:

I say to you: my creation is my own.

Witness: B2L

Transliteration:

*dd=i n=tn hpr.w=i ds=i*

Translation:

I say to you: My creation is my own.

Witness: B6C

Transliteration:

*dd h3-nht pn hpr.w=f [ds=f]*

Translation:

This *h3-nht* says: His creation is his own.

Witness: S2C

Transliteration:

*dd=i n=tn hpr irw=i*

Translation:

I say to you: My shape came to be

Witness: B3C

Transliteration:

*dd s3.t-hd-htp n=tn hpr.w=s ds=s*

Translation:

*s3.t-hd-htp* says to you: Her creation is her own.

Witness: B1C

Transliteration:

*dd=i n=tn hpr.w=i ds=i*

Translation:

I say to you: My creation is my own.

Witness: B1P

Transliteration:

*dd=i n=tn hpr.w=i ds=i*

Translation:

I say to you: My creation is my own.

Witness: M3C

Transliteration:

*dd=i n=tn hpr.w=i ds=i*

Translation:

I say to you: my creation is my own.

Witness: M20C  
Transliteration:  
*[dd=i n]=tn hpr.w=i ds=i*  
Translation:  
I say to you: my creation is my own.

Witness: M6C  
Transliteration:  
*[dd=i n]=tn hpr.w=i ds=i*  
Translation:  
I say to you: my creation is my own.

Witness: M28C  
Transliteration:  
*[dd]=i n[=tn] hpr.w=i ds=i*  
Translation:  
I say to you: my creation is my own.

Witness: G1T  
Transliteration:  
*dd=i n=tn hpr.w=i ds=i*  
Translation:  
I say to you: my creation is my own.

Witness: M1Be  
Transliteration:  
*dd=i n=tn hpr.w=i ds=i*  
Translation:  
I say to you: my creation is my own.

Notes group:  
*Note that B3C and B6C use a nominal subject instead of a pronominal subject.*

Witness: M5C  
Transliteration:  
*dd=i n=tn hpr.w=i ds=i*  
Translation:  
I say to you: my creation is my own.

Witness: M23C  
Transliteration:  
*[dd=i n]=tn hp[r.w=i ds=i]*  
Translation:  
I say to you: my creation is my own.

Witness: M-Ann  
Transliteration:  
*dd=i hpr.w=i [ds=i]*  
Translation:  
I say: my creation is my own.

Witness: A1C  
Transliteration:  
*dd=i n=tn hpr.w=i ds=i*  
Translation:  
I say to you: my creation is my own.

**Group 2:** *Infinitive (status absolutus), Lemma ḏḏ (first position)*

Lemma: *ḏḏ* (to say, to speak)

Morphology 1: *infinitive*      Morphology 2: *status absolutus*      Morphology 3:      Syntax:      Subject:

Witness: S14C

Transliteration:

*ḏḏ n=ṯn ḥpr=i ḏs=[i]*

Translation:

Saying to you: I came to be myself

Witness: M4C

Transliteration:

*ḏḏ n=ṯn ḥpr.w=i ḏs=i*

Translation:

Saying to you: my creation is my own.

Notes group:

Could be read as *ḏḏ.n=ṯn* (You have said).

**Group 3:** *Indicative sḏm=f (main clause), Lemma ḥpr (second position)*

Lemma: *ḥpr* (to become)

Morphology 1: *sḏm=f*      Morphology 2: *indicative*      Morphology 3:      Syntax: *Main clause*      Subject: *Pronominal subject*

Witness: S1C

Transliteration:

*ḏḏ=i n=ṯn ḥpr=i m irw=i ḏs=i*

Translation:

I say to you: I came to be in my shape myself.

Witness: S2C

Transliteration:

*ḏḏ=i n=ṯn ḥpr irw=i*

Translation:

I say to you: My shape came to be

Witness: S14C

Transliteration:

*ḏḏ n=ṯn ḥpr=i ḏs=[i]*

Translation:

Saying to you: I came to be myself

Notes group:

Note that S2C uses a nominal subject instead of a pronominal subject.

**Group 4:** *Perfective active participle (masculine plural), Lemma *idi* (second position)*

Lemma: *idi* (to cense)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective passive	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T3C

Transliteration:

*dd=i n=tn hpr.w i(r)w.w ds=i gr r ntr.w idy psd.t dd=i n=tn hpr.w=i ds(=i)*

Translation:

I say to you: the creation of shapes is my own, which is more silent than the gods who were censuring the ennead.

I say to you: my creation is my own.

**Group 5:** *Nominal *sdm=f* (emphatic use), Lemma *dd* (third position)*

Lemma: *dd* (to say, to speak)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: T3C

Transliteration:

*dd=i n=tn hpr.w i(r)w.w ds=i gr r ntr.w idy psd.t dd=i n=tn hpr.w=i ds(=i)*

Translation:

I say to you: the creation of shapes is my own, which is more silent than the gods who were censuring the ennead.

I say to you: my creation is my own.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, G1T, A1C, M1Be), G1+G3 (S1C, S2C), G2 (M4C), G2+G3 (S14C), G1+G4+G5 (T3C).*

**Spell:** 75 **Phrase:** 1 332-333 c

**Group 1:** *Imperative (2nd person singular), Lemma *tm* (first position)*

Lemma: *tm* (to not do)

<u>Morphology 1:</u> imperative	<u>Morphology 2:</u> 2nd person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

*m nd hpr=i m-<sup>c</sup> nnw*

Translation:

Do not question my coming to be from Noun.

Witness: B3C

Transliteration:

*m nd hpr.w n(.w) s3.t-hd-hup tn m-<sup>c</sup> nnw*

Translation:

Do not question the creation of this *s3.t-hd-hup* from Noun.

Witness: B6C

Transliteration:

*m nd hpr.w <sup>c</sup>h3-nht pn m-<sup>c</sup> nnw*

Translation:

Do not question the creation of this <sup>c</sup>*h3-nht* from Noun.

Witness: M20C

Transliteration:

*m nd hpr.w=i [m-<sup>c</sup>] nnw*

Translation:

Do not question my creation from Noun

Witness: M5C

Transliteration:

*m nd hpr.w=i m-<sup>c</sup> nnw*

Translation:

Do not question my creation from Noun

Witness: M23C

Transliteration:

*[m nd hpr.w=i m-<sup>c</sup>] nnw*

Translation:

Do not question my creation from Noun

Witness: T3C

Transliteration:

*m nd hpr.w=i ds=i m nd hpr.w=i m-<sup>c</sup> nnw*

Translation:

Do not question my creation of myself,  
do not question my creation from Noun.

Witness: B1Bo

Transliteration:

*m nd hpr.w r<sup>c</sup> m-<sup>c</sup> nnw*

Translation:

Do not question the creation of Re from Noun.

Witness: M3C

Transliteration:

*m nd (w)i hpr.w=i m-<sup>c</sup> nnw*

Translation:

Do not question me (or) my creation from Noun.

Witness: M4C

Transliteration:

*m nd hpr.w=i m-<sup>c</sup> nnw*

Translation:

Do not question my creation from Noun

Witness: M6C

Transliteration:

*[m] nd (w)i [hpr.w=i m-<sup>c</sup> nnw]*

Translation:

Do not question me (or) my creation from Noun.

Witness: M1Be

Transliteration:

*m nd hpr.w=i m-<sup>c</sup> nnw*

Translation:

**Group 2:** *Circumstantial sdm=f (temporal clause), Lemma nd (first position)*

Lemma: *nd* (to ask, to question)

Morphology 1:  
*sdm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B1C

Transliteration:

*nd=i hpr.w=i m nnw*

Translation:

while I question my creation from Noun.

Witness: B2L

Transliteration:

*nd=i hpr.w=i m nnw*

Translation:

while I question my creation from Noun.

Witness: B1P

Transliteration:

*nd=i hpr.w=i m nw.t*

Translation:

while I question my creation from Nut.

**Group 3:** *Indicative sdm=f (main clause), Lemma hpr (first position)*

Lemma: *hpr* (to become)

Morphology 1:  
*sdm=f*

Morphology 2:  
indicative

Morphology 3:

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: S14C

Transliteration:

*[hpr=i] m-c [nnw]*

Translation:

I came to be from Noun.

**Group 4:** *Perfective relative sdm=f, Lemma rdi (first position)*

Lemma: *rdi* (to give, to place)

Morphology 1:  
*sdm=f*

Morphology 2:  
perfective relative

Morphology 3:

Syntax:

Subject:  
Nominal subject

Witness: M28C

Transliteration:

*hpr.w=i di nnw*

Translation:

My creation is that which Noun gave.

**Group 5:** *Infinitive (status pronominalis), Lemma hpr (second position)*

Lemma: *hpr* (to become)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status pronominalis	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

*m nd hpr=i m-<sup>c</sup> nnw*

Translation:

Do not question my coming to be from Noun.

**Group 6:** *Imperative (2nd person singular), Lemma tm (second position)*

Lemma: *tm* (to not do)

<u>Morphology 1:</u> imperative	<u>Morphology 2:</u> 2nd person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T3C

Transliteration:

*m nd hpr.w=i ds=i m nd hpr.w=i m-<sup>c</sup> nnw*

Translation:

Do not question my creation of myself,  
do not question my creation from Noun.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3C, B1Bo, B6C, M3C, M20C, M4C, M5C, M6C, M23C, M1Be), G1+G5 (S1C), G1+G6 (T3C), G2 (B1C, B2L, B1P), G3 (S14C), G4 (M28C).*

*Note that S2C and M-Ann do have a phrase here, but it is non-verbal.*

**Spell:** 75 **Phrase:** 1 334-335 a

**Group 1:** Nominal *sḏm.n=f* (Emphatic use), Lemma *m33* (first position)

Lemma: *m33* (to see)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Nominal subject

Witness: S1C

Transliteration:

*m3.n wi nnw ḥpr.kwi*

Translation:

Noun saw me while I came into being.

Witness: S2C

Transliteration:

*m3.n wi [nnw] ḥpr.kwi*

Translation:

Noun saw me while I came into being.

Witness: T3C

Transliteration:

*m3.n wi nnw ḥpr.kwi*

Translation:

Noun saw me while I came into being.

Witness: B3C

Transliteration:

*m3.n nnw s3.t-ḥd-ḥtp tn ḥpr s3.t-ḥd-ḥtp tn*

Translation:

Noun saw this *s3.t-ḥd-ḥtp*  
while this *s3.t-ḥd-ḥtp* came into being.

Witness: B1Bo

Transliteration:

*m3.n wi nnw ḥpr.kwi*

Translation:

Noun saw me while I came into being.

Witness: B2L

Transliteration:

*m3.n wi nnw ḥpr.kwi*

Translation:

Noun saw me while I came into being.

Witness: B1P

Transliteration:

*m3.n wi nw.t ḥpr.kwi*

Translation:

Mut saw me while I came into being.

Witness: B6C

Transliteration:

*m3.n ḥ3-nḥt pn nnw ḥpr [ḥ3-nḥt pn]*

Translation:

Noun saw this *ḥ3-nḥt* while this *ḥ3-nḥt* came into being.

Witness: M3C

Transliteration:

*m3[.n] wi nnw ḥpr.kwi*

Translation:

Witness: M20C

Transliteration:

*m3.n (w)i nnw ḥpr.kwi*

Translation:

Noun saw me while I came into being.

Notes:

The N35 is not visible

Witness: M5C

Transliteration:

*m̩.n wi nnw hpr.kwi*

Translation:

Noun saw me while I came into being.

Witness: M23C

Transliteration:

*[m̩.n wi nnw hpr.kwi]*

Translation:

Noun saw me while I came into being.

Witness: M-Ann

Transliteration:

*m̩[.n] [w]i nnw hpr.[k]wi*

Translation:

Noun saw me while I came into being.

Notes group:

*Note that every entry in this group could also be the subjunctive sDm=f.*

**Group 2:** *Indicative sDm=f (Main clause), Lemma m̩̩̩ (first position)*

Lemma: *m̩̩̩* (to see)

Morphology 1:

*sDm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Main clause

Subject:

Nominal subject

Witness: B1C

Transliteration:

*m̩ wi nnw hpr.kwi*

Translation:

Noun saw me while I came into being.

Noun saw me while I came into being.

Witness: M6C

Transliteration:

*[m̩.n wi nnw hpr.kwi]*

Translation:

Noun saw me while I came into being.

Witness: M28C

Transliteration:

*m̩.n wi nnw hpr.kwi*

Translation:

Noun saw me while I came into being.

Witness: M1Be

Transliteration:

*m̩.n <w>i nnw hpr.kwi*

Translation:

Noun saw me while I came into being.

**Group 3:** Perfective active participle (masculine singular), Lemma *mɜɜ* (first position)

Lemma: *mɜɜ* (to see)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: G1T

Transliteration:

*mɜ wi hpr.kwi*

Translation:

who saw me while I come into being.

Witness: A1C

Transliteration:

*mɜ wi hpr.kwi*

Translation:

who saw me while I come into being.

**Group 4:** Stative (1st person singular), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1:  
Stative

Morphology 2:  
1st person singular

Morphology 3:

Syntax:

Subject:

Witness: M4C

Transliteration:

*hpr.kwi*

Translation:

while I came into being.

Witness: BH2C

Transliteration:

*hpr.k(wi)*

Translation:

while I come into being

**Group 5:** Stative (1st person singular), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1:  
Stative

Morphology 2:  
1st person singular

Morphology 3:

Syntax:

Subject:

Witness: S1C

Transliteration:

*mɜ.n wi nnw hpr.kwi*

Translation:

Noun saw me while I came into being.

Witness: S2C

Transliteration:

*mɜ.n wi [nnw] hpr.kwi*

Translation:

Noun saw me while I came into being.

Witness: T3C  
Transliteration:  
*mɜ.n wɪ nnw hpr.kwi*  
Translation:  
Noun saw me while I came into being.

Witness: B1C  
Transliteration:  
*mɜ wɪ nnw hpr.kwi*  
Translation:  
Noun saw me while I came into being.

Witness: B1P  
Transliteration:  
*mɜ.n wɪ nw.t hpr.kwi*  
Translation:  
Mut saw me while I came into being.

Witness: M20C  
Transliteration:  
*mɜ.n (w)i nnw hpr.kwi*  
Translation:  
Noun saw me while I came into being.

Witness: M6C  
Transliteration:  
*[mɜ.n wɪ nnw hpr.kwi]*  
Translation:  
Noun saw me while I came into being.

Witness: M28C  
Transliteration:  
*mɜ.n wɪ nnw hpr.kwi*  
Translation:  
Noun saw me while I came into being.

Witness: B1Bo  
Transliteration:  
*mɜ.n wɪ nnw hpr.kwi*  
Translation:  
Noun saw me while I came into being.

Witness: B2L  
Transliteration:  
*mɜ.n wɪ nnw hpr.kwi*  
Translation:  
Noun saw me while I came into being.

Witness: M3C  
Transliteration:  
*mɜ.n wɪ nnw hpr.kwi*  
Translation:  
Noun saw me while I came into being.

Witness: M5C  
Transliteration:  
*mɜ.n wɪ nnw hpr.kwi*  
Translation:  
Noun saw me while I came into being.

Witness: M23C  
Transliteration:  
*[mɜ.n wɪ nnw hpr.kwi]*  
Translation:  
Noun saw me while I came into being.

Witness: M-Ann  
Transliteration:  
*mɜ[.n] [w]i nnw hpr.[k]wi*  
Translation:  
Noun saw me while I came into being.

Witness: G1T

Transliteration:

*m3 wí hpr.kwí*

Translation:

who saw me while I come into being.

Witness: A1C

Transliteration:

*m3 wí hpr.kwí*

Translation:

who saw me while I come into being.

Witness: M1Be

Transliteration:

*m3.n <w>í nnw hpr.kwí*

Translation:

Noun saw me while I came into being.

**Group 6:** *Circumstantial sdm=f (temporal clause), Lemma hpr (second position)*

Lemma: *hpr* (to become)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B3C

Transliteration:

*m3.n nnw s3.t-ḥd-ḥtp tn hpr s3.t-ḥd-ḥtp tn*

Translation:

Noun saw this *s3.t-ḥd-ḥtp*

while this *s3.t-ḥd-ḥtp* came into being.

Witness: B6C

Transliteration:

*m3.n ḥ3-nḥt pn nnw hpr [ḥ3-nḥt pn]*

Translation:

Noun saw this *ḥ3-nḥt* while this *ḥ3-nḥt* came into being.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G5 (S1C, S2C, T3C, B1Bo, B2L, B1P, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, M1Be), G1+G6 (B3C, B6C), G2+G5 (B1C) G3+G5 (G1T, A1C), G4 (M4C, BH2C).*

**Spell:** 75 **Phrase:** 1 334-335 b

**Group 1:** *Nominal sdm.n=f (Balanced sentence), Lemma rh (first position)*

Lemma: *rh* (to know)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*rh.n=i rn=f rh.n=i bw hpr.n=i im*

Translation:

I knew his name, I knew the place in which I came to be.

**Group 2:** Nominal *sdm.n=f* (nominal use), Lemma *rh* (first position)

Lemma: *rh* (to know)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*m rh.n=f bw hpr.n=i im*

Translation:

as he knew the place in which I came to be.

Notes:

*It could be argued that the m here is a corruption for the negative n, or a mistaken use of the imperative tm.*

**Group 3:** Indicative *sdm=f* (negation), Lemma *rh* (first position)

Lemma: *rh* (to know)

Morphology 1:

*sdm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: T3C

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be,

Witness: B3C

Transliteration:

*n rh=f bw hpr.n sz.t-hd-htp tn im*

Translation:

He did not know the place in which  
this *sz.t-hd-htp* came to be,

Witness: B1Bo

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be,

Witness: B1C

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be,

Witness: B2L

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be,

Witness: B6C

Transliteration:

*n rh=f bw hpr.n h3-nht pn im*

Translation:

He did not know the place in which  
this *h3-nht* came to be,

Witness: M20C

Transliteration:

*n rh=f [bw hpr.n]=i im*

Translation:

He did not know the place in which I came to be,

Witness: M28C

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be.

Witness: G1T

Transliteration:

*n rh=i bw hpr.n=i im*

Translation:

I did not know the place in which I came to be.

Witness: BH2C

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be.

Witness: B1P

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be,

Witness: M3C

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be,

Witness: M5C

Transliteration:

*n rh=f bw hpr[.n=i] im*

Translation:

He did not know the place in which I came to be,

Witness: M-Ann

Transliteration:

*n rh bw hpr.n=i im*

Translation:

The place in which I came to be is not known.

Witness: A1C

Transliteration:

*n rh=i bw hpr.n=i im*

Translation:

I did not know the place in which I came to be.

Witness: M1Be

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be.

**Group 4:** Nominal *sḍm.n=f* (Emphatic use), Lemma *rḥ* (first position)

Lemma: *rḥ* (to know)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: M4C

Transliteration:

*rḥ.n=f bw ḥpr.n=i im*

Translation:

He knew the place in which I came to be.

Witness: M6C

Transliteration:

*rḥ].n=f bw ḥpr.n=i im]*

Translation:

He knew the place in which I came to be.

Witness: M23C

Transliteration:

*[rḥ.n=f bw ḥpr.n=i im]*

Translation:

He knew the place in which I came to be.

**Group 5:** Nominal *sḍm.n=f* (Balanced sentence), Lemma *rḥ* (second position)

Lemma: *rḥ* (to know)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*rḥ.n=i rn=f rḥ.n=i bw ḥpr.n=i im*

Translation:

I knew his name, I knew the place in which I came to be.

**Group 6:** Relative *sḍm.n=f*, Lemma *ḥpr* (second position)

Lemma: *ḥpr* (to become)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

as he knew the place in which I came to be.

Witness: B3C

Transliteration:

*n rh=f bw hpr.n s3.t-hd-htp tn im*

Translation:

He did not know the place in which  
this *s3.t-hd-htp* came to be,

Witness: B1C

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be,

Witness: B1P

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be,

Witness: M3C

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be,

Witness: T3C

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be,

Witness: B1Bo

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be,

Witness: B2L

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be,

Witness: B6C

Transliteration:

*n rh=f bw hpr.n h3-nht pn im*

Translation:

He did not know the place in which this *h3-nht* came to be,

Witness: M20C

Transliteration:

*n rh=f [bw hpr.n]=i im*

Translation:

He did not know the place in which I came to be,

Witness: M4C

Transliteration:

*rh.n=f bw hpr.n=i im*

Translation:

He knew the place in which I came to be.

Witness: M6C

Transliteration:

*rh[.n=f bw hpr.n=i im]*

Translation:

He knew the place in which I came to be.

Witness: M28C

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be.

Witness: G1T

Transliteration:

*n rh=i bw hpr.n=i im*

Translation:

I did not know the place in which I came to be.

Witness: BH2C

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be.

Witness: M5C

Transliteration:

*n rh=f bw hpr[.n=i] im*

Translation:

He did not know the place in which I came to be,

Notes:

Only the L1 is visible.

Witness: M23C

Transliteration:

*[rh.n=f bw hpr.n=i im]*

Translation:

He knew the place in which I came to be.

Witness: M-Ann

Transliteration:

*n rh bw hpr.n=i im*

Translation:

The place in which I came to be is not known.

Witness: A1C

Transliteration:

*n rh=i bw hpr.n=i im*

Translation:

I did not know the place in which I came to be.

Witness: M1Be

Transliteration:

*n rh=f bw hpr.n=i im*

Translation:

He did not know the place in which I came to be.

Notes group:

Note that B3C, B6C and M-Ann use a nominal subject instead of a prenominal subject.

**Group 7:** Relative *sdm.n=f*, Lemma *hpr* (third position)

Lemma: *hpr* (to become)

Morphology 1: *sdm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: S1C

Transliteration:

*rh.n=i rn=f rh.n=i bw hpr.n=i im*

Translation:

I knew his name, I knew the place in which I came to be.

Notes phrase:

In this phrase, the following pattern variations occur: G3+G6 (T3C, B3C, B1B0, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M28C, M-Ann, G1T, A1C, BH2C, M1Be), G4+G6 (M4C, M6C and M23C), G2+G6 (S2C), and G1+G5+G7 (S1C).

**Spell:** 75      **Phrase:** 1      334-335      c

**Group 1:** Indicative *sdm=f* (negation), Lemma *m33* (first position)

Lemma: *m33* (to see)

Morphology 1: *sdm=f*      Morphology 2: indicative      Morphology 3:      Syntax: Negation      Subject: Pronominal subject

Witness: S1C

Transliteration:

*n m3=f hpr=i m hr=f*

Translation:

He did not see my coming to be with his sight,

Witness: S2C

Transliteration:

*n [m3=f hpr=i m hr=f]*

Translation:

He did not see my coming to be with his sight,

Witness: T3C

Transliteration:

*im n m3=f hpr.w=i m hr=f*

Translation:

in, he did not see my creation with his sight,

Witness: B1C

Transliteration:

*n m3=f hpr.n=i m hr=f*

Translation:

He did not see after I came to be in his sight.

Witness: B2L

Transliteration:

*n m3=f hpr.n=i m hr=f*

Translation:

He did not see after I came to be in his sight.

Witness: M3C

Transliteration:

*n m3=f hpr=i m hr=f*

Translation:

He did not see my coming to be with his sight,

Witness: M4C

Transliteration:

*n m3=f hpr.n=i m [hr]=f*

Translation:

He did not see after I came into being in his sight.

Witness: M6C

Transliteration:

*[n m3=f hpr=i m hr=f]*

Translation:

He did not see my coming to be with his sight

Witness: M28C

Transliteration:

*n m3=f hpr=i m hr=f*

Translation:

He did not see my coming to be with his sight.

Witness: G1T

Transliteration:

*n m3=f hpr.w=i m hr=f*

Translation:

He did not see my creation with his sight.

Witness: B1P

Transliteration:

*n m3=f hpr.n=i m hr=f*

Translation:

He did not see after I came to be in his sight.

Witness: M20C

Transliteration:

*n m3=f hpr=i m hr=f*

Translation:

He did not see my coming to be with his sight,

Witness: M5C

Transliteration:

*n m3=f hpr=i m hr=f*

Translation:

He did not see my coming to be with his sight.

Witness: M23C

Transliteration:

*[n m3]=f hp[r=i m hr=f]*

Translation:

He did not see my coming to be with his sight

Witness: M-Ann

Transliteration:

*n m3 hpr=i m hr n*

Translation:

my coming to be in the sight was not seen, because

Witness: A1C

Transliteration:

*n m3=f hpr.w=i hr=f*

Translation:

He did not see my creation upon him.

Witness: BH2C  
Transliteration:  
*n m3=f hpr.w=i m hr=f*

Translation:  
He did not see my creation with his sight.

Witness: M1Be  
Transliteration:  
*n m3=f hpr.n=i m hr=f*

Translation:  
He did not see after I came to be in his sight.

**Group 2:** *Circumstantial sdm.n=f (negation), Lemma m33 (first position)*

Lemma: *m33* (to see)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: B3C  
Transliteration:  
*n m3.n=f hpr s3.t-hd-hup tn m hr=f*

Translation:  
He does not see the coming to be of  
this *s3.t-hd-hup* with his sight,

Witness: B1Bo  
Transliteration:  
*n m3.n=f hpr=i m hr=f w<sup>c</sup>.kwi*

Translation:  
He does not see my coming to be with his sight,  
while I am unique.

**Group 3:** *Nominal sdm.n=f (emphatic use), Lemma hpr (first position)*

Lemma: *hpr* (to become)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: B6C  
Transliteration:  
*hpr.n h3-nht pn m hr=f*

Translation:  
This *h3-nht* has come into being in his sight.

**Group 4:** *Infinitive (status pronominalis), Lemma hpr (second position)*

Lemma: *hpr* (to become)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status pronominalis	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

*n mʒ=f hpr=i m hr=f*

Translation:

He did not see my coming to be with his sight,

Witness: B1Bo

Transliteration:

*n mʒ.n=f hpr=i m hr=f wʕ.kwi*

Translation:

He does not see my coming to be with his sight,  
while I am unique.

Witness: M20C

Transliteration:

*n mʒ=f hpr=i m hr=f*

Translation:

He did not see my coming to be with his sight,

Witness: M6C

Transliteration:

*[n mʒ=f hpr=i m hr=f]*

Translation:

He did not see my coming to be with his sight

Witness: M28C

Transliteration:

*n mʒ=f hpr=i m hr=f*

Translation:

He did not see my coming to be with his sight.

Witness: S2C

Transliteration:

*n [mʒ=f hpr=i m hr=f]*

Translation:

He did not see my coming to be with his sight,

Witness: M3C

Transliteration:

*n mʒ=f hpr=i m hr=f*

Translation:

He did not see my coming to be with his sight,

Witness: M5C

Transliteration:

*n mʒ=f hpr=i m hr=f*

Translation:

He did not see my coming to be with his sight.

Witness: M23C

Transliteration:

*[n mʒ]=f hpr=i m hr=f]*

Translation:

He did not see my coming to be with his sight

Only the Aa1:Q3 group is visible

Witness: M-Ann

Transliteration:

*n mʒ hpr=i m hr n*

Translation:

my coming to be in the sight was not seen, because

Notes:

Note that if this is read as a subjunctive *sḏm=f*,  
the mA in front of it has to become an infinitive.

Notes group:

Note that every entry in this group could be a prospective *sḏm=f*. (He did not see that I came to be in his sight).

**Group 5:** Infinitive (status constructus), Lemma *ḥpr* (second position)

Lemma: *ḥpr* (to become)

Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:      Subject:

Witness: B3C

Transliteration:

*n mʒ=f ḥpr sʒ.t-ḥd-ḥtp tn m ḥr=f*

Translation:

He does not see the coming to be of this *sʒ.t-ḥd-ḥtp* with his sight,

Notes group:

Could be read as a prospective *sḏm=f* as well.

**Group 6:** Circumstantial *sḏm.n=f* (temporal clause), Lemma *ḥpr* (second position)

Lemma: *ḥpr* (to become)

Morphology 1: *sḏm.n=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: B1C

Transliteration:

*n mʒ=f ḥpr.n=i m ḥr=f*

Translation:

He did not see after I came to be in his sight.

Witness: B2L

Transliteration:

*n mʒ=f ḥpr.n=i m ḥr=f*

Translation:

He did not see after I came to be in his sight.

Witness: B1P

Transliteration:

*n mʒ=f ḥpr.n=i m ḥr=f*

Translation:

He did not see after I came to be in his sight.

Witness: M4C

Transliteration:

*n mʒ=f ḥpr.n=i m [ḥr]=f*

Translation:

He did not see after I came into being in his sight.

Witness: M1Be

Transliteration:

*n mʒ=f hpr.n=i m hr=f*

Translation:

He did not see after I came to be in his sight.

**Group 7:** Stative (1st person singular), Lemma *w<sup>c</sup>i* (third position)

Lemma: *w<sup>c</sup>i* (to be one, to be alone)

Morphology 1: Stative      Morphology 2: 1st person singular      Morphology 3:      Syntax:      Subject:

Witness: B1Bo

Transliteration:

*n mʒ.n=f hpr=i m hr=f w<sup>c</sup>.kwī*

Translation:

He does not see my coming to be with his sight, while I am unique.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (s1C, S2C, M3C M20C, M5C, M6C M23C, M28C, M-Ann), G1+G6 (B1C, B2L, B1P, M4C, M1Be), G1 (T3C, G1T, A1C, BH2C), G2+G5 (B3C), G2+G3+G7 (B1Bo), G3 (B6C).*

**Spell:** 75      **Phrase:** 1      336-337      a

**Group 1:** Nominal *sdm.n=f* (emphatic use), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1: *sdm.n=f*      Morphology 2: nominal      Morphology 3:      Syntax: Emphatic use      Subject: Pronominal subject

Witness: S1C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

I came to be from the body of the god  
who came into being (by) himself.

Witness: S2C

Transliteration:

*[hpr.n=i] m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

I came to be from the body of the god  
who came into being (by) himself.

Witness: S14C

Transliteration:

*hpr.n=i m ḥꜥ.w=f ds[=f]*

Translation:

I came to be from his body itself.

Witness: B3C

Transliteration:

*hpr.n ts.n sꜣ.t-ḥd-ḥtp tn m ḥꜣ.w n(.w) ntr ꜥꜣ hpr ds=f*

Translation:

This *sꜣ.t-ḥd-ḥtp* came to be and was knitted together even from the body of the great god

Witness: B1C

Transliteration:

*hpr <.n> ts.n=i m ḥꜥ.w ntr ꜥꜣ hpr ds=f*

Translation:

I came to be and was knitted together from the body of the great god who came into being (by) himself.

Notes:

Double column, the N35 needs to be read twice.

Witness: B1P

Transliteration:

*hpr <.n=i> ts.n <=i> m ḥꜥ.w ntr ꜥꜣ hpr ds=f*

Translation:

I have come to be and was knitted together from the body of the great god who came into being (by) himself.

Notes:

Double column, the N35 needs to be read twice.

Witness: T3C

Transliteration:

*hpr.n=i m ḥꜥ.w n(.w) ntr ꜥꜣ hpr ds=f*

Translation:

I came to be from the body of the great god who came into being (by) himself.

Witness: B1Bo

Transliteration:

*hpr.n ḏḥwty-nḥt pn m ḥꜥ.w n(.w) ntr hpr ds=f*

Translation:

This *ḏḥwty-nḥt* came to be from the body of the god who came into being (by) himself.

Witness: B2L

Transliteration:

*hpr <.n> ts.n=i m ḥꜥ.w ntr ꜥꜣ hpr ds=f*

Translation:

I came to be and was knitted together from the body of the great god who came into being (by) himself.

Notes:

Double column, the N35 needs to be read twice.

Witness: B6C

Transliteration:

*hpr.n ḥꜣ-nḥt pn m [ḥꜥ.w n(.w) ntr] hpr ds=f*

Translation:

This *ḥꜣ-nḥt* came to be from the body of the god who came to be (by) himself.

Witness: M3C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr ʕz hpr ds=f*

Translation:

I came to be from the body of the great god  
who came into being (by) himself.

Witness: M4C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I came to be from the body of the god  
who came into being (by) himself.

Witness: M6C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f]*

Translation:

I came to be from the body of the god  
who came into being (by) himself.

Notes:

Only the L1-D21:N35 group is visible.

Witness: BH2C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

I came to be from the body of the god  
who came into being (by) himself.

Notes group:

Note that B3C, B1Bo and B6C use a nominal subject instead of a pronominal subject.

Witness: M20C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr ʕz hpr ds=f*

Translation:

I came to be from the body of the great god  
who came into being (by) himself.

Witness: M5C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr ʕz hpr ds=f*

Translation:

I came to be from the body of the great god  
who came into being (by) himself.

Witness: M23C

Transliteration:

*[hpr.n=i m h<sup>c</sup>.w n(.w) ntr ʕz hpr ds=f]*

Translation:

I came to be from the body of the great god  
who came into being (by) himself.

Witness: M1Be

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr*

Translation:

I came to be from the body of the god

**Group 2:** Nominal *sdm.n=f* (emphatic use), Lemma *ts* (first position)

Lemma: *ts* (to knit together)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: G1T

Transliteration:

*ts.n=i hpr.n=i m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I was knitted together, I came to be from the body of the god who came to be (by) himself.

Witness: A1C

Transliteration:

*ts.n=i hpr.n=i m h<sup>c</sup>.w=i n(.w) ntr hpr ds=f*

Translation:

I was knitted together, I came to be from my body of the god who came to be (by) himself.

**Group 3:** Nominal *sdm.n=f* (nominal use), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: M28C

Transliteration:

*n hpr.n=i m h<sup>c</sup>.w n(.w) ntr <sup>c</sup>3 hpr ds=f*

Translation:

because I came to be from the flesh of the great god who came into being (by) himself.

**Group 4:** Infinitive (*status absolutus*), Lemma *m33* (first position)

Lemma: *m33* (to see)

<u>Morphology 1:</u> Infinitive	<u>Morphology 2:</u> Status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M-Ann

Transliteration:

*m3 r=i m ntr hpr [ds=f]*

Translation:

seeing for me is as the god who came into being (by) himself

**Group 5:** Nominal *sḏm.n=f* (emphatic use), Lemma *ʔs* (second position)

Lemma: *ʔs* (to knit together)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: B3C

Transliteration:

*hpr.n ʔs.n sʔ.t-ḥd-ḥtp tn m ḥʕ.w n(.w) ntr ʕʔ hpr ḏs=f*

Translation:

This *sʔ.t-ḥd-ḥtp* came to be and was knitted together even from the body of the great god

Witness: B2L

Transliteration:

*hpr <.n> ʔs.n=i m ḥʕ.w ntr ʕʔ hpr ḏs=f*

Translation:

I came to be and was knitted together from the body of the great god who came into being (by) himself.

Witness: B1C

Transliteration:

*hpr <.n> ʔs.n=i m ḥʕ.w ntr ʕʔ hpr ḏs=f*

Translation:

I came to be and was knitted together from the body of the great god who came into being (by) himself.

Witness: B1P

Transliteration:

*hpr <.n=i> ʔs.n <=i> m ḥʕ.w ntr ʕʔ hpr ḏs=f*

Translation:

I have come to be and was knitted together from the body of the great god who came into being (by) himself.

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 6:** Nominal *sḏm.n=f* (emphatic use), Lemma *hpr* (second position)

Lemma: *hpr* (to become)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: G1T

Transliteration:

*ʔs.n=i hpr.n=i m ḥʕ.w n(.w) ntr hpr ḏs=f*

Translation:

I was knitted together, I came to be from the body of the god who came to be (by) himself.

Witness: A1C

Transliteration:

*ʔs.n=i hpr.n=i m ḥʕ.w=i n(.w) ntr hpr ḏs=f*

Translation:

I was knitted together, I came to be from my body of the god who came to be (by) himself.

**Group 7:** Perfective active participle (masculine singular), Lemma *hpr* (final position)

Lemma: *hpr* (to become)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: S1C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

I came to be from the body of the god  
who came into being (by) himself.

Witness: T3C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w n(.w) ntr <sup>ε</sup> hpr ds=f*

Translation:

I came to be from the body of the great god  
who came into being (by) himself.

Witness: B1Bo

Transliteration:

*hpr.n dhwtj-nht pn m h<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

This *dhwtj-nht* came to be from the body of the god  
who came into being (by) himself.

Witness: B2L

Transliteration:

*hpr <.n> ts.n=i m h<sup>c</sup>.w ntr <sup>ε</sup> hpr ds=f*

Translation:

I came to be and was knitted together from the body of  
the great god who came into being (by) himself.

Witness: S2C

Transliteration:

*[hpr.n=i] m h<sup>c</sup>.w ntr hpr ds=f*

Translation:

I came to be from the body of the god  
who came into being (by) himself.

Witness: B3C

Transliteration:

*hpr.n ts.n s3.t-hd-htp tn m h3.w n(.w) ntr <sup>ε</sup> hpr ds=f*

Translation:

This *s3.t-hd-htp* came to be and was knitted together  
even from the body of the great god

Witness: B1C

Transliteration:

*hpr <.n> ts.n=i m h<sup>c</sup>.w ntr <sup>ε</sup> hpr ds=f*

Translation:

I came to be and was knitted together from the body of  
the great god who came into being (by) himself.

Witness: B1P

Transliteration:

*hpr <.n=i> ts.n <=i> m h<sup>c</sup>.w ntr <sup>ε</sup> hpr ds=f*

Translation:

I have come to be and was knitted together from the body of  
the great god who came into being (by) himself.

Witness: B6C

Transliteration:

*hpr.n ḥz-nht pn m [ḥ<sup>c</sup>.w n(.w) ntr] hpr ds=f*

Translation:

This ḥz-nht came to be from the body of the god who came to be (by) himself.

Witness: M20C

Transliteration:

*hpr.n=i m ḥ<sup>c</sup>.w n(.w) ntr ʕz hpr ds=f*

Translation:

I came to be from the body of the great god who came into being (by) himself.

Witness: M5C

Transliteration:

*hpr.n=i m ḥ<sup>c</sup>.w n(.w) ntr ʕz hpr ds=f*

Translation:

I came to be from the body of the great god who came into being (by) himself.

Witness: M23C

Transliteration:

*[hpr.n=i m ḥ<sup>c</sup>.w n(.w) ntr ʕz hpr ds=f]*

Translation:

I came to be from the body of the great god who came into being (by) himself.

Witness: M-Ann

Transliteration:

*mz r=i m ntr hpr [ds=f]*

Translation:

seeing for me is as the god who came into being (by) himself

Witness: A1C

Witness: M3C

Transliteration:

*hpr.n=i m ḥ<sup>c</sup>.w n(.w) ntr ʕz hpr ds=f*

Translation:

I came to be from the body of the great god who came into being (by) himself.

Witness: M4C

Transliteration:

*hpr.n=i m ḥ<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I came to be from the body of the god who came into being (by) himself.

Witness: M6C

Transliteration:

*hpr.n[=i m ḥ<sup>c</sup>.w n(.w) ntr hpr ds=f]*

Translation:

I came to be from the body of the god who came into being (by) himself.

Witness: M28C

Transliteration:

*n hpr.n=i m ḥ<sup>c</sup>.w n(.w) ntr ʕz hpr ds=f*

Translation:

because I came to be from the flesh of the great god who came into being (by) himself.

Witness: G1T

Transliteration:

*ts.n=i hpr.n=i m ḥ<sup>c</sup>.w n(.w) ntr hpr ds=f*

Translation:

I was knitted together, I came to be from the body of the god who came to be (by) himself.

Witness: BH2C

Transliteration:

*ts.n=i hpr.n=i m hc.w=i n(.w) ntr hpr ds=f*

Translation:

I was knitted together, I came to be from my body of the god who came to be (by) himself.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G7 (S1C, S2C, T3C, B1Bo, B6C, M3C, M20C, M4C, M5C, M6C, M23C, BH2C), G1+G5+G7 (B3C, B1C, B2L, B1P), G2+G6+G7 (G1T, A1C), G1 (S14C, M1Be), G4+G7 (M-Ann) and G3+G6 (M28C).

**Spell:** 75 **Phrase:** 1 336-339 c-a

**Group 1:** Nominal *sdm.n=f* (Balanced sentence), Lemma *km3* (first position)

Lemma: *km3* (to create)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*km3.n=f wi m ib=f iri.n=f wi m 3hw=f*

Translation:

He created me with his wish, he made me with his power.

Transliteration:

*hpr.n=i m hc.w ntr hpr ds=f*

Translation:

I came to be from the body of the god who came into being (by) himself.

Witness: S2C

Transliteration:

*km3.n=f wi m ib=f iri.n=f wi m 3hw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: B3C

Transliteration:

*km3.n=f s3.t-hd-htp tn m ib=f iri.n=f s3.t-hd-htp tn m 3hw=f*

Translation:

He created this *s3.t-hd-htp* with his wish, he made this *s3.t-hd-htp* with his power

Witness: B1Bo

Transliteration:

*km3.n=f dhwti-nht pn m ib=f iri.n=f sw m 3hw=f*

Translation:

He created this *dhwti-nht* with his wish, he made him with his power

Witness: B1C

Transliteration:

*km3.n=f wi m ib=f iri.n=f wi m 3hw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: B6C

Transliteration:

*km3.n=f hc3-nht pn m ib=f iri.n=f hc3-nht pn m 3hw=f*

Translation:

He created this *hc3-nht* with his wish, he made this *hc3-nht* with his power

Witness: M3C

Transliteration:

*ḵm̄.ṇ=f wī m ib=f iri.ṇ=f wī m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: M4C

Transliteration:

*ḵm̄.ṇ=f wī m ib=f iri.ṇ=f wī m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: M6C

Transliteration:

*[ḵm̄.ṇ=f wī m ib=f iri.ṇ=f] [wī m ʒḥw=f]*

Translation:

He created me with his wish, he made me with his power.

Witness: M28C

Transliteration:

*ḵm̄.ṇ=f wī m ib=f iri.ṇ=f wī m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: G1T

Transliteration:

*ḵm̄.ṇ=f wī m ib=f iri.ṇ=f wī m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: M20C

Transliteration:

*ḵm̄.ṇ=f wī m ib=f iri.ṇ=f wī m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: M5C

Transliteration:

*ḵm̄.ṇ=f wī m ib=f iri.ṇ=f wī m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Notes:

Y2 and N35 are not visible.

Witness: M23C

Transliteration:

*[ḵm̄.ṇ=f wī m ib=f iri.ṇ=f] wī m [ʒḥw=f]*

Translation:

He created me with his wish, he made me with his power.

Witness: M-Ann

Transliteration:

*ḵm̄.ṇ=f wī m ib=f iri.ṇ=f] ?iwiw? m ʒḥw.t=f*

Translation:

He created me with his wish, He made ... with his power

Witness: A1C

Transliteration:

*ḵm̄.ṇ=f wī m ib=f iri.ṇ=f wī m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

**Group 2:** Nominal *sḍm=f* (Emphatic use), Lemma *ḵmṣ* (first position)

Lemma: *ḵmṣ* (to create)

Morphology 1:  
*sḍm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: B2L

Transliteration:

*ḵmṣ=f wì m ìb=f ìrì.n=f wì m ṣḥw=f*

Translation:

He creates me even as his wish,  
after he has made me with his power.

Witness: B1P

Transliteration:

*ḵmṣ=f wì m ìb=f ìrì.n=f wì m ṣḥw=f*

Translation:

He creates me even as his wish,  
after he has made me with his power.

**Group 3:** Nominal *sḍm.n=f* (Balanced sentence), Lemma *ìrì* (first position)

Lemma: *ìrì* (to do, to make)

Morphology 1:  
*sḍm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Balanced sentence

Subject:  
Pronominal subject

Witness: S14C

Transliteration:

*ìrì.n=f wì [m ìb=f] ḵmṣ.n=f wì m ṣḥw=f*

Translation:

He made me with his wish, he created me with his power

Witness: BH2C

Transliteration:

*ìrì.n=f wì m ìb=f ḵmṣ.n=f wì m ṣḥw=f*

Translation:

He made me with his wish, he created me with his power

**Group 4:** Relative *sḍm.n=f*, Lemma *ìrì* (first position)

Lemma: *ìrì* (to do, to make)

Morphology 1:  
*sḍm.n=f*

Morphology 2:  
relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: T3C

Transliteration:

*ìr.n=f m ìb=f ḵmṣ.n=f wì m ṣḥw=f*

Translation:

That which he made is as his wish, after he created me with his power

**Group 5:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*ḳmʒ.n=f wi m ib=f iri.n=f wi m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: B3C

Transliteration:

*ḳmʒ.n=f sʒ.t-ḥḏ-ḥtp tn m ib=f iri.n=f sʒ.t-ḥḏ-ḥtp tn m ʒḥw=f*

Translation:

He created this *sʒ.t-ḥḏ-ḥtp* with his wish,  
he made this *sʒ.t-ḥḏ-ḥtp* with his power

Witness: B1C

Transliteration:

*ḳmʒ.n=f wi m ib=f iri.n=f wi m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: M3C

Transliteration:

*ḳmʒ.n=f wi m ib=f iri.n=f wi m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: M4C

Transliteration:

*ḳmʒ.n=f wi m ib=f iri.n=f wi m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: S2C

Transliteration:

*ḳmʒ.n=f wi m ib=f iri.n=f wi m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: B1Bo

Transliteration:

*ḳmʒ.n=f ḏḥwty-nḥt pn m ib=f iri.n=f sw m ʒḥw=f*

Translation:

He created this *ḏḥwty-nḥt* with his wish,  
he made him with his power

Witness: B6C

Transliteration:

*ḳmʒ.n=f ḥʒ-nḥt pn m ib=f iri.n=f ḥʒ-nḥt pn m ʒḥw=f*

Translation:

He created this *ḥʒ-nḥt* with his wish,  
he made this *ḥʒ-nḥt* with his power

Witness: M20C

Transliteration:

*ḳmʒ.n=f wi m ib=f iri.n=f wi m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: M5C

Transliteration:

*ḳmʒ.n=f wi m ib=f iri.n=f wi m ʒḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: M6C

Transliteration:

[k̄m̄z.n=f w̄i m̄ ib=f ir̄i.n=f] [w̄i m̄ z̄h̄w=f]

Translation:

He created me with his wish, he made me with his power.

Witness: M28C

Transliteration:

k̄m̄z.n=f w̄i m̄ ib=f ir̄i.n=f w̄i m̄ z̄h̄w=f

Translation:

He created me with his wish, he made me with his power.

Witness: G1T

Transliteration:

k̄m̄z.n=f w̄i m̄ ib=f ir̄i.n=f w̄i m̄ z̄h̄w=f

Translation:

He created me with his wish, he made me with his power.

Witness: M23C

Transliteration:

[k̄m̄z.n=f w̄i m̄ ib=f ir̄i.n=f] w̄i m̄ [z̄h̄w=f]

Translation:

He created me with his wish, he made me with his power.

Witness: M-Ann

Transliteration:

k̄m̄z.n=f w̄i m̄ ib=f ir̄i.n=f] ?iw̄iw? m̄ z̄h̄w.t=f

Translation:

He created me with his wish, He made ... with his power

Witness: A1C

Transliteration:

k̄m̄z.n=f w̄i m̄ ib=f ir̄i.n=f w̄i m̄ z̄h̄w=f

Translation:

He created me with his wish, he made me with his power.

**Group 6:** Circumstantial *s̄dm.n=f* (Temporal clause), Lemma *ir̄i* (second position)

Lemma: *ir̄i* (to do, to make)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>s̄dm.n=f</i>	nominal		Balanced sentence	Pronominal subject

Witness: B2L

Transliteration:

k̄m̄z=f w̄i m̄ ib=f ir̄i.n=f w̄i m̄ z̄h̄w=f

Translation:

He creates me even as his wish,  
after he has made me with his power.

Witness: B1P

Transliteration:

k̄m̄z=f w̄i m̄ ib=f ir̄i.n=f w̄i m̄ z̄h̄w=f

Translation:

He creates me even as his wish,  
after he has made me with his power.

**Group 7:** Nominal *s̄dm.n=f* (Balanced sentence), Lemma *k̄m̄z* (second position)

Lemma: *k̄m̄z* (to create)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>s̄dm.n=f</i>	nominal		Balanced sentence	Pronominal subject

Witness: S14C

Transliteration:

*irī.n=f wī [m ib=f] k̄m̄z.n=f wī m z̄hw=f*

Translation:

He made me with his wish, he created me with his power

Witness: BH2C

Transliteration:

*irī.n=f wī m ib=f k̄m̄z.n=f wī m z̄hw=f*

Translation:

He made me with his wish, he created me with his power

**Group 8:** Circumstantial *s̄dm.n=f* (Temporal clause), Lemma *k̄m̄z* (second position)

Lemma: *k̄m̄z* (to create)

Morphology 1:

*s̄dm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: T3C

Transliteration:

*ir.n=f m ib=f k̄m̄z.n=f wī m z̄hw=f*

Translation:

That which he made is as his wish, after he created me with his power

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (S1C, S2C, B3C, B1Bo, B1C, B6C, M3C, M20C, M4C, M5C, M6C, M23C, M28C, M-Ann, G1T, A1C), G2+G6 (B2L, B1P) G3+G7 (S14C, BH2C), and G4+G8 (T3C)

**Spell:** 75 **Phrase:** 1 338-339 b

**Group 1:** Nominal *s̄dm.n=f* (emphatic use), Lemma *nf̄z*

Lemma: *nf̄z* (to exhale)

Morphology 1:

*s̄dm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B3C

Transliteration:

*nf̄z.n=f s̄z.t-ḥd-ḥtp tn m šr.t=f*

Translation:

He exhaled this *s̄z.t-ḥd-ḥtp* even from his nose.

Witness: B1Bo

Transliteration:

*nf̄z.n=f sw m šr.t=f*

Translation:

He exhaled him even from his nose

Witness: B1C

Transliteration:

*nf̣. n=f wì m šr. t=f*

Translation:

He exhaled me even from his nose.

Witness: B1P

Transliteration:

*nf̣. n=f wì m šr. t=f*

Translation:

He exhaled me even from his nose.

**Group 2:** Nominal *sḍm=f* (emphatic use), Lemma *nf̣*

Lemma: *nf̣* (to exhale)

Morphology 1: *sḍm=f*      Morphology 2: nominal      Morphology 3:

Witness: B2L

Transliteration:

*nf̣. n=f wì m šr. t=f*

Translation:

He exhaled me even from his nose.

Witness: A1C

Transliteration:

*nf̣. n=f wì m šr. t=f*

Translation:

He exhaled me even from his nose.

Syntax: Emphatic use      Subject: Pronominal subject

Witness: G1T

Transliteration:

*nf̣=f wì m šr. t=f*

Translation:

He exhales me even from his nose.

Notes:

Note that this could be read as nearly any other *sḍm=f*.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3C, B1Bo, B1C, B2L, B1P, A1C), G2 (G1T).

**Spell:** 75      **Phrase:** 1 338-341 d-a

**Group 1:** Relative *sḍm.n=f*, Lemma *pḍ* (first position)

Lemma: *pḍ* (to stretch)

Morphology 1: *sḍm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Nominal subject

Witness: S1C

Transliteration:

*pd.n ntr pw šps*

Translation:

which this noble god has stretched

Witness: S2C

Transliteration:

*pd.n=i n ntr pn špsi*

Translation:

which I have stretched for this noble god,

Notes group:

Note that S2C uses a pronominal subject.

**Group 2:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *ḳmꜣ* (first position)

Lemma: qmA (to create)

Morphology 1:

sDm.n=f

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: S14C

Transliteration:

*ḳmꜣ[.n wi ntr pn špsi]*

Translation:

After this noble god has created me,

Witness: T3C

Transliteration:

*ḳmꜣ.n wi ntr pn šps ḥpr ḏs=f*

Translation:

after this noble god who came into being (by) himself created me.

Witness: BH2C

Transliteration:

*ḳmꜣ.n wi ntr šps ḥpr ḏs=f*

Translation:

after this noble god who came into being (by) himself created me,

**Group 3:** Relative *sḏm.n=f*, Lemma *ḳmꜣ* (first position)

Lemma: *ḳmꜣ* (to create)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B3C

Transliteration:

*ḳm̄ṣ.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Witness: B1C

Transliteration:

*ḳm̄ṣ.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Witness: B1P

Transliteration:

*ḳm̄ṣ.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Witness: M3C

Transliteration:

*ḳm̄ṣ.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Witness: M5C

Transliteration:

*ḳm̄ṣ.n n̄tr pn šps ḥpr ds=f*

Translation:

which the noble god who came into being (by) himself created.

Witness: B1Bo

Transliteration:

*ḳm̄ṣ.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Witness: B2L

Transliteration:

*ḳm̄ṣ.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Witness:

Transliteration: B6C

*ḳm̄ṣ.n n̄tr šps ḥpr ds=f*

Translation:

which the noble god who came into being (by) himself created.

Witness: M20C

Transliteration:

*ḳm̄ṣ.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Notes:

The T14 and N35 are not visible.

Witness: M6C

Transliteration:

*ḳm̄ṣ.n [n̄tr] pn šps ḥpr ds=f*

Translation:

which the noble god who came into being (by) himself created.

Witness: M23C

Transliteration:

[*ḳm̄ṣ.n nṯr pn šps ḥp*]r ḏs=f

Translation:

which the noble god who came into being (by) himself created.

Witness: M-Ann

Transliteration:

*ḳm̄ṣ[.n nṯr pn] šps ḥpr ḏs=f*

Translation:

which the noble god who came into being (by) himself created.

Notes:

The N35 is not visible

**Group 4:** Relative *sḏm.n=f*, Lemma *ṣḏb* (first position)

Lemma: *ṣḏb* (to create)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: M4C

Transliteration:

*ṣḏb.n nṯr pn špsṯ ḥpr ḏs=f*

Translation:

which the noble god who came into being (by) himself created.

**Group 5:** Perfective active participle (masculine singular), Lemma *ḥpr* (second position)

Lemma: *ḥpr* (to become)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: T3C

Transliteration:

*ḳm̄ṣ.n wṯ nṯr pn šps ḥpr ḏs=f*

Translation:

after this noble god who came into being (by) himself created me.

Witness: M28C

Transliteration:

*ḳm̄ṣ.n nṯr pn šps ḥpr ḏs=f*

Translation:

which the noble god who came into being (by) himself created.

Witness: M1Be

Transliteration:

*ḳm̄ṣ.n nṯr pn špsṯ ḥpr ḏs=f*

Translation:

which this noble god who came into being (by) himself created.

Witness: B3C

Transliteration:

*ḳm̄ṣ.n nṯr pn šps ḥpr ḏs=f*

Translation:

which this noble god who came to be (by) himself created

Witness: B1Bo

Transliteration:

*ḳm̄z.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Witness: B2L

Transliteration:

*ḳm̄z.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Witness: B6C

Transliteration:

*ḳm̄z.n n̄tr šps ḥpr ds=f*

Translation:

which the noble god who came into being (by) himself created.

Witness: M20C

Transliteration:

*ḳm̄z.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Witness: M5C

Transliteration:

*ḳm̄z.n n̄tr pn šps ḥpr ds=f*

Translation:

which the noble god who came into being (by) himself created.

Witness: B1C

Transliteration:

*ḳm̄z.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Witness: B1P

Transliteration:

*ḳm̄z.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Witness: M3C

Transliteration:

*ḳm̄z.n n̄tr pn šps ḥpr ds=f*

Translation:

which this noble god who came to be (by) himself created

Witness: M4C

Transliteration:

*ʿzb.n n̄tr pn špsi ḥpr ds=f*

Translation:

which the noble god who came into being (by) himself created.

Witness: M6C

Transliteration:

*ḳm̄z.n [n̄tr] pn šps ḥpr ds=f*

Translation:

which the noble god who came into being (by) himself created.

Witness: M23C

Transliteration:

[k̄m̄z.n n̄tr pn šps h̄pr] ds=f

Translation:

which the noble god who came into being (by) himself created.

Notes:

Only the D21 is visible

Witness: M-Ann

Transliteration:

k̄m̄z[.n n̄tr pn] šps h̄pr ds=f

Translation:

which the noble god who came into being (by) himself created.

Witness: M1Be

Transliteration:

k̄m̄z.n n̄tr pn špsi h̄pr ds=f

Translation:

which this noble god who came into being (by) himself created.

Notes phrase:

*In this phrase, the following pattern variations occur: G3+G5 (B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, M1Be), G2+G5 (T3C, BH2C), G4+G5 (M4C) G1 (S1C, S2C), G2 (S14C).*

**Spell:** 75 **Phrase:** 1 340-341 b

**Group 1:** *Perfective active participle (masculine singular) Lemma wpš*

Lemma: wpš (to illuminate)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

wpš p.t m n̄fr=f

Translation:

who illuminated the sky with his beauty,

Witness: M28C

Transliteration:

k̄m̄z.n n̄tr pn šps h̄pr ds=f

Translation:

which the noble god who came into being (by) himself created.

Witness: BH2C

Transliteration:

k̄m̄z.n wi n̄tr šps h̄pr ds=f

Translation:

after this noble god who came into being (by) himself created me,

Witness: S2C

Transliteration:

wpš p.t m n̄fr=f

Translation:

who illuminated the sky with his beauty,

Witness: B1Bo

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: B1P

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: M20C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: M5C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: M23C

Transliteration:

*wp[š p.t m nfr=f]*

Translation:

who illuminated the sky with his beauty,

Notes:

Only the F13 is visible.

Witness:

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: M3C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: M4C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: M6C

Transliteration:

*[wpš p.t m nfr=f]*

Translation:

who illuminated the sky with his beauty,

Witness: M28C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: M-Ann  
Transliteration:  
*wpš p.t m nfr=f*  
Translation:  
who illuminated the sky with his beauty,  
Notes:  
The Z9 is not visible.

Witness: M1Be  
Transliteration:  
*wpš p.t m nfr*  
Translation:  
who illuminated the sky with beauty

**Group 2:** *Perfective active participle (masculine singular) Lemma wpi*

Lemma: *wpi* (to open)  
Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: T3C  
Transliteration:  
*wp p.t m nfr*  
Translation:  
who opened the sky with beauty,

Witness: B3C  
Transliteration:  
*wp p.t m nfr=f*  
Translation:  
who opened the sky with his beauty,

Witness: B2L  
Transliteration:  
*wp p.t m nfr=f*  
Translation:  
who opened the sky with his beauty,

Witness: B6C  
Transliteration:  
*wp p.t m nfr=f*  
Translation:  
who opened the sky with his beauty,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, S2C, B1Bo, B1C, B1P, M3C, M20C, M4C, M5C, M6C, M23C, M28C, M-Ann, M1Be), G2 (T3C, B3C, B2L, B6C).*

**Spell:** 75      **Phrase:** 1 340-341 d

**Group 1:** *Nominal sdm=f (nominal use), Lemma rh* (first position)

Lemma: *rh* (to know)  
Morphology 1: *sdm=f*      Morphology 2: nominal      Morphology 3:      Syntax: Nominal use      Subject: Nominal subject

Witness: S1C

Transliteration:

*iwty rh ntr.w rh rn=f*

Translation:

whom the gods do not know, whom his name knows

Witness: T3C

Transliteration:

*iwty rh ntr.w rn=f*

Translation:

whose name the gods do not know.

Witness: B1Bo

Transliteration:

*iwty rh ntr.w skdd.w sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: B2L

Transliteration:

*iwty rh ntr.w skdd.w sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: B6C

Transliteration:

*iwty rh wsr.wt skdd [sw] rh rn=f*

Translation:

whom the powerful ones who navigate it do not know, who his name knows.

Witness: M20C

Transliteration:

*iwty rh [ntr.w] skdd sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: S2C

Transliteration:

*iwty rh ntr.w rn=f*

Translation:

whose name the gods do not know.

Witness: B3C

Transliteration:

*iwty rh ntr.w skdd.w sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: B1C

Transliteration:

*iwty rh ntr.w skdd.w sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: B1P

Transliteration:

*iwty rh ntr.w skdd.w sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: M3C

Transliteration:

*iwty rh ntr.w skdd.w sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: M4C

Transliteration:

*iwty rh ntr.w rn=f*

Translation:

whose name the gods do not know.

Witness: M6C

Transliteration:

[iwt<sub>y</sub> r<sub>h</sub> n<sub>tr</sub>.w rn=f]

Translation:

whose name the gods do not know.

Witness: M28C

Transliteration:

iwt<sub>y</sub> r<sub>h</sub> n<sub>tr</sub>.w s<sub>k</sub>dd sw rn=f

Translation:

whose name the gods who navigate it do not know.

Witness: BH2C

Transliteration:

iwt<sub>y</sub> r<sub>h</sub> n<sub>tr</sub>.w rn=f

Translation:

whose name the gods do not know.

**Group 2:** Nominal *s<sub>d</sub>m.n=f* (nominal use), Lemma *r<sub>h</sub>* (first position)

Lemma: *r<sub>h</sub>* (to know)

Morphology 1:

*s<sub>d</sub>m.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Nominal subject

Witness: M5C

Transliteration:

iwt<sub>y</sub> r<sub>h</sub>.n n<sub>tr</sub>.w s<sub>k</sub>dd [sw] m rn=f

Translation:

whom the gods who navigate it did not know with his name.

**Group 3:** Imperfective relative *s<sub>d</sub>m=f*, Lemma *r<sub>h</sub>* (second position)

Lemma: *r<sub>h</sub>* (to know)

Morphology 1:

*s<sub>d</sub>m=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: M23C

Transliteration:

[iwt<sub>y</sub> r<sub>h</sub> n<sub>tr</sub>.w rn=f]

Translation:

whose name the gods do not know.

Witness: M-Ann

Transliteration:

[iwt<sub>y</sub>] r<sub>h</sub> n<sub>tr</sub>.w s<sub>k</sub>dd[d] i<sub>m</sub>yw rn=f

Translation:

whom the gods who navigate those who are in his name do not know.

Witness: M1Be

Transliteration:

iwt<sub>y</sub> r<sub>h</sub> n<sub>tr</sub>.w s<sub>k</sub>dd sw rn=f

Translation:

whose name the gods who navigate it do not know

Witness: S1C

Transliteration:

*iwty rḥ n̄r.w rḥ rn=f*

Translation:

whom the gods do not know, whom his name knows

**Group 4:** Imperfective active participle (masculine plural), Lemma *sk̄dī* (second position)

Lemma: *sk̄dī* (to navigate)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: B3C

Transliteration:

*iwty rḥ n̄r.w sk̄dd.w sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: B1Bo

Transliteration:

*iwty rḥ n̄r.w sk̄dd.w sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: B1C

Transliteration:

*iwty rḥ n̄r.w sk̄dd.w sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: B2L

Transliteration:

*iwty rḥ n̄r.w sk̄dd.w sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: B1P

Transliteration:

*iwty rḥ n̄r.w sk̄dd.w sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: B6C

Transliteration:

*iwty rḥ wsr.wt sk̄dd [sw] rḥ rn=f*

Translation:

whom the powerful ones who navigate it do not know,  
who his name knows.

Notes:

The P1 is not visible.

Witness: M3C

Transliteration:

*iwty rḥ ntr.w sḳdd.w sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: M5C

Transliteration:

*iwty rḥ.n ntr.w sḳdd [sw] m rn=f*

Translation:

whom the gods who navigate it did not know with his name.

Witness: M-Ann

Transliteration:

*[iwty] rḥ ntr.w sḳd[d] imyw rn=f*

Translation:

whom the gods who navigate those  
who are in his name do not know.

**Group 5:** Nominal *sḳm=f* (nominal use), Lemma *rḥ* (third position)

Lemma: *rḥ* (to know)

Morphology 1:

*sḳm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Nominal subject

Witness: B6C

Transliteration:

*iwty rḥ wsr.wt sḳdd [sw] rḥ rn=f*

Translation:

whom the powerful ones who navigate it do not know, who his name knows.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M28C, M-Ann, M1Be), G1 (S2C, T3C, M4C, M6C, M23C, BH2C) G1+G4+G5 (B6C) G2+G4 (M5C), and G1+G3 (S1C).*

Witness: M20C

Transliteration:

*iwty rḥ [ntr.w] sḳdd sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: M28C

Transliteration:

*iwty rḥ ntr.w sḳdd sw rn=f*

Translation:

whose name the gods who navigate it do not know.

Witness: M1Be

Transliteration:

*iwty rḥ ntr.w sḳdd sw rn=f*

Translation:

whose name the gods who navigate it do not know

**Spell:** 75 **Phrase:** 1 342-343 b

**Group 1:** Nominal *sdm.n=f* (Balanced sentence), Lemma *rd* (first position)

Lemma: *rd* (to grow)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m c.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: T3C

Transliteration:

*r=f rd <.n=i m> rd.w <=f> hpr.n=i m c.wy=f(y)*

Translation:

As for him, I grew at his feet, I came to be in his two arms

Witness: B1Bo

Transliteration:

*rd.n dhwti-nht pn m rd.wy=f hpr.n dhwti-nht pn m c.wy=f(y)*

Translation:

This *dhwti-nht* grew at his two feet,  
this *dhwti-nht* came to be in his two arms.

Witness: B2L

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m c.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: S2C

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m c.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Notes:

Only the D21 and N35 are visible.

Witness: B3C

Transliteration:

*rd.n s3.t-hd-htp tn m rd.w=f hpr.n s3.t-hd-htp tn m c.wy=f(y)*

Translation:

This *s3.t-hd-htp* grew at his feet,  
this *s3.t-hd-htp* came to be in his two arms.

Witness: B1C

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m c.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: B1P

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m c.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: M3C

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m ʕ.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: M4C

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m ʕ.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: M6C

Transliteration:

*[rd.n=i m rd.wy=f(y) hpr.n=i m ʕ.wy=f(y)]*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: BH2C

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m ʕ.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: M20C

Transliteration:

*rd.n=i m rd.w=f [hpr].n=i m ʕ.wy=f(y)*

Translation:

I have grown at his feet, I came to be in his two arms.

Witness: M5C

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m ʕ.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: M23C

Transliteration:

*[rd.n=i m] rd.wy=f(y) hp[r.n=i m ʕ.wy=f(y)]*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: M1Be

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n < =i > m ʕ.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Notes group:

*Note that B3C and B1Bo use a nominal subject instead of a pronominal subject.*

**Group 2:** *Nominal sdm.n=f (Emphatic use), Lemma rd (first position)*

Lemma: *rd* (to grow)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B6C

Transliteration:

*rd.n* <sup>ʕ</sup>*h3-nht* pn m rd.w=f

Translation:

This <sup>ʕ</sup>*h3-nht* grew even at his two feet,

Notes group:

Note that M-Ann uses a pronominal subject instead of a nominal subject.

**Group 3:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *hpr* (second position)

Lemma: *hpr* (to become)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*rd.n=i* m rd.wy=f(y) *hpr.n=i* m <sup>ʕ</sup>.wy=f(y)

Translation:

I have grown at his two feet, I came to be in his two arms.

Notes:

Witness: T3C

Transliteration:

*r=f rd <.n=i m>* *rd.w <=f>* *hpr.n=i* m <sup>ʕ</sup>.wy=f(y)

Translation:

As for him, I grew at his feet, I came to be in his two arms

Witness: B1Bo

Transliteration:

*rd.n* *ḏhwty-nht* pn m rd.wy=f *hpr.n* *ḏhwty-nht* pn m <sup>ʕ</sup>.wy=f(y)

Translation:

This *ḏhwty-nht* grew at his two feet,

this *ḏhwty-nht* came to be in his two arms.

Witness: M-Ann

Transliteration:

*rd.n=f* m rd.w=f *hpr* m <sup>ʕ</sup>.wy=f(y)

Translation:

He grew even at his feet, the one who came to be in his arms.

Witness: S2C

Transliteration:

*rd.n=i* m rd.wy=f(y) *hpr.n=i* m <sup>ʕ</sup>.wy=f(y)

Translation:

I have grown at his two feet, I came to be in his two arms.

Notes:

Witness: B3C

Transliteration:

*rd.n s3.t-ḥḏ-ḥtp* tn m rd.w=f *hpr.n s3.t-ḥḏ-ḥtp* tn m <sup>ʕ</sup>.wy=f(y)

Translation:

This *s3.t-ḥḏ-ḥtp* grew at his feet,

this *s3.t-ḥḏ-ḥtp* came to be in his two arms.

Witness: B1C

Transliteration:

*rd.n=i* m rd.wy=f(y) *hpr.n=i* m <sup>ʕ</sup>.wy=f(y)

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: B2L

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m ʿ.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: M3C

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m ʿ.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: M4C

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m ʿ.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: M6C

Transliteration:

*[rd.n=i m rd.wy=f(y) hpr.n=i m ʿ.wy=f(y)]*

Translation:

I have grown at his two feet, I came to be in his two arms.

Notes:

Witness: BH2C

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m ʿ.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Notes group:

Note that B3C and B1Bo use a nominal subject instead of a pronominal subject.

Witness: B1P

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m ʿ.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: M20C

Transliteration:

*rd.n=i m rd.w=f [hpr].n=i m ʿ.wy=f(y)*

Translation:

I have grown at his feet, I came to be in his two arms.

Notes:

Only the N35 is visible.

Witness: M5C

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n=i m ʿ.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

Witness: M23C

Transliteration:

*[rd.n=i m] rd.wy=f(y) hp[r.n=i m ʿ.wy=f(y)]*

Translation:

I have grown at his two feet, I came to be in his two arms.

Notes:

Only the Aa1\*Q3 group is visible.

Witness: M1Be

Transliteration:

*rd.n=i m rd.wy=f(y) hpr.n <=i> m ʿ.wy=f(y)*

Translation:

I have grown at his two feet, I came to be in his two arms.

**Group 4:** Perfective active participle (masculine singular), Lemma *ḥpr* (second position)

Lemma: *ḥpr* (to become)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: M-Ann

Transliteration:

*rd.n=f m rd.w=f ḥpr m ʿ.wy=f(y)*

Translation:

He grew even at his feet, the one who came to be in his arms.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (S1C, S2C, T3C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M4C, M5C, M6C, M23C, BH2C, M1Be), G2 (B6C) and G2+G4 (M-Ann).

**Spell:** 75 **Phrase:** 1 344-345 a-b

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *ḳmʕ* (first position)

Lemma: *ḳmʕ* (to create)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Balanced sentence

Subject:  
Pronominal subject

Witness: S1C

Transliteration:

*ḳmʕ.n=f wi m ib=f ir.n=f wi m ʕḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: S2C

Transliteration:

*ḳmʕ.n=f wi m ib=f ir.n=f wi m ʕḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: T3C

Transliteration:

*ḳmʕ.n=f wi m ib=f ḏs=f ir.n=f wi m ʕḥw=f*

Translation:

He created me with his wish himself,  
he made me with his power.

Witness: B3C

Transliteration:

*ḳmʕ.n=f sʕ.t-ḥḏ-ḥtp tn m ib=f ḏs=f ir.n=f sʕ.t-ḥḏ-ḥtp tn m ʕḥw=f*

Translation:

He created this *sʕ.t-ḥḏ-ḥtp* with his wish himself,  
he made this *sʕ.t-ḥḏ-ḥtp* with his power.

Witness: B1Bo

Transliteration:

*ḳm3.n=f dḥwty-nḥt pn m ḥr-ib=f ds=f ir.n=f sw m 3ḥw=f*

Translation:

He created this *dḥwty-nḥt* in his middle himself,  
he made him with his power.

Witness: B2L

Transliteration:

*ḳm3.n=f wī m ib=f ds=f ir.n=f wī m 3ḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M3C

Transliteration:

*ḳm3.n=f wī m ib=f ds=f ir.n=f wī m 3ḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M5C

Transliteration:

*ḳm3.n=f wī m ib=f ds=f ir.n=f wī m 3ḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M23C

Transliteration:

*[ḳm3.n=f wī m ib=f ds=f ir.n]=f wī [m 3ḥw=f]*

Translation:

He created me with his wish himself, he made me with his power.

Witness: B1C

Transliteration:

*ḳm3.n=f wī m ib=f ds=f ir.n=f wī m 3ḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

Notes:

Only the N29 and N35 are visible.

Witness: B1P

Transliteration:

*ḳm3.n=f wī m ib=f ds=f ir.n=f wī m 3ḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M20C

Transliteration:

*ḳm3.n=f wī m ib=f ds=f ir.n=f wī m 3ḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M6C

Transliteration:

*[ḳm3.n=f wī m ib=f ds=f ir.n=f wī m] 3ḥ[w=f]*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M-Ann

Transliteration:

*ḳm3.n=f wī m ib=f ds=f ir.n=f wī m 3ḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

Notes:

The N29 is not visible.

Witness: M1Be

Transliteration:

*ḵmʕ.n=f wì m ib=f ir.n=f wì m ʕḥw=f*

Translation:

He created me with his wish, he made me with his power.

**Group 2:** Nominal *sḍm.n=f* (Balanced sentence), Lemma *ʕʕb* (first position)

Lemma: *ʕʕb* (to create)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: M4C

Transliteration:

*ʕʕb.n=f wì m ib=f ir.n=f wì m ʕḥw=f*

Translation:

He created me with his wish, he made me with his power.

**Group 3:** Nominal *sḍm.n=f* (Balanced sentence), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: BH2C

Transliteration:

*ir.n=f wì m ib=f ḵmʕ.n=f wì m ʕḥ.w=f*

Translation:

He made me with his wish, he created me with his power.

**Group 4:** Nominal *sḍm=f* (Emphatic use), Lemma *dns* (final position)

Lemma: *dns* (to be heavy)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: M28C

Transliteration:

*dns=i m ʒħw[=f]*

Translation:

I am heavy even with his power.

**Group 5:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*ḳmʒ.n=f wi m ib=f ir.n=f wi m ʒħw=f*

Translation:

He created me with his wish, he made me with his power.

Notes:

Witness: T3C

Transliteration:

*ḳmʒ.n=f wi m ib=f ḏs=f ir.n=f wi m ʒħw=f*

Translation:

He created me with his wish himself,  
he made me with his power.

Witness: B1Bo

Transliteration:

*ḳmʒ.n=f ḏħwty-nḥt pn m ḥr-ib=f ḏs=f ir.n=f sw m ʒħw=f*

Translation:

He created this *ḏħwty-nḥt* in his middle himself,  
he made him with his power.

Witness: S2C

Transliteration:

*ḳmʒ.n=f wi m ib=f ir.n=f wi m ʒħw=f*

Translation:

He created me with his wish, he made me with his power.

Notes:

Only the N35 is visible.

Witness: B3C

Transliteration:

*ḳmʒ.n=f sʒ.t-ḥḏ-ḥtp tn m ib=f ḏs=f ir.n=f sʒ.t-ḥḏ-ḥtp tn m ʒħw=f*

Translation:

He created this *sʒ.t-ḥḏ-ḥtp* with his wish himself,  
he made this *sʒ.t-ḥḏ-ḥtp* with his power.

Witness: B1C

Transliteration:

*ḳmʒ.n=f wi m ib=f ḏs=f ir.n=f wi m ʒħw=f*

Translation:

He created me with his wish himself,  
he made me with his power.

Witness: B2L

Transliteration:

*ḵm̄s.n=f wì m ìb=f ḍs=f ir.n=f wì m zḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M3C

Transliteration:

*ḵm̄s.n=f wì m ìb=f ḍs=f ir.n=f wì m zḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M4C

Transliteration:

*ᶜz̄b.n=f wì m ìb=f ir.n=f wì m zḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: M6C

Transliteration:

*[ḵm̄s.n=f wì m ìb=f ḍs=f ir.n=f wì m] zḥ[w=f]*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M-Ann

Transliteration:

*ḵm̄s.n=f wì m ìb=f ḍs=f ir.n=f wì m zḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

**Group 6:** Nominal *sḍm.n=f* (Balanced sentence), Lemma *ḵm̄s* (final position)

Lemma: *ḵm̄s* (to create)

Morphology 1:

*sḍm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*ḵm̄s.n=f wì m ìb=f ḍs=f ir.n=f wì m zḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M20C

Transliteration:

*ḵm̄s.n=f wì m ìb=f ḍs=f ir.n=f wì m zḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M5C

Transliteration:

*ḵm̄s.n=f wì m ìb=f ḍs=f ir.n=f wì m zḥw=f*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M23C

Transliteration:

*[ḵm̄s.n=f wì m ìb=f ḍs=f ir.n]=f wì [m zḥw=f]*

Translation:

He created me with his wish himself, he made me with his power.

Witness: M1Be

Transliteration:

*ḵm̄s.n=f wì m ìb=f ir.n=f wì m zḥw=f*

Translation:

He created me with his wish, he made me with his power.

Witness: BH2C

Transliteration:

*ir.n=f wī m ib=f k̄m̄.n=f wī m ʒh.w=f*

Translation:

He made me with his wish, he created me with his power.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (S1C, S2C, 3C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M5C, M6C, M23C, M-Ann, M1Be), G2+G5 (M4C), G3+G6 (BH2C) and G4 (M28C).

**Spell:** 75 **Phrase:** 1 344-345 c

**Group 1:** Circumstantial *s̄dm.n.tw=f* (Negation), Lemma *ms̄i* (first position)

Lemma: *ms̄i* (to birth, to bring forth)

<u>Morphology 1:</u> <i>s̄dm.n.tw=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*n ms.n.t(w)=ī is ms.yt*

Translation:

I am not born, it is she who was born

Witness: B3C

Transliteration:

*n ms.n.t(w) s̄ʒ.t-ḥd-ḥtp tn is ms.yt*

Translation:

This *s̄ʒ.t-ḥd-ḥtp* is not born, it is she who is born.

Witness: B1Bo

Transliteration:

*n ms.n.t(w) is d̄hwty-nḥt pn ms.yt*

Translation:

This *d̄hwty-nḥt* is not born, it is she who was born.

Witness: B1C

Transliteration:

*n ms.n.t(w)=ī is n ms.yt*

Translation:

I am not born, it is before (I) was born.

Witness: B2L

Transliteration:

*n ms.n.t(w)=ī is n ms.yt*

Translation:

I am not born, it is before (I) was born.

Witness: B1P

Transliteration:

*n ms.n.t(w)=ī is n ms.yt*

Translation:

I am not born, it is before (I) was born.

Witness: B6C

Transliteration:

*n ms.n.t(w) ḥz-nḥt pn is [ms.yt]*

Translation:

This ḥz-nḥt is not born, it is she who was born.

Witness: M20C

Transliteration:

*n ms.n.t(w)=i is ms.yt*

Translation:

I am not born, it is she who was born

Witness: M6C

Transliteration:

*[n ms.n.t(w)=i is ms.yt]*

Translation:

I was not born, it is she who was born

Witness: M28C

Transliteration:

*n ms.n.t(w)=i is ms.yt*

Translation:

I was not born, it is she who was born

Notes group:

Note that B3C and B1Bo use a nominal subject instead of a pronominal subject.

**Group 2:** Passive *sḏm.t=f* (Negation), Lemma *msi* (first position)

Lemma: *msi* (to birth, to bring forth)

Morphology 1:

*sḏm.t=f*

Morphology 2:

passive

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: M3C

Transliteration:

*n ms.n.t(w)=i is ms.yt*

Translation:

I am not born, it is she who was born

Witness: M5C

Transliteration:

*[n ms].n.t(w)=i is ms.yt*

Translation:

I was not born, it is she who was born

Notes:

Only the N35:X1 group is visible.

Witness: M23C

Transliteration:

*[n ms.n.t(w)=i is ms.yt]*

Translation:

I was not born, it is she who was born

Witness: M1Be

Transliteration:

*n ms.n.t(w)=i is ms.yt*

Translation:

I was not born, it is she who was born

Witness: S2C

Transliteration:

*n ms.t=i n ms.t*

Translation:

before I was born, there is no birth.

Witness: M-Ann

Transliteration:

*n ms.t=i is ms.yt*

Translation:

before I was even born, (or) was born

**Group 3:** *Indicative sdm=f (Negation), Lemma msi (first position)*

Lemma: *msi* (to birth, to bring forth)

Morphology 1: *sdm=f*      Morphology 2: indicative      Morphology 3: Negation

Witness: T3C

Transliteration:

*n ms.t=i ms.t*

Translation:

before I was born, (or) giving birth.

Witness: BH2C

Transliteration:

*n ms.t=i m ms.t*

Translation:

Before I was born, in giving birth.

Syntax:      Subject:  
Pronominal subject

Witness: M4C

Transliteration:

*n ms=i ms.yt*

Translation:

I did not give birth to she who was born.

Witness: G1T

Transliteration:

*n ms.y=i is ms.yt*

Translation:

I did not even give birth, it is she who was born

Witness: A1C

Transliteration:

*n ms.y=i is ms.yt*

Translation:

I did not even give birth, it is she who was born

**Group 4:** *Perfective passive participle (feminine singular), Lemma msi (second position)*

Lemma: *msi* (to birth, to bring forth)

Morphology 1: participle      Morphology 2: perfective passive      Morphology 3: feminine singular      Syntax:      Subject:

Witness: S1C

Transliteration:

*n ms.n.t(w)=i is ms.yt*

Translation:

I am not born, it is she who was born

Witness: B1Bo

Transliteration:

*n ms.n.t(w) is dhwtj-nht pn ms.yt*

Translation:

This *dhwtj-nht* is not born, it is she who was born.

Witness: M3C

Transliteration:

*n ms.n.t(w)=i is ms.yt*

Translation:

I am not born, it is she who was born

Witness: M4C

Transliteration:

*n ms=i ms.yt*

Translation:

I did not give birth to she who was born.

Witness: M6C

Transliteration:

*[n ms.n.t(w)=i is ms.yt]*

Translation:

I was not born, it is she who was born

Witness: B3C

Transliteration:

*n ms.n.t(w) s3.t-hd-htp tn is ms.yt*

Translation:

This *s3.t-hd-htp* is not born, it is she who is born.

Witness: B6C

Transliteration:

*n ms.n.t(w) h3-nht pn is [ms.yt]*

Translation:

This *h3-nht* is not born, it is she who was born.

Witness: M20C

Transliteration:

*n ms.n.t(w)=i is ms.yt*

Translation:

I am not born, it is she who was born

Witness: M5C

Transliteration:

*[n ms].n.t(w)=i is ms.yt*

Translation:

I was not born, it is she who was born

Witness: M23C

Transliteration:

*[n ms.n.t(w)=i is ms.yt]*

Translation:

I was not born, it is she who was born

Witness: M28C

Transliteration:

*n ms.n.t(w)=i is ms.yt*

Translation:

I was not born, it is she who was born

Witness: G1T

Transliteration:

*n ms.y=i is ms.yt*

Translation:

I did not even give birth, it is she who was born

Witness: M1Be

Transliteration:

*n ms.n.t(w)=i is ms.yt*

Translation:

I was not born, it is she who was born

**Group 5:** *Infinitive (status absolutus), Lemma msi (second position)*

Lemma: *msi* (to birth, to bring forth)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T3C

Transliteration:

*n ms.t=i ms.t*

Translation:

before I was born, (or) giving birth.

**Group 6:** *Passive sdm.t=f (Nominal use), Lemma msi (second position)*

Lemma: *msi* (to birth, to bring forth)

<u>Morphology 1:</u> <i>sdm.t=f</i>	<u>Morphology 2:</u> passive	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> 0
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Witness: M-Ann

Transliteration:

*n ms.t=i is ms.yt*

Translation:

before I was even born, (or) was born

Notes:

The F31 is not visible.

Witness: A1C

Transliteration:

*n ms.y=i is ms.yt*

Translation:

I did not even give birth, it is she who was born

Witness: B1C

Transliteration:

*n ms.n.t(w)=i is n ms.yt*

Translation:

I am not born, it is before (I) was born.

Witness: B2L

Transliteration:

*n ms.n.t(w)=i is n ms.yt*

Translation:

I am not born, it is before (I) was born.

Witness: B1P

Transliteration:

*n ms.n.t(w)=i is n ms.yt*

Translation:

I am not born, it is before (I) was born.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (S1C, B3C, B1Bo, B6C, M3C, M20C, M5C, M6C, M23C, M28C, M1Be), G1+G6 (B1C, B2L, B1P), G3+G4 (M4C, G1T, A1C), G2+G5 (T3C, BH2C), G2 (S2C).*

**Spell:** 75 **Phrase:** 1 344-347 d-a

**Group 1:** *Circumstantial sdm.tw=f (temporal clause), Lemma iri (first position)*

Lemma: *iri* (to do, to make)

Morphology 1:

*sdm.tw=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*ir.tw=i ir.n.t(w) n=i smw m sh.wt stt*

Translation:

while I am made, after a herbage was made for me in the fields of Asia.

**Group 2:** *Circumstantial sdm.n.tw=f (Temporal clause), Lemma iri (first position)*

Lemma: *iri* (to do, to make)

Morphology 1:

*sdm.n.tw=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: S1C

Transliteration:

*ir.n.t(w) n=i smw m sh.wt stt*

Translation:

after a herbage was made for me in the fields of Asia.

Witness: B3C

Transliteration:

*ir.n.t(w) smw n s3.t-hd-htp tn m sh.t stt*

Translation:

after a herbage was made for this s3.t-hd-htp  
in the field of Asia.

Witness: B1C

Transliteration:

*ir.n.t(w) n=i smw m sh.wt stt*

Translation:

after a herbage was made for me in the fields of Asia.

Witness: B6C

Transliteration:

*ir.n.t(w) smw n h3-nht pn m sh.t*

Translation:

after a herbage was made for this h3-nht in the field.

Witness: M20C

Transliteration:

*ir.n.t(w) n=i smw m sh.wt stt*

Translation:

after a herbage was made for me in the fields of Asia.

Witness: M5C

Transliteration:

*ir.n.t(w) n=i smw m sh.t stt*

Translation:

after a herbage was made for me in the field of Asia.

Witness: T3C

Transliteration:

*ir.n.t(w) n=i smw m sh.wt stt*

Translation:

after a herbage was made for me in the fields of Asia.

Witness: B1Bo

Transliteration:

*ir.n.t(w) n=f smw m sh.t stt*

Translation:

after a herbage was made for him in the fields of Asia.

Witness: B1P

Transliteration:

*ir.n.t(w) n=i smw m sh.wt stt*

Translation:

after a herbage was made for me in the fields of Asia.

Witness: M3C

Transliteration:

*ir.n.tw n=i smw m sh.t stt*

Translation:

after a herbage was made for me in the field of Asia.

Witness: M4C

Transliteration:

*ir.n.t(w) n=i smw m sh.t stt*

Translation:

after a herbage was made for me in the field of Asia.

Witness: M6C

Transliteration:

*[ir.n.t(w) n=i smw m sh.t] stt*

Translation:

after a herbage was made for me in the field of Asia.

Witness: M23C

Transliteration:

*ir.n.t(w) n=i smw [m sh.t s]tt*

Translation:

after a herbage was made for me in the field of Asia.

Witness: G1T

Transliteration:

*ir.n.t(w) n=i smw m sh.t db3.t*

Translation:

after a herbage was made for me in *db3.t* terrain

Witness: M1Be

Transliteration:

*ir.n.tw n=i smw m sh.t stt*

Translation:

after a herbage was made for me in the field of Asia.

**Group 3:** *Circumstantial sdm.tw=f (temporal clause), Lemma iri (first position)*

Lemma: *iri* (to do, to make)

Morphology 1:

*sdm.tw=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: S14C

Transliteration:

*ir.t n=i [smw m] sh.wt [stt]*

Translation:

while a herbage is made for me in the fields of Asia.

Witness: M-Ann

Transliteration:

*ir.t(w) n=i smw m sh.t [stt]*

Translation:

while a herbage is made for me in the field of Asia.

Witness: M28C

Transliteration:

*ir.n.t(w) n=i smw m sh.t stt*

Translation:

after a herbage was made for me in the field of Asia.

Witness: BH2C

Transliteration:

*ir.n.t(w) n=i smw stt*

Translation:

after a herbage of Asia was made for me.

Witness: B2L

Transliteration:

*ir.tw n=i smw m sh.t stt*

Translation:

while a herbage is made for me in the fields of Asia.

Witness: A1C

Transliteration:

*ir.t(w) n=i smw m sh.t db3.t*

Translation:

while a herbage is made for me in *db3.t* terrain

**Group 4:** Circumstantial *sḏm.n.tw=f* (Temporal clause), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> <i>sḏm.n.tw=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: S2C

Transliteration:

*ir.tw=i ir.n.t(w) n=i smw m sh.wt stt*

Translation:

while I am made, after a herbage was made for me in the fields of Asia.

Notes phrase:

In this phrase, the following pattern variations occur: G2 (S1C, T3C, B3C, B1Bo, B1C, B1P, B6C, M3C, M20C, M4C, M5C, M6C, M23C, M28C, G1T, BH2C, M1Be), G3 (S14C, B2L, M-Ann, A1C), G1+G4 (S2C).

**Spell:** 75 **Phrase:** 1 350-351 b

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *hṯp* (first position)

Lemma: *hṯp* (to make content)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

*hṯp.n=i ḏfzw swzd.n=i hṯw n wsr*

Translation:

I have made the provisions content, I caused the food of Osiris to be fresh.

**Group 2:** Nominal *sḏm.n=f* (Emphatic use), Lemma *shṯp* (first position)

Lemma: *shṯp* (to make plentiful)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: S14C

Transliteration:

*šḥtp[.n=i dfz̄w]*

Translation:

I have made the provisions plentiful.

Notes:

Only the S29 and R4 are visible.

Witness: B2L

Transliteration:

*šḥtp <.n=i> swz̄d.n=i dfz̄w ḥw n wsir*

Translation:

I have caused the provisions and the food of Osiris to be plentiful and fresh.

Witness: B6C

Transliteration:

*šḥtp.n swz̄d.n ḥz-nḥt pn dfz̄w šw n wsir*

Translation:

This ḥz-nḥt has caused the provisions and/of Shu to be plentiful and fresh for Osiris.

Notes group:

Note that B6C uses a nominal subject instead of a pronominal subject.

**Group 3:** Nominal *sdm.n=f* (Balanced sentence), Lemma *šḥtp* (first position)

Lemma: *šḥtp* (to make plentiful)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: B3C

Transliteration:

*šḥtp.n s̄z.t-ḥd-ḥtp tn dfz̄w swz̄d.n s̄z.t-ḥd-ḥtp tn ḥw n wsir*

Translation:

This *s̄z.t-ḥd-ḥtp* has made the provisions plentiful, this *s̄z.t-ḥd-ḥtp* has caused the food of Osiris to be fresh.

Witness: B1C

Transliteration:

*šḥtp.n=i swz̄d.n=i ḥw n wsir*

Translation:

I have caused the food of Osiris to be plentiful and fresh.

Witness: B1P

Transliteration:

*šḥtp <.n=i> swz̄d.n=i dfz̄w ḥw n wsir*

Translation:

I have caused the provisions and the food of Osiris to be plentiful and fresh.

Witness: M-Ann

Transliteration:

*šḥtp.n=f mr.w(t) swz̄d dd ḥw n wsir*

Translation:

He has made the love plentiful, which makes the speech of the food of Osiris green.

Witness: M3C

Transliteration:

*šḥtp.n=i dfz̄w swz̄d.n=i ḥw n wsir*

Translation:

I have made the provisions plentiful, I have caused the food of Osiris to be fresh.

Witness: M20C

Transliteration:

*šḥtp.n=i df3w sw3d.n=i ḥw n wsir*

Translation:

I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Witness: M6C

Transliteration:

*[šḥtp.n=i df3w] sw3d[.n=i ḥw n wsir]*

Translation:

I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Witness: M28C

Transliteration:

*šḥtp.n=i df3w sw3d.n=i ḥw n wsir*

Translation:

I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Witness: A1C

Transliteration:

*šḥtp.n=i df3w sw3d.n=i ḥw*

Translation:

I have made the provisions plentiful,  
I have caused the food to be fresh.

Notes group:

*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 4:** *Nominal sdm.n=f (Balanced sentence), Lemma sw3d (first position)*

Lemma: *sw3d* (cause to be fresh)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: M5C

Transliteration:

*šḥtp.n=i df3w sw3d.n=i ḥw n wsir*

Translation:

I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Witness: M23C

Transliteration:

*[šḥtp.n=i df3w sw3d.n=i ḥw n wsir]*

Translation:

I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Witness: G1T

Transliteration:

*šḥtp.n=i df3w sw3d.n=i ḥw*

Translation:

I have made the provisions plentiful,  
I have caused the food to be fresh.

Witness: M1Be

Transliteration:

*šḥtp.n=i df3w sw3d.n=i ḥw n wsir*

Translation:

I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Witness: B1Bo

Transliteration:

*swꜣd.n dhwtj-nht pn hꜣw n wsir shꜣp.n=f dfꜣw*

Translation:

This *dhwtj-nht* has caused the food of Osiris to be fresh, he has made the provisions plentiful.

**Group 5:** Nominal *sꜣm=f* (Emphatic use, passive), Lemma *shꜣp* (first position)

Lemma: *shꜣp* (to make plentiful)

<u>Morphology 1:</u> <i>sꜣm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: BH2C

Transliteration:

*shꜣp-i n hꜣw wsir imꜣhy tꜣwi*

Translation:

I am pacified by the food of Osiris, the honoured dead, *tꜣwi*

Notes:

Note that this could be read as *shꜣp in hꜣw* instead.

**Group 6:** Nominal *sꜣm=f* (Balanced sentence), Lemma *shꜣp* (first position)

Lemma: *shꜣp* (to make plentiful)

<u>Morphology 1:</u> <i>sꜣm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: T3C

Transliteration:

*shꜣp <-i> dfꜣw swꜣd=i hꜣw n wsir*

Translation:

I make the provisions plentiful, I cause the food of Osiris to be fresh.

**Group 7:** Nominal *sꜣm.n=f* (Balanced sentence), Lemma *swꜣd* (second position)

Lemma: *swꜣd* (cause to be fresh)

<u>Morphology 1:</u> <i>sꜣm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

*hṯp.n=i dfꜣw swꜣd.n=i ḥw n wsr*

Translation:

I have made the provisions content,  
I caused the food of Osiris to be fresh.

Witness: M3C

Transliteration:

*shṯp.n=i dfꜣw swꜣd.n=i ḥw n wsir*

Translation:

I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Witness: M5C

Transliteration:

*shṯp.n=i dfꜣw swꜣd.n=i ḥw n wsir*

Translation:

I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Witness: M23C

Transliteration:

*[shṯp.n=i dfꜣw swꜣd.n=i ḥw n wsir]*

Translation:

I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Witness: B3C

Transliteration:

*shṯp.n sꜣ.t-ḥd-ḥtp tn dfꜣw swꜣd.n sꜣ.t-ḥd-ḥtp tn ḥw n wsir*

Translation:

This *sꜣ.t-ḥd-ḥtp* has made the provisions plentiful,  
this *sꜣ.t-ḥd-ḥtp* has caused the food of Osiris to be fresh.

Witness: M20C

Transliteration:

*shṯp.n=i dfꜣw swꜣd.n=i ḥw n wsir*

Translation:

I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Witness: M6C

Transliteration:

*[shṯp.n=i dfꜣw] swꜣd[.n=i ḥw n wsir]*

Translation:

I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Notes:

Traces of the S29\*M13 group are visible.

Witness: M28C

Transliteration:

*shṯp.n=i dfꜣw swꜣd.n=i ḥw n wsir*

Translation:

I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Witness: G1T

Transliteration:

*sh̄tp.n=i df̄w sw̄d.n=i ḥw*

Translation:

I have made the provisions plentiful,

I have caused the food to be fresh.

Witness: A1C

Transliteration:

*sh̄tp.n=i df̄w sw̄d.n=i ḥw*

Translation:

I have made the provisions plentiful,

I have caused the food to be fresh.

Witness: M1Be

Transliteration:

*sh̄tp.n=i df̄w sw̄d.n=i ḥw n ws̄ir*

Translation:

I have made the provisions plentiful,

I have caused the food of Osiris to be fresh.

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 8:** Nominal *s̄dm.n=f* (Emphatic use), Lemma *sw̄d* (second position)

Lemma: *sw̄d* (cause to be fresh)

Morphology 1:

*s̄dm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B1C

Transliteration:

*sh̄tp.n=i sw̄d.n=i ḥw n ws̄ir*

Translation:

I have caused the food of Osiris to be plentiful and fresh.

Witness: B2L

Transliteration:

*sh̄tp <.n=i> sw̄d.n=i df̄w ḥw n ws̄ir*

Translation:

I have caused the provisions and the food of Osiris to be plentiful and fresh.

Witness: B1P

Transliteration:

*sh̄tp <.n=i> sw̄d.n=i df̄w ḥw n ws̄ir*

Translation:

I have caused the provisions and the food of Osiris to be plentiful and fresh.

Witness: B6C

Transliteration:

*sh̄tp.n sw̄d.n ḥ̄w-nḥt pn df̄w ṣw n ws̄ir*

Translation:

This ḥ̄w-nḥt has caused the provisions and/of Shu to be plentiful and fresh for Osiris.

Notes group:

Note that B6C uses a nominal subject instead of a pronominal subject.

**Group 9:** Nominal *sḏm.n=f* (Emphatic use), Lemma *swꜣḏ* (second position)

Lemma: *shꜣp* (to make plentiful)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: B1Bo

Transliteration:

*swꜣḏ.n dhꜣwtꜣ-nḥt pn ḥw n wsir shꜣp.n=f dfꜣw*

Translation:

This *dhꜣwtꜣ-nḥt* has caused the food of Osiris to be fresh, he has made the provisions plentiful.

**Group**

**10:** Nominal *sḏm=f* (Balanced sentence), Lemma *swꜣḏ* (second position)

Lemma: *swꜣḏ* (cause to be fresh)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: T3C

Transliteration:

*shꜣp <=i> dfꜣw swꜣḏ=i ḥw n wsir*

Translation:

I make the provisions plentiful, I cause the food of Osiris to be fresh.

**Group**

**11:** Imperfective active participle (feminine plural), Lemma *swꜣḏ* (second position)

Lemma: *swꜣḏ* (cause to be fresh)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M-Ann

Transliteration:

*sh̄tp.n=f nr.w(t) sw̄ꜥd dd h̄w n ws̄ir*

Translation:

He has made the love plentiful, which makes the speech of the food of Osiris green.

Notes phrase:

*In this phrase, the following pattern variations occur: G3+G7 (B3C, M3C, M20C, M5C, M6C, M23C, M28C, G1T, A1C, M1Be), G2+G8 (B1C, B2L, B1P, B6C), G1+G7 (S2C), G2 (S14C), G6+G10 (T3C), G2+G11 (M-Ann), G5 (BH2C).*

**Spell:** 75 **Phrase:** 1 350-353 c-a

**Group 1:** Nominal *s̄dm=f* (Nominal use), Lemma *h̄pr* (first position)

Lemma: *h̄pr* (to become)

<u>Morphology 1:</u> <i>s̄dm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*h̄r h̄pr=i m h̄ꜥ.w n̄tr pn šps h̄pr ds=f*

Translation:

Because I come to be from the flesh of this noble god  
who came to be (by) himself.

Witness: S14C

Transliteration:

*[h̄r h̄pr=i m h̄ꜥ.w n̄tr pn h̄pr ds]=f*

Translation:

Because I come to be from the flesh of this god  
who came to be (by) himself.

Witness: S2C

Transliteration:

*h̄r h̄pr=i m h̄ꜥ.w n̄tr pn h̄pr ds=f*

Translation:

Because I come to be from the flesh of this god  
who came to be (by) himself.

Witness: T3C

Transliteration:

*h̄r h̄pr=i m h̄ꜥ.w n(.w) n̄tr pn šps h̄pr ds=f*

Translation:

Because I come to be from the flesh of this noble god  
who came to be (by) himself.

Witness: B3C

Transliteration:

*hr hpr s3.t-hd-htp tn m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because this *s3.t-hd-htp* comes to be from the flesh of this noble god who came to be (by) himself.

Witness: M3C

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M5C

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M23C

Transliteration:

*[hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps] hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M-Ann

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: B1Bo

Transliteration:

*hr hpr=f m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because he comes to be from the flesh of this noble god who came to be (by) himself.

Witness: M20C

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M6C

Transliteration:

*[hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f]*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M28C

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: G1T

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps*

Translation:

Because I come to be from the flesh of this noble god.

Witness: A1C

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps*

Translation:

Because I come to be from the flesh of this noble god.

Witness: M1Be

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr imzḥ.yt snbi tn nb.t imzḥ mš<sup>c</sup>-hrw*

Translation:

Because I come to be from the body of the god.

The honoured dead, this snbi, possessor of reverence, true of voice.

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 2:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w ntr pn šps hpr ḏs=f*

Translation:

after I came to be from the flesh of the this noble god  
who came to be (by) himself.

Witness: B2L

Transliteration:

*hpr.n=i m h<sup>c</sup>.w ntr pn šps hpr ḏs=f*

Translation:

after I came to be from the flesh of the this noble god  
who came to be (by) himself.

Witness: B1P

Transliteration:

*hpr.n=i m h<sup>c</sup>.w ntr pn šps hpr ḏs=f*

Translation:

after I came to be from the flesh of the this noble god  
who came to be (by) himself.

Witness: B6C

Transliteration:

*hpr.n ḥz-nḥt [pn] m h<sup>c</sup>.w n(.w) ntr pf šps hpr ḏs=f*

Translation:

after this ḥz-nḥt came to be from the flesh of this noble god  
who came to be (by) himself.

Notes group:

Note that B6C uses a nominal subject instead of a pronominal subject.

**Group 3:** Perfective active participle (masculine singular), Lemma *hpr* (second position)

Lemma: *hpr* (to become)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: S1C

Transliteration:

*hr hpr=i m h<sup>c</sup>.w ntr pn šps hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: S14C

Transliteration:

*[hr hpr=i m h<sup>c</sup>.w ntr pn hpr ds]=f*

Translation:

Because I come to be from the flesh of this god who came to be (by) himself.

Witness: B3C

Transliteration:

*hr hpr s3.t-hd-htp tn m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because this *s3.t-hd-htp* comes to be from the flesh of this noble god who came to be (by) himself.

Witness: B1C

Transliteration:

*hpr.n=i m h<sup>c</sup>.w ntr pn šps hpr ds=f*

Translation:

after I came to be from the flesh of the this noble god who came to be (by) himself.

Witness: B1P

Transliteration:

*hpr.n=i m h<sup>c</sup>.w ntr pn šps hpr ds=f*

Translation:

after I came to be from the flesh of the this noble god who came to be (by) himself.

Witness: S2C

Transliteration:

*hr hpr=i m h<sup>c</sup>.w ntr pn hpr ds=f*

Translation:

Because I come to be from the flesh of this god who came to be (by) himself.

Witness: T3C

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: B1Bo

Transliteration:

*hr hpr=f m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because he comes to be from the flesh of this noble god who came to be (by) himself.

Witness: B2L

Transliteration:

*hpr.n=i m h<sup>c</sup>.w ntr pn šps hpr ds=f*

Translation:

after I came to be from the flesh of the this noble god who came to be (by) himself.

Witness: B6C

Transliteration:

*hpr.n h3-nht [pn] m h<sup>c</sup>.w n(.w) ntr pf šps hpr ds=f*

Translation:

after this *h3-nht* came to be from the flesh of this noble god who came to be (by) himself.

Witness: M3C

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M5C

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M23C

Transliteration:

*[hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps] hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M-Ann

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (S1C, S2C, S14C, T3C, B3C, B1Bo, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann), G2+G3 (B1C, B2L, B1P, B6C), G1 (G1T, A1C).*

Witness: M20C

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M6C

Transliteration:

*[hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f]*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M28C

Transliteration:

*hr hpr=i m h<sup>c</sup>.w n(.w) ntr pn šps hpr ds=f*

Translation:

Because I come to be from the flesh of this noble god who came to be (by) himself.

**Spell:** 75 **Phrase:** 1 352-353 b

**Group 1:** *Perfective active participle (masculine singular) Lemma wpš*

Lemma: wpš (to illuminate)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: T3C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: B1C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Notes:

Only traces left of the Y2, the rest is visible.

Witness: M3C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: S2C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: B1Bo

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: B1P

Transliteration:

*wpš šh.t m nfr=f*

Translation:

who illuminated the horizon with his beauty,

Witness: M20C

Transliteration:

*wpš p.t [m] nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: M5C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: M23C

Transliteration:

*[w]pš p.t m [nfr=f]*

Translation:

who illuminated the sky with his beauty,

Notes:

The F13 is not visible.

Witness: M-Ann

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: A1C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

**Group 2:** *Perfective active participle (masculine singular) Lemma wpi*

Lemma: *wpi* (to open)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B3C

Transliteration:

*wp p.t m nfr=f*

Translation:

who opened the sky with his beauty,

Witness: M6C

Transliteration:

*[wpš p.t m nfr=f]*

Translation:

who illuminated the sky with his beauty,

Witness: M28C

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Witness: G1T

Transliteration:

*wpš p.t m nfr=f*

Translation:

who illuminated the sky with his beauty,

Notes:

Note that the N37A almost looks like an oval in the original.

Note that the Q3:X1 group of *p.t* is written next to the Z9 in the column.

Witness: B2L

Transliteration:

*wp ṣḥ.t m nfr=f*

Translation:

who opened the horizon with his beauty,

Witness: B6C

Transliteration:

*wp p.t m nfr=f*

Translation:

who opened the sky with his beauty,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, T3C, B1Bo, B1C, B1P, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, G1T, A1C), G2 (B3C, B2L, B6C).

**Spell:** 75 **Phrase:** 1 352-353 c

**Group 1:** Imperfective active participle (masculine singular), Lemma *dmḏ*

Lemma: *dmḏ* (to assemble)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T3C

Transliteration:

*dmḏ irw nṯr*

Translation:

who assembles the shape of the god,

Witness: B3C

Transliteration:

*dmḏ irw.w nṯr nb*

Translation:

who assembles the shapes of every god,

Witness: B1Bo

Transliteration:

*dmḏ irw nṯr*

Translation:

who assembles the shape of the god,

Witness: B1C

Transliteration:

*dmḏ irw.w nṯr.w nb(.w)*

Translation:

who assembles the shapes of all the gods,

Witness: B2L

Transliteration:

*dmḏ irw nṯr nb*

Translation:

who assembles the shape of every god,

Witness: B1P

Transliteration:

*dmḏ irw nṯr nb*

Translation:

who assembles the shape of every god,

Witness: B6C

Transliteration:

*dmḏ irw nṯr nb*

Translation:

who assembles the shape of every god,

Witness: M6C

Transliteration:

[*dmḏ irw.w*] *nṯr.w* [*nb(.w)*]

Translation:

who assembles the shapes of all the gods,

Witness: G1T

Transliteration:

*dmḏ irw nṯr*

Translation:

who assembles the shape of the god,

**Group 2:** *Circumstantial sdm=f (Temporal clause), Lemma dmḏ*

Lemma: *dmḏ* (to assemble)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Witness: M5C

Transliteration:

*dmḏ irw.w nṯr nb*

Translation:

who assembles the shapes of every god,

Witness: M23C

Transliteration:

[*dmḏ irw.w nṯr nb*]

Translation:

who assembles the shapes of every god,

Witness: A1C

Transliteration:

*dmḏ irw nṯr*

Translation:

who assembles the shape of the god,

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*dmḏ=f irw nṯr.w*

Translation:

while he assembles the shape of the gods,

Witness: S2C

Transliteration:

[*dmḏ=f*] *irw nṯr.w*

Translation:

while he assembles the shape of the gods,

Witness: M-Ann

Transliteration:

*dmḏ=f irw.w nṯr nb*

Translation:

while he assembles the shapes of every god,

Notes:

The Y2 is not visible (could be a N35 as well).

**Group 3:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *dmḏ*

Lemma: *dmḏ* (to assemble)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: M3C

Transliteration:

*dmḏ.n=f irw.w nṯr nb*

Translation:

After he assembled the shapes of every god,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, M5C, M6C, M23C, G1T, A1C), G2 (S1C, S2C, M-Ann), G3 (M3C).

**Spell:** 75 **Phrase:** 1 352-353 d

**Group 1:** Imperfective active participle (masculine singular), Lemma *ḥtm*

Lemma: *ḥtm* (to seal, to lock)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: S1C

Transliteration:

*nb mṯ.ṯ ḥtm pr ṣwṣ.w*

Translation:

the lord of truth, who locks the house of the robber,

Witness: T3C

Transliteration:

*nb mṯ.ṯ ḥtm pr ṣwṣ*

Translation:

the lord of truth, who locks the house of the robber,

Witness: B3C

Transliteration:

*nb mṯ.ṯ ḥtm pr ṣwṣ*

Translation:

the lord of truth, who locks the house of the robber,

Witness: B1Bo

Transliteration:

*nb mṯ.ṯ ḥtm pr ṣwṣ*

Translation:

the lord of truth, who locks the house of the robber,

Witness: B1C

Transliteration:

*nb mʕː.t ḥtm pr ʕwʕ*

Translation:

the lord of truth, who locks the house of the robber,

Witness: B1P

Transliteration:

*nb mʕː.t ḥtm pr ʕwʕ*

Translation:

the lord of truth, who locks the house of the robber,

Witness: M3C

Transliteration:

*nb mʕː.t ḥtm pr ʕwʕ*

Translation:

the lord of truth, who locks the house of the robber,

Notes:

the Aa1 is not visible, and there are only traces left of the S20.

Witness: M6C

Transliteration:

*nb mʕː.t ḥtm pr ʕwʕ*

Translation:

the lord of truth, who locks the house of the robber,

Witness: M-Ann

Transliteration:

*ḥr.y [mʕː].t ḥtm [ʕ]wʕ*

Translation:

the lord of truth, who locks the house of the robber,

**Group 2:** *imperfective active participle (feminine singular), Lemma ḥtm*

Lemma: *ḥtm* (to seal, to lock)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

feminine singular

Syntax:

Subject:

Witness: B2L

Transliteration:

*nb mʕː.t ḥtm pr ʕwʕ*

Translation:

the lord of truth, who locks the house of the robber,

Witness: B6C

Transliteration:

*nb mʕː.t ḥtm pr ʕwʕ*

Translation:

the lord of truth, who locks the house of the robber,

Witness: M5C

Transliteration:

*nb mʕː.t ḥtm pr ḥr ʕwʕ*

Translation:

the lord of truth, who locks the house because of the robber

Witness: M23C

Transliteration:

*[nb mʕː.t ḥtm pr ʕ]wʕ*

Translation:

the lord of truth, who locks the house of the robber,

Witness: G1T

Transliteration:

*nb mʕː.t ḥtm pr ʕwʕ*

Translation:

the lord of truth, who locks the house of the robber,

Witness: S2C

Transliteration:

*nb mʕˤ.t h[ʔ]m.t* [pr ʕwʕ]

Translation:

the lord of truth, who locks the house of the robber,

Notes:

The first X1 and the S20 are not visible.

**Group 3:** *imperfective passive participle (masculine singular), Lemma htm*

Lemma: *htm* (to seal, to lock)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: A1C

Transliteration:

*nb mʕˤ.t htm m pr ʕwʕ*

Translation:

the lord of truth, who is locked in the house of the robber,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M5C, M6C, M23C, M-Ann, G1T), G2 (S2C), G3 (A1C).*

**Spell:** 75 **Phrase:** 1 354-355 a

**Group 1:** *Circumstantial sdm=f (Temporal clause), Lemma dmḏ (first position)*

Lemma: *dmḏ* (to assemble)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*dmḏ=f irw=i*

Translation:

while he assembles my shape.

Witness: S2C

Transliteration:

*[dmḏ=f] irw*

Translation:

while he assembles the shape

**Group 2:** Perfective active participle (masculine singular), Lemma *rdī* (first position)

Lemma: *rdī* (to give, to place)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: S14C

Transliteration:

[*dī*] *dmd n=f irw=i*

Translation:

who caused that my shape is assembled for him.

Witness: B1Bo

Transliteration:

*dī dmd n=f irw n dhwtyn-ḥt p[n]*

Translation:

who caused that the shape  
of this *dhwtyn-ḥt* is assembled for him.

Witness: B1P

Transliteration:

*dī dmd n=f irw=i*

Translation:

who caused that my shape is assembled for him.

Witness: M3C

Transliteration:

*dī dmd=i n=f irw.w=i*

Translation:

who causes that I assemble my shapes for him.

Witness: M6C

Transliteration:

[*dī dmd n=f irw*]=*i*

Translation:

who caused that my shape is assembled for him.

Witness: B3C

Transliteration:

*dī dmd n=f irw.w n(.w) s3.t-ḥd-ḥtp tn*

Translation:

who caused that the shapes  
of this *s3.t-ḥd-ḥtp* are assembled for him.

Witness: B2L

Transliteration:

*dī dmd n=f irw.w=i*

Translation:

who caused that my shapes are assembled for him.

Witness: B6C

Transliteration:

*dī dmd n=f irw*

Translation:

who caused that the shape is assembled for him.

Witness: M5C

Transliteration:

*dī dmd n=f irw=i*

Translation:

who caused that my shape is assembled for him.

**Group 3:** *Passive circumstantial sdm.n=f (Negation), Lemma dmḏ (first position)*

Lemma: dmḏ (to assemble)

<u>Morphology 1:</u> sdm.n=f	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> Negation	<u>Subject:</u> Nominal subject
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Witness: T3C

Transliteration:

n dmḏ.n n=f irw=i

Translation:

my shape is not put together for him.

**Group 4:** *Passive circumstantial sdm=f (temporal clause), Lemma dmḏ (first position)*

Lemma: dmḏ (to assemble)

<u>Morphology 1:</u> sdm=f	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: B1C

Transliteration:

dmḏ n=f irw.w

Translation:

while the shapes are assembled for him.

Witness: M23C

Transliteration:

dmḏ n=f irw=i

Translation:

while my shapes are assembled for him.

Notes:

Only traces left of the S23 and I10, and the Y2 is not visible.

Witness: M28C

Transliteration:

dmḏ n=f irw=i

Translation:

while my shapes are assembled for him.

**Group 5:** *Circumstantial sdm.n=f (Temporal clause), Lemma dmḏ (first position)*

Lemma: dmḏ (to assemble)

<u>Morphology 1:</u> sDm.n=f	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: M-Ann

Transliteration:

*dmḏ.n=f n=i [irw.]w=i*

Translation:

after he has assembled my shapes for me.

**Group 6:** Circumstantial *sḏm.n=f* (Negation), Lemma *dm* (first position)

Lemma: *dm* (to proclaim)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*n dm.n=f dmḏ=f irw=i n dm.n=f*

Translation:

he does not proclaim that he assembles my shape,

he does not proclaim.

Witness: A1C

Transliteration:

*n dm.n=f dmḏ=f irw=i n dm.n=f*

Translation:

he does not proclaim that he assembles my shape,

he does not proclaim.

**Group 7:** Passive subjunctive *sḏm=f* (Object clause), Lemma *dmḏ* (second position)

Lemma: *dmḏ* (to assemble)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

passive

Syntax:

Object clause

Subject:

Nominal subject

Witness: S14C

Transliteration:

[*dī*] *dmḏ n=f irw=i*

Translation:

who caused that my shape is assembled for him.

Witness: B3C

Transliteration:

*dī dmḏ n=f irw.w n(.w) s3.t-ḥḏ-ḥtp tn*

Translation:

who caused that the shapes

of this *s3.t-ḥḏ-ḥtp* are assembled for him.

Witness: B1Bo

Transliteration:

*dī dmḏ n=f irw n ḏḥwty-nḥt p[n]*

Translation:

who caused that the shape

of this *ḏḥwty-nḥt* is assembled for him.

Witness: B2L

Transliteration:

*dī dmḏ n=f irw.w=i*

Translation:

who caused that my shapes are assembled for him.

Witness: B1P

Transliteration:

*dī dmq̄ n=f irw=i*

Translation:

who caused that my shape is assembled for him.

Witness: M5C

Transliteration:

*dī dmq̄ n=f irw=i*

Translation:

who caused that my shape is assembled for him.

Witness: B6C

Transliteration:

*dī dmq̄ n=f irw*

Translation:

who caused that the shape is assembled for him.

Witness: M6C

Transliteration:

*[dī dmq̄ n=f irw]=i*

Translation:

who caused that my shape is assembled for him.

**Group 8:** *Subjunctive sdm=f (Object clause), Lemma dmq̄ (second position)*

Lemma: *dmq̄* (to assemble)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Object clause

Subject:

Pronominal subject

Witness: M3C

Transliteration:

*dī dmq̄=i n=f irw.w=i*

Translation:

who causes that I assemble my shapes for him.

Witness: G1T

Transliteration:

*n dm.n=f dmq̄=f irw=i n dm.n=f*

Translation:

he does not proclaim that he assembles my shape,  
he does not proclaim.

Witness: A1C

Transliteration:

*n dm.n=f dmq̄=f irw=i n dm.n=f*

Translation:

he does not proclaim that he assembles my shape,  
he does not proclaim.

**Group 9:** *Circumstantial sdm.n=f (Negation), Lemma dm (third position)*

Lemma: *dm* (to proclaim)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*n dm.n=f dmd=f irw=i n dm.n=f*

Translation:

he does not proclaim that he assembles my shape,  
he does not proclaim.

Notes phrase:

*In this phrase, the following pattern variations occur: G2+G7 (S14C, B3C, B1Bo, B2L, B1P, B6C, M3C, M5C, M6C), G2+G8 (M3C), G1 (S1C, S2C), G6+G8+G9 (G1T, A1C), G3 (T3C), G4 (B1C, M23C, M28C), G5 (M-Ann).*

**Spell:** 75 **Phrase:** 1 354-355 c

**Group 1:** *Indicative sdm=f (Negation), Lemma msi (first position)*

Lemma: *msi* (to birth, to bring forth)

Morphology 1: *sdm=f* Morphology 2: *indicative* Morphology 3:

Witness: A1C

Transliteration:

*n dm.n=f dmd=f irw=i n dm.n=f*

Translation:

he does not proclaim that he assembles my shape,  
he does not proclaim.

Syntax: *Negation* Subject: *Pronominal subject*

Witness: S1C

Transliteration:

*n ms=f wi m hf=f n iwr=f wi m hf=f*

Translation:

He did not birth me with his grasp,  
he did not conceive me with his grasp.

Witness: S14C

Transliteration:

*[n ms]=f wi m r(z)=f n iwr=f wi m hf[<sup>c</sup>=f]*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: B3C

Transliteration:

*n ms=f s3.t-hd-htp tn m r(z)=f n iwr=f s3.t-hd-htp tn m hf=f*

Translation:

He did not birth this *s3.t-hd-htp* with his mouth,  
he did not conceive this *s3.t-hd-htp* with his grasp

Witness: B1Bo

Transliteration:

*n ms=f dhwtj-nht pn m r(z)=f n iwr=f dhwtj-nht pn*

Translation:

He did not birth this *dhwtj-nht* with his mouth,  
he did not conceive this *dhwtj-nht*

Witness: B1C

Transliteration:

*n ms=f wi m r(ʒ)=f n iwr=f wi m hfʿ=f*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: B1P

Transliteration:

*n ms <=f> iwr=f wi m r(ʒ)=f wi <m> hfʿ=f*

Translation:

He did not birth and conceive me with his mouth,  
me with his grasp

Witness: M3C

Transliteration:

*n ms=f wi m r(ʒ)=f n iwr=f wi m hfʿ=f*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: M23C

Transliteration:

*[n ms=f wi m] hfʿ=f n iwr=f wi [m r(ʒ)=f]*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: M-Ann

Transliteration:

*n ms=f wi m r(ʒ)=f n iwr=f wi m hfʿ=f*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: B2L

Transliteration:

*n ms=f wi m r(ʒ)=f <n> iwr=f wi <m> hfʿ <=f>*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: B6C

Transliteration:

*n ms=f iwr[=f] ʿhʒ-nht [pn] m [r(ʒ)=f hfʿ=f]*

Translation:

He did not birth and conceive this ʿhʒ-nht  
with his mouth and his grasp

Witness: M6C

Transliteration:

*[n ms=f wi m r(ʒ)=f n iwr=]f w[i m hfʿ=f]*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: M28C

Transliteration:

*n ms=f wi m r(ʒ)=f n iwr=f wi m hfʿ=f*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: G1T

Transliteration:

*n ms=f wi m r(ʒ)=f n iwr=f wi m hfʿ=f*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: A1C

Transliteration:

*n ms=f wì m r(z)=f n ìwr=f wì m hʃʷ=f*

Translation:

He did not birth me with his mouth, he did not conceive me with his grasp.

**Group 2:** *Circumstantial sdm.n=f (Negation), Lemma msì (first position)*

Lemma: *msì* (to birth, to bring forth)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: T3C

Transliteration:

*n ms.n=f wì m r(z)=f n ìwr.n=f wì m hʃʷ=f*

Translation:

He does not birth me with his mouth, he does not conceive me with his grasp.

**Group 3:** *Indicative sdm=f (Negation), Lemma ìwr (first position)*

Lemma: *ìwr* (to conceive)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: MSC

Transliteration:

*n ìwr=f wì m hʃʷ=f n ms=f wì m r(z)=f*

Translation:

He did not conceive me with his grasp, he did not birth me with his mouth.

**Group 4:** *Indicative sdm=f (Negation), Lemma ìwr (second position)*

Lemma: *ìwr* (to conceive)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*n ms=f wī m ḥf<sup>c</sup>=f n iwr=f wī m ḥf<sup>c</sup>=f*

Translation:

He did not birth me with his grasp,  
he did not conceive me with his grasp.

Witness: B3C

Transliteration:

*n ms=f s3.t-ḥd-ḥtp tn m r(3)=f n iwr=f s3.t-ḥd-ḥtp tn m ḥf<sup>c</sup>=f*

Translation:

He did not birth this *s3.t-ḥd-ḥtp* with his mouth,  
he did not conceive this *s3.t-ḥd-ḥtp* with his grasp

Witness: B1C

Transliteration:

*n ms=f wī m r(3)=f n iwr=f wī m ḥf<sup>c</sup>=f*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: B1P

Transliteration:

*n ms <=f> iwr=f wī m r(3)=f wī <m> ḥf<sup>c</sup>=f*

Translation:

He did not birth and conceive me with his mouth,  
me with his grasp

Witness: M3C

Transliteration:

*n ms=f wī m r(3)=f n iwr=f wī m ḥf<sup>c</sup>=f*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: S14C

Transliteration:

*[n ms]=f wī m r(3)=f n iwr=f wī m ḥf<sup>c</sup>=f*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: B1Bo

Transliteration:

*n ms=f ḏḥwty-nḥt pn m r(3)=f n iwr=f ḏḥwty-nḥt pn*

Translation:

He did not birth this *ḏḥwty-nḥt* with his mouth,  
he did not conceive this *ḏḥwty-nḥt*

Witness: B2L

Transliteration:

*n ms=f wī m r(3)=f <n> iwr=f wī <m> ḥf<sup>c</sup> <=f>*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: B6C

Transliteration:

*n ms=f iwr[=f] ḥ3-nḥt [pn] m [r(3)=f ḥf<sup>c</sup>=f]*

Translation:

He did not birth and conceive this *ḥ3-nḥt*  
with his mouth and his grasp

Witness: M6C

Transliteration:

*[n ms=f wī m r(3)=f n iwr=[f w]i m ḥf<sup>c</sup>=f]*

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: M23C

Transliteration:

[n ms=f wi m] hʃʔ=f n iwr=f wi [m r(ʔ)=f]

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: M-Ann

Transliteration:

n ms=f wi m r(ʔ)=f n iwr=f wi m hʃʔ=f

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: A1C

Transliteration:

n ms=f wi m r(ʔ)=f n iwr=f wi m hʃʔ=f

Translation:

He did not birth me with his mouth, he did not conceive me with his grasp.

**Group 5:** Circumstantial *sḏm.n=f* (Negation), Lemma *iwr* (second position)

Lemma: *iwr* (to conceive)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: T3C

Transliteration:

n ms.n=f wi m r(ʔ)=f n iwr.n=f wi m hʃʔ=f

Translation:

He does not birth me with his mouth, he does not conceive me with his grasp.

**Group 6:** Indicative *sḏm=f* (Negation), Lemma *msi* (second position)

Lemma: *msi* (to birth, to bring forth)

Morphology 1:

*sḏm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: M28C

Transliteration:

n ms=f wi m r(ʔ)=f n iwr=f wi m hʃʔ=f

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: G1T

Transliteration:

n ms=f wi m r(ʔ)=f n iwr=f wi m hʃʔ=f

Translation:

He did not birth me with his mouth,  
he did not conceive me with his grasp.

Witness: M5C

Transliteration:

*n iwr=f wi m hf=f n ms=f wi m r(š)=f*

Translation:

He did not conceive me with his grasp, he did not birth me with his mouth.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (S1C, S14C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M6C, M23C, M28C, M-Ann, G1T, A1C), G2+G5 (T3C), G3+G6 (M5C).*

**Spell:** 75 **Phrase:** 1 356-357 a

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *nfš* (first position)

Lemma: *nfš* (to exhale)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*nfš.n=f wi m šr.t=f*

Translation:

He has exhaled me from his nose,

Witness: S14C

Transliteration:

*[nfš.n=f wi m šr.t]=f*

Translation:

He has exhaled me from his nose,

Witness: T3C

Transliteration:

*nfš.n=f wi m šr.t=f*

Translation:

He has exhaled me from his nose,

Witness: B3C

Transliteration:

*nfš.n=f sš.t-ḥd-ḥtp tn m šr.t=f*

Translation:

He has exhaled this *sš.t-ḥd-ḥtp* from his nose,

Witness: B1C

Transliteration:

*nfš.n=f wi m šr.t=f*

Translation:

He has exhaled me from his nose,

Witness: B2L

Transliteration:

*nfš.n=f wi m šr.t=f*

Translation:

He has exhaled me from his nose,

Witness: B1P

Transliteration:

*nf3.n=f wi m šr.t=f*

Translation:

He has exhaled me from his nose,

Witness: M5C

Transliteration:

*nf3.n=f wi m šr.t=f*

Translation:

He has exhaled me from his nose,

Witness: M23C

Transliteration:

*[nf3.n=f wi m šr.t=f]*

Translation:

He has exhaled me from his nose,

Witness: M-Ann

Transliteration:

*nf3.n=f wi m šr.t=f*

Translation:

He has exhaled me from his nose,

Witness: A1C

Transliteration:

*nf3.n=f wi*

Translation:

He has exhaled me,

Witness: M3C

Transliteration:

*nf3.n=f wi m šr.t=f*

Translation:

He has exhaled me from his nose,

Witness: M6C

Transliteration:

*[nf3.n=f wi m šr.t=f]*

Translation:

He has exhaled me from his nose,

Witness: M28C

Transliteration:

*nf3.n=f wi m šr.t=f*

Translation:

He has exhaled me from his nose,

Notes:

Note that the scribe forgot to add a I9 between N35 and G1.

Witness: G1T

Transliteration:

*nf3.n=f wi m šr.t=f*

Translation:

He has exhaled me from his nose,

**Group 2:** Nominal *sḍm.n=f* (Balanced sentence), Lemma *rdī* (first position)

Lemma: *rdī* (to give, to place)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

*rdī.n=f wī m šr.t=f*

Translation:

He gave/placed me from his nostril,

**Group 3:** Nominal *sḍm.n=f* (Emphatic use), Lemma *rdī* (first position)

Lemma: *rdī* (to give, to place)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: B6C

Transliteration:

*rdī.n=f (n)f₃.w ᵀh₃-nḥt pn m šr.t=f*

Translation:

He caused that this *ᵀh₃-nḥt* is exhaled from his nostril,

**Group 4:** Passive subjunctive *sḍm=f* (Object clause), Lemma *nf₃* (second position)

Lemma: *nf₃* (to exhale)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u> passive	<u>Syntax:</u> Object clause	<u>Subject:</u> Nominal subject
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Witness: B6C

Transliteration:

*rdī.n=f (n)f₃.w ᵀh₃-nḥt pn m šr.t=f*

Translation:

He caused that this *ᵀh₃-nḥt* is exhaled from his nostril,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S14C, T3C, B3C, B1C, B2L, B1P, M3C, M5C, M6C, M23C, M28C, M-Ann, G1T, A1C), G2 (S2C), G3+G4 (B6C).

**Spell:** 75 **Phrase:** 1 356-357 b

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1: *sḏm.n=f* Morphology 2: nominal Morphology 3:

Syntax: Balanced sentence Subject: Pronominal subject

Witness: S1C

Transliteration:

*ir.n=f wi m-ḥr(.y)-ib nfr=f*

Translation:

he made me in the centre of his beauty,

Witness: S2C

Transliteration:

*ir.n=f wi m ḥr=f*

Translation:

he made me in his sight,

Witness: S14C

Transliteration:

*ir.n=f wi m-ḥr(.y)[-ib nfr=f]*

Translation:

he made me in the centre of his beauty,

Witness: T3C

Transliteration:

*ir.n=f wi ḥr-ib nfr=f*

Translation:

he made me the centre of his beauty,

Witness: B3C

Transliteration:

*ir.n=f s3.t-ḥd-ḥtp tn m-ḥr(.y)-ib nfr=f*

Translation:

he made this *s3.t-ḥd-ḥtp* in the centre of his beauty,

Witness: B1Bo

Transliteration:

*ir.n=f sw m-ḥr(.y)-ib nfr=f*

Translation:

he made him in the centre of his beauty,

Witness: B1C

Transliteration:

*ir.n=f wi m-ḥr(.y)-ib nfr=f*

Translation:

he made me in the centre of his beauty,

Witness: B1P

Transliteration:

*ir.n=f wi m-ḥr(.y)-ib nfr=f*

Translation:

he made me in the centre of his beauty,

Witness: M3C

Transliteration:

*ir.n=f wi m-ḥr(.y)-ib nfr=f*

Translation:

he made me in the centre of his beauty,

Witness: M5C

Transliteration:

*ir.n=f wi m-ḥr(.y)-ib nfr=f*

Translation:

he made me in the centre of his beauty,

Witness: M6C

Transliteration:

[*ir.n=f wi*] *m-ḥr(.y)-ib* [*nfr=f*]

Translation:

he made me in the centre of his beauty,

Witness: M28C

Transliteration:

*ir.n=f wi m-ḥr(.y)-ib nfr=f*

Translation:

he made me in the centre of his beauty,

Witness: G1T

Transliteration:

*ir.n=f wi m nfr=f*

Translation:

he made me with his beauty,

**Group 2:** *Relative sdm.n=f, Lemma iri*

Lemma: *iri* (to do, to make)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B2L

Transliteration:

*ir.n=f m-ḥr(.y)-ib nfr=f*

Translation:

which he made in the centre of his beauty,

**Group 3:** *Circumstantial sdm.n=f (Temporal clause), Lemma iri*

Lemma: *iri* (to do, to make)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: M23C

Transliteration:

[*ir.n=f wi*] *m-ḥr(.y)-ib nfr=f*

Translation:

he made me in the centre of his beauty,

Witness: M-Ann

Transliteration:

[*ir.n=f*] *wi m-ḥr(.y)-ib nfr=f*

Translation:

he made me in the centre of his beauty,

Witness: A1C

Transliteration:

*ir.n=f wi m nfr.w=f*

Translation:

he made me with his beauty,

Witness: B6C

Transliteration:

*ir.n=f ḥ3-nḥt pn m-ḥr(.y)-ib nfr=f*

Translation:

after he made this ḥ3-nḥt in the centre of his beauty,

Notes:

Morphological variant due to 1,356,a.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, S14C, T3C, B3C, B1Bo, B1C, B1P, M3C, M5C, M6C, M23C, M28C, M-Ann, G1T, A1C), G2 (B2L), G3 (B6C).

**Spell:** 75 **Phrase:** 1 356-357 c

**Group 1:** Nominal *sdm.n=f* (Balanced sentence), Lemma ḥ<sup>c</sup>i

Lemma: ḥ<sup>c</sup>i (to rejoice)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: S1C

Transliteration:

*ḥ<sup>c</sup>.n imy.w snš.w*

Translation:

They who are in their gates have rejoiced.

**Group 2:** Circumstantial *sdm=f* (Temporal clause), Lemma ḥ<sup>c</sup>i

Lemma: ḥ<sup>c</sup>i (to rejoice)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: S2C

Transliteration:

*ḥ<sup>c</sup> imy.w štz.w*

Translation:

while those who are in mysteries rejoice,

**Group 3:** Imperfective relative *sdm=f*, Lemma *sh<sup>c</sup>i*

Lemma: *sh<sup>c</sup>i* (to acclaim)

Morphology 1: *sdm=f*  
Morphology 2: Imperfective relative

Morphology 3:      Syntax:

Subject:  
Nominal subject

Witness: S14C

Transliteration:

*sh<sup>c</sup>* [imy.w št3.w]

Translation:

which those who are in mysteries acclaim

Notes:

The V28 is not visible.

Witness: T3C

Transliteration:

*sh<sup>c</sup>* imy.w št3.w

Translation:

which those who are in mysteries acclaim

Witness: B3C

Transliteration:

*sh<sup>c</sup>* imy.w št3.w

Translation:

which those who are in mysteries acclaim

Witness: B1Bo

Transliteration:

*sh<sup>c</sup>* imy.w št3.w

Translation:

which those who are in mysteries acclaim

Witness: B6C

Transliteration:

*sh<sup>c</sup>* imy.w št3.w

Translation:

which those who are in mysteries acclaim

Witness: M3C

Transliteration:

*sh<sup>c</sup>* imy.w št3.w

Translation:

which those who are in mysteries acclaim

Witness: M20C

Transliteration:

*sh<sup>c</sup>* imy.w št3.w

Translation:

which those who are in mysteries acclaim

Witness: M6C

Transliteration:

[*sh<sup>c</sup>* imy.w št3.w]

Translation:

which those who are in mysteries acclaim

Witness: M28C

Transliteration:

*šḥ<sup>c</sup> imy.w št3.w*

Translation:

which those who are in mysteries acclaim.

Witness: M-Ann

Transliteration:

*šḥ<sup>c</sup> imy.w št3.w*

Translation:

which those who are in mysteries acclaim.

Notes:

Not a lacuna, but or the V28 or the S29 is left out.

**Group 4:** Imperfective relative *sḏm=f*, Lemma *sn<sup>c</sup>*

Lemma: *sn<sup>c</sup>* (to rejoice)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B1C

Transliteration:

*sn<sup>c</sup> ḥḥ.w imy.w št3.w*

Translation:

which the chaos gods who are in mysteries rejoice

Witness: B2L

Transliteration:

*sn<sup>c</sup> imy.w št3.w*

Translation:

which those who are in mysteries rejoice

Witness: B1P

Transliteration:

*sn<sup>c</sup> imy.w št3.w*

Translation:

which those who are in mysteries rejoice

**Group 5:** Nominal *sḏm=f* (Balanced sentence), Lemma *šḥ<sup>c</sup>i*

Lemma: *šḥ<sup>c</sup>i* (to acclaim)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: M5C

Transliteration:

*šḥ<sup>c</sup>=i imy.w št3.w*

Translation:

I acclaim those who are in mysteries.

**Group 6:** Nominal *sdm.n=f* (Emphatic use), Lemma *ḥꜥi*

Lemma: *ḥꜥi* (to rejoice)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: M23C

Transliteration:

*ḥꜥ.n imy.w [štꜥ.w]*

Translation:

They who are in mysteries have rejoiced

Notes:

Could be the relative *sdm.n=f* as well. (which those who are in mysteries have rejoiced).

**Group 7:** Nominal *sdm=f* (Emphatic use), Lemma *shꜥi*

Lemma: *shꜥi* (to acclaim)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: G1T

Transliteration:

*shꜥꜥ=i m ḥḥ.w ntr imy štꜥ.w*

Translation:

I acclaim even as the chaos gods, the god who is in mysteries.

Witness: A1C

Transliteration:

*shꜥꜥ=i m ḥḥ.w ntr imy štꜥ.w*

Translation:

I acclaim even as the chaos gods, the god who is in mysteries.

Notes group:

Could be the Imperfective relative *sdm=f* as well.

Notes phrase:

In this phrase, the following pattern variations occur: G3 (S14C, T3C, B3C, B1Bo, B6C, M3C, M20C, M6C, M28C, M-Ann), G4 (B1C, B2L, B1P), G7 (G1T, A1C), G1 (S1C), G2 (S2C), G5 (M5C), G6 (M23C).

**Spell:** 75 **Phrase:** 1 356-359 d-a

**Group 1:** *Circumstantial sdm=f (Non-initial main clause), Lemma wpš*

Lemma: wpš (to illuminate)

Morphology 1:  
sdm=f

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Non-initial main clause

Subject:  
Pronominal subject

Witness: S14C

Transliteration:

ist sw wpš=f p.t m nfr=f

Translation:

while he, he illuminates the sky with his beauty,

Witness: B1Bo

Transliteration:

sk sw wpš=f p.t m nfr=f

Translation:

while he, he illuminates the sky with his beauty,

Witness: B2L

Transliteration:

sk sw wpš=f p.t m nfr=f

Translation:

while he, he illuminates the sky with his beauty,

Witness: M3C

Transliteration:

sk sw wpš=f p.t m nfr=f

Translation:

while he, he illuminates the sky with his beauty,

Witness: B3C

Transliteration:

ist sw wpš=f p.t m nfr=f

Translation:

while he, he illuminates the sky with his beauty,

Witness: B1C

Transliteration:

sk sw wpš=f p.t m nfr=f

Translation:

while he, he illuminates the sky with his beauty,

Witness: B1P

Transliteration:

sk sw wpš=f p.t m nfr=f

Translation:

while he, he illuminates the sky with his beauty,

Witness: M20C

Transliteration:

sk sw wpš=f p.t m nfr=f

Translation:

while he, he illuminates the sky with his beauty,

Notes:

Only traces left of the Z9, the Q3:N37 group is not visible.

Witness: M5C

Transliteration:

*is̄t sw wpš=f p.t m nfr=f*

Translation:

while he, he illuminates the sky with his beauty,

Witness: M23C

Transliteration:

*[sk sw wpš=f p.t m nfr=f]*

Translation:

while he, he illuminates the sky with his beauty,

Witness: G1T

Transliteration:

*sk sw wpš=f p.t m nfr=f*

Translation:

while he, he illuminates the sky with his beauty,

**Group 2:** *Circumstantial sdm.n=f (Non-initial main clause), Lemma wpš*

Lemma: wpš (to illuminate)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Non-initial main clause

Subject:

Pronominal subject

Witness: T3C

Transliteration:

*is̄(t) sw wpš.n=f p.t m nfr=f*

Translation:

while he, he has illuminated the sky with his beauty.

Witness: M6C

Transliteration:

*[is̄t sw wpš]=f p.t m [nfr=f]*

Translation:

while he, he illuminates the sky with his beauty,

Notes:

Only traces of the Z9 are still visible.

Witness: M28C

Transliteration:

*sk sw wp[š=f] p.t m nfr=f*

Translation:

while he, he illuminates the sky with his beauty,

Notes:

Only the F13 is visible.

Witness: A1C

Transliteration:

*st̄ sw wpš=f p.t m nfr=f*

Translation:

while he, he illuminates the sky with his beauty,

**Group 3:** Circumstantial *sđm.n=f* (*iw(=f) sđm.n=f*), Lemma *wpš*

Lemma: *wpš* (to illuminate)

<u>Morphology 1:</u> <i>sđm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sđm.n=f</i>	<u>Subject:</u> Pronominal subject
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Witness: B6C

Transliteration:

*iw ist sw wpš.n=f p.t m nfr=f*

Translation:

while he, he has illuminated the sky with his beauty.

**Group 4:** Imperfective active participle (masculine singular), Lemma *wpš*

Lemma: *wpš* (to illuminate)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M-Ann

Transliteration:

*sk sw wpš p.t m nfr=f*

Translation:

while he, who illuminates the sky with his beauty,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S14C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M5C, M6C, M23C, M28C, G1T, A1C), G2 (T3C), G3 (B6C), G4 (M-Ann).

**Spell:** 75 **Phrase:** 1 358-359 b

**Group 1:** Imperfective active participle (masculine singular), Lemma *s<sup>c</sup>r*

Lemma: *s<sup>c</sup>r* (to cause to come near)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S14C

Transliteration:

*s[ʕr] p.[w]t [nb.(w)t n nṯr.w imy.w snš.w=sn]*

Translation:

who causes all the skies to come near for the gods  
who are in their gates.

Notes:

The D36:D21 group is not visible.

Witness: B1Bo

Transliteration:

*sʕr p.wt nb(.wt) n nṯr.w imy.w snš.w=sn*

Translation:

who causes all the skies to come near for the gods  
who are in their gates.

Witness: B2L

Transliteration:

*sʕr p.t nb n nṯr.w imy.w snš.w=sn*

Translation:

who causes the sky of the lord of the gods  
who are in their gates to come near.

Witness: M3C

Transliteration:

*sʕr p.wt nb(.w)t n nṯr.w imy.w snš(.w)=sn*

Translation:

who causes all the skies to come near for the gods  
who are in their gates.

Witness: B3C

Transliteration:

*sʕr p.wt nb(.wt) n nṯr.w imy.w snš.w=sn*

Translation:

who causes all the skies to come near for the gods  
who are in their gates.

Witness: B1C

Transliteration:

*sʕr p.t nb(.t) n nṯrw imy.w snš.w=sn*

Translation:

who causes every sky to come near for the gods  
who are in their gates.

Witness: B1P

Transliteration:

*sʕr p.t nb(.t) n nṯrw imy.w snš.w=sn*

Translation:

who causes every sky to come near for the gods  
who are in their gates.

Witness: M20C

Transliteration:

*sʕr p.wt nb(.wt) n nṯr.w imy.w snš.w=sn*

Translation:

who causes all the skies to come near for the gods  
who are in their gates.

Witness: M6C

Transliteration:

[s<sup>cr</sup> p. wt nb.(w).t n n<sub>tr</sub>.w imy.w snš.w=sn]

Translation:

who causes all the skies to come near for the gods  
who are in their gates.

Witness: M28C

Transliteration:

s<sup>cr</sup> p. wt nb(.wt) n n<sub>tr</sub>.w imy.w snš.w=sn

Translation:

who causes all the skies to come near for the gods  
who are in their gates.

Witness: M-Ann

Transliteration:

s<sup>cr</sup> p. wt nb(.wt) n n<sub>tr</sub>.w imy.w snš.w=sn

Translation:

who causes all the skies to come near for the gods who are in their gates.

**Group 2:** s<sub>dmm</sub>=f (main clause), Lemma s<sup>cr</sup>

Lemma: s<sup>cr</sup> (to cause to come near)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

s<sub>dmm</sub>=f

Main clause

Nominal subject

Witness: T3C

Transliteration:

s<sup>cr</sup> p. wt nb.(w).t n n<sub>tr</sub>.w imy.w snš=sn

Translation:

All the skies will be caused to come near for the gods who are in their gates.

**Group 3:** Imperfective active participle (masculine singular), Lemma c<sup>r</sup>

Lemma: c<sup>r</sup> (to ascend)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

participle

imperfective active

masculine singular

Witness: B6C

Transliteration:

c<sup>r</sup> p.t n nb n<sub>tr</sub>.w imy.w snš(.w)=sn

Translation:

who ascends the sky for the lord of the gods who are in their gates.

**Group 4:** Nominal *sḏm=f* (emphatic use), Lemma *sḥr*

Lemma: *sḥr* (to cause to come near)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: M5C

Transliteration:

*sḥr=i p.wt nb(.wt) n nṯr.w imy.w snš.w=sn*

Translation:

I cause that all the skies come near for the gods who are in their gates.

**Group 5:** Imperfective active participle (masculine singular), Lemma *shḥi*

Lemma: *shḥi* (to acclaim)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: M23C

Transliteration:

*[shḥḥ] p.wt nb(.wt) nṯr.w imy.w sn[š.w=sn]*

Translation:

who acclaims all the skies of the gods who are in their gates.

Notes:

Only the A28 is visible.

Witness: A1C

Transliteration:

*shḥḥ p.wt nb(.wt) nṯr.w imy.w snš.w=sn*

Translation:

who acclaims all the skies of the gods who are in their gates.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S14C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M6C, M28C, M-Ann),

G5 (M23C, G1T, A1C), G2 (T3C), G3 (B6C), G4 (M5C).

**Spell:** 75 **Phrase:** 1 358-359 c

**Group 1:** *Circumstantial sḏm=f (Non-initial main clause), Lemma m33*

Lemma: m33 (to see)

Morphology 1:  
sḏm=f

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Non-initial main clause

Subject:  
Pronominal subject

Witness: S1C

Transliteration:

is̄ m33=i sšp=f

Translation:

while I see his light.

Witness: S14C

Transliteration:

[is̄]ḏ m33[i sšp=f]

Translation:

while I see his light.

Notes:

Only the U1 is visible.

**Group 2:** *Infinitive (status constructus), Lemma m33*

Lemma: m33 (to see)

Morphology 1:  
infinitive

Morphology 2:  
status constructus

Morphology 3:

Syntax:

Subject:

Witness: T3C

Transliteration:

is̄ sn ḥr m33 sšp=f

Translation:

while they are seeing his light.

Witness: B3C

Transliteration:

is̄ sn ḥr m33 sšp=f

Translation:

while they are seeing his light.

Witness: B1C

Transliteration:

isk sn ḥr m33 sšp=f

Translation:

while they are seeing his light.

Witness: B2L

Transliteration:

sk sn ḥr m33 sšp=f

Translation:

while they are seeing his light.

Witness: B1P

Transliteration:

*sk sn hr m33 sšp=f*

Translation:

while they are seeing his light.

Witness: M3C

Transliteration:

*sk sn hr m33 sšp=f*

Translation:

while they are seeing his light.

Witness: M5C

Transliteration:

*ist sn hr m33 sšp=f*

Translation:

while they are seeing his light.

**Group 3:** Nominal *sđm=f* (Nominal use), Lemma *m33*

Lemma: *m33* (to see)

Morphology 1:

*sđm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Nominal subject

Witness: B1Bo

Transliteration:

*hr m33 đhwty-nht pn sšp=f*

Translation:

because this *đhwty-nht* sees his light.

Notes:

The D4 is not visible.

Witness: B6C

Transliteration:

*ist sn hr m3 sšp=f*

Translation:

while they are seeing his light.

Notes:

The G1 is not visible.

Witness: M20C

Transliteration:

*sk sn hr m33 sšp=f*

Translation:

while they are seeing his light.

Witness: M28C

Transliteration:

*sk sn hr m3 sšp=f*

Translation:

while they are seeing his light.

**Group 4:** Circumstantial *sḍm.n=f* (Temporal clause), Lemma *mṣṣ*

Lemma: *mṣṣ* (to see)

Morphology 1:  
*sḍm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: M6C

Transliteration:

[*mṣṣ*].*n=sn wī*

Translation:

after they saw me.

Witness: M23C

Transliteration:

[*mṣṣ.n=sn wī*]

Translation:

after they saw me.

**Group 5:** Imperfective active participle (masculine plural), Lemma *mṣṣ*

Lemma: *mṣṣ* (to see)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: M-Ann

Transliteration:

*im=k sn mṣṣ sšp=f*

Translation:

with you are they who see his light.

**Group 6:** Passive circumstantial *sḍm=f* (Non-initial main clause), Lemma *mṣṣ*

Lemma: *mṣṣ* (to see)

Morphology 1:  
*sḍm=f*

Morphology 2:  
circumstantial

Morphology 3:  
passive

Syntax:  
Non-initial main clause

Subject:  
Nominal subject

Witness: G1T

Transliteration:

*sṯ mṣ.w sšp=f*

Translation:

while his light is seen

Witness: A1C

Transliteration:

*sṯ mṣ.w sšp=f*

Translation:

while his light is seen

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S14C), G2 (T3C, B3C, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M28C), G3 (B1Bo), G4 (M6C, M23C), G5 (M-Ann), G6 (G1T, A1C).

**Spell:** 75 **Phrase:** 1 360-361 b

**Group 1:** Imperfective active participle (masculine singular), Lemma *wḏ<sup>c</sup>-mdw*

**Lemma:** *wḏ<sup>c</sup>-mdw* (to judge)

<b>Morphology 1:</b> participle	<b>Morphology 2:</b> imperfective active	<b>Morphology 3:</b> masculine singular	<b>Syntax:</b>	<b>Subject:</b>
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**Witness:** S1C

**Transliteration:**

*wḏ<sup>c</sup>-mdw* m ḥ.t imn.t im.t ḥw.t sis.w

**Translation:**

who judges the hidden matter which is in the house of the six.

**Witness:** S14C

**Transliteration:**

[*wḏ<sup>c</sup>-mdw* m ḥ.t i]mn.t [im.t ḥw.t sis.w]

**Translation:**

who judges the hidden matter which is in the house of the six.

**Witness:** B3C

**Transliteration:**

*wḏ<sup>c</sup>-mdw* m ḥ.wt imn.wt im.(w)t sis r<sup>c</sup>

**Translation:**

who judges the hidden matters that are in the six-weave linen of Re.

**Witness:** B1C

**Transliteration:**

*wḏ<sup>c</sup>-mdw* m ḥ.wt imn.(w)t im.(w)t sis r<sup>c</sup>

**Translation:**

who judges the hidden matters that are in the six-weave linen of Re.

**Witness:** S2C

**Transliteration:**

*wḏ<sup>c</sup>-mdw* m ḥ.t imn.t im(.t) ḥw.t [sis.w]

**Translation:**

who judges the hidden matter which is in the house of the six.

**Witness:** T3C

**Transliteration:**

*wḏ<sup>c</sup>-mdw* m ḥ.t imn.t im.t ḥw.t sis.w

**Translation:**

who judges the hidden matter which is in the house of the six.

**Witness:** B1Bo

**Transliteration:**

*wḏ<sup>c</sup>-mdw* m ḥ.t imn.t im.t sis r<sup>c</sup>

**Translation:**

who judges the hidden matter which is in the six-weave linen of Re.

**Witness:** B2L

**Transliteration:**

*wḏ<sup>c</sup>-mdw* m ḥ.wt imn.(w)t im.(w)t sis.t r<sup>c</sup>

**Translation:**

who judges the hidden matters that are in the six-weave linen of Re.

Witness: B1P

Transliteration:

*wḏ<sup>c</sup>-mdw m ḥ.wt imn.(w)t im.(w)t sis.t r<sup>c</sup>*

Translation:

who judges the hidden matters that are in the six-weave linen of Re.

Witness: M3C

Transliteration:

*wḏ<sup>c</sup>-mdw m ḥ.wt imn.(w)t im.(w)t ḥw.t sis.w*

Translation:

who judges the hidden matters that are in the house of the six.

Notes:

The Y2 is not visible.

Witness: M5C

Transliteration:

*wḏ<sup>c</sup>-mdw m ḥ.wt imn.(w)t im.(w)t ḥw.t sis.w*

Translation:

who judges the hidden matters that are in the house of the six.

Witness: M23C

Transliteration:

*[wḏ<sup>c</sup>-mdw m ḥ.wt imn.(w)t im.(w)t ḥw.t sis.w]*

Translation:

who judges the hidden matters that are in the house of the six.

Witness: Sq5C

Transliteration:

*[wḏ<sup>c</sup>-mdw m ḥ.wt imn.(w)t im.(w)t ḥw.t sis.w]*

Translation:

who judges the hidden matters that are in the house of the six.

Witness: B6C

Transliteration:

*wḏ<sup>c</sup>-mdw m ḥ.wt imn.(w)t im[(w)t sis r<sup>c</sup>]*

Translation:

who judges the hidden matters that are in the six-weave linen of Re.

Witness: M20C

Transliteration:

*wḏ<sup>c</sup>-mdw m ḥ.wt imn.(w)t im.(w)t ḥw.t sis.w*

Translation:

who judges the hidden matters that are in the house of the six.

Witness: M6C

Transliteration:

*[wḏ<sup>c</sup>-mdw] m ḥ.wt [imn.(w)t im.(w)t ḥw.t sis.w]*

Translation:

who judges the hidden matters that are in the house of the six.

Witness: M28C

Transliteration:

*wḏ<sup>c</sup>-mdw m ḥ.wt imn.(w)t im.(w)t ḥw.t sis.w*

Translation:

who judges the hidden matters that are in the house of the six.

Witness: G1T

Transliteration:

*wḏ<sup>c</sup>-mdw m ḥ.t imn.t im.t ḥw.t sis.w*

Translation:

who judges in the hidden matter which is in the house of the six.

Witness: A1C

Transliteration:

*wḏ<sup>c</sup>-mdw m ḥ.t imn.t im.t ḥw.t sis.w*

Translation:

who judges in the hidden matter which is in the house of the six.

**Group 2:** Imperfective active participle (masculine singular), Lemma *wḏ<sup>c</sup>*

Lemma: *wḏ<sup>c</sup>* (to separate, to judge)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: M-Ann

Transliteration:

*wḏ<sup>c</sup> m ḥ.wt imn.(w)t im*

Translation:

who judges in the hidden matters there.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, S14C, T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M6C, M23C, M28C, Sq5C, G1T, A1C), G2 (M-Ann).

**Spell:** 75 **Phrase:** 1 360-363 c-a

**Group 1:** Circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *ḳmṣ*

Lemma: *ḳmṣ* (to create)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḏm.n=f*

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*iw ḳmṣ.n=i bṣ=i ḥṣ=i*

Translation:

I created my soul behind me,

Witness: S2C

Transliteration:

*iw ḳ[mṣ.n=i] bṣ=i*

Translation:

I created my soul

Notes:

Only traces of the N29 and T14 left.

Witness: T3C

Transliteration:

*iw km3.n=f n=i b3=i h3=i*

Translation:

He created my soul behind me

Witness: B1Bo

Transliteration:

*iw km3.n dhwtj-nht pn b3=f h3=f*

Translation:

This *dhwtj-nht* created his soul behind him.

Witness: B2L

Transliteration:

*iw km3.n=i b3=i h3=i*

Translation:

I created my soul behind me,

Witness: B6C

Transliteration:

*iw km3.n h3-nht pn b3=f h3=f*

Translation:

This *h3-nht* created his soul behind him.

Witness: M20C

Transliteration:

*iw km3.n=i b3=i h3=i*

Translation:

I created my soul behind me,

Notes:

The T14 is a later addition, written beside the G1:N35.

Witness: B3C

Transliteration:

*iw km3.n s3.t-hd-htp tn b3=s h3 s3.t-hd-htp tn*

Translation:

This *s3.t-hd-htp* created her soul behind this *s3.t-hd-htp*.

Witness: B1C

Transliteration:

*iw km3.n=i b3=i h3=i*

Translation:

I created my soul behind me,

Witness: B1P

Transliteration:

*iw km3.n=i b3=i h3=i*

Translation:

I created my soul behind me,

Witness: M3C

Transliteration:

*iw km3.n=i b3=i h3=i*

Translation:

I created my soul behind me,

Witness: M5C

Transliteration:

*iw km3.n=i b3=i h3=i*

Translation:

I created my soul behind me,

Witness: M6C

Transliteration:

[iw *km̩.n=i* b̩=i h̩=i]

Translation:

I created my soul behind me,

Witness: M28C

Transliteration:

iw *km̩.n=i* b̩=i h̩=i

Translation:

I created my soul behind me,

Witness: A1C

Transliteration:

i(w) *km̩.n=i* b̩=i

Translation:

I created my soul

**Group 2:** *Passive circumstantial sdm.n=f (iw(=f) sdm.n=f), Lemma km̩*

Lemma: *km̩* (to create)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

iw(=f) sDm.n=f

Subject:

Nominal subject

Witness: G1T

Transliteration:

iw *km̩.n* n=i b̩=i

Translation:

My soul was created for me.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, S2C, T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M6C, M23C, M28C, Sq5C, A1C), G2 (G1T).*

**Spell:** 75 **Phrase:** 1 362-363 c

**Group 1:** Indicative *sḏm=f* (negation), Lemma *nsr*

Lemma: *nsr* (to burn)

Morphology 1: *sḏm=f*      Morphology 2: indicative      Morphology 3:

Syntax:  
Negation

Subject:  
Pronominal subject

Witness: S1C

Transliteration:

*n ns=f ḥr ḥ3.t=i*

Translation:

it did not burn upon my corpse.

Witness: T3C

Transliteration:

*n ns=f ḥr ḥ3.t=i*

Translation:

it did not burn upon my corpse.

Witness: B2L

Transliteration:

*n ns b3=i ḥr ḥ3.t=i*

Translation:

my soul did not burn upon my corpse,

Notes group:

Could be prospective as well.

*Note that B2L uses a nominal subject, instead of a pronominal subject.*

**Group 2:** Circumstantial *sḏm.n=f* (Negation), Lemma *nsr*

Lemma: *nsr* (to burn)

Morphology 1: *sḏm.n=f*      Morphology 2: circumstantial      Morphology 3:

Syntax:  
Negation

Subject:  
Pronominal subject

Witness: B3C

Transliteration:

*n ns.n b3 n s3.t-ḥd-ḥtp tn ḥr ḥ3.t=s*

Translation:

the soul of this *s3.t-ḥd-ḥtp* does not burn upon her corpse.

Witness: B1Bo

Transliteration:

*n ns.n b3 n ḏḥwty-nḥt pn ḥr ḥ3.t=f*

Translation:

the soul of this *ḏḥwty-nḥt* does not burn upon his corpse.

Witness: B1C

Transliteration:

*n ns.n b3=i hr h3.t=i*

Translation:

my soul does not burn upon my corpse.

Witness: B6C

Transliteration:

*n ns.n=f hr h3.t h3-nht pn*

Translation:

it does not burn upon the corpse of this *h3-nht*.

Witness: M20C

Transliteration:

*n ns.n=f hr h3.t=i*

Translation:

it does not burn upon my corpse.

Witness: M6C

Transliteration:

*[n ns.n=f] hr h3.t[=i]*

Translation:

it does not burn upon my corpse.

Witness: M28C

Transliteration:

*n ns.n=f hr h3.t=i*

Translation:

it does not burn upon my corpse.

Witness: Sq5C

Transliteration:

*n [ns.n b3 n k3-rnni pn hr h3.t=f]*

Translation:

the soul of this *k3-rnni* does not burn upon his corpse.

Witness: B1P

Transliteration:

*n ns.n b3=i hr h3.t=i*

Translation:

my soul does not burn upon my corpse.

Witness: M3C

Transliteration:

*n ns.n=f hr h3.t=i*

Translation:

it does not burn upon my corpse.

Witness: M5C

Transliteration:

*n ns.n=f hr h3.t=i*

Translation:

it does not burn upon my corpse.

Witness: M23C

Transliteration:

*n ns.n=f [hr h3.t=i]*

Translation:

it does not burn upon my corpse.

Witness: M-Ann

Transliteration:

*n ns.n=f hr h3[.t]=i*

Translation:

it does not burn upon my corpse.

Notes group:

Note that B3C, B1Bo, B1C, B1P and Sq5C use a nominal subject instead of a pronominal subject.

**Group 3:** Prospective *sdm=f* (Main clause), Lemma *nsr*

Lemma: *nsr* (to burn)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Pronominal subject
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Witness: G1T

Transliteration:

*ns=f hr h3.t=i*

Translation:

it will burn upon my corpse.

Witness: A1C

Transliteration:

*ns=f hr h3.t=i*

Translation:

it will burn upon my corpse.

Notes group:

Could be a subjunctive or circumstantial *sdm=f* as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, T3C, B2L), G2 (B3C, B1Bo, B1C, B1P, B6C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, Sq5C), G3 (G1T, A1C).

**Spell:** 75 **Phrase:** 1 362-363 d

**Group 1:** Circumstantial *sdm.n.tw=f* (Negation), Lemma *s3w*

Lemma: *s3w* (to protect, to guard)

<u>Morphology 1:</u> <i>sdm.n.tw=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Nominal subject
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Witness: S1C

Transliteration:

*n s3w.n.t(w) b3=i*

Translation:

My soul is not guarded

Witness: B3C

Transliteration:

*n s3w.n.t(w) b3 n s3.t-hd-htp tn*

Translation:

the soul of this *s3.t-hd-htp* is not guarded.

Witness: B1Bo

Transliteration:

*n s3w[.n].t b3 n dhwtj-nht pn*

Translation:

the soul of this *dhwtj-nht* is not guarded.

Notes:

The N35 is not visible.

Witness: B1P

Transliteration:

*n s3w.n.t(w) b3=i*

Translation:

My soul is not guarded

Witness: M5C

Transliteration:

*n s3w.n.t(w) b3=i*

Translation:

My soul is not guarded

Witness: A1C

Transliteration:

*n s3w.n.t(w) b3=i*

Translation:

My soul is not guarded

**Group 2:** *Passive sdm.t=f (Negation), Lemma s3w*

Lemma: *s3w* (to protect, to guard)

Morphology 1:

*sdm.t=f*

Morphology 2:

passive

Morphology 3:

Witness: B2L

Transliteration:

*n s3w.n.tw b3=i*

Translation:

My soul is not guarded

Witness: B6C

Transliteration:

*n s3w[.n.t(w)] b3 n h3-nht pn*

Translation:

the soul of this *h3-nht* is not guarded.

Notes:

Only O34:G39-G1 group is visible.

Witness: G1T

Transliteration:

*n s3w.n.tw b3=i*

Translation:

My soul is not guarded

Syntax:

Negation

Subject:

Nominal subject

Witness: T3C  
Transliteration:  
*n sʒw.t bʒ=i*  
Translation:  
my soul has not yet been guarded

Witness: M20C  
Transliteration:  
*n sʒw.t bʒ=i*  
Translation:  
my soul has not yet been guarded  
Notes:  
The O34 is not visible.

Witness: M23C  
Transliteration:  
*[n sʒw.t bʒ=i]*  
Translation:  
my soul has not yet been guarded

**Group 3:** *Infinitive (status constructus), Lemma sʒw*  
Lemma: sʒw (to protect, to guard)  
*Morphology 1:* *Morphology 2:* *Morphology 3:*  
infinitive status constructus

Witness: M3C  
Transliteration:  
*nn sʒw.t bʒ=i*  
Translation:  
there is no guarding of my soul.

Notes phrase:  
*In this phrase, the following pattern variations occur: G1 (S1C, B3C, B1Bo, B2L, B1P, B6C, M5C, G1T, A1C), G2 (T3C, B1C, M20C, M6C, M23C, M28C), G3 (M3C, M-Ann).*

Witness: B1C  
Transliteration:  
*n sʒw.t bʒ=i*  
Translation:  
my soul has not yet been guarded

Witness: M6C  
Transliteration:  
*[n sʒw.t bʒ=i]*  
Translation:  
my soul has not yet been guarded

Witness: M28C  
Transliteration:  
*n sʒw.t bʒ=i*  
Translation:  
my soul has not yet been guarded

*Syntax:* *Subject:*

Witness: M-Ann  
Transliteration:  
*nn [sʒw.t] bʒ=i*  
Translation:  
there is no guarding of my soul.  
Notes:  
Reconstruction is a guess.

**Spell:** 75 **Phrase:** 1 364-365 b

**Group 1:** Circumstantial *sḏm=f (iw(=f) sḏm=f)*, Lemma *stī* (first position)

Lemma: *stī* (to beget)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
*iw(=f) sḏm=f*

Subject:  
Pronominal subject

Witness: S1C

Transliteration:

*iw=i st=i iw b3=i st=f*

Translation:

I beget, my soul begets

Notes:

Witness: T3C

Transliteration:

*iw=i st=i iw b3=i st=f*

Translation:

I beget, my soul begets

Witness: M3C

Transliteration:

*iw=i st=i iw b3=i st=f*

Translation:

I beget, my soul begets

Witness: M5C

Transliteration:

*iw=i st=i iw b3=i st=f*

Translation:

I beget, my soul begets

Witness: S2C

Transliteration:

*iw st=i iw b3=i st=f*

Translation:

while I beget, my soul begets

Notes:

The V13 is not visible, and there are only traces left of the D52

Witness: B3C

Transliteration:

*iw st s3.t-ḥd-ḥtp tn b3 n s3.t-ḥd-ḥtp tn st=f*

Translation:

while this *s3.t-ḥd-ḥtp* begets, the soul of this *s3.t-ḥd-ḥtp* begets

Witness: M20C

Transliteration:

*iw=i st=i iw {b3} b3=i st=f*

Translation:

I beget, my soul begets

Witness: M6C

Transliteration:

*[iw]=i st[=i iw b3=i st=f]*

Translation:

I beget, my soul begets

Witness: M23C  
Transliteration:  
*iw=i [st=i iw b3=i st=f]*  
Translation:  
I beget, my soul begets

Witness: M-Ann  
Transliteration:  
*iw=i st=i iw b3=i st=f*  
Translation:  
I beget, my soul begets

Notes group:

Note that B3C and Sq5C uses a nominal subject instead of a pronominal subject.

**Group 2:** Circumstantial *sḏm=f* (*iw(=f) sḏm=f*), Lemma *sṯi* (first position)

<u>Lemma:</u> <i>sṯi</i>	(to beget)			
<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sḏm=f</i>	<u>Subject:</u> Nominal subject

Witness: B1C  
Transliteration:  
*iw sṯ b3=i sṯ=f*  
Translation:  
my soul begets, he begets

Witness: B1P  
Transliteration:  
*iw sṯ b3=i sṯ=f*  
Translation:  
my soul begets, he begets

Notes group:

Although really similar to group one, this group needs to exist as the subject of *sṯi* is not the coffin owner in this group, but *b3=i*.

Witness: M28C  
Transliteration:  
*iw=i st=i iw b3=i st=f*  
Translation:  
I beget, my soul begets

Witness: Sq5C  
Transliteration:  
*[iw st k3-rnn pn b3 n k3-rnn pn st=f]*  
Translation:  
while this *k3-rnn* begets, the soul of this *k3-rnn* begets

**Group 3:** Circumstantial *sḍm.n=f* (*iw(=f) sḍm.n=f*), Lemma *sṯi* (first position)

Lemma: *sṯi* (to beget)

Morphology 1:  
*sḍm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
*iw(=f) sḍm.n=f*

Subject:  
Nominal subject

Witness: B6C

Transliteration:

*iw sṯ.n ḥ3-nḥt b3=f st=f*

Translation:

after *ḥ3-nḥt* has begettten, his soul begets.

**Group 4:** Nominal *sḍm=f* (Emphatic use), Lemma *snṯ* (first position)

Lemma: *snṯ* (to beget)

Morphology 1:  
*sḍm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: G1T

Transliteration:

*snṯ=i im b3=i snṯ=f*

Translation:

I beget even there, my soul, he begets

Witness: A1C

Transliteration:

*snṯ=i im b3=i*

Translation:

I beget even there, my soul

**Group 5:** Circumstantial *sḍm=f* (*iw(=f) sḍm=f*), Lemma *sṯi* (final position)

Lemma: *sṯi* (to beget)

Morphology 1:  
*sḍm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
*iw(=f) sḍm=f*

Subject:  
Pronominal subject

Witness: S1C

Transliteration:

*iw=i sṯ=i iw b3=i sṯ=f*

Translation:

I beget, my soul begets

Notes:

Witness: S2C

Transliteration:

*iw sṯ=i iw b3=i sṯ=f*

Translation:

while I beget, my soul begets

Notes:

The D52 is not visible.

Witness: T3C  
Transliteration:  
*iw=i st=i iw b3=i st=f*  
Translation:  
I beget, my soul begets

Witness: B1Bo  
Transliteration:  
*iw dhwtv-nht pn st=f*  
Translation:  
while this *dhwtv-nht*, he begets,

Witness: B2L  
Transliteration:  
*iw st b3=i st=f*  
Translation:  
my soul begets, he begets

Witness: B6C  
Transliteration:  
*iw st.n h3-nht b3=f st=f*  
Translation:  
after *h3-nht* has begattn, his soul begets.

Witness: M20C  
Transliteration:  
*iw=i st=i iw {b3} b3=i st=f*  
Translation:  
I beget, my soul begets

Witness: M6C  
Transliteration:  
*[iw]=i st[=i iw b3=i st=f]*  
Translation:  
I beget, my soul begets

Witness: B3C  
Transliteration:  
*iw st s3.t-hd-htp tn b3 n s3.t-hd-htp tn st=f*  
Translation:  
while this *s3.t-hd-htp* begets, the soul of this *s3.t-hd-htp* begets

Witness: B1C  
Transliteration:  
*iw st b3=i st=f*  
Translation:  
my soul begets, he begets

Witness: B1P  
Transliteration:  
*iw st b3=i st=f*  
Translation:  
my soul begets, he begets

Witness: M3C  
Transliteration:  
*iw=i st=i iw b3=i st=f*  
Translation:  
I beget, my soul begets

Witness: M5C  
Transliteration:  
*iw=i st=i iw b3=i st=f*  
Translation:  
I beget, my soul begets

Witness: M23C  
Transliteration:  
*iw=i [st=i iw b3=i st=f]*  
Translation:  
I beget, my soul begets

Witness: M28C  
Transliteration:  
*iw=i st=i iw b3=i st=f*  
Translation:  
I beget, my soul begets

Witness: M-Ann  
Transliteration:  
*iw=i st=i iw b3=i st=f*  
Translation:  
I beget, my soul begets

Witness: Sq5C  
Transliteration:  
*[iw st k3-rnn pn b3 n k3-rnn pn st=f]*  
Translation:  
while this *k3-rnn* begets, the soul of this *k3-rnn* begets

**Group 6:** Nominal *sḏm=f* (Emphatic use), Lemma *sn̄* (final position)

<u>Lemma:</u> <i>sn̄</i>	(to beget)			
<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm=f</i>	nominal		Emphatic use	Pronominal subject

Witness: G1T  
Transliteration:  
*sn̄=i im b3=i sn̄=f*  
Translation:  
I beget even there, my soul, he begets

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (S1C, S2C, T3C, B3C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, Sq5C), G2+G5 (B1C, B2L, B1P), G5 (B1Bo), G3+G5 (B6C), G4+G6 (G1T), G4 (A1C).

**Spell:** 75 **Phrase:** 1 364-367 c-a

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *st̄*

<u>Lemma:</u> <i>st̄</i>	(to beget)			
<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm=f</i>	nominal		Balanced sentence	Nominal subject

Witness: S1C

Transliteration:

*stt b3=i m rmt.w imy.w iw nsrs(r)*

Translation:

my soul begets with the people who are in the island of fire.

Witness: B1Bo

Transliteration:

*stt b3 n dhwti-nht pn m rmt.w imy.w iw nsrsr*

Translation:

the soul of this *dhwti-nht* begets with the people who are in the island of fire.

Witness: B2L

Transliteration:

*stt b3=i m rmt.w imy.w iw nsrsr*

Translation:

my soul begets with the people who are in the island of fire.

Witness: B6C

Transliteration:

*stt b3 n h3-nht pn m rmt.w imy(.w) iw nsrsr*

Translation:

the soul of this *h3-nht* begets with the people who are in the island of fire

Notes:

The A60 is not visible

Witness: M20C

Transliteration:

*stt b3=i m rmt.w imy(.w) iw nsrsr*

Translation:

my soul begets with the people who are in the island of fire

Witness: B3C

Transliteration:

*stt b3 n s3.t-hd-htp tn m rmt.w imy.w iw nsrsr*

Translation:

the soul of this *s3.t-hd-htp* begets with the people who are in the island of fire.

Witness: B1C

Transliteration:

*stt b3=i m rmt.w imy.w iw nsrsr*

Translation:

my soul begets with the people who are in the island of fire.

Witness: B1P

Transliteration:

*stt b3=i m rmt.w imy.w iw nsrsr*

Translation:

my soul begets with the people who are in the island of fire.

Witness: M3C

Transliteration:

*stt b3=i m rmt.w imy.w iw nsrsr*

Translation:

my soul begets with the people who are in the island of fire

Witness: M5C

Transliteration:

*stt n=i b3=i m rmt.w imy.w iw nsrsr*

Translation:

my soul begets for me with the people who are in the island of fire.

Witness: M6C

Transliteration:

[*stt bʒ=i m rmt̄.w*] *imy.w iw ns[rsr]*

Translation:

my soul begets with the people who are in the island of fire

Witness: M28C

Transliteration:

*stt bʒ=i m rmt̄.w imy(.w) iw nsrsr*

Translation:

my soul begets with the people who are in the island of fire

Witness: Sq5C

Transliteration:

[*stt bʒ n kʒ-rnn pn m*] *rmt̄.w imy(.w) iw nsrsr*

Translation:

the soul of this *kʒ-rnn* begets with the people who are in the island of fire

**Group 2:** Indicative *sḍm=f* (negation), Lemma *sn̄t̄*

Lemma: *sn̄t̄* (to beget)

Morphology 1:

*sḍm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: G1T

Transliteration:

*n sn̄t̄ bʒ=i m rmt̄.w imy.w iw nsrsr*

Translation:

my soul did not beget with the people who are in the island of fire

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, Sq5C, A1C), G2 (G1T).

Witness: M23C

Transliteration:

[*stt bʒ=i m*] *rmt̄.w imy.w iw nsr*

Translation:

my soul begets with the people who are in the island of burning

Witness: M-Ann

Transliteration:

*stt [bʒ]=i m rmt̄.w [imy.w iw] nsrsr*

Translation:

my soul begets with the people who are in the island of fire

Witness: A1C

Transliteration:

*sn̄t̄ bʒ=i m rmt̄.w imy(.w) iw nsrsr*

Translation:

my soul begets with the people who are in the island of fire

**Spell:** 75 **Phrase:** 1 366-367 b

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *sṯi*

Lemma: *sṯi* (to beget)

Morphology 1: *sḏm=f* Morphology 2: nominal Morphology 3:

Syntax: Balanced sentence Subject: Pronominal subject

Witness: S1C

Transliteration:

*sṯi=i ḏs=i m nṯr.wt*

Translation:

I myself beget with the goddesses.

Witness: S2C

Transliteration:

*sṯi=i ḏs=i m nṯr.t nb(.t)*

Translation:

I myself beget with every goddess.

Witness: B3C

Transliteration:

*sṯi s3.t-ḥd-ḥtp ḏs=s m nṯr.wt*

Translation:

*s3.t-ḥd-ḥtp* herself begets with the goddesses.

Witness: B1Bo

Transliteration:

*sṯi ḏḥwty-nḥt pn ḏs=f m nṯr.wt*

Translation:

this *ḏḥwty-nḥt* himself begets with the goddesses.

Witness: B1C

Transliteration:

*sṯi=i ḏs=i m nṯr.wt*

Translation:

I myself beget with the goddesses.

Witness: B2L

Transliteration:

*sṯi=i ḏs=i m nṯr.wt*

Translation:

I myself beget with the goddesses.

Witness: B1P

Transliteration:

*sṯi=i ḏs=i m nṯr.wt*

Translation:

I myself beget with the goddesses.

Witness: B6C

Transliteration:

*sṯi ḥ3-nḥt pn ḏs=f m nṯr.t*

Translation:

this *ḥ3-nḥt* himself begets with the goddess

Witness: M3C

Transliteration:

*stt=i m ntr.wt*

Translation:

I beget with the goddesses.

Witness: M5C

Transliteration:

*stt=i ds=i m ntr.w ntr.wt*

Translation:

I myself beget with the gods and goddesses.

Witness: M23C

Transliteration:

*[stt=i ds]=i m [ntr.w ntr.wt]*

Translation:

I myself beget with the gods and goddesses.

Witness: M-Ann

Transliteration:

*stt=i ds=i m ntr.wt*

Translation:

I myself beget with the goddesses.

Witness: M20C

Transliteration:

*stt=i ds=i m ntr.wt*

Translation:

I myself beget with the goddesses.

Witness: M6C

Transliteration:

*[stt=i ds=i m] ntr.wt*

Translation:

I myself beget with the goddesses.

Witness: M28C

Transliteration:

*stt=i ds=i m ntr.wt*

Translation:

I myself beget with the goddesses.

Witness: Sq5C

Transliteration:

*st[t] k3-rnn pn ds=f [m ntr.w]*

Translation:

this *k3-rnn* himself begets with the goddess

Notes group:

Note that B3C, B1Bo, B6C and Sq5C use a nominal subject instead of a pronominal subject.

**Group 2:** Circumstantial *sdm=f (iw(=f) sdm=f)*, Lemma *stt*

Lemma: *stt* (to beget)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sdm=f*

Subject:

Pronominal subject

Witness: T3C

Transliteration:

*iw=i st=i ds=i m ntr.wt*

Translation:

I, myself beget with the goddesses.

**Group 3:** Nominal *sdm=f* (emphatic use), Lemma *snṯ*

Lemma: *snṯ* (to beget)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: G1T

Transliteration:

*snṯ b3=i ds=i m ntr.wt*

Translation:

My soul begets even myself with the goddesses.

Notes:

The O34 is not visible.

Witness: A1C

Transliteration:

*snṯ b3=i ds=i m ntr.wt*

Translation:

My soul begets even myself with the goddesses.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, Sq5C), G2 (T3C), G3 (G1T, A1C).

**Spell:** 75 **Phrase:** 1 366-369 c-a

**Group 1:** Nominal *sdm.tw=f* (Emphatic use), Lemma *f3i*

Lemma: *f3i* (to raise)

Morphology 1:

*sdm.tw=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: T3C

Transliteration:

*f33.t(w) {n} n=i nms=i*

Translation:

My royal head-cloth is raised even for me

Witness: B3C

Transliteration:

*f33.t(w) n s3.t-ḥd-ḥtp tn nms=s*

Translation:

Her royal head-cloth is raised even for this *s3.t-ḥd-ḥtp*

Witness: B1C

Transliteration:

*fʒʒ.t(w) n=i nms=i tp=i*

Translation:

My royal head-cloth is raised even for me upon me

Witness: B1P

Transliteration:

*fʒʒ.t(w) n=i nms=i tp=i*

Translation:

My royal head-cloth is raised even for me upon me

Witness: M20C

Transliteration:

*fʒʒ.t(w) n=i nms=i tp=i*

Translation:

My royal head-cloth is raised even for me upon me

Notes:

The X1 is not visible, but most likely there.

Witness: M-Ann

Transliteration:

*[fʒʒ].t(w) n=i nms[=i] tp=i*

Translation:

My royal head-cloth is raised even for me upon me

Notes:

Only the second G1 and the X1 are visible.

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *fʒi*

Lemma: *fʒi* (to raise)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Witness: B2L

Transliteration:

*fʒʒ.t(w) n=i nms=i tp=i*

Translation:

My royal head-cloth is raised even for me upon me

Witness: B7C

Transliteration:

*[fʒʒ.t(w) n=i nms=i] tp=i*

Translation:

My royal head-cloth is raised even for me upon me

Witness: M5C

Transliteration:

*fʒʒ.t(w) n=i nms=i tp=i*

Translation:

My royal head-cloth is raised even for me upon me

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B1Bo

Transliteration:

*fʒʒ dhwtj-nht pn nms=f tp=f*

Translation:

This *dhwtj-nht* raises his royal head-cloth even upon him

**Group 3:** Nominal *sdm.tw=f* (Emphatic use), Lemma *mʒʒ*

Lemma: *mʒʒ* (to see)

Morphology 1:

*sdm.tw=f*

Morphology 2:

nominal

Morphology 3:

Witness: B6C

Transliteration:

*fʒʒ ḥʒ-nht pn nms=f tp <=f>*

Translation:

This *ḥʒ-nht* raises his royal head-cloth even upon him

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: M6C

Transliteration:

*mʒ[ʒ.t(w) nms=i]*

Translation:

my royal head-cloth is seen

Witness: M23C

Transliteration:

*[mʒ]ʒ.t(w) nms=i*

Translation:

my royal head-cloth is seen

Witness: Sq5C

Transliteration:

*[mʒ]ʒ.t(w) nms kʒ-rnn pn*

Translation:

The royal head-cloth of this *kʒ-rnn* is seen

Notes:

U1 is not visible, only traces left of D4 and X1.

**Group 4:** Nominal *sdm.n=f* (Emphatic use), Lemma *fʒi*

Lemma: *fʒi* (to raise)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: M28C

Transliteration:

*f33.n=i nms=i tp=i*

Translation:

I have raised my royal head-cloth even upon me.

Notes:

Could be read as *f33 n=i nms=i tp=i* as well, reading *f33* as a passive nominal *sḏm=f*.

**Group 5:** Nominal *sḏm=f* (Emphatic use), Lemma *m33*

Lemma: *m33* (to see)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*m33=sn sḥ.w=i*

Translation:

they see my honours

Witness: A1C

Transliteration:

*m33=sn sḥ.w*

Translation:

they see honours

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T3C, B3C, B1C, B2L, B1P, B7C, M20C, M5C, M-Ann), G2 (B1Bo, B6C), G3 (M6C, M23C, Sq5C), G4 (M28C), G5 (G1T, A1C).

**Spell:** 75 **Phrase:** 1 368-369 b

**Group 1:** Nominal *sḏm.tw=f* (Emphatic use), Lemma *m33* (first position)

Lemma: *m33* (to see)

Morphology 1:

*sḏm.tw=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: S1C

Transliteration:

*m33.t(w) nms=i n imy t(p)ḥ.t=f*

Translation:

My royal head-cloth of the one who is in his cavern is seen.

Witness: S2C

Transliteration:

*m33.t(w)=s nms=i n imy tp(h).t=f*

Translation:

It is seen, my royal head-cloth of the one who is in his cavern.

**Group 2:** *Passive nominal sdm=f (Emphatic use), Lemma ip (first position)*

Lemma: *ip* (to allot)

Morphology 1:  
*sdm=f*

Morphology 2:  
nominal

Morphology 3:  
passive

Syntax:  
Emphatic use

Subject:  
Nominal subject

Witness: T3C

Transliteration:

*ip nms=i n imy tph.t=f*

Translation:

my royal head-cloth is allotted to the one who is in his cavern.

Notes:

Could be a circumstantial *sdm=f* as well.

**Group 3:** *Nominal sdm=f (Emphatic use), Lemma ip (first position)*

Lemma: *ip* (to allot)

Morphology 1:  
*sdm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: B1Bo

Transliteration:

*ip=f nms=f n imy tph.t=f*

Translation:

He allots his royal head-cloth even to the one who is in his cavern

Witness: B2L

Transliteration:

*ip=i nms imy tph.t=f*

Translation:

I allot the royal head-cloth of the one who is in his cavern.

Witness: B7C

Transliteration:

[*ip=i nms imy tph.t=f*]

Translation:

I allot the royal head-cloth of the one who is in his cavern.

Witness: B1C

Transliteration:

*ip=i nms imy tph.t=f*

Translation:

I allot the royal head-cloth of the one who is in his cavern.

Witness: B1P

Transliteration:

*ip=i nms imy tph.t=f*

Translation:

I allot the royal head-cloth of the one who is in his cavern.

Witness: M5C

Transliteration:

*ip=i nms=i n imy tph.t=f*

Translation:

I allot my royal head-cloth even to the one who is in his cavern.

Witness: Sq5C

Transliteration:

*ip* k3-rnn [pn] nms n imy tph.t[=f]

Translation:

This *k3-rnn* allots the royal head-cloth to he who is in his cavern.

**Group 4:** Nominal *sḏm.tw=f* (Emphatic use), Lemma *ip* (first position)

Lemma: *ip* (to allot)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm.tw=f*

nominal

Emphatic use

Pronominal subject

Witness: B6C

Transliteration:

*ip.t=f* nms n ḥ3-nḥt pn imy tph.t=f

Translation:

It is allotted, the royal head-cloth of this ḥ3-nḥt, to the one who is in his cavern.

Notes:

De Buck notes that the X1 is barely a chiselmark, but there is something there.

**Group 5:** Nominal *sḏm.n=f* (Emphatic use), Lemma *ip* (first position)

Lemma: *ip* (to allot)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm.n=f*

nominal

Emphatic use

Pronominal subject

Witness: M3C

Transliteration:

*ip.n=i* tp(y)=i f33.t(w) n=i nms=i

Translation:

I have allotted that which is upon me, my royal head-cloth is raised for me.

**Group 6:** Nominal *sḏm.n=f* (Emphatic use), Lemma *ip* (first position)

Lemma: *ip* (to allot)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm.n=f*

nominal

Emphatic use

Pronominal subject

Witness: M20C

Transliteration:

*ip.n=i nms=i n imy tḫ.t=f*

Translation:

I have allotted my royal head-cloth even to the one who is in his cavern

Witness: M23C

Transliteration:

*ip.n=i [nms=i n imy tḫ].t=f*

Translation:

I have allotted my royal head-cloth even to the one who is in his cavern

Witness: M-Ann

Transliteration:

*ip.n=i nms=i n imy tḫ.t=f*

Translation:

I have allotted my royal head-cloth even to the one who is in his cavern

Witness: A1C

Transliteration:

*ip.n=i nms.w=i n imy tḫ.t=f*

Translation:

I have allotted my crowns to the one who is in his cavern.

**Group 7:** Nominal *sḏm.tw=f* (Emphatic use), Lemma *fʒi* (second position)

Lemma: *fʒi* (to raise)

Morphology 1:

*sḏm.tw=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: M6C

Transliteration:

*[ip.n=i nms=i n imy tḫ.t]=f*

Translation:

I have allotted my royal head-cloth even to the one who is in his cavern

Witness: M28C

Transliteration:

*ip.n=i nms=i n imy tḫ.t=f*

Translation:

I have allotted my royal head-cloth even to the one who is in his cavern

Witness: G1T

Transliteration:

*ip.n=i nms.w=i n imy tḫ.t=f*

Translation:

I have allotted my crowns to the one who is in his cavern.

Witness: M3C

Transliteration:

*ip.n=i tp(y)=i f33.t(w) n=i nms=i*

Translation:

I have allotted that which is upon me, my royal head-cloth is raised for me.

Notes phrase:

In this phrase, the following pattern variations occur: G3 (B1Bo, B1C, B2L, B1P, B7C, M5C, Sq5C), G6 (M20C, M6C, M23C, M28C, M-Ann, G1T, A1C), G1 (S1C, S2C), G2 (T3C), G4 (B6C), G5+G7 (M3C).

**Spell:** 75 **Phrase:** 1 368-371 c-a

**Group 1:** Imperfective active participle (masculine singular), Lemma *f3i* (first position)

Lemma: *f3i* (to raise)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

*imy tp(h).t=f f33 n=i nms=i*

Translation:

it is the one who is in his cavern who raises my crown for me.

Witness: T3C

Transliteration:

*f33 nms=i*

Translation:

who raises my royal head-cloth

Witness: B1Bo

Transliteration:

*in imy tpt.t=f f33 nms n dhwtynht pn*

Translation:

it is the one who is in his cavern who raises  
the royal head-cloth of this *dhwtynht*.

Witness: B1C

Transliteration:

*in imy tpt=f f33 n=i nms=i*

Translation:

It is the one who is in his cavern who raises  
my royal head-cloth for me.

Witness: B2L

Transliteration:

*in imy tḫ.t=f f33 n=i nms=f*

Translation:

It is the one who is in his cavern who raises his royal head-cloth for me.

Witness: B6C

Transliteration:

*in imy tḫ.t=f f33 n ḥ3-nḫt pn nms n ḥ3-nḫt pn*

Translation:

It is the one who is in his cavern who raises the royal head-cloth of this ḥ3-nḫt for this ḥ3-nḫt.

Notes:

The Y2 is not visible.

Witness: M20C

Transliteration:

*in imy tḫ.t=f f33 n=i nms*

Translation:

It is the one who is in his cavern who raises the royal head-cloth for me.

Witness: M6C

Transliteration:

*f33 [n=i nms=i]*

Translation:

who raises my royal head-cloth for me.

Notes:

Only the I9:G1 group is visible.

Witness: B1P

Transliteration:

*in imy tḫt=f f33 n=i nms=i*

Translation:

It is the one who is in his cavern who raises my royal head-cloth for me.

Notes:

Note the accidental duplication of the classifier.

Witness: B7C

Transliteration:

*[in imy tḫt=f f33 n=i nms=i]*

Translation:

It is the one who is in his cavern who raises my royal head-cloth for me.

Witness: M5C

Transliteration:

*in imy tḫ.t=f f33 n=i nms=i*

Translation:

It is the one who is in his cavern who raises my royal head-cloth for me.

Witness: M23C

Transliteration:

*in [imy tḫ.t=f f3]3 n=i nms=i*

Translation:

It is the one who is in his cavern who raises my royal head-cloth for me.

Notes:

Only traces left of the second G1.

Witness: M28C

Transliteration:

*in imy t̪p̪.t̪f f̪ʒʒ n=i nms*

Translation:

It is the one who is in his cavern who raises  
the royal head-cloth for me.

Witness: M-Ann

Transliteration:

*f̪ʒʒ n=i s̪<sup>h</sup>[.w=i]*

Translation:

who raises my honours for me.

**Group 2:** Nominal *s̪d̪m=f* (Emphatic use), Lemma *f̪ʒi* (first position)

Lemma: *f̪ʒi* (to raise)

Morphology 1:

*s̪d̪m=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*f̪ʒʒ=i n[ms=i]*

Translation:

I raise my royal head-cloth,

**Group 3:** Imperfective active participle (masculine singular), Lemma *ini* (first position)

Lemma: *ini* (to bring)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: Sq5C

Transliteration:

*[in i]m[y t̪]p̪.t̪f inn nms n k̪ʒ-rnn pn [f]ʒʒ n[ms n k̪ʒ-rnn pn]*

Translation:

It is the one who is in his cavern who brings the crown of this *k̪ʒ-rnn* and who raises the royal head-cloth of this *k̪ʒ-rnn*

**Group 4:** Perfective active participle (masculine singular), Lemma *ini* (first position)

Lemma: *ini* (to bring)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: G1T

Transliteration:

*in imy tḫ.t=f inī n=i nms.w=i*

Translation:

it is the one who is in his cavern who brought  
my royal head-cloths for me.

Witness: A1C

Transliteration:

*in imy tḫ.t=f inī n=i nms.w=i*

Translation:

it is the one who is in his cavern who brought  
my royal head-cloths for me.

**Group 5:** Imperfective active participle (masculine singular), Lemma *f3i* (second position)

Lemma: *f3i* (to raise)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: Sq5C

Transliteration:

*[in i]m[y t]ḫ.t=f inn nms n k3-rnn pn [f]33 n[ms n k3-rnn pn]*

Translation:

It is the one who is in his cavern who brings the crown of this *k3-rnn* and who raises the royal head-cloth of this *k3-rnn*

Notes:

The I9:A9 group is not visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, T3C, B1Bo, B1C, B2L, B1P, B6C, B7C, M20C, M5C, M6C, M23C, M28C, M-Ann), G2 (S2C), G4 (G1T, A1C), G3+G5 (Sq5C).*

**Spell:**

75

**Phrase:**

1

370-371 b

**Group 1:** Imperfective active participle (masculine singular), Lemma *s<sup>c</sup>h* (first position)

Lemma: *s<sup>c</sup>h* (to ennoble)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: S1C

Transliteration:

*in imy irw=f s<sup>h</sup> wi f33 s<sup>h</sup>.w=i*

Translation:

it is the one who is in his shape who ennobles me  
and who raises my honours.

Witness: M23C

Transliteration:

*in imy [irw=f s<sup>h</sup>] wi [f33] s<sup>h</sup>.w=i*

Translation:

it is the one who is in his shape who ennobles me  
and who raises my honours.

Witness: T3C

Transliteration:

*in imy irw=f s<sup>h</sup> wi f33 s<sup>h</sup>.w=i*

Translation:

it is the one who is in his shape who ennobles me  
and who raises my honours.

Witness: G1T

Transliteration:

*in imy irw=f s<sup>h</sup> wi f33=i s<sup>h</sup>.w=i*

Translation:

it is the one who is in his shape who ennobles me,  
so that I raise my honours.

**Group 2:** Prospective *s<sup>h</sup>m=f* (in-construction), Lemma *s<sup>h</sup>* (first position)

Lemma: *s<sup>h</sup>* (to enoble)

Morphology 1:

*s<sup>h</sup>m=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

*in*-construction

Subject:

Pronominal subject

Witness: Sq5C

Transliteration:

*[in i]m[y] irw=f s<sup>h</sup>=f k3-rnn pn f33 [s<sup>h</sup>.w] k3-rnn pn*

Translation:

the one who is in his shape will enoble this *k3-rnn*, (it is) who raises the honours of this *k3-rnn*

**Group 3:** Imperfective active participle (masculine singular), Lemma *f3i* (first position)

Lemma: *f3i* (to raise)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B3C

Transliteration:

*in imy irw=f f33 s3.t-hd-htp tn s<sup>h</sup>.w=s*

Translation:

it is the one who is in his shape who raises  
this *s3.t-hd-htp* and her honours.

Witness: B1Bo

Transliteration:

*in imy irw=f f33 s<sup>h</sup>.w=f*

Translation:

it is the one who is in his shape who raises his honours

Witness: B1C

Transliteration:

*in imy irw=f f33 s<sup>c</sup>h.w=i*

Translation:

it is the one who is in his shape who raises my honours

Witness: B1P

Transliteration:

*in imy irw=f f33 s<sup>c</sup>h.w=i*

Translation:

it is the one who is in his shape who raises my honours

Witness: B7C

Transliteration:

*[in imy irw=f f33 s<sup>c</sup>h.w=i ]*

Translation:

it is the one who is in his shape who raises my honours

Witness: M20C

Transliteration:

*[in] imy irw=f f33 n=i s<sup>c</sup>h.w=i*

Translation:

it is the one who is in his shape who raises my honours for me.

Witness: M6C

Transliteration:

*[in imy irw=f f33] n=i s<sup>c</sup>h[.w=i]*

Translation:

it is the one who is in his shape who raises my honours for me.

Notes:

Only traces left of the A9 classifier.

Witness: B2L

Transliteration:

*in imy irw=f f33 s<sup>c</sup>h.w=i*

Translation:

it is the one who is in his shape who raises my honours

Witness: B6C

Transliteration:

*in imy irw=f f33 s<sup>c</sup>h.w h3-nht pn*

Translation:

it is the one who is in his shape who raises the honours  
of this h3-nht

Witness: M3C

Transliteration:

*in imy irw=f f33 n=i s<sup>c</sup>h.w=i*

Translation:

it is the one who is in his shape who raises my honours for me.

Witness: M5C

Transliteration:

*in imy irw=f f33 s<sup>c</sup>h.w=i*

Translation:

it is the one who is in his shape who raises my honours

Witness: M28C

Transliteration:

*in imy irw=f f33 n=i s<sup>c</sup>h.w=i*

Translation:

it is the one who is in his shape who raises my honours for me.

**Group 4:** Imperfective active participle (masculine singular), Lemma *fʒi* (second position)

Lemma: *fʒi* (to raise)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: S1C

Transliteration:

*in imy irw=f sʰh wi fʒʒ sʰh.w=i*

Translation:

it is the one who is in his shape who ennoble me  
and who raises my honours.

Witness: M23C

Transliteration:

*in imy [irw=f sʰh wi [fʒʒ] sʰh.w=i*

Translation:

it is the one who is in his shape who ennoble me  
and who raises my honours.

Witness: T3C

Transliteration:

*in imy irw=f sʰh wi fʒʒ sʰh.w=i*

Translation:

it is the one who is in his shape who ennoble me  
and who raises my honours.

Witness: Sq5C

Transliteration:

*[in i]m[y] irw=f sʰh=f kʒ-rnn pn fʒʒ [sʰh.w] kʒ-rnn pn*

Translation:

the one who is in his shape will ennoble this *kʒ-rnn*,  
(it is) who raises the honours of this *kʒ-rnn*

**Group 5:** Prospective *sɗm=f* (Final clause implying purpose), Lemma *fʒi* (second position)

Lemma: *fʒi* (to raise)

Morphology 1: *sɗm=f*      Morphology 2: prospective      Morphology 3:      Syntax: Final clause implying purpose      Subject: Pronominal subject

Witness: G1T

Transliteration:

*in imy irw=f sʰh wi fʒʒ=i sʰh.w=i*

Translation:

it is the one who is in his shape who ennoble me, so that I raise my honours.

Notes:

Could be nominal as well.

Notes phrase:

In this phrase, the following pattern variations occur: G3 (B3C, B1Bo, B1C, B2L, B1P, B6C, B7C, M3C, M20C, M5C, M6C, M28C), G1+G4 (S1C, T3C, M23C), G2+G4 (Sq5C), G1+G5 (G1T).

**Spell:** 75 **Phrase:** 1 370-373 c-a

**Group 1:** Nominal *sḏm=f* (Emphatic use), Lemma *nḥm*

Lemma: *nḥm* (to take away)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:

Syntax: Emphatic use      Subject: Pronominal subject

Witness: S1C

Transliteration:

*nḥm=i sḥ.w imy.w tpḥ.wt=sn*

Translation:

I take the honours of those who are in their caverns away

Witness: S2C

Transliteration:

*nḥm=i sḥ.w*

Translation:

I take the honours away

Witness: T3C

Transliteration:

*nḥm=i sḥ.w imy.w tpḥ.wt=sn*

Translation:

I take the honours of those who are in their caverns away

Witness: G1T

Transliteration:

*nḥm=i sḥ.w imy.w tpḥ.wt=sn*

Translation:

I take the honours of those who are in their caverns

**Group 2:** Nominal *sḏm.n=f* (Emphatic use), Lemma *nḥm*

Lemma: *nḥm* (to take away)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax: Emphatic use      Subject: Pronominal subject

Witness: B3C

Transliteration:

*[n]ḥm.n s3.t-ḥd-ḥtp tn sḥ.w n.w imy.w tpḥ.wt=sn*

Translation:

This *s3.t-ḥd-ḥtp* has taken the honours of those who are in their caverns away

Notes:

The initial N35 is not visible.

Witness: B1Bo

Transliteration:

*nḥm.n ḏḥwty-nḥt pn sḥ.w n.w imy.w tpḥ.wt=sn*

Translation:

This *ḏḥwty-nḥt* has taken the honours of those who are in their caverns away

Notes:

Witness: B1C

Transliteration:

*nḥm.n=i sḥ.w=i n(.w) imy.w tḫ.wt=sn*

Translation:

I have taken my honours of those who are in their caverns away.

Witness: B1P

Transliteration:

*nḥm.n=i sḥ.w n.w imy.w tḫ.wt=sn*

Translation:

I have taken the honours of those who are in their caverns away.

Witness: M3C

Transliteration:

*nḥm.n=i sḥ.w n.w imy.w tḫ.wt=sn*

Translation:

I have taken the honours of those who are in their caverns away.

Witness: M5C

Transliteration:

*nḥm.n=i sḥ.w n.w imy.w tḫ.wt=sn*

Translation:

I have taken the honours of those who are in their caverns away.

Witness: M23C

Transliteration:

*nḥm.n=i [sḥ.w n.w] imy.w tḫ.wt[=sn]*

Translation:

I have taken the honours of those who are in their caverns away.

Witness: B2L

Transliteration:

*nḥm.n=i sḥ.w n.w imy.w tḫ.wt=sn*

Translation:

I have taken the honours of those who are in their caverns away.

Witness: B7C

Transliteration:

*[nḥm.n=i sḥ.w] n(.w) imy.w tp ḥ[.wy=f(y)]*

Translation:

I have taken the honours of those  
who are on top of his two arms away.

Witness: M20C

Transliteration:

*nḥm.n=i sḥ.w n(.w) imy.w tḫ.wt=sn*

Translation:

I have taken the honours of those who are in their caverns away.

Witness: M6C

Transliteration:

*[nḥm.n=i sḥ.w n.w imy.w] tḫ.wt=sn*

Translation:

I have taken the honours of those who are in their caverns away.

Witness: M28C

Transliteration:

*nḥm.n=i sḥ.w n(.w) imy(.w) tḫ.wt=sn*

Translation:

I have taken the honours of those who are in their caverns away.

Witness: M-Ann

Transliteration:

[n]ḥm.n=i s<sup>c</sup>ḥ=i [n.w] imy(.w) tḫ.wt=s[n]

Translation:

I have taken my honours of those who are in their caverns away.

Notes:

The N35 is not visible, and the V30 is most likely a misread for N42.

Notes group:

Note that B3C and B1Bo use a nominal subject instead of a pronominal subject.

**Group 3:** Passive nominal *sḏm=f* (emphatic use), Lemma *nḥm*

Lemma: *nḥm* (to take away)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B6C

Transliteration:

*nḥm s<sup>c</sup>ḥ.w n.w imy.w tḫ.wt=sn*

Translation:

The honours of those who are in their caverns are taken away

Witness: Sq5C

Transliteration:

*nḥm s<sup>c</sup>ḥ[.w] n(.w) k3-rnn [pn] ḥr imy.w tḫ.wt=s[n]*

Translation:

The honours of this *k3-rnn* are taken away because of those who are in their caverns.

Notes phrase:

In this phrase, the following pattern variations occur: G2 (B3C, B1Bo, B1C, B2L, B1P, B7C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann), G1 (S1C, S2C, T3C, G1T), G3 (B6C, Sq5C).

**Spell:** 75 **Phrase:** 1 372-373 c

**Group 1:** Nominal *sḏm.n=f* (Emphatic use), Lemma *ḥpr*

Lemma: *ḥpr* (to become)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*hpr.n=i tp(y)-<sup>c</sup>.wy*

Translation:

I have come into being before

Witness: T3C

Transliteration:

*hpr.n=i tp(y)-<sup>c</sup>.wy=f*

Translation:

I came to be before him

Witness: M20C

Transliteration:

*hpr.n=i tp(y)-<sup>c</sup>.wy=f*

Translation:

I came to be before him

Witness: M23C

Transliteration:

*hpr.n=i tp(y)-<sup>c</sup>.wy=f*

Translation:

I came to be before him

Witness: Sq5C

Transliteration:

*hpr[.n] k3-rnn [pn] tp(y)-<sup>c</sup>.wy=f*

Translation:

This *k3-rnn* has come into being before him

Notes:

The D21:N35 group is not visible.

Notes group:

Note that Sq5C uses a nominal subject instead of a pronominal subject.

Witness: S2C

Transliteration:

*hpr.n[=i] tp(y)-<sup>c</sup>.wy*

Translation:

I have come into being before

Witness: B1Bo

Transliteration:

*hpr.n=f tp(y)-<sup>c</sup>.wy=f*

Translation:

He has come into being before him

Witness: M6C

Transliteration:

*[hpr.n=i tp(y)-<sup>c</sup>.wy=f]*

Translation:

I came to be before him

Witness: M28C

Transliteration:

*hpr.n=i tp(y)-<sup>c</sup>.wy=f*

Translation:

I came to be before him

Witness: G1T

Transliteration:

*hpr.n=i tp(y)-<sup>c</sup>.wy=f*

Translation:

I came to be before him

**Group 2:** *Infinitive (status absolutus), Lemma ḥpr*

Lemma: ḥpr (to become)

Morphology 1:  
infinitive

Morphology 2:  
status absolutus

Morphology 3:

Syntax:

Subject:

Witness: B3C

Transliteration:

ḥpr tp(y)-<sup>c</sup>.wy=f

Translation:

coming into being before him

Witness: B1C

Transliteration:

ḥpr tp(y)-<sup>c</sup>.wy=f

Translation:

coming into being before him

Witness: B2L

Transliteration:

ḥpr tp(y)-<sup>c</sup>.wy

Translation:

coming into being before

Witness: B1P

Transliteration:

ḥpr tp(y)-<sup>c</sup>.wy=f

Translation:

coming into being before him

Witness: M5C

Transliteration:

ḥpr tp(y)-<sup>c</sup>.wy=f

Translation:

coming into being before him

Notes group:

*Note that this group could be a stative or a participle instead.*

**Group 3:** *Nominal sdm=f (Emphatic use), Lemma ḥpr*

Lemma: ḥpr (to become)

Morphology 1:  
sdm=f

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Nominal subject

Witness: B6C

Transliteration:

ḥpr <sup>c</sup>.wy=f(y)

Translation:

while his two arms come into being

Witness: M3C

Transliteration:

ḥpr=i tp(y)-<sup>c</sup>.wy=f

Translation:

I come into being before him

Notes group:

Note that M3C uses a pronominal subject instead of a nominal subject.

**Group 4:** Stative (3rd person masculine singular), Lemma *ḥpr*

Lemma: *ḥpr* (to become)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	3rd person masculine singular			

Witness: M-Ann

Transliteration:

*ḥpr.w tp(y)-ꜥ.wy=f imꜣḥ.w ḥw.t-ḥr-m-ḥꜣ.t*

Translation:

coming to be before him, the honoured dead, *ḥwt-ḥr-m-ḥꜣ.t*

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, T3C, B1Bo, M20C, M6C, M23C, M28C, Sq5C, G1T), G2 (B3C, B1C, B2L, B1P, M5C), G3 (B6C, M3C), G4 (M-Ann).

**Spell:** 75 **Phrase:** 1 374-375 b

**Group 1:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *pri*

Lemma: *pri* (to go forth)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sdm.n=f</i>	circumstantial		Temporal clause	Pronominal subject

Witness: B3C

Transliteration:

*pr.n=f ḥꜣ sꜣ.t-ḥꜥ-ḥtp tn m r n itm.w*

Translation:

after it has gone forth behind this *sꜣ.t-ḥꜥ-ḥtp*  
from the mouth of Atoum

Witness: B1Bo

Transliteration:

*pr.n=f ḥꜣ dḥwty-nḥt pn m r n itm.w*

Translation:

after it has gone forth behind this *dḥwty-nḥt*  
from the mouth of Atoum

Witness: B1C

Transliteration:

*pr.n=f ḥʒ=i m r n itm.w*

Translation:

after it has gone forth behind me from the mouth of Atoum

Witness: B7C

Transliteration:

*[pr.n=f ḥʒ=i m r n itm.w]*

Translation:

after it has gone forth behind me from the mouth of Atoum

Witness: M20C

Transliteration:

*pr.n=f ḥʒ=i m r n itm.w*

Translation:

after it has gone forth behind me from the mouth of Atoum

Witness: M28C

Transliteration:

*pr.n=f ḥʒ=i m r n itm.w*

Translation:

after it has gone forth behind me from the mouth of Atoum

**Group 2:** Nominal *sqm.n=f* (Emphatic use), Lemma *prī*

Lemma: *prī* (to go forth)

Morphology 1:

*sqm.n=f*

Morphology 2:

nominal

Morphology 3:

Witness: B2L

Transliteration:

*pr.n=f ḥʒ=i m r n itm.w*

Translation:

after it has gone forth behind me from the mouth of Atoum

Witness: M3C

Transliteration:

*pr.n=f ḥʒ=i m r n itm.w*

Translation:

after it has gone forth behind me from the mouth of Atoum

Witness: M5C

Transliteration:

*pr.n=f ḥʒ=i m r n itm.w*

Translation:

after it has gone forth behind me from the mouth of Atoum

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*pr.n=f ḥʒ=i m r n itm.w*

Translation:

It has gone forth behind me from the mouth of Atoum.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3C, B1Bo, B1C, B2L, B7C, M3C, M20C, M5C, M28C), G2 (B1P).

Note that B6C does have a phrase here, but it is non-verbal.

**Spell:** 75 **Phrase:** 1 374-375 c

**Group 1:** Nominal *sḏm.n=f* (Emphatic use), Lemma *pri* (first position).

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*pr.n=i ḥnt nṯr ḥpr ḏs=f*

Translation:

I have gone forth in front of the god  
who came into being (by) himself.

Witness: S2C

Transliteration:

*[pr].n=i ḥnt nṯr ḥpr ḏs=f*

Translation:

I have gone forth in front of the god  
who came into being (by) himself.

Notes:

Only traces of the N35 left.

Witness: G1T

Transliteration:

*pr.n=i ḥnt nṯr ḥpr ḏs=f*

Translation:

I have gone forth in front of the god who came into being (by) himself.

**Group 2:** Nominal *sḏm=f* (emphatic use), Lemma *pri* (first position)

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: T3C

Transliteration:

*prr=i ḥnt nṯr ḥpr ḏs=f*

Translation:

I go forth even in front of the god who came into being (by) himself

Notes:

Note the accidental use of N1 instead of O1 for *pr*.

**Group 3:** Nominal *sdm.n=f* (Emphatic use), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Emphatic use

Syntax:

Subject:

Pronominal subject

Witness: B3C

Transliteration:

*hpr.n s3.t-hd-htp tn m ntr hpr ds=f*

Translation:

This *s3.t-hd-htp* came to be even from the god who came into being (by) himself

Witness: B1C

Transliteration:

*hpr.n=i m ntr hpr ds=f*

Translation:

I came to be even from the god who came into being (by) himself

Witness: B1P

Transliteration:

*hpr.n=i m ntr hpr st=f st(.y)t=f*

Translation:

I came to be even from the god who came into being, while he ejaculated his seed.

Witness: B7C

Transliteration:

*[hpr.n=i m ntr hpr ds=f]*

Translation:

I came to be even from the god who came into being (by) himself

Witness: B1Bo

Transliteration:

*hpr.n dhwtj-nht p[n] m ntr hpr ds=f*

Translation:

This *dhwtj-nht* came to be even from the god who came into being (by) himself

Witness: B2L

Transliteration:

*hpr.n=i m ntr hpr ds=f*

Translation:

I came to be even from the god who came into being (by) himself

Witness: B6C

Transliteration:

*hpr.n h3-nht pn m ntr hpr ds=f*

Translation:

This *h3-nht* came to be even from the god who came into being (by) himself

Witness: M3C

Transliteration:

*hpr.n=i m ntr hpr ds=f*

Translation:

I came to be even from the god who came into being (by) himself

Witness: M5C

Transliteration:

*hpr.n=i m ntr hpr ds=f*

Translation:

I came to be even from the god who came into being (by) himself

Witness: M23C

Transliteration:

*[hpr.n=i h]nt ntr hpr ds=f*

Translation:

I came to be in front of the god who came into being (by) himself.

Witness: M6C

Transliteration:

*[hpr.n]=i hnt ntr [hpr ds=f]*

Translation:

I came to be in front of the god who came into being (by) himself.

Witness: Sq5C

Transliteration:

*hpr.n k3-rnn pn hnt [ntr hpr ds=f]*

Translation:

This *k3-rnn* came to be even in front of the god who came into being (by) himself.

Notes group:

Note that B3C, B1Bo, B6C and Sq5C use a nominal subject instead of a pronominal subject.

**Group 4:** Nominal *sḏm=f* (Emphatic use), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: M20C

Transliteration:

*hpr=i m ntr hpr ds=f*

Translation:

I come to be even from the god who came into being (by) himself

Witness: M28C

Transliteration:

*hpr=i m ntr hpr ds=f*

Translation:

I come to be even from the god who came into being (by) himself

**Group 5:** Perfective active participle (masculine singular), Lemma *hpr* (second position)

Lemma: *hpr* (to become)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: S1C

Transliteration:

*pr.n=i hnt ntr hpr ds=f*

Translation:

I have gone forth in front of the god  
who came into being (by) himself.

Witness: T3C

Transliteration:

*pr=i hnt ntr hpr ds=f*

Translation:

I go forth even in front of the god who came into being (by) himself

Witness: B1Bo

Transliteration:

*hpr.n dhwtj-nht p[n] m ntr hpr ds=f*

Translation:

This *dhwtj-nht* came to be even from the god  
who came into being (by) himself

Witness: B2L

Transliteration:

*hpr.n=i m ntr hpr ds=f*

Translation:

I came to be even from the god who came into being (by) himself

Witness: B6C

Transliteration:

*hpr.n h3-nht pn m ntr hpr ds=f*

Translation:

This *h3-nht* came to be even from the god  
who came into being (by) himself

Witness: S2C

Transliteration:

*[pr].n=i hnt ntr hpr ds=f*

Translation:

I have gone forth in front of the god  
who came into being (by) himself.

Witness: B3C

Transliteration:

*hpr.n s3.t-hd-htp tn m ntr hpr ds=f*

Translation:

This *s3.t-hd-htp* came to be even from the god  
who came into being (by) himself

Witness: B1C

Transliteration:

*hpr.n=i m ntr hpr ds=f*

Translation:

I came to be even from the god who came into being (by) himself

Witness: B1P

Transliteration:

*hpr.n=i m ntr hpr sti=f st(.y)t=f*

Translation:

I came to be even from the god who came into being,  
while he ejaculated his seed.

Witness: B7C

Transliteration:

*[hpr.n=i m ntr hpr ds=f]*

Translation:

I came to be even from the god who came into being (by) himself

Witness: M3C

Transliteration:

*hpr.n=i m ntr hpr ds=f*

Translation:

I came to be even from the god who came into being (by) himself

Witness: M5C

Transliteration:

*hpr.n=i m ntr hpr ds=f*

Translation:

I came to be even from the god who came into being (by) himself

Witness: M23C

Transliteration:

*[hpr.n=i h]nt ntr hpr ds=f*

Translation:

I came to be in front of the god who came into being (by) himself.

Witness: Sq5C

Transliteration:

*hpr.n k3-rnn pn hnt [ntr hpr ds=f]*

Translation:

This *k3-rnn* came to be even in front of the god who came into being (by) himself.

**Group 6:** *Circumstantial sdm=f (temporal clause), Lemma stī (third position)*

Lemma: *stī* (to ejaculate)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*hpr.n=i m ntr hpr stī=f st(.y)t=f*

Translation:

I came to be even from the god who came into being, while he ejaculated his seed.

Witness: M20C

Transliteration:

*hpr=i m ntr hpr ds=f*

Translation:

I come to be even from the god who came into being (by) himself

Witness: M6C

Transliteration:

*[hpr.n]=i hnt ntr [hpr ds=f]*

Translation:

I came to be in front of the god who came into being (by) himself.

Witness: M28C

Transliteration:

*hpr=i m ntr hpr ds=f*

Translation:

I come to be even from the god who came into being (by) himself

Witness: G1T

Transliteration:

*pr.n=i hnt ntr hpr ds=f*

Translation:

I have gone forth in front of the god who came into being (by) himself.

Notes phrase:

In this phrase, the following pattern variations occur: G3+G5 (B3C, B1Bo, B1C, B2L, B6C, B7C, M3C, M5C, M6C, M23C, Sq5C), G1+G5 (S1-2C, G1T), G4+G5 (M20C, M28C), G2+G5 (T3C), G3+G5+G6 (B1P).

**Spell:** 75 **Phrase:** 1 374-375 d

**Group 1:** Perfective active participle (masculine singular), Lemma *hpr* (first position)

Lemma: xpr (to become)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: S1C

Transliteration:

*hpr* w<sup>c</sup>.y i<sup>z</sup>w(.w) r ntr.w

Translation:

who came to be alone, older than the gods.

Witness: T3C

Transliteration:

*hpr* <sup>c</sup>s.yw i<sup>z</sup>w(.w) r ntr.w

Translation:

who came to be being great and older than the gods.

Witness: M6C

Transliteration:

*hpr* w<sup>c</sup>.y i<sup>z</sup>w.w r ntr.w

Translation:

who came to be alone, older than the gods.

Witness: M23C

Transliteration:

*hpr* [w<sup>c</sup>.y i<sup>z</sup>w.w] r ntr.w

Translation:

who came to be alone, older than the gods.

Notes:

The D21 is not visible

Witness: Sq5C

Transliteration:

*hpr* w<sup>c</sup>.y [i<sup>z</sup>w.w r ntr.w]

Translation:

who came to be alone, older than the gods.

**Group 2:** Stative (3rd person masculine singular), Lemma *wai* (first position)

Lemma: w<sup>c</sup>i (to be one, to be alone)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: B3C  
Transliteration:  
*w<sup>c</sup>.y i3w.w r ntr.w*  
Translation:  
alone and older than the gods.

Witness: B1C  
Transliteration:  
*w<sup>c</sup>.y i3w.w r ntr.w*  
Translation:  
alone and older than the gods

Witness: B1P  
Transliteration:  
*w<sup>c</sup>.y i3w.w r ntr.w*  
Translation:  
alone and older than the gods

Witness: B7C  
Transliteration:  
*[w<sup>c</sup>.y i3w.w r ntr.w]*  
Translation:  
alone and older than the gods

Witness: M20C  
Transliteration:  
*w<sup>c</sup>(.y) i3w(.w) r ntr.w*  
Translation:  
alone and older than the gods

Witness: M28C  
Transliteration:  
*[w<sup>c</sup>(.y)] i3w(.w) r ntr.w*  
Translation:  
alone and older than the gods

Witness: B1Bo  
Transliteration:  
*w<sup>c</sup>.y i3w.w r ntr*  
Translation:  
alone and older than the god.

Witness: B2L  
Transliteration:  
*w<sup>c</sup>.y sms.w r ntr.w*  
Translation:  
alone and older than the gods

Witness: B6C  
Transliteration:  
*w<sup>c</sup>.y i3w(.w) [r ntr.w]*  
Translation:  
alone and older than the gods

Witness: M3C  
Transliteration:  
*w<sup>c</sup>(.y) i3w.w r ntr.w*  
Translation:  
alone and older than the gods

Witness: M5C  
Transliteration:  
*w<sup>c</sup>.y i3w.w r ntr.w*  
Translation:  
alone and older than the gods

Witness: G1T  
Transliteration:  
*w<sup>c</sup>.y i3w.w r ntr.w*  
Translation:  
alone and older than the gods

**Group 3:** *Stative (3rd person masculine singular), Lemma wai (second position)*

Lemma: wai (to be one, to be alone)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: S1C

Transliteration:

*hpr w<sup>c</sup>.y iʒw(.w) r ntr.w*

Translation:

who came to be alone, older than the gods.

Witness: M6C

Transliteration:

*[hpr w<sup>c</sup>.y iʒw.w r ntr.w]*

Translation:

who came to be alone, older than the gods.

Witness: M23C

Transliteration:

*hpr [w<sup>c</sup>.y iʒw.w] r ntr.w*

Translation:

who came to be alone, older than the gods.

Witness: Sq5C

Transliteration:

*[hpr] w<sup>c</sup>.y [iʒw.w r ntr.w]*

Translation:

who came to be alone, older than the gods.

Notes:

Traces left of the first M17, the second is not visible.

**Group 4:** *Stative (3rd person masculine singular), Lemma ʕi (second position)*

Lemma: ʕi (to be great)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: T3C

Transliteration:

*hpr ʕ<sup>3</sup>.yw iʒw(.w) r ntr.w*

Translation:

who came to be being great and older than the gods.

**Group 5:** *Stative (3rd person masculine singular), Lemma iʒwi (second position)*

Lemma: iʒwi (to be old)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: B3C

Transliteration:

w<sup>c</sup>.y i<sup>z</sup>w.w r n<sup>tr</sup>.w

Translation:

alone and older than the gods.

Notes:

Note the accidental use of A21 instead of A19

Witness: B1C

Transliteration:

w<sup>c</sup>.y i<sup>z</sup>w.w r n<sup>tr</sup>.w

Translation:

alone and older than the gods

Witness: B6C

Transliteration:

w<sup>c</sup>.y i<sup>z</sup>w(.w) [r n<sup>tr</sup>.w]

Translation:

alone and older than the gods

Witness: M3C

Transliteration:

w<sup>c</sup>(.y) i<sup>z</sup>w.w r n<sup>tr</sup>.w

Translation:

alone and older than the gods

Witness: M5C

Transliteration:

w<sup>c</sup>.y i<sup>z</sup>w.w r n<sup>tr</sup>.w

Translation:

alone and older than the gods

Witness: B1Bo

Transliteration:

w<sup>c</sup>.y i<sup>z</sup>w.w r n<sup>tr</sup>

Translation:

alone and older than the god.

Witness: B1P

Transliteration:

w<sup>c</sup>.y i<sup>z</sup>w.w r n<sup>tr</sup>.w

Translation:

alone and older than the gods

Witness: B7C

Transliteration:

[w<sup>c</sup>.y i<sup>z</sup>w.w r n<sup>tr</sup>.w]

Translation:

alone and older than the gods

Witness: M20C

Transliteration:

w<sup>c</sup>(.y) i<sup>z</sup>w(.w) r n<sup>tr</sup>.w

Translation:

alone and older than the gods

Witness: M28C

Transliteration:

[w<sup>c</sup>(.y)] i<sup>z</sup>w(.w) r n<sup>tr</sup>.w

Translation:

alone and older than the gods

Witness: G1T

Transliteration:

w<sup>c</sup>.y i<sup>z</sup>w.w r ntr.w

Translation:

alone and older than the gods

**Group 6:** *Stative (3rd person masculine singular), Lemma sms (second position)*

Lemma: sms (to be old)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Stative

3rd person masculine singular

Witness: B2L

Transliteration:

w<sup>c</sup>.y sms.w r ntr.w

Translation:

alone and older than the gods

Notes:

Could a p.p.p. due to the A40 classifier.

**Group 7:** *Stative (3rd person masculine singular), Lemma i<sup>z</sup>wi (third position)*

Lemma: i<sup>z</sup>wi (to be old)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Stative

3rd person masculine singular

Witness: S1C

Transliteration:

hpr w<sup>c</sup>.y i<sup>z</sup>w(.w) r ntr.w

Translation:

who came to be alone, older than the gods.

Witness: T3C

Transliteration:

hpr <sup>c</sup>z.yw i<sup>z</sup>w(.w) r ntr.w

Translation:

who came to be being great and older than the gods.

Witness: M6C

Transliteration:

[hpr w<sup>c</sup>.y i<sup>z</sup>w.w r ntr.w]

Translation:

who came to be alone, older than the gods.

Witness: M23C

Transliteration:

hpr [w<sup>c</sup>.y i<sup>z</sup>w.w] r ntr.w

Translation:

who came to be alone, older than the gods.

Notes:

Only the A40 is visible

Witness: Sq5C

Transliteration:

[hpr] w<sup>c</sup>.y [i<sup>z</sup>w.w r ntr.w]

Translation:

who came to be alone, older than the gods.

Notes phrase:

In this phrase, the following pattern variations occur: G2+G5 (BC, B1Bo, B1C, B1P, B6C, B7C, M3C, M20C, M5C, M28C, G1T), G1+G3+G7 (S1C, M6C, M23C, Sq5C), G1+G4+G7 (T3C), G2+G6 (B2L).

**Spell:** 75 **Phrase:** 1 376-377 a

**Group 1:** Imperfective active participle (masculine singular), Lemma dm (first position)

Lemma: dm (to pierce)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	imperfective active	masculine singular		

Witness: S1C

Transliteration:

ink dm n=f k<sup>z</sup>w.w p.t

Translation:

I am the one who pierces the heights of the sky for him,

Witness: T3C

Transliteration:

ink dm n=f k<sup>z</sup>w.w p.t

Translation:

I am the one who pierces the heights of the sky for him,

Witness: M6C

Transliteration:

[ink] dm n[=f k<sup>z</sup>w.w p.t]

Translation:

I am the one who pierces the heights of the sky for him

Witness: M23C

Transliteration:

ink dm n=f [k<sup>z</sup>w.]w p.t

Translation:

I am the one who pierces the heights of the sky for him

Witness: Sq5C

Transliteration:

*k3-rnn pn dm* [n=f k3w.w p.t]

Translation:

This *k3-rnn* is the one who pierces the heights of the sky for him

Notes:

The T30 is not visible.

Witness: G1T

Transliteration:

*ink dm* n=f k3w.w m p.t

Translation:

I am the one who pierces the heights in the sky for him

**Group 2:** Imperfective active participle (masculine singular), Lemma *dmḏ* (first position)

Lemma: *dmḏ* (to unite, to assemble)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B1Bo

Transliteration:

*in ḏḥwty-nḥt pn dmḏ* n=f k3w.w p.t

Translation:

It is this *ḏḥwty-nḥt* who unites the heights of the sky for him

Witness: B1C

Transliteration:

*spi dmḏ* n=f k3w.w p.t

Translation:

*spi* is the one who unites the heights of the sky for him

Witness: B6C

Transliteration:

*ḥ3-nḥt pn dmḏ* n=f k33 psḥ.n ḥ3-nḥt pn

Translation:

This *ḥ3-nḥt* is the one who unites for him the height of that which this *ḥ3-nḥt* has divided.

Witness: B7C

Transliteration:

[*ḏḥwty-ḥtp pn dmḏ* n=f k3w.w p.t]

Translation:

This *ḏḥwty-ḥtp* is the one who unites the heights of the sky for him,

Witness: M3C

Transliteration:

*ink dmḏ* n=f k3w.w p.t

Translation:

I am the one who unites the heights of the sky for him.

Witness: M20C

Transliteration:

*ink dmḏ* n=f k3w.w p.t

Translation:

I am the one who unites the heights of the sky for him.

Witness: M5C  
Transliteration:  
*ink dmq n=f k3w.w p.t*

Translation:  
I am the one who unites the heights of the sky for him.

Witness: M28C  
Transliteration:  
*ink dmq n=f k3w.w p.t*

Translation:  
I am the one who unites the heights of the sky for him.

**Group 3:** Imperfective active participle (feminine singular), Lemma *dmq* (first position)

Lemma: *dmq* (to unite, to assemble)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C  
Transliteration:  
*s3.t-hd-hup tn dmq n=f k3w.w p.t*

Translation:  
This *s3.t-hd-hup* is the one who unites the heights of the sky for him,

Notes group:

*Should be considered the same as group 2, as the variation is based on the gender of the owner.*

**Group 4:** Imperfective relative *sqm=f*, Lemma *dmq* (first position)

Lemma: *dmq* (to unite, to assemble)

<u>Morphology 1:</u> <i>sqm=f</i>	<u>Morphology 2:</u> Imperfective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Pronominal subject
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Witness: B2L  
Transliteration:  
*ink dmq=f k33.w p.t*

Translation:  
I am the one who he unites with the heights of the sky.

Witness: B1P  
Transliteration:  
*spi pn dmq=f k3w.w p.t*

Translation:  
This *spi* is the one who he unites with the heights of the sky

**Group 5:** Relative *sqm.n=f*, Lemma *psš* (second position)

Lemma: *psš* (to divide)

<u>Morphology 1:</u> <i>sqm.n=f</i>	<u>Morphology 2:</u> relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Nominal subject
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Witness: B6C

Transliteration:

ʿh3-nht pn dmd n=f k33 psš.n ʿh3-nht pn

Translation:

This ʿh3-nht is the one who unites for him the height of that which this ʿh3-nht has divided.

Notes:

Could be psš n ʿh3-nh.t pn: which is divided for ...

Notes phrase:

In this phrase, the following pattern variations occur: G2 (B1Bo, B1C, B7C, M3C, M20C, M5C, M28C), G1 (S1C, T3C, M6C, M23C, Sq5C, G1T), G3 (B3C, (=G2)), G4 (B2L, B1P), G2+G5 (B6C).

**Spell:** 75 **Phrase:** 1 376-377 b

**Group 1:** Imperfective active participle (masculine singular), Lemma inì (first position)

Lemma: inì (to bring)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

ink inn.w n=f ʒh.ki

Translation:

I am the one who brings (it) for him while I am potent.

Witness: B1Bo

Transliteration:

inn n=f ʒhw=f

Translation:

who brings his power for him

Witness: M3C

Transliteration:

ink inn n=f ʒhw=f

Translation:

I am the one who brings his power for him

Witness: M20C

Transliteration:

ink inn n=f ʒhw=f

Translation:

I am the one who brings his power for him

Witness: M5C

Transliteration:

ink inn n=f ʒhw=f

Translation:

I am the one who brings his power for him

Witness: M6C

Transliteration:

[ink inn.w n=f ʒhw=f]

Translation:

I am the one who brings his power for him

Witness: M23C

Transliteration:

*ink inn.w* n=f ʒh[w=f]

Translation:

I am the one who brings his power for him

Witness: M28C

Transliteration:

*ink inn* n=f ʒhw=f

Translation:

I am the one who brings his power for him

**Group 2:** *Perfective active participle (masculine singular), Lemma ini (first position)*

Lemma: ini (to bring)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: T3C

Transliteration:

*ink ini* n=f ʒhw=f

Translation:

I am the one who brought his power for him.

Witness: B1C

Transliteration:

*spi ini* n=f ʒhw=f

Translation:

*spi* is the one who brought his power for him.

Witness: B2L

Transliteration:

*ink ini* n=f ʒhw=f

Translation:

I am the one who brought his power for him.

Witness: B1P

Transliteration:

*spi pn ini* n=f ʒhw=f

Translation:

This *spi* is the one who brought his power for him.

Witness: B6C

Transliteration:

*ini* n ʕhʒ-nht pn ʒhw=f

Translation:

who brought his power for this ʕhʒ-nht

Notes:

Could be *in.n* as well.

Witness: B7C

Transliteration:

[*ink ini* n=f ʒhw=f]

Translation:

I am the one who brought his power for him.

Witness: G1T

Transliteration:

*ink ini* n=f ʒhw=f

Translation:

I am the one who brought his power for him

**Group 3:** Perfective active participle (feminine singular), Lemma *ini* (first position)

Lemma: *ini* (to bring)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: B3C

Transliteration:

*s3.t-hd-hp in ini n=f 3hw=f*

Translation:

This *s3.t-hd-hp* is the one who brought his power for him

Notes group:

Should be considered the same as group 2, as the variation is based on the gender of the owner.

**Group 4:** Stative (1st person singular), Lemma *3h* (second position)

Lemma: *3h* (to be potent)

Morphology 1: Stative      Morphology 2: 1st person singular      Morphology 3:      Syntax:      Subject:

Witness: S1C

Transliteration:

*ink inn.w n=f 3h.ki*

Translation:

I am the one who brings (it) for him while I am potent.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo, M3C, M20C, M5C, M6C, M23C, M28C), G2 (T3C, B1C, B2L, B1P, B6C, B7C), G3 (B3C (=G2)), G1+G4 (S1C).

**Spell:** 75      **Phrase:** 1      376-377      c

**Group 1:** Perfective active participle (masculine singular), Lemma *i'b* (first position)

Lemma: *i'b* (to unite)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: S1C

Transliteration:

*ink (i)ᵇ.w n=f ḥḥ=f n k3 di.y m wnd.wt=f*

Translation:

I am the one who united his multitudes of ka which were placed with his associates for him.

**Group 2:** *Circumstantial sdm.n=f (Temporal clause), Lemma iᵇ (first position)*

Lemma: *iᵇ* (to unite)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: T3C

Transliteration:

*iᵇ.n=f ḥḥ=f n k3 di.y m s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: B3C

Transliteration:

*iᵇ.n=f ḥḥ=f n k3=f di.w m s3 wnd.wt=f*

Translation:

after he united his multitudes of his ka which were placed in the protection of his associates.

Witness: B1Bo

Transliteration:

*iᵇ.n=f ḥḥ=f n k3 di.w m s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: B1C

Transliteration:

*iᵇ.n=f ḥḥ=f n k3 di.y m s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: B2L

Transliteration:

*iᵇ.n=f ḥḥ=f n k3 di.w m s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: B1P

Transliteration:

*iᵇ.n=f ḥḥ=f n k3 di.w m s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: B6C

Transliteration:

*i<sup>c</sup>b.n* n=f *ḥz-nḥt* [pn] ḥḥ=f n k<sup>z</sup> di.w m s<sup>z</sup> wnd.wt=f

Translation:

after this *ḥz-nḥt* united his multitudes of ka which were placed in the protection of his associates for him.

Witness: M3C

Transliteration:

*i<sup>c</sup>b.n*=f ḥḥ=f n k<sup>z</sup> di.w m s<sup>z</sup> wnd.wt=f

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: M5C

Transliteration:

*i<sup>c</sup>b.n*=f ḥḥ=f n k<sup>z</sup> di.y m s<sup>z</sup> wnd.wt=f

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: M23C

Transliteration:

*[i<sup>c</sup>b.n]*=f ḥḥ=f n k<sup>z</sup> [di.w] m s<sup>z</sup> [wnd.wt]=f

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: B7C

Transliteration:

*i<sup>c</sup>b.n*=f ḥḥ[=f n k<sup>z</sup> di.w m s<sup>z</sup> wnd.wt=f]

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: M20C

Transliteration:

*[i<sup>c</sup>b].n*=f ḥḥ=f k<sup>z</sup> di.w [m] s<sup>z</sup> wnd.wt=f

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Notes:

Only the N35 is visible.

Witness: M6C

Transliteration:

*i<sup>c</sup>b.n*=f [ḥḥ=f n k<sup>z</sup> di.w m s<sup>z</sup> wnd.wt=f]

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Notes:

Only traces of the D36.

Witness: M28C

Transliteration:

*[i<sup>c</sup>b].n*=f ḥḥ=f k<sup>z</sup> di.w m *ḥz* wnd.wt=f

Translation:

after he united his multitudes of ka which were placed in greatness of his associates.

Notes:

The M17 and the D36 are not visible.

Witness: G1T

Transliteration:

*i<sup>c</sup>b.n=f ḥḥ=f n kə di.y n=f m-drr wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed for him with his associates.

Notes group:

Note that B6C uses a nominal subject instead of a pronominal subject.

**Group 3:** Perfective passive participle (masculine plural), Lemma *rdi* (second position)

Lemma: *rdi* (to give, to place)

Morphology 1:

participle

Morphology 2:

perfective passive

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: S1C

Transliteration:

*ink (i)<sup>c</sup>b.w n=f ḥḥ=f n kə di.y m wnd.wt=f*

Translation:

I am the one who united his multitudes of ka which were placed with his associates for him.

Witness: T3C

Transliteration:

*i<sup>c</sup>b.n=f ḥḥ=f n kə di.y m s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: B3C

Transliteration:

*i<sup>c</sup>b.n=f ḥḥ=f n kə di.w m s3 wnd.wt=f*

Translation:

after he united his multitudes of his ka which were placed in the protection of his associates.

Witness: B1Bo

Transliteration:

*i<sup>c</sup>b.n=f ḥḥ=f n kə di.w m s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: B1C

Transliteration:

*i<sup>c</sup>b.n=f ḥḥ=f n kə di.y m s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: B2L

Transliteration:

*i<sup>c</sup>b.n=f ḥḥ=f n kə di.w m s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: B1P

Transliteration:

*i<sup>c</sup>b.n=f ḥḥ=f n k3 di.w m s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: B7C

Transliteration:

*i<sup>c</sup>b.n=f ḥḥ[=f n k3 di.w m s3 wnd.wt=f]*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: M20C

Transliteration:

*[i<sup>c</sup>b].n=f ḥḥ=f k3 di.w [m] s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: M6C

Transliteration:

*i<sup>c</sup>b.n=f [ḥḥ=f n k3 di.w m s3 wnd.wt=f]*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: M28C

Transliteration:

*[i<sup>c</sup>]b.n=f ḥḥ=f k3 di.w m <sup>c</sup>3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in greatness of his associates.

Witness: B6C

Transliteration:

*i<sup>c</sup>b.n n=f <sup>c</sup>ḥ3-nḥt [pn] ḥḥ=f n k3 di.w m s3 wnd.wt=f*

Translation:

after this <sup>c</sup>ḥ3-nḥt united his multitudes of ka which were placed in the protection of his associates for him.

Witness: M3C

Transliteration:

*i<sup>c</sup>b.n=f ḥḥ=f n k3 di.w m s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: M5C

Transliteration:

*i<sup>c</sup>b.n=f ḥḥ=f n k3 di.y m s3 wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: M23C

Transliteration:

*[i<sup>c</sup>b.n]=f ḥḥ=f n k3 [di.w] m s3 [wnd.wt]=f*

Translation:

after he united his multitudes of ka which were placed in the protection of his associates.

Witness: G1T

Transliteration:

*i<sup>c</sup>b.n=f ḥḥ=f n k3 di.y n=f m-drr wnd.wt=f*

Translation:

after he united his multitudes of ka which were placed for him with his associates.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (S1C), G2+G3 (T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, B7C, M3C, M20C, M5C, M6C, M23C, M28C, G1T).

**Spell:** 75 **Phrase:** 1 378-379 b

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *sḳbb*

Lemma: *sḳbb* (to cool)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*sḳbb.n=i b3 wps.t*

Translation:

I have cooled the soul of she who burns,

Notes:

Note the unnecessary extra S29 written.

Witness: T3C

Transliteration:

*sḳbb.n=i wps.t*

Translation:

I have cooled she who burns,

Witness: B3C

Transliteration:

*sḳbb.n s3.t-ḥd-ḥtp tn wps.t*

Translation:

this *s3.t-ḥd-ḥtp* has cooled she who burns,

Witness: B1C

Transliteration:

*sḳb[b].n=i [w]ps.t*

Translation:

I have cooled she who burns,

Notes:

The second D58 is not visible, and only traces of the N29.

Witness: B2L

Transliteration:

*sḳbb.n=i wps.t*

Translation:

I have cooled she who burns,

Witness: B1P

Transliteration:

*sḳbb.n=i wps.t*

Translation:

I have cooled she who burns,

Witness: B7C

Transliteration:

[sḳbb.n=i wps.t]

Translation:

I have cooled she who burns,

Witness: M20C

Transliteration:

sḳbb.n=i wps.t

Translation:

I have cooled she who burns,

Witness: M6C

Transliteration:

s[ḳ]bb.n=i [wps.t]

Translation:

I have cooled she who burns,

Notes:

The N29 is not visible.

Witness: G1T

Transliteration:

sḳbb.n=i wps.t

Translation:

I have cooled she who burns,

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 2:** *Infinitive (status absolutus), Lemma sḳbb*

Lemma: sḳbb (to cool)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: M3C

Transliteration:

sḳbb.n=i wps.t

Translation:

I have cooled she who burns,

Witness: M5C

Transliteration:

sḳbb.n=i wps.t

Translation:

I have cooled she who burns,

Witness: M23C

Transliteration:

sḳ[bb.n=i wps.t]

Translation:

I have cooled she who burns,

Notes:

Only the S29\*N29 group is visible.

Witness: S2C

Transliteration:

*iw=i skbb*

Translation:

while I am cooling

**Group 3:** Imperfective active participle (masculine singular), Lemma *skbb*

Lemma: *skbb* (to cool)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B1Bo

Transliteration:

*skbb wps.t*

Translation:

who cools she who burns,

Witness: B6C

Transliteration:

*skbb wps.t*

Translation:

who cools she who burns,

Witness: M28C

Transliteration:

*sk[bb w]ps.t*

Translation:

who cools she who burns,

Notes:

Only the S29\*N29 group is visible

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, T3C, B3C, B1C, B2L, B1P, B7C, M3C, M20C, M5C, M6C, M23C, G1T), G3 (B1Bo, B6C, M28C), G2 (S2C).

**Spell:** 75 **Phrase:** 1 378-379 c

**Group 1:** Nominal *sḡm.n=f* (Balanced sentence), Lemma *sgr*

Lemma: *sgr* (to silence)

Morphology 1:

*sḡm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*sgr.n=i hr.t-ib dšrr=s*

Translation:

I have silenced she who is in her wrath.

Witness: B1Bo

Transliteration:

*sgr.n=f hr.t-ib dšr.w=s*

Translation:

he has silenced she who is in her wrath,

Witness: B2L

Transliteration:

*sgr.n=i hr.t-ib dšr.w=s*

Translation:

I have silenced she who is in her wrath,

Witness: B7C

Transliteration:

*[sgr.n=i hr.t-ib dšr.w=s]*

Translation:

I have silenced she who is in her wrath,

Witness: M20C

Transliteration:

*sgr.n=i hr.t-ib dšr[.w]=s*

Translation:

I have silenced she who is in her wrath,

Notes:

The W11 was a later addition.

Witness: B3C

Transliteration:

*sgr.n s3.t-ḥd-ḥtp tn hr.t-ib dšr.w=s*

Translation:

this *s3.t-ḥd-ḥtp* has silenced she who is in her wrath,

Witness: B1C

Transliteration:

*sgr.n=i hr.t-ib dšr.w=s*

Translation:

I have silenced she who is in her wrath,

Witness: B6C

Transliteration:

*sgr.n ḥ3-nḥt [pn hr(y)-ib] dšr.w=k*

Translation:

This *ḥ3-nḥt* has silenced even the one who is upon your wrath.

Witness: M3C

Transliteration:

*sgr.n=i hr.t-ib dšr.w=s*

Translation:

I have silenced she who is in her wrath,

Witness: M5C

Transliteration:

*sgr.n=i hr.t-ib dšr.w=s*

Translation:

I have silenced she who is in her wrath,

Witness: M6C

Transliteration:

[sgr.n=i hr.t-ib dšr.w=s]

Translation:

I have silenced she who is in her wrath,

Witness: M28C

Transliteration:

sgr.n=i hr.t-ib dšr.w=s

Translation:

I have silenced she who is in her wrath,

Notes group:

Note that B3C and B6C use a nominal subject instead of a pronominal subject.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *sgr*

Lemma: *sgr* (to silence)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: T3C

Transliteration:

sgr=i hr.t-ib dšr.w=s

Translation:

while I silence she who is in her wrath,

Notes:

Note that the A2 is a later addition, written in front of the A1 of =i.

**Group 3:** *sḏm.in=f*, Lemma *sgr*

Lemma: *sgr* (to silence)

Morphology 1:

*sḏm.in=f*

Morphology 2:

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: M23C

Transliteration:

sgr.[n=i hr.t]-ib dš[r.w]=s

Translation:

I have silenced she who is in her wrath,

Notes:

Traces left of the A2, the N35 is not visible.

Witness: B1P

Transliteration:

*sgr.in-i hr(.t)-ib dšr.w=s*

Translation:

then I silenced she who is in her wrath,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, B3C, B1Bo, B1C, B2L, B6C, B7C, M3C, M20C, M5CC, M6C, M23C, M28C), G2 (T3C), G3 (B1P).*

**Spell:** 75 **Phrase:** 1 378-381 d-a

**Group 1:** Imperfective active participle (feminine singular), Lemma *wđ<sup>c</sup>* (first position)

Lemma: *wđ<sup>c</sup>* (to separate, to judge)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: T3C

Transliteration:

*w3w3.t wđ<sup>c</sup>.t s3k.t ntr.w*

Translation:

the fiery one, who separates and gathers the gods together.

Witness: B3C

Transliteration:

*w3w3.t wđ<sup>c</sup>.t s3k.t ntr.w*

Translation:

the fiery one, who separates and gathers the gods together.

Witness: B1Bo

Transliteration:

*w3w3.t wđ<sup>c</sup>.t s3m.t ntr.w*

Translation:

the fiery one, who separates the hair lock of the gods.

Witness: B1C

Transliteration:

*w3w3.t wđ<sup>c</sup>.t s3k.t ntr.w*

Translation:

the fiery one, who separates and gathers the gods together.

Witness: B2L

Transliteration:

*w3w3.t wđ<sup>c</sup>.t s3k.t ntr.w*

Translation:

the fiery one, who separates and gathers the gods together.

Witness: B1P

Transliteration:

*w3w3.t wđ<sup>c</sup>.t s3k.t m sh ntr.w*

Translation:

the fiery one, who separates and gathers together in the booth of the gods.

Witness: B7C

Transliteration:

[w3w3.t wd<sup>c</sup>.t s3k.t ntr.w]

Translation:

the fiery one, who separates and gathers the gods together.

Witness: M20C

Transliteration:

w3sw3.t wd<sup>c</sup>.t s[3k.t] ntr.w

Translation:

the fiery one, who separates and gathers the gods together.

Witness: M6C

Transliteration:

[w3w3.t] wd<sup>c</sup> s3m.t [ntr.w]

Translation:

the fiery one, who separates the hair lock of the gods.

Witness: M28C

Transliteration:

w3w3.t wd<sup>c</sup>.t s3k.t ntr.w

Translation:

the fiery one, who separates and gathers the gods together.

**Group 2:** Imperfective active participle (feminine singular), Lemma s3k (second position)

Lemma: s3k (to gather together)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

feminine singular

Syntax:

Subject:

Witness: T3C

Transliteration:

w3w3.t wd<sup>c</sup>.t s3k.t ntr.w

Translation:

the fiery one, who separates and gathers the gods together.

Witness: M3C

Transliteration:

w3w3.t wd<sup>c</sup> s3k.t ntr.w

Translation:

the fiery one, who separates and gathers the gods together.

Witness: M5C

Transliteration:

w3w3.t wd<sup>c</sup>.t s3m.t ntr.w

Translation:

the fiery one, who separates the hair lock of the gods.

Witness: M23C

Transliteration:

w3w3.t wd<sup>c</sup>.t s3m.t [ntr.w]

Translation:

the fiery one, who separates the hair lock of the gods.

Witness: G1T

Transliteration:

w3w3.t wd<sup>c</sup> mdw m ntr.w

Translation:

the fiery one, who judges with the gods,

Witness: B3C

Transliteration:

w3w3.t wd<sup>c</sup>.t s3k.t ntr.w

Translation:

the fiery one, who separates and gathers the gods together.

Witness: B1C

Transliteration:

w3w3.t wd<sup>c</sup>.t s3k.t ntr.w

Translation:

the fiery one, who separates and gathers the gods together.

Witness: B1P

Transliteration:

w3w3.t wd<sup>c</sup>.t s3k.t m sh ntr.w

Translation:

the fiery one, who separates and gathers together in the booth of the gods.

Witness: M3C

Transliteration:

w3w3.t wd<sup>c</sup> s3k.t ntr.w

Translation:

the fiery one, who separates and gathers the gods together.

Witness: M28C

Transliteration:

w3w3.t wd<sup>c</sup>.t s3k.t ntr.w

Translation:

the fiery one, who separates and gathers the gods together.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1Bo, M5C, M6C, M23C, G1T),*

*G1+G2 (T3C, B3C, B1C, B2L, B1P, B7C, M3C, M20C, M28C).*

*Note that B6C does have a phrase here, but it is non-verbal.*

Witness: B2L

Transliteration:

w3w3.t wd<sup>c</sup>.t s3k.t ntr.w

Translation:

the fiery one, who separates and gathers the gods together.

Witness: B7C

Transliteration:

[w3w3.t wd<sup>c</sup>.t s3k.t ntr.w]

Translation:

the fiery one, who separates and gathers the gods together.

Witness: M20C

Transliteration:

w3sw3.t wd<sup>c</sup>.t s[3k.t] ntr.w

Translation:

the fiery one, who separates and gathers the gods together.

Notes:

Only the I5 and traces of the S29 are visible, the rest is lost.

**Spell:** 75 **Phrase:** 1 380-381 b

**Group 1:** *Perfective active participle (feminine singular), Lemma iri (first position)*

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C

Transliteration:

*s3.t-ḥd-ḥtp tn ir nbi ns sd.t*

Translation:

This *s3.t-ḥd-ḥtp* is the one who made the flame which the fire burns

Notes group:

*Should be considered to be the same as group 2, variation due to the gender of the owner.*

**Group 2:** *Perfective active participle (masculine singular), Lemma iri (first position)*

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1Bo

Transliteration:

*in ḏḥwty-nḥt pn ir nbi ns.n sd.t*

Translation:

it is this *ḏḥwty-nḥt* who made the flame which the fire burns

Witness: B1C

Transliteration:

*spi ir nbi ns.n sd.t*

Translation:

*spi* made the flame which the fire burned

Witness: B2L

Transliteration:

*ink ir nbi ns sd.t*

Translation:

I am the one who made the flame which the fire burns

Witness: B1P

Transliteration:

*spi pn ir nbi ns sd.t*

Translation:

This *spi* is the one who made the flame which the fire burns

Witness: B7C

Transliteration:

[dḥwty-ḥtp pn ir nbī] ns [sq.t]

Translation:

This dḥwty-ḥtp is the one who made the flame which the fire burns

**Group 3:** Nominal *sdm.n=f* (Emphatic use), Lemma *nsr* (first position)

Lemma: *nsr* (to burn)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm.n=f*

nominal

Emphatic use

Pronominal subject

Witness: M23C

Transliteration:

[ink n]si.n=i [sq.t]

Translation:

I have burned the fire

Notes:

The N35:F20 group is not visible, traces of the M17\*S29 group are visible.

**Group 4:** Relative *sdm.n=f*, Lemma *nsr* (first position)

Lemma: *nsr* (to burn)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm.n=f*

relative

Nominal subject

Witness: S1C

Transliteration:

ink nbī ns.n sq.t

Translation:

I am the flame which the fire burned

Witness: T3C

Transliteration:

ink nbī ns.n sq.t

Translation:

I am the flame which the fire burned

Witness: M3C

Transliteration:

ink nbī n ns.n sq.t

Translation:

I am the flame of that which the fire burned

Witness: M20C

Transliteration:

ink nbī ns.n sq.t

Translation:

I am the flame which the fire burned

Witness: M6C

Transliteration:

[*ink nbi ns.n sd.t*]

Translation:

I am the flame which the fire burned

Witness: M28C

Transliteration:

*ink nbi ns.n sd.t*

Translation:

I am the flame which the fire burned

**Group 5:** Imperfective relative *sdm=f*, Lemma *nsr* (first position)

Lemma: *nsr* (to burn)

Morphology 1:

*sdm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: M5C

Transliteration:

*ink nbi ns sd.t*

Translation:

I am the flame which the fire burns

**Group 6:** Relative *sdm.n=f*, Lemma *nsr* (second position)

Lemma: *nsr* (to burn)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B1Bo

Transliteration:

*in dhwtj-nht pn ir nbi ns.n sd.t*

Translation:

it is this *dhwtj-nht* who made the flame which the fire burns

Witness: B1C

Transliteration:

*spi ir nbi ns.n sd.t*

Translation:

*spi* made the flame which the fire burned

**Group 7:** Imperfective relative *sdm=f*, Lemma *nsr* (first position)

Lemma: *nsr* (to burn)

Morphology 1:

*sdm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B3C  
Transliteration:  
*sꜣ.t-ḥꜣ-ḥtp tn ir nbi ns sꜣ.t*

Translation:  
This *sꜣ.t-ḥꜣ-ḥtp* is the one who made the flame  
which the fire burns

Witness: B1P  
Transliteration:  
*spī pn ir nbi ns sꜣ.t*

Translation:  
This *spī* is the one who made the flame which the fire burns

Witness: B2L  
Transliteration:  
*ink ir nbi ns sꜣ.t*

Translation:  
I am the one who made the flame which the fire burns

Witness: B7C  
Transliteration:  
*[dḥwty-ḥtp pn ir nbi] ns [sꜣ.t]*

Translation:  
This *dḥwty-ḥtp* is the one who made the flame  
which the fire burns

Notes phrase:

*In this phrase, the following pattern variations occur:*

*G1+G7 (B3C), G2+G7 (B2L, B1P, B7C), G2+G6 (B1Bo, B1C), G4 (S1C, T3C, M3C, M20C, M6C, M28C), G5 (M5C), G3 (M23C).*

*Note that S2C does have a phrase here, but it is non-verbal.*

**Spell:** 75 **Phrase:** 1 380-383 d-a

**Group 1:** *Perfective active participle (masculine singular), Lemma sꜣdī*

Lemma: *sꜣdī* (to convey)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:  
*[ink] sꜣd bꜣ wps.t*

Translation:  
I am the one who conveyed the soul of she who burns,

**Group 2:** Imperfective active participle (masculine singular), Lemma *sḳdī*

Lemma: *sḳdī* (to convey)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: T3C

Transliteration:

*sḳdd bʒ wps.t*

Translation:

who conveys the soul of she who burns,

Notes:

Note that the second D46 was a later addition.

Witness: B1C

Transliteration:

*spī sḳdd wps.t*

Translation:

*spī* is the one who conveys she who burns,

Witness: B1P

Transliteration:

*spī pn sḳdd wps.t*

Translation:

This *spī* is the one who conveys she who burns,

Witness: M3C

Transliteration:

*ink sḳdd bʒ wps.t*

Translation:

I am the one who conveys the soul of she who burns,

Witness: B1Bo

Transliteration:

*in ḏḥwty-nḥt pn sḳdd bʒ wps.t*

Translation:

It is this *ḏḥwty-nḥt* that conveys the soul of she who burns,

Witness: B2L

Transliteration:

*ink sḳdd wps.t*

Translation:

I am the one who conveys she who burns,

Witness: B7C

Transliteration:

*[ḏḥwty-ḥtp pn sḳdd wps.t]*

Translation:

This *ḏḥwty-ḥtp* is the one who conveys she who burns,

Witness: M20C

Transliteration:

*ink sḳdd bʒ wps.t*

Translation:

I am the one who conveys the soul of she who burns,

Notes:

The S29 is not visible, and the D46:D46:P1 group has its front damaged.

Witness: M5C

Transliteration:

*ink skdd bʒ wps.t*

Translation:

I am the one who conveys the soul of she who burns,

Witness: M6C

Transliteration:

[*ink skdd bʒ wps.t*]

Translation:

I am the one who conveys the soul of she who burns,

Witness: M23C

Transliteration:

*ink skdd bʒ wps[.t]*

Translation:

I am the one who conveys the soul of she who burns,

Witness: M28C

Transliteration:

*ink skdd [bʒ wps.t]*

Translation:

I am the one who conveys the soul of she who burns,

**Group 3:** *Imperfective active participle (feminine singular), Lemma skdi*

Lemma: *skdi* (to convey)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C

Transliteration:

*sʒ.t-ḥd-ḥtp tn skdd bʒ wps.t*

Translation:

This *sʒ.t-ḥd-ḥtp* is the one who conveys the soul of she who burns,

Notes group:

*Should be considered to be the same as group 2, variation due to the gender of the owner.*

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C), G2 (T3C, B1Bo, B1C, B2L, B1P, B7C, M3C, M20C, M5C, M6C, M23C, M28C) G3 (B3C (=G2)).*

**Spell:** 75 **Phrase:** 1 382-384 d-a

**Group 1:** *Circumstantial sdm.n=f (iw(=f) sdm.n=f), Lemma dd (first position)*

Lemma: *dd* (to say, to speak)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sdm.n=f</i>	<u>Subject:</u> Nominal subject
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Witness: S1C

Transliteration:

*iw **dd.n** n=i ḥs.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: T3C

Transliteration:

*iw [**dd**].n n=i ib.w=tn ntr.w n pr(.t) m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Notes:

Note that the I10&D46 group is written as a z in the original.

Witness: B1C

Transliteration:

*iw **dd.n** n=i ḥs.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: B1P

Transliteration:

*iw **dd.n** n=i ḥs.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: S2C

Transliteration:

*iw **dd.n** n=i ḥs.tyw=tn ntr.w n pr.t m [r=tn]*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: B1Bo

Transliteration:

*iw **dd.n** n=f ḥs.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to him, gods,  
without (anything) going forth from your mouth

Witness: B2L

Transliteration:

*iw **dd.n** n=i ḥs.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: B7C

Transliteration:

*[iw **dd.n** n=i ḥs.tyw=tn ntr.w n pr.t] m [r=tn]*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: M3C

Transliteration:

*iw <dd> .n n=i ḥz.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Notes:

Only the N35 was written.

Witness: M6C

Transliteration:

*[iw dd.n n=i ḥz.tyw=tn] ntr.w n pr[.t m r=tn]*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: G1T

Transliteration:

*iw dd.n ḥz.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts speak, gods, without (anything) going forth from your mouth.

**Group 2:** Circumstantial *sḏm=f* (*iw(=f) sḏm=f*), Lemma *ḏd* (first position)

Lemma: *ḏd* (to say, to speak)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḏm=f*

Subject:

Nominal subject

Witness: M28C

Transliteration:

*iw dd n=i wṣḏ.wt=tn ntr.w n pr.t m r=tn*

Translation:

Your amulets speak to me, gods, without (anything) going forth from your mouth.

Witness: M5C

Transliteration:

*iw dd.n n=i ḥz.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: M23C

Transliteration:

*iw [dd.n n=i ḥz.tyw=tn] ntr.w n [pr.t m r=tn]*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

**Group 3:** *Infinitive (status absolutus), Lemma pri (second position)*

Lemma: *pri* (to go forth)

Morphology 1:  
infinitive

Morphology 2:  
status absolutus

Morphology 3:

Syntax:

Subject:

Witness: S1C

Transliteration:

*iw dd.n n=i h3.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: T3C

Transliteration:

*iw [dd].n n=i ib.w=tn ntr.w n pr(.t) m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: B1C

Transliteration:

*iw dd.n n=i h3.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: B1P

Transliteration:

*iw dd.n n=i h3.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: S2C

Transliteration:

*iw dd.n n=i h3.tyw=tn ntr.w n pr.t m [r=tn]*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: B1Bo

Transliteration:

*iw dd.n n=f h3.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to him, gods,  
without (anything) going forth from your mouth

Witness: B2L

Transliteration:

*iw dd.n n=i h3.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: B7C

Transliteration:

*[iw dd.n n=i h3.tyw=tn ntr.w n pr.t] m [r=tn]*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Notes:

Only the D54 is visible.

Witness: M3C

Transliteration:

*iw <dd> .n n=i h3.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: M6C

Transliteration:

*[iw dd.n n=i h3.tyw=tn] ntr.w n pr.t m r=tn]*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Notes:

Only the O1 is visible.

Witness: M28C

Transliteration:

*iw dd n=i w3d.wt=tn ntr.w n pr.t m r=tn*

Translation:

Your amulets speak to me, gods,  
without (anything) going forth from your mouth.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (S1C, S2C, T3C, B1Bo, B1C, B2L, B1P, B7C, M3C, M5C, M6C, M23C, G1T) G2+G3 (M28C).*

**Spell:** 75 **Phrase:** 1 384 b

**Group 1:** *Relative sdm.n=f, Lemma hpr (first position, zero subject)*

Lemma: *hpr* (to become)

Morphology 1: *sdm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Zero subject

Witness: M5C

Transliteration:

*iw dd.n n=i h3.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: M23C

Transliteration:

*iw [dd.n n=i h3.tyw=tn] ntr.w n [pr.t m r=tn]*

Translation:

Your hearts have spoken to me, gods,  
without (anything) going forth from your mouth

Witness: G1T

Transliteration:

*iw dd.n h3.tyw=tn ntr.w n pr.t m r=tn*

Translation:

Your hearts speak, gods,  
without (anything) going forth from your mouth.

Witness: S1C

Transliteration:

*ntt hpr.n is m-<sup>c</sup>=i ir.t mi r-dr*

Translation:

because that which has truly come into being through me is the doing of everything.

Witness: T3C

Transliteration:

*n ntt hpr.n is m-<sup>c</sup>=i ir(.t) my r-dr*

Translation:

because that which has truly come into being through me, the doing likewise of everything.

**Group 2:** Nominal *s<sub>dm</sub>.n=f* (nominal use), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1:

*s<sub>dm</sub>.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: B3C

Transliteration:

*hr-ntt hpr.n is s<sub>3</sub>.t-hd-hup tn m-<sup>c</sup> ir.t mi-kd*

Translation:

because this *s<sub>3</sub>.t-hd-hup* has truly come to be through the doing of everything.

Witness: B1C

Transliteration:

*hr-ntt hpr.n=i is m-<sup>c</sup> ir(.t) mi-kd*

Translation:

because I have truly come to be through the doing of everything.

Witness: S2C

Transliteration:

*n ntt hpr.n is m-<sup>c</sup>=i ir.t mi <r-dr>*

Translation:

because that which has truly come into being through me is the doing of everything.

Witness: G1T

Transliteration:

*hpr.n is m-<sup>c</sup>=i ir.t m(y) m di(.t) m-<sup>c</sup> ir.t r-dr r ntr*

Translation:

which came to be through me doing likewise in giving, through doing everything for the god

Witness: B1Bo

Transliteration:

*hr-ntt hpr.n=f is m-<sup>c</sup> ir.t mi-kd*

Translation:

because he has truly come to be through the doing of everything.

Witness: B2L

Transliteration:

*hr-ntt hpr.n=i is m-<sup>c</sup> ir(.t) mi-kd*

Translation:

because I have truly come to be through the doing of everything.

Witness: B1P

Transliteration:

*ḥr-ntt ḥpr.n=i is m-<sup>c</sup> ir(.t) mi-ḳd*

Translation:

because I have truly come to be through the doing of everything.

Witness: M3C

Transliteration:

*ḥr-ntt ḥpr.n=i is m-<sup>c</sup> ir.t my r=i*

Translation:

because I have truly come to be through doing likewise to me

Witness: M6C

Transliteration:

*[ḥr-ntt ḥpr.n=i is m-<sup>c</sup> ir.t my r=i]*

Translation:

because I have truly come to be through doing likewise to me

Witness: M28C

Transliteration:

*ḥr-ntt ḥpr.n=i m-<sup>c</sup> ir.t my r=i*

Translation:

because I have come to be through doing likewise to me

Notes group:

*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 3:** *Infinitive (status constructus), Lemma iri (second position)*

Lemma: *iri* (to do, to make)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: B7C

Transliteration:

*[ḥr-ntt ḥpr.n=i is m-<sup>c</sup> ir(.t) mi-ḳd]*

Translation:

because I have truly come to be through the doing of everything.

Witness: M5C

Transliteration:

*ḥr-ntt ḥpr.n=i is m-<sup>c</sup> ir.t my r=i*

Translation:

because I have truly come to be through doing likewise to me

Witness: M23C

Transliteration:

*[ḥr-n]tt [ḥpr.n=i] is m-<sup>c</sup>=i ir.t my r-ḳr*

Translation:

because I have truly come to be through me doing everything likewise.

Witness: S1C

Transliteration:

*ntt ḥpr.n is m-<sup>c</sup>=i ir.t mi r-ḏr*

Translation:

because that which has truly come into being through me is the doing of everything.

Witness: T3C

Transliteration:

*n ntt ḥpr.n is m-<sup>c</sup>=i ir(.t) my r-ḏr*

Translation:

because that which has truly come into being through me, the doing likewise of everything.

Witness: B1Bo

Transliteration:

*ḥr-ntt ḥpr.n=f is m-<sup>c</sup> ir.t mi-ḳd*

Translation:

because he has truly come to be through the doing of everything.

Witness: B2L

Transliteration:

*ḥr-ntt ḥpr.n=i is m-<sup>c</sup> ir(.t) mi-ḳd*

Translation:

because I have truly come to be through the doing of everything.

Witness: B7C

Transliteration:

*[ḥr-ntt ḥpr.n=i is m-<sup>c</sup> ir(.t) mi-ḳd]*

Translation:

because I have truly come to be through the doing of everything.

**Group 4:** *Infinitive (status absolutus), Lemma iri (second position)*

Lemma: *iri* (to do, to make)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Witness: S2C

Transliteration:

*n ntt ḥpr.n is m-<sup>c</sup>=i ir.t mi <r-ḏr>*

Translation:

because that which has truly come into being through me is the doing of everything.

Witness: B3C

Transliteration:

*ḥr-ntt ḥpr.n is s3.t-ḥḏ-ḥtp tn m-<sup>c</sup> ir.t mi-ḳd*

Translation:

because this s3.t-ḥḏ-ḥtp has truly come to be through the doing of everything.

Witness: B1C

Transliteration:

*ḥr-ntt ḥpr.n=i is m-<sup>c</sup> ir(.t) mi-ḳd*

Translation:

because I have truly come to be through the doing of everything.

Witness: B1P

Transliteration:

*ḥr-ntt ḥpr.n=i is m-<sup>c</sup> ir(.t) mi-ḳd*

Translation:

because I have truly come to be through the doing of everything.

Witness: M23C

Transliteration:

*[ḥr-n]tt [ḥpr.n=i] is m-<sup>c</sup>=i ir.t my r-ḏr*

Translation:

because I have truly come to be through me doing everything likewise.

Syntax:

Subject:

Witness: M3C

Transliteration:

*ḥr-ntt ḥpr.n=i is m-<sup>c</sup> ir.t my r=i*

Translation:

because I have truly come to be through doing likewise to me

Witness: M6C

Transliteration:

[*ḥr-ntt ḥpr.n=i is m-<sup>c</sup> ir.t my r=i*]

Translation:

because I have truly come to be through doing likewise to me

Witness: G1T

Transliteration:

*ḥpr.n is m-<sup>c</sup>=i ir.t m(y) m di(.t) m-<sup>c</sup> ir.t r-ḏr r nṯr*

Translation:

which came to be through me doing likewise in giving, through doing everything for the god

**Group 5:** *Infinitive (status absolutus), Lemma rdi (third position)*

Lemma: *rdi* (to give, to place)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: G1T

Transliteration:

*ḥpr.n is m-<sup>c</sup>=i ir.t m(y) m di(.t) m-<sup>c</sup> ir.t r-ḏr r nṯr*

Translation:

which came to be through me doing likewise in giving, through doing everything for the god

**Group 6:** *Infinitive (status constructus), Lemma iri (fourth position)*

Lemma: *iri* (to do, to make)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: M5C

Transliteration:

*ḥr-ntt ḥpr.n=i is m-<sup>c</sup> ir.t my r=i*

Translation:

because I have truly come to be through doing likewise to me

Witness: M28C

Transliteration:

*ḥr-ntt ḥpr.n=i m-<sup>c</sup> ir.t my r=i*

Translation:

because I have come to be through doing likewise to me

**Group 6:** Infinitive (status constructus), Lemma *iri* (fourth position)

Lemma: *iri* (to do, to make)

Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:      Subject:

Witness: G1T

Transliteration:

*hpr.n is m-<sup>c</sup>=i ir.t m(y) m di(.t) m-<sup>c</sup> ir.t r-dr r ntr*

Translation:

which came to be through me doing likewise in giving, through doing everything for the god

Notes phrase:

In this phrase, the following pattern variations occur: G2+G3 (B3C, B1Bo, B1C, B2L, B1P, B7C, M23C), G2+G4 (M3C, M5C, M6C, M28C), G1+G3 (S1C, S2C, T3), G1+G4+G5+G6 (G1T).

**Spell:** 75      **Phrase:** 1      385      b

**Group 1:** Nominal *sdm.n=f* (Nominal use), Lemma *wdb* (first position)

Lemma: *wdb* (to turn back)

Morphology 1: *sdm.n=f*      Morphology 2: nominal      Morphology 3:      Syntax: Nominal use      Subject: Pronominal subject

Witness: S1C

Transliteration:

*iwty wdb.n=f hr dd.t.n=f*

Translation:

who has not turned back upon what he has said

Witness: S2C

Transliteration:

*iwty [wdb.n=f d]d.t=sn*

Translation:

who has not turned back that which they say

Witness: T3C

Transliteration:

*iwty wdb.n=f hr dd.n <=f>*

Translation:

who has not gone back upon that which he has said.

Witness: B3C

Transliteration:

*iwty wdb.n=f sw hr dd.t.n=f*

Translation:

who did not turn it back upon that which he said

Witness: B1Bo

Transliteration:

*iwt̄y wḏb.n=f sw ḥr ḏd.t.n=f*

Translation:

who did not turn it back upon that which he said

Witness: B2L

Transliteration:

*iwt̄y wḏb.n=f sw ḥr ḏd.t.n=f m r=f*

Translation:

who did not turn it back upon that which he said with his mouth

Witness: B7C

Transliteration:

[*iwt̄y wḏb.n=f sw ḥr ḏd.t.n=f m r=f*]

Translation:

who did not turn it back upon that which he said with his mouth

Witness: M6C

Transliteration:

[*iwt̄y wḏb.n=f*] *sw ḥr ḏd=f*

Translation:

who did not turn it back upon that which he says

Witness: M28C

Transliteration:

*iwt̄y wḏb.n=f sw ḥr [ḏd].t=f*

Translation:

who did not turn it back upon that what he says

**Group 2:** *Infinitive (status constructus), Lemma nwd (first position)*

Lemma: *nwd* (to go back)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: B1C

Transliteration:

*iwt̄y wḏb.n=f sw ḥr ḏd.t.n=f m r=f*

Translation:

who did not turn it back upon that which he said with his mouth

Witness: B1P

Transliteration:

*iwt̄y wḏb.n=f sw ḥr ḏd.t.n=f m r=f*

Translation:

who did not turn it back upon that which he said with his mouth

Witness: M5C

Transliteration:

*iwt̄y wḏb.n=f sw ḥr ḏd.t.n=f*

Translation:

who did not turn it back upon that which he said

Witness: M23C

Transliteration:

[*iwt̄y wḏb.n=f ḥr*] *ḏd.t=f*

Translation:

who has not gone back upon that which he says

Witness: G1T

Transliteration:

*iwty nwd dd.t.n=f*

Translation:

who does not go back (on) that what he has said.

**Group 3:** Relative *sḏm.n=f*, Lemma *dd* (second position)

Lemma: *dd* (to say, to speak)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*iwty wdb.n=f hr dd.t.n=f*

Translation:

who has not turned back upon what he has said

Witness: T3C

Transliteration:

*iwty wdb.n=f hr dd.n<=f>*

Translation:

who has not gone back upon that which he has said.

Witness: B3C

Transliteration:

*iwty wdb.n=f sw hr dd.t.n=f*

Translation:

who did not turn it back upon that which he said

Witness: B1Bo

Transliteration:

*iwty wdb.n=f sw hr dd.t.n=f*

Translation:

who did not turn it back upon that which he said

Witness: B1C

Transliteration:

*iwty wdb.n=f sw hr dd.t.n=f m r=f*

Translation:

who did not turn it back upon that which he said with his mouth

Witness: B2L

Transliteration:

*iwty wdb.n=f sw hr dd.t.n=f m r=f*

Translation:

who did not turn it back upon that which he said with his mouth

Witness: B1P

Transliteration:

*iwty wdb.n=f sw hr dd.t.n=f m r=f*

Translation:

who did not turn it back upon that which he said with his mouth

Witness: B7C

Transliteration:

[*iwty wdb.n=f sw hr dd.t.n=f m r=f*]

Translation:

who did not turn it back upon that which he said with his mouth

Witness: M5C

Transliteration:

*iwty wdb.n=f sw hr dd.t.n=f*

Translation:

who did not turn it back upon that which he said

Witness: G1T

Transliteration:

*iwty nwd dd.t.n=f*

Translation:

who does not go back (on) that what he has said.

**Group 4:** Imperfective relative *sḏm=f*, Lemma *dd* (second position)

Lemma: Dd (to say, to speak)

Morphology 1:

sDm=f

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*iwty [wdb.n=f d]d.t=sn*

Translation:

who has not turned back that which they say

Notes:

The I10 is not visible

Witness: M6C

Transliteration:

*[iwty wdb.n=f ] sw hr dd=f*

Translation:

who did not turn it back upon that which he says

Witness: M23C

Transliteration:

*[iwty wdb.n=f hr] dd.t=f*

Translation:

who has not gone back upon that which he says

Witness: M28C

Transliteration:

*iwty wdb.n=f sw hr [dd].t=f*

Translation:

who did not turn it back upon that what he says

Notes:

The I10&D54 group is not visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (S1C, T3C, B3C, B1Bo, B1C, B2L, B1P, B7C, M5C), G1+G4 (S2C, M6C, M23C, M28C), G2+G3 (G1T).*

**Spell:** 75 **Phrase:** 1 385 c

**Group 1:** *Perfective active participle (masculine singular), Lemma iri (first position)*

Lemma: iri (to do, to make)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: S1C

Transliteration:

*hr-<sup>{n}</sup>ntt ink is ir r-dr hft wq.t n=f*

Translation:

Because I am truly the one who has done everything in accordance with that which is commanded to him.

Witness: T3C

Transliteration:

*n-ntt ink is ir r-dr hft wq n=i*

Translation:

because I am truly the one who has done everything in accordance with that which is commanded to me.

Witness: M6C

Transliteration:

*ink [is ir r-dr=f hft wq=f]*

Translation:

I am truly the one who has done its entirety in accordance with that which he commands.

Witness: G1T

Transliteration:

*n-ntt ink is ir r-dr htf wq=f*

Translation:

because I am truly the one who has done everything in accordance with that which he commands.

Witness: S2C

Transliteration:

*hr-[n]tt ink is ir r-dr hft wq.t n=f*

Translation:

Because I am truly the one who has done everything in accordance with that which is commanded to him.

Witness: B2L

Transliteration:

*ntt ink is ir dr=f hft wq=f*

Translation:

because I am the one who has done its entirety in accordance with that which he commands.

Witness: M23C

Transliteration:

*hr-ntt ink is ir r-dr[=f] hft wq=f]*

Translation:

because I am truly the one who has done its entirety in accordance with that which he commands.

**Group 2:** Perfective active participle (feminine singular), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C

Transliteration:

*hr-ntt s3.t-hd-htp tn is ir r-dr=f hft wd=f*

Translation:

because it is truly this *s3.t-hd-htp* who has done its entirety in accordance with that which he commands.

Notes group:

Should be considered to be the same as group 1, variation due to the gender of the owner.

**Group 3:** Circumstantial *sdm=f* (Temporal clause), Lemma *pri* (first position)

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B1P

Transliteration:

*ntt spi pn is wsir pr=f hft wd=f*

Translation:

because this *spi* is truly Osiris, while he goes forth in accordance with that which he commands.

Notes:

It is clearly O1 in the original, but I do agree with de Buck that it might be a mistake for M36.

**Group 4:** Imperfective relative *sdm=f*, Lemma *wd* (first position)

Lemma: *wd* (to command)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> Imperfective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Pronominal subject
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Witness: B1Bo

Transliteration:

*n-ntt in is dhwtj-nht pn wsir r-dr hft wd=f*

Translation:

because truly this *dhwtj-nht* is the entirety of Osiris in accordance with that which he commands.

Witness: B7C

Transliteration:

*[ntt dhwtj-htp pn is wsir dr=f hft w]d[=f]*

Translation:

because this *dhwtj-htp* is truly Osiris (to) his limit, in accordance with that which he commands.

Notes:

Only the I10&Y2 group is visible.

Witness: M28C

Transliteration:

*n-ntt ink is wsir r-dr=f hft wd=f n=i*

Translation:

because I am truly Osiris to his limits, in accordance with that which he commands to me.

**Group 5:** *Imperfective passive participle (feminine singular), Lemma wd (second position)*

Lemma: *wd* (to command)

Morphology 1:

participle

Morphology 2:

imperfective passive

Morphology 3:

feminine singular

Syntax:

Subject:

Witness: S1C

Transliteration:

*hr-{n}ntt ink is ir r-dr hft wd.t n=f*

Translation:

Because I am truly the one who has done everything in accordance with that which is commanded to him.

Witness: B1C

Transliteration:

*ntt spi is wsir dr=f hft wd=f*

Translation:

because *spi* is Osiris (to) his limits, in accordance with that which he commands.

Witness: M5C

Transliteration:

*n-ntt ink is wsir r-dr=f hft wd=f*

Translation:

because I am truly Osiris to his limits, in accordance with that which he commands.

Witness: S2C

Transliteration:

*hr-[n]tt ink is ir r-dr hft wd.t n=f*

Translation:

Because I am truly the one who has done everything in accordance with that which is commanded to him.

Witness: T3C

Transliteration:

*n-ntt ink is ir r-dr hft wd n=i*

Translation:

because I am truly the one who has done everything  
in accordance with that which is commanded to me.

**Group 6:** Imperfective relative *sḏm=f*, Lemma *wḏ* (second position)

Lemma: *wḏ* (to command)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3: Syntax:

Subject:

Pronominal subject

Witness: B3C

Transliteration:

*hr-ntt s3.t-hḏ-htp tn is ir r-dr=f hft wd=f*

Translation:

because it is truly this *s3.t-hḏ-htp* who has done its entirety  
in accordance with that which he commands.

Witness: B2L

Transliteration:

*ntt ink is ir dr=f hft wd=f*

Translation:

because I am the one who has done its entirety  
in accordance with that which he commands.

Witness: B1P

Transliteration:

*ntt spī pn is wsir pr=f hft wd=f*

Translation:

because this *spī* is truly Osiris, while he goes forth  
in accordance with that which he commands.

Witness: M6C

Transliteration:

*ink [is ir r-dr=f hft wd=f]*

Translation:

I am truly the one who has done its entirety  
in accordance with that which he commands.

Witness: M23C

Transliteration:

*hr-ntt ink is ir r-dr[=f] hft wd[=f]*

Translation:

because I am truly the one who has done its entirety  
in accordance with that which he commands.

Witness: G1T

Transliteration:

*n-ntt ink is ir r-dr hft wd=f*

Translation:

because I am truly the one who has done everything  
in accordance with that which he commands.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (S1C, S2C, T3C), G2+G6 (B3C), G4 (B1Bo, B1C, B7C, M5C, M28C), G1+G6 (B2L, M6C, M23C, G1T), G3+G6 (B1P).

**Spell:** 75 **Phrase:** 1 385 d

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *twr* (first position)

Lemma: *twr* (to show respect)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: S1C

Transliteration:

*twr n=i rw.w*

Translation:

The lions show respect for me,

Notes:

Note that the A1 here is a mistake for A4.

Witness: S2C

Transliteration:

*twr [n]=i rw*

Translation:

The lions show respect for me,

Witness: T3C

Transliteration:

*twr n=i rw.w*

Translation:

The lions show respect for me,

**Group 2:** Passive nominal *sḏm.n=f* (Balanced sentence), Lemma *rwī* (first position)

Lemma: *rwī* (to depart)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: B1C

Transliteration:

*rw.n=i twr.n=i*

Translation:

I was departed, I was shown respect for,

Witness: B2L

Transliteration:

*rw(.n=i) twr.n=i*

Translation:

I was departed, I was shown respect for,

Witness: B1P

Transliteration:

*rw(.n=i) twr.n=i*

Translation:

I was departed, I was shown respect for,

**Group 3:** Prospective *sdm=f* (Main clause), Lemma *rwī* (first position)

Lemma: *rwī* (to depart)

Morphology 1: Morphology 2:

*sdm=f* prospective

Morphology 3:

Witness: B7C

Transliteration:

*[rw(.n=i) twr.n=i]*

Translation:

I was departed, I was shown respect for,

Syntax:

Main clause

Subject:

Nominal subject

Witness: B3C

Transliteration:

*rw twr n s3.t-ḥd-ḥtp in rw.w*

Translation:

The lions will depart and show respect to this *s3.t-ḥd-ḥtp*,

Witness: B1Bo

Transliteration:

*rw twr n=f b3.w*

Translation:

The souls will depart and show respect for him,

Witness: M5C

Transliteration:

*rw.y n=i rw.w twr n=i z3b.w*

Translation:

The lions will depart me, the jackals will show respect for me,

Witness: M6C

Transliteration:

*[rw twr n=i rw.w]*

Translation:

The lions will depart and show respect for me,

Witness: M23C

Transliteration:

*[rw n=i rw.w twr n=i rw.w]*

Translation:

The lions will depart for me, the lions will show respect for me,

Witness: G1T

Transliteration:

*r[w twr n=i rw.w]*

Translation:

The lions will depart and show respect to me

Notes:

Traces of a D21 visible.

**Group 4:** Infinitive (*status absolutus*), Lemma *rwī* (first position)

Lemma: *rwī* (to depart)

Morphology 1: Morphology 2:

infinitive *status absolutus*

Morphology 3:

Syntax:

Subject:

Witness: M28C

Transliteration:

*rw.t twr n=i rw.w*

Translation:

Departing, the lions show respect to me,

Notes:

Due to the X1 written in *rw*i**, this cannot be considered part of a double column written as a single column.

**Group 5:** Nominal *sḏm=f* (Balanced sentence), Lemma *twr* (second position)

Lemma: *twr* (to show respect)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: M28C

Transliteration:

*rw.t twr n=i rw.w*

Translation:

Departing, the lions show respect to me,

**Group 6:** Passive nominal *sḏm.n=f* (Balanced sentence), Lemma *twr* (second position)

Lemma: *twr* (to show respect)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: B1C

Transliteration:

*rw.n=i twr.n=i*

Translation:

I was departed, I was shown respect for,

Witness: B2L

Transliteration:

*rw(.n=i) twr.n=i*

Translation:

I was departed, I was shown respect for,

Witness: B1P

Transliteration:

*rw(.n=i) twr.n=i*

Translation:

I was departed, I was shown respect for,

Witness: B7C

Transliteration:

[*rw(.n=i) twr.n=i*]

Translation:

I was departed, I was shown respect for,

**Group 7:** Prospective *sḏm=f* (Main clause), Lemma *twr* (second position)

Lemma: *twr* (to show respect)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:      Syntax: Balanced sentence      Subject: Nominal subject

Witness: B3C

Transliteration:

*rw twr n s3.t-ḥd-ḥtp tn rw.w*

Translation:

The lions will depart and show respect to this *s3.t-ḥd-ḥtp*,

Witness: M5C

Transliteration:

*rw.y n=i rw.w twr n=i z3b.w*

Translation:

The lions will depart me, the jackals will show respect for me,

Witness: M23C

Transliteration:

*[rw n=i rw.w twr n=i rw.w]*

Translation:

The lions will depart for me, the lions show respect for me,

Witness: B1Bo

Transliteration:

*rw twr n=f b3.w*

Translation:

The souls will depart and show respect for him,

Witness: M6C

Transliteration:

*[rw twr n=i rw.w]*

Translation:

The lions will depart and show respect for me,

Witness: G1T

Transliteration:

*r[w twr n=i rw.w]*

Translation:

The lions will depart and show respect to me

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, S2C, T3C), G2+G6 (B1C, B2L, B1P, B7C), G3+G7 (B3C, B1Bo, M5C, M6C, M23C, G1T), G4+G5 (M28C).*

**Spell:** 75      **Phrase:** 1      386      a

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *snḏ*

Lemma: *snḏ* (to fear)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:      Syntax: Balanced sentence      Subject: Nominal subject

Witness: S1C

Transliteration:

*snđ* n=i ḥṣ(y).w kṣr

Translation:

those who are around the shrine fear me,

Witness: T3C

Transliteration:

*snđ* n=i ḥṣ(y).w kṣr

Translation:

those who are around the shrine fear me,

Witness: B1Bo

Transliteration:

*snđ* n=f ḥṣ(y).w kṣr

Translation:

those who are around the shrine fear him,

Witness: M6C

Transliteration:

[*snđ* n=i ḥṣ(y).w kṣr]=f

Translation:

those who are around his shrine fear me

Witness: M28C

Transliteration:

[*snđ*] n=i ḥṣ(y) kṣr

Translation:

the one who is around the shrine fears me

**Group 2:** Nominal *sđm=f* (Nominal use), Lemma *iyi*

Lemma: *iyi* (to come)

Morphology 1:  
*sđm=f*

Morphology 2:  
nominal

Morphology 3:

Witness: S2C

Transliteration:

*snđ* n=i ḥṣ(y).w kṣr

Translation:

those who are around the shrine fear me,

Witness: B3C

Transliteration:

*snđ* n sṣ.t-ḥđ-ḥtp tn ḥṣ(y).w kṣr

Translation:

those who are around the shrine fear this sṣ.t-ḥđ-ḥtp,

Witness: M5C

Transliteration:

*snđ* n=i ḥṣ(y).w kṣr

Translation:

those who are around the shrine fear me,

Witness: M23C

Transliteration:

[*snđ* n=i ḥṣ(y).w kṣr]=f

Translation:

those who are around his shrine fear me

Witness: G1T

Transliteration:

*snđ* n=i ḥṣ(y).w kṣr

Translation:

those who are around the shrine fear me,

Syntax:  
Nominal use

Subject:  
Nominal subject

Witness: B1C

Transliteration:

*ḏr iyī n-i ḥz(y).w kʒr*

Translation:

because those who are around the shrine come to me

Notes:

The M18 is damaged.

**Group 3:** Nominal *sḏm=f* (Nominal use), Lemma *snd*

Lemma: *snd* (to fear)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Nominal subject

Witness: B2L

Transliteration:

*ḏr snd n-i ḥz(y).w kʒr*

Translation:

because those who are around the shrine fear me

Witness: B1P

Transliteration:

*ḏr snd n-i ḥz(y).w kʒr*

Translation:

because those who are around the shrine fear me

Witness: B7C

Transliteration:

[*ḏr snd n-i ḥz(y).w kʒr*]

Translation:

because those who are around the shrine fear me

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, T3C, B3C, B1Bo, M5C, M6C, M23C, M28C, G1T), G2 (B1C), G3 (B2L, B1P, B7C).

**Spell:** 75 **Phrase:** 1 386 b

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *ḥ*

Lemma: *ḥ* (to stand)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: S1C

Transliteration:

*ḥᶜ n=i šnw.t kʒr*

Translation:

the entourage of the shrine stands for me.

**Group 2:** Circumstantial *šdm.tw=f* (Temporal clause), Lemma *wḏᶜ*

Lemma: *wḏᶜ* (to divide, to judge)

Morphology 1:

*šdm.tw=f*

Morphology 2:

circumstantial

Morphology 3:

Witness: S2C

Transliteration:

*ḥᶜ n=i šnw.t kʒr*

Translation:

the entourage of the shrine stands for me.

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: T3C

Transliteration:

*wḏᶜ.t(w) šnw.t ḥʒ.t kʒr*

Translation:

while the courtiers who are around the shrine are judged.

**Group 3:** Circumstantial *šdm.n=f* (Temporal clause), Lemma *wḏᶜ*

Lemma: *wḏᶜ* (to divide, to judge)

Morphology 1:

*šdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B3C

Transliteration:

*wḏᶜ.n sʒ.t-ḥḏ-ḥtp tn šnw.yt ḥʒ.t=s*

Translation:

after this *sʒ.t-ḥḏ-ḥtp* judged the courtiers who are around her.

Witness: B1Bo

Transliteration:

*wḏᶜ.n=f šnw.t ḥʒ.t=f*

Translation:

after he has judged the courtiers who are around him.

Witness: G1T

Transliteration:

*wḏᶜ.n=i ḥʒ.t kʒr*

Translation:

after I judged those who are around the shrine.

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 4:** Circumstantial *sḏm=f* (Temporal clause), Lemma *wḏꜥ*

Lemma: *wḏꜥ* (to divide, to judge)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B1C

Transliteration:

*wḏꜥ=i šnw.t ḥꜣ.t=i*

Translation:

while I judge the courtiers who are around me.

Witness: B1P

Transliteration:

*wḏꜥ=i šnw.t ḥꜣ.t=i*

Translation:

while I judge the courtiers who are around me.

Witness: B2L

Transliteration:

*wḏꜥ=i šnw.t ḥꜣ.t=i*

Translation:

while I judge the courtiers who are around me.

Witness: B7C

Transliteration:

[*wḏꜥ=i šnw.t ḥꜣ.t=i*]

Translation:

while I judge the courtiers who are around me.

Notes group:

Note that the spelling has a X1 that I was not able to explain here.

**Group 5:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *ḥꜥ*

Lemma: *ḥꜥ* (to stand)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: M23C

Transliteration:

*ḥꜥ.n n=i šn[w.t ḥꜣ(y).w kꜣr]*

Translation:

after the entourage who are around the shrine stood up for me.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C), G2 (T3C), G3 (B3C, B1B0, G1T), G4 (B1C, B2L, B1P, B7C), G5 (M23C).

Spell: 75 Phrase: 1 386 c

**Group 1:** Indicative *sḏm=f* (main clause), Lemma *iri*

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Pronominal subject
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Witness: T3C

Transliteration:

*ir=sn n=i w3.t*

Translation:

They made a road for me

Witness: B1C

Transliteration:

*ir=sn n=i*

Translation:

They made for me

Witness: B1P

Transliteration:

*ir=sn n=i w3.t*

Translation:

They made a road for me.

Witness: G1T

Transliteration:

*ir=sn n=i w3.t*

Translation:

They made a road for me.

**Group 2:** Nominal *sḏm.n=f* (Emphatic use), Lemma *iri*

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: B3C

Transliteration:

*ir=sn w3.t n s3.t-ḥḏ-ḥtp tn*

Translation:

They made a road for this *s3.t-ḥḏ-ḥtp*.

Witness: B2L

Transliteration:

*ir=sn n=i w3.t*

Translation:

They made a road for me.

Witness: B7C

Transliteration:

*[ir=sn n=i w3.t]*

Translation:

They made a road for me.

Witness: B1Bo

Transliteration:

*ir.n=s n=f w3.t n dhwtj-nht pn*

Translation:

She has made a road for him, for this *dhwtj-nht*.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T3C, B3C, B1C, B2L, B1P, B7C, G1T), G2 (B1Bo).

**Spell:** 75 **Phrase:** 1 387 a

**Group 1:** Nominal *sdm=f* (Balanced sentence), Lemma *ʕ* (first position)

Lemma: *ʕ* (to enter)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*ʕ=i r=i prr=i r=i m k3r hpr ds=f*

Translation:

I enter and go forth from the shrine of the one who came into being (by) himself.

Witness: S2C

Transliteration:

*ʕ=i rr pr=i r(r) r-gs hpr ds=f iwty [wdb.n=f] hr dd.t=f*

Translation:

I truly enter and truly go forth in the presence of the one who came into being (by) himself, who does not turn back upon that which he says.

Witness: B1C

Transliteration:

*ʕ=i r k3r pr=i r k3r r-gs ntr hpr ds=f*

Translation:

I enter into the shrine, I go forth from the shrine in the presence of the god who came into being (by) himself.

Witness: M6C

Transliteration:

*ʕ=i r [k3r pr=i r k3r r-gs hpr ds=f]*

Translation:

I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.

Witness: M23C

Transliteration:

*[ʕ=i r k3r pr=i r k]3r r-gs hpr ds=f*

Translation:

I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.

Notes group:

*Might be indicative instead.*

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *ʕk* (first position)

Lemma: *ʕk* (to enter)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: T3C

Transliteration:

*ʕk(=i) pr=i r k3r hpr ḏs=f*

Translation:

I enter and go forth to the shrine of the one who came into being (by) himself.

Witness: B1Bo

Transliteration:

*ʕk=f pr=f r k3r r-gs ntr hpr ḏs=f*

Translation:

He enters and goes forth to the shrine in the presence of the god who came into being (by) himself.

Witness: B1P

Transliteration:

*ʕk=i pr=i r k3r r-gs ntr hpr ḏs=f*

Translation:

I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

Notes group:

*Note that B3C uses a nominal subject instead of a pronominal subject.*

Witness: B3C

Transliteration:

*ʕk pr s3.t-ḥd-ḥtp tn r k3r n ntr hpr ḏs=f*

Translation:

This *s3.t-ḥd-ḥtp* enters and goes forth to the shrine of the god who came into being (by) himself

Witness: B2L

Transliteration:

*ʕk=i pr=i r k3r r-gs ntr hpr ḏs=f*

Translation:

I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

Witness: B7C

Transliteration:

*ʕk=i pr=i r k3r r-gs ntr hpr ḏs=f*

Translation:

I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

**Group 3:** Active *sḏm.t=f* (nominal use), Lemma *ḥk* (first position)

Lemma: *ḥk* (to enter)

<u>Morphology 1:</u> <i>sḏm.t=f</i>	<u>Morphology 2:</u> active	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: G1T

Transliteration:

*r ḥk.t=i r pr.t=i m k3r r-gs ḥpr ḏs=f*

Translation:

until I enter, until I go forth from the shrine in the presence of the one who came into being (by) himself.

**Group 4:** Perfective active participle (masculine singular), Lemma *ḥpr* (first position)

Lemma: *xpr* (to become)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M5C

Transliteration:

*r-gs ḥpr ḏs=f*

Translation:

in the presence of the one who came into being (by) himself.

Witness: M28C

Transliteration:

*r-gs ḥpr ḏs=f*

Translation:

in the presence of the one who came into being (by) himself.

**Group 5:** Nominal *sḏm=f* (Balanced sentence), Lemma *prī* (second position)

Lemma: *prī* (to go forth)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*ḥk=i r=i prr=i r=i m k3r ḥpr ḏs=f*

Translation:

I enter and go forth from the shrine of the one who came into being (by) himself.

Witness: S2C

Transliteration:

*ḥk=i rr pr=i r(r) r-gs ḥpr ḏs=f iwty [wdb.n=f] ḥr ḏd.t=f*

Translation:

I truly enter and truly go forth in the presence of the one who came into being (by) himself, who does not turn back upon that which he says.

Witness: B1C

Transliteration:

ʕk=i r kʒr pr=i r kʒr r-gs ntr hpr ds=f

Translation:

I enter into the shrine, I go forth from the shrine in the presence of the god who came into being (by) himself.

Witness: M23C

Transliteration:

[ʕk=i r kʒr pr=i r k]ʒr r-gs hpr ds=f

Translation:

I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.

Notes group:

*Might be indicative instead.*

**Group 6:** Nominal *sḏm=f* (Emphatic use), Lemma *prī* (second position)

Lemma: *prī* (to go forth)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: T3C

Transliteration:

ʕk(=i) pr=i r kʒr hpr ds=f

Translation:

I enter and go forth to the shrine of the one who came into being (by) himself.

Witness: B1Bo

Transliteration:

ʕk=f pr=f r kʒr r-gs ntr hpr ds=f

Translation:

He enters and goes forth to the shrine in the presence of the god who came into being (by) himself.

Witness: M6C

Transliteration:

ʕk=i r [kʒr pr=i r kʒr r-gs hpr ds=f]

Translation:

I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.

Witness: B3C

Transliteration:

ʕk pr sʒ.t-ḥd-ḥtp tn r kʒr n ntr hpr ds=f

Translation:

This *sʒ.t-ḥd-ḥtp* enters and goes forth to the shrine of the god who came into being (by) himself

Witness: B2L

Transliteration:

ʕk=i pr=i r kʒr r-gs ntr hpr ds=f

Translation:

I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

Witness: B1P

Transliteration:

ʕk=i pr=i r kʒr r-gs nʔr hpr ds=f

Translation:

I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

Notes group:

*Might be indicative instead.*

*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 7:** Active *sḏm.t=f* (nominal use), Lemma *pri* (second position)

Lemma: *pri* (to go forth)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm.t=f</i>	active		Nominal use	Pronominal subject

Witness: G1T

Transliteration:

r ʕk.t=i r pr.t=i m kʒr r-gs hpr ds=f

Translation:

until I enter, until I go forth from the shrine in the presence of the one who came into being (by) himself.

**Group 8:** Perfective active participle (masculine singular), Lemma *hpr* (third position)

Lemma: *xpr* (to become)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	perfective active	masculine singular		

Witness: S1C

Transliteration:

ʕk=i r-i prr=i r-i m kʒr hpr ds=f

Translation:

I enter and go forth from the shrine of the one who came into being (by) himself.

Witness: B7C

Transliteration:

ʕk=i pr=i r kʒr r-gs nʔr hpr ds=f

Translation:

I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

Witness: S2C

Transliteration:

ʕk=i rr pr=i r(r) r-gs hpr ds=f iwty [wdb.n=f] hr dd.t=f

Translation:

I truly enter and truly go forth in the presence of the one who came into being (by) himself, who does not turn back upon that which he says.

Witness: T3C

Transliteration:

ᵀᵏ(=ī) pr=i r k3r hpr ds=f

Translation:

I enter and go forth to the shrine of the one who came into being (by) himself.

Witness: B1Bo

Transliteration:

ᵀᵏ=f pr=f r k3r r-gs ntr hpr ds=f

Translation:

He enters and goes forth to the shrine in the presence of the god who came into being (by) himself.

Witness: B2L

Transliteration:

ᵀᵏ=i pr=i r k3r r-gs ntr hpr ds=f

Translation:

I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

Witness: B7C

Transliteration:

ᵀᵏ=i pr=i r k3r r-gs ntr hpr ds=f

Translation:

I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

Witness: M23C

Transliteration:

[ᵀᵏ=i r k3r pr=i r k]3r r-gs hpr ds=f

Translation:

I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.

Witness: B3C

Transliteration:

ᵀᵏ pr s3.t-hd-hip tn r k3r n ntr hpr ds=f

Translation:

This s3.t-hd-hip enters and goes forth to the shrine of the god who came into being (by) himself

Witness: B1C

Transliteration:

ᵀᵏ=i r k3r pr=i r k3r r-gs ntr hpr ds=f

Translation:

I enter into the shrine, I go forth from the shrine in the presence of the god who came into being (by) himself.

Witness: B1P

Transliteration:

ᵀᵏ=i pr=i r k3r r-gs ntr hpr ds=f

Translation:

I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

Witness: M6C

Transliteration:

ᵀᵏ=i r [k3r pr=i r k3r r-gs hpr ds=f]

Translation:

I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.

Witness: G1T

Transliteration:

r ᵀᵏ.t=i r pr.t=i m k3r r-gs hpr ds=f

Translation:

until I enter, until I go forth from the shrine in the presence of the one who came into being (by) himself.

**Group 9:** Nominal *sḏm.n=f* (Nominal use), Lemma *wḏb* (fourth position)

Lemma: *wḏb* (to turn back)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

ʿk=i rr pr=i r(r) r-gs hpr ḏs=f iwty [*wḏb.n=f*] hr ḏd.t=f

Translation:

I truly enter and truly go forth in the presence of the one  
who came into being (by) himself,  
who does not turn back upon that which he says.

### Group

**10:** Imperfective relative *sḏm=f*, Lemma *ḏd* (fifth position)

Lemma: *ḏd* (to say, to speak)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> Imperfective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

ʿk=i rr pr=i r(r) r-gs hpr ḏs=f iwty [*wḏb.n=f*] hr ḏd.t=f

Translation:

I truly enter and truly go forth in the presence of the one  
who came into being (by) himself,  
who does not turn back upon that which he says.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5+G8 (S1C, B1C, M6C, M23C), G2+G6+G8 (T3C, B3C, B1Bo, B2L, B1P, B7C), G4 (M5C, M28C), G3+G7+G8 (G1T), G1+G5+G8+G9+G10 (S2C).

**Spell:** 75 **Phrase:** 1 387 c

**Group 1:** Nominal *sḏm.tw=f* (Emphatic use), Lemma *ḥꜥi* (first position)

Lemma: *ḥꜥi* (to rejoice)

<u>Morphology 1:</u> <i>sḏm.tw=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: S1C

Transliteration:

*ḥꜥꜥ.t(w) dšr.t mꜣꜣ(.tī) s(y)*

Translation:

The red crown is rejoiced while it sees it.

Witness: G1T

Transliteration:

*ḥꜥꜥ.t(w) dšr.t mꜣꜣ(.tī) s(y)*

Translation:

The red crown is rejoiced while it sees it.

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *ḥꜥi* (first position)

Lemma: *ḥꜥi* (to rejoice)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: T3C

Transliteration:

*ḥꜥꜥ dšr.t mꜣꜣ=s n.t*

Translation:

The red crown rejoices while it sees the crown of LE

Witness: M5C

Transliteration:

*ḥꜥꜥ dšr.t mꜣn=s n.t*

Translation:

The red crown rejoices when it sees the crown of LE

Witness: M23C

Transliteration:

*[ḥꜥꜥ dšr.t mꜣn]=s s(y)*

Translation:

Th red crown rejoices when it sees it

Witness: M28C

Transliteration:

*ḥꜥꜥ dšr.t mꜣn=s n.t*

Translation:

The red crown rejoices when it sees the crown of LE

**Group 3:** Subjunctive *sḏm=f* (*iw(=f) sḏm=f*), Lemma *mꜣꜣ* (first position)

Lemma: *mꜣꜣ* (to see)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sḏm=f</i>	<u>Subject:</u> Pronominal subject
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Witness: B3C

Transliteration:

*iw dšr.t m3n=s n.t*

Translation:

The red crown will see the crown of LE

Witness: B1C

Transliteration:

*iw dšr.t m3n=s n.t*

Translation:

The red crown will see the crown of LE

Witness: B1P

Transliteration:

*iw dšr.t m3n=s {n} n.t*

Translation:

The red crown will see the crown of LE

Witness: B1Bo

Transliteration:

*iw dšr.t m3n=s n.t*

Translation:

The red crown will see the crown of LE

Witness: B2L

Transliteration:

*iw dšr.t m3n=s n.t*

Translation:

The red crown will see the crown of LE

Witness: B7C

Transliteration:

*[iw dš]r.t [m3n=s n.t]*

Translation:

The red crown will see the crown of LE

**Group 4:** *Stative (3rd person feminine singular), Lemma m33 (second position)*

Lemma: *m33* (to see)

Morphology 1:

Stative

Morphology 2:

3rd person feminine singular

Morphology 3: Syntax:

Subject:

Witness: S1C

Transliteration:

*ḥꜥ.t(w) dšr.t m33(.tī) s(y)*

Translation:

The red crown is rejoiced while it sees it.

Witness: G1T

Transliteration:

*ḥꜥ.t(w) dšr.t m33(.tī) s(y)*

Translation:

The red crown is rejoiced while it sees it.

Notes group:

As no *.tī* is written, it is possible to read *m33=s* as well.

**Group 5:** Circumstantial *sḏm=f* (Temporal clause), Lemma *mꜣꜣ* (second position)

Lemma: *mꜣꜣ* (to see)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: T3C

Transliteration:

*ḥꜣꜣ ḏšr.t mꜣꜣ=s n.t*

Translation:

The red crown rejoices while it sees the crown of LE

Notes:

Note that the D4 is not written.

**Group 6:** Subjunctive *sḏm=f* (Temporal clause), Lemma *mꜣꜣ*

Lemma: *mꜣꜣ* (to see)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: M5C

Transliteration:

*ḥꜣꜣ ḏšr.t mꜣn=s n.t*

Translation:

The red crown rejoices when it sees the crown of LE

Witness: M23C

Transliteration:

*[ḥꜣꜣ ḏšr.t mꜣn]=s s(y)*

Translation:

Th red crown rejoices when it sees it

Witness: M28C

Transliteration:

*ḥꜣꜣ ḏšr.t mꜣn=s n.t*

Translation:

The red crown rejoices when it sees the crown of LE

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (S1C, G1T), G2+G6 (M5C, M23C, M28C), G3 (B3C, B1Bo, B1C, B2L, B1P, B7C), G2+G5 (T3C).

Spell: 75 Phrase: 1 388 c

**Group 1:** Circumstantial *sḏm=f* (Non-initial main clause), Lemma *ḥꜥi* (first position)

Lemma: *ḥꜥi* (to rejoice)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Non-initial main clause

Subject:  
Nominal subject

Witness: S1C

Transliteration:

*ḥꜥ n.t mən=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: T3C

Transliteration:

*ḥꜥ n.t mən=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: B3C

Transliteration:

*ḥꜥ n.t mən=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: B1Bo

Transliteration:

*ḥꜥ n.t mən=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: B1C

Transliteration:

*ḥꜥ n.t mən=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: B2L

Transliteration:

*ḥꜥ n.t mən=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: B1P

Transliteration:

*ḥꜥ n.t mən=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: B7C

Transliteration:

*[ḥꜥ n.t mən=s dšr.t]*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: M5C

Transliteration:

*ḥꜥ n.t mən=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: M23C

Transliteration:

*[ḥꜥ n.t mən]=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: G1T

Transliteration:

ḥ<sup>c</sup> n.t mʕn=s dšr.t

Translation:

the crown of LE rejoices when it sees the red crown.

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma ḥ<sup>c</sup>i (first position)

Lemma: ḥ<sup>c</sup>i (to rejoice)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: M28C

Transliteration:

<ḥ><sup>c</sup> n.t mʕn dšr.t

Translation:

the crown of LE rejoices when the red crown sees.

Notes:

The V28 was not written.

**Group 3:** Subjunctive *sḏm=f* (Temporal clause), Lemma mʕʕ (second position)

Lemma: mʕʕ (to see)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: S1C

Transliteration:

ḥ<sup>c</sup> n.t mʕn=s dšr.t

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: T3C

Transliteration:

ḥ<sup>c</sup> n.t mʕ=s dšr.t

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: B3C

Transliteration:

ḥ<sup>c</sup> n.t mʕn=s dšr.t

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: B1Bo

Transliteration:

ḥ<sup>c</sup> n.t mʕn=s dšr.t

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: B1C

Transliteration:

*h<sup>c</sup> n.t mʕn=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: B1P

Transliteration:

*h<sup>c</sup> n.t mʕn=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: M5C

Transliteration:

*h<sup>c</sup> n.t mʕn=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: M28C

Transliteration:

*(h)<sup>c</sup> n.t mʕn dšr.t*

Translation:

the crown of LE rejoices when the red crown sees.

Notes group:

Note that M28C uses a nominal subject instead of a pronominal subject.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (S1C, T3C, B3C, B1Bo, B1C, B2L, B1P, B7C, M5C, M23C, G1T), G2+G3 (M28C).

Witness: B2L

Transliteration:

*h<sup>c</sup> n.t mʕn=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: B7C

Transliteration:

*[h<sup>c</sup> n.t mʕn=s dšr.t]*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: M23C

Transliteration:

*[h<sup>c</sup> n.t mʕn]=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

Witness: G1T

Transliteration:

*h<sup>c</sup> n.t mʕn=s dšr.t*

Translation:

the crown of LE rejoices when it sees the red crown.

**Spell:** 75 **Phrase:** 1 389 b

**Group 1:** Nominal *sḏm=f* (Emphatic use), Lemma *snsn* (first position)

Lemma: *snsn* (to be friendly)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: S1C

Transliteration:

*snsn*=s nṯr r nṯr=f ḥpr m ḥ<sup>c</sup>.w=f

Translation:

It is friendly, the god, to his god who came to be from his body.

Witness: B3C

Transliteration:

*snsn* nṯr ḥpr.n s3.t-ḥd-ḥtp tn m ḥ<sup>c</sup>.w=f

Translation:

The god is friendly after this *s3.t-ḥd-ḥtp* came to be from his body

Witness: B1C

Transliteration:

*snsn* nṯr r nṯr ḥpr.n=i m ḥ<sup>c</sup>.w=f

Translation:

The god is friendly to the god after I came to be from his body

Witness: B1P

Transliteration:

*snsn* nṯr r nṯr ḥpr.n=i m ḥ<sup>c</sup>.w=f

Translation:

The god is friendly to the god after I came to be from his body

Witness: T3C

Transliteration:

*snsn* nṯr r nṯr ḥpr m ḥ<sup>c</sup>.w=f

Translation:

The god is friendly to the god who came to be from his flesh

Witness: B1Bo

Transliteration:

*snsn* nṯr r nṯr ḥpr.n ḏḥwty-nḥt pn m ḥ<sup>c</sup>.w=f

Translation:

The god is friendly to the god after this *ḏḥwty-nḥt* came to be from his body

Witness: B2L

Transliteration:

*snsn* nṯr r nṯr ḥpr.n=i m ḥ<sup>c</sup>.w=f

Translation:

The god is friendly to the god after I came to be from his body

Witness: B7C

Transliteration:

[*snsn* nṯr r] nṯr ḥ[pr.n=i m ḥ<sup>c</sup>.w=f]

Translation:

The god is friendly to the god after I came to be from his body

Witness: M5C

Transliteration:

*snsn ntr r ntr hpr m h<sup>c</sup>.w=f*

Translation:

The god is friendly to the god who came to be from his flesh

Witness: M28C

Transliteration:

*snsn ntr hpr m h<sup>c</sup>.w=f*

Translation:

The god who came to be from his body is friendly

Notes group:

Note that S1C uses a pronominal subject instead of a nominal subject.

**Group 2:** *Perfective active participle (masculine singular), Lemma hpr (second position)*

Lemma: *hpr* (to become)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: S1C

Transliteration:

*snsn=s ntr r ntr=f hpr m h<sup>c</sup>.w=f*

Translation:

It is friendly, the god, to his god who came to be from his body.

Witness: M5C

Transliteration:

*snsn ntr r ntr hpr m h<sup>c</sup>.w=f*

Translation:

The god is friendly to the god who came to be from his flesh

Witness: M23C

Transliteration:

*[snsn ntr r ntr hpr m h<sup>c</sup>.w=f]*

Translation:

The god is friendly to the god who came to be from his flesh

Witness: G1T

Transliteration:

*snsn ntr r ntr hpr m h<sup>c</sup>.w=f*

Translation:

The god is friendly to the god who came to be from his flesh

Witness: T3C

Transliteration:

*snsn ntr r ntr hpr m h<sup>c</sup>.w=f*

Translation:

The god is friendly to the god who came to be from his flesh

Witness: M23C

Transliteration:

*[snsn ntr r ntr hpr m h<sup>c</sup>.w=f]*

Translation:

The god is friendly to the god who came to be from his flesh

Witness: M28C

Transliteration:

*snsn ntr hpr m ḥꜥ.w=f*

Translation:

The god who came to be from his body is friendly

Witness: G1T

Transliteration:

*snsn ntr r ntr hpr m ḥꜥ.w=f*

Translation:

The god is friendly to the god who came to be from his flesh

**Group 3:** Circumstantial *sdm.n=f* (temporal clause), Lemma *hpr* (second position)

Lemma: *hpr* (to become)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B3C

Transliteration:

*snsn ntr hpr.n s3.t-ḥd-ḥtp tn m ḥꜥ.w=f*

Translation:

The god is friendly after this *s3.t-ḥd-ḥtp* came to be from his body

Witness: B1Bo

Transliteration:

*snsn ntr r ntr hpr.n ḏḥwty-nḥt pn m ḥꜥ.w=f*

Translation:

The god is friendly to the god after this *ḏḥwty-nḥt* came to be from his body

Witness: B1C

Transliteration:

*snsn ntr r ntr hpr.n=i m ḥꜥ.w=f*

Translation:

The god is friendly to the god after I came to be from his body

Witness: B2L

Transliteration:

*snsn ntr r ntr hpr.n=i m ḥꜥ.w=f*

Translation:

The god is friendly to the god after I came to be from his body

Witness: B1P

Transliteration:

*snsn ntr r ntr hpr.n=i m ḥꜥ.w=f*

Translation:

The god is friendly to the god after I came to be from his body

Witness: B7C

Transliteration:

[*snsn ntr r*] *ntr hpr.n=i m ḥꜥ.w=f*

Translation:

The god is friendly to the god after I came to be from his body

Notes:

Traces of the Aa1 are left.

Note that B3C and B1Bo use a nominal subject instead of a pronominal subject.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (S1C, T3C, M5C, M23C, M28C, G1T), G1+G3 (B3C, B1Bo, B1C, B2L, B1P, B7C).

**Spell:** 75 **Phrase:** 1 389 c

**Group 1:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *mꜣꜣ*

Lemma: *mꜣꜣ* (to see)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*mꜣ.n=sn sw*

Translation:

After they saw him,

Witness: B2L

Transliteration:

*mꜣ.n=sn sw*

Translation:

After they saw him,

Witness: B1P

Transliteration:

*mꜣ.n=sn sw*

Translation:

After they saw him,

Witness: B7C

Transliteration:

[*mꜣ.n=sn sw*]

Translation:

After they saw him,

Notes group:

Could be read as subjunctive as well.

**Group 2:** Circumstantial *sḏm.n=f* (Negation), Lemma *mꜣꜣ*

Lemma: *mꜣꜣ* (to see)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: T3C

Transliteration:

*n mꜣ.n=sn sw*

Translation:

They do not see him,

Witness: B3C

Transliteration:

*n mꜣ.n=sn sw*

Translation:

They do not see him,

Witness: B1Bo  
Transliteration:  
*n m3.n=sn sw*  
Translation:  
They do not see him,

Witness: M23C  
Transliteration:  
[n] *m3.n=sn sw*  
Translation:  
They do not see him,

Witness: M5C  
Transliteration:  
*n m3.n=sn sw*  
Translation:  
They do not see him,

Witness: G1T  
Transliteration:  
*n m3.n=sn sw*  
Translation:  
They do not see him,

**Group 3:** *Indicative sdm=f (Negation), Lemma m33*

<u>Lemma:</u> <i>m33</i>	(to see)			
<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject

Witness: M28C  
Transliteration:  
*n m3=sn sw*  
Translation:  
They did not see him,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, B2L, B1P, B7C), G2 (T3C, B3C, B1Bo, M5C, M23C, G1T), G3 (M28C).*

**Spell:** 75 **Phrase:** 1 390 a

**Group 1:** *Nominal sdm.n=f (Emphatic use), Lemma ki*

<u>Lemma:</u> <i>ki</i>	(to cry out)			
<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject

Witness: S1C

Transliteration:

*ki.n n=i n<sup>c</sup>w.w m hn(y)*

Translation:

the *n<sup>c</sup>w* snakes cried out for me in acclaim

Witness: B1Bo

Transliteration:

*ki.n n<sup>c</sup>w.w n dhwtj-nht pn m hny*

Translation:

the *n<sup>c</sup>w* snakes cried out for this *dhwtj-nht* pn in acclaim.

Witness: B2L

Transliteration:

*ki.n n=i n<sup>c</sup>w.w m hny*

Translation:

the *n<sup>c</sup>w* snakes cried out for me in acclaim

Witness: B7C

Transliteration:

[*ki.n n=i n<sup>c</sup>w.w m hny*]

Translation:

the *n<sup>c</sup>w* snakes cried out for me in acclaim

Witness: M23C

Transliteration:

*ki[.n n=i n<sup>c</sup>w.w m hny]*

Translation:

the *n<sup>c</sup>w* snakes cried out for me in acclaim

Notes:

The N35 is not visible.

Witness: B3C

Transliteration:

*ki.n n=s n<sup>c</sup>w.w m hny*

Translation:

the *n<sup>c</sup>w* snakes cried out for her in acclaim

Witness: B1C

Transliteration:

*ki.n n=i n<sup>c</sup>w.w m hny*

Translation:

the *n<sup>c</sup>w* snakes cried out for me in acclaim

Witness: B1P

Transliteration:

*ki.n n=i n<sup>c</sup>w.w m hny*

Translation:

the *n<sup>c</sup>w* snakes cried out for me in acclaim

Witness: M5C

Transliteration:

*ki.n n=i n<sup>c</sup>w.w m hny*

Translation:

the *n<sup>c</sup>w* snakes cried out for me in acclaim

Witness: M28C

Transliteration:

*ki.n n=i n<sup>c</sup>w.w=f m hny*

Translation:

his *n<sup>c</sup>w* snakes cried out for me in acclaim

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *kī*

Lemma: *kī* (to cry out)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Nominal subject

Witness: G1T

Transliteration:

*k(i) n=i n<sup>w</sup>.w m hy*

Translation:

while the *n<sup>w</sup>* snakes cry out for me in acclaim.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, B3C, B1Bo, B1C, B2L, B1P, B7C, M5C, M23C, M28C), G2 (G1T).

Note that T3C does have a phrase here, but it is non-verbal.

**Spell:** 75 **Phrase:** 1 391 a

**Group 1:** Circumstantial *sḏm=f* (Temporal clause), Lemma *mꜣꜣ* (first position)

Lemma: *mꜣꜣ* (to see)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: S1C

Transliteration:

*mꜣꜣ=sn prr=i m kꜣr*

Translation:

while they see that I go forth from the shrine

Witness: S2C

Transliteration:

*[m]ꜣꜣ=s[n] wī pr.k(w)i m kꜣr*

Translation:

while they see me going forth from the shrine

Notes:

The U1 is not visible.

Witness: B3C

Transliteration:

*mꜣꜣ=sn pr sꜣ.t-ḥḏ-ḥtp tn m kꜣr*

Translation:

while they see that this *sꜣ.t-ḥḏ-ḥtp* goes forth from the shrine

Witness: B1Bo

Transliteration:

*mꜣꜣ=sn prr=f m kꜣr*

Translation:

while they see that he goes forth from the shrine

Witness: M23C

Transliteration:

*mʒʒ=sn prr=i m [kʒr]*

Translation:

while they see that I go forth from the shrine

Witness: G1T

Transliteration:

*mʒʒ=sn prr=i*

Translation:

when they see that I go forth.

**Group 2:** Subjunctive *sḏm=f* (Temporal clause), Lemma *mʒʒ* (first position)

Lemma: *mʒʒ* (to see)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: T3C

Transliteration:

*mʒʒ=sn wi pr=i m kʒr*

Translation:

when they see me while I go forth from the shrine.

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *prḯ* (first position)

Lemma: *prḯ* (to go forth)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1C

Transliteration:

*pr=i mʒʒ=i s.t m kʒr*

Translation:

while I go forth and I see them in the shrine

Witness: B2L

Transliteration:

*pr=i mʒʒ=s.t m kʒr*

Translation:

when I go forth, which they will see from the shrine

Witness: B1P

Transliteration:

*pr=i mʒʒ=s.t m kʒr*

Translation:

when I go forth, which they will see from the shrine

Witness: B7C

Transliteration:

*[pr=i mʒʒ=s.t m kʒr]*

Translation:

when I go forth, which they will see from the shrine

**Group 4:** Nominal *sḍm=f* (Nominal use), Lemma *pri* (first position)

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: M5C

Transliteration:

*r prr=i m k3r*

Translation:

until I go forth from the shrine

Witness: M28C

Transliteration:

*r prr=i m k3r*

Translation:

until I go forth from the shrine

**Group 5:** Prospective *sḍm=f* (Object clause), Lemma *pri* (second position)

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Object clause	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*m33=sn prr=i m k3r*

Translation:

while they see that I go forth from the shrine

Witness: B3C

Transliteration:

*m33=sn pr s3.t-ḥd-ḥtp tn m k3r*

Translation:

while they see that this *s3.t-ḥd-ḥtp* goes forth from the shrine

Witness: B1Bo

Transliteration:

*m33=sn prr=f m k3r*

Translation:

while they see that he goes forth from the shrine

Witness: M23C

Transliteration:

*m33=sn prr=i m [k3r]*

Translation:

while they see that I go forth from the shrine

Witness: G1T

Transliteration:

*m33=sn prr=i*

Translation:

when they see that I go forth.

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 6:** Stative (1st person singular), Lemma *prî* (second position)

Lemma: *prî* (to go forth)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 1st person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S2C

Transliteration:

[m]ʒʒ=s[n] wî *pr.kî* m kʒr

Translation:

while they see me going forth from the shrine

**Group 7:** Circumstantial *sḍm=f* (temporal clause), Lemma *prî* (second position)

Lemma: *prî* (to go forth)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: T3C

Transliteration:

mʒ=sn wî *pr=i* m kʒr

Translation:

when they see me while I go forth from the shrine.

**Group 8:** Circumstantial *sḍm=f* (Temporal clause), Lemma *mʒʒ* (second position)

Lemma: *mʒʒ* (to see)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B1C

Transliteration:

*pr=i* mʒʒ=i s.t m kʒr

Translation:

while I go forth and I see them in the shrine

**Group 9:** Prospective relative *sḏm=f*, Lemma *m33* (second position)

Lemma: mAA (to see)

Morphology 1: sDm=f      Morphology 2: prospective relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: B2L

Transliteration:

*pr=i m3=s.t m k3r*

Translation:

when I go forth, which they will see from the shrine

Witness: B1P

Transliteration:

*pr=i m3=s.t m k3r*

Translation:

when I go forth, which they will see from the shrine

Witness: B7C

Transliteration:

[*pr=i m3=s.t m k3r*]

Translation:

when I go forth, which they will see from the shrine

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (S1C, B3C, B1Bo, M23C, G1T), G3+G9 (B2L, B1P, B7C), G4 (M5C, M28C), G1+G6 (S2C), G2+G7 (T3C), G3+G8 (B1C).

**Spell:** 75      **Phrase:** 1      391      b

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *wḏ<sup>c</sup>*

Lemma: *wḏ<sup>c</sup>* (to divide, to judge)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:      Syntax: Balanced sentence      Subject: Pronominal subject

Witness: S1C

Transliteration:

*wḏ<sup>c</sup>=i šnw.t ḥ3.t k3r*

Translation:

I judge the courtiers who are around the shrine

Witness: S2C

Transliteration:

*wḏ<sup>c</sup>=i šnw.t ḥ3.t k3r*

Translation:

I judge the courtiers who are around the shrine

**Group 2:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *wḏꜥ*

Lemma: *wḏꜥ* (to divide, to judge)

Morphology 1: *sḏm.n=f*      Morphology 2: circumstantial      Morphology 3:

Syntax: Temporal clause      Subject: Pronominal subject

Witness: T3C

Transliteration:

*wḏꜥ.n=i šnw.t ḥ3.t <k3r>*

Translation:

After I judged the courtiers who are around the shrine,

Witness: B1Bo

Transliteration:

*wḏꜥ.n=f šnw.t ḥ3.t k3r*

Translation:

After he judged the courtiers who are around the shrine,

Witness: B2L

Transliteration:

*wḏꜥ.n=i šnw.t ḥ3.t k3r*

Translation:

After I judged the courtiers who are around the shrine,

Witness: B7C

Transliteration:

*[wḏꜥ.n=i šnw.t] ḥ3.t k3[r]*

Translation:

After I judged the courtiers who are around the shrine,

Witness: M23C

Transliteration:

*[wḏꜥ.n=i šnw.t ḥ3.t k3r]*

Translation:

After I judged the courtiers who are around the shrine,

Witness: B3C

Transliteration:

*wḏꜥ.n s3.t-ḥḏ-ḥtp tn šnw.t ḥ3.t k3r*

Translation:

After this *s3.t-ḥḏ-ḥtp* judged the courtiers who are around the shrine,

Witness: B1C

Transliteration:

*wḏꜥ.n=i šnw.t ḥ3.t k3r*

Translation:

After I judged the courtiers who are around the shrine,

Witness: B1P

Transliteration:

*wḏꜥ.n=i šnw.t ḥ3.t k3r*

Translation:

After I judged the courtiers who are around the shrine,

Witness: M5C

Transliteration:

*wḏꜥ.n=i šnw.t ḥ3.t k3r*

Translation:

After I judged the courtiers who are around the shrine,

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 3:** Passive circumstantial *sḏm.n=f* (Temporal clause), Lemma *wḏꜥ*

Lemma: *wḏꜥ* (to divide, to judge)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
<i>sḏm.n=f</i>	circumstantial	passive	Temporal clause	Nominal subject

Witness: M23C

Transliteration:

*wḏꜥ.n šnw.t ḥꜣt kꜣr*

Translation:

After the courtiers who are around the shrine are judged,

Notes:

Note the unusual use of N37 as classifier here (maybe a misread for Y2?).

**Group 4:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *wḏꜥ*

Lemma: *wḏꜥ* (to divide, to judge)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
<i>sḏm.n=f</i>	nominal		Balanced sentence	Nominal subject

Witness: G1T

Transliteration:

*wḏꜥ.n=i ḥꜣ.t <kꜣr>*

Translation:

I judged those that are around the shrine,

Notes phrase:

In this phrase, the following pattern variations occur: G2 (T3C, B3C, B1Bo, B1C, B2L, B1P, B7C, M5C, M23C), G1 (S1-2C, G1T), G3 (M28C).

**Spell:** 75 **Phrase:** 1 391 c

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *wḥꜥ* (first position)

Lemma: *wḥꜥ* (to release)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
<i>sḏm=f</i>	nominal		Balanced sentence	Pronominal subject

Witness: S1C

Transliteration:

*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*

Translation:

I release who I should release

Witness: T3C

Transliteration:

*wh<sup>c</sup>=i wh<sup>c</sup>=i*

Translation:

I release who I should release

Witness: B1Bo

Transliteration:

*wh<sup>c</sup>=f wh<sup>c</sup>.y=f*

Translation:

he releases who he should release,

Witness: B2L

Transliteration:

*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*

Translation:

I release who I should release

Witness: B7C

Transliteration:

[*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*]

Translation:

I release who I should release

Witness: M23C

Transliteration:

*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*

Translation:

I release who I should release

Witness: S2C

Transliteration:

*wh<sup>c</sup>=i*

Translation:

I release,

Witness: B3C

Transliteration:

*wh<sup>c</sup> sʒ.t-hd-htp tn wh<sup>c</sup>=s*

Translation:

this *sʒ.t-hd-htp* releases who she should release,

Witness: B1C

Transliteration:

*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*

Translation:

I release who I should release

Witness: B1P

Transliteration:

*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*

Translation:

I release who I should release

Witness: M5C

Transliteration:

*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*

Translation:

I release who I should release

Witness: M28C

Transliteration:

*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*

Translation:

I release who I should release

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 2:** Nominal *sḍm.n=f* (Balanced sentence), Lemma *wh<sup>c</sup>* (first position)

Lemma: *wh<sup>c</sup>* (to release)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: G1T

Transliteration:

*wh<sup>c</sup> < .n=i > s<sup>c</sup>nh.n=i*

Translation:

I released and I nourised,

Notes:

Double column writing.

**Group 3:** Prospective relative *sḍm=f*, Lemma *wh<sup>c</sup>* (second position)

Lemma: *wh<sup>c</sup>* (to release)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> prospective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*

Translation:

I release who I should release

Witness: T3C

Transliteration:

*wh<sup>c</sup>=i wh<sup>c</sup>=i*

Translation:

I release who I should release

Witness: B3C

Transliteration:

*wh<sup>c</sup> s<sup>3</sup>.t-hd-hṭp tn wh<sup>c</sup>=s*

Translation:

this *s<sup>3</sup>.t-hd-hṭp* releases who she should release,

Witness: B1Bo

Transliteration:

*wh<sup>c</sup>=f wh<sup>c</sup>.y=f*

Translation:

he releases who he should release,

Witness: B1C  
Transliteration:  
*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*  
Translation:  
I release who I should release

Witness: B1P  
Transliteration:  
*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*  
Translation:  
I release who I should release

Witness: M5C  
Transliteration:  
*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*  
Translation:  
I release who I should release

Witness: M28C  
Transliteration:  
*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*  
Translation:  
I release who I should release

**Group 4:** Nominal *sḍm.n=f* (Balanced sentence), Lemma *s<sup>c</sup>nḥ* (second position)

<u>Lemma:</u> <i>s<sup>c</sup>nḥ</i>	(to nourish)			
<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject

Witness: G1T  
Transliteration:  
*wh<sup>c</sup>(.n=i) s<sup>c</sup>nḥ.n=i*  
Translation:  
I released and I nourished,

Witness: B2L  
Transliteration:  
*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*  
Translation:  
I release who I should release

Witness: B7C  
Transliteration:  
*[wh<sup>c</sup>=i wh<sup>c</sup>.y=i]*  
Translation:  
I release who I should release

Witness: M23C  
Transliteration:  
*wh<sup>c</sup>=i wh<sup>c</sup>.y=i*  
Translation:  
I release who I should release

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (S1C, T3C, B3C, B1Bo, B1C, B2L, B1P, B7C, M5C, M23C, M28C), G2+G4 (G1T), G1 (S2C).

**Spell:** 75 **Phrase:** 1 392 b

**Group 1:** Nominal *sḍm=f* (Balanced sentence), Lemma *dr* (first position)

Lemma: *dr* (to remove)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*dr=i sḍb n dr sḍb=i*

Translation:

I remove the restraint of the one who should be removed from my restraint.

Witness: S2C

Transliteration:

*dr=i sḍb=i*

Translation:

I remove my restraint,

Witness: T3C

Transliteration:

*dr=i nkn=i*

Translation:

I remove my injury,

Witness: B1Bo

Transliteration:

*dr=f sḍb=f*

Translation:

he removed his restraint,

Witness: B1C

Transliteration:

*dr=i sḍb=i*

Translation:

I remove my restraint,

Witness: B2L

Transliteration:

*dr=i sḍb=i*

Translation:

I remove my restraint,

Witness: B1P

Transliteration:

*dr=i sḍb=i*

Translation:

I remove my restraint,

Witness: B7C

Transliteration:

[*dr=i sḍb=i*]

Translation:

I remove my restraint,

Witness: M23C

Transliteration:

[*dr-i sdb-i*]

Translation:

I remove my restraint,

Witness: M28C

Transliteration:

*dr-i*

Translation:

I remove

**Group 2:** *Passive nominal sdm=f (Balanced sentence), Lemma dr (first position)*

Lemma: *dr* (to remove)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: B3C

Transliteration:

*dr sdb n s3.t-ḥd-ḥtp tn*

Translation:

the restraint of this *s3.t-ḥd-ḥtp* is removed,

**Group 3:** *Indicative sdm=f (main clause), Lemma rdī (first position)*

Lemma: *rdī* (to give, to place)

Morphology 1:

*sdm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: M5C

Transliteration:

*di-i sdb dr-i sdb*

Translation:

I placed the restraint, I removed the restraint,

**Group 4:** *Nominal sdm.n=f (balanced sentence), Lemma dr (first position)*

Lemma: *dr* (to remove)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*dr.n=i sdb(=i) wh<sup>c</sup>.n=i bw.t=i dšr.w=i*

Translation:

I have removed my restraint, I have released my abomination, (namely) my blood.

**Group 5:** *Prospective active participle (masculine singular), Lemma dr (second position)*

Lemma: *dr* (to remove)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> prospective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

*dr=i sdb n dr sdb=i*

Translation:

I remove the restraint of the one who should be removed from my restraint.

**Group 6:** *Indicative sdm=f (Main clause), Lemma dr (second position)*

Lemma: *dr* (to remove)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Pronominal subject
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Witness: M5C

Transliteration:

*di=i sdb dr=i sdb*

Translation:

I placed the restraint, I removed the restraint,

**Group 7:** *Nominal sdm.n=f (Balanced sentence), Lemma wh<sup>c</sup> (second position)*

Lemma: *wh<sup>c</sup>* (to release)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: G1T

Transliteration:

*dr.n=i sdb(=i) wh<sup>c</sup>.n=i bw.t=i dšr.w=i*

Translation:

I have removed my restraint, I have released my abomination, (namely) my blood.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, T3C, B1Bo, B1C, B2L, B1P, B7C, M23C, M28C), G2 (B3C), G3+G6 (M5C), G4+G7 (G1T), G1+G5 (S1C).

**Spell:** 75 **Phrase:** 1 393 b

**Group 1:** Prospective *sḏm=f* (Main clause), Lemma *wnn*

Lemma: *wnn* (to be)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*wnn=i ḥn<sup>c</sup> nb ḥnh*

Translation:

I will be together with the lord of life,

Witness: S2C

Transliteration:

*wnn=i ḥn<sup>c</sup> nb*

Translation:

I will be together with the lord

Witness: B3C

Transliteration:

*wnn s3.t-ḥd-ḥtp tn ḥn<sup>c</sup> nb ḥnh*

Translation:

This *s3.t-ḥd-ḥtp* will be together with the lord of life

Witness: B1Bo

Transliteration:

*wnn=f ḥn<sup>c</sup> nb ḥnh*

Translation:

He will be with the lord of life,

Witness: B1C

Transliteration:

*wnn=i ḥn<sup>c</sup> nb ḥnh*

Translation:

I will be together with the lord of life,

Witness: B2L

Transliteration:

*wnn=i ḥn<sup>c</sup> nb ḥnh*

Translation:

I will be together with the lord of life,

Witness: B1P

Transliteration:

*wnn=i hn<sup>c</sup> nb <sup>c</sup>nh*

Translation:

I will be together with the lord of life,

Witness: M5C

Transliteration:

*wnn=i hn<sup>c</sup> nb <sup>c</sup>nh*

Translation:

I will be together with the lord of life,

Witness: M28C

Transliteration:

*wnn=i hn<sup>c</sup> nb <sup>c</sup>nh*

Translation:

I will be together with the lord of life,

Witness: B7C

Transliteration:

*[wnn=i hn<sup>c</sup> nb <sup>c</sup>nh]*

Translation:

I will be together with the lord of life,

Witness: M23C

Transliteration:

*wnn[=i hn<sup>c</sup> nb <sup>c</sup>nh]*

Translation:

I will be together with the lord of life

Witness: G1T

Transliteration:

*wnn=i hn<sup>c</sup> nb <sup>c</sup>nh*

Translation:

I will be together with the lord of life,

Notes group:

*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 2:** Subjunctive *sḏm=f* (Wish clause), Lemma *wnn*

Lemma: *wnn* (to be)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: T3C

Transliteration:

*wn=i hn<sup>c</sup> nb <sup>c</sup>nh*

Translation:

May I be together with the lord of life,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, S2C, B3C, B1Bo, B1C, B2L, B1P, B7C, M5C, M23C, M28C, G1T), G2 (T3C).*

**Spell:** 75 **Phrase:** 1 393 d

**Group 1:** Imperfective active participle (masculine singular), Lemma *ts*

Lemma: *ts* (to tie together)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: S1C

Transliteration:

*ink ts n=f šnw.t*

Translation:

I am the one who ties the courtiers together for him.

Witness: B1Bo

Transliteration:

*ts n=f šnw.t*

Translation:

who ties the courtiers together for him

Notes:

Could be *ts.n* as well.

Witness: B1C

Transliteration:

*ts n=f šnw.t*

Translation:

who ties the courtiers together for him

Notes:

Could be *ts.n* as well.

Witness: B2L

Transliteration:

*ts n=f šnw.t*

Translation:

who ties the courtiers together for him

Notes:

Could be *ts.n* as well.

Witness: B1P

Transliteration:

*ts n=f šnw.t*

Translation:

who ties the courtiers together for him

Notes:

Could be *ts.n* as well.

Witness: B7C

Transliteration:

*[ts] n=f [šnw.t]*

Translation:

who ties the courtiers together for him

Notes:

Could be *ts.n* as well.

Witness: M5C

Transliteration:

*ts.w n=f šnw.t*

Translation:

who ties the courtiers together for him

Witness: M23C

Transliteration:

*[ts n=f šnw.t]*

Translation:

who ties the courtiers together for him,

Witness: G1T

Transliteration:

ink *ʔs n=f šnw.t=f*

Translation:

I am the one who ties his courtiers together for him.

**Group 2:** Imperfective active participle (feminine singular), Lemma *ʔs*

Lemma: *ʔs* (to tie together)

<i>Morphology 1:</i> participle	<i>Morphology 2:</i> imperfective active	<i>Morphology 3:</i> feminine singular	<i>Syntax:</i>	<i>Subject:</i>
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Witness: B3C

Transliteration:

*ʔs n=f šnw.t*

Translation:

who ties the courtiers together for him

Notes group:

*Should be considered to be the same as group 1, variation is due to the gender of the owner.*

**Group 3:** Imperfective active participle (masculine singular), Lemma *mʔc*

Lemma: *mʔc* (to lead)

<i>Morphology 1:</i> participle	<i>Morphology 2:</i> imperfective active	<i>Morphology 3:</i> masculine singular	<i>Syntax:</i>	<i>Subject:</i>
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Witness: S2C

Transliteration:

ink *mʔc n=f šnw.t*

Translation:

I am the one who leads the courtiers for him,

**Group 4:** Circumstantial *sDm=f* (Temporal clause), Lemma *ʔs*

Lemma: *Ts* (to tie together)

<i>Morphology 1:</i> sDm=f	<i>Morphology 2:</i> circumstantial	<i>Morphology 3:</i>	<i>Syntax:</i> Temporal clause	<i>Subject:</i> Pronominal subject
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Witness: T3C

Transliteration:

*ls=i n=f šnw.t*

Translation:

while I tie the courtiers together for him.

Witness: M28C

Transliteration:

*ls=f šnw.t*

Translation:

while he collects the courtiers.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, B1C, B2L, B1P, B7C, M5C, M23C, G1T), G2 (B3C (=G1)), G3 (S2C), G4 (T3C, M28C).

**Spell:** 75 **Phrase:** 1 393-394 e-a

**Group 1:** Imperfective active participle (masculine singular), Lemma *smn* (first position)

Lemma: *smn* (to cause to be firm)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

*ink smn ḥz(y).w kʒr=f ḥft wḏ.t.n=f n=i*

Translation:

I am the one who makes those who are around his shrine firm, in accordance with that which he had commanded to me.

Witness: S2C

Transliteration:

*ink smn ḥz(y).w kʒr ḥft wḏ.t.n=f n[=i]*

Translation:

I am the one who makes those who are around the shrine firm in accordance with that which he had commanded to me

Witness: T3C

Transliteration:

*ink smn <n>=f ḥz(y).w kʒr=f ḥft wḏ n=i*

Translation:

I am the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

Witness: B1Bo

Transliteration:

*ntf smn n=f ḥz(y).w kʒr=f ḥft wḏ=f n ḏḥwty-nḥt pn*

Translation:

He is the one who makes those who are around his shrine firm for him, in accordance with that which he commands to this *ḏḥwty-nḥt*.

Witness: B1C

Transliteration:

*spi smn n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ n=i*

Translation:

*spi* is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

Witness: B1P

Transliteration:

*spi pn smn n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ n=i*

Translation:

This *spi* is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

Witness: M5C

Transliteration:

*smn.w n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ=f n=i*

Translation:

who makes those who are around his shrine firm in accordance with that which he commands to me.

Witness: M28C

Transliteration:

*smn n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ=f n=i*

Translation:

who makes those who are around his shrine firm in accordance with that which he commands to me.

**Group 2:** *Imperfective active participle (feminine singular), Lemma smn (first position)*

Lemma: *smn* (to cause to be firm)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: B2L

Transliteration:

*ink smn n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ n=i*

Translation:

I am the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

Witness: B7C

Transliteration:

*[dḥwty-ḥtp pn smn n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ n=i]*

Translation:

This *dḥwty-ḥtp* is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

Witness: M23C

Transliteration:

*[m]n pn smn ḥꜣ(y).w [kꜣr=f ḥft wꜥ.t.n=f n=i]*

Translation:

This someone makes those who are around his shrine firm in accordance with that which he had commanded to me.

Witness: G1T

Transliteration:

*ink smn n=f ḥꜣ(y).w kꜣr ḥft wꜥ.t.n=f n=i*

Translation:

I am the one who makes those who are around the shrine firm for him, in accordance with that which he has commanded to me.

Witness: B3C

Transliteration:

*s3.t-ḥd-ḥtp tn smn n=f ḥ3(y).w k3r=f ḥft wḏ n s3.t-ḥd-ḥtp tn*

Translation:

This *s3.t-ḥd-ḥtp* is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to this *s3.t-ḥd-ḥtp*.

Notes group:

Should be considered group 1, variation due to the gender of the owner.

**Group 3:** *Relative sdm.n=f, Lemma wḏ (second position)*

Lemma: wḏ (to command)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*ink smn ḥ3(y).w k3r=f ḥft wḏ.t.n=f n=i*

Translation:

I am the one who makes those who are around his shrine firm, in accordance with that which he had commanded to me.

Witness: S2C

Transliteration:

*ink smn ḥ3(y).w k3r ḥft wḏ.t.n=f n[=i]*

Translation:

I am the one who makes those who are around the shrine firm in accordance with that which he had commanded to me

Witness: M23C

Transliteration:

*[m]n pn smn ḥ3(y).w [k3r=f ḥft wḏ.t.n=f n=i]*

Translation:

This someone makes those who are around his shrine firm in accordance with that which he had commanded to me.

Witness: G1T

Transliteration:

*ink smn n=f ḥ3(y).w k3r ḥft wḏ.t.n=f n=i*

Translation:

I am the one who makes those who are around the shrine firm for him, in accordance with that which he has commanded to me.

**Group 4:** *Perfective passive participle (feminine singular), Lemma wḏ (second position)*

Lemma: wḏ (to command)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective passive	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T3C

Transliteration:

*ink smn <n>=f ḥꜣ(y).w kꜣr=f ḥft wꜥ n=i*

Translation:

I am the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

Witness: B1C

Transliteration:

*spi smn n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ n=i*

Translation:

*spi* is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

Witness: B1P

Transliteration:

*spi pn smn n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ n=i*

Translation:

This *spi* is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

**Group 5:** Imperfective relative *sꜥm=f*, Lemma *wꜥ* (second position)

Lemma: *wꜥ* (to command)

Morphology 1:

*sꜥm=f*

Morphology 2:

Imperfective relative

Morphology 3: Syntax:

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*nif smn n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ=f n ḏḥwty-nḥt pn*

Translation:

He is the one who makes those who are around his shrine firm for him, in accordance with that which he commands to this *ḏḥwty-nḥt*.

Witness: B3C

Transliteration:

*sꜣ.t-ḥꜥ-ḥtp tn smn n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ n sꜣ.t-ḥꜥ-ḥtp tn*

Translation:

This *sꜣ.t-ḥꜥ-ḥtp* is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to this *sꜣ.t-ḥꜥ-ḥtp*.

Witness: B2L

Transliteration:

*ink smn n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ n=i*

Translation:

I am the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

Witness: B7C

Transliteration:

*[ḏḥwty-ḥtp pn smn n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ n=i]*

Translation:

This *ḏḥwty-ḥtp* is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

Witness: M5C

Transliteration:

*smn.w n=f ḥꜣ(y).w kꜣr=f ḥft wꜥ=f n=i*

Translation:

who makes those who are around his shrine firm in accordance with that which he commands to me.

Witness: M28C

Transliteration:

*smn n=f ḥz(y).w kʒr=f ḥft wḏ=f n=i*

Translation:

who makes those who are around his shrine firm  
in accordance with that which he commands to me.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (S1C, S2C, M23C, G1T), G1+G4 (T3C, B1C, B2L, B1P, B7C), G2+G4 (B3C (=G1+G4)), G1+G5 (B1Bo, M5C, M28C).

**Spell:** 75 **Phrase:** 1 394 b

**Group 1:** Circumstantial *sḏm.n=f* (iḥ(=f) *sḏm.n=f*), Lemma *ḳmʒ*

Lemma: *ḳmʒ* (to create)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iḥ(=f) sḏm.n=f*

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*iḥ ḳmʒ.n=f wi bʒ=i ḥz=i*

Translation:

He has created me, my soul is behind me,

Witness: T3C

Transliteration:

*iḥ ḳmʒ.n=f n=i bʒ=i ḥz=i*

Translation:

He has created my soul for me behind me,

Witness: B3C

Transliteration:

*iḥ ḳmʒ.n=f n sʒ.t-ḥḏ-ḥtp tn ḥw bʒ n sʒ.t-ḥḏ-ḥtp tn ḥz=s*

Translation:

He has created an authoritative utterance for this *sʒ.t-ḥḏ-ḥtp*,  
the soul this of *sʒ.t-ḥḏ-ḥtp* is behind her,

Witness: B1Bo

Transliteration:

*iḥ ḳmʒ.n=f n=f ḥw bʒ n ḏḥwty-nḥt pn ḥz=f*

Translation:

He has created an authoritative utterance for him,  
the soul of this *ḏḥwty-nḥt* is behind her,

Witness: B2L

Transliteration:

*iw k̄m̄s.n=f n=i ḥw b̄s=i ḥ̄s=i*

Translation:

He has created an authoritative utterance for me,  
my soul is behind me,

Witness: B7C

Transliteration:

[*iw k̄m̄s.n=f n=i ḥw b̄s=i ḥ̄s=i*]

Translation:

He has created an authoritative utterance for me,  
my soul is behind me,

Witness: M23C

Transliteration:

[*iw k̄m̄s.n=f n=i ḥw ḥ̄]s=i*

Translation:

He has created an authoritative utterance for me behind me,

Witness: G1T

Transliteration:

*iw k̄m̄s.n=f n=i b̄s=i ḥ̄s=i*

Translation:

He has created my soul for me behind me,

**Group 2:** Nominal *sḏm.n=f* (Emphatic use), Lemma *k̄m̄s*

Lemma: *k̄m̄s* (to create)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B1C

Transliteration:

*k̄m̄s.n=f n=i ḥw b̄s=i ḥ̄s=i*

Translation:

He has created an authoritative utterance even for me, my soul is behind me,

Witness: B1P

Transliteration:

*iw k̄m̄s.n=f n=i ḥw b̄s=i ḥ̄s=i*

Translation:

He has created an authoritative utterance for me,  
my soul is behind me,

Witness: M5C

Transliteration:

*iw k̄m̄s.n=f n=i ḥw ḥ̄s=i*

Translation:

He has created an authoritative utterance for me behind me,

Witness: M28C

Transliteration:

*iw k̄m̄s.n=f n=i ḥw ḥ̄s=i*

Translation:

He has created an authoritative utterance for me behind me,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, T3C, B3C, B1Bo, B2L, B1P, B7C, M5C, M23C, M28C, G1T), G2 (B1C).

**Spell:** 75 **Phrase:** 1 394-395 c-a

**Group 1:** Infinitive (status absolutus), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1: infinitive Morphology 2: status absolutus Morphology 3: Syntax: Subject:

Witness: S1C

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: T3C

Transliteration:

*r rdi.t rh=i hr.t=i*

Translation:

in order to cause that I know my state.

Witness: B3C

Transliteration:

*r rdi.t rh=f rh.t.n s3.t-hd-htp tn*

Translation:

in order to cause that he knows that which this *s3.t-hd-htp* has learned.

Witness: B1Bo

Transliteration:

*r rdi.t rh=f rh.t.n dhwtj-nht pn*

Translation:

in order to cause that he knows that which this *dhwtj-nht* has learned.

Witness: B1C

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: B2L

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: B1P

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: B7C

Transliteration:

[*r rdi.t rh=f rh.t.n=i*]

Translation:

in order to cause that he knows that which I have learned.

Witness: M5C

Transliteration:

*r rdi.t rh=f rh.t=i*

Translation:

in order to cause that he knows that which I learn.

Witness: M28C

Transliteration:

*r rdi.t rh=i rh.n=f*

Translation:

in order to cause that I know that which he has learned.

Witness: M23C

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: G1T

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

**Group 2:** Subjunctive *sḏm=f* (Object clause), Lemma *rh* (second position)

Lemma: *rh* (to know)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Object clause

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: T3C

Transliteration:

*r rdi.t rh=i hr.t=i*

Translation:

in order to cause that I know my state.

Witness: B3C

Transliteration:

*r rdi.t rh=f rh.t.n s3.t-hd-htp tn*

Translation:

in order to cause that he knows that which this *s3.t-hd-htp* has learned.

Witness: B1Bo

Transliteration:

*r rdi.t rh=f rh.t.n dhwtj-nht pn*

Translation:

in order to cause that he knows that which this *dhwtj-nht* has learned.

Witness: B1C

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: B2L

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: B1P

Transliteration:

*r rdī.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: M5C

Transliteration:

*r rdī.t rh=f rh.t=i*

Translation:

in order to cause that he knows that which I learn.

Witness: M28C

Transliteration:

*r rdī.t rh=i rh.n=f*

Translation:

in order to cause that I know that which he has learned.

**Group 3:** *Relative sdm.n=f, Lemma rh (third position)*

Lemma: *rh* (to know)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*r rdī.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: B1Bo

Transliteration:

*r rdī.t rh=f rh.t.n dhwty-nht pn*

Translation:

in order to cause that he knows that which this *dhwty-nht* has learned.

Witness: B7C

Transliteration:

*[r rdī.t rh=f rh.t.n=i]*

Translation:

in order to cause that he knows that which I have learned.

Witness: M23C

Transliteration:

*r rdī.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: G1T

Transliteration:

*r rdī.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: B3C

Transliteration:

*r rdī.t rh=f rh.t.n s3.t-hd-htp tn*

Translation:

in order to cause that he knows that which this *s3.t-hd-htp* has learned.

Witness: B1C

Transliteration:

*r rdī.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: B2L

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: B7C

Transliteration:

*[r rdi.t rh=f rh.t.n=i]*

Translation:

in order to cause that he knows that which I have learned.

Witness: M28C

Transliteration:

*r rdi.t rh=i rh.n=f*

Translation:

in order to cause that I know that which he has learned.

Witness: B1P

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: M23C

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Witness: G1T

Transliteration:

*r rdi.t rh=f rh.t.n=i*

Translation:

in order to cause that he knows that which I have learned.

Notes group:

*Note that B3C and B1Bo use a nominal subject instead of a pronominal subject.*

**Group 4:** Imperfective relative *sḏm=f*, Lemma *rḥ* (third position)

Lemma: *rḥ* (to know)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: M5C

Transliteration:

*r rdi.t rh=f rh.t=i*

Translation:

in order to cause that he knows that which I learn.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2+G3 (S1C, B3C, B1Bo, B1C, B2L, B1P, B7C, M23C, M28C, G1T), G1+G2 (T3C), G1+G2+G4 (M5C).*

**Spell:** 75 **Phrase:** 1 395 c

**Group 1:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *shn*

Lemma: *shn* (to embrace)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: S1C

Transliteration:

*shn.n=i t3.w nb.w*

Translation:

after I have embraced all the lands.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *sni*

Lemma: *sni* (to pass)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: T3C

Transliteration:

*sn=i t3.w nb.w*

Translation:

while I pass all the lands.

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *hns*

Lemma: *hns* (to travel)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B3C

Transliteration:

*hns s3.t-hd-htp tn*

Translation:

while this *s3.t-hd-htp* travels.

Witness: B1Bo

Transliteration:

*hns=f t3.w nb(.w)*

Translation:

while he travels all the lands.

Notes:

Due to the D32 classifier, it could be an unusual writing for *shn*, to embrace.

Witness: B1C

Transliteration:

*hns=i t3.w nb(.w)*

Translation:

while I travel all the lands.

Witness: B1P

Transliteration:

*hns=i t3.w nb(.w)*

Translation:

while I travel all the lands.

Notes:

Due to the D32 classifier, it could be an unusual

writing for sxn, to embrace.

Witness: M23C

Transliteration:

*[hns=i t3.w nb(.w)]*

Translation:

while I travel all the lands.

Notes group:

*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 4:** *Circumstantial sdm.n=f (Temporal clause), Lemma hns*

Lemma: *hns* (to travel)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B2L

Transliteration:

*hns=i t3.w nb(.w)*

Translation:

while I travel all the lands.

Notes:

Due to the D32 classifier, it could be an unusual writing for *shn*, to embrace.

Witness: B7C

Transliteration:

*[hns=i t3.w nb(.w)]*

Translation:

while I travel all the lands.

Witness: M28C

Transliteration:

*hns=i mw nb*

Translation:

while I travel all the water.

Witness: M5C

Transliteration:

*hns.n=i t3.w nb.w*

Translation:

after I traveled all the lands.

Witness: G1T

Transliteration:

*hns.n=i t3.w nb(.w)*

Translation:

after I traveled all the lands.

Notes phrase:

In this phrase, the following pattern variations occur: G3 (B3C, B1Bo, B1C, B2L, B1P, B7C, M23C, M28C), G4 (M5C, G1T), G1 (S1C), G2 (T3C).

**Spell:** 75 **Phrase:** 1 395 d

**Group 1:** Circumstantial *sḏm.n=f* (*iw(=f)* *sḏm.n=f*), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f)* *sḏm.n=f*

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*iw ir.n=i wḏ.t.n=f n=i*

Translation:

I have done that which he had commanded to me.

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: T3C

Transliteration:

*iri=i wḏ.t.n=f n=i*

Translation:

I will do that which he had commanded to me.

Witness: B1C

Transliteration:

*iri=i wḏ.t=f n=i*

Translation:

I will do that which he commands to me.

Witness: B2L

Transliteration:

*ir.y=i wđ.t=f n=i*

Translation:

I will do that which he commands to me.

Witness: B7C

Transliteration:

[*iri=i wđ.t=f n=i*]

Translation:

I will do that which he commands to me.

Witness: M23C

Transliteration:

[*iri=i wđ.t=f n=i*]

Translation:

I will do that which he commands to me.

Witness: G1T

Transliteration:

*ir.y=i wđ.t.n=f n=i*

Translation:

I will do that which he had commanded to me.

**Group 3:** *Perfective active participle (masculine singular), Lemma iri (first position)*

Lemma: *iri* (to do, to make)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B1Bo

Transliteration:

*iri wđ.t=f n đhwty-nht pn*

Translation:

who did that which he commands to this *đhwty-nht*.

Witness: B1P

Transliteration:

*iri=i wđ.t=f n=i*

Translation:

I will do that which he commands to me.

Witness: M5C

Transliteration:

*iri=i wđ.t.n=f n=i*

Translation:

I will do that which he had commanded to me.

Witness: M28C

Transliteration:

*iri=i wđ.t=f <n> =i*

Translation:

I will do that which he commands to me.

**Group 4:** Relative *sḏm.n=f*, Lemma *wḏ* (second position)

Lemma: *wḏ* (to command)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: S1C

Transliteration:

*iw ir.n=i wḏ.t.n=f n=i*

Translation:

I have done that which he had commanded to me.

Witness: T3C

Transliteration:

*iri=i wḏ.t.n=f n=i*

Translation:

I will do that which he had commanded to me.

Witness: M5C

Transliteration:

*iri=i wḏ.t.n=f n=i*

Translation:

I will do that which he had commanded to me.

Witness: G1T

Transliteration:

*ir.y=i wḏ.t.n=f n=i*

Translation:

I will do that which he had commanded to me.

**Group 5:** Imperfective relative *sḏm=f*, Lemma *wḏ* (second position)

Lemma: *wḏ* (to command)

Morphology 1:  
*sḏm=f*

Morphology 2:  
Imperfective relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: B1Bo

Transliteration:

*iri wḏ.t=f n ḏḥwty-nḥt pn*

Translation:

who did that which he commands to this *ḏḥwty-nḥt*.

Witness: B1C

Transliteration:

*iri=i wḏ.t=f n=i*

Translation:

I will do that which he commands to me.

Witness: B2L

Transliteration:

*ir.y=i wḏ.t=f n=i*

Translation:

I will do that which he commands to me.

Witness: B1P

Transliteration:

*iri=i wḏ.t=f n=i*

Translation:

I will do that which he commands to me.

Witness: B7C

Transliteration:

[iri=i wd.t=f n=i]

Translation:

I will do that which he commands to me.

Witness: M28C

Transliteration:

iri=i wd.t=f <n>=i

Translation:

I will do that which he commands to me.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (S1C), G2+G4 (T3C, M5C, G1T), G2+G5 (B1C, B2L, B1P, B7C, M23C, M28C), G3+G5 (B1Bo).

**Spell:** 75 **Phrase:** 1 395 e

**Group 1:** Subjunctive *sḏm=f* (Negation), Lemma *nsr*

Lemma: *nsr* (to burn)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*nn ns=f b3=i*

Translation:

It will not burn, my soul

**Group 2:** Circumstantial *sḏm.n=f* (Negation), Lemma *nsr*

Lemma: *nsr* (to burn)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: T3C  
Transliteration:  
*n ns.n b3=i*  
Translation:  
My soul does not burn

Witness: B1C  
Transliteration:  
*n ns.n=f b3=i*  
Translation:  
It does not burn, my soul

Witness: B7C  
Transliteration:  
*[n ns.n] b3[=i]*  
Translation:  
My soul does not burn

Witness: G1T  
Transliteration:  
*n ns.n b3=i*  
Translation:  
My soul does not burn  
Notes:

Note that the negation is uncertain, as the D35 is replaced by a N35.

Notes group:  
Note that T3C, B7C and G1T use a nominal subject, instead of a pronominal subject.

**Group 3:** Indicative *sḏm=f* (Negation), Lemma *nsr*

Lemma: *nsr* (to burn)

Morphology 1:  
*sḏm=f*

Morphology 2:  
indicative

Morphology 3:

Syntax:  
Negation

Subject:  
Nominal subject

Witness: B1Bo  
Transliteration:  
*n ns.n=f b3 n ḏḥwty-nḥt pn*  
Translation:  
It does not burn, the soul of this *ḏḥwty-nḥt*

Witness: B1P  
Transliteration:  
*n ns.n=f b3=i*  
Translation:  
It does not burn, my soul

Witness: M23C  
Transliteration:  
*[n ns].n b3=i*  
Translation:  
My soul does not burn  
Notes:  
Only the final N35 is visible.

Witness: B2L  
Transliteration:  
*n ns=f b3=i*  
Translation:  
It did not burn, my soul

Witness: M5C  
Transliteration:  
*n ns ir.t b3=i*  
Translation:  
The eye of my soul did not burn

Witness: M28C  
Transliteration:  
*n ns ir.t b3=i*  
Translation:  
The eye of my soul did not burn

Notes group:  
Note that B2L uses a pronominal subject, instead of the nominal subject of M5C and M28C.

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (S1C), G2 (T3C, B1Bo, B1C, B1P, B7C, M23C, G1T), G3 (B2L, M5C, M28C).

**Spell:** 75 **Phrase:** 1 396 b

**Group 1:** Circumstantial *sdm.n.tw=f* (Negation), Lemma *s3w*

Lemma: *s3w* (to guard)

Morphology 1: *sdm.n.tw=f*  
Morphology 2: circumstantial  
Morphology 3:

Syntax: Negation  
Subject: Nominal subject

Witness: S1C  
Transliteration:  
*n s3w.n.t(w) b3=i in iry.w ʕ.wt*  
Translation:  
My soul is not guarded by the guardians of the limbs,

Witness: B1Bo  
Transliteration:  
*n s3w.n.t(w) b3 n dhwtj-nht pn in iry.w ʕ.wt wsir*  
Translation:  
The soul of this *dhwtj-nht* is not guarded by the guardians of the limbs of Osiris,

Witness: B1C

Transliteration:

*n s3w.n.t(w) b3=i in iry.w ʕ.wt wsir*

Translation:

My soul is not guarded by the guardians of the limbs of Osiris

Witness: B7C

Transliteration:

*[n s3w.n.t(w) b3=i in iry.w ʕ.wt wsir]*

Translation:

My soul is not guarded by the guardians of the limbs of Osiris

Witness: M28C

Transliteration:

*n s3(w).n.t(w) b3=i i[n i]r.y ʕ.wt wsir*

Translation:

My soul was not guarded by the guardians of the limbs of Osiris.

**Group 2:** Passive *sḏm.t=f* (Negation), Lemma *s3w*

Lemma: *s3w* (to guard)

Morphology 1:

*sḏm.t=f*

Morphology 2:

passive

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: T3C

Transliteration:

*n s3w.t b3=i in iry.w ʕ.wt wsir*

Translation:

My soul has not yet been guarded by the guardians of the limbs of Osiris,

Witness: B2L

Transliteration:

*n s3w.n.t(w) b3=i in iry ʕ.wt wsir*

Translation:

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

Notes:

Note the use of V13 instead of X1 here.

Witness: M23C

Transliteration:

*[n s]3(w).n.t(w) b3=[i in iry.w ʕ.wt wsir]*

Translation:

My soul is not guarded by the guardians of the limbs of Osiris

Notes:

The O34:G39 group is not visible.

Witness: G1T

Transliteration:

*n s3w.n.t(w) b3=i in iry.w ʕ.wt wsir*

Translation:

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

**Group 3:** Indicative *sdm.tw=f* (Negation), Lemma *s3w*

Lemma: *s3w* (to guard)

<u>Morphology 1:</u> <i>sdm.tw=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

*n s3w.tw b3=i in iry.w ʕ.wt wsir*

Translation:

My soul was not guarded by the guardians of the limbs of Osiris.

**Group 4:** Subjunctive *sdm.tw=f* (Negation), Lemma *s3w*

Lemma: *s3w* (to guard)

<u>Morphology 1:</u> <i>sdm.tw=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Nominal subject
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Witness: M5C

Transliteration:

*nn s3w.t(w) b3=i*

Translation:

My soul will not be guarded

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, B1C, B2L, B7C, M23C, M28C, G1T), G2 (T3C), G3 (B1P), G4 (M5C).

**Spell:** 75 **Phrase:** 1 397 b

**Group 1:** Prospective *sdm.tw=f* (Negation), Lemma *ndri* (first position)

Lemma: *ndri* (to seize)

<u>Morphology 1:</u> <i>sdm.tw=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Nominal subject
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Witness: S1C

Transliteration:

*n ndr.t(w) b3=i in bik.w n 3mm b3=i in š3.w*

Translation:

My soul will not be seized by falcons,  
my soul will not be grasped by pigs.

Witness: B1C

Transliteration:

*n ndr.tw b3=i in hk3w n šnw.t r<sup>c</sup> tm.y sw3 b3=i m sgr.wt*  
*n ndr.tw b3=i in bik.w n 3m.n.tw b3=i in š3.w*

Translation:

My soul will not be grasped by the magic of the courtiers of Re,  
my soul will not pass in silence, my soul will not be seized  
by falcons, my soul is not grasped by pigs.

Witness: B1P

Transliteration:

*n ndr.tw b3=i in bik n 3m.n.tw b3=i in š3.w*

Translation:

My soul will not be seized by falcons,  
my soul is not grasped by pigs.

Witness: M23C

Transliteration:

*n [ndr.tw b3=i in bik.w n m3.n.t(w)] b3=i in š3.w*

Translation:

My soul will not be seized by falcons,  
my soul is not grasped by pigs.

Witness: B1Bo

Transliteration:

*n ndr.tw b3 n dhwtj-nht pn in bik.w n 3mm.n.t(w) b3=f in š3.w*

Translation:

The soul of this *dhwtj-nht* will not be seized by falcons,  
his soul is not grasped by pigs.

Witness: B2L

Transliteration:

*n ndr.tw b3=i in bik.w n 3m.n.t(w) b3=i in š3.w*

Translation:

My soul will not be seized by falcons,  
my soul is not grasped by pigs.

Witness: B7C

Transliteration:

*[n ndr.tw b3=i in bik.w n 3m.n.t(w) b3=i] in š3.w*

Translation:

My soul will not be seized by falcons,  
my soul is not grasped by pigs.

Witness: M28C

Transliteration:

*n ndr.tw b3=i*

Translation:

My soul will not be seized.

**Group 2:** *Passive prospective sdm=f (Negation), Lemma ndrī (first position)*

Lemma: *ndrī* (to seize)

Morphology 1:  
*sdm=f*

Morphology 2:  
prospective

Morphology 3:  
passive

Syntax:  
Negation

Subject:  
Nominal subject

Witness: T3C

Transliteration:

<n> ndr <b3 in> bik.w n 3mm b3 in š3.w

Translation:

The soul will not be seized by falcons, the soul will not be grasped by pigs.

**Group 3:** Passive prospective *sđm=f* (Negation), Lemma 3mm (second position)

Lemma: 3mm (to grasp)

Morphology 1:

*sđm=f*

Morphology 2:

prospective

Morphology 3:

passive

Syntax:

Negation

Subject:

Nominal subject

Witness: S1C

Transliteration:

n ndr.t(w) b3=i in bik.w n 3mm b3=i in š3.w

Translation:

My soul will not be seized by falcons,  
my soul will not be grasped by pigs.

Witness: T3C

Transliteration:

<n> ndr <b3 in> bik.w n 3mm b3 in š3.w

Translation:

The soul will not be seized by falcons,  
the soul will not be grasped by pigs.

**Group 4:** Circumstantial *sđm.n.tw=f* (Negation), Lemma 3mm (second position)

Lemma: 3mm (to grasp)

Morphology 1:

*sđm.n.tw=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: B1Bo

Transliteration:

n ndr.tw b3 n đḥwty-nḥt pn in bik.w n 3mm.n.t(w) b3=f in š3.w

Translation:

The soul of this đḥwty-nḥt will not be seized by falcons,  
his soul is not grasped by pigs.

Witness: B2L

Transliteration:

n ndr.tw b3=i in bik.w n 3m.n.t(w) b3=i in š3.w

Translation:

My soul will not be seized by falcons,  
my soul is not grasped by pigs.

Witness: B1P

Transliteration:

n ndr.tw b3=i in bik n 3m.n.t(w) b3=i in š3.w

Translation:

My soul will not be seized by falcons,  
my soul is not grasped by pigs.

Witness: B7C

Transliteration:

[n ndr.tw b3=i in bik.w n 3m.n.t(w) b3=i] in š3.w

Translation:

My soul will not be seized by falcons,  
my soul is not grasped by pigs.

Witness: M23C

Transliteration:

*n [ndr.tw b3=i in bik.w n m3.n.t(w)] b3=i in š3.w*

Translation:

My soul will not be seized by falcons,  
my soul is not grasped by pigs.

**Group 5:** Prospective *sḏm=f* (Negation), Lemma *tm* (second position)

Lemma: *tm* (to not do)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Nominal subject
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Witness: B1C

Transliteration:

*n ndr.tw b3=i in ḥk3w n šnw.t r' tm.y sw3 b3=i m sgr.wt n ndr.tw b3=i in bik.w n 3m.n.tw b3=i in š3.w*

Translation:

My soul will not be grasped by the magic of the courtiers of Re, my soul will not pass in silence,  
my soul will not be seized by falcons, my soul is not grasped by pigs.

**Group 6:** Prospective *sḏm.tw=f* (Negation), Lemma *ndri* (third position)

Lemma: *ndri* (to seize)

<u>Morphology 1:</u> <i>sḏm.tw=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Nominal subject
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Witness: B1C

Transliteration:

*n ndr.tw b3=i in ḥk3w n šnw.t r' tm.y sw3 b3=i m sgr.wt n ndr.tw b3=i in bik.w n 3m.n.tw b3=i in š3.w*

Translation:

My soul will not be grasped by the magic of the courtiers of Re, my soul will not pass in silence,  
my soul will not be seized by falcons, my soul is not grasped by pigs.

**Group 7:** Circumstantial *sḏm.n.tw=f* (Negation), Lemma *3mm* (fourth position)

Lemma: *3mm* (to grasp)

<u>Morphology 1:</u> <i>sḏm.n.tw=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Nominal subject
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Witness: B1C

Transliteration:

*n ndr.tw b3=i in hk3w n šnw.t r̄ tm.y sw3 b3=i m sgr.tw n ndr.tw b3=i in bik.w n 3m.n.tw b3=i in š3.w*

Translation:

My soul will not be grasped by the magic of the courtiers of Re, my soul will not pass in silence,  
my soul will not be seized by falcons, my soul is not grasped by pigs.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (B1Bo, B2L, B1P, B7C, M23C), G1+G3 (S1C), G2+G3 (T3C), G1 (M28C), G1+G5+G6+G7 (B1C).*

**Spell:** 75 **Phrase:** 1 398 a

**Group 1:** *sdmm=f* (Negation), Lemma *hꜥ*

Lemma: *hꜥ* (to grasp)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdmm=f*

Negation

Nominal subject

Witness: S1C

Transliteration:

*n hꜥ b3=i in škr.w*

Translation:

My soul will not be grasped by the earth gods,

Witness: S2C

Transliteration:

*[n hꜥ b3=i] in škr.w*

Translation:

My soul will not be grasped by the earth gods,

Witness: B1Bo

Transliteration:

*n hꜥ b3=f in škr.w*

Translation:

His soul will not be grasped by the earth gods,

Witness: B1C

Transliteration:

*n hꜥ b3=i in škr.w*

Translation:

My soul will not be grasped by the earth gods,

Witness: B2L

Transliteration:

*n hꜥ b3=i in škr.w*

Translation:

My soul will not be grasped by the earth gods,

Witness: B1P

Transliteration:

*n hꜥ b3=i in škr.w*

Translation:

My soul will not be grasped by the earth gods,

Witness: B7C

Transliteration:

[n ḥꜥꜥ bꜣ=i in ꜣkr.w]

Translation:

My soul will not be grasped by the earth gods,

Witness: M23C

Transliteration:

n ḥꜥꜥ [bꜣ=i in ꜣkr.w]

Translation:

My soul will not be grasped by the earth gods,

Notes:

The D40 classifier is not visible.

**Group 2:** *sḏmm=f (Main clause), Lemma ḥꜥꜥ*

Lemma: ḥꜥꜥ (to grasp)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

sḏmm=f

Main clause

Nominal subject

Witness: T3C

Transliteration:

ḥꜥꜥ bꜣ=i in ꜣkr

Translation:

My soul will be grasped by Aker,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, B1Bo, B1C, B2L, B1P, B7C, M23C), G2 (T3C).

**Spell:** 75 **Phrase:** 1 398 b

**Group 1:** *Passive prospective sḏm=f (Negation), Lemma ꜣmm*

Lemma: ꜣmm (to grasp, to seize)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

sḏm=f

prospective

passive

Negation

Nominal subject

Witness: S1C

Transliteration:

n ꜣmm bꜣ=i in ḥkꜣ

Translation:

my soul will not be seized by Heka.

Witness: S2C

Transliteration:

n ꜣmm bꜣ=i in ḥkꜣ(w)

Translation:

my soul will not be seized by magic

**Group 2:** Circumstantial *sdm.n.tw=f* (Negation), Lemma *s3w*

Lemma: *s3w* (to guard)

Morphology 1: *sdm.n.tw=f*      Morphology 2: circumstantial      Morphology 3:

Syntax:  
Negation

Subject:  
Nominal subject

Witness: T3C

Transliteration:

*n s3(w).n.t(w) b3=i in hk3(w)*

Translation:

my soul is not guarded by magic.

Witness: B1C

Transliteration:

*n s3(w).n.t(w) b3=i in hk3w n šnw.t r<sup>c</sup>*

Translation:

my soul is not guarded by the magic of the courtiers of Re.

Witness: B1P

Transliteration:

*n s3(w).n.t(w) b3=i in hk3w n šnw.t r<sup>c</sup>*

Translation:

my soul is not guarded by the magic of the courtiers of Re.

Witness: M23C

Transliteration:

*[n s3w.n.t(w)] b3=i in hk3(w)*

Translation:

my soul is not guarded by magic.

Witness: B1Bo

Transliteration:

*n s3w.n.t(w) b3=f in hk3w šnw.t r<sup>c</sup>*

Translation:

his soul is not guarded by the magic of the courtiers of Re.

Witness: B2L

Transliteration:

*n s3(w).n.t(w) b3=i in hk3w n šnw.t r<sup>c</sup>*

Translation:

my soul is not guarded by the magic of the courtiers of Re.

Witness: B7C

Transliteration:

*[n s3(w).n.t(w) b3=i in hk3w n šnw.t r<sup>c</sup>]*

Translation:

my soul is not guarded by the magic of the courtiers of Re.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, S2C), G2 (T3C, B1Bo, B1C, B2L, B1P, B7C, M23C).*

**Spell:** 75 **Phrase:** 1 398-399 c-a

**Group 1:** Subjunctive *sḏm=f* (wish clause), Lemma *swʒi*

Lemma: *swʒi* (to pass)

Morphology 1: *sḏm=f*      Morphology 2: subjunctive      Morphology 3:

Syntax: Wish clause      Subject: Nominal subject

Witness: S1C

Transliteration:

*swʒ bʒ=i m sgr ḥr=sn*

Translation:

May my soul pass in silence upon them,

Witness: S2C

Transliteration:

*swʒ bʒ=i ḥr=s m sgr=i*

Translation:

May my soul pass upon it in my silence.

Witness: T3C

Transliteration:

*swʒ bʒ=i m gw.t ḥr=s*

Translation:

May my soul pass in astonishment upon them

Witness: M23C

Transliteration:

*swʒ bʒ=i m [gw.t ḥr=sn]*

Translation:

May my soul pass in astonishment upon them

Notes:

The N31:D54 group is not visible.

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *tm*

Lemma: *tm* (to not do)

Morphology 1: *sḏm=f*      Morphology 2: prospective      Morphology 3:

Syntax: Main clause      Subject: Nominal subject

Witness: B1Bo

Transliteration:

*tm.y swʒ bʒ n ḏḥwty-nḥt pn m sgw(.t) ḥr=s*

Translation:

The soul of this *ḏḥwty-nḥt* will not pass in astonishment upon it,

Witness: B1C

Transliteration:

*tm.y swʒ bʒ=i m sgw.t ḥr=sn*

Translation:

My soul will not pass in astonishment upon them,

Witness: B2L

Transliteration:

*tm.y swʔ bʔ=i m gw.t hr=sn*

Translation:

My soul will not pass in astonishment upon them,

Witness: B7C

Transliteration:

*[tm.y swʔ bʔ=i m gw.t hr=sn]*

Translation:

My soul will not pass in astonishment upon them,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, S2C, T3C, M23C), G2 (B1Bo, B1C, B2L, B1P, B7C).*

**Spell:** 75 **Phrase:** 1 399 b

**Group 1:** Nominal *sḏm=f* (Nominal use), Lemma *ʕk* (first position)

Lemma: *ʕk* (to enter)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*r ʕk=f [r kʔr]*

Translation:

until it enters into the shrine.

**Group 2:** Active *sḏm.t=f* (nominal use), Lemma *ʕk* (first position)

Lemma: *ʕk* (to enter)

<u>Morphology 1:</u> <i>sḏm.t=f</i>	<u>Morphology 2:</u> active	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: B1P

Transliteration:

*tm.y swʔ bʔ=i m gw.t hr=s*

Translation:

My soul will not pass in astonishment upon it,

Witness: S2C

Transliteration:

r ʕ.t=f r kʕr

Translation:

until it enters into the shrine

Witness: M23C

Transliteration:

[r ʕ.t=f r kʕr]

Translation:

until it enters into the shrine

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma ʕ (first position)

Lemma: ʕ (to enter)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: T3C

Transliteration:

ʕ=f r kʕr šty.t

Translation:

while it enters into the shrine of the sanctuary of Sokar.

Notes:

Witness: B1Bo

Transliteration:

ʕ=f pr=f r kʕr

Translation:

while it enters and while it goes forth towards the shrine.

Notes:

Witness: B1C

Transliteration:

ʕ=f r kʕr pr.n=f r kʕr šty.t=k r kʕr

Translation:

while it enters into the shrine, after it went forth away from the shrine of your sanctuary of Sokar, towards the shrine.

Witness: B2L

Transliteration:

ʕ<=f> pr.n=f r(z) n kʕr šty.t=k r kʕr

Translation:

while it enters and after he went forth to the gate of the shrine of your sanctuary of Sokar, towards the shrine.

Witness: B1P

Transliteration:

ʕ<=f> pr.n=f {n} r(z) n kʕr r šty.t=k r kʕr

Translation:

while it enters and after he went forth to the gate of the shrine, away from your sanctuary of Sokar, towards the shrine.

Witness: B7C

Transliteration:

[ʕ] <=f> pr.n=f r(z) n kʕr [šty.t=k r kʕr]

Translation:

while it enters and after he went forth to the gate of the shrine of your sanctuary of Sokar, towards the shrine.

Notes:

Only the D54 is visible.

**Group 4:** Circumstantial *sḏm=f* (Temporal clause), Lemma *prī* (second position)

Lemma: *prī* (to go forth)  
Morphology 1: *sḏm=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: B1Bo

Transliteration:

ʕk=f pr=f r kʒr

Translation:

while it enters and while it goes forth towards the shrine.

**Group 5:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *prī* (second position)

Lemma: *prī* (to go forth)  
Morphology 1: *sḏm.n=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: B1C

Transliteration:

ʕk=f r kʒr pr.n=f r kʒr šty.t=k r kʒr

Translation:

while it enters into the shrine, after it went forth away from the shrine of your sanctuary of Sokar, towards the shrine.

Witness: B1P

Transliteration:

ʕk <=f> pr.n=f {n} r(ʒ) n kʒr r šty.t=k r kʒr

Translation:

while it enters and after he went forth to the gate of the shrine, away from your sanctuary of Sokar, towards the shrine.

Witness: B2L

Transliteration:

ʕk <=f> pr.n=f r(ʒ) n kʒr šty.t=k r kʒr

Translation:

while it enters and after he went forth to the gate of the shrine of your sanctuary of Sokar, towards the shrine.

Witness: B7C

Transliteration:

[ʕk] <=f> pr.n=f r(ʒ) n kʒr [šty.t=k r kʒr]

Translation:

while it enters and after he went forth to the gate of the shrine of your sanctuary of Sokar, towards the shrine.

Notes phrase:

In this phrase, the following pattern variations occur: G3+G5 (B1C, B2L, B1P, B7C), G3+G4 (B1Bo), G3 (T3C), G2 (S2C, M23C), G1 (S1C).

**Spell:** 75 **Phrase:** 1 399 c

**Group 1:** *Relative sdm.n=f, Lemma iṯi (first position)*

Lemma: iṯi (to take)

Morphology 1:  
sdm.n=f

Morphology 2:  
relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: S1C

Transliteration:

iṯ.t.n=f hr.t=i

Translation:

That which it has taken are my possessions

Witness: T3C

Transliteration:

iṯ.t.n=f n=f hr=i

Translation:

That which it has taken for it is under me,

Witness: B1C

Transliteration:

iṯ.t.n=f hr.t=i n(.t) skr.w n(.w) itm.w

Translation:

That which it has taken are my possessions  
of the earth gods of Atoum,

Witness: M23C

Transliteration:

[iṯ.t].n=f hr.t=i

Translation:

That which it has taken are my possessions,

Notes:

Only the N35 is visible.

**Group 2:** *Circumstantial sdm.n=f (Temporal clause), Lemma iṯi (first position)*

Lemma: iṯi (to take)

Morphology 1:  
sdm.n=f

Morphology 2:  
circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:  
Pronominal subject

Witness: B1Bo

Transliteration:

iṯ.n=f r<sup>c</sup> n itm.w

Translation:

After it has taken Re because of Atoum,

Witness: B2L

Transliteration:

iṯ.n=f hr.t=i n(.t) skr.w n(.w) itm.w

Translation:

After it has taken my possessions of the earth gods of Atoum,

Witness: B1P

Transliteration:

*īṭ.n=f ḥr.t=i n(.t) ʔkr.w n(.w) ṯm.w*

Translation:

After it has taken my possessions of the earth gods of Atoum,

Witness: B7C

Transliteration:

[*īṭ.n=f ḥr.t=i n(.t) ʔkr.w n(.w) ṯm.w*]

Translation:

After it has taken my possessions of the earth gods of Atoum,

**Group 3:** *Perfective relative sdm=f, Lemma ṯṯi (first position)*

Lemma: *ṯṯi* (to take)

Morphology 1:

*sdm=f*

Morphology 2:

perfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*īṭ.t=f rh.t.n=i nb.t*

Translation:

that which it takes is all which I have known.

**Group 4:** *Relative sdm.n=f, Lemma rh (second position)*

Lemma: *rh* (to know)

Morphology 1:

*sdm.n=f* relative

Morphology 2:

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*īṭ.t=f rh.t.n=i nb.t*

Translation:

that which it takes is all which I have known.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, T3C, B1C, M23C), G2 (B1Bo, B2L, B1P, B7C), G3+G4 (S2C).*

**Spell:** 75 **Phrase:** 1 400 a

**Group 1:** Nominal *sḏm.n=f* (Nominal use), Lemma *ḥpr* (first position)

**Lemma:** *ḥpr* (to become)

<b>Morphology 1:</b> <i>sḏm.n=f</i>	<b>Morphology 2:</b> nominal	<b>Morphology 3:</b>	<b>Syntax:</b> Nominal use	<b>Subject:</b> Pronominal subject
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**Witness:** S1C

**Transliteration:**

*n ḥpr.n=i ḥnt=f*

**Translation:**

because I came to be in front of it,

**Witness:** B1C

**Transliteration:**

*n ḥpr.n=i ḥnt=f*

**Translation:**

because I came to be in front of it,

**Witness:** B2L

**Transliteration:**

*n ḥpr.n=i ḥnt=f*

**Translation:**

because I came to be in front of it,

**Witness:** B1P

**Transliteration:**

*n ḥpr.n=i ḥnt=f*

**Translation:**

because I came to be in front of it,

**Witness:** B7C

**Transliteration:**

[*n ḥpr.n=i ḥnt=f*]

**Translation:**

because I came to be in front of it,

**Witness:** M23C

**Transliteration:**

*n ḥpr.n=i ḥnt[=f]*

**Translation:**

because I came to be in front of it,

**Group 2:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *ḥpr* (first position)

**Lemma:** *ḥpr* (to become)

<b>Morphology 1:</b> <i>sḏm.n=f</i>	<b>Morphology 2:</b> circumstantial	<b>Morphology 3:</b>	<b>Syntax:</b> Temporal clause	<b>Subject:</b> Pronominal subject
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**Witness:** T3C

**Transliteration:**

*ḥpr.n=i ḥnt=f*

**Translation:**

after I came to be in front of it,

**Group 3:** Nominal *sḏm=f* (Nominal use), Lemma *ḥpr* (first position)

Lemma: *ḥpr* (to become)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Nominal subject
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Witness: B1Bo

Transliteration:

*n ḥpr ntr ḥnt=f*

Translation:

because the god comes to be while he travels south,

**Group 4:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥnti* (second position)

Lemma: *ḥnti* (to travel south)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B1Bo

Transliteration:

*n ḥpr ntr ḥnt=f*

Translation:

because the god comes to be while he travels south,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, B1C, B2L, B1P, B7C, M23C), G2 (T3C), G3+G4 (B1Bo).

**Spell:** 75 **Phrase:** 1 400 c

**Group 1:** Circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *dr*

Lemma: *dr* (to expel)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sḏm.n=f</i>	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*iw dr.n=i sn m is.w=sn*

Translation:

I have driven them from their tombs,

**Group 2:** *Circumstantial sdm=f (iw(=f) sdm=f), Lemma dr*

Lemma: *dr* (to expel)

Morphology 1: *sdm=f*      Morphology 2: circumstantial      Morphology 3:

Witness: M23C

Transliteration:

*[iw dr.n=i sn m is].w=sn*

Translation:

I have driven them from their tombs,

Syntax:

*iw(=f) sdm=f*

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*iw dhwtj-nht pn dr=f sn m is.w=n*

Translation:

This *dhwtj-nht* drives them from their tombs.

**Group 3:** *Infinitive (status absolutus), Lemma dr*

Lemma: *dr* (to expel)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:

Syntax:

Subject:

Witness: B1C

Transliteration:

*iw=i r dr sn m is.w=sn*

Translation:

I will drive them from their tombs.

Witness: B2L

Transliteration:

*iw=i r dr sn m is.w=sn*

Translation:

I will drive them from their tombs.

Witness: B1P

Transliteration:

*iw=i r dr sn m is.w=sn*

Translation:

I will drive them from their tombs.

Witness: B7C

Transliteration:

*iw=i r dr sn m is.w=sn*

Translation:

I will drive them from their tombs.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, M23C), G2 (B1Bo), G3 (B1C, B2L, B1P, B7C).

**Spell:** 75 **Phrase:** 1 400-401 d-a

**Group 1:** Circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *whn*

Lemma: *whn* (to overthrow)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḏm.n=f*

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*iw <w> hn.n=i sn m ḥw.wt=sn*

Translation:

I have thrown them down from their mansions.

Notes:

Added a G43 due to the haplograpy.

Witness: B1Bo

Transliteration:

*iw whn.n=f s[n] m ḥw.wt=sn*

Translation:

He has thrown them down from their mansions,

Witness: B1C

Transliteration:

*iw whn.n=i sn m ḥw.wt=sn*

Translation:

I have thrown them down from their mansions.

Witness: B2L

Transliteration:

*iw whn.n {n}=i sn m ḥw.wt=sn*

Translation:

I have thrown them down from their mansions.

Witness: B1P

Transliteration:

*iw whn.n=i sn m ḥw.wt=sn*

Translation:

I have thrown them down from their mansions.

Witness: B7C

Transliteration:

*iw w[hn.n=i sn m ḥw.wt=sn]*

Translation:

I have thrown them down from their mansions.

Notes:

Only the G43 is visible.

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *whn*

Lemma: *whn* (to overthrow)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: T3C

Transliteration:

*whn=i ḥw. wt=sn*

Translation:

I overthrow their mansions,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, B1C, B2L, B1P, B7C), G2 (T3C).

**Spell:** 75 **Phrase:** 1 401 b

**Group 1:** Circumstantial *sḏm.n=f* (Non-initial main clause), Lemma *dr*

Lemma: *dr* (to expel)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Non-initial main clause	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*dr.n=i nty.w im ḥr s. wt=sn*

Translation:

I have expelled those who are there upon their seats.

**Group 2:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *dr*

Lemma: *dr* (to expel)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: T3C

Transliteration:

*dr.n=i nty.w im s.wt=sn*

Translation:

after I expelled those who are there of their seats.

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *dr*

Lemma: *dr* (to expel)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*dr=f sn hr s.wt=sn*

Translation:

while he expels them, who are upon their seats.

Witness: B1C

Transliteration:

*dr=i sn im hr s.wt=sn*

Translation:

while I expel them there upon their seats.

Witness: B2L

Transliteration:

*dr=i sn im hr s.wt=sn*

Translation:

while I expel them there upon their seats.

Witness: B1P

Transliteration:

*dr=i sn im hr s.wt=sn*

Translation:

while I expel them there upon their seats.

Witness: B7C

Transliteration:

*[dr=i sn im hr s.wt=sn]*

Translation:

while I expel them there upon their seats.

Witness: M23C

Transliteration:

*dr=i n[t]yw im [hr s.wt]=sn*

Translation:

while I expel those who are there upon their seats.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C), G2 (T3C), G3 (B1Bo, B1C, B2L, B1P, B7C, M23C).

**Spell:** 75 **Phrase:** 1 401 c

**Group 1:** Circumstantial *sḏm.n=f* (Non-initial main clause), Lemma *sswn*

Lemma: *sswn* (to destroy)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Non-initial main clause	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*ssn.n=i sḥ.w=sn*

Translation:

I have destroyed their honours.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *snī*

Lemma: *snī* (to cut off)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: T3C

Transliteration:

*sn=i sḥ.w=sn*

Translation:

while I cut off their honours

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *sswn*

Lemma: *sswn* (to destroy)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B1Bo

Transliteration:

*sswn=f nty.w im ḥr ns.wt=sn*

Translation:

while he destroys those who are there upon their thrones.

Witness: B1C

Transliteration:

*sswn=i nty.w im ḥr ns.wt=sn*

Translation:

while I destroy those who are there upon their thrones.

Witness: B1P

Transliteration:

*sswn=i nty.w im hr ns.wt=sn*

Translation:

while I destroy those who are there upon their thrones,

**Group 4:** Prospective *sḏm=f* (Main clause), Lemma *sswn*

Lemma: *sswn* (to destroy)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm=f*

prospective

Main clause

Pronominal subject

Witness: B2L

Transliteration:

*snswn.y=i nty.w im hr ns.wt=sn*

Translation:

I will destroy those who are there upon their thrones,

**Group 5:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *sswn*

Lemma: *sswn* (to destroy)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm.n=f*

circumstantial

Temporal clause

Pronominal subject

Witness: M23C

Transliteration:

*ssn[.n=i s<sup>c</sup>h.w=sn]*

Translation:

after I have destroyed their honours.

Notes:

The X5:N35 group is not visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C), G2 (T3C), G3 (B1Bo, B1C, B1P, B7C), G4 (B2L), G5 (M23C).

**Spell:** 75 **Phrase:** 1 402 b-c

**Group 1:** *Circumstantial sdm=f (Temporal clause), Lemma bhni (first position)*

Lemma: *bhni* (to cut off)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*bhn=i zhw=sn*

Translation:

while I cut of their power.

Witness: T3C

Transliteration:

*bhn=i <zh> w=sn*

Translation:

while I cut of their power.

Witness: B1Bo

Transliteration:

*bhn=f zhw=sn bhn=f s'h.w=sn*

Translation:

while he cuts of their power, while he cuts of their honours.

Witness: B1C

Transliteration:

*bhn=i zhw=sn bhn=i s'h.w=sn*

Translation:

while I cut of their power, while I cut of their honours.

Witness: B2L

Transliteration:

*bhn=i zhw <=sn> s'h.w=sn*

Translation:

while I cut of their power and honours.

Witness: B1P

Transliteration:

*bhn=i zhw <=sn> s'h.w=sn*

Translation:

while I cut of their power and honours.

Witness: B7C

Transliteration:

*[bhn=i zhw <=sn> s'h.w=sn]*

Translation:

while I cut of their power and honours.

Witness: M23C

Transliteration:

*bhn=i zhw[=sn]*

Translation:

while I cut of their power.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *bḥnī* (second position)

Lemma: *bḥnī* (to cut off)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B1Bo

Transliteration:

*bḥn=f ṣḥw=sn bḥn=f sḥ.w=sn*

Translation:

while he cuts of their power, while he cuts of their honours.

Witness: B1C

Transliteration:

*bḥn=i ṣḥw=sn bḥn=i sḥ.w=sn*

Translation:

while I cut of their power, while I cut of their honours.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, T3C, B2L, B1P, B7C, M23C), G1+G2 (B1Bo, B1C).

**Spell:** 75 **Phrase:** 1 402 d

**Group 1:** Nominal *sḏm=f* (Emphatic use), Lemma *sīp*

Lemma: *sīp* (to allot)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*sīp=i sn n ḏ.t n(.t) swn*

Translation:

I allot them even to an eternity of suffering

Witness: B1Bo

Transliteration:

*sīp=f sn n ḏ.t n sn*

Translation:

He allots them even to an eternity of suffering

Witness: M23C

Transliteration:

*sīp=i sn [n ḏ.t n(.t) swn]*

Translation:

I allot them even to an eternity of suffering

Notes:

traces of S29\*M17 group.

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *ip*

Lemma: *ip* (to allot)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: B1C

Transliteration:

*ip=i sn n ḏ.t n(.t) swn*

Translation:

I allot them even to an eternity of suffering

Witness: B1P

Transliteration:

*ip=i sn n ḏ.t n(.t) sn*

Translation:

I allot them even to an eternity of suffering

Witness: B2L

Transliteration:

*ip=i sn n ḏ.t n(.t) sn*

Translation:

I allot them even to an eternity of suffering

Witness: B7C

Transliteration:

[*ip=i sn n ḏ.t n(.t) sn*]

Translation:

I allot them even to an eternity of suffering

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, M23C), G2 (B1C, B2L, B1P, B7C).

**Spell:** 75 **Phrase:** 1 402-403 e-a

**Group 1:** Relative *sḏm.n=f*, Lemma *wḏ* (first position)

Lemma: *wḏ* (to command)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
relative

Morphology 3:

Syntax:

Subject:  
Nominal subject

Witness: S1C

Transliteration:

*mī wḏ.t.n ḥpr ḏs=f ir.t r ḥft.yw=i*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

Witness: B1Bo

Transliteration:

*mī wḏ.t.n ḥpr ḏs=f ir.t r ḥft.yw nw ḏḥwty-nḥt pn*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to the enemies  
of this *ḏḥwty-nḥt*

Witness: B1C

Transliteration:

*mī wḏ.t.n ḥpr ḏs=f ir.t r ḥft.yw=i*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

Witness: B7C

Transliteration:

[*mī wḏ.t.n ḥp[r ḏs=f ir.t r ḥft.yw=i]*]

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

Notes:

The N35 might be visible.

Witness: B2L

Transliteration:

*mī wḏ.t.n ḥpr ḏs=f ir.t r ḥft.yw=i*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

Witness: M23C

Transliteration:

[*mī wḏ.t.n ḥpr ḏs=f] ir.t r ḥft.yw[=i]*]

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

**Group 2:** *Imperfective relative sḏm=f, Lemma wḏ (first position)*

Lemma: wḏ (to command)

Morphology 1:

sḏm=f

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B1P

Transliteration:

*mī wḏ ḥpr ḏs=f ir.t r ḥft.yw=i*

Translation:

according to which the one who came to be by himself commands which should be done to my enemies.

Notes:

Mistaken use of Aa27 instead of V24 here. see note de Buck 1,402,3\*

**Group 3:** *Perfective active participle (masculine singular), Lemma ḥpr (second position)*

Lemma: ḥpr (to become)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: S1C

Transliteration:

*mī wḏ.t.n ḥpr ḏs=f ir.t r ḥft.yw=i*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

Witness: B1C

Transliteration:

*mī wḏ.t.n ḥpr ḏs=f ir.t r ḥft.yw=i*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

Witness: B1P

Transliteration:

*mī wḏ ḥpr ḏs=f ir.t r ḥft.yw=i*

Translation:

according to which the one who came to be by himself  
commands which should be done to my enemies.

Witness: M23C

Transliteration:

*[mī wḏ.t.n ḥpr ḏs=f] ir.t r ḥft.yw[=i]*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

**Group 4:** *Prospective active participle (feminine singular), Lemma iri (third position)*

Lemma: *iri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
prospective active

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: B1Bo

Transliteration:

*mī wḏ.t.n ḥpr ḏs=f ir.t r ḥft.yw nw ḏḥwtj-nḥt pn*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to the enemies  
of this *ḏḥwtj-nḥt*

Witness: B2L

Transliteration:

*mī wḏ.t.n ḥpr ḏs=f ir.t r ḥft.yw=i*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

Witness: B7C

Transliteration:

*[mī wḏ.t].n ḥp[r ḏs=f ir.t r ḥft.yw=i]*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

Notes:

The D21 is not visible.

Witness: S1C

Transliteration:

*mī wḏ.t.n ḥpr ḏs=f ir.t r ḥft.yw=i*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

Witness: B1C

Transliteration:

*mī wḏ.t.n ḥpr ḏs=f ir.t r ḥft.yw=i*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

Witness: B1P

Transliteration:

*mī wḏ ḥpr ḏs=f ir.t r ḥft.yw=i*

Translation:

according to which the one who came to be by himself  
commands which should be done to my enemies.

Witness: M23C

Transliteration:

*[mī wḏ.t.n ḥpr ḏs=f] ir.t r ḥft.yw[=i]*

Translation:

according to that which the one who came to be by himself commanded which should be done to my enemies

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3+G4 (S1C, B1Bo, B1C, B2L, B7C, M23C), G2+G3+G4 (B1P).*

Witness: B1Bo

Transliteration:

*mī wḏ.t.n ḥpr ḏs=f ir.t r ḥft.yw nw ḏḥwtj-nḥt pn*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to the enemies  
of this *ḏḥwtj-nḥt*

Witness: B2L

Transliteration:

*mī wḏ.t.n ḥpr ḏs=f ir.t r ḥft.yw=i*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

Witness: B7C

Transliteration:

*[mī wḏ.t].n ḥp[r ḏs=f ir.t r ḥft.yw=i]*

Translation:

according to that which the one who came to be by himself  
commanded which should be done to my enemies

**Spell:** 75 **Phrase:** 1 403-404 c-a

**Group 1:** *Perfective relative sdm=f, Lemma si3tw*

Lemma: si3tw (to damage)

Morphology 1:

sdm=f

Morphology 2:

perfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: S1C

Transliteration:

si3t.w.t=sn sm.w=i m sh.[w]t=i

Translation:

they who damaged my plants in my fields

Witness: B1Bo

Transliteration:

si3tw.t=sn sm.w nw dhwtj-nht pn m sh.wt=f

Translation:

they who damaged the plants of this dhwtj-nht in his fields.

Witness: M23C

Transliteration:

[si3]tw.t=s[n sm.w=i m sh.wt=i]

Translation:

they who damaged my plants in my fields

Notes:

The S29\*M17-G1 group is not visible.

**Group 2:** *Imperfective relative sdm=f, Lemma si3tw*

Lemma: si3tw (to damage)

Morphology 1:

sdm=f

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B1C

Transliteration:

si3tw=sn imy.w sm.w=i m sh.t=i

Translation:

they who damage those which are in my plants, in my field.

Witness: B2L

Transliteration:

si3tw=sn sm.w=i m sh.wt=i

Translation:

they who damage my plants in my fields,

Witness: B1P

Transliteration:

*šīzīw=sn sm.w=i m šh.wt=i*

Translation:

they who damage my plants in my fields,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, M23C), G2 (B1C, B2L, B1P, B7C).

**Spell:** 75 **Phrase:** 1 404-405 c-a

**Group 1:** Nominal *sḏm=f* (Nominal use), Lemma *sr*

Lemma: *sr* (to show)

Morphology 1: *sḏm=f* Morphology 2: nominal Morphology 3:

Witness: B7C

Transliteration:

*[šīzīw=sn sm.w=i m šh.wt=i]*

Translation:

they who damage my plants in my fields,

Syntax: Nominal use Subject: Pronominal subject

Witness: S1C

Transliteration:

*īwty.w sr=sn n=i w3.t r hny*

Translation:

those who do not show me the road to the bark of acclamation.

Witness: M23C

Transliteration:

*[īwty sr]=sn w3[.t n=i r hny]*

Translation:

they who do not show the road for me, to the bark of acclamation.

Syntax: Nominal use Subject: Pronominal subject

**Group 2:** Nominal *sḏm.n=f* (Nominal use), Lemma *sr*

Lemma: *sr* (to show)

Morphology 1: *sḏm.n=f* Morphology 2: nominal Morphology 3:

Witness: T3C

Transliteration:

*īwty sr.n=sn n=i r hny*

Translation:

they who did not show me to the bark of acclamation.

Witness: B1Bo

Transliteration:

*īwty sr.n=sn n=f w3.t r hny*

Translation:

they who did not show him the road to the bark of acclamation.

Notes:

Traces of the S29:D21 group visible, and the N35 group is visible.

Witness: B1C

Transliteration:

*iwty sr.n=sn n=i w3.t r hny*

Translation:

they who did not show me the road to the bark of acclamation

Witness: B1P

Transliteration:

*iwty sr.n=sn n=i w3.t r hny*

Translation:

they who did not show me the road to the bark of acclamation

Witness: B2L

Transliteration:

*iwty sr.n=sn n=i w3.t r hny*

Translation:

they who did not show me the road to the bark of acclamation

Witness: B7C

Transliteration:

[*iwty sr.n=sn n=i w3.t r hny*]

Translation:

they who did not show me the road to the bark of acclamation

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, M23C), G2 (T3C, B1Bo, B1C, B2L, B1P, B7C).

**Spell:** 75 **Phrase:** 1 405 b

**Group 1:** Imperfective passive participle (masculine singular), Lemma *sfg*

Lemma: *sfg* (to hide)

Morphology 1:  
participle

Morphology 2:  
imperfective passive

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: S1C

Transliteration:

*ink sfg irw*

Translation:

I am hidden of shape.

Witness: B1Bo

Transliteration:

*dḥwty-nḥt pn ntr sfg irw*

Translation:

This *dḥwty-nḥt* is the god who is hidden of shape.

Witness: B1C

Transliteration:

*spi ntr sfg irw.w*

Translation:

*spi* is the god who is hidden of shapes.

Witness: B2L

Transliteration:

*ink ntr sfg irw.w*

Translation:

I am the god who is hidden of shapes.

Witness: B1P

Transliteration:

*spi pn ntr sfg irw.w*

Translation:

This *spi* is the god who is hidden of shapes.

Witness: B7C

Transliteration:

*[ink ntr sfg irw.w]*

Translation:

I am the god who is hidden of shapes.

Witness: M23C

Transliteration:

*[ink ntr sfg irw]*

Translation:

I am the god who is hidden of shape.

**Group 2:** *Imperfective passive participle (masculine singular), Lemma sgr*

Lemma: *sgr* (to silence)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	imperfective passive	masculine singular		

Witness: T3C

Transliteration:

*ink ntr sg irw*

Translation:

I am the god who is silent of shape.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, B1C, B2L, B1P, B7C, M23C), G2 (T3C).*

## Appendix 5.32. Spell 89

**Spell:** 89 **Phrase:** 2 55 a

**Group 1:** *Infinitive (status constructus), Lemma hʕb*

Lemma: *hʕb* (to send)

Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:      Subject:

Witness: S2C

Transliteration:

*r n hʕb s [bʕ=f]*

Translation:

A spell for sending a man and his soul.

Notes:

Only traces left of the D54.

Witness: Pap.Berl.

Transliteration:

*r hʕb s bʕ=f [...] r hʕt.y=f*

Translation:

A spell of sending a man and his soul ... against his enemy.

**Group 2:** *infinitive (status absolutus), Lemma sʕm*

Lemma: *sʕm* (to have power)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: B4C

Transliteration:

*[s]ʕm m hʕt.y*

Translation:

Having power over an enemy.

Notes:

Only the Aa1:G17 group is visible, and there are some traces of the S42.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C, Pap.Berl.), G2 (B4C).*

**Spell:** 89 **Phrase:** 2 55 c

**Group 1:** Imperfective relative *sḏm=f*, Lemma *sʕw*

Lemma: *sʕw* (to guard)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*sʕʕ.t=f nbd.w*

Translation:

which he guards against the evil ones.

Witness: G2T

Transliteration:

*sʕʕ.t=f nbd.w*

Translation:

which he guards against the evil ones.

**Group 2:** Imperfective active participle (masculine singular), Lemma *sʕw*

Lemma: *sʕw* (to guard)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: S2C

Transliteration:

*[sʕʕ nbd].w*

Translation:

who guards against the evil ones.

Notes:

The O34 is not visible, and there are only traces left of the rest.

Witness: B1Bo

Transliteration:

*sʕʕ nbd.w*

Translation:

who guards against the evil ones.

Witness: B2Bo

Transliteration:

*[sʕʕ nbd].w*

Translation:

who guards against the evil ones.

Notes:

The O34 is not visible.

Witness: T1L

Transliteration:

*[sʕʕ] nbd].w*

Translation:

who guards against the evil ones.

Notes:

Only the G38-G1 group is visible.

**Group 3:** Imperfective active participle (masculine singular), Lemma *ssʕw*

Lemma: *ssʕw* (to eliminate)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: Pap.Berl.

Transliteration:

*ssʕʕ nbd.w*

Translation:

who eliminates the evil ones.

**Group 4:** Imperfective active participle (feminine singular), Lemma *sʕw*

Lemma: *sʕw* (to guard)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: B4C

Transliteration:

*sʕʕ.t nbd.w*

Translation:

which guards against the evil ones.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, G2T), G2 (S2C, B1Bo, B2Bo, T1L), G3 (Pap.Berl.), G4 (B4C).

**Spell:** 89      **Phrase:** 2      56      d

**Group 1:** Nominal *sḍm.n=f* (Emphatic use), Lemma *iʕr* (first position)

Lemma: *iʕr* (to ascend)

Morphology 1: *sḍm.n=f*      Morphology 2: nominal      Morphology 3:      Syntax: Emphatic use      Subject: Pronominal subject

Witness: G2T

Transliteration:

*i<sup>h</sup>.n=i w3.t s<sup>h</sup>m=i m rd=i*

Translation:

I have ascended the road, while I have power in my foot,

Notes:

Could technically be read as *iyi* and *(r)di* above a N35 as well (for a double column writing).

**Group 2:** Nominal *s<sup>h</sup>m.n=f* (Emphatic use), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*s<sup>h</sup>m.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*[rdi.n=i] w3.t [s<sup>h</sup>m=i m rd=i]*

Translation:

I have placed the road, while I have power in my foot,

Witness: Pap.Berl.

Transliteration:

*(r)di.n=i w3.t s<sup>h</sup>m m rd=i*

Translation:

I have placed the road, power is in my foot,

**Group 3:** Nominal *s<sup>h</sup>m.n=f* (Balanced sentence), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*s<sup>h</sup>m.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*rdi.n=f w3.t s<sup>h</sup>m=f m rd=f*

Translation:

and he has placed the road, while he has power in his foot,

Witness: B2Bo

Transliteration:

*rdi.n=i w3.t s<sup>h</sup>m=i rd.wy=i*

Translation:

and I have placed the road while I have power of my two feet,

Witness: T1L

Transliteration:

*[rdi.n] im3w [pn w3.t s<sup>h</sup>m=f] m [rd.wy=f]*

Translation:

and this *im3w* has placed the road,  
while he has power in his two feet,

Witness: B4C

Transliteration:

*[rdi.n=s w3.t s<sup>h</sup>m=s m rd*

Translation:

and she has placed the road, while she has power in the foot,

Notes group:

Note that T1L uses a nominal subject instead of a pronominal subject.

**Group 4:** Circumstantial *sḏm=f* (Temporal clause), Lemma *šḥm* (second position)

Lemma: *šḥm* (to have power)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: G2T

Transliteration:

*i<sup>c</sup>.n=i w3.t šḥm=i m rd=i*

Translation:

I have ascended the road, while I have power in my foot,

Witness: S2C

Transliteration:

*[rdi.n=i] w3.t [šḥm=i m rd=i]*

Translation:

I have placed the road, while I have power in my foot,

Notes:

Only traces of the Aa1:G17 group left, the rest is gone.

Witness: B1Bo

Transliteration:

*rdi.n=f w3.t šḥm=f m rd=f*

Translation:

and he has placed the road, while he has power in his foot,

Witness: B2Bo

Transliteration:

*rdi.n=i w3.t šḥm=i rd.wy=i*

Translation:

and I have placed the road while I have power of my two feet,

Witness: T1L

Transliteration:

*[rdi.n] im3w [pn w3.t šḥm=f] m [rd.wy=f]*

Translation:

and this *im3w* has placed the road,  
while he has power in his two feet,

Witness: B4C

Transliteration:

*[rdi.n=s w3.t s]ḥm=s m rd*

Translation:

and she has placed the road, while she has power in the foot,

Notes:

Only the Aa1:G17 group is visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (G2T), G2+G4 (S2C), G3+G4 (B1Bo, B2Bo, T1L, B4C), G2 (Pap.Berl.).

**Spell:** 89 **Phrase:** 2 57 c

**Group 1:** Imperfective active participle (feminine singular), Lemma *sḏm*

Lemma: sDm (to hear, to listen)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: S1C

Transliteration:

*sḏm mdw=i ḥn<sup>c</sup>=f*

Translation:

who hear my word together with him.

Notes:

Could be a passive *sḏm(.w)=f* instead.

Witness: Pap.Berl.

Transliteration:

*sḏm mdw=i ḥn<sup>c</sup>=f*

Translation:

who hear my word together with him.

Notes:

Could be a passive *sḏm(.w)=f* instead.

Witness: B2Bo

Transliteration:

*sḏm.t mdw=i ḥn<sup>c</sup>=f*

Translation:

who hear my word together with him.

Notes:

Could be a *sḏm.t(w)=f* as well.

Notes group:

Note that B1Bo and B2Bo could be considered a group by themselves.

Witness: S2C

Transliteration:

[*sḏm mdw=i ḥn<sup>c</sup>=f*]

Translation:

who hear my word together with him.

Notes:

Could be a passive *sḏm(.w)=f* instead.

Witness: B1Bo

Transliteration:

*sḏm.t mdw ḏḥwty-nḥt pn ḥn<sup>c</sup>=f*

Translation:

who hear the word of this *ḏḥwty-nḥt* together with him.

Notes:

Could be a *sḏm.t(w)=f* as well.

**Group 2:** Passive circumstantial *sḏm=f* (Temporal clause), Lemma *sḏm*

Lemma: *sḏm* (to hear, to listen)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: G2T

Transliteration:

*sḏm.w mdw=i ḥn<sup>c</sup>=f*

Translation:

while my word is heard together with him.

**Group 3:** Circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *sḏm*

Lemma: *sḏm* (to hear, to listen)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sḏm.n=f</i>	<u>Subject:</u> Pronominal subject
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Witness: T1L

Transliteration:

*iw sḏm.n=f mdw im<sup>3</sup>w [pn] ḥn<sup>c</sup>=f*

Translation:

He has heard the word of this *im<sup>3</sup>w* together with him.

**Group 4:** Passive circumstantial *sḏm=f* (*iw(=f) sḏm=f*), Lemma *sḏm*

Lemma: *sḏm* (to hear, to listen)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> <i>iw(=f) sḏm=f</i>	<u>Subject:</u> Nominal subject
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Witness: B4C

Transliteration:

*iw sḏm mdw [s<sup>3</sup>.t-ḥḏ-ḥtp tn ḥn<sup>c</sup>=f]*

Translation:

The word of this *s<sup>3</sup>.t-ḥḏ-ḥtp* is heard together with him.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, Pap.Berl., B1Bo, B2Bo), G2 (G2T), G3 (T1L), G4 (B4C).

**Spell:** 89 **Phrase:** 2 57-58 d-a

**Group 1:** *Passive circumstantial sdm=f (iw(=f) sdm=f), Lemma rdi (first position)*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> <i>iw(=f) sdm=f</i>	<u>Subject:</u> Nominal subject
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Witness: S1C

Transliteration:

*iw rdi n=i w3.t r=f in sfg irw*

Translation:

A road against him is given to me by the one invisible of shape,

Witness: G2T

Transliteration:

*iw rdi n=i w3.t r=f in sfg irw*

Translation:

A road against him is given to me by the one invisible of shape,

Witness: S2C

Transliteration:

*[iw rdi n=i] w3.t r=f in sfg irw*

Translation:

A road against him is given to me by the one invisible of shape,

Witness: B1Bo

Transliteration:

*iw rdi w3.t r=f in dhwtj-nht pn in sfg irw*

Translation:

A road is placed against him by this *dhwtj-nht* and by the one invisible of shape,

Witness: B2Bo

Transliteration:

*iw rdi n=i w3.t r=f in sfg irw*

Translation:

A road against him is given to me by the one invisible of shape,

Witness: T1L

Transliteration:

*iw di w3.t n im3w pn r=f [in] s[fg] irw*

Translation:

A road is given for this *im3w*, against him, by the one invisible of shape,

Witness: B4C

Transliteration:

*[iw rdi w3.t n s3.t-hd-htp tn r=f in] sfg irw*

Translation:

A road is given for this *s3.t-hd-htp*, against him, by the one invisible of shape,

**Group 2:** *Passive circumstantial sdm.n=f (iw(=f) sdm.n=f), Lemma rdi (first position)*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> <i>iw(=f) sdm.n=f</i>	<u>Subject:</u> Nominal subject
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Witness: Pap.Berl.

Transliteration:

*iw rdi.n w3.t r=f in sfg irw*

Translation:

A road has been placed against him by the one invisible of shape,

**Group 3:** *Imperfective active participle (masculine singular), Lemma sfg*

Lemma: *sfg* (to be hidden)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S1C

Transliteration:

*iw rdi n=i w3.t r=f in sfg irw*

Translation:

A road against him is given to me by the one invisible of shape,

Witness: G2T

Transliteration:

*iw rdi n=i w3.t r=f in sfg irw*

Translation:

A road against him is given to me by the one invisible of shape,

Witness: S2C

Transliteration:

*[iw rdi n=i] w3.t r=f in sfg irw*

Translation:

A road against him is given to me by the one invisible of shape,

Witness: Pap.Berl.

Transliteration:

*iw rdi.n w3.t r=f in sfg irw*

Translation:

A road has been placed against him by the one invisible of shape,

Witness: B1Bo

Transliteration:

*iw rdi w3.t r=f in dhwti-nht pn in sfg irw*

Translation:

A road is placed against him by this *dhwti-nht* and by the one invisible of shape,

Witness: B2Bo

Transliteration:

*iw rdi n=i w3.t r=f in sfg irw*

Translation:

A road against him is given to me by the one invisible of shape,

Witness: T1L

Transliteration:

*iw di w3.t n im3w pn r=f [in] s[fg] irw*

Translation:

A road is given for this *im3w*, against him,  
by the one invisible of shape,

Notes:

Only the S29 is visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (S1C, G2T, S2C, B1Bo, B2Bo, T1L, B4C), G2+G3 (Pap.Berl.).

**Spell:** 89 **Phrase:** 2 58 b

**Group 1:** Circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *nḥm*

Lemma: *nḥm* (to take away)

Morphology 1: *sḏm.n=f* Morphology 2: circumstantial Morphology 3:

*sḏm.n=f*

circumstantial

Syntax:

*iw(=f) sḏm.n=f*

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*iw {iw} nḥm.n=f t3w m fnd*

Translation:

he has taken away the breath from the nose,

Witness: Pap.Berl.

Transliteration:

*iw nḥm.n=f t3w m fnd=i*

Translation:

he has taken away the breath from my nose,

Witness: B2Bo

Transliteration:

*iw nḥm.n=f t3w m fnd=i*

Translation:

he has taken away the breath from my nose,

Witness: B4C

Transliteration:

*[iw rdi w3.t n s3.t-ḥd-ḥtp tn r=f in] sfg irw*

Translation:

A road is given for this *s3.t-ḥd-ḥtp*, against him,  
by the one invisible of shape,

Notes:

Only traces of the S29 left, the rest is visible.

Witness: S2C

Transliteration:

*iw [n|ḥm|.n=f] t3w m [fnd=i]*

Translation:

he has taken away the breath from my nose,

Notes:

Only the N42-G17 group is visible.

Witness: B1Bo

Transliteration:

*iw nḥm.n=f t3w m fnd n ḏḥwty-nḥt pn*

Translation:

he has taken away the breath from the nose of this *ḏḥwty-nḥt*,

Witness: T1L

Transliteration:

*iw nḥm|.n=f] t3w [m fnd]=i*

Witness: B4C

Transliteration:

*iw nḥm.n=s tʒw m fnd=f*

Translation:

she has taken away the breath from his nose,

**Group 2:** *Passive circumstantial sdm=f (iw(=f) sdm=f), Lemma nḥm*

Lemma: *nḥm* (to take away)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

*iw(=f) sdm=f*

Subject:

Nominal subject

Witness: G2T

Transliteration:

*iw nḥm.w n=f tʒw m fnd=i*

Translation:

breath is taken away from my nose for him,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C, S2C, Pap.Berl., B1Bo, B2Bo, T1L, B4C), G2 (G2T).*

**Spell:** 89 **Phrase:** 2 58 c

**Group 1:** *Passive sdm.t=f (Negation), Lemma iyī*

Lemma: *iyī* (to come)

Morphology 1:

*sdm.t=f*

Morphology 2:

passive

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: S1C

Transliteration:

*n iy.yt hrw.w=i*

Translation:

before my days had come.

Witness: G2T

Transliteration:

*n iy.(y)t hrw.w=i*

Translation:

before my days had come.

Witness: Pap.Berl.

Transliteration:

*n iy.(y)t hrw.w=i*

Translation:

before my days had come.

Witness: B2Bo

Transliteration:

*n iy.yt hrw.w=i*

Translation:

before my days had come.

Witness: B4C

Transliteration:

*n iy.yt hrw.w=s*

Translation:

before her days had come.

Notes group:

*Note that group 1 and group 2 should be considered to be the same (iyi and iwi).*

**Group 2:** *Passive sdm.t=f (Negation), Lemma iwì*

Lemma: *iwì* (to come)

Morphology 1:

*sdm.t=f*

Morphology 2:

passive

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: S2C

Transliteration:

*n iw[(y)t] hrw[=i]*

Translation:

before my days had come.

Notes:

Only traces left of the D54:G43 group, and the X1 is not visible.

Witness: B1Bo

Transliteration:

*n iy.yt hrw.w=f*

Translation:

before his days had come.

Witness: T1L

Transliteration:

*[n] iy.(y)t hrw.w n.w imzw pn*

Translation:

before the days of this *imzw* had come.

Notes:

The top of the M18 is no longer visible.

Notes group:

Note that group 1 and group 2 should be considered to be the same (iyi and iwi).

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, G2T, Pap.Berl., B1Bo, B2Bo, T1L, B4C), G2 (S2C (=G1)).

**Spell:** 89 **Phrase:** 2 59 a

**Group 1:** Circumstantial *sdm.n=f (iw(=f) sdm.n=f)*, Lemma *ini*

Lemma: *ini* (to bring)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sdm.n=f*

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*iw in.n=f w(i) r s.t tn*

Translation:

He brought me to this place,

Witness: G2T

Transliteration:

*iw in.n[=f wi] r s.t=tn*

Translation:

He brought me to your place,

Witness: S2C

Transliteration:

*iw in.n=f wi r s.t [tn]*

Translation:

He brought me to this place,

Witness: B1Bo

Transliteration:

*iw in.n=f dhwtj-nht pn r s.t=f tn*

Translation:

He brought this *dhwtj-nht* to this place of his,

Witness: B2Bo

Transliteration:

*iw in.n=f wi r s.t=i tn*

Translation:

He brought me to this place of mine,

Witness: T1L

Transliteration:

*iw in[.n=f imzw] pn m s.t tn*

Translation:

He brought this *imzw* from this place,

Notes:

Only the W25 is visible.

**Group 2:** Circumstantial *sḏm=f* (*iw(=f) sḏm=f*), Lemma *ini*

Lemma: *ini* (to bring)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
*iw(=f) sḏm=f*

Subject:  
Pronominal subject

Witness: Pap.Berl.

Transliteration:

*iw {iw} ini=f wi r s.t tn*

Translation:

He brings me to this place,

**Group 3:** Nominal *sḏm.n=f* (Emphatic use), Lemma *ini*

Lemma: *ini* (to bring)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: B4C

Transliteration:

*in.n=f s(y) m s.t tn*

Translation:

He has brought her even from this place,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, G2T, S2C, B1Bo, B2Bo, T1L), G2 (Pap.Berl), G3 (B4C).

## Appendix 5.33. Spell 94

**Spell:** 94 **Phrase:** 2 68 a

**Group 1:** Imperfective active participle (masculine singular), Lemma ʕnḥ (first position)

Lemma: ʕnḥ (to live)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3L

Transliteration:

ʕnḥ ḥr ḳz m hrw

Translation:

who lives upon the one who was high on the day.

Witness: B1L

Transliteration:

ʕnḥ ḥr ḳz irw

Translation:

who lives upon the one high of shape.

Witness: M28C

Transliteration:

ʕnḥ ḥr ḳz m hrw

Translation:

who lives upon the one who was high on the day.

Witness: S2C,a

Transliteration:

ʕnḥ ḥr iʒ m hrw

Translation:

who lives upon striding on the day.

Witness: B1C

Transliteration:

ʕnḥ ḥr ḳz m hrw

Translation:

who lives upon the one who was high on the day.

Witness: M3C

Transliteration:

ʕnḥ ḥr ḳz m hrw

Translation:

who lives upon the one who was high on the day.

Witness: M31C

Transliteration:

ʕnḥ ḥr [ḳz m hrw]

Translation:

who lives upon the one who was high on the day.

Witness: S2C,b

Transliteration:

[ʕn]ḥ ḥr [iʒ] m hrw

Translation:

who lives upon striding on the day.

Notes:

Only traces of the Aa1 are left, the rest is gone.

Witness: S1C,b

Transliteration:

ʕnḥ hṛ iʒ m hrw

Translation:

who lives upon striding on the day.

**Group 2:** *Perfective active participle (masculine singular), Lemma ḳʒi (second position)*

Lemma: ḳʒi (to be high)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B3L

Transliteration:

ʕnḥ hṛ ḳʒ m hrw

Translation:

who lives upon the one who was high on the day.

Witness: B1C

Transliteration:

ʕnḥ hṛ ḳʒ m hrw

Translation:

who lives upon the one who was high on the day.

Witness: B1L

Transliteration:

ʕnḥ hṛ ḳʒ irw

Translation:

who lives upon the one high of shape.

Witness: M3C

Transliteration:

ʕnḥ hṛ ḳʒ m hrw

Translation:

who lives upon the one who was high on the day.

Witness: M28C

Transliteration:

ʕnḥ hṛ ḳʒ m hrw

Translation:

who lives upon the one who was high on the day.

Witness: M31C

Transliteration:

ʕnḥ hṛ [ḳʒ m hrw]

Translation:

who lives upon the one who was high on the day.

**Group 3:** *Infinitive (status absolutus), Lemma iʒ (second position).*

Lemma: iʒ (to stride)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: S2C,a

Transliteration:

ʕnḥ ḥr iḥ m hrw

Translation:

who lives upon striding on the day.

Notes:

Only traces left.

Witness: S1C,b

Transliteration:

ʕnḥ ḥr iḥ m hrw

Translation:

who lives upon striding on the day.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B3L, B1C, B1L, M3C, M28C, M31C), G1+G3 (S2C,a, S2C,b, S1C,b).

**Spell:** 94 **Phrase:** 2 68 c

**Group 1:** *Perfective active participle (feminine singular), Lemma pri*

Lemma: pri (to go forth)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

feminine singular

Syntax:

Subject:

Witness: B3L

Transliteration:

mtw.t pr.t m ḥnn=f

Translation:

the semen which went forth from his phallus,

Witness: B1C

Transliteration:

mtw.t pr.t m ḥnn=f

Translation:

the semen which went forth from his phallus,

Witness: B1L

Transliteration:

*mtw.t pr.t m ḥnn=f*

Translation:

the semen which went forth from his phallus,

Witness: M28C

Transliteration:

*mtw.t pr.t m ḥnn=f*

Translation:

the semen which went forth from his phallus,

Witness: S2C,b

Transliteration:

*mtw.t p[.t] m [ḥnn=f]*

Translation:

the semen which went forth from his phallus,

Notes:

Only traces of the O1:D21 group left, the X1:D54 group is not visible.

**Group 2:** *Infinitive (status absolutus), Lemma pri*

Lemma: *pri* (to go forth)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: S1C,a

Transliteration:

*pr.t m ḥnn=f*

Translation:

going forth from his phallus,

Witness: M3C

Transliteration:

*mtw.t pr.t <m> ḥnn=f*

Translation:

the semen which went forth from his phallus,

Notes:

Due to a crack in the wood, the D21 is no longer visible.

Witness: S2C,a

Transliteration:

*mtw.t pr.t m ḥnn=f*

Translation:

the semen which went forth from his phallus,

Notes:

The D54 is not visible.

Witness: S1C,b

Transliteration:

*mt[w.t] pr.t m ḥnn=f*

Translation:

the semen which went forth from his phallus,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3L, B1C, B1L, M3C, M28C, S2C,a, S2C,b, S1C,b), G2 (S1C,a).

Spell: 94 Phrase: 2 70 b

**Group 1:** Imperfective relative *sḏm=f*, Lemma *snd* (first position)

Lemma: *snd* (to fear)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> Imperfective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Nominal subject
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Witness: B3L

Transliteration:

*snd.t ntr. w kf.t=s*

Translation:

which the gods fear, its uncovering,

Witness: B1C

Transliteration:

*snd.t ntr. w kf.t=s*

Translation:

which the gods fear, its uncovering,

Witness: B1L

Transliteration:

*snd.t ntr. w kf.t=s*

Translation:

which the gods fear, its uncovering,

Witness: M3C

Transliteration:

*snd ntr. w kf.t=s*

Translation:

which the gods fear, its uncovering,

Witness: M28C

Transliteration:

*snd n=f ntr kf.t=s*

Translation:

which the god fears for him, its uncovering,

Notes group:

Note that the versions from Meir do not show the X1 ending.

**Group 2:** Imperfective passive participle (feminine singular), Lemma *snd* (first position)

Lemma: *snd* (to fear)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S2C,a

Transliteration:

*snḏ.t n kf.t=s*

Translation:

which is feared because of its uncovering,

Witness: S1C,b

Transliteration:

*s[snḏ.t n kf.t=s]*

Translation:

which is feared because of its uncovering,

Notes:

only traces of the S29 are left, the rest is gone, the spelling might be quite different.

**Group 3:** *Infinitive (status pronominalis), Lemma kfī (second position)*

Lemma: *kfī* to uncover

Morphology 1:

infinitive

Morphology 2:

status pronominalis

Morphology 3:

Syntax:

Subject:

Witness: B3L

Transliteration:

*snḏ.t ntr.w kf.t=s*

Translation:

which the gods fear, its uncovering,

Witness: B1C

Transliteration:

*snḏ.t ntr.w kf.t=s*

Translation:

which the gods fear, its uncovering,

Witness: B1L

Transliteration:

*snḏ.t ntr.w kf.t=s*

Translation:

which the gods fear, its uncovering,

Witness: M3C

Transliteration:

*snḏ ntr.w kf.t=s*

Translation:

which the gods fear, its uncovering,

Witness: M28C

Transliteration:

*snđ n=f ntr kf.t=s*

Translation:

which the god fears for him, its uncovering,

Notes:

Witness: S2C,b

Transliteration:

*snđ.t [n] kf.t[=s]*

Translation:

which is feared because of its uncovering,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B3L, B1C, B1L, M3C, M28C), G2+G3 (S2C,a, S2C,b, S1C,b).*

**Spell:** 94 **Phrase:** 2 71 a

**Group 1:** Imperfective active participle (masculine singular), Lemma *ʕnh* (first position)

Lemma: *ʕnh* (to live)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B3L

Transliteration:

*ʕnh hr iʒ m hrw*

Translation:

who lives upon striding on the day,

Witness: B1L

Transliteration:

*ʕnh hr kʒ m irw m hrw*

Translation:

who lives upon the one who was high in shape on the day,

Witness: S2C,a

Transliteration:

*snđ.t n kf.t[=s]*

Translation:

which is feared because of its uncovering,

Notes:

The X1 is not visible, and there are only traces of the S28 left.

Witness: S1C,b

Transliteration:

*s[nd.t n kf.t=s]*

Translation:

which is feared because of its uncovering,

Witness: B1C

Transliteration:

*ʕnh hr kʒ m hrw*

Translation:

who lives upon the one who was high on the day,

Witness: M3C

Transliteration:

*ʕnh hr kʒ m hrw*

Translation:

who lives upon the one who was high on the day,

Witness: M28C

Transliteration:

ʕnh ḥr kʕ m hrw

Translation:

who lives upon the one who was high on the day,

Witness: S2C,b

Transliteration:

ʕnh ḥr iʕ hrw

Translation:

who lives upon the striding of the day,

**Group 2:** *Infinitive (status absolutus), Lemma iʕ (second position).*

Lemma: iʕ (to stride)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3L

Transliteration:

ʕnh ḥr iʕ m hrw

Translation:

who lives upon striding on the day,

Notes:

Not sure if to stride is correct here, due to the A28 classifier.

**Group 3:** *Infinitive (status constructus), Lemma iʕ (second position).*

Lemma: iʕ (to stride)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status constructus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S2C,a

Transliteration:

ʕnh ḥr iʕ hrw

Translation:

who lives upon the striding of the day,

Witness: S2C,a

Transliteration:

ʕnh ɣr iʕ hrw

Translation:

who lives upon the striding of the day,

Witness: S2C,b

Transliteration:

ʕnh ɣr iʕ hrw

Translation:

who lives upon the striding of the day,

Notes:

Only traces left of the M17-G1 group, and the D54 is not visible.

**Group 4:** *Perfective active participle (masculine singular), Lemma kʕi (second position)*

Lemma: kʕi (to be high)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B1C

Transliteration:

ʕnh ɣr kʕ m hrw

Translation:

who lives upon the one who was high on the day,

Witness: B1L

Transliteration:

ʕnh ɣr kʕ m irw m hrw

Translation:

who lives upon the one who was high in shape on the day,

Witness: M3C

Transliteration:

ʕnh ɣr kʕ m hrw

Translation:

who lives upon the one who was high on the day,

Witness: M28C

Transliteration:

ʕnh ɣr kʕ m hrw

Translation:

who lives upon the one who was high on the day,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2 (B3L), G1+G3 (S2C,a, S2C,b), G1+G4 (B1C, B1L, M3C, M28C).*

## Appendix 5.34. Spell 95

**Spell:** 95 **Phrase:** 2 73 a

**Group 1:** *sdmm=f* (Main clause), Lemma *st3* (first position)

**Lemma:** *st3* (to inflame)

**Morphology 1:** *sdmm=f* **Morphology 2:** **Morphology 3:**

**Witness:** B3L

**Transliteration:**

*st33 id.wt stkn hr.w r-gs pr m hwt=f*

**Translation:**

the wombs will be inflamed, the faces will be caused  
to approach beside the one who went forth from his fire.

**Witness:** B1C,b

**Transliteration:**

[*st33 id.wt snkn hr.w r-gs pr m hwt=f*]

**Translation:**

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

**Witness:** M3C

**Transliteration:**

*st33 id.wt snkn hr.w r-gs pr m hwt=f*

**Translation:**

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

**Syntax:**

Main clause

**Subject:**

Nominal subject

**Witness:** B1C,a

**Transliteration:**

*st33 id.wt snkn hr.w r-gs pr m hwt=f*

**Translation:**

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

**Notes:**

The Q7A is not visible.

**Witness:** B1L

**Transliteration:**

*st33 id.wt snkn hr.w r-gs pr m hwt=f*

**Translation:**

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

**Witness:** S2C,a

**Transliteration:**

*st3[3] tp.w snkn hr.w r-gs pr m hwt[=f]*

**Translation:**

the heads will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

**Notes:**

There are only traces left of the U30 and first G1,  
the second G1 is not visible, the S29 is visible.

**Group 2:** *Passive prospective sḏm=f (Main clause), Lemma stʒ (first position)*

Lemma: *stʒ* (to inflame)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u> passive	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: M28C

Transliteration:

*stʒ id.wt snkn [ḥr].w r-gs pr [m] hwt=f*

Translation:

the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.

**Group 3:** *sḏmm=f (Main clause), Lemma sštʒ (first position)*

Lemma: *sštʒ* (to make secret)

<u>Morphology 1:</u> <i>sḏmm=f</i>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: S2C,b

Transliteration:

*sštʒ[ʒ] tp.w s[nkn] ḥr.w r-gs pr [m h]wt[=f]*

Translation:

the heads will be made secret, the faces will be damaged beside the one who went forth from his fire.

Notes:

Only traces left of the first G1 and the second is not visible.

**Group 4:** *Passive prospective sḏm=f (Main clause), Lemma stkn (second position)*

Lemma: *stkn* (to cause to approach)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u> passive	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: B3L

Transliteration:

*stʒʒ id.wt stkn ḥr.w r-gs pr m hwt=f*

Translation:

the wombs will be inflamed, the faces will be caused to approach beside the one who went forth from his fire.

**Group 5:** *Passive prospective sḏm=f (Main clause), Lemma snkn (second position)*

Lemma: *snkn* (to injure, to damage)

Morphology 1:  
*sḏm=f*

Morphology 2:  
prospective

Morphology 3:  
passive

Syntax:  
Main clause

Subject:  
Nominal subject

Witness: B1C,a

Transliteration:

*st33 id.wt snkn ḥr.w r-gs pr m hwt=f*

Translation:

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

Witness: B1L

Transliteration:

*st33 id.wt snkn ḥr.w r-gs pr m hwt=f*

Translation:

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

Witness: M28C

Transliteration:

*st3 id.wt snkn [ḥr].w r-gs pr [m] hwt=f*

Translation:

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

Witness: S2C,b

Transliteration:

*st3[3] tp.w s[snkn] ḥr.w r-gs pr [m h]wt[=f]*

Translation:

the heads will be made secret, the faces will be damaged  
beside the one who went forth from his fire.

Notes:

Only the S29 is visible.

Witness: B1C,b

Transliteration:

*[st33 id.wt snkn ḥr.w r-gs pr m hwt=f]*

Translation:

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

Witness: M3C

Transliteration:

*st33 id.wt snkn ḥr.w r-gs pr m hwt=f*

Translation:

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

Notes:

The D57 classifier is no longer visible.

Witness: S2C,a

Transliteration:

*st3[3] tp.w snkn ḥr.w r-gs pr m hwt[=f]*

Translation:

the heads will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

**Group 6:** *Perfective active participle (masculine singular), Lemma pri (third position)*

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3L

Transliteration:

*st33 id.wt stkn hr.w r-gs pr m hwt=f*

Translation:

the wombs will be inflamed, the faces will be caused  
to approach beside the one who went forth from his fire.

Witness: B1C,b

Transliteration:

[*st33 id.wt snkn hr.w r-gs pr m hwt=f*]

Translation:

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

Witness: M3C

Transliteration:

*st33 id.wt snkn hr.w r-gs pr m hwt=f*

Translation:

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

Witness: S2C,a

Transliteration:

*st3[3] tp.w snkn hr.w r-gs pr m hwt[=f]*

Translation:

the heads will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

Notes:

Only traces left of the O1, the rest is visible.

Witness: B1C,a

Transliteration:

*st33 id.wt snkn hr.w r-gs pr m hwt=f*

Translation:

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

Witness: B1L

Transliteration:

*st33 id.wt snkn hr.w r-gs pr m hwt=f*

Translation:

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

Witness: M28C

Transliteration:

*st3 id.wt snkn [hr].w r-gs pr [m] hwt=f*

Translation:

the wombs will be inflamed, the faces will be damaged  
beside the one who went forth from his fire.

Witness: S2C,b

Transliteration:

*sšt3[3] tp.w s[nkn] hr.w r-gs pr [m h]wt[=f]*

Translation:

the heads will be made secret, the faces will be damaged  
beside the one who went forth from his fire.

Notes:

Only traces left.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4+G6 (B3L), G1+G5+G6 (B1C,a, B1C,b B1L, M3C, S2C,a), G2+G5+G6 (M28C), G3+G5+G6 (S2C,b).

**Spell:** 95 **Phrase:** 2 73 b

**Group 1:** Prospective *sḏm=f* (Main clause), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sḏm=f*      Morphology 2: prospective      Morphology 3:

Syntax: Main clause      Subject: Pronominal subject

Witness: B3L

Transliteration:

*pr=i m hrw*

Translation:

I will go forth in the day,

Witness: B1C,a

Transliteration:

*pr.y=i m hrw*

Translation:

I will go forth in the day,

Witness: B1C,b

Transliteration:

*[pr.y=i] m hrw*

Translation:

I will go forth in the day,

Witness: B1L

Transliteration:

*pr.y=i m hrw*

Translation:

I will go forth in the day,

**Group 2:** Nominal *sḏm.n=f* (Emphatic use), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax: Emphatic use      Subject: Pronominal subject

Witness: M3C

Transliteration:

*pr.n=i m hrw pn*

Translation:

I have gone forth in this day,

Witness: M28C

Transliteration:

*pr|.n|=i m hrw pn*

Translation:

I have gone forth in this day,

Notes:

Only the O1 is visible.

Witness: S2C,a

Transliteration:

*pr.n=i m hrw*

Translation:

I have gone forth in the day,

Witness: S2C,b

Transliteration:

[*pr.n=i m hrw*]

Translation:

I have gone forth in the day,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3L, B1C,a, B1C,b, B1L), G2 (M3C, M28C, S2C,a, S2C,b).

**Spell:** 95 **Phrase:** 2 74 c

**Group 1:** Imperfective passive participle (feminine singular), Lemma *ḥkn*

Lemma: *ḥkn* (to praise)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1C,a

Transliteration:

[*ḥr.t-ib ḥk*]n.t m wp.t

Translation:

which is in the middle of that which is praised in the vertex.

Notes:

Only the N35:X1:D40 group is visible.

Witness: B1C,b

Transliteration:

[*ḥr.t-ib ḥkn.t* m wp.t]

Translation:

which is in the middle of that which is praised in the vertex.

Notes group:

Note that this group is or damaged, or lost, so should be considered dubious at best.

**Group 2:** Imperfective passive participle (feminine singular), Lemma *ḥnk*

Lemma: *ḥnk* (to present, to offer)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M3C

Transliteration:

*hr.t-ib ḥnk.t m wp.wt*

Translation:

which is in the middle of that which is offered from the horns.

**Group 3:** Imperfective relative *sḏm=f*, Lemma *ḥnk*

Lemma: *ḥnk* (to present, to offer)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: M28C

Transliteration:

*ḥnk.t [wp.wt]*

Translation:

which the horns present.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1C,a, B1C,b), G2 (M3C), G3 (M28C).*

*Note that B3L, B1L, S2C,a and S2C,b do have a line here, but it is non-verbal.*

## Appendix 5.35. Spell 96

**Spell:** 96 **Phrase:** 2 75 a

**Group 1:** Circumstantial *sdm.n=f (iw(=f) sdm.n=f)*, Lemma *wḏ<sup>c</sup>* (first position)

Lemma: *wḏ<sup>c</sup>* (to separate)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sdm.n=f*

Subject:

Nominal subject

Witness: B3L

Transliteration:

*iw wḏ<sup>c</sup>.n n=i gbb sbꜣ pr.y=i im=f*

Translation:

Geb has separated the doorway for me,  
so that I will go forth from it,

Notes:

Only traces left of the Aa21.

Witness: B1C,b

Transliteration:

*[iw wḏ<sup>c</sup>.n n=i gbb sbꜣ] pr.y=i [im=f]*

Translation:

Geb has separated the doorway for me,  
so that I will go forth from it,

Witness: M28C

Transliteration:

*iw [wḏ<sup>c</sup>].n [gbb]*

Translation:

Geb has separated

Notes:

The Aa21 is not visible.

Witness: B1C,a

Transliteration:

*iw wḏ<sup>c</sup>.n n=i gbb sbꜣ pr.y=i im=f*

Translation:

Geb has separated the doorway for me, so that I will go forth from it,

Witness: M3C

Transliteration:

*iw wḏ<sup>c</sup>.n gbb sbꜣ pr im=f*

Translation:

Geb has separated the doorway of the one who went forth from it,

Notes:

In my image the Aa21 is basically lost.

**Group 2:** Circumstantial *sḏm=f* (*iw(=f) sḏm=f*), Lemma *wn* (first position)

Lemma: *wn* (to open)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sḏm=f</i>	<u>Subject:</u> Nominal subject
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Witness: B1L

Transliteration:

*iw wn n=i gbb sbꜣ*

Translation:

Geb opens the doorway for me,

**Group 3:** Nominal *sḏm.n=f* (Emphatic use), Lemma *wḏꜥ* (first position)

Lemma: *wḏꜥ* (to separate)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: S2C,a

Transliteration:

*wḏꜥ.n n=i gbb sb[ꜣ=s] pr.y=i (i)m=f m hrw*

Translation:

Geb has separated its gateway  
so that I will go forth from it on the day,

Notes:

Only traces of the Y2 left, the rest is visible.

Witness: S2C,b

Transliteration:

*wḏꜥ.n n=i gbb sb[ꜣ=s] pr.y[=i] im[=f] m hrw*

Translation:

Geb has separated its gateway  
so that I will go forth from it on the day,

Notes:

Only traces of the N35 left, the rest is visible.

**Group 4:** Prospective *sḏm=f* (Final clause implying purpose), Lemma *pr*i** (second position)

Lemma: *pr*i** (to go forth)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: B3L

Transliteration:

*iw wḏꜥ.n n=i gbb sbꜣ pr.y=i im=f*

Translation:

Geb has separated the doorway for me,  
so that I will go forth from it,

Witness: B1C,a

Transliteration:

*iw wḏꜥ.n n=i gbb sbꜣ pr.y=i im=f*

Translation:

Geb has separated the doorway for me, so that I will go forth from it,

Witness: B1C,b

Transliteration:

[iw wḏ<sup>c</sup>.n n=i gbb sbz] *pr.y=i* [im=f]

Translation:

Geb has separated the doorway for me,  
so that I will go forth from it,

Witness: S2C,b

Transliteration:

wḏ<sup>c</sup>.n n=i gbb sb[z=s] *pr.y[=i]* [im=f] m hrw

Translation:

Geb has separated its gateway  
so that I will go forth from it on the day,

Notes:

Only traces left.

**Group 5:** *Perfective active participle (masculine singular), Lemma pri (second position)*

Lemma: *pri* (to go forth)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: M3C

Transliteration:

iw wḏ<sup>c</sup>.n gbb sbz *pr* im=f

Translation:

Geb has separated the doorway of the one who went forth from it,

Notes:

The D54 is no longer visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (B3L, B1C,a, B1C,b), G1+G5 (M3C), G1 (M28C), G2 (B1L), G3+G4 (S2C,a, S2C,b).*

Witness: S2C,a

Transliteration:

wḏ<sup>c</sup>.n n=i gbb sb[z=s] *pr.y=i* (i)m=f m hrw

Translation:

Geb has separated its gateway  
so that I will go forth from it on the day,

Notes:

The D54 is not visible, and there are only traces left of the O1:D21 group.

The M17\*M17 group is visible.

Spell: 96 Phrase: 2 76 b

**Group 1:** Circumstantial *sḏm=f* (Temporal clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B3L

Transliteration:

*di=i šh.t ḥw m-ḥnt s.t hrw n ʿr ḥr.t*

Translation:

while I place the field of the authoritative utterance  
in front of the seat of the day of ascending the sky.

Witness: B1C,b

Transliteration:

*[di=i šh.t ḥw m-ḥnt s.t hrw n ʿr ḥr.t]*

Translation:

while I place the field of the authoritative utterance  
in front of the seat of the day of ascending the sky.

Witness: M3C

Transliteration:

*[di=f] šh.t ḏwt m-ḥnt s.t hrw iʿb ḥr.t*

Translation:

while he places the field of twenty  
in front of the seat of the day of uniting the sky.

Witness: S2C,a

Transliteration:

*di[=i] šh.t [ḥw] m[-ḥ]nt s.t=i hrw i.ʿr ḥr.t*

Translation:

while I place the field of the authoritative utterance  
in front of my seat of the day which ascends the sky.

Notes:

Only traces left.

Witness: B1C,a

Transliteration:

*di=i šh.t ḥw m-ḥnt s.t hrw n ʿr ḥr.t*

Translation:

while I place the field of the authoritative utterance  
in front of the seat of the day of ascending the sky.

Witness: B1L

Transliteration:

*di=i šh.t rʿ ḥw m-ḥnt s.t hrw n ʿr ḥr.t*

Translation:

while I place the field of Re of the authoritative utterance  
in front of the seat of the day of ascending the sky.

Witness: M28C

Transliteration:

*[di=f] šh.t ḏwt m-ḥnt t3 [hrw] wḏ [ḥr.t]*

Translation:

while he places the field of twenty  
in front of the land of the day of commanding the sky.

Witness: S2C,b

Transliteration:

*[di=i šh.t ḥw m-ḥnt s.t=i] hrw i.ʿr ḥr.t*

Translation:

while I place the field of the authoritative utterance  
in front of my seat of the day which ascends the sky.

**Group 2:** *Infinitive (status absolutus), Lemma ʕr (second position)*

Lemma: ʕr (to ascend)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: B3L

Transliteration:

*dī-i šḥ.t ḥw m-ḥnt s.t hrw n ʕr ḥr.t*

Translation:

while I place the field of the authoritative utterance  
in front of the seat of the day of ascending the sky.

Witness: B1C,b

Transliteration:

[*dī-i šḥ.t ḥw m-ḥnt s.t hrw n ʕr ḥr.t*]

Translation:

while I place the field of the authoritative utterance  
in front of the seat of the day of ascending the sky.

**Group 3:** *Infinitive (status absolutus), Lemma iʕb (second position)*

Lemma: iʕb (to unite)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: M3C

Transliteration:

[*dī-f] šḥ.t dwt m-ḥnt s.t hrw iʕb ḥr.t*

Translation:

while he places the field of twenty in front of the seat of the day of uniting the sky.

**Group 4:** *Infinitive (status absolutus), Lemma wḏ (second position)*

Lemma: wḏ (to command)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: B1C,a

Transliteration:

*dī-i šḥ.t ḥw m-ḥnt s.t hrw n ʕr ḥr.t*

Translation:

while I place the field of the authoritative utterance  
in front of the seat of the day of ascending the sky.

Witness: B1L

Transliteration:

*dī-i šḥ.t rʕ ḥw m-ḥnt s.t hrw n ʕr ḥr.t*

Translation:

while I place the field of Re of the authoritative utterance  
in front of the seat of the day of ascending the sky.

Witness: M28C

Transliteration:

[di=f] sh.t dwt m-ḥnt t3 [hrw] wḏ [ḥr.t]

Translation:

while he places the field of twenty in front of the land of the day of commanding the sky.

**Group 5:** Imperfective active participle (masculine singular), Lemma ḥr (second position)

Lemma: ḥr (to ascend)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S2C,a

Transliteration:

dī[=ī] sh.t [ḥw] m[-ḥ]nt s.t=i hrw i.ḥr ḥr.t

Translation:

while I place the field of the authoritative utterance  
in front of my seat of the day which ascends the sky.

Notes:

The N31 is not visible.

Witness: S2C,b

Transliteration:

[dī=i sh.t ḥw m-ḥnt s.t=i] hrw i.ḥr ḥr.t

Translation:

while I place the field of the authoritative utterance  
in front of my seat of the day which ascends the sky.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B3L, B1C,a, B1C,b, B1L), G1+G3 (M3C), G1+G4 (M28C), G1+G5 (S2C,a, S2C,b).

**Spell:** 96 **Phrase:** 2 77 c

**Group 1:** Circumstantial sḏm=f (Temporal clause), Lemma ḥnḥ (first position)

Lemma: ḥnḥ (to live)

<u>Morphology 1:</u> sḏm=f	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B3L

Transliteration:

ḥnḥ=f im=f ḥr i3 m hrw

Translation:

while he lives with him, upon striding on the day,

**Group 2:** Imperfective active participle (masculine singular), Lemma ᵑᵏᵏ (first position)

Lemma: ᵑᵏᵏ (to live)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B1C,a

Transliteration:

ᵑᵏᵏ ᵏᵏ ᵑᵏᵏ [m hrw]

Translation:

who lives upon the one who was high on the day,

Witness: B1L

Transliteration:

ᵑᵏᵏ ᵏᵏ ᵑᵏᵏ m hrw

Translation:

who lives upon the one who was high on the day,

Witness: M28C

Transliteration:

ᵑᵏᵏ ᵏᵏ ᵑᵏᵏ m hrw

Translation:

who lives upon the one who was high on the day,

Witness: S2C,b

Transliteration:

ᵑᵏᵏ [ᵏᵏ ᵑᵏᵏ] m hrw

Translation:

who lives upon striding on the day,

**Group 3:** Infinitive (status absolutus), Lemma ᵑᵏᵏ (second position)

Lemma: ᵑᵏᵏ (to stride)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: B1C,b

Transliteration:

[ᵑᵏᵏ ᵏᵏ ᵑᵏᵏ m hrw]

Translation:

who lives upon the one who was high on the day,

Witness: M3C

Transliteration:

ᵑᵏᵏ ᵏᵏ ᵑᵏᵏ .w m hrw

Translation:

who lives upon the one who was high on the day,

Witness: S2C,a

Transliteration:

ᵑᵏᵏ ᵏᵏ ᵑᵏᵏ m hrw

Translation:

who lives upon striding on the day,

Notes:

The S34 is damaged.

Witness: B3L

Transliteration:

ʕnh=f im=f hr iʒ m hrw

Translation:

while he lives with him, upon striding on the day,

Notes:

Due to the A28 classifier, it might be from the verb iAi as well.

Witness: S2C,b

Transliteration:

ʕnh [hr iʒ] m hrw

Translation:

who lives upon striding on the day,

**Group 4:** *Perfective active participle (masculine singular), Lemma kʒi (second position)*

Lemma: kʒi (to be high)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B1C,a

Transliteration:

ʕnh hr kʒ [m hrw]

Translation:

who lives upon the one who was high on the day,

Witness: B1L

Transliteration:

ʕnh hr kʒ m hrw

Translation:

who lives upon the one who was high on the day,

Witness: M28C

Transliteration:

ʕnh hr kʒ m hrw

Translation:

who lives upon the one who was high on the day,

Witness: S2C,a

Transliteration:

ʕnh hr iʒ m hrw

Translation:

who lives upon striding on the day,

Notes:

The G1 is damaged.

Witness: B1C,b

Transliteration:

[ʕnh hr kʒ m hrw]

Translation:

who lives upon the one who was high on the day,

Witness: M3C

Transliteration:

ʕnh hr kʒ.w m hrw

Translation:

who lives upon the one who was high on the day,

Notes:

Visible according to de Buck, I can only make out the A28 in my image.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B3L), G2+G4 (B1C,a, B1C,b, B1L, M3C, M28C), G2+G3 (S2C,a, S2C,b).

**Spell:** 96 **Phrase:** 2 78 c

**Group 1:** Infinitive (status absolutus), Lemma *prī* (first position)

Lemma: *prī* (to go forth)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: B3L

Transliteration:

*r pr.t m hrw nk=f im=f*

Translation:

in order to go forth in the day, so that he will copulate with him.

Witness: B1C,b

Transliteration:

[*r pr.t m hrw nk=f im=f*]

Translation:

in order to go forth in the day, so that he will copulate with him.

Witness: M3C

Transliteration:

*r pr.t m hrw nk=f im=f*

Translation:

in order to go forth in the day, so that he will copulate with him.

Notes:

Partially visible for de Buck, not visible on my image.

Witness: B1C,a

Transliteration:

*r pr.t m hrw nk=f im=f*

Translation:

in order to go forth in the day, so that he will copulate with him.

Witness: B1L

Transliteration:

*r pr.t m hrw nk=f im=f*

Translation:

in order to go forth in the day, so that he will copulate with him.

Witness: S2C,a

Transliteration:

*r pr.t hrw nk=f im[=f]*

Translation:

in order to go forth in the day, so that he will copulate with him.

Witness: S2C,b

Transliteration:

*r pr.t m hrw [nk=f] im=f]*

Translation:

in order to go forth in the day, so that he will copulate with him.

Notes:

Only traces of the O1 left, the rest is lost.

**Group 2:** *Perfective active participle (feminine singular), Lemma pri (first position)*

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M28C

Transliteration:

*pr.t m hrw nk=f im=f]*

Translation:

which went forth in the day, so that he will copulate with him.

**Group 3:** *Prospective sdm=f (Final clause implying purpose), Lemma nk (second position)*

Lemma: *nk* (to copulate)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: B3L

Transliteration:

*r pr.t m hrw nk=f im=f]*

Translation:

in order to go forth in the day, so that he will copulate with him.

Witness: B1C,a

Transliteration:

*r pr.t m hrw nk=f im=f]*

Translation:

in order to go forth in the day, so that he will copulate with him.

Witness: B1C,b

Transliteration:

*[r pr.t m hrw nk=f im=f]*

Translation:

in order to go forth in the day, so that he will copulate with him.

Witness: B1L

Transliteration:

*r pr.t m hrw nk=f im=f]*

Translation:

in order to go forth in the day, so that he will copulate with him.

Witness: M3C

Transliteration:

*r pr.t m hrw nk=f im=f*

Translation:

in order to go forth in the day, so that he will copulate with him.

Notes:

Visible in de Buck, partially visible in my image.

Witness: S2C,a

Transliteration:

*r pr.t hrw nk=f im[=f]*

Translation:

in order to go forth in the day, so that he will copulate with him.

Notes:

Only traces left of the N35:V31 group, the rest is visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B3L, B1C,a, B1C,b, B1L, M3C, S2C,a, S2C,b) G2+G3 (M28C).*

**Spell:** 96 **Phrase:** 2 78 d

**Group 1:** Imperative (2nd person singular), Lemma pri (first position)

Lemma: pri (to go forth)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
imperative	2nd person singular			

Witness: B3L

Transliteration:

*pr nk=k m b3=k*

Translation:

"Go forth so that you will copulate with your soul",

Witness: M28C

Transliteration:

*pr.t m hrw nk=f im=f*

Translation:

which went forth in the day, so that he will copulate with him.

Witness: S2C,b

Transliteration:

*r pr[.t m] hrw [nk=f] im[=f]*

Translation:

in order to go forth in the day, so that he will copulate with him.

Witness: B1C,a

Transliteration:

*pr nk m b3[=k nh] ir=k*

Translation:

"Go forth and copulate with your living soul",

Witness: B1C,b  
Transliteration:  
[pr nk m b3=k ʕnh ɪr=k]

Translation:  
"Go forth and copulate with your living soul",

Witness: M28C  
Transliteration:  
pr nk m b3=[k]

Translation:  
"Go forth and copulate with your soul",

**Group 2:** Prospective sdm=f (Main clause), Lemma nk (first position)

<u>Lemma:</u> nk	(to copulate)			
<u>Morphology 1:</u> sdm=f	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject

Witness: M3C  
Transliteration:  
[nk] b3=k

Translation:  
"Your soul will copulate",

**Group 3:** Imperative (2nd person singular), Lemma nk (first position)

<u>Lemma:</u> nk	(to copulate)			
<u>Morphology 1:</u> imperative	<u>Morphology 2:</u> 2nd person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>

Witness: S2C,a  
Transliteration:  
n[k] m [b3]=k [ʕnh wsir]

Translation:  
"Copulate with your living soul of Osiris",

Notes:  
Only traces of the N35 left, minor traces of the other two.

Witness: B1L  
Transliteration:  
pr nk=k m b3=k ʕnh

Translation:  
"Go forth so that you will copulate with your living soul",

Witness: S2C,b  
Transliteration:  
[n]k m [b3]=k ʕnh [wsir]

Translation:  
"Copulate with your living soul of Osiris",  
Notes:  
Some traces of the V31A left, the rest is not visible.

**Group 4:** prospective *sḍm=f* (Final clause implying purpose), Lemma *nk* (second position)

Lemma: *nk* (to copulate)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: B3L

Transliteration:

*pr nk=k m bʒ=k*

Translation:

"Go forth so that you will copulate with your soul",

Witness: B1L

Transliteration:

*pr nk=k m bʒ=k ḥ*

Translation:

"Go forth so that you will copulate with your living soul",

**Group 5:** Imperative (2nd person singular), Lemma *nk* (second position)

Lemma: *nk* (to copulate)

<u>Morphology 1:</u> imperative	<u>Morphology 2:</u> 2nd person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1C,a

Transliteration:

*pr nk m bʒ[=k ḥ] ir=k*

Translation:

"Go forth and copulate with your living soul",

Witness: B1C,b

Transliteration:

*[pr nk m bʒ=k ḥ] ir=k*

Translation:

"Go forth and copulate with your living soul",

Witness: M28C

Transliteration:

*pr nk m bʒ[=k]*

Translation:

"Go forth and copulate with your soul",

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (B3L, B1L), G1+G5 (B1C,a, B1C,b, M28C), G2 (M3C), G3 (S2C,a, S2C,b).

**Spell:** 96 **Phrase:** 2 79 a

**Group 1:** *Circumstantial sdm.n=f (Temporal clause), Lemma i*

Lemma: i (to say)

Morphology 1:  
sdm.n=f

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B3L

Transliteration:

[i.n=sn] ntr.w nb(.w)

Translation:

they have said, all the gods.

Witness: B1C,b

Transliteration:

[i.n=sn ntr.w nb(.w)]

Translation:

they have said, all the gods

Witness: S2C,a

Transliteration:

i.n=sn ntr.w [r] wsir

Translation:

they have said, the gods, to Osiris.

Notes:

Only traces left.

**Group 2:** *Imperfective active participle (masculine singular), Lemma i*

Lemma: i (to say)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B1C,a

Transliteration:

i.n=sn ntr.w nb(.w)

Translation:

they have said, all the gods

Witness: B1L

Transliteration:

i.n=sn ntr.w nb(.w)

Translation:

they have said, all the gods

Witness: S2C,b

Transliteration:

[i.n=sn] ntr[.w r] ws[ir]

Translation:

they have said, the gods, to Osiris.

Witness: M3C

Transliteration:

*i in=sn ntr.w [r] wsir*

Translation:

which is said by them, the gods, to Osiris.

Witness: M28C

Transliteration:

*i in=sn ntr.w [r] ws[ir]*

Translation:

which is said by them, the gods, to Osiris,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3L, B1C,a, B1C,b, B1L, S2C,a, S2C,b), G2 (M3C, M28C).

**Spell:** 96 **Phrase:** 2 79 b

**Group 1:** *Stative (second person singular), Lemma pri (first position)*

Lemma: *pri* (to go forth)

Morphology 1: *Stative* Morphology 2: *2nd person singular* Morphology 3:  Syntax:  Subject:

Witness: B3L

Transliteration:

*pr.t m hrw i=tn ds=tn ntr.w wsir*

Translation:

"May you go forth in the day", you say yourself, gods of Osiris.

Witness: B1L

Transliteration:

*pr.t(i) m hrw=tn ds=tn ntr.w*

Translation:

May you go forth in your day yourself, gods.

**Group 2:** *Infinitive (status absolutus), Lemma pri (first position)*

Lemma: *pri* (to go forth)

Morphology 1: *infinitive* Morphology 2: *status absolutus* Morphology 3:  Syntax:  Subject:

Witness: B1C,a

Transliteration:

*r pr.t m hrw m hrw=tn ds=tn ntr.w wsir*

Translation:

in order to go forth in the day, in your day, yourself, gods of Osiris.

Witness: B1C,b

Transliteration:

*[r pr.t m hrw m hrw=tn ds=tn ntr.w wsir]*

Translation:

in order to go forth in the day, in your day, yourself, gods of Osiris.

**Group 3:** Imperative (2nd person plural), Lemma *prī* (first position)

Lemma: *prī* (to go forth)

Morphology 1: imperative      Morphology 2: 2nd person plural      Morphology 3:      Syntax:      Subject:

Witness: M3C

Transliteration:

*pr m r=tn (i)r=tn i.n=sn ntr.w*

Translation:

"Go forth from your mouth", they have said, the gods,

Witness: S2C,a

Transliteration:

*pr {n} m r=tn (i)r=tn d[s]=tn i in wsir r ntr.w*

Translation:

"Go forth from your mouth yourself", which is said by Osiris to the gods,

Witness: S2C,b

Transliteration:

*pr [m r=tn] (i)r=tn ds=tn i in wsir [r ntr.w]*

Translation:

"Go forth from your mouth yourself", which is said by Osiris to the gods,

Notes:

Only traces of the O1:D21 group left, the D54 is not visible.

**Group 4:** Circumstantial *sḏm=f* (Temporal clause), Lemma *i* (second position)

Lemma: *i* (to say)

Morphology 1: *sḏm=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: B3L

Transliteration:

*pr.t m hrw i=tn ds=tn ntr.w wsir*

Translation:

"May you go forth in the day", you say yourself, gods of Osiris.

**Group 5:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *i* (second position)

Lemma: *i* (to say)

Morphology 1: *sḏm.n=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: M3C

Transliteration:

*pr m r=tn (i)r=tn i.n=sn ntr.w*

Translation:

"Go forth from your mouth", they have said, the gods,

**Group 6:** Imperfective passive participle (masculine singular), Lemma *i* (second position)

Lemma: *i* (to say)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S2C,a

Transliteration:

*pr {n} m r=tn (i)r=tn d[s]=tn i in wsir r ntr.w*

Translation:

"Go forth from your mouth yourself",  
which is said by Osiris to the gods,

Notes:

Only traces of the M17 left, the A2 is visible.

Witness: S2C,b

Transliteration:

*pr [m r=tn] (i)r=tn ds=tn i in wsir [r ntr.w]*

Translation:

"Go forth from your mouth yourself",  
which is said by Osiris to the gods,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (B3L), G2 (B1C,a, B1C,b), G1 (B1L), G3+G5 (M3C), G3+G6 (S2C,a, S2C,b).

**Spell:** 96 **Phrase:** 2 79 c

**Group 1:** Nominal *sḏm.n=f* (Emphatic use), Lemma *iri*

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: B3L

Transliteration:

*ir.n w[i] ws[ir] m b3=f ʿnh*

Translation:

Osiris has made me as his living soul,

Witness: B1C,a

Transliteration:

*ir.n wi wsir m b3=f ʿnh*

Translation:

Osiris has made me as his living soul,

Witness: B1C,b  
Transliteration:  
[*ir.n* wī wsīr m b3=f ʿnh]

Translation:  
Osiris has made me as his living soul,

**Group 2:** *Perfective active participle (masculine plural), Lemma iri*

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine plural
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Witness: B1L  
Transliteration:  
*ir.n* wī wsīr m b3=f ʿnh

Translation:  
Osiris has made me as his living soul,

<u>Syntax:</u>	<u>Subject:</u>
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Witness: M3C  
Transliteration:  
*ir.w* n wsīr m b3=f ʿnh

Translation:  
who acted for Osiris as his living soul,

Notes:  
There are traces of the D4 and the G43 is visible.

Witness: S2C,a  
Transliteration:  
*ir.w* n wsīr m [b3]=f ʿnh

Translation:  
who acted for Osiris as his living soul,

Notes:  
Only traces of the D4 left, the G43 is visible.

Witness: S2C,b  
Transliteration:  
*ir[.w* n] wsīr [m b3=f ʿn]h

Translation:  
who acted for Osiris as his living soul,

Notes:  
Only traces left of the D4, the G43 is not visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3L, B1C,a, B1C,b, B1L), G2 (M3C, S2C,a, S2C,b).*

*Note that M28C does have a phrase here, but it is non-verbal.*

**Spell:** 96 **Phrase:** 2 80 b

**Group 1:** *Perfective active participle (masculine singular), Lemma pri (first position)*

Lemma: *pri* (to go forth)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B3L

Transliteration:

*pr m hrw n[k=i] im=f*

Translation:

which went forth in the day, so that I will copulate with him.

**Group 2:** *Prospective sdm=f (Main clause), Lemma pri (first position)*

Lemma: *pri* (to go forth)

Morphology 1: *sdm=f*      Morphology 2: prospective      Morphology 3:      Syntax: Main clause      Subject: Pronominal subject

Witness: B1C,a

Transliteration:

*pr.y=i m [hrw nk]=i im=f*

Translation:

I will go forth in the day, so that I will copulate with him.

Witness: B1C,b

Transliteration:

*[pr.y=i m hrw nk=i im=f]*

Translation:

I will go forth in the day, so that I will copulate with him.

Witness: B1L

Transliteration:

*pr=i m hrw nk=i im=f*

Translation:

I will go forth in the day, so that I will copulate with him.

**Group 3:** *Infinitive (status absolutus), Lemma pri (first position)*

Lemma: *pri* (to go forth)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: S2C,a  
Transliteration:  
*r pr.t m hrw n[k]=f im=f*

Translation:  
in order to go forth in the day, so that he will copulate with him.

**Group 4:** Prospective *sdm=f* (Final clause implying purpose), Lemma *nk* (second position)

Lemma: *nk* (to copulate)

Morphology 1:

*sdm=f*

Morphology 2:

prospective

Morphology 3:

Witness: S2C,b  
Transliteration:  
*[r pr.t] m [hrw nk=f] im[=f]*

Translation:  
in order to go forth in the day, so that he will copulate with him.

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B3L  
Transliteration:  
*pr m hrw n[k=i] im=f*

Translation:  
which went forth in the day, so that I will copulate with him.

Notes:

Only the N35 is visible.

Witness: B1C,a  
Transliteration:  
*pr.y=i m [hrw nk]=i im=f*

Translation:  
I will go forth in the day, so that I will copulate with him.

Witness: B1C,b  
Transliteration:  
*[pr.y=i m hrw nk=i im=f]*

Translation:  
I will go forth in the day, so that I will copulate with him.

Witness: B1L  
Transliteration:  
*pr=i m hrw nk=i im=f*

Translation:  
I will go forth in the day, so that I will copulate with him.

Witness: S2C,a  
Transliteration:  
*r pr.t m hrw n[k]=f im=f*

Translation:  
in order to go forth in the day, so that he will copulate with him.

Notes:

Only the N35 is visible.

Witness: S2C,b  
Transliteration:  
*[r pr.t] m [hrw nk=f] im[=f]*

Translation:  
in order to go forth in the day, so that he will copulate with him.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (B3L), G2+G4 (B1C,a, B1C,b, B1L), G3+G4 (S2C,a, S2C,b).

**Spell:** 96 **Phrase:** 2 80 c

**Group 1:** Prospective *sḍm=f* (Main clause), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sḍm=f* Morphology 2: prospective Morphology 3:

Syntax: Main clause Subject: Pronominal subject

Witness: B3L

Transliteration:

*pr=i bʒ=i m irw=i*

Translation:

I will go forth, my soul as my shape,

Witness: B1C,a

Transliteration:

*pr.y=i bʒ=i m irw=i*

Translation:

I will go forth, my soul as my shape

Witness: B1C,b

Transliteration:

*[pr.y=i bʒ=i m irw=i]*

Translation:

I will go forth, my soul as my shape

Witness: B1L

Transliteration:

*pr=i bʒ < =i > irw=i*

Translation:

I will go forth, my soul and my shape

**Group 2:** Nominal *sḍm.n=f* (Emphatic use), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sḍm.n=f* Morphology 2: nominal Morphology 3:

Syntax: Emphatic use Subject: Pronominal subject

Witness: M3C

Transliteration:

*pr.n=i m bʒ=f m irw=f*

Translation:

I went forth, with his soul as his shape

Notes:

Due to a crack in the wood, the D21 is lost.

Witness: M28C

Transliteration:

*pr[.n=i] bʒ=f m iwr[=f]*

Translation:

I went forth, his soul as his shape

Notes:

The N35 is not visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3L, B1C,a, B1C,b, B1L), G2 (M3C, M28C).

Spell: 96 Phrase: 2 81 a

**Group 1:** Imperfective active participle (feminine singular), Lemma *wnm* (first position)

Lemma: *wnm* (to eat)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: B1C,a

Transliteration:

*r s.t=i wnm.t ʒh=s hr.t-ib hkn.t m wp.t*

Translation:

to my seat, which consumes its flame, which is in the middle of that which is praised in the vertex.

Witness: M3C

Transliteration:

*r s.t=f wnm.t ʒh=s hr.t-ib hnk.t m wp.wt*

Translation:

to his seat which consumes its papyrus thicket, which is in the middle of that which is offered from the horns.

Witness: M30C

Transliteration:

*[r s.t=f wnm.t ʒh=s hr].t-ib [hkn.t m wp.wt]*

Translation:

to his seat which consumes its papyrus thicket, s. which is in the middle of that which is offered from the horn

Witness: S2C,a

Transliteration:

*r s.t wnm.t ʒh[=s hr.t-ib hkn m wp.t]*

Translation:

to the place which consumes its flame, which is in the middle of praise in the vertex.

Notes:

The A2 is not visible.

Witness: B1C,b

Transliteration:

*[r s.t=i wnm.t ʒh=s hr.t-ib hkn.t m wp.t]*

Translation:

to my seat, which consumes its flame, which is in the middle of that which is praised in the vertex.

Witness: M28C

Transliteration:

*r s.t=f wnm(.t) m hrw [hr].t-ib hnk.t m wp.wt*

Translation:

to his seat which eats in the day, which is in the middle of that which is offered from the horns.

Witness: M37C

Transliteration:

*[r s.t=f wnm(.t) m hrw hr.t-ib hnk.t m wp.wt]*

Translation:

to his seat which eats in the day, which is in the middle of that which is offered from the horns.

Witness: S2C,b

Transliteration:

*[r s.t wnm.t ʒ]h=s [hr.t-ib hkn m] wp.t*

Translation:

to the place which consumes its flame, which is in the middle of praise in the vertex.

Notes:

There might be some traces of the A2 left.

**Group 2:** Imperfective passive participle (feminine singular), Lemma *ḥkn* (second position)

Lemma: *ḥkn* (to praise)

Morphology 1: participle      Morphology 2: imperfective passive      Morphology 3: feminine singular      Syntax:      Subject:

Witness: B1C,a

Transliteration:

*r s.t-ī wnm.t ʔḥ=s ḥr.t-ib ḥkn.t m wp.t*

Translation:

to my seat, which consumes its flame, which is in the middle of that which is praised in the vertex.

Witness: B1C,b

Transliteration:

*[r s.t-ī wnm.t ʔḥ=s ḥr.t-ib ḥkn.t m wp.t]*

Translation:

to my seat, which consumes its flame, which is in the middle of that which is praised in the vertex.

**Group 3:** Imperfective passive participle (feminine singular), Lemma *ḥnk* (second position)

Lemma: *ḥnk* (to offer)

Morphology 1: participle      Morphology 2: imperfective passive      Morphology 3: feminine singular      Syntax:      Subject:

Witness: M3C

Transliteration:

*r s.t=f wnm.t ʔḥ=s ḥr.t-ib ḥnk.t m wp.wt*

Translation:

to his seat which consumes its papyrus thicket, which is in the middle of that which is offered from the horns.

Notes:

The D39 is no longer visible, and the N35 is difficult to make out.

Witness: M28C

Transliteration:

*r s.t=f wnm(.t) m hrw [ḥr].t-ib ḥnk.t m wp.wt*

Translation:

to his seat which eats in the day, which is in the middle of that which is offered from the horns.

Witness: M30C

Transliteration:

*[r s.t=f wnm.t ʔḥ=s ḥr].t-ib [ḥnk.t m wp.wt]*

Translation:

to his seat which consumes its papyrus thicket, s. which is in the middle of that which is offered from the horn

Witness: M37C

Transliteration:

*[r s.t=f wnm(.t) m hrw ḥr.t-ib ḥnk.t m wp.wt]*

Translation:

to his seat which eats in the day, which is in the middle of that which is offered from the horns.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B1C,a, B1C,b), G1+G3 (M3C, M28C, M30C, M37C), G1 (S2C,a, S2C,b).

Note that B3L and B1L do have a phrase here, but it is non-verbal.

**Spell:** 96 **Phrase:** 2 81 b

**Group 1:** Circumstantial *sdm.n=f (iw(=f) sdm.n=f)*, Lemma *iʿi*

**Lemma:** *iʿi* (to wash)

**Morphology 1:** *sdm.n=f* **Morphology 2:** circumstantial **Morphology 3:**

**Syntax:** *iw(=f) sdm.n=f* **Subject:** Nominal subject

**Witness:** B3L

**Transliteration:**

*iw iʿ.n wsir r=i m ir.t n.t id.t dšr.t*

**Translation:**

Osiris has washed my mouth with the milk of the red cow,

**Witness:** B1C,a

**Transliteration:**

*iw iʿ.n wsir r=i m ir.t n.t id.t dšr.t*

**Translation:**

Osiris has washed my mouth with the milk of the red cow,

**Witness:** B1C,b

**Transliteration:**

[*iw iʿ.n wsir r=i m ir.t n.t id.t dšr.t*]

**Translation:**

Osiris has washed my mouth with the milk of the red cow,

**Witness:** B1L

**Transliteration:**

*iw iʿ.n wsir r=i m ir.t n.t id.t*

**Translation:**

Osiris has washed my mouth with the milk of the cow,

**Witness:** M3C

**Transliteration:**

*iw iʿ.n wsir r=i pn [m ir.t] id.t dšr.t*

**Translation:**

Osiris has washed this mouth of mine with the milk of the red cow,

**Witness:** M28C

**Transliteration:**

*iw iʿ.n wsir r=i m ir[t.t] n(.t) id.t dšr.t*

**Translation:**

Osiris has washed my mouth with the milk of the red cow,

**Witness:** M30C

**Transliteration:**

[*iw iʿ.n wsir r=i m ir.t n.t*] *id.t d[šr.t]*

**Translation:**

Osiris has washed my mouth with the milk of the red cow,

**Witness:** M37C

**Transliteration:**

[*iw iʿ.n wsir r=i m ir.t n.t id.t dšr.t*]

**Translation:**

Osiris has washed my mouth with the milk of the red cow,

**Group 2:** Nominal *sdm.n=f (Emphatic use)*, Lemma *iʿi*

**Lemma:** *iʿi* (to wash)

**Morphology 1:** *sdm.n=f* **Morphology 2:** nominal **Morphology 3:**

**Syntax:** Emphatic use **Subject:** Nominal subject

Witness: S2C,a

Transliteration:

*iʿ.n ws[ir] r=i m i[r].t n.t id.t] dšr.t*

Translation:

Osiris has washed my mouth even with the milk of the red cow,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3L, B1C,a, B1C,b, B1L, M3C, M28C, M30C, M37C), G2 (S2C,a, S2C,b).

**Spell:** 96 **Phrase:** 2 82-83 d-a

**Group 1:** Circumstantial *sdm.n=f* (iw(=f) *sdm.n=f*), Lemma *dʒi* (first position)

Lemma: *dʒi* (to cross)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sdm.n=f*

Subject:

Pronominal subject

Witness: B3L

Transliteration:

*iw dʒ.n=i p.t iw nmi.n=i iʒh.w*

Translation:

I have crossed the sky, I have traversed the sunshine,

Witness: B1C,b

Transliteration:

*[iw dʒ.n=i p.t] iw nm[i.n=i iʒh.w]*

Translation:

I have crossed the sky, I have traversed the sunshine,

Witness: M3C

Transliteration:

*iw dʒ.n=i p.t iw nmi.n=i iʒh.w*

Translation:

I have crossed the sky, I have traversed the sunshine,

Witness: S2C,b

Transliteration:

*iʿ.n wsir] r=i m i[r].t n.t id.t] dšr.t*

Translation:

Osiris has washed my mouth even with the milk of the red cow,

Notes:

Only the M17 is visible.

Witness: B1C,a

Transliteration:

*iw dʒ[.n]=i p.t iw nmi.n=i iʒh.w*

Translation:

I have crossed the sky, I have traversed the sunshine,

Notes:

The N35 is not visible.

Witness: B1L

Transliteration:

*iw dʒ.n=i p.t iw nmi.n=i iʒh.w*

Translation:

I have crossed the sky, I have traversed the sunshine,

Witness: M30C

Transliteration:

*[iw dʒ.n=i] p.t iw n[mi.n=i iʒh.w]*

Translation:

I have crossed the sky, I have traversed the sunshine,

**Group 2:** Nominal *sḍm.n=f* (Balanced sentence), Lemma *ḍẓi* (first position)

Lemma: *ḍẓi* (to cross)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S2C,a

Transliteration:

[*ḍẓ.n*]=*i* [*imn.t nm.n*] <=*i*> *p.t*

Translation:

I have crossed the west, I have traversed the sky,

Witness: S2C,b

Transliteration:

*ḍẓ[.n]*=*i imn.t [nm.n=i] p.t*

Translation:

I have crossed the west, I have traversed the sky,

Notes:

The P1:N35 group is not visible.

**Group 3:** Circumstantial *sḍm.n=f* (*iw(=f) sḍm.n=f*), Lemma *nm̄i* (second position)

Lemma: *nm̄i* (to traverse)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sḍm.n=f</i>	<u>Subject:</u> Pronominal subject
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Witness: B3L

Transliteration:

*iw ḍẓ.n=i p.t iw nm̄i.n=i iʒh.w*

Translation:

I have crossed the sky, I have traversed the sunshine,

Witness: B1C,a

Transliteration:

*iw ḍẓ[.n]=i p.t iw nm̄i.n=i iʒh.w*

Translation:

I have crossed the sky, I have traversed the sunshine,

Witness: B1C,b

Transliteration:

[*iw ḍẓ.n=i p.t*] *iw nm̄[i.n=i iʒh.w]*

Translation:

I have crossed the sky, I have traversed the sunshine,

Notes:

Only the N35:T34\*G17 group is visible.

Witness: B1L

Transliteration:

*iw ḍẓ.n=i p.t iw nm̄i.n=i iʒh.w*

Translation:

I have crossed the sky, I have traversed the sunshine,

Witness: M3C

Transliteration:

*iw ḍs.n=i p.t iw nmi.n=i izh.w*

Translation:

I have crossed the sky, I have traversed the sunshine,

Witness: M30C

Transliteration:

*[iw ḍs.n=i] p.t iw n[mi.n=i izh.w]*

Translation:

I have crossed the sky, I have traversed the sunshine,

Notes:

Only the N35 is visible.

**Group 4:** Nominal *ṣdm.n=f* (Balanced sentence), Lemma *nmi* (second position)

Lemma: *nmi* (to traverse)

Morphology 1:

*ṣdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: S2C,a

Transliteration:

*[ḍs.n]=i [imn.t nm.n] <=i> p.t*

Translation:

I have crossed the west, I have traversed the sky,

Witness: S2C,b

Transliteration:

*ḍs[n]=i imn.t [nm.n=i] p.t*

Translation:

I have crossed the west, I have traversed the sky,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B3L, B1C,a, B1C,b, B1L, M3C, M30C), G2+G4 (S2C,a, S2C,b).*

**Spell:**

96

**Phrase:**

2

83

b

**Group 1:** Circumstantial *ṣdm.n=f* (*iw(=f) ṣdm.n=f*), Lemma *ḍsi* (first position)

Lemma: *ḍsi* (to cross)

Morphology 1:

*ṣdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) ṣdm.n=f*

Subject:

Pronominal subject

Witness: B3L

Transliteration:

*iw ḍs.n=i imn.t p.t iw nmi.n=i izb.t p.t*

Translation:

I have crossed the west of the sky,

I have traversed the east of the sky,

Witness: B1C,a

Transliteration:

*iw ḍs.n=i r imn.t p.t iw nmi.n=i r izb.t p.t*

Translation:

I have crossed to the west of the sky,

I have traversed to the east of the sky,

Witness: B1C,b

Transliteration:

[iw d̥ʒ.n=i r imn.t p.t iw nmi.n=i r izb.t p.t]

Translation:

I have crossed to the west of the sky,  
I have traversed to the east of the sky,

Witness: M3C

Transliteration:

iw d̥ʒ.n=i imn.tt nmi.n=i izb.tt p.t

Translation:

I have crossed the west after I traversed the east of the sky,

Witness: M30C

Transliteration:

[iw d̥ʒ.n=i imn.t nmi.n=i izb.t] p.t

Translation:

I have crossed the west after I traversed the east of the sky,

Witness: B1L

Transliteration:

iw d̥ʒ.n=i imn.t p.t iw nmi.n=i imn.t p.t

Translation:

I have crossed the west of the sky,  
I have traversed the west of the sky,

Witness: M28C

Transliteration:

iw d̥ʒ.n=i imn.t nm.n=i izb.t p.t

Translation:

I have crossed the west after I traversed the east of the sky,

Witness: M37C

Transliteration:

[iw d̥ʒ.n=i imn.t] nmi.[n=i izb.t p.t]

Translation:

I have crossed the west after I traversed the east of the sky,

**Group 2:** Circumstantial *s̥dm.n=f* (iw(=f) *s̥dm.n=f*), Lemma *nmi* (second position)

Lemma: *nmi* (to traverse)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>s̥dm.n=f</i>	circumstantial		iw(=f) <i>s̥dm.n=f</i>	Pronominal subject

Witness: B3L

Transliteration:

iw d̥ʒ.n=i imn.t p.t iw nmi.n=i izb.t p.t

Translation:

I have crossed the west of the sky,  
I have traversed the east of the sky,

Witness: B1C,a

Transliteration:

iw d̥ʒ.n=i r imn.t p.t iw nmi.n=i r izb.t p.t

Translation:

I have crossed to the west of the sky,  
I have traversed to the east of the sky,

Witness: B1C,b

Transliteration:

[iʷ dʒ.n=i r imn.t p.t iʷ nmi.n=i r izb.t p.t]

Translation:

I have crossed to the west of the sky,  
I have traversed to the east of the sky,

**Group 3:** Circumstantial *sḍm.n=f* (Temporal clause), Lemma *nmi* (second position)

Lemma: *nmi* (to traverse)

Morphology 1:

*sḍm=f*

Morphology 2:

circumstantial

Morphology 3:

Witness: B1L

Transliteration:

iʷ dʒ.n=i imn.t p.t iʷ nmi.n=i imn.t p.t

Translation:

I have crossed the west of the sky,  
I have traversed the west of the sky,

Witness: M3C

Transliteration:

iʷ dʒ.n=i imn.tt nmi.n=i izb.tt p.t

Translation:

I have crossed the west after I traversed the east of the sky,

Witness: M28C

Transliteration:

iʷ dʒ.n=i imn.t nm.n=i izb.t p.t

Translation:

I have crossed the west after I traversed the east of the sky,

Notes:

The T34 is not visible.

Witness: M30C

Transliteration:

[iʷ dʒ.n=i imn.t nmi.n=i izb.t] p.t

Translation:

I have crossed the west after I traversed the east of the sky,

Witness: M37C

Transliteration:

[iʷ dʒ.n=i imn.t] nmi.[n=i izb.t p.t]

Translation:

I have crossed the west after I traversed the east of the sky,

Notes:

The M17 and N35 are not visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (B3L, B1C,a, B1C,b, B1L), G1+G3 (M3C, M28C, M30C, M37C).

**Spell:**

96

**Phrase:**

2

83

c

**Group 1:** Perfective active participle (masculine singular), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B3L

Transliteration:

*in r<sup>c</sup> iri rn=i ink iri b3 n r<sup>c</sup>*

Translation:

it is Re who made my name, I am the one who made the soul of Re.

Witness: B1C,b

Transliteration:

*[in r<sup>c</sup> iri] b3=i [spi iri] b3 n r<sup>c</sup>*

Translation:

it is Re who made my soul, *spi* made the soul of Re.

Witness: S2C,a

Transliteration:

*in r<sup>c</sup> [iri b3]=i ts phr*

Translation:

it is Re who made my soul, and vice-versa.

**Group 2:** *Stative (3rd person masculine singular), Lemma phr (first position)*

Lemma: *phr* (to turn around)

Morphology 1:

Stative

Morphology 2:

3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: M3C

Transliteration:

*n r<sup>c</sup> b3=i n=i ts phr*

Translation:

because Re is my soul for me, and vice-versa.

Witness: M37C

Transliteration:

*[n r<sup>c</sup> b3=i n=i ts phr]*

Translation:

because Re is my soul for me, and vice-versa.

Witness: B1C,a

Transliteration:

*in r<sup>c</sup> iri b3=i spi iri b3 n r<sup>c</sup>*

Translation:

it is Re who made my soul, *spi* made the soul of Re.

Witness: B1L

Transliteration:

*in r<sup>c</sup> iri b3=i ink b3 n r<sup>c</sup>*

Translation:

it is Re who made my soul, I am the soul of Re.

Witness: S2C,b

Transliteration:

*[in] r<sup>c</sup> [iri b3]=i [ts phr]*

Translation:

it is Re who made my soul, and vice-versa.

Witness: M30C

Transliteration:

*n r<sup>c</sup> [b3=i n=i ts phr]*

Translation:

because Re is my soul for me, and vice-versa.

**Group 3:** *Perfective active participle (masculine singular), Lemma ʔri (second position)*

Lemma: ʔri (to do, to make)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B3L

Transliteration:

*in rʕ ʔri rn=i ʔnk ʔri bʒ n rʕ*

Translation:

it is Re who made my name, I am the one who made the soul of Re.

Witness: B1C,a

Transliteration:

*in rʕ ʔri bʒ=i spi ʔri bʒ n rʕ*

Translation:

it is Re who made my soul, *spi* made the soul of Re.

Witness: B1C,b

Transliteration:

*[in rʕ ʔri] bʒ=i [spi ʔri] bʒ n rʕ*

Translation:

it is Re who made my soul, *spi* made the soul of Re.

**Group 4:** *Stative (3rd person masculine singular), Lemma pʔr (second position)*

Lemma: pʔr (to turn around)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: S2C,a

Transliteration:

*in rʕ [ʔri bʒ]=i ʔs pʔr*

Translation:

it is Re who made my soul, and vice-versa.

Notes:

Only traces left.

Witness: S2C,b

Transliteration:

*[in] rʕ [ʔri bʒ]=i [ʔs pʔr]*

Translation:

it is Re who made my soul, and vice-versa.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B3L, B1C,a, B1C,b) G1 (B1L), G1+G4 (S2C,a, S2C,b) G2 (M3C, M30C, M37C).*

*Note that M28C does have a phrase here, but it is non-verbal.*

**Spell:** 96 **Phrase:** 2 84 b

**Group 1:** *Imperfective active participle (masculine plural), Lemma sʒw*

Lemma: sʒw (to guard)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3L

Transliteration:

*sʒʒ.w nbq.w*

Translation:

who guard the evil ones.

**Group 2:** *Imperfective active participle (feminine singular), Lemma sʒw*

Lemma: sʒw (to guard)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1C,a

Transliteration:

*sʒʒ.t nbq.w*

Translation:

which guards the evil ones.

Witness: B1C,b

Transliteration:

*[sʒʒ.t nbq.w]*

Translation:

which guards the evil ones,

Witness: B1L

Transliteration:

*sʒʒ.t nbq.w*

Translation:

which guards the evil ones.

Witness: M3C

Transliteration:

*sʒʒ.t nbq*

Translation:

which guards the evil one,

Witness: M28C  
Transliteration:  
*sʕʕ.t nbd*  
Translation:  
which guards the evil one,

Witness: M37C  
Transliteration:  
*[sʕʕ.t nbd]*  
Translation:  
which guards the evil one,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3L), G2 (B1C,a, B1C,b, B1L, M3C, M28C, M30C, M37C).*

**Spell:** 96 **Phrase:** 2 85 c

**Group 1:** Imperfective active participle (masculine singular), Lemma *šḥm*

Lemma: *šḥm* (to have power)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3L  
Transliteration:  
*šḥm m ḥft.yw=f*  
Translation:  
who has power with his enemies,

Witness: B1C,b  
Transliteration:  
*[šḥm m ḥft.yw=f]*  
Translation:  
who has power with his enemies,

Witness: M30C  
Transliteration:  
*s[ʕʕ.t nbd]*  
Translation:  
which guards the evil one,  
Notes:  
Only the O34 is visible.

Witness: B1C,a  
Transliteration:  
*šḥm m ḥft.yw=f*  
Translation:  
who has power with his enemies,

Witness: B1L  
Transliteration:  
*šḥm m ḥft.yw=f*  
Translation:  
who has power with his enemies,

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *šḥm*

Lemma: *šḥm* (to have power)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: M3C

Transliteration:

*šḥm=i m ḥft.yw=i*

Translation:

while I have power with my enemies,

Witness: M30C

Transliteration:

*[šḥm=f m ḥft.yw]=f*

Translation:

while he has power with his enemies,

Witness: M28C

Transliteration:

*šḥm=f m ḥft.yw=f*

Translation:

while he has power with his enemies,

Witness: M37C

Transliteration:

*[šḥm=i m ḥft.y]w=i*

Translation:

while I have power with my enemies,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3L, B1C,a, B1C,b, B1L), G2 (M3C, M28C, M30C, M37C).

**Spell:** 96 **Phrase:** 2 85 d

**Group 1:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B3L

Transliteration:

*dī.n=i w3.t*

Translation:

after I placed a road,

Witness: B1L

Transliteration:

*dī.n=i w3.t*

Translation:

after I placed a road,

Witness: M3C

Transliteration:

*di.n=i w3.t*

Translation:

after I placed a road,

**Group 2:** *Circumstantial sdm.n=f (Temporal clause), Lemma wdi*

Lemma: *wdi* (to put, to place)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B1C,a

Transliteration:

*di.n=i w3.t*

Translation:

after I placed a road,

Witness: B1C,b

Transliteration:

[*di.n=i w3.t*]

Translation:

after I placed a road,

Notes group:

*Could be considered to be group 1 as well.*

**Group 3:** *Passive circumstantial sdm.n=f (Temporal clause), Lemma rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: M28C

Transliteration:

*di.n w3.t*

Translation:

after a road was placed,

Notes:

The hand of the D37 is not visible.

Witness: M30C

Transliteration:

*di.n w3.t*

Translation:

after a road was placed,

Witness: M37C

Transliteration:

*di.n w3[.t]*

Translation:

after a road was placed,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3L, B1L, M3C), G2 (B1C,a, B1C,b), G3 (M28C, M30C, M37C).

**Spell:** 96 **Phrase:** 2 86 b

**Group 1:** *Perfective active participle (masculine singular), Lemma pri*

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3L

Transliteration:

*pr m hrw r hft.y-i*

Translation:

which went forth in the day against my enemy,

Notes:

Could be an imperative as well.

**Group 2:** *Prospective sdm=f (Final clause implying purpose), Lemma pri*

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: B1C,b

Transliteration:

*pr=i m hrw r hft.yw=i*

Translation:

so that I will go forth in the day, against my enemies,

Witness: B1L

Transliteration:

*pr=i m hrw r hft.y=i*

Translation:

so that I will go forth in the day, against my enemy,

Witness: M3C

Transliteration:

*pr=i m hrw*

Translation:

so that I will go forth in the day,

Witness: M30C

Transliteration:

[*pr=i m hrw*]

Translation:

so that I will go forth in the day,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3L), G2 (B1C,b, B1L, M3C, M28C, M30C, M37C).

**Spell:** 96 **Phrase:** 2 87 d

**Group 1:** *Passive circumstantial sdm=f (iw(=f) sdm=f), Lemma rdi (first position)*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

*iw(=f) sdm=f*

Subject:

Nominal subject

Witness: B3L

Transliteration:

*iw rdi n=i w3.t (i)r=f in sfg irw*

Translation:

A road is given to me by the one hidden of shape

Witness: B1C,b

Transliteration:

*iw rdi n=i w3.t (i)r=f in sfg [irw]*

Translation:

A road is given to me by the one hidden of shape

Witness: B1L

Transliteration:

*iw rdi n=i w3.t (i)r=f in sfg irw*

Translation:

A road is given to me by the one hidden of shape

Witness: M28C

Transliteration:

*iw rdi n=i w3.t (i)r=f in sfg irw*

Translation:

A road is given to me by the one hidden of shape

Witness: M30C  
Transliteration:  
[iw rdi n=i w3.t (i)r=f in sfg] irw  
Translation:  
A road is given to me by the one hidden of shape

**Group 2:** *Perfective passive participle (masculine singular), Lemma rdi (first position)*

Lemma: rdi (to give, to place)  
Morphology 1: participle      Morphology 2: perfective passive      Morphology 3: masculine singular      Syntax:      Subject:

Witness: M3C  
Transliteration:  
iw rd.y n=i in sfg irw  
Translation:  
that which was given to me by the one hidden of shape,

**Group 3:** *Imperfective active participle (masculine singular), Lemma sfg (second position)*

Lemma: sfg (to be hidden)  
Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B3L  
Transliteration:  
iw rdi n=i w3.t (i)r=f in sfg irw  
Translation:  
A road is given to me by the one hidden of shape

Witness: B1L  
Transliteration:  
iw rdi n=i w3.t (i)r=f in sfg irw  
Translation:  
A road is given to me by the one hidden of shape

Witness: M37C  
Transliteration:  
[iw] rdi n=i w3.t [(i)r=f in sfg irw]  
Translation:  
A road is given to me by the one hidden of shape

Witness: B1C,b  
Transliteration:  
iw rdi n=i w3.t (i)r=f in sfg [irw]  
Translation:  
A road is given to me by the one hidden of shape

Witness: M3C  
Transliteration:  
iw rd.y n=i in sfg irw  
Translation:  
that which was given to me by the one hidden of shape,

Witness: M28C  
Transliteration:  
*iw rdi n=i w3.t (i)r=f in sfg irw*

Translation:  
A road is given to me by the one hidden of shape

Notes:  
Only traces of the S29 and W11 left, the rest is visible.

Witness: M37C  
Transliteration:  
*[iw] rdi n=i w3.t [(i)r=f in sfg irw]*

Translation:  
A road is given to me by the one hidden of shape

Notes phrase:  
*In this phrase, the following pattern variations occur: G1+G3 (B3L, B1C,b, B1L, M28C, M30C, M37C), G2+G3 (M3C).*

**Spell:** 96 **Phrase:** 2 88 c

**Group 1:** *Passive sdm.t=f (negation), Lemma iyi*

<u>Lemma:</u> iyi	(to come)			
<u>Morphology 1:</u> sdm.t=f	<u>Morphology 2:</u> passive	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Nominal subject

Witness: B3L  
Transliteration:  
*n iy.yt hrw.w=i*  
Translation:  
before my days had come.

Witness: M30C  
Transliteration:  
*[iw rdi n=i w3.t (i)r=f in sfg] irw*  
Translation:  
A road is given to me by the one hidden of shape

Witness: B1C,b  
Transliteration:  
*[n iy.yt hrw.w=i]*  
Translation:  
before my days had come.

Witness: M3C  
Transliteration:  
*n iy.yt hrw=f*  
Translation:  
before his day had come.  
Notes:

Witness: M30C  
Transliteration:  
*[n iy.yt hrw=f]*  
Translation:  
before his day had come.

**Group 2:** *Infinitive (status absolutus), Lemma iyi*

Lemma: *iyi* (to come)  
Morphology 1: *infinitive*      Morphology 2: *status absolutus*      Morphology 3:      Syntax:      Subject:

Witness: B1L  
Transliteration:  
*n iy.yt m hrw.w=i*  
Translation:  
without coming from my days.

Notes phrase:  
*In this phrase, the following pattern variations occur: G1 (B3L, B1C,b, M3C, M28C, M30C, M37C), G2 (B1L).*

**Spell:** 96      **Phrase:** 2      88-89      d-a

**Group 1:** *Circumstantial sdm.n=f (iw(=f) sdm.n=f), Lemma ini*

Lemma: *ini* (to bring)  
Morphology 1: *sdm.n=f*      Morphology 2: *circumstantial*      Morphology 3:      Syntax: *iw(=f) sdm.n=f*      Subject: *Pronominal subject*

Witness: M28C  
Transliteration:  
*n iy.y[t] hrw=f*  
Translation:  
before his day had come.  
Notes:  
The X1 is not visible.

Witness: M37C  
Transliteration:  
*[n iy.yt hrw=f]*  
Translation:  
before his day had come.

Witness: B3L

Transliteration:

*iw in.n=f wi r s.t tn*

Translation:

He has brought me to this place,

Witness: B1L

Transliteration:

*iw in.n=f wi r s.t tn*

Translation:

He has brought me to this place,

Witness: M30C

Transliteration:

*[iw i]n.n[=f] wi [r s.t tn]*

Translation:

He has brought me to this place

Notes:

Only traces of the N35:N35 group left, the W25 is not visible.

**Group 2:** Circumstantial *sdm=f* (*iw(=f) sdm=f*), Lemma *ini*

Lemma: *ini* (to bring)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sdm=f*

Subject:

Pronominal subject

Witness: M3C

Transliteration:

*iw ini=f wi r s.t tn*

Translation:

He brings me to this place,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3L, B1C,b, B1L, M28C, M30C, M37C), G2 (M3C).

Witness: B1C,b

Transliteration:

*[iw in.n=f wi r s.t tn]*

Translation:

He has brought me to this place,

Witness:

Transliteration:

*iw in.n=f wi r s.t tn*

Translation:

He has brought me to this place,

Witness: M37C

Transliteration:

*[iw in.n=f wi r s.t [tn]*

Translation:

He has brought me to this place,

**Spell:** 96 **Phrase:** 2 90 b

**Group 1:** *Relative sdm.n=f, Lemma wḏ (first position)*

Lemma: wḏ (to command)

Morphology 1:

sdm.n=f

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B3L

Transliteration:

mī wḏ.t.n sfg ṛrw

Translation:

like that which the one hidden of shape had commanded.

Witness: B1L

Transliteration:

mī wḏ.t.n sfg ṛrw

Translation:

like that which the one hidden of shape had commanded.

Witness: M28C

Transliteration:

mī wḏ.t.n n=i sfg ṛrw ḥnꜥ ʕšz rn.w

Translation:

like that which the one hidden of shape had commanded to me,  
together with the one numerous of names,

**Group 2:** *Imperfective active participle (masculine singular), Lemma sfg (second position)*

Lemma: sfg (to be hidden)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B1C,b

Transliteration:

[mī wḏ.t.]n sfg ṛrw

Translation:

like that which the one hidden of shape had commanded.

Notes:

Only the Y2:N35 group is visible.

Witness: M3C

Transliteration:

mī wḏ.t.n n=i sfg ṛrw ḥnꜥ ʕšz rn.w

Translation:

like that which the one hidden of shape had commanded to me,  
together with the one numerous of names,

Witness: M37C

Transliteration:

mī wḏ.t.n sfg [ṛrw ḥnꜥ ʕšz rn.w]

Translation:

like that which the one hidden of shape had commanded,  
together with the one numerous of names,

Witness: B3L

Transliteration:

*mī wq̄.t.n sfg irw*

Translation:

like that which the one hidden of shape had commanded.

Witness: B1L

Transliteration:

*mī wq̄.t.n sfg irw*

Translation:

like that which the one hidden of shape had commanded.

Witness: M28C

Transliteration:

*mī wq̄.t.n n=i sfg irw ḥn̄c ʿšz rn.w*

Translation:

like that which the one hidden of shape had commanded to me,  
together with the one numerous of names,

**Group 3:** *Imperfective active participle (masculine singular), Lemma ʿšz (third position)*

Lemma: ʿšz (to be numerous)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Witness: B1C,b

Transliteration:

*[mī wq̄.t.]n sfg irw*

Translation:

like that which the one hidden of shape had commanded.

Witness: M3C

Transliteration:

*mī wq̄.t.n n=i sfg irw ḥn̄c ʿšz rn.w*

Translation:

like that which the one hidden of shape had commanded to me,  
together with the one numerous of names,

Witness: M37C

Transliteration:

*mī wq̄.t.n sfg [irw ḥn̄c ʿšz rn.w]*

Translation:

like that which the one hidden of shape had commanded,  
together with the one numerous of names,

Witness: M3C

Transliteration:

*mī wq̄.t.n n=i sfg irw ḥn̄c ʿšz rn.w*

Translation:

like that which the one hidden of shape had commanded to me,  
together with the one numerous of names,

Witness: M28C

Transliteration:

*mī wq̄.t.n n=i sfg irw ḥn̄c ʿšz rn.w*

Translation:

like that which the one hidden of shape had commanded to me,  
together with the one numerous of names,

Witness: M37C

Transliteration:

*mī wḏ.t.n sfg [irw ḥnʿ ʿšz rn.w]*

Translation:

like that which the one hidden of shape had commanded,  
together with the one numerous of names,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2 (B3L, B1C,b, B1L), G1+G2+G3 (M3C, M28C, M37C).*

**Spell:** 96 **Phrase:** 2 90 c

**Group 1:** Imperfective active participle (masculine singular), Lemma ʿšz (first position)

Lemma: ʿšz (to be numerous)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3L

Transliteration:

*in ʿšz ḥr.w hzb (w)i r=f*

Translation:

It is the one numerous of faces who sends me to him,

Witness: B1C,b

Transliteration:

*in ʿšz [ḥr.w hzb wī n=f]*

Translation:

It is the one numerous of faces who sends me to him,

Notes:

Only traces of the I1 visible.

Witness: B1L

Transliteration:

*in ʿšz ḥr.w hzb.w wī n=f*

Translation:

It is the one numerous of faces who sends me to him,

**Group 2:** Imperfective active participle (masculine singular), Lemma hzb (first position)

Lemma: hzb (to send)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M3C  
Transliteration:  
*hʒb r mn pn*  
Translation:  
who sent for this someone.

Witness: M28C  
Transliteration:  
*hʒb mn pn*  
Translation:  
who sent this someone.

Witness: M37C  
Transliteration:  
*[h]ʒb r mn pn*  
Translation:  
who sent for this someone.  
Notes:  
The O4 is not visible.

**Group 3:** *Imperfective active participle (masculine singular), Lemma hʒb (second position)*

Lemma: *hʒb* (to send)  
Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B3L  
Transliteration:  
*in ʕšʒ hr.w hʒb (w)i r=f*  
Translation:  
It is the one numerous of faces who sends me to him,

Witness: B1C,b  
Transliteration:  
*in ʕšʒ [hr.w hʒb wi n=f]*  
Translation:  
It is the one numerous of faces who sends me to him,

Witness: B1L  
Transliteration:  
*in ʕšʒ hr.w hʒb.w wi n=f*  
Translation:  
It is the one numerous of faces who sends me to him,

Notes phrase:  
*In this phrase, the following pattern variations occur: G1+G3 (B3L, B1C,b, B1L), G2 (M3C, M28C, M37C).*

## Appendix 5.36. Spell 97

**Spell:** 97 **Phrase:** 2 91 b

**Group 1:** Imperative (second person singular), Lemma *wn* (first position)

Lemma: *wn* (to open)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: B3L

Transliteration:

*wn wn.wt ḥtm ḥtm.wt tp=i*

Translation:

Open the gates, seal the treasures upon me,

Notes:

Witness: M3C

Transliteration:

*wn wn.wt ḥtm ḥtm.t ḥr-tp=i*

Translation:

Open the ropes, seal the treasure on behalf of me,

Notes:

Witness: M37C

Transliteration:

[*wn*] *wn.wt ḥtm ḥtm[.t ḥr-tp=i]*

Translation:

Open the ropes, seal the treasure on behalf of me,

Witness: B1L

Transliteration:

*wn wn.wt ḥtm ḥtm.wt tp.(y)w=i*

Translation:

Open the ropes, seal the treasures which are upon me,

Notes:

Witness: M28C

Transliteration:

*wn wn.ty ḥtm ḥtm.t ḥr-tp=i*

Translation:

Open the two ropes, seal the treasure on behalf of me,

Notes:

Witness: B4C

Transliteration:

*wn t3 wn.w ḥtm.wt wsir s3.t-ḥd-ḥtp tn tp=s*

Translation:

Open the land and the gates of the treasures of the Osiris,  
this *s3.t-ḥd-ḥtp*, upon her,

Notes:

The O31 is not visible, but de Buck notes that the traces suit O31.

Witness: T1L

Transliteration:

*wn wn.wt ḥtm ḥtm.w tp imꜣw pn*

Translation:

Open the gates, seal the seals upon this *imꜣw*,

Notes:

The N35 is not visible.

Witness: B1Bo

Transliteration:

*wn [wn.wt ḥtm] ḥtm.t rꜥ nb*

Translation:

Open the ropes, seal the treasure every day,

Notes:

Only traces left of the O31, the rest is visible.

**Group 2:** Nominal *sḏm.n=f* (Emphatic use), Lemma *wn* (first position)

Lemma: *wn* (to open)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm.n=f</i>	nominal		Emphatic use	Pronominal subject

Witness: S10C

Transliteration:

*wn.n=f pr ḥtm wn.t(w) ḥtm.t rꜥ nb*

Translation:

He has opened the sealed house, while the treasure is opened every day,

Notes:

Could be read as *wn n=f* (Open the sealed house for him) as well.

**Group 3:** Imperative (second person singular), Lemma *ḥtm* (second position)

Lemma: *ḥtm* (to seal)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
imperative	2nd person singular			

Witness: B3L

Transliteration:

*wn wn.wt ḥtm ḥtm.wt tp=i*

Translation:

Open the gates, seal the treasures upon me,

Witness: B1L

Transliteration:

*wn wn.wt ḥtm ḥtm.wt tp.(y)w=i*

Translation:

Open the ropes, seal the treasures which are upon me,

Witness: M3C

Transliteration:

*wn wn.wt htm htm.t hr-tp=i*

Translation:

Open the ropes, seal the treasure on behalf of me,

Witness: M37C

Transliteration:

[*wn*] *wn.wt htm htm[.t hr-tp=i]*

Translation:

Open the ropes, seal the treasure on behalf of me,

Witness: B1Bo

Transliteration:

*wn [wn.wt htm] htm.t r<sup>c</sup> nb*

Translation:

Open the ropes, seal the treasure every day,

**Group 4:** Circumstantial *sdm.tw=f* (Temporal clause), Lemma *wn*

Lemma: *wn* (to open)

Morphology 1:

*sdm.tw=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: S10C

Transliteration:

*wn.n=f pr htm wn.t(w) htm.t r<sup>c</sup> nb*

Translation:

He has opened the sealed house, while the treasure is opened every day,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B4C), G1+G3 (B3L, B1L, M3C, M28C, M37C, T1L, B1Bo), G2+G4 (S10C).

Witness: M28C

Transliteration:

*wn wn.ty htm htm.t hr-tp=i*

Translation:

Open the two ropes, seal the treasure on behalf of me,

Witness: T1L

Transliteration:

*wn wn.wt htm htm.w tp imzw pn*

Translation:

Open the gates, seal the seals upon this *imzw*,

**Spell:** 97 **Phrase:** 2 91 d

**Group 1:** Imperative (second person singular), Lemma *šdi* (first position)

Lemma: *šdi* (to take)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: B3L

Transliteration:

*ir.t-ḥr šd wi ḥn<sup>c</sup>=t*

Translation:

Eye of Horus, take me with you,

Witness: M3C

Transliteration:

*ir.t-ḥr šd wi ḥn<sup>c</sup>=t*

Translation:

Eye of Horus, take me with you,

Witness: M37C

Transliteration:

*[ir.t] ḥr šd wi [ḥn<sup>c</sup>=t]*

Translation:

Eye of Horus, take me with you,

Witness: T1L

Transliteration:

*ir.t ḥr šd {w} im3w pn ḥn<sup>c</sup> ir.t-ḥr*

Translation:

Eye of Horus, take this *im3w* with the eye of Horus,

**Group 2:** Imperative (second person singular), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: B1L

Transliteration:

*ir.t-ḥr šd wi ḥn<sup>c</sup>=t*

Translation:

Eye of Horus, take me with you,

Witness: M28C

Transliteration:

*ir.t ḥr šd wi ḥn<sup>c</sup> {r} <=t>*

Translation:

Eye of Horus, take me with you,

Witness: B4C

Transliteration:

*[ir.t ḥr šd s(y)] ḥn<sup>c</sup>=t*

Translation:

Eye of Horus, take her with you,

Witness: B1Bo

Transliteration:

*ir.t ḥr imi šd n-t dḥwty-nḥt pn*

Translation:

Eye of Horus, cause that this *dḥwty-nḥt* is taken to you,

**Group 3:** Imperative (second person singular), Lemma *iwī* (first position)

Lemma: *iwī* (to come)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
imperative	2nd person singular			

Witness: S10C

Transliteration:

*ir.t ḥr mi šd n-t wi*

Translation:

Eye of Horus, come and take me,

**Group 4:** Passive subjunctive *sḏm=f* (Object clause), Lemma *šdī* (second position)

Lemma: *šdī* (to take)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm=f</i>	subjunctive	passive	Object clause	Nominal subject

Witness: B1Bo

Transliteration:

*ir.t ḥr imi šd n-t dḥwty-nḥt pn*

Translation:

Eye of Horus, cause that this *dḥwty-nḥt* is taken to you,

**Group 5:** Imperative (second person singular), Lemma *šdī* (second position)

Lemma: *šdī* (to take)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
imperative	2nd person singular			

Witness: S10C

Transliteration:

*ir.t ḥr mi šd n=t wi*

Translation:

Eye of Horus, come and take me,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3L, B1L, M3C, M28C, M37C, B4C, T1L), G2+G4 (B1Bo), G3+G5 (S10C).

**Spell:** 97 **Phrase:** 2 92 a

**Group 1:** Prospective *sdm=f* (Final clause implying purpose), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: B3L

Transliteration:

*dī=i ptr ḥkr=t m wp.t r*

Translation:

so that I cause that your adornment is seen on the brow of Re.

Notes:

Only traces left.

Witness: M28C

Transliteration:

*dī=t ptr b3=i šw.t[=i] m wp.t r*

Translation:

so that you will cause that my soul sees my shadow on the brow of Re.

Witness: B1L

Transliteration:

*dī=i ptr ḥkr.w=t m wp.t r*

Translation:

so that I cause that your adornments are seen on the brow of Re.

Witness: M37C

Transliteration:

*[dī=t ptr b3=i] šw.t=i m wp.t r*

Translation:

so that you will cause that my soul sees my shadow on the brow of Re.

Witness: B4C

Transliteration:

*di=ṯ ptr=s ḥkr=ṯ m wp.t rꜥ it nṯr.w*

Translation:

so that you will cause that she sees your adornment on the brow of Re, the father of the gods.

Witness: T1L

Transliteration:

*[di=ṯ] ptr škr[=ṯ m wp.t rꜥ] it nṯr[.w]*

Translation:

so that you will cause that your adornment is seen on the brow of Re, the father of the gods.

**Group 2:** Prospective *sdm=f* (Final clause implying purpose), Lemma *ptr* (first position)

Lemma: *ptr* (to see, to behold)

Morphology 1:

*sdm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: M3C

Transliteration:

*ptr=i bꜣ=i šw.t=i m wp.t rꜥ*

Translation:

so that I will see may soul and my feather on the brow of Re.

**Group 3:** Prospective *sdm=f* (Final clause implying purpose), Lemma *smn* (first position)

Lemma: *smn* (to establish)

Morphology 1:

*sdm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*smn=f škr.t=ṯ m wp.t rꜥ*

Translation:

so that he will establish your adornment on the brow of Re.

Witness: S10C

Transliteration:

*smn=i škr.t=ṯ šw.t=ṯ m wp.t rꜥ*

Translation:

so that I will establish your adornment and your feather on the brow of Re.

**Group 4:** Passive subjunctive *sdm=f* (Object clause), Lemma *ptr* (second position)

Lemma: *ptr* (to see, to behold)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

passive

Syntax:

Object clause

Subject:

Nominal subject

Witness: B3L

Transliteration:

*dī=i ptr hkr=t̄ m wp.t r̄*

Translation:

so that I cause that your adornment is seen on the brow of Re.

Witness: B1L

Transliteration:

*dī=i ptr hkr.w=t̄ m wp.t r̄*

Translation:

so that I cause that your adornments are seen on the brow of Re.

Witness: T1L

Transliteration:

*[dī=t̄] ptr škr[=t̄ m wp.t r̄] it ntr[.w]*

Translation:

so that you will cause that your adornment is seen on the brow of Re, the father of the gods.

**Group 5:** Subjunctive *šdm=f* (Object clause), Lemma *ptr* (second position)

Lemma: *ptr* (to see, to behold)

Morphology 1:

*šdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Object clause

Subject:

Nominal subject

Witness: M28C

Transliteration:

*dī=t̄ ptr b3=i šw.t[=i] m wp.t r̄*

Translation:

so that you will cause that my soul sees my shadow on the brow of Re.

Witness: M37C

Transliteration:

*[dī=t̄ ptr b3=i] šw.t=i m wp.t r̄*

Translation:

so that you will cause that my soul sees my shadow on the brow of Re.

Witness: B4C

Transliteration:

*dī=t̄ ptr=s hkr=t̄ m wp.t r̄ it ntr.w*

Translation:

so that you will cause that she sees your adornment on the brow of Re, the father of the gods.

Notes group:

Note that B4C uses a nominal subject instead of a pronominal subject.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (B3L, B1L, T1L), G1+G5 (M28C, M37C, B4C), G2 (M3C), G3 (B1Bo, S10C).

**Spell:** 97 **Phrase:** 2 92 b-c

**Group 1:** Imperative (second person singular), Lemma *ìwi* (first position)

Lemma: *ìwi* (to come)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: B3L

Transliteration:

*ì itm.w mì r=k [imi] m=i ìr.t hr*

Translation:

O, Atoum, come, place the eye of Horus with me,

Witness: M28C

Transliteration:

*ì r<sup>c</sup>-itm.w mì di.n w3.t ìr.t hr*

Translation:

O, Re-Atoum, come, the road of the eye of Horus was placed,

Witness: B1L

Transliteration:

*ì itm.w mì r=k imi m=i ìr.t hr*

Translation:

O, Atoum, come, place the eye of Horus with me,

Witness: M37C

Transliteration:

*[ì r<sup>c</sup>-itm.w mì di.n w3.t] ìr.t hr*

Translation:

O, Re-Atoum, come, the road of the eye of Horus was placed,

**Group 2:** Imperative (second person singular), Lemma *rdi* (second position)

Lemma: *rdi* (to give, to place)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: B3L

Transliteration:

*ì itm.w mi r=k [imi] m=i ìr.t hr*

Translation:

O, Atoum, come, place the eye of Horus with me,

Witness: B1L

Transliteration:

*ì itm.w mi r=k imi m=i ìr.t hr*

Translation:

O, Atoum, come, place the eye of Horus with me,

**Group 3:** Nominal *sḏm.n=f* (Emphatic use), Lemma *rdi* (second position)

Lemma: *rdi* (to give, to place)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3: passive      Syntax: Emphatic use      Subject: Nominal subject

Witness: M28C

Transliteration:

*i r<sup>c</sup>-itm.w mi di.n w3.t ir.t hr*

Translation:

O, Re-Atoum, come, the road of the eye of Horus was placed,

Witness: M37C

Transliteration:

*[i r<sup>c</sup>-itm.w mi di.n w3.t] ir.t hr*

Translation:

O, Re-Atoum, come, the road of the eye of Horus was placed,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2 (B3L, B1L), G1+G3 (M28C, M37C).*

## Appendix 5.37. Spell 151

**Spell:** 151 **Phrase:** 2 255 a

**Group 1:** *Infinitive (status absolutus), Lemma pri (first position)*

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S14C

Transliteration:

*pr.t m ḥz.t m ḥr.t-nṯr*

Translation:

Going forth from the tomb in the necropolis.

**Group 2:** *Infinitive (status absolutus), Lemma wn (first position)*

Lemma: *wn* (to open)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3Bo

Transliteration:

*wn r n ḥz.t pr.t s.t r mrr=s*

Translation:

Opening the gate of the tomb, so that a woman may go forth according to that which she wishes.

Witness: B1C

Transliteration:

*wn ḥz.t m grḥ*

Translation:

Opening the tomb in the night.

**Group 3:** *Subjunctive sdm=f (Final clause implying purpose), Lemma pri (second position)*

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

*wn r n ḥ3.t pr.t s.t r mrr=s*

Translation:

Opening the gate of the tomb, so that a woman may go forth according to that which she wishes.

**Group 4:** Imperfective relative *sḏm=f*, Lemma *mri*

Lemma: *mri* (to love, to wish)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm=f*

Imperfective relative

Pronominal subject

Witness: B3Bo

Transliteration:

*wn r n ḥ3.t pr.t s.t r mrr=s*

Translation:

Opening the gate of the tomb, so that a woman may go forth according to that which she wishes.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S14C), G2+G3+G4 (B3Bo), G2 (B1C).

**Spell:** 151 **Phrase:** 2 255 c

**Group 1:** Passive nominal *sḏm=f* (Balanced sentence), Lemma *wn*

Lemma: *wn* (to open)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm=f*

nominal

passive

Balanced sentence

Nominal subject

Witness: S14C

Transliteration:

*wn tḫ.t n(.t) nb.w in.w*

Translation:

The cavern of the lords of Inu is opened,

Notes:

The front section of the E34:N35:O31 group is damaged.

Witness: L1Li

Transliteration:

*wn <t> ḫ.t n(.t) im.yw*

Translation:

The cavern of those who are within is opened,

Witness: Sq6C

Transliteration:

*wn tḫ.t n(.t) im.yw nnw*

Translation:

The cavern of those who are in Noun is opened,

Witness: B1Bo

Transliteration:

*wn tḫ.t n(.t) im.yw nnw*

Translation:

The cavern of those who are in Noun is opened,

Witness: B2Bo

Transliteration:

*wn n=i tḫ.t n(.t) im.yw nw.t*

Translation:

The cavern of those who are in Nut is opened for me,

Notes:

Could be read as *wn.n* as well.

Witness: B1C

Transliteration:

*wn tp[h.t] n(.t) im.yw nnw*

Translation:

The cavern of those who are in Noun is opened,

Notes:

Only traces left of the O31, and the N35 is not visible.

**Group 2:** Nominal *sḏm.n=f* (Emphatic use), Lemma *wn*

Lemma: *wn* (to open)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: Sq3Sq

Transliteration:

*wn.n snni [p]n tḫ.t n(.t) im.yw nnw*

Translation:

This *snni* has opened the cavern of those who are in Noun,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S14C, L1Li, Sq6C, B2Bo, B1Bo, B1C), G2 (Sq3Sq).

**Spell:**

151

**Phrase:**

2

255-256 d-a

**Group 1:** Passive nominal *sḏm=f* (Balanced sentence), Lemma *pḏ*

Lemma: *pḏ* (to spread out)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: S14C

Transliteration:

*pd nmt.wt imy izh.w*

Translation:

the movements of the one who is in the sunshine are spread out,

Witness: Sq6C

Transliteration:

*pd nmt.wt n(.wt) im.yw izh.w*

Translation:

the movements of those who are in the sunshine are spread out,

Witness: B1Bo

Transliteration:

*pd nmt.wt izh.w*

Translation:

the movements of the sunshine are spread out,

Notes:

Only traces left of the T10, but the traces suit T10 better than T9.

**Group 2:** *Passive circumstantial sdm=f (Temporal clause), Lemma pd*

Lemma: *pd* (to spread out)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: Sq3Sq

Transliteration:

*pd nmt.wt n(.wt) im.yw izh.w*

Translation:

while the movements of those who are in the sunshine are spread out,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S14C, L1Li, Sq6C, B2Bo, B1Bo, B1C), G2 (Sq3Sq).*

Witness: L1Li

Transliteration:

*pd nmt.wt im.yw izh.w*

Translation:

the movements of those who are in the sunshine are spread out,

Witness: B2Bo

Transliteration:

*pd nmt.wt n(.wt) im.yw izh.w*

Translation:

the movements of those who are in the sunshine are spread out,

Witness: B1C

Transliteration:

*pd nmt.wt n(.wt) im.yw izh.w*

Translation:

the movements of those who are in the sunshine are spread out,

**Spell:** 151 **Phrase:** 2 256 c

**Group 1:** *Passive nominal sdm=f (Balanced sentence), Lemma wn*

Lemma: wn (to open)

<u>Morphology 1:</u> sdm=f	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: S14C

Transliteration:

wn ḥ3.t n(.t) w<sup>c</sup>

Translation:

the tomb of the sole one is opened,

Witness: Sq6C

Transliteration:

wn ḥ3.t w<sup>c</sup>

Translation:

the tomb of the sole one is opened,

Witness: B1Bo

Transliteration:

wn ḥ3.t rw

Translation:

the tomb of the lion is opened.

Witness: L1Li

Transliteration:

wn ḥ3.t n(.t) w<sup>c</sup>

Translation:

the tomb of the sole one is opened,

Witness: Sq3Sq

Transliteration:

wn ḥ3[.t w<sup>c</sup>]

Translation:

the tomb of the sole one is opened,

Witness: B1C

Transliteration:

wn ḥ3.t n(.t) šw

Translation:

the tomb of Shu is opened,

**Group 2:** *Imperfective passive participle (masculine plural), Lemma wn*

Lemma: wn (to open)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B2Bo

Transliteration:

wn

Translation:

who are opened

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S14C, L1Li, Sq6C, Sq3Sq, B1Bo, B1C), G2 (B2Bo).

**Spell:** 151 **Phrase:** 2 256 e

**Group 1:** Nominal *sqm.n=f* (Balanced sentence), Lemma *pri*

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sqm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S14C

Transliteration:

*pr.n=i <m> h3.t*

Translation:

I have gone forth from the tomb,

**Group 2:** Nominal *sqm.n=f* (Balanced sentence), Lemma *wn*

Lemma: *wn* (to open)

<u>Morphology 1:</u> <i>sqm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: L1Li

Transliteration:

*wn.n=i h3.t*

Translation:

I have opened the tomb,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S14C), G2 (L1Li).

**Spell:** 151 **Phrase:** 2 257 a

**Group 1:** Nominal *sqm.n=f* (Balanced sentence), Lemma *pri*

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sqm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: S14C

Transliteration:

*pr.n=i m wr.w*

Translation:

I went forth from the great lake,

Witness: L1Li

Transliteration:

*pr.n(=i) m wr.w*

Translation:

I went forth from the great lake,

Witness: B1Bo

Transliteration:

*pr.n dhwtj-nht pn m wr.w*

Translation:

This *dhwtj-nht* went forth from the great lake,

Witness: B3Bo

Transliteration:

*pr.n dhwtj-nht tn m wr.w*

Translation:

This *dhwtj-nht* went forth from the great lake,

Witness: Sq3Sq

Transliteration:

*pr.n snni pn m wr.w*

Translation:

This *snni* went forth from the great lake,

Witness: B1C

Transliteration:

*pr.n=i m wr.w*

Translation:

I went forth from the great lake,

Notes group:

Note that S14C, L1Li and B1C use a pronominal subject instead of a nominal subject.

**Group 2:** Prospective *sdm=f* (Main clause), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1:

*sdm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Nominal subject

Witness: Sq6C

Transliteration:

*pr k3-rnni pn m wr.w*

Translation:

This *k3-rnni* will go forth from the great lake,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S14C, B3Bo, L1Li, Sq3Sq, B1Bo, B1C), G2 (Sq6C).

**Spell:** 151 **Phrase:** 2 257 b

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *hʒi*

Lemma: *hʒi* (to descend)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax: Balanced sentence      Subject: Pronominal subject

Witness: S14C

Transliteration:

*hʒ.n=i hʒs.w*

Translation:

I have descended the basins,

Witness: B3Bo

Transliteration:

*hʒ.n=s m hʒs.w*

Translation:

she has descended in the basins,

Witness: L1Li

Transliteration:

*hʒ.n=i m h(ʒ)s.w*

Translation:

I have descended in the basins,

Witness: Sq3Sq

Transliteration:

*hʒ.n snni pn m hʒs.w*

Translation:

this *snni* has descended in the basins,

Witness: B1Bo

Transliteration:

*hʒ.n=f m hʒs.w*

Translation:

he has descended in the basins,

Witness: B1C

Transliteration:

*h[ʒ.n]=i m hʒs.wt*

Translation:

I have descended in the basins,

Notes:

Only the O4 is visible.

Notes group:

Note that Sq3Sq uses a nominal subject instead of a pronominal subject.

**Group 2:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *hʒi*

Lemma: *hʒi* (to descend)

Morphology 1: *sḏm.n=f*      Morphology 2: circumstantial      Morphology 3:

Syntax: Temporal clause      Subject: Nominal subject

Witness: Sq6C

Transliteration:

*h3.n wsir k3-rnni pn m h3s.w*

Translation:

after the Osiris, this *k3-rnni* descended in the basins,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S14C, B3Bo, L1Li, Sq3Sq, B1Bo, B1C), G2 (Sq6C).

**Spell:** 151 **Phrase:** 2 257 c

**Group 1:** Stative (3rd person masculine singular), Lemma *sṯsi*

Lemma: *sṯsi* (to cause to raise)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 3rd person masculine singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S14C

Transliteration:

*rd-i hr šptyw ʿ=ī sṯs.y*

Translation:

my foot is upon the *šptyw*, my arm is caused to be raised,

Notes:

Only traces left of the U39 (if it is actually a U39), the rest is visible.

**Group 2:** Perfective active participle (masculine singular), Lemma *ṯsi*

Lemma: *ṯsi* (to raise)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3Bo

Transliteration:

*ṯs s(y)*

Translation:

who raised her up,

**Group 3:** *Stative (3rd person masculine singular), Lemma ṭsi*

Lemma: ṭsi (to raise)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: L1Li

Transliteration:

rd=i ḥr šprtyw ʿ=i ṭs.y

Translation:

my foot is upon the šprtyw, my arm is raised,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S14C), G2 (B3Bo), G3 (L1Li).

**Spell:** 151      **Phrase:** 2      258      a

**Group 1:** *Circumstantial sdm=f (Temporal clause), Lemma ndrī (first position)*

Lemma: ndrī (to hold fast)

Morphology 1: sdm=f      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: S14C

Transliteration:

ndr=i m ḥtr=f n ḥnt(.y)-mni.wt=f

Translation:

while I hold fast with his lashing,  
of the one who presides over his thigh.

Witness: L1Li

Transliteration:

ndr=i m ḥtr=f n dr.t ḥnt(.y) mn.t{n}=f

Translation:

while I hold fast with his lashing,  
of the hand of the one who presides over his thigh.

Notes group:

Could be any other form of sdm=f that does not geminate.

**Group 2:** *Circumstantial sdm.n=f (Temporal clause), Lemma ndrī (first position)*

Lemma: ndrī (to hold fast)

Morphology 1: sdm.n=f      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: B3Bo

Transliteration:

*ndr.n=s m ḥtr.w pr ḥnt it=s*

Translation:

after she held fast with the lashings,  
which went forth in front of her father.

Witness: Sq3Sq

Transliteration:

*n[d]r.n snni p[n ḥtr] m pr ḥnt(.y) mn.t=f*

Translation:

after this *snni* held the lashing fast in the house  
of the one who presides over his thigh

Notes:

The M36 is not visible.

Witness: B1C

Transliteration:

*ndr.n=i ḥtr ḥnt(.y) mn.wt=f*

Translation:

after I held the lashing of the one who presides over his thighs fast.

Notes group:

*Note that Sq6C and Sq3Sq use a nominal subject instead of a pronominal subject.*

**Group 3:** *Perfective active participle (masculine plural), Lemma pri (second position)*

Lemma: *pri* (to go forth)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: Sq6C

Transliteration:

*ndr[.n k3-rnni pn]*

Translation:

after this *k3-rnni* held fast.

Notes:

Only the N35 is visible, and there are some traces left of the M36:D21 group.

Witness: B1Bo

Transliteration:

*ndr.n=f m ḥtr n pr ḥnt(.y) mn.t=f*

Translation:

after he held fast with the lashing of the house  
of the one who presides over his thigh.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S14C, L1Li), G2 (Sq6C, Sq3Sq, B1Bo, B1C), G2+G3 (B3Bo).

Note that B2Bo does have a phrase here, but it is non-verbal.

**Spell:** 151 **Phrase:** 2 258 b

**Group 1:** Prospective *sḏm=f* (Main clause), Lemma *ḥni*

Lemma: *ḥni* (to row)

<b>Morphology 1:</b> <i>sḏm=f</i>	<b>Morphology 2:</b> prospective	<b>Morphology 3:</b>	<b>Syntax:</b> Main clause	<b>Subject:</b> Pronominal subject
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Witness: S14C

Transliteration:

*ḥn.y=i m ns.t=i im.t wi3 nṯr*

Translation:

I will row in my seat, which is in the bark of the god,

**Group 2:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *ḥni*

Lemma: *ḥni* (to row)

<b>Morphology 1:</b> <i>sḏm.n=f</i>	<b>Morphology 2:</b> nominal	<b>Morphology 3:</b>	<b>Syntax:</b> Balanced sentence	<b>Subject:</b> Pronominal subject
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Witness: L1Li

Transliteration:

*ḥn.n=i m ns.t=i im.t wi3 nṯr*

Translation:

I have rowed in my seat, which is in the bark of the god,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S14C), G2 (L1Li).

**Spell:** 151 **Phrase:** 2 258-259 c-a

**Group 1:** Prospective *sḏm=f* (Main clause), Lemma *h3i*

Lemma: *h3i* (to descend)

Morphology 1: *sḏm=f*      Morphology 2: prospective      Morphology 3:

Syntax: Main clause      Subject: Pronominal subject

Witness: S14C

Transliteration:

*h3.y=i m ns.t=i im.t wi3 nr*

Translation:

I will descend into my seat, which is in the bark of the god.

Witness: B3Bo

Transliteration:

*h3.w dhwtj-nht tn m ns.t=s im.t wi3*

Translation:

This *dhwtj-nht* will descend into her seat, which is in the bark.

Witness: B2Bo

Transliteration:

*h3.y=i [r] ns.t im.t wi3 r*

Translation:

I will descend to the seat which is in the bark of Re.

Witness: B1Bo

Transliteration:

*h3.y=f r ns.t im.t*

Translation:

He will descend to the seat which is in

Witness: B1C

Transliteration:

*h3.y=i r ns.t=i im.t h3.t wi3 r*

Translation:

I will descend to the seat which is in the forepart of the bark of Re.

Notes group:

Note that B3Bo uses a nominal subject instead of a pronominal subject.

**Group 2:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *h3i*

Lemma: *h3i* (to descend)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax: Balanced sentence      Subject: Pronominal subject

Witness: L1Li

Transliteration:

*h3.n=i m ns.t im.t wi3*

Translation:

I have descended into the seat which is in the bark.

**Group 3:** Nominal *sḏm.n=f* (Emphatic use), Lemma *h3i*

Lemma: *h3i* (to descend)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: Sq3Sq

Transliteration:

*h3.n snni pn [r] ns.t=f im.t dp.t rʕ*

Translation:

This *snni* has descended even to his seat, which is in the boat of Re.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S14C, B3Bo, B2Bo, B1Bo, B1C), G2 (L1Li), G3 (Sq3Sq).

**Spell:** 151 **Phrase:** 2 259 b

**Group 1:** Indicative *sḏm=f* (negation), Lemma *mhi/w* (first position)

Lemma: *mhi/w* (to be neglectful)

Morphology 1:

*sḏm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: S14C

Transliteration:

*hrp n mhw=i ns.t=i im.t wi3 hrp*

Translation:

Controller, I was not neglectful of my seat  
which is in the bark of the controller,

Witness: B3Bo

Transliteration:

*hrp n mhw=s ns.t=s im.t wi3 hrp*

Translation:

Controller, she was not forgetful of her seat  
which is in the bark of the controller,

Witness: Sq3Sq

Transliteration:

[h]rs n mh snni pn ns.t=f im.t dp.t r' hrs

Translation:

One who drives away, this snni was not forgetful of his seat, which is in the boat of Re, the one who drives away.

Witness: B2Bo

Transliteration:

hsr [n] mhw=i <ns.t> im.t wi3 r' hsr

Translation:

One who drives away, I was not forgetful of the seat which is in the bark of Re, the one who drives away,

Notes group:

Note that Sq3Sq uses a nominal subject instead of a pronominal subject.

**Group 2:** Passive indicative sdm=f (negation), Lemma h3b (first position)

Lemma: h3b (to send)

<u>Morphology 1:</u> sdm=f	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u> passive	<u>Syntax:</u> Negation	<u>Subject:</u> Nominal subject
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Witness: L1Li

Transliteration:

hsr n h3b.w ns.t=i hsr.t

Translation:

One who drives away, my seat which was driven away was not send,

**Group 3:** Imperative (second person singular), Lemma tm (first position)

Lemma: tm (to not do)

<u>Morphology 1:</u> imperative	<u>Morphology 2:</u> 2nd person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1C

Transliteration:

m mh wi

Translation:

Do not be forgetful of me,

**Group 4:** Perfective passive participle (feminine singular), Lemma hsr (second position)

Lemma: hsr (to drive away)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective passive	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: L1Li

Transliteration:

*ḥsr n ḥz̄b. w ns. t=ī ḥsr. t*

Translation:

One who drives away, my seat which was driven away was not send,

**Group 5:** Negative complement, Lemma *mhi/w* (second position)

Lemma: *mhi/w* (to be neglectful)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:  
negative complement

Witness: B1C

Transliteration:

*m mh wī*

Translation:

Do not be forgetful of me,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S14C, B3Bo, Sq3Sq, B2Bo), G2+G4 (L1Li), G3+G5 (B1C).*

*Note that B1Bo does have a phrase here, but it is non-verbal.*

**Spell:** 151 **Phrase:** 2 259 c

**Group 1:** Indicative *sḏm=f* (negation), Lemma *iwī* (first position)

Lemma: *iwī* (to leave stranded)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:  
*sḏm=f* indicative Negation Nominal subject

Witness: S14C

Transliteration:

*n iw wī ns. t=ī im. t wīz nṯr*

Translation:

my seat which is in the bark of the god did not leave me stranded.

Witness: B3Bo

Transliteration:

*n iw s(y) ns. t=s im. t wīz nṯr*

Translation:

her seat which is in the bark of the god did not leave her stranded.

Witness: L1Li

Transliteration:

*n iw wī ns.t-ī im.t wīz ntr*

Translation:

my seat which is in the bark of the god did not leave me stranded.

Witness: B2Bo

Transliteration:

*n iw wī ns.t im.t wīz ʕz*

Translation:

the seat which is in the great bark did not leave me stranded.

Witness: B1Bo

Transliteration:

*n iw sw ns.t=f im.t iwnw*

Translation:

his seat which is in Heliopolis did not leave him stranded.

**Group 2:** *Indicative sdm=f (negation), Lemma wnn (first position)*

Lemma: *wnn* (to be, to exist)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm=f*

indicative

Negation

Nominal subject

Witness: Sq3Sq

Transliteration:

*n wn snni p[n] ns.t=f im.t wīz ʕz*

Translation:

this *snni* is not his seat which is in the great bark.

**Group 3:** *Imperative (second person singular), Lemma tm (first position)*

Lemma: *tm* (to not do)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

imperative

2nd person singular

Witness: B1C

Transliteration:

*m iw wī s.t-ī im.t ḥz.t wīz rʕ ʕz*

Translation:

Do not leave me stranded, my seat which is in the forepart of the great bark of Re.

**Group 4:** *negative complement, Lemma iwi (second position)*

Lemma: *iwi* (to leave stranded)

Morphology 1: *negative complement*      Morphology 2:      Morphology 3:      Syntax:      Subject:

Witness: B1C

Transliteration:

*m iw wi s.t=i im.t h3.t wi3 r<sup>c</sup> 3*

Translation:

Do not leave me stranded, my seat which is in the forepart of the great bark of Re.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S14C, B3Bo, L1Li, B2Bo, B1Bo), G2 (Sq3Sq), G3+G4 (B1C).*

## Appendix 5.38. Spell 154

**Spell:** 154 **Phrase:** 2 266-267 d

**Group 1:** *Infinitive (status absolutus), Lemma 𐎧𐎡 (first position)*

Lemma: Ax (to be potent)

Morphology 1: infinitive  
Morphology 2: status absolutus  
Morphology 3:

Syntax:  
Subject:

Witness: S2P

Transliteration:

𐎧𐎡 m hr.t-nṯr

Translation:

and being potent in the necropolis.

Witness: S3P

Transliteration:

[𐎧𐎡] m hr.t-nṯr

Translation:

and being potent in the necropolis.

Notes:

Only the Y2 is visible.

Witness: S1Tü

Transliteration:

𐎧𐎡 m [hr.t-nṯr]

Translation:

and being potent in the necropolis.

Witness: S2C

Transliteration:

𐎧𐎡 m hr.t-nṯr

Translation:

and being potent in the necropolis.

Witness: S3C

Transliteration:

[𐎧𐎡] m hr.t-nṯr

Translation:

and being potent in the necropolis.

Witness: S9C,a

Transliteration:

𐎧𐎡 tp tꜣ 𐎧𐎡 m hr.t-nṯr

Translation:

being potent upon the land, being potent in the necropolis,

Notes:

The head of the G25 is damaged.

Witness: S9C,b

Transliteration:

𐎧𐎡 tp tꜣ 𐎧𐎡 m hr.t-nṯr

Translation:

being potent upon the land and being potent in the necropolis.

Witness: B1L

Transliteration:

𐎧𐎡 tp tꜣ m hr.t-nṯr

Translation:

being potent upon the land and in the necropolis,

**Group 2:** *Infinitive (status absolutus), Lemma w3h̄ (first position)*

Lemma: w3h̄ (to endure)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: B2Bo

Transliteration:

w3h̄ tp t3 3h̄ m hr.t-n̄r

Translation:

enduring upon the land, being potent in the necropolis,

**Group 3:** *Infinitive (status absolutus), Lemma 3h̄ (second position)*

Lemma: 3h̄ (to be potent)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: S9C,a

Transliteration:

3h̄ tp t3 3h̄ m hr.t-n̄r

Translation:

being potent upon the land, being potent in the necropolis,

Notes:

Only traces left of the G25.

Witness: S9C,b

Transliteration:

3h̄ tp t3 3h̄ m hr.t-n̄r

Translation:

being potent upon the land and being potent in the necropolis.

Witness: B2Bo

Transliteration:

w3h̄ tp t3 3h̄ m hr.t-n̄r

Translation:

enduring upon the land, being potent in the necropolis,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C), G1+G3 (S9C,a, S9C,b), G2+G3 (B2Bo).*

**Spell:** 154 **Phrase:** 2 268-269 d

**Group 1:** *Infinitive (status absolutus), Lemma rh*

Lemma: *rh* (to know, to learn)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: S2P

Transliteration:

*rh b3.w iwnw*

Translation:

Knowing the souls of Heliopolis.

Witness: S1Tü

Transliteration:

*rh b3.w iwnw*

Translation:

Knowing the souls of Heliopolis.

Witness: S3C

Transliteration:

*rh b3.w iwnw*

Translation:

Knowing the souls of Heliopolis.

Notes:

Only the D21 is visible.

Witness: B2P

Transliteration:

*rh b3.w iwnw*

Translation:

Knowing the souls of Heliopolis.

Witness: S3P

Transliteration:

*[rh] b3.w iwnw*

Translation:

Knowing the souls of Heliopolis.

Witness: S2C

Transliteration:

*rh b3.w iwnw*

Translation:

Knowing the souls of Heliopolis.

Witness: B4Bo

Transliteration:

*rh b3.w iwnw*

Translation:

Knowing the souls of Heliopolis.

Witness: B3C

Transliteration:

*rh b3.w iwnw*

Translation:

Knowing the souls of Heliopolis.

Witness: B4L,a

Transliteration:

*rh* b3.w iwnw

Translation:

Knowing the souls of Heliopolis.

Witness: B1Y

Transliteration:

[*rh* b3.w iwnw]

Translation:

Knowing the souls of Heliopolis.

Witness: B1C

Transliteration:

*rh* b3.w iwnw

Translation:

Knowing the souls of Heliopolis.

Witness: S1C,b

Transliteration:

*rh* b3.w [iwnw]

Translation:

Knowing the souls of Heliopolis.

**Group 2:** *Stative (first person singular), Lemma rh*

Lemma: *rh* (to know, to learn)

Morphology 1: Morphology 2: Morphology 3:

Stative 1st person singular

Witness: B4L,b

Transliteration:

*rh* b3.w iwnw

Translation:

Knowing the souls of Heliopolis.

Witness: B17C

Transliteration:

*rh* b3.w iwnw

Translation:

Knowing the souls of Heliopolis.

Witness: S1C,a

Transliteration:

*rh* b3.w iwnw

Translation:

Knowing the souls of Heliopolis.

Notes:

Only traces left of the D21, the Aa1 is visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C, B4Bo, b2P, B3C, B4L,a, B4L,b, B1Y, B17C, B1C, S1C,a, S1C,b), G2 (B2Bo).

**Spell:** 154 **Phrase:** 2 268-269 e

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *ʿṣi*

Lemma: *ʿṣi* (to be great)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax: Balanced sentence      Subject: Pronominal subject

Witness: S2P

Transliteration:

*ʿṣ.n=i m-m wr.w*

Translation:

I was great among the great ones,

Witness: S3P

Transliteration:

*ʿṣ.n=i m-m wr.w*

Translation:

I was great among the great ones,

Witness: S1Tü

Transliteration:

*ʿṣ.n=i m-m wr.w*

Translation:

I was great among the great ones,

Witness: S2C

Transliteration:

*ʿṣ.n=i m-m wr.w*

Translation:

I was great among the great ones,

Witness: S3C

Transliteration:

[*ʿṣ.n=i m-m wr.w*]

Translation:

I was great among the great ones,

**Group 2:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *wr*

Lemma: *wr* (to be great)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax: Balanced sentence      Subject: Pronominal subject

Witness: S9C,a

Transliteration:

*wr.n=i m-m wr.w*

Translation:

I was great among the great ones,

Notes:

Only traces of the D21 left, the rest is visible.

Witness: B4Bo

Transliteration:

*wr.n dhwtj-nht m-sf m-m wr.w*

Translation:

*dhwtj-nht* was great yesterday among the great ones,

Witness: B2P

Transliteration:

*wr.n=i m-sf m-m wr*

Translation:

I was great yesterday among the great one,

Witness: B4L,a

Transliteration:

*wr.n=i m-sf m-m wr.w*

Translation:

I was great yesterday among the great ones,

Witness: B1Y

Transliteration:

*[wr.n]=i m-s[ʃ] m[-m] wr.w*

Translation:

I was great yesterday among the great ones,

Witness: B2Bo

Transliteration:

*wr.n dhwtj-nht m-sf m-m wr.w*

Translation:

*dhwtj-nht* was great yesterday among the great ones,

Witness: B9C

Transliteration:

*wr.n=i m-sf m-m wr.w*

Translation:

I was great yesterday among the great ones,

Witness: B3C

Transliteration:

*wr.n s3.t-hd-htp tn m-m wr.w*

Translation:

This *s3.t-hd-htp* was great among the great ones,

Witness: B4L,b

Transliteration:

*wr.n=i m-sf m-m wr.w*

Translation:

I was great yesterday among the great ones,

Witness: B1L

Transliteration:

*wr.n=i m-sf m-m wr.w*

Translation:

I was great yesterday among the great ones,

Witness: B17C

Transliteration:

*wr.n=i m-sf m-m wr.w*

Translation:

I was great yesterday among the great ones,

Witness: S1C,a

Transliteration:

*wr.n=i m-sf m-m wr.w*

Translation:

I was great yesterday among the great ones,

Witness: S1C,b

Transliteration:

*wr.n=i m-sf m-m wr.w*

Translation:

I was great yesterday among the great ones,

Notes group:

Note that B2Bo, B4Bo and B3C use a nominal subject instead of a pronominal subject.

**Group 3:** Nominal *sdm.n=f* (Emphatic use), Lemma *wr*

Lemma: *wr* (to be great)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: S9C,b

Transliteration:

*wr.n t3-3W < 3W >*

Translation:

*t3-3W3W* was great.

Notes:

The D21 is not visible.

**Group 4:** Imperfective passive participle (masculine singular), Lemma *wr*

Lemma: *wr* (to be great)

Morphology 1:

participle

Morphology 2:

imperfective passive

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B1C

Transliteration:

*wrr n=i m-sf m-m wr.w*

Translation:

That which is great for me yesterday is among the great ones.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C), G2 (S9C,a, B2Bo, B4Bo, B9C, B2P, B3C, B4L,a, B4L,b, B1Y, B1L, B17C, S1C,a, S1C,b), G3 (S9C,b), G4 (B1C, M38C).

**Spell:** 154 **Phrase:** 2 268-271 f-c

**Group 1:** Nominal *sđm.n=f* (balanced sentence), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sđm.n=f</i>	nominal		Balanced sentence	Pronominal subject

Witness: S2P

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be that open the sight upon his sole eye,

Witness: S1Tü

Transliteration:

*hpr.n=i m-m hpr[.w] wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be that open the sight upon his sole eye,

Witness: M38C

Transliteration:

*wrr [n=i m]-sf m-m wr[.w]*

Translation:

That which is great for me yesterday is among the great ones.

Witness: S3P

Transliteration:

*hpr.n=i m-m hpr.w [w]n.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be that open the sight upon his sole eye,

Notes:

Only traces left of the N35, the rest is visible.

Witness: S2C

Transliteration:

*hpr[.n=i] m-m hpr.w wn[.w] hr [hr ir].t[=f w]<sup>c</sup>.t*

Translation:

I came to be among those who came to be that open the sight upon his sole eye,

Notes:

Only the L1 is visible, and the lacuna seems to small to support a D21 as well.

Witness: S3C

Transliteration:

*hpr.[n]=i m-m hpr.w [wn.w] hr hr ir.t=f [w<sup>c</sup>.t]*

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Notes:

The N35 is not visible.

Witness: B2Bo

Transliteration:

*hpr.n=f m-m hpr.w wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

he came to be among those who came to be  
that open the sight upon his sole eye,

Notes:

Witness: B9C

Transliteration:

*hpr.n=i m-m hpr.w wn(.w) hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Witness: B3C

Transliteration:

*hpr.n sz.t-ḥd-ḥtp tn m-m hpr.w wn(.w) hr ir.t=f w<sup>c</sup>.t*

Translation:

this *sz.t-ḥd-ḥtp* came to be among those  
who came to be that open the sight of his sole eye,

Witness: S9C,a

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr hr ir.t=f [w<sup>c</sup>.t]*

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Notes:

The D21 is damaged.

Witness: B4Bo

Transliteration:

*hpr.n dhwtj-nḥt tn m-m hpr.w wn(.w) hr hr [ir.t]=f w<sup>c</sup>.t*

Translation:

this *dhwtj-nḥt* came to be among those who came  
to be that open the sight upon his sole eye,

Notes:

Witness: B2P

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Witness: B4L,a

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr ir.t {hr}=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight of his sole eye,

Witness: B4L,b

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight of his sole eye,

Witness: B1L

Transliteration:

*hpr.n=i m-m [hpr].w wn.w hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight of his sole eye,

Witness: B1C

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr rdi.t=f w<sup>c</sup>*

Translation:

I came to be among those who came to be that open  
the face of who will place the sole one,

Witness: S1C,a

Transliteration:

*hpr.n=i m-m hpr.w w3h(.w) tp t3 wn(.w) hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be,  
who endure on the land, who open the sight upon his sole eye,

Notes:

Only traces left of the L1, the rest is visible.

Notes group:

Note that B4Bo and B3C use a nominal subject instead of a pronominal subject.

Witness: B1Y

Transliteration:

*[hpr.n=i m-m hpr.w wn.w hr ir.t=f w<sup>c</sup>.t]*

Translation:

I came to be among those who came to be  
that open the sight of his sole eye,

Witness: B17C

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr rdi.t=f w<sup>c</sup>*

Translation:

I came to be among those who came to be that open  
the face of who will place the sole one,

Witness: M38C

Transliteration:

*[hpr].n=i m-m hpr[.w] wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be that  
open the sight upon his sole eye,

Notes:

The L1 is not visible.

Witness: S1C,b

Transliteration:

*hpr.n=i m-m hpr.w w3h.w tp t3 wn=i hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be,  
who endure on the land, while I open the sight upon his enduring eye,

**Group 2:** *Perfective active participle (masculine plural), Lemma ḥpr (second position)*

Lemma: ḥpr (to become)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: S2P

Transliteration:

ḥpr.n=i m-m ḥpr.w wn.w ḥr ḥr ir.t=f w<sup>c</sup>.t

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Witness: S1Tü

Transliteration:

ḥpr.n=i m-m ḥpr[.w] wn.w ḥr ḥr ir.t=f w<sup>c</sup>.t

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Notes:

Only traces of the L1 are visible, the rest is lost.

Witness: S3C

Transliteration:

ḥpr[.n]=i m-m ḥpr.w [wn.w] ḥr ḥr ir.t=f [w<sup>c</sup>.t]

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Notes:

Only the L1 and G43 are visible.

Witness: S3P

Transliteration:

ḥpr.n=i m-m ḥpr.w [w]n.w ḥr ḥr ir.t=f w<sup>c</sup>.t

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Notes:

The A40:N33A group is not visible.

Witness: S2C

Transliteration:

ḥpr[.n=i] m-m ḥpr.w wn[.w] ḥr [ḥr ir].t[=f w]<sup>c</sup>.t

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Witness: S9C,a

Transliteration:

ḥpr.n=i m-m ḥpr.w wn.w ḥr ḥr ir.t=f [w<sup>c</sup>.t]

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Witness: B2Bo

Transliteration:

*hpr.n=f m-m hpr.w wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

he came to be among those who came to be  
that open the sight upon his sole eye,

Witness: B9C

Transliteration:

*hpr.n=i m-m hpr.w wn(.w) hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Notes:

Note that *hpr.w* is spelled with seemingly one G43 to many.

Witness: B3C

Transliteration:

*hpr.n sz.t-ḥd-ḥtp tn m-m hpr.w wn(.w) hr ir.t=f w<sup>c</sup>.t*

Translation:

this *sz.t-ḥd-ḥtp* came to be among those  
who came to be that open the sight of his sole eye,

Witness: B4L,b

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight of his sole eye,

Witness: B4Bo

Transliteration:

*hpr.n ḏḥwtj-nḥt tn m-m hpr.w wn(.w) hr hr [ir.t]=f w<sup>c</sup>.t*

Translation:

this *ḏḥwtj-nḥt* came to be among those who came  
to be that open the sight upon his sole eye,

Witness: B2P

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Notes:

Witness: B4L,a

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr ir.t {hr}=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight of his sole eye,

Witness: B1Y

Transliteration:

*[hpr.n=i m-m hpr.w wn.w hr ir.t=f w<sup>c</sup>.t]*

Translation:

I came to be among those who came to be  
that open the sight of his sole eye,

Witness: B1L

Transliteration:

*hpr.n=i m-m [hpr].w wn.w hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight of his sole eye,

Notes:

Only the feet of the G43 and the A40:N33A group is visible.

Witness: B1C

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr rdi.t=f w<sup>c</sup>*

Translation:

I came to be among those who came to be that open  
the face of who will place the sole one,

Witness: S1C,a

Transliteration:

*hpr.n=i m-m hpr.w wsh(.w) tp t3 wn(.w) hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be,  
who endure on the land, who open the sight upon his sole eye,

**Group 3:** *Imperfective active participle (masculine plural), Lemma wn (third position)*

Lemma: wn (to open)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: B17C

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr rdi.t=f w<sup>c</sup>*

Translation:

I came to be among those who came to be that open  
the face of who will place the sole one,

Notes:

Only traces left of the A40, and the N33A is not visible.

Witness: M38C

Transliteration:

*[hp]r.n=i m-m hpr[.w] wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be that  
open the sight upon his sole eye,

Notes:

Only the L1:D21 group is visible.

Witness: S1C,b

Transliteration:

*hpr.n=i m-m hpr.w wsh.w tp t3 wn=i hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be,  
who endure on the land, while I open the sight upon his enduring eye,

Witness: S2P

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Witness: S1Tü

Transliteration:

*hpr.n=i m-m hpr[.w] wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Witness: S3C

Transliteration:

*hpr[.n]=i m-m hpr.w [wn.w] hr hr ir.t=f [w<sup>c</sup>.t]*

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Witness: B2Bo

Transliteration:

*hpr.n=f m-m hpr.w wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

he came to be among those who came to be  
that open the sight upon his sole eye,

Witness: S3P

Transliteration:

*hpr.n=i m-m hpr.w [w]n.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Notes:

The E34 is not visible.

Witness: S2C

Transliteration:

*hpr[.n=i] m-m hpr.w wn[.w] hr [hr ir].t[=f w]<sup>c</sup>.t*

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Notes:

Only traces of the E34 and O31 left, the rest is lost.

Witness: S9C,a

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr hr ir.t=f [w<sup>c</sup>.t]*

Translation:

I came to be among those who came to be  
that open the sight upon his sole eye,

Notes:

Only traces left of the N35 and G43, the rest is visible.

Witness: B4Bo

Transliteration:

*hpr.n dhwtj-nht tn m-m hpr.w wn(.w) hr hr [ir.t]=f w<sup>c</sup>.t*

Translation:

this *dhwtj-nht* came to be among those who came  
to be that open the sight upon his sole eye,

Notes:

Written as if singular, understood as plural.

Witness: B9C

Transliteration:

*hpr.n=i m-m hpr.w wn(.w) hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be that open the sight upon his sole eye,

Notes:

Written as if singular, understood as plural.

Witness: B3C

Transliteration:

*hpr.n s3.t-hd-htp tn m-m hpr.w wn(.w) hr ir.t=f w<sup>c</sup>.t*

Translation:

this *s3.t-hd-htp* came to be among those who came to be that open the sight of his sole eye,

Notes:

Written as if singular, understood as plural.

Witness: B4L,b

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be that open the sight of his sole eye,

Witness: B1L

Transliteration:

*hpr.n=i m-m [hpr].w wn.w hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be that open the sight of his sole eye,

Notes:

Only the feet of the G43 are visible, the rest is visible.

Witness: B2P

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be that open the sight upon his sole eye,

Witness: B4L,a

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr ir.t {hr}=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be that open the sight of his sole eye,

Witness: B1Y

Transliteration:

*[hpr.n=i m-m hpr.w wn.w hr ir.t=f w<sup>c</sup>.t]*

Translation:

I came to be among those who came to be that open the sight of his sole eye,

Witness: B17C

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr rdi.t=f w<sup>c</sup>*

Translation:

I came to be among those who came to be that open the face of who will place the sole one,

Notes:

Only traces left of the E34, the rest is visible.

Witness: B1C

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr rdi.t=f w<sup>c</sup>*

Translation:

I came to be among those who came to be that open  
the face of who will place the sole one,

**Group 4:** *Imperfective active participle (masculine plural), Lemma w<sup>3</sup>h (third position)*

Lemma: w<sup>3</sup>h (to endure)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural

Witness: M38C

Transliteration:

*[hp]r.n=i m-m hpr[.w] wn.w hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be that  
open the sight upon his sole eye,

Witness: S1C,a

Transliteration:

*hpr.n=i m-m hpr.w w<sup>3</sup>h(.w) tp t<sup>3</sup> wn(.w) hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be,  
who endure on the land, who open the sight upon his sole eye,

Witness: S1C,b

Transliteration:

*hpr.n=i m-m hpr.w w<sup>3</sup>h.w tp t<sup>3</sup> wn=i hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be,  
who endure on the land, while I open the sight upon his enduring eye,

**Group 5:** *sdm.ty=fy, Lemma rdi (fourth position)*

Lemma: rdi (to give, to place)

Morphology 1: *sdm.ty=fy*      Morphology 2:      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: B17C

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr rdi.t=f w<sup>c</sup>*

Translation:

I came to be among those who came to be that open  
the face of who will place the sole one,

Witness: B1C

Transliteration:

*hpr.n=i m-m hpr.w wn.w hr rdi.t=f w<sup>c</sup>*

Translation:

I came to be among those who came to be that open  
the face of who will place the sole one,

Notes group:

Could be read as *r di.t=f* as well.

**Group 6:** Imperfective active participle (masculine plural), Lemma *wn* (fourth position)

Lemma: *wn* (to open)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: S1C,a

Transliteration:

*hpr.n=i m-m hpr.w w3h(.w) tp t3 wn(.w) hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be, who endure on the land, who open the sight upon his sole eye,

Notes:

Written singular, understood as plural.

**Group 7:** Circumstantial *sḏm=f* (Temporal clause), Lemma *wn* (fourth position)

Lemma: *wn* (to open)

Morphology 1: *sḏm=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: S1C,b

Transliteration:

*hpr.n=i m-m hpr.w w3h.w tp t3 wn=i hr hr ir.t=f w<sup>c</sup>.t*

Translation:

I came to be among those who came to be, who endure on the land, while I open the sight upon his enduring eye,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2+G3 (S2P, S3P, S1Tü, S2C, S3C, S9C,a, B2Bo, B4Bo, B9C, B2P, B3C, B4L,a, B4L,b, B1Y, B1L, M38C), G1+G2+G3+G5 (B17C, B1C), G1+G2+G4+G6 (S1C,a), G1+G2+G4+G7 (S1C,b).

**Spell:** 154      **Phrase:** 2 270-271 d

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *wn* (first position)

Lemma: *wn* (to open)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3:      Syntax: Balanced sentence      Subject: Pronominal subject

Witness: S2P

Transliteration:

*wn.n=i ḳd=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Notes:

Witness: S1Tü

Transliteration:

*wn.n=i ḳd=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: B2Bo

Transliteration:

*wn.n=i ḳd=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: B9C

Transliteration:

*wn.n=i ḳd=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: B3C

Transliteration:

*wn.n sꜣ.t-ḥd-ḥtp tn ḳd=s nkk.t*

Translation:

this *sꜣ.t-ḥd-ḥtp* has opened  
so that she may build the injured eye.

Witness: S3P

Transliteration:

*wn.n=i ḳd=i nkk[.t]*

Translation:

I have opened so that I may build the injured eye.

Notes:

Witness: S2C

Transliteration:

*wn[.n=i ḳd=i nkk.t]*

Translation:

I have opened so that I may build the injured eye.

Notes:

Only traces of the E34:N35 group are visible, the rest is lost.

Witness: B4Bo

Transliteration:

*[wn.n] dḥwty-nḥt [tn nkk.t]*

Translation:

this *dḥwty-nḥt* has opened the injured eye.

Witness: B2P

Transliteration:

*wn.n=i ḳd=i nk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: B4L,a

Transliteration:

*wn.n=i ḳd nkk.t*

Translation:

I have opened that which the injured eye build.

Witness: B4L,b

Transliteration:

*wn.n=i ƙd=i nknkn.t*

Translation:

I have opened so that I may build the injured eye.

Witness: B1L

Transliteration:

*wn.n=i ƙd=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: B1C

Transliteration:

*wn.n=i ƙd=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: S1C,a

Transliteration:

*wn.n=i ƙd=i nknkn.t*

Translation:

I have opened so that I may build the injured eye.

Notes group:

*Note that B4Bo and B3C use a nominal subject instead of a pronominal subject.*

**Group 2:** *Perfective active participle (masculine plural), Lemma ƙd (first position)*

Lemma: ƙd (to build)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: B1Y

Transliteration:

*[wn.n=i ƙd=i nkk.t]*

Translation:

I have opened so that I may build the injured eye.

Witness: B17C

Transliteration:

*wn.n=i ƙd=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: M38C

Transliteration:

*wn[.n]=i ƙd=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Notes:

Only the E34 is visible.

Witness: S1C,b

Transliteration:

*wn.n=i ƙd=i nknkn.t*

Translation:

I have opened so that I may build the injured eye.

Witness: S3C

Transliteration:

[*ḳd nk.t*]

Translation:

who build the injured eye.

Notes:

Based on 2,271,1\*

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *wn* (first position)

Lemma: *wn* (to open)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: S9C,a

Transliteration:

*wn ḳd=i nk.t*

Translation:

while that which I build open the injured eye.

Notes:

Only traces left of the O31, the rest is visible.

**Group 4:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *ḳd* (second position)

Lemma: *ḳd* (to build)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: S2P

Transliteration:

*wn.n=i ḳd=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: S3P

Transliteration:

*wn.n=i ḳd=i nkk[.t]*

Translation:

I have opened so that I may build the injured eye.

Notes:

Only traces left of the A35, the rest is visible.

Witness: S1Tü

Transliteration:

*wn.n=i k̄d=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: B2Bo

Transliteration:

*wn.n=i k̄d=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: B2P

Transliteration:

*wn.n=i k̄d=i nk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: B4L,b

Transliteration:

*wn.n=i k̄d=i nknkn.t*

Translation:

I have opened so that I may build the injured eye.

Witness: B1L

Transliteration:

*wn.n=i k̄d=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: S2C

Transliteration:

*wn[.n=i k̄d=i nkk.t]*

Translation:

I have opened so that I may build the injured eye.

Witness: B9C

Transliteration:

*wn.n=i k̄d=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Notes:

Only the Aa28 and the D46 are visible.

Witness: B3C

Transliteration:

*wn.n s̄s.t-ḥd-ḥtp tn k̄d=s nkk.t*

Translation:

this *s̄s.t-ḥd-ḥtp* has opened so that she may build the injured eye.

Witness: B1Y

Transliteration:

[*wn.n=i k̄d=i nkk.t*]

Translation:

I have opened so that I may build the injured eye.

Witness: B17C

Transliteration:

*wn.n=i k̄d=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: B1C

Transliteration:

*wn.n=i kd=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: S1C,a

Transliteration:

*wn.n=i kd=i nknk.t*

Translation:

I have opened so that I may build the injured eye.

Notes group:

Could be a relative *sḏm=f* instead.

**Group 5:** Imperfective relative *sḏm=f*, Lemma *kd* (second position)

Lemma: *kd* (to build)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: S9C,a

Transliteration:

*wn kd=i nk.t*

Translation:

while that which I build open the injured eye.

Notes:

Only traces left of the Aa28, the rest is visible.

Notes group:

Note that B4L,a uses a nominal subject instead of a pronominal subject.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (S2P, S3P, S1Tü, S2C, B2Bo, B9C, B2P, B3C, B4L,b, B1Y, B1L, B17C, B1C, M28C, S1C,a, S1C,b), G1+G5 (B4L,a), G2 (S3C), G3+G5 (S9C,a), G1 (B4Bo).

Witness: M38C

Transliteration:

*wn[.n]=i kd=i nkk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: S1C,b

Transliteration:

*wn.n=i kd=i nknk.t*

Translation:

I have opened so that I may build the injured eye.

Witness: B4L,a

Transliteration:

*wn.n=i kd nkk.t*

Translation:

I have opened that which the injured eye build.

**Spell:** 154 **Phrase:** 2 272-273 a

**Group 1:** Stative (first person singular), Lemma *rh* (first position)

Lemma: *rh* (to know, to learn)

Morphology 1: Stative Morphology 2: 1st person singular Morphology 3: Syntax: Subject:

Witness: S2P

Transliteration:

*iw=i rh.ki psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Witness: S1Tü

Transliteration:

*iw=i rh.k psd.t iwnw tm[m.t b]s [wr m3.w] hr=s*

Translation:

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Witness: S3C

Transliteration:

*iw rh.ki [psd.t iwnw tmm.t bs wr] m3.w [hr=s]*

Translation:

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Notes:

Only traces left of the V31A, the rest is visible.

Witness: S3P

Transliteration:

*iw=i rh.ki psd[.t] iwnw tmm[.t bs] wr [m3.w hr=s]*

Translation:

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Witness: S2C

Transliteration:

*iw rh.ki psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Witness: S9C,a

Transliteration:

*iw=i rh.ki ir.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the eye of Heliopolis, upon which the great one of the seers was not introduced,

Witness: B2Bo

Transliteration:

*iw=i rh.k psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Witness: B2P

Transliteration:

*iw=i rh.ki psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Witness: B4L,b

Transliteration:

*iw=i rh.k psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Witness: B1L

Transliteration:

*iw=i rh.kwi psd.t iwnw tmm.t bs wr m3.w [hr]=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Witness: B9C

Transliteration:

*iw r[h.k]wi psd.t [iw]nw tmm.t bs hr=s wr m3.w=s*

Translation:

I know the Ennead of Heliopolis,  
which was not introduced upon it, its great one of seers,

Notes:

Only traces left of the D21, and the Aa1-V31A group is not visible.

Witness: B4L,a

Transliteration:

*iw=i rh.kwi psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Witness: B1Y

Transliteration:

*iw [rh.k]wi psd.t iwn[w] tm[m.t bs wr m3.w hr=s]*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Notes:

Only the G43-A50 group is visible.

Witness: B17C

Transliteration:

*iw=i rh.kwi psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Witness: B1C

Transliteration:

*iw=i rh.kwi psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Witness: S1C,a

Transliteration:

*iw rh.ki b3.w iwnw tmm [bs] wr m3.w hr=s*

Translation:

I know the souls of Heliopolis, upon who the great one of the seers was not introduced,

Witness: M38C

Transliteration:

*iw=i rh.kwi [psd.t iwnw]*

Translation:

I know the Ennead of Heliopolis.

Witness: S1C,b

Transliteration:

*iw [rh.ki b3.w iwnw] tmm bs wr m3.w hr=s*

Translation:

I know the souls of Heliopolis, upon who the great one of the seers was not introduced,

**Group 2:** *Stative (third person feminine singular), Lemma rh (first position)*

Lemma: *rh* (to know, to learn)

Morphology 1:

Stative

Morphology 2:

3rd person feminine singular

Morphology 3:

Syntax:

Subject:

Witness: B4Bo

Transliteration:

*iw dhwti-nht rh.t psd.t] iwnw tmm[.t] bs wr m3.w hr=s*

Translation:

*dhwti-nht* knows the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Notes:

Only the D21:Aa1 group is visible.

**Group 3:** *Perfective passive participle (feminine singular), Lemma tm*

Lemma: *tm* (to not do)

Morphology 1:

participle

Morphology 2:

perfective passive

Morphology 3:

feminine singular

Syntax:

Subject:

Witness: S2P

Transliteration:

*iw=i rh.ki psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Notes:

If the *psd.t* is read plural, this should be feminine plural.

Witness: S1Tü

Transliteration:

*iw=i rh.k psd.t iwnw tm[m.t b]s [wr m3.w] hr=s*

Translation:

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Notes:

The G17-G17:X1 group is no longer visible.

Witness: S3C

Transliteration:

*iw rh.ki [psd.t iwnw tmm.t bs wr] m3.w [hr=s]*

Translation:

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Witness: B2Bo

Transliteration:

*iw=i rh.k psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Notes:

Witness: S3P

Transliteration:

*iw=i rh.ki psd[.t] iwnw tmm[.t bs] wr [m3.w hr=s]*

Translation:

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Notes:

The final X1 is not visible

Witness: S2C

Transliteration:

*iw rh.ki psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Notes:

Only traces left of the U15:D35 group, the rest is visible.

Witness: S9C,a

Transliteration:

*iw=i rh.ki ir.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the eye of Heliopolis, upon which the great one of the seers was not introduced,

Witness: B4Bo

Transliteration:

*iw dhwti-nht rh[.t psd.t] iwnw tmm[.t] bs wr m3.w hr=s*

Translation:

*dhwti-nht* knows the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Notes:

The final X1 is not visible.

Witness: B9C

Transliteration:

*iw r[h.k]wi psd.t [iw]nw tmm.t bs hr=s wr m3.w=s*

Translation:

I know the Ennead of Heliopolis,  
which was not introduced upon it, its great one of seers,

Witness: B4L,a

Transliteration:

*iw=i rh.kwi psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Witness: B1Y

Transliteration:

*iw [rh.k]wi psd.t iwn[w] tm[m.t] bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Notes:

The G17:X1 group is not visible.

Witness: B17C

Transliteration:

*iw=i rh.kwi psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

**Group 4:** *Perfective passive participle (masculine plural), Lemma tm (second position)*

Lemma: *tm* (to not do)

Morphology 1:  
participle

Morphology 2:  
perfective passive

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: B2P

Transliteration:

*iw=i rh.ki psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Witness: B4L,b

Transliteration:

*iw=i rh.k psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Witness: B1L

Transliteration:

*iw=i rh.kwi psd.t iwnw tmm.t bs wr m3.w [hr]=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Witness: B1C

Transliteration:

*iw=i rh.kwi psd.t iwnw tmm.t bs wr m3.w hr=s*

Translation:

I know the Ennead of Heliopolis, upon which  
the great one of the seers was not introduced,

Witness: S1C,a

Transliteration:

*iw rh.ki b3.w iwnw tmm [bs] wr m3.w hr=s*

Translation:

I know the souls of Heliopolis, upon who  
the great one of the seers was not introduced,

Notes:

Only traces left of the final G17, the rest is visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (S2P, S3P, S1Tü, S2C, S3C, S9C,a, B2Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C), G2+G3 (B4Bo), G1 (M38C), G1+G4 (S1C,a, S1C,b).*

**Spell:** 154 **Phrase:** 2 272-273 b

(Note that S1C,a-b use a different line here, namely 2,273,d-f)

**Group 1:** Infinitive (status constructus), Lemma *hbi*

Lemma: *hbi* (to hush)

Morphology 1:  
infinitive

Morphology 2:  
status constructus

Morphology 3:

Syntax:

Subject:

Witness: S2P

Transliteration:

*hb.t r m sn.wt*

Translation:

the hushing of the mouth in the Senout festival,

Witness: S1Tü

Transliteration:

*hb.t r m sn.wt*

Translation:

the hushing of the mouth in the Senout festival,

Witness: S1C,b

Transliteration:

*iw [rh.ki b3.w iwnw] tmm bs wr m3.w hr=s*

Translation:

I know the souls of Heliopolis, upon who  
the great one of the seers was not introduced,

Notes:

Only traces left of the U15, and the X1 is not visible.

Witness: S3P

Transliteration:

*[hb.t r m] sn.wt*

Translation:

the hushing of the mouth in the Senout festival,

Witness: S2C

Transliteration:

*hb.t r m sn.wt*

Translation:

the hushing of the mouth in the Senout festival,

Witness: S3C

Transliteration:

[*hb.t r m sn.wt*]

Translation:

the hushing of the mouth in the Senout festival,

Witness: B2Bo

Transliteration:

*hb.t r m sn.wt*

Translation:

the hushing of the mouth in the Senout festival,

Witness: B9C

Transliteration:

*hb.t r m sn.wt*

Translation:

the hushing of the mouth in the Senout festival,

Witness: B4L,a

Transliteration:

*hb.t r m [sn.wt]*

Translation:

the hushing of the mouth in the Senout festival,

Witness: B1Y

Transliteration:

[*hb.t r m sn.wt*]

Translation:

the hushing of the mouth in the Senout festival,

Witness: S9C,a

Transliteration:

*hb.t r m sn.wt*

Translation:

the hushing of the mouth in the Senout festival,

Witness: B4Bo

Transliteration:

*hb[.t] r m sn.wt*

Translation:

the hushing of the mouth in the Senout festival,

Notes:

Only traces left of the D58, and the X1:Z9 group is no longer visible.

Witness: B2P

Transliteration:

*hb.t r m sn.wt*

Translation:

the hushing of the mouth in the Senout festival,

Witness: B4L,b

Transliteration:

*hb.t r m sn.wt*

Translation:

the hushing of the mouth in the Senout festival,

Witness: B17C

Transliteration:

*hb.t r m sn.wt*

Translation:

the hushing of the mouth in the Senout festival,

Witness: B1C

Transliteration:

*ḥb.t r m sn.wt*

Translation:

the hushing of the mouth in the Senout festival,

**Group 2:** *Infinitive (status absolutus), Lemma ḥbi*

Lemma: ḥbi (to hush)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: B1L

Transliteration:

*ḥb.t m r sn.wt*

Translation:

the hushing in the mouth of the Senout festival,

**Group 3:** *Infinitive (status absolutus), Lemma ʕḥ (first position)*

Lemma: ʕḥ (to be potent)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: S1C,a

Transliteration:

*ʕḥ pw m ḥr.t-nṯr ʕḳ pw ḥr nb.w iwnw pr.t pw r p.t*

Translation:

this being potent in the necropolis, this entering upon  
the lord of Heliopolis, this going forth to the sky,

Notes:

The head of the G25 is damaged.

Witness: S1C,b

Transliteration:

*ʕḥ p(w) m ḥr.t-nṯr ʕḳ pw ḥr nb.w iwnw pr.t pw r p.t*

Translation:

this being potent in the necropolis, this entering upon  
the lord of Heliopolis, this going forth to the sky,

**Group 4:** *Infinitive (status absolutus), Lemma ʕḳ (second position)*

Lemma: ʕḳ (to enter)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: S1C,a

Transliteration:

šḥ pw m ḥr.t-nṯr ꜥꜣ pw ḥr nb.w iwnw pr.t pw r p.t

Translation:

this being potent in the necropolis, this entering upon  
the lord of Heliopolis, this going forth to the sky,

**Group 5:** Infinitive (*status absolutus*), Lemma *prī* (third position)

Lemma: *prī* (to go forth)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: S1C,a

Transliteration:

šḥ pw m ḥr.t-nṯr ꜥꜣ pw ḥr nb.w iwnw pr.t pw r p.t

Translation:

this being potent in the necropolis, this entering upon  
the lord of Heliopolis, this going forth to the sky,

Witness: S1C,b

Transliteration:

šḥ p(w) m ḥr.t-nṯr ꜥꜣ pw ḥr nb.w iwnw pr.t pw r p.t

Translation:

this being potent in the necropolis, this entering upon  
the lord of Heliopolis, this going forth to the sky,

Witness: S1C,b

Transliteration:

šḥ p(w) m ḥr.t-nṯr ꜥꜣ pw ḥr nb.w iwnw pr.t pw r p.t

Translation:

this being potent in the necropolis, this entering upon  
the lord of Heliopolis, this going forth to the sky,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C, S9C,a, B2Bo, B4Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B17C, B1C), G2 (B1L), G3+G4+G5 (S1C,a, S1C,b).

**Spell:** 154 **Phrase:** 2 272-275 c-a

(Note that S1C,a-b use a different line here, namely 2,273,g-h)

**Group 1:** Infinitive (*status constructus*), Lemma *ḏṣī*

Lemma: *ḏṣī* (to extend)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: S2P

Transliteration:

ḏṣ.t ꜥ in ḥtm r iwꜥ iwnw

Translation:

the extending of the arm by the destroyer  
against the heir of Heliopolis.

Witness: S3P

Transliteration:

ḏṣ.t ꜥ in ḥtm [r] iwꜥ [iwnw]

Translation:

the extending of the arm by the destroyer  
against the heir of Heliopolis.

Witness: S1Tü

Transliteration:

*d3.t* <sup>ˁ</sup> in ḥtm [r] iw<sup>ˁ</sup> iwnw

Translation:

the extending of the arm by the destroyer  
against the heir of Heliopolis.

Witness: S3C

Transliteration:

[*d3.t* <sup>ˁ</sup> in ḥtm r iw<sup>ˁ</sup> iwnw]

Translation:

the extending of the arm by the destroyer  
against the heir of Heliopolis.

Witness: B2Bo

Transliteration:

*d3.t* <sup>ˁ</sup> in ḥtm r iw<sup>ˁ</sup> iwnw

Translation:

the extending of the arm by the destroyer  
against the heir of Heliopolis.

Witness: B9C

Transliteration:

*d3.t* <sup>ˁ</sup> in ḥtm r iw<sup>ˁ</sup> iwnw

Translation:

the extending of the arm by the destroyer  
against the heir of Heliopolis.

Notes:

Only traces left of the X1, the rest is visible.

Witness: B4L,a

Transliteration:

*d3.t* <sup>ˁ</sup> in ḥtm r iwnw

Translation:

the extending of the arm by the destroyer against Heliopolis.

Witness: S2C

Transliteration:

*d3.t* [<sup>ˁ</sup>] in ḥtm r iw<sup>ˁ</sup> iwnw

Translation:

the extending of the arm by the destroyer  
against the heir of Heliopolis.

Witness: S9C,a

Transliteration:

*d3.t* <sup>ˁ</sup> in ḥtm r iwnw

Translation:

the extending of the arm by the destroyer against Heliopolis.

Witness: B4Bo

Transliteration:

*d3.t* <sup>ˁ</sup> in ḥtm r iw<sup>ˁ</sup> iwnw

Translation:

the extending of the arm by the destroyer  
against the heir of Heliopolis.

Witness: B2P

Transliteration:

*d3.t* <sup>ˁ</sup> in ḥtm r iw<sup>ˁ</sup> iwnw

Translation:

the extending of the arm by the destroyer  
against the heir of Heliopolis.

Witness: B4L,b

Transliteration:

*d3.t* <sup>ˁ</sup> in ḥtm r iw<sup>ˁ</sup> iwnw

Translation:

the extending of the arm by the destroyer  
against the heir of Heliopolis.

Witness: B1Y

Transliteration:

*d̥3.t ʿ in ḥtm r iw̄ ʿ iwnw*

Translation:

the extending of the arm by the destroyer  
against the heir of Heliopolis.

Witness: B1C

Transliteration:

*d̥3.t ʿ m d̥3d̥3.t in ḥtm r iw̄ ʿ iwnw*

Translation:

the extending of the arm in the tribunal, by the destroyer against the heir of Heliopolis.

**Group 2:** *Infinitive (status absolutus), Lemma d̥3i*

Lemma: *d̥3i* (to cross)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: B1L

Transliteration:

*d̥3.t in ḥtm r iw̄ ʿ iwnw*

Translation:

the crossing by the destroyer to the heir of Heliopolis.

**Group 3:** *Infinitive (status constructus), Lemma wb̥3 (first position)*

Lemma: *wb̥3* (to open up)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: S1C,a

Transliteration:

*wb̥3 dw̥3.t in ḥr d̥s=f rḥ sw m k̥rs n=f it=f wsir*

Translation:

the opening of the underworld by Horus himself,  
who knows him as the one who buries his father Osiris for him.

Witness: B17C

Transliteration:

*d̥3.t ʿ in ḥtm r iw̄ ʿ iwnw*

Translation:

the extending of the arm by the destroyer  
against the heir of Heliopolis.

Witness: S1C,b

Transliteration:

*wb̥3 dw̥3.t in ḥr in ḥr d̥s=f rḥ sw m k̥rs n=f it=f wsir*

Translation:

the opening of the underworld by Horus, by Horus himself,  
who knows him as the one who buries his father Osiris for him.

**Group 4:** Imperfective active participle (masculine singular), Lemma *rh* (second position)

Lemma: *rh* (to know, to learn)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: S1C,a

Transliteration:

*wb3 dw3.t in hr ds=f rh sw m krs n=f it=f wsir*

Translation:

the opening of the underworld by Horus himself,  
who knows him as the one who buries his father Osiris for him.

Witness: S1C,b

Transliteration:

*wb3 dw3.t in hr in hr ds=f rh sw m krs n=f it=f wsir*

Translation:

the opening of the underworld by Horus, by Horus himself,  
who knows him as the one who buries his father Osiris for him.

Notes group:

Could be an infinitive or perfective participle as well.

**Group 5:** Imperfective active participle (masculine singular), Lemma *krs* (third position)

Lemma: *krs* (to bury)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: S1C,a

Transliteration:

*wb3 dw3.t in hr ds=f rh sw m krs n=f it=f wsir*

Translation:

the opening of the underworld by Horus himself,  
who knows him as the one who buries his father Osiris for him.

Witness: S1C,b

Transliteration:

*wb3 dw3.t in hr in hr ds=f rh sw m krs n=f it=f wsir*

Translation:

the opening of the underworld by Horus, by Horus himself,  
who knows him as the one who buries his father Osiris for him.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C, S9C,a, B2Bo, B4Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B17C, B1C), G2 (B1L), G3+G4+G5 (S1C,a, S1C,b).

**Spell:** 154 **Phrase:** 2 274-275 b

**Group 1:** *Stative (first person singular), Lemma rḥ (first position)*

Lemma: *rḥ* (to know, to learn)

Morphology 1: *Stative* Morphology 2: *1st person singular* Morphology 3:

Syntax: Subject:

Witness: S2P

Transliteration:

*iw rḥ.ki ir.yt ḥnsk.t n(.t) t̄z.y ḥr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: S3P

Transliteration:

*iw r[h.ki ir.yt ḥnsk].t n(.t) t̄z.y [h]r=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Notes:

Only the D21 is visible. (spelling based on 2,272,a)

Witness: S1Tü

Transliteration:

*iw rḥ.ki ir.yt ḥnsk.t n(.t) t̄z.y [ḥr=s]*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: S2C

Transliteration:

*iw=i rḥ.ki ir[.yt ḥnsk.t n(.t)] t̄z.y ḥr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: S3C

Transliteration:

*iw r[h.ki ir.t] ḥn[sk.t n(.t) t̄z.y ḥr=s]*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Notes:

Only traces left of the D21, and the Aa1-V31A group is not visible.

Witness: S9C,a

Transliteration:

*iw=i [r]ḥ.k ir.yt ḥnsk[.t] n(.t) t̄z.y [h]r=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Notes:

Only traces left of the Aa1, and the D21 is no longer visible.

Witness: B2Bo

Transliteration:

*iw=i rḥ.kwi ir.yt ḥnsk.t n(.t) t̄z.y ḥr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: B9C

Transliteration:

*iw=i rḥ.ki ir.yt ḥnsk.t n(.t) t̄z.y ḥr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Notes:

Only traces left of the D21:Aa1-V31A group, the rest is visible.

Witness: B2P

Transliteration:

*iw=i rh.ki ir.t hnsk.t n(.t) t3.y hr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: B4L,b

Transliteration:

*iw=i rh.kwi ir.yt hnsk.t n(.t) t3.y hr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: B1L

Transliteration:

*iw=i rh.kwi ir.t hnsk.t n.t t3.y hr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: B1C

Transliteration:

*iw=i rh.kwi ir.t ndmm.t n(.t) t3.yw hr=s*

Translation:

I know upon which it was made, the orgasm of men.

Witness: S1C,b

Transliteration:

*iw=i rh.ki ir.t hnsk.t hr=s n t3.y*

Translation:

I know the making of a braided lock of hair upon it for a man.

Notes:

The back of the V31 is damaged.

Witness: B4L,a

Transliteration:

*iw=i rh.ki ir.t hnsk.t n(.t) t3.y hr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: B1Y

Transliteration:

*[iw rh.kwi ir.yt hnsk.t] n(.t) [t3].y [h]r=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: B17C

Transliteration:

*iw=i rh.kwi ir.yt ndmm.t n(.t) t3.yw hr=s*

Translation:

I know upon which it was made, the orgasm of men.

Witness: S1C,a

Transliteration:

*[iw]=i rh.ki ir.t hnsk.t n(.t) t3.y hr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

**Group 2:** Imperfective relative sDm=f, Lemma rḥ (first position)

Lemma: rḥ (to know, to learn)

Morphology 1: sḏm=f  
Morphology 2: Imperfective relative

Morphology 3: Syntax:

Subject:  
Pronominal subject

Witness: B4Bo

Transliteration:

iw ḏḥwty-nḥt rḥ-tn ir.yt ḥnsk.t n(.t) t3.y ḥr=s

Translation:

ḏḥwty-nḥt, who you know, upon who it was made, the braided lock of hair of a man.

**Group 3:** Perfective passive participle (feminine singular), Lemma iri (second position)

Lemma: iri (to do, to make)

Morphology 1: participle  
Morphology 2: perfective passive  
Morphology 3: feminine singular

Syntax: Subject:

Witness: S2P

Transliteration:

iw rḥ.ki ir.yt ḥnsk.t n(.t) t3.y ḥr=s

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: S3P

Transliteration:

iw r[h.ki ir.yt ḥnsk].t n(.t) t3.y [h]r=s

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: S1Tü

Transliteration:

iw rḥ.ki ir.yt ḥnsk.t n(.t) t3.y [ḥr=s]

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: S2C

Transliteration:

iw=i rḥ.ki ir[.yt ḥnsk.t n(.t)] t3.y ḥr=s

Translation:

I know upon which it was made, the braided lock of hair of a man.

Notes:

Only the D4 is visible.

Witness: S3C

Transliteration:

*iw r[h.ki ir.t] hn[sk.t n(.t) t3.y hr=s]*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: B2Bo

Transliteration:

*iw=i rh.kwi ir.yt hnsk.t n(.t) t3.y hr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: B9C

Transliteration:

*iw=i rh.ki ir.yt hnsk.t n(.t) t3.y hr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: B4L,a

Transliteration:

*iw=i rh.ki ir.t hnsk.t n(.t) t3.y hr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Notes:

Could be an infinitive as well.

Witness: S9C,a

Transliteration:

*iw=i [r]h.k ir.yt hnsk[.t] n(.t) t3.y [h]r=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Notes:

the top of the M17\*M17 group is damaged.

Witness: B4Bo

Transliteration:

*iw dhwti-nht rh=tn ir.yt hnsk.t n(.t) t3.y hr=s*

Translation:

*dhwti-nht*, who you know, upon who it was made, the braided lock of hair of a man.

Witness: B2P

Transliteration:

*iw=i rh.ki ir.t hnsk.t n(.t) t3.y hr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Notes:

Could be read as infinitive, or even *psd.t* as well.

Witness: B4L,b

Transliteration:

*iw=i rh.kwi ir.yt hnsk.t n(.t) t3.y hr=s*

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: B1Y

Transliteration:

[i<sup>w</sup> r<sup>h</sup>.kwi i<sup>r</sup>.yt ḥnsk.t] n(.t) [t̄z].y [h]r=s

Translation:

I know upon which it was made, the braided lock of hair of a man.

Witness: B17C

Transliteration:

i<sup>w</sup>=i r<sup>h</sup>.kwi i<sup>r</sup>.yt n<sup>d</sup>mm.t n(.t) t̄z.yw ḥr=s

Translation:

I know upon which it was made, the orgasm of men.

Witness: S1C,a

Transliteration:

[i<sup>w</sup>]=i r<sup>h</sup>.ki i<sup>r</sup>.t ḥnsk.t n(.t) t̄z.y ḥr=s

Translation:

I know upon which it was made, the braided lock of hair of a man.

Notes:

Could be read as infinitive as well.

**Group 4:** *Infinitive (status constructus), Lemma iri (second position)*

Lemma: iri (to do, to make)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: S1C,b

Transliteration:

i<sup>w</sup>=i r<sup>h</sup>.ki i<sup>r</sup>.t ḥnsk.t ḥr=s n t̄z.y

Translation:

I know the making of a braided lock of hair upon it for a man.

Witness: B1L

Transliteration:

i<sup>w</sup>=i r<sup>h</sup>.kwi i<sup>r</sup>.t ḥnsk.t n.t t̄z.y ḥr=s

Translation:

I know upon which it was made, the braided lock of hair of a man.

Notes:

Could be an infinitive as well.

Witness: B1C

Transliteration:

i<sup>w</sup>=i r<sup>h</sup>.kwi i<sup>r</sup>.t n<sup>d</sup>mm.t n(.t) t̄z.yw ḥr=s

Translation:

I know upon which it was made, the orgasm of men.

Notes:

Could be read as infinitive, or even *psd.t* as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (S2P, S3P, S1Tü, S2C, S3C, S9C,a, B2Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a), G2+G3 (B4Bo), G1+G4 (S1C,b).

**Spell:** 154 **Phrase:** 2 278-279 b

**Group 1:** Prospective *sđm=f* (Main clause), Lemma *šsp* (first position)

Lemma: *šsp* (to take)

<u>Morphology 1:</u> <i>sđm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Pronominal subject
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Witness: S2P

Transliteration:

*šsp=i m<sup>c</sup>bʒ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: S1Tü

Transliteration:

*šsp=i m<sup>c</sup>bʒ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: S3C

Transliteration:

*[šsp=i] m<sup>c</sup>bʒ=i iw[<sup>c</sup>=i niw.t tn]*

Translation:

"I will take my harpoon, I will inherit this city."

Witness: B4Bo

Transliteration:

*šsp=i m<sup>c</sup>bʒ.w=i iw<sup>c</sup> niw.t tn*

Translation:

"I will take my harpoons, which the city inherits."

Witness: S3P

Transliteration:

*[šsp=i] m<sup>c</sup>bʒ=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoon, I will inherit this city."

Witness: S2C

Transliteration:

*šsp=i m<sup>c</sup>bʒ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoon, I will inherit this city."

Witness: B2Bo

Transliteration:

*šsp=i m<sup>c</sup>bʒ.w iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take the harpoons, I will inherit this city."

Witness: B9C

Transliteration:

*šsp=i [m<sup>c</sup>bʒ.w]=i iw<sup>c</sup>=i [niw.t tn]*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: B2P

Transliteration:

*šsp=i m<sup>c</sup>bʒ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: B4L,b

Transliteration:

*šsp=i m<sup>c</sup>bʒ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: B1L

Transliteration:

*šsp=i m<sup>c</sup>bʒ.w=i [iw<sup>c</sup>]=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: B1C

Transliteration:

*šsp=i m<sup>c</sup>bʒ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: S1C,b

Transliteration:

*šsp=i m<sup>c</sup>bʒ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *iw<sup>c</sup>* (second position)

Lemma: *iw<sup>c</sup>* (to inherit)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: B4L,a

Transliteration:

*šsp=i m<sup>c</sup>bʒ[.w=i] iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: B1Y

Transliteration:

*šsp[=i m<sup>c</sup>bʒ.w=i iw<sup>c</sup>=i niw.t tn]*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: B17C

Transliteration:

*šsp=i m<sup>c</sup>bʒ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: S1C,a

Transliteration:

*šsp=i m<sup>c</sup>bʒ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: S2P

Transliteration:

*šsp=i m<sup>c</sup>bɜ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: S1Tü

Transliteration:

*šsp=i m<sup>c</sup>bɜ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: S3C

Transliteration:

*[šsp=i] m<sup>c</sup>bɜ=i iw<sup>c</sup>=i niw.t tn]*

Translation:

"I will take my harpoon, I will inherit this city."

Notes:

Only the E9 is visible.

Witness: B9C

Transliteration:

*šsp=i [m<sup>c</sup>bɜ.w]=i iw<sup>c</sup>=i [niw.t tn]*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: B4L,a

Transliteration:

*šsp=i m<sup>c</sup>bɜ[.w=i] iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Notes:

the E9:D36 is not visible, the F44 is visible.

Witness: S3P

Transliteration:

*[šsp=i] m<sup>c</sup>bɜ=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoon, I will inherit this city."

Witness: S2C

Transliteration:

*šsp=i m<sup>c</sup>bɜ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoon, I will inherit this city."

Witness: B2Bo

Transliteration:

*šsp=i m<sup>c</sup>bɜ.w iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take the harpoons, I will inherit this city."

Witness: B2P

Transliteration:

*šsp=i m<sup>c</sup>bɜ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: B4L,b

Transliteration:

*šsp=i m<sup>c</sup>bɜ.w=i iw<sup>c</sup>=i niw.t tn*

Translation:

"I will take my harpoons, I will inherit this city."

Witness: B1Y

Transliteration:

šsp=i m<sup>c</sup>bz.w=i iw<sup>c</sup>=i niw.t tn

Translation:

"I will take my harpoons, I will inherit this city."

Witness: B17C

Transliteration:

šsp=i m<sup>c</sup>bz.w=i iw<sup>c</sup>=i niw.t tn

Translation:

"I will take my harpoons, I will inherit this city."

Witness: S1C,a

Transliteration:

šsp=i m<sup>c</sup>bz.w=i iw<sup>c</sup>=i niw.t tn

Translation:

"I will take my harpoons, I will inherit this city."

**Group 3:** Imperfective relative *sđm=f*, Lemma iw<sup>c</sup> (second position)

Lemma: iw<sup>c</sup> (to inherit)

Morphology 1:

*sđm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B4Bo

Transliteration:

šsp=i m<sup>c</sup>bz.w=i iw<sup>c</sup> niw.t tn

Translation:

"I will take my harpoons, which the city inherits."

Notes:

Could be nearly any other verb form.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (S2P, S3P, S1Tü, S2C, S3C, B2Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a, S1C,b), G1+G3 (B4Bo).

Witness: B1L

Transliteration:

šsp=i m<sup>c</sup>bz.w=i [iw<sup>c</sup>]=i niw.t tn

Translation:

"I will take my harpoons, I will inherit this city."

Notes:

not visible, as the top of the text is missing.

Witness: B1C

Transliteration:

šsp=i m<sup>c</sup>bz.w=i iw<sup>c</sup>=i niw.t tn

Translation:

"I will take my harpoons, I will inherit this city."

Witness: S1C,b

Transliteration:

šsp=i m<sup>c</sup>bz.w=i iw<sup>c</sup>=i niw.t tn

Translation:

"I will take my harpoons, I will inherit this city."

**Spell:** 154 **Phrase:** 2 278-281 e-b

**Group 1:** Prospective *sḏm=f* (Main clause), Lemma *sḥ* (first position)

Lemma: *sḥ* (to erect)

Morphology 1:  
*sḏm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: S2P

Transliteration:

*sḥ=i sn.w=i r=f nš=i sw*

Translation:

"I will erect my brethren against him, I will expel him."

Witness: S1Tū

Transliteration:

*sḥ[i]=i sn.w=i r=f nš[i]=i sw*

Translation:

"I will erect my brethren against him, I will expel him."

Notes:

The P6:D36 group is not visible.

Witness: B2Bo

Transliteration:

*sḥ=i sn.w r=f nš sw*

Translation:

"I will erect the flagpoles against him, which repels him."

Witness: B9C

Transliteration:

*sḥ=i sn.w=i r=f nš=i sw*

Translation:

"I will erect my brethren against him, I will expel him."

Witness: S3P

Transliteration:

*[sḥ=i sn.w=i] r=f nš=i sw*

Translation:

"I will erect my brethren against him, I will expel him."

Witness: S3C

Transliteration:

*[sḥ]=i [sn.w=i r=f nš]=i sw*

Translation:

"I will erect my brethren against him, I will expel him."

Witness: B4Bo

Transliteration:

*sḥ=i sn.w r=f nš sw*

Translation:

"I will erect brethren against him, who repel him."

Witness: B2P

Transliteration:

*sḥ=i ḥm sn.wt=i r=f nš=i sw*

Translation:

"I will indeed erect my flagpoles against him, I will expel him."

Witness: B4L,a

Transliteration:

*s<sup>h</sup>ʿ=i ḥm snw.wt=i r=f nš=i sw*

Translation:

"I will indeed erect my shrines against him, I will expel him."

Witness: B1Y

Transliteration:

*[s<sup>h</sup>ʿ]=i [ḥm] sn.[w]t[=i r=f nš=i sw]*

Translation:

"I will indeed erect my flagpoles against him, I will expel him."

Witness: B17C

Transliteration:

*s<sup>h</sup>ʿ=i ḥm sn.wt=i r=f nš=i sw*

Translation:

"I will indeed erect my flagpoles against him, I will expel him."

Witness: S1C,a

Transliteration:

*s<sup>h</sup>ʿ=i sn.wt=i r=f nš=i sw*

Translation:

"I will erect my flagpoles against him, I will expel him."

**Group 2:** *Passive prospective sdm=f (Main clause), Lemma s<sup>h</sup>ʿ (first position)*

Lemma: *s<sup>h</sup>ʿ* (to erect)

Morphology 1:

*sdm=f*

Morphology 2:

prospective

Morphology 3:

passive

Syntax:

Main clause

Subject:

Nominal subject

Witness: S2C

Transliteration:

*s<sup>h</sup>ʿ sn.wt r=f nš[=i sw]*

Translation:

"The senout festival will be erected against him, I will expel him."

Witness: B4L,b

Transliteration:

*s<sup>h</sup>ʿ=i ḥm sn.wt=i r=f nš=i sw*

Translation:

"I will indeed erect my flagpoles against him, I will expel him."

Witness: B1L

Transliteration:

*s<sup>h</sup>ʿ=i ḥm sn.wt=i r=f nš=i sw*

Translation:

"I will indeed erect my flagpoles against him, I will expel him."

Witness: B1C

Transliteration:

*s<sup>h</sup>ʿ=i ḥm sn.wt=i r=f nš=i sw*

Translation:

"I will indeed erect my flagpoles against him, I will expel him."

Witness: S1C,b

Transliteration:

*s<sup>h</sup>ʿ=i sn.wt=i r=f nš=i sw*

Translation:

"I will erect my flagpoles against him, I will expel him."

**Group 3:** Prospective *sḏm=f* (Main clause), Lemma *nš* (second position)

Lemma: *nš* (to expel)

Morphology 1:  
*sḏm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: S2C

Transliteration:

*sḥ<sup>c</sup>=i sn.w=i r=f nš=i sw*

Translation:

"I will erect my brethren against him, I will expel him."

Witness: S1Tü

Transliteration:

*sḥ<sup>c</sup>=i sn.w=i r=f nš[=i sw]*

Translation:

"I will erect my brethren against him, I will expel him."

Witness: S3C

Transliteration:

*[sḥ<sup>c</sup>=i [sn.w=i r=f nš]=i sw*

Translation:

"I will erect my brethren against him, I will expel him."

Witness: B2P

Transliteration:

*sḥ<sup>c</sup>=i ḥm sn.wt=i r=f nš=i sw*

Translation:

"I will indeed erect my flagpoles against him, I will expel him."

Witness: B4L,b

Transliteration:

*sḥ<sup>c</sup>=i ḥm sn.wt=i r=f nš=i sw*

Translation:

"I will indeed erect my flagpoles against him, I will expel him."

Witness: S3P

Transliteration:

*[sḥ<sup>c</sup>=i sn.w=i] r=f nš=i sw*

Translation:

"I will erect my brethren against him, I will expel him."

Witness: S2C

Transliteration:

*sḥ<sup>c</sup> sn.wt r=f nš[=i sw]*

Translation:

"The senout festival will be erected against him, I will expel him."

Witness: B9C

Transliteration:

*sḥ<sup>c</sup>=i sn.w=i r=f nš=i sw*

Translation:

"I will erect my brethren against him, I will expel him."

Witness: B4L,a

Transliteration:

*sḥ<sup>c</sup>=i ḥm snw.wt=i r=f nš=i sw*

Translation:

"I will indeed erect my shrines against him, I will expel him."

Witness: B1Y

Transliteration:

*[sḥ<sup>c</sup>=i [ḥm] sn.[w]t[=i r=f nš=i sw]*

Translation:

"I will indeed erect my flagpoles against him, I will expel him."

Witness: B1L

Transliteration:

*s<sup>c</sup>ħ<sup>c</sup>=i ħm sn.wt=i r=f nš=i sw*

Translation:

"I will indeed erect my flagpoles against him, I will expel him."

Witness: B1C

Transliteration:

*s<sup>c</sup>ħ<sup>c</sup>=i ħm sn.wt=i r=f nš=i sw*

Translation:

"I will indeed erect my flagpoles against him, I will expel him."

Witness: S1C,b

Transliteration:

*s<sup>c</sup>ħ<sup>c</sup>=i sn.wt=i r=f nš=i sw*

Translation:

"I will erect my flagpoles against him, I will expel him."

**Group 4:** Imperfective active participle (masculine plural), Lemma nš (second position)

Lemma: nš (to expel)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: B2Bo

Transliteration:

*s<sup>c</sup>ħ<sup>c</sup>=i sn.w r=f nš sw*

Translation:

"I will erect the flagpoles against him, which repels him."

Witness: B4Bo

Transliteration:

*s<sup>c</sup>ħ<sup>c</sup>=i sn.w r=f nš sw*

Translation:

"I will erect brethren against him, who repel him."

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (S2P, S3P, S1Tü, S3C, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a, S1C,b), G1+G4 (B2Bo, B4Bo), G2+G3 (S2C).*

**Spell:** 154 **Phrase:** 2 280-281 d

**Group 1:** Nominal *sḏm.n=f* (Emphatic use), Lemma *ḥnp*

Lemma: *ḥnp* (to snatch)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax: Emphatic use      Subject: Nominal subject

Witness: S2P

Transliteration:

*rꜥ pw ḥnp.n sw imy ins=f*

Translation:

It is Re, the one who is in his red linen has snatched him,

Witness: S3P

Transliteration:

*[rꜥ pw ḥnp.n s]w [imy] ins=f*

Translation:

It is Re, the one who is in his red linen has snatched him,

Witness: S1Tü

Transliteration:

*rꜥ pw ḥnp.n sw imy in[s=f]*

Translation:

It is Re, the one who is in his red linen has snatched him,

Witness: S2C

Transliteration:

*rꜥ pw ḥnp[.n] sw imy [ins=f]*

Translation:

It is Re, the one who is in his red linen has snatched him,

Notes:

The D54:N35 group is not visible.

Witness: S3C

Transliteration:

*[rꜥ pw ḥnp].n sw imy [ins=f]*

Translation:

It is Re, the one who is in his red linen has snatched him,

Notes:

Only the D54:N35 group is visible.

**Group 2:** Nominal *sḏm.n=f* (Emphatic use), Lemma *ḥpi*

Lemma: *ḥpi* (to meet)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax: Emphatic use      Subject: Nominal subject

Witness: B2Bo

Transliteration:

*r<sup>c</sup> pw hp.n sw imy ins=f*

Translation:

It is Re, the one who is in his red linen has met him,

Witness: B9C

Transliteration:

*r<sup>c</sup> pw hp.n sw imy ins=f*

Translation:

It is Re, the one who is in his red linen has met him,

Witness: B4L,a

Transliteration:

*r<sup>c</sup> pw hp.n sw imy ins=f*

Translation:

It is Re, the one who is in his red linen has met him,

Notes:

Only traces left of the Q3 and D54, the rest is visible.

Witness: B1Y

Transliteration:

*[r<sup>c</sup> pw hp.n s]w imy ins[=f]*

Translation:

It is Re, the one who is in his red linen has met him,

Witness: B17C

Transliteration:

*r<sup>c</sup> pw hp.n sw imy ins=f*

Translation:

It is Re, the one who is in his red linen has met him,

Witness: B4Bo

Transliteration:

*r<sup>c</sup> pw hp.n sw imy ins=f*

Translation:

It is Re, the one who is in his red linen has met him,

Witness: B2P

Transliteration:

*r<sup>c</sup> pw hp.n sw imy ins=f*

Translation:

It is Re, the one who is in his red linen has met him,

Witness: B4L,b

Transliteration:

*r<sup>c</sup> pw hp.n sw imy ins=f*

Translation:

It is Re, the one who is in his red linen has met him,

Witness: B1L

Transliteration:

*r<sup>c</sup> pw h[hp.n s]w imy ins.t=f*

Translation:

It is Re, the one who is in his red linen has met him,

Notes:

Only the Aa1 is visible.

Witness: B1C

Transliteration:

*r<sup>c</sup> pw hp.n sw imy ins=f*

Translation:

It is Re, the one who is in his red linen has met him,

Witness: S1C,a

Transliteration:

r<sup>c</sup> pw *hp.n* sw imy ins=f

Translation:

It is Re, the one who is in his red linen has met him,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C), G2 (B2Bo, B4Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a, S1C,b).

**Spell:** 154 **Phrase:** 2 282-283 a

**Group 1:** Circumstantial *sḏm.n=f* (ʿh<sup>c</sup>.n *sḏm.n=f*), Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1: *sḏm.n=f* Morphology 2: circumstantial Morphology 3:

Syntax:

ʿh<sup>c</sup>.n *sḏm.n=f*

Subject:

Pronominal subject

Witness: S2P

Transliteration:

ʿh<sup>c</sup>.n *ir.n=f* sḥt.w=f r=f m s.t-ḥm.t ḥnsk.tt

Translation:

Then he made his traps against him, as the woman  
'she with the braided lock of hair'.

Witness: S1Tü

Transliteration:

ʿh<sup>c</sup>.n *ir.n=f* sḥt.w=f r=f m s.t-ḥm.t ḥnsk.tt

Translation:

Then he made his traps against him, as the woman  
'she with the braided lock of hair'.

Witness: S1C,b

Transliteration:

r<sup>c</sup> pw *hp.n* sw ins=f

Translation:

It is Re, his red linen has met him,

Witness: S3P

Transliteration:

[ʿh<sup>c</sup>.n *ir.n=f* sḥt.w=f r]=f m [s].t-ḥm.t ḥnsk.t[t]

Translation:

Then he made his traps against him, as the woman  
'she with the braided lock of hair'.

Witness:

Transliteration:

[ʿh<sup>c</sup>.n] *ir.y.[n=f]* sḥt.w=f r=f m s.t-ḥm.t ḥnsk.tt

Translation:

Then he made his traps against him, as the woman  
'she with the braided lock of hair'.

Notes:

Only traces left of the D4 and the first M17.

Witness: S3C

Transliteration:

*ḥ<sup>c</sup>.n ṛ.n=f sḥt.w=f r=f m s].t-[ḥm.t] ḥ[nsk.tt]*

Translation:

Then he made his traps against him, as the woman  
'she with the braided lock of hair'.

Witness: B4Bo

Transliteration:

*ḥ<sup>c</sup>.n ṛ.n=f sḥt.w=f r=f m s(.t)-ḥm.t ḥnsk.tt*

Translation:

Then he made his trap against him, as the woman  
'she with the braided lock of hair'.

Witness: B2P

Transliteration:

*ḥ<sup>c</sup>.n ṛ.n=f sḥt.w=f r=f m s.t-ḥm.t ḥnsk.tt*

Translation:

Then he made his traps against him, as the woman  
'she with the braided lock of hair'.

Witness: B4L,b

Transliteration:

*ḥ<sup>c</sup>.n ṛ.n=f sḥt.w=f r=f m s.t-ḥm.t ḥnsk.tt*

Translation:

Then he made his traps against him, as the woman  
'she with the braided lock of hair'.

Witness: B1L

Transliteration:

*ḥ<sup>c</sup>.n ṛ.n=f ḥpr.w=f r=f m s.t-ḥm.t ḥnsk.tt*

Translation:

Then he made his shapes against him, as the woman  
'she with the braided lock of hair'.

Witness: B2Bo

Transliteration:

*ḥ<sup>c</sup>.n ṛ.n=f sḥt.w=f r=f m s.t-ḥm.t ḥnsk.tt*

Translation:

Then he made his trap against him, as the woman  
'she with the braided lock of hair'.

Witness: B9C

Transliteration:

*ḥ<sup>c</sup>.n ṛ.n=f [sḥt.w]=f r=f m s[.t]-ḥm[.t] ḥnsk[.t]t*

Translation:

Then he made his trap against him, as the woman  
'she with the braided lock of hair'.

Witness: B4L,a

Transliteration:

*ḥ<sup>c</sup>.n ṛ.n=f sḥt.w=f r=f m s.t-ḥm.t ḥnsk.tt*

Translation:

Then he made his traps against him, as the woman  
'she with the braided lock of hair'.

Witness: B1Y

Transliteration:

*[ḥ<sup>c</sup>.n ṛ.n=f] s[ḥt.w]=f r=f m s.t-ḥm.t ḥnsk.tt*

Translation:

Then he made his traps against him, as the woman  
'she with the braided lock of hair'.

Witness: B17C

Transliteration:

*ḥ<sup>c</sup>.n ṛ.n=f sḥt.w=f r=f m s.t-ḥm.t ḥnsk.tt*

Translation:

Then he made his traps against him, as the woman  
'she with the braided lock of hair'.

Witness: B1C

Transliteration:

ḥ<sup>c</sup>.n *ir.n=f* sḥt.w=f r=f m s.t-ḥm.t ḥnsk.tt

Translation:

Then he made his traps against him, as the woman  
'she with the braided lock of hair'.

**Group 2:** Circumstantial *sḏm.n.tw=f* (ḥ<sup>c</sup>.n *sḏm.n=f*) Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1:

*sḏm.n.tw=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

ḥ<sup>c</sup>.n *sḏm.n=f*

Subject:

Nominal subject

Witness: S1C,b

Transliteration:

ḥ<sup>c</sup>.n {*dd.n*} *ir.n.t(w)* sḥt.w=f r=f m s.t-ḥm.t ḥnsk.tt

Translation:

Then his traps were made against him, as the woman 'she with the braided lock of hair'.

Notes group:

As I deleted it, note that the *Dd.n* in this line is disregarded for this group section.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C, B2Bo, B4Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a), G2 (S1C,b).

**Spell:**

154

**Phrase:**

2

282-283

b

**Group 1:** Perfective active participle (masculine singular), Lemma *ḥpr*

Lemma: *ḥpr* (to become)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: S2P

Transliteration:

*hpr* ḥnsk pw n iwnw

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Witness: S1Tü

Transliteration:

*hpr* ḥnsk pw n iwnw

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Witness: S3C

Transliteration:

*hpr* [ḥnsk pw n] iwnw

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Notes:

Only traces left.

Witness: B4Bo

Transliteration:

*hpr* ḥnsk pw n iwnw

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Witness: S3P

Transliteration:

*hpr* [ḥnsk p]w [n iwnw]

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Notes:

Only traces left of the L1, the D21 is visible.

Witness: S2C

Transliteration:

*hpr* ḥnsk pw n iwnw

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Witness: B2Bo

Transliteration:

*hpr* ḥnsk pw n iwnw

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Witness: B9C

Transliteration:

*hpr* ḥnsk pw n iwnw

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Witness: B2P

Transliteration:

*ḥpr ḥnsk pw n iwnw*

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Witness: B1Y

Transliteration:

*ḥpr [ḥnsk] pw [n iwnw]*

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Witness: B1C

Transliteration:

*ḥpr ḥnsk pw n iwnw*

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Witness: S1C,b

Transliteration:

*ḥpr*

Translation:

which came to be.

**Group 2:** Subjunctive *sdm=f* (Wish clause), Lemma *ḥpr*

Lemma: *ḥpr* (to become)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Witness: B4L,a

Transliteration:

*ḥpr ḥnsk pw n iwnw*

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Witness: B17C

Transliteration:

*ḥpr ḥnsk pw n iwnw*

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Witness: S1C,a

Transliteration:

*ḥpr ḥnsk pw n iwnw*

Translation:

That which came to be, it is the one with the hair lock of Heliopolis.

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B4L,b

Transliteration:

*ḥpr=f {ẓk} ḥnsk pw n iwnw*

Translation:

May he come to be, this one with the hair lock of Heliopolis.

Notes:

Note that this variant is due to the mistake of the scribe by writing *fẓk*, and while he deleted the G1 and V31A, the I9 remains, changing the verb form.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C, B2Bo, B4Bo, B9C, B2P, B4L,a, B1Y, B17C, B1C, S1C,a, S1C,b), G2 (B4L,b).

**Spell:** 154 **Phrase:** 2 282-285 c-a

**Group 1:** Stative (3rd person masculine singular), Lemma *šḥm* (first position)

Lemma: *šḥm* (to have power)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: S2P

Transliteration:

*fẓk šḥm r r-pr.wy*

Translation:

The shorn one has power against the two temples.

Witness: S3P

Transliteration:

[*fẓk*] *šḥm r r-pr.wy*

Translation:

The shorn one has power against the two temples.

Witness: S1Tü

Transliteration:

*fẓk šḥm r r-pr.wy*

Translation:

The shorn one has power against the two temples.

Witness: S2C

Transliteration:

*fẓk šḥm r r-pr.wy*

Translation:

The shorn one has power against the two temples.

Witness: S3C

Transliteration:

[f]ʒk *šhm* [r r-pr. wy]

Translation:

The shorn one has power against the two temples.

Notes:

Only traces left of the S42, the rest is no longer visible.

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *f(ʒ)k* (first position)

Lemma: *f(ʒ)k* (to be shaved)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Witness: B2Bo

Transliteration:

*fʒk šhm r r-pr pn*

Translation:

The shorn one has power against this temple.

Witness: B4Bo

Transliteration:

*fʒk ḏḥwty-nḥt šhm ḏḥwty-nḥt r r-pr pn*

Translation:

*ḏḥwty-nḥt* is shaved while *ḏḥwty-nḥt*  
has power against this temple.

Witness: B2P

Transliteration:

*fʒk=i šhm=i r r-pr pn*

Translation:

I am shaved while I have power against this temple.

Witness: B4L,a

Transliteration:

*fʒk=i šhm=i r r-pr pn*

Translation:

I am shaved while I have power against this temple.

Witness: B1Y

Transliteration:

[f]ʒk[=i] *šhm=i r r-pr pn*

Translation:

I am shaved while I have power against this temple.

Notes:

Only the G1 and traces of the V31A are visible.

Witness: B17C

Transliteration:

*fʒk=i šhm=i r r-pr pn*

Translation:

I am shaved while I have power against this temple.

Witness: B1C

Transliteration:

*fʒk=i šhm=i r r-pr pn*

Translation:

I am shaved while I have power against this temple.

Notes group:

Note that B4Bo uses a nominal subject instead of a pronominal subject.

Could be any other form of *sḏm=f* as well.

**Group 3:** Imperfective active participle (masculine singular), Lemma *f(ʕ)k* (first position)

Lemma: *f(ʕ)k* (to be shaved)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B9C

Transliteration:

*fʕk*

Translation:

The one who is shaved,

**Group 4:** Prospective *sḏm=f* (Main clause), Lemma *šḥm* (first position)

Lemma: *šḥm* (to have power)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Pronominal subject
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Witness: B4L,b

Transliteration:

*fʕk šḥm=i r r-pr pn*

Translation:

Shorn one, I will have power against this temple.

Witness: S1C,a

Transliteration:

*fʕk pw šḥm=i r r-pr pn*

Translation:

This shorn one, I will have power against this temple.

Witness: S1C,b

Transliteration:

*fʕk pw šḥm=i r r-pr pn*

Translation:

This shorn one, I will have power against this temple.

**Group 5:** Circumstantial *sḏm=f* (Temporal clause), Lemma *šḥm* (second position)

Lemma: *šḥm* (to have power)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B4Bo

Transliteration:

*f3k dhwtj-nht s3m dhwtj-nht r r-pr pn*

Translation:

*dhwtj-nht* is shaved while *dhwtj-nht*  
has power against this temple.

Witness: B4L,a

Transliteration:

*f3k=i s3m=i r r-pr pn*

Translation:

I am shaved while I have power against this temple.

Witness: B17C

Transliteration:

*f3k=i s3m=i r r-pr pn*

Translation:

I am shaved while I have power against this temple.

Witness: B2P

Transliteration:

*f3k=i s3m=i r r-pr pn*

Translation:

I am shaved while I have power against this temple.

Witness:

Transliteration:

[f]3k[=i] s3m=i r r-pr pn

Translation:

I am shaved while I have power against this temple.

Witness: B1C

Transliteration:

*f3k=i s3m=i r r-pr pn*

Translation:

I am shaved while I have power against this temple.

Notes group:

*Note that B4Bo uses a nominal subject instead of a pronominal subject.*

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C, B2Bo), G2+G5 (B4Bo, B2P, B4L,a, B1Y, B17C, B1C), G3 (B9C), G4 (B4L,b, S1C,a, S1C,b).*

**Spell:** 154 **Phrase:** 2 284-285 c

**Group 1:** Active *s3m.t=f* (Nominal use), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1:

*s3m.t=f*

Morphology 2:

active

Morphology 3:

Syntax:

Nominal use

Subject:

Nominal subject

Witness: S2P

Transliteration:

*r ḥpr.t iw<sup>c</sup>.w*

Translation:

until the heir comes to be,

Witness: S1Tü

Transliteration:

*r ḥpr.t iw<sup>c</sup>.w*

Translation:

until the heir comes to be,

Witness: S3C

Transliteration:

*[r ḥpr.t iw<sup>c</sup>.w]*

Translation:

until the heir comes to be,

Witness: B4Bo

Transliteration:

*r ḥpr.t iw<sup>c</sup>.w ḏḥwty-nḥt iw<sup>c</sup>=f w{f} < i >*

Translation:

until the heir of *ḏḥwty-nḥt* comes to be.

May he inherit (from) me,

Witness: B2P

Transliteration:

*r ḥpr.t iw<sup>c</sup>.w iw<sup>c</sup>=f wi*

Translation:

until the heir comes to be. May he inherit (from) me

Witness: S3P

Transliteration:

*[r ḥp]r.t iw<sup>c</sup>.w*

Translation:

until the heir comes to be,

Notes:

The L1 is not visible.

Witness: S2C

Transliteration:

*r ḥpr.t iw<sup>c</sup>.w*

Translation:

until the heir comes to be,

Witness: B2Bo

Transliteration:

*r ḥpr.t iw<sup>c</sup>.w=i iw<sup>c</sup>=f wi*

Translation:

until my heir comes to be. May he inherit (from) me,

Witness: B9C

Transliteration:

*r ḥpr.t iw<sup>c</sup>.w iw<sup>c</sup>=f*

Translation:

until the heir comes to be. May he inherit

Witness: B4L,b

Transliteration:

*r ḥpr.t iw<sup>c</sup>.w iw<sup>c</sup>=f wi*

Translation:

until the heir comes to be. May he inherit (from) me

Witness: B1Y

Transliteration:

[r *hpr.t* iw<sup>c</sup>.w iw<sup>c</sup>=f] wi

Translation:

until the heir comes to be. May he inherit (from) me

Witness: B17C

Transliteration:

r *hpr.t* iw<sup>c</sup>.w=i iw<sup>c</sup>=f wi

Translation:

until my heir comes to be. May he inherit (from) me,

**Group 2:** Nominal *sḏm=f* (Nominal use), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Nominal subject

Witness: B4L,a

Transliteration:

r *hpr* iw<sup>c</sup>.w iw<sup>c</sup>=f wi

Translation:

until the heir comes to be. May he inherit (from) me

Notes:

The D21 is damaged, but visible.

**Group 3:** Subjunctive *sḏm=f* (Wish clause), Lemma *iw<sup>c</sup>* (second position)

Lemma: *iw<sup>c</sup>* (to inherit)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B2Bo

Transliteration:

r *hpr.t* iw<sup>c</sup>.w=i iw<sup>c</sup>=f wi

Translation:

until my heir comes to be. May he inherit (from) me,

Witness: B1L

Transliteration:

r *hpr.t* iw<sup>c</sup>.w [iw<sup>c</sup>=f w]i

Translation:

until the heir comes to be. May he inherit (from) me

Witness: B1C

Transliteration:

r *hpr.t* iw<sup>c</sup>.w=i iw<sup>c</sup>=f wi

Translation:

until my heir comes to be. May he inherit (from) me,

Witness: B4Bo

Transliteration:

r *hpr.t* iw<sup>c</sup>.w *ḏḥwtj-nḥt* iw<sup>c</sup>=f w{f} <i>

Translation:

until the heir of *ḏḥwtj-nḥt* comes to be.

May he inherit (from) me,

Witness: B9C

Transliteration:

*r ḥpr.t iḥ<sup>c</sup>.w iḥ<sup>c</sup>=f*

Translation:

until the heir comes to be. May he inherit

Witness: B4L,a

Transliteration:

*r ḥpr iḥ<sup>c</sup>.w iḥ<sup>c</sup>=f wi*

Translation:

until the heir comes to be. May he inherit (from) me

Witness: B1Y

Transliteration:

*[r ḥpr.t iḥ<sup>c</sup>.w iḥ<sup>c</sup>=f] wi*

Translation:

until the heir comes to be. May he inherit (from) me

Witness: B17C

Transliteration:

*r ḥpr.t iḥ<sup>c</sup>.w=i iḥ<sup>c</sup>=f wi*

Translation:

until my heir comes to be. May he inherit (from) me,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C), G1+G3 (B2Bo, B4Bo, B9C, B2P, B4L,b, B1Y, B1L, B17C, B1C), G2+G3 (B4L,a).*

**Spell:** 154 **Phrase:** 2 284-287 e-a

**Group 1:** Nominal *sḏm=f* (Emphatic use), Lemma *ḥpr* (first position)

Lemma: *ḥpr* (to become)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B2P

Transliteration:

*r ḥpr.t iḥ<sup>c</sup>.w iḥ<sup>c</sup>=f wi*

Translation:

until the heir comes to be. May he inherit (from) me

Witness: B4L,b

Transliteration:

*r ḥpr.t iḥ<sup>c</sup>.w iḥ<sup>c</sup>=f wi*

Translation:

until the heir comes to be. May he inherit (from) me

Witness: B1L

Transliteration:

*r ḥpr.t iḥ<sup>c</sup>.w [iḥ<sup>c</sup>=f w]i*

Translation:

until the heir comes to be. May he inherit (from) me

Notes:

Lost due to a missing piece of wood.

Witness: B1C

Transliteration:

*r ḥpr.t iḥ<sup>c</sup>.w=i iḥ<sup>c</sup>=f wi*

Translation:

until my heir comes to be. May he inherit (from) me,

Witness: S2P

Transliteration:

*hpr f3k m wr m3.w m s3 iri n it*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Witness: S1Tü

Transliteration:

*hpr f3k m wr m3.w m s3 iri n it*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Witness: S3C

Transliteration:

*[hpr f3k m wr m3.w m] s3 iri n it*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Witness: B4Bo

Transliteration:

*hpr f3k m wr m3.w m s3 iri n it=f*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for his father.

**Group 2:** *sdm.k3=f* (Main clause), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1: *sdm.k3=f*      Morphology 2: active      Morphology 3:

Witness: S3P

Transliteration:

*hpr f3k m wr [m3.w] m s3 iri [n it]*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Witness: S2C

Transliteration:

*hpr [f]3k m wr [m3.w] m s3 [iri n] it*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Witness: B2Bo

Transliteration:

*hpr f3k m wr m3.w m s3 iri n it=f*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for his father.

Witness: B9C

Transliteration:

*hpr wr m3.w m f3k m s3 iri n it=f*

Translation:

The greatest of seers comes to be even as the shorn one,  
as a son who acted for his father.

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: B2P

Transliteration:

*hpr.k3=f m wr m3.w m s3 iri n it=f*

Translation:

Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Witness: B4L,b

Transliteration:

*hpr.k3=f m wr m3.w m s3 iri n it=f*

Translation:

Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Witness: B1L

Transliteration:

*hpr.k3=f m wr m3.w m s3 iri n it=f*

Translation:

Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Witness: B1C

Transliteration:

*hpr.k3=f m wr m3.w m s3 iri n it=f*

Translation:

Then he will come to be as the greatest of seers, as the son who acted for his father.

**Group 3:** *Perfective active participle (masculine singular), Lemma iri (second position)*

Lemma: *iri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B4L,a

Transliteration:

*hpr.k3=f m wr m3.w m s3 iri n it=f*

Translation:

Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Witness: B1Y

Transliteration:

*[hpr].k3[=f m] wr m3.w m s3 [iri] n it[=f]*

Translation:

Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Notes:

Only traces of the V31A:G1 group are visible, the rest is lost.

Witness: B17C

Transliteration:

*hpr.k3=f m wr m3.w m s3 [iri] n it=f*

Translation:

Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Witness: S2P

Transliteration:

*ḥpr f3k m wr m3.w m s3 iri n it*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Witness: S1Tü

Transliteration:

*ḥpr f3k m wr m3.w m s3 iri n it*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Witness: S3C

Transliteration:

*[ḥpr f3k m wr m3.w m] s3 iri n it*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Notes:

Only traces left.

Witness: B4Bo

Transliteration:

*ḥpr f3k m wr m3.w m s3 iri n it=f*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for his father.

Witness: B2P

Transliteration:

*ḥpr.k3=f m wr m3.w m s3 iri n it=f*

Translation:

Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Witness: S3P

Transliteration:

*ḥpr f3k m wr [m3.w] m s3 iri [n it]*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Witness: S2C

Transliteration:

*ḥpr [f]3k m wr [m3.w] m s3 [iri n] it*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Witness: B2Bo

Transliteration:

*ḥpr f3k m wr m3.w m s3 iri n it=f*

Translation:

The shorn one comes to be even as the greatest of the seers,  
as a son who acted for his father.

Witness: B9C

Transliteration:

*ḥpr wr m3.w m f3k m s3 iri n it=f*

Translation:

The greatest of seers comes to be even as the shorn one,  
as a son who acted for his father.

Witness: B4L,a

Transliteration:

*ḥpr.k3=f m wr m3.w m s3 iri n it=f*

Translation:

Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Witness: B4L,b

Transliteration:

*hpr.k3=f m wr m3.w m s3 iri n it=f*

Translation:

Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Witness: B1L

Transliteration:

*hpr.k3=f m wr m3.w m s3 iri n it=f*

Translation:

Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Witness: B1C

Transliteration:

*hpr.k3=f m wr m3.w m s3 iri n it=f*

Translation:

Then he will come to be as the greatest of seers, as the son who acted for his father.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (S2P, S3P, S1Tü, S2C, S3C, B2Bo, B4Bo, B9C), G2+G3 (B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C).*

**Spell:** 154 **Phrase:** 2 286-287 b

**Group 1:** *Stative (first person singular), Lemma rh*

Lemma: *rh* (to know, to learn)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:

Stative 1st person singular

Witness: S2P

Transliteration:

*iw rh.ki iwnw*

Translation:

I know Heliopolis,

Witness: B1Y

Transliteration:

*[hpr].k3[=f m] wr m3.w m s3 [iri] n it[=f]*

Translation:

Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Witness: B17C

Transliteration:

*hpr.k3=f m wr m3.w m s3 [iri] n it=f*

Translation:

Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Witness: S1Tü

Transliteration:

*iw rh.ki b3 iwnw*

Translation:

I know the soul of Heliopolis,

Witness: S3C

Transliteration:

*[iw rh.ki b3.w iwnw]*

Translation:

I know the souls of Heliopolis,

Witness: B2P

Transliteration:

*iw=i rh.ki b3.w iwnw*

Translation:

I know the souls of Heliopolis,

Witness: B4L,b

Transliteration:

*iw=i rh.kw b3.w iwnw*

Translation:

I know the souls of Heliopolis,

Witness: B1L

Transliteration:

*iw=i rh.kwi b3.w iwnw*

Translation:

I know the souls of Heliopolis,

Witness: S2C

Transliteration:

*[iw rh.ki b3.w] iwnw*

Translation:

I know the souls of Heliopolis,

Witness: B9C

Transliteration:

*iw r[h.ki] [b3.w iw]nw*

Translation:

I know the souls of Heliopolis,

Notes:

Only the D21 and traces of the A50 are visible.

Witness: B4L,a

Transliteration:

*iw=i rh.kwi b3.w iwnw*

Translation:

I know the souls of Heliopolis,

Witness: B1Y

Transliteration:

*i[w rh.kwi b3.w iwnw]*

Translation:

I know the souls of Heliopolis,

Witness: B17C

Transliteration:

*iw=i rh.kwi b3.w iwnw*

Translation:

I know the souls of Heliopolis,

Witness: B1C  
Transliteration:  
*iw=i rh.kwi b3.w iwnw*

Translation:  
I know the souls of Heliopolis,

Witness: S1C,b

Transliteration:  
*iw rh.ki b3.w iwnw*

Translation:  
I know the souls of Heliopolis,

**Group 2:** *Infinitive (status absolutus), Lemma rh*

Lemma: *rh* (to know, to learn)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B2Bo

Transliteration:  
*rh b3.w iwnw*

Translation:  
Knowing the souls of Heliopolis,

**Group 3:** *Circumstantial sdm=f (iw(=f) sdm=f), Lemma rh*

Lemma: *rh* (to know, to learn)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sdm=f</i>	<u>Subject:</u> Nominal subject
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Witness: B4Bo

Transliteration:  
*iw dhwti-nht tn rh tn dhwti-nht tn b3.w iwnw*

Translation:  
This *dhwti-nht* knows you, souls of Heliopolis,

Witness: S1C,a  
Transliteration:  
*iw rh.ki b3.w iwnw*

Translation:  
I know the souls of Heliopolis,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a, S1C,b), G2 (B2Bo), G3 (B4Bo).

**Spell:** 154 **Phrase:** 2 288-289 a

**Group 1:** Infinitive (status absolutus), Lemma *w3h* (first position)

Lemma: *w3h* (to endure)

**Morphology 1:** infinitive      **Morphology 2:** status absolutus      **Morphology 3:**      **Syntax:**      **Subject:**

Witness: S2P

Transliteration:

*w3h tp t3 3h m hr.t-ntr*

Translation:

Enduring on the land, being potent in the necropolis,

Witness: S1Tü

Transliteration:

*w3h tp t3 3h m hr.t-ntr*

Translation:

Enduring on the land, being potent in the necropolis,

**Group 2:** Infinitive (status absolutus), Lemma *3h* (first position)

Lemma: *3h* (to be potent)

**Morphology 1:** infinitive      **Morphology 2:** status absolutus      **Morphology 3:**      **Syntax:**      **Subject:**

Witness: S3P

Transliteration:

*[w]3h tp [t3 3h m] hr.t-ntr*

Translation:

Enduring on the land, being potent in the necropolis,

Notes:

The V4 is not visible, and there are only traces left of the V28\*V29 group.

Witness: S2C

Transliteration:

*w3h tp t3 3h m hr.t-ntr*

Translation:

Enduring on the land, being potent in the necropolis,

Notes:

Only traces left of the V29, the rest is visible.

Witness: S3C

Transliteration:

[Ax tp tA m] Xr.t-nTr

Translation:

Being potent upon the land and in the necropolis,

Witness: B1L

Transliteration:

[Ax tp tA] Xr.t-nTr

Translation:

Being potent upon the land of the necropolis,

**Group 3:** *Infinitive (status absolutus), Lemma ʕ (second position)*

Lemma: ʕ (to be potent)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: S2P

Transliteration:

wʕ tp tʕ ʕ m hr.t-nTr

Translation:

Enduring on the land, being potent in the necropolis,

Witness: S3P

Transliteration:

[w]ʕ tp [tʕ ʕ m] hr.t-nTr

Translation:

Enduring on the land, being potent in the necropolis,

Witness: S1Tü

Transliteration:

wʕ tp tʕ ʕ m hr.t-nTr

Translation:

Enduring on the land, being potent in the necropolis,

Witness: S2C

Transliteration:

wʕ tp tʕ ʕ m hr.t-nTr

Translation:

Enduring on the land, being potent in the necropolis,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (S2P, S3P, S1Tü, S2C), G2 (S3C, B1Y, B1L).*

## Appendix 5.39. Spell 162

**Spell:** 162 **Phrase:** 2 389 b

**Group 1:** Nominal *sdm.n.tw=f* (Emphatic use), Lemma *rdi*

**Lemma:** *rdi* (to give, to place)

**Morphology 1:** *sdm.n.tw=f* **Morphology 2:** nominal **Morphology 3:**

**Syntax:** Emphatic use **Subject:** Nominal subject

**Witness:** B1Bo

**Transliteration:**

*rdi.n.t(w) nn t3w.w n dhwtj-nht pn hr nn hwn.t*

**Translation:**

These winds were given to this *dhwtj-nht*, by this maiden

**Witness:** S2C

**Transliteration:**

*rdi.n.t(w) n=i nn t3w.w hr nn hwn.t*

**Translation:**

These winds were given to me by this maiden

**Witness:** B6C

**Transliteration:**

*rdi.n.t(w) nn t3w.w n h3-nht pn hr nn hnw.t*

**Translation:**

These winds were given to this *h3-nht* by this maiden

**Witness:** B2Bo

**Transliteration:**

*rdi.n.t(w) n=i nn t3w.w fd.w hr nn hwn.t*

**Translation:**

These four winds were given to me by this maiden.

**Witness:** B4Bo

**Transliteration:**

*rdi.n.t(w) n dhwtj-nht tn nn t3w.w hr nn hwn.t*

**Translation:**

These winds were given to this *dhwtj-nht* by this maiden.

**Witness:** M22C

**Transliteration:**

*rdi.n[.t(w)] n=i nn t3w hr nn hwn[.t]*

**Translation:**

This wind was given to me by this maiden.

**Notes:**

The X1 is not visible.

**Witness:** BH10x

**Transliteration:**

*di.n.t(w) n=t nn t3w.w in nn hwn.wt*

**Translation:**

These winds were given to you by these male and female youths.

**Witness:** BH2C

**Transliteration:**

*rdi.n.t(w) nn t3w.w n t3wi pn hr nn hwn.wt*

**Translation:**

These winds were given to this *t3wi* by these male and female youths.

Witness: G1T

Transliteration:

*rdi.n.tw* n=i nn tʒw.w in nn ḥwn.wt

Translation:

These winds were given to me by these maidens.

**Group 2:** Relative *sdm.n=f*, Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: Y1C

Transliteration:

*rdi.t.n* n=i tʒw.w ḥr nn ḥwn.t

Translation:

That which the winds have given to me by the maidens.

Witness: T3C

Transliteration:

*rdi.t.n* nn tʒw.w ḥr nn ḥwn.t

Translation:

That which these winds gave is through this maiden.

**Group 3:** Nominal *sdm.tw=f* (Emphatic use), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: A1C

Transliteration:

*rdi.t(w)* n=i nn tʒw.w in nn ḥwn.wt

Translation:

These winds are given to me by these maidens.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, BH10x, BH2C, G1T), G2 (Y1C, T3C), G3 (A1C).

**Spell:** 162 **Phrase:** 2 390 b

**Group 1:** *Imperfective active participle (feminine singular), Lemma pgʒ*

Lemma: *pgʒ* (to open up)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: B1Bo

Transliteration:

*pgʒ.t* <sup>ɕ</sup>=s r *ḏrw tʒ*

Translation:

which opens up its arm to the limit of the land,

Witness: B2Bo

Transliteration:

*pgʒ.t* <sup>ɕ</sup>.wy=s(y) r *ḏrw tʒ.wy*

Translation:

which opens up its two arms to the limit of the two lands,

Witness: Y1C

Transliteration:

<p> *gʒ.t* <sup>ɕ</sup>.wy=s(y) r *ḏrw tʒ.wy*

Translation:

which opens up its two arms to the limit of the two lands,

Notes:

The Q3 is reconstructed.

Witness: BH1Ox

Transliteration:

*pgʒ.t* <sup>ɕ</sup>.wy=s(y) r *ḏrw tʒ.wy*

Translation:

which opens up its two arms to the limit of the two lands,

Witness: B6C

Transliteration:

*pgʒ.t* <sup>ɕ</sup>.wy=s(y) r *ḏrw tʒ.wy*

Translation:

which opens up its two arms to the limit of the two lands,

Witness: B4Bo

Transliteration:

*pgʒ.t* <sup>ɕ</sup>.wy *ḏḥwty-nḥt tn* r *ḏrw tʒ.wy*

Translation:

which opens up the two arms of this *ḏḥwty-nḥt* to the limit of the two lands,

Witness: M22C

Transliteration:

*pgʒ.t* <sup>ɕ</sup>.wy=s(y) [r] *ḏrw tʒ.wy*

Translation:

which opens up its two arms to the limit of the two lands,

Witness: BH2C

Transliteration:

*pgʒ.t* <sup>ɕ</sup>.wy=s(y) r *ḏrw tʒ.wy*

Translation:

which opens up its two arms to the limit of the two lands,

Witness: T3C

Transliteration:

*pgʒ.t* ʕ.wy=s(y) {r} r d̪r(w) tʒ.wy

Translation:

which opens up its two arms to the limit of the two lands,

Witness: A1C

Transliteration:

*pgʒ.t* ʕ.wy=s(y) r d̪rw tʒ.wy

Translation:

which opens up its two arms to the limit of the two lands,

Witness: G1T

Transliteration:

*pgʒ.t* ʕ.wy=s(y) r d̪rw.w tʒ.wy

Translation:

which opens up its two arms to the limits of the two lands,

Witness: B3Bo

Transliteration:

*pgʒ.t* ʕ.wy=s(y) r d̪rw(.w) n.w p.t r d̪rw.w n.w nw.t

Translation:

which opens its arms to the limits of the sky, to the limits of Nut.

**Group 2:** Imperfective active participle (feminine singular), Lemma *gwʒ*

Lemma: *gwʒ* (to pull tight)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: S2C

Transliteration:

[*g*]wʒ.t ʕ.wy=s(y) r [d̪rw tʒ.wy]

Translation:

which pulls its two arms tight to the limit of the two lands,

Notes:

The reconstruction of W11 is based on the suggestion of the Buck. Only traces left of the V4. the rest is normally visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo, B6C, B2Bo, B4Bo, Y1C, M22C, BH1Ox, BH2C, T3C, G1T, A1C, B3Bo) G2 (S2C).

**Spell:** 162 **Phrase:** 2 391 b

**Group 1:** Nominal *s̪m.n.tw=f* (Emphatic use), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:  
*s̪m.n.tw=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: B1Bo

Transliteration:

*rdi.n.t(w)=s n dhwtj-nht pn ʕnh=f im=s*

Translation:

it was given to this *dhwtj-nht*,  
so that he may live through it.

Witness: B6C

Transliteration:

*rdi.n.t(w)=s n ʕh3-nht pn ʕnh=f im=s*

Translation:

It was given to this *ʕh3-nht*, so that he may live through it.

Witness: M22C

Transliteration:

*rdi.n.t(w)=s n=i [ʕnh]=i im=s*

Translation:

it was given to me, so that I may live through it.

Witness: BH2C

Transliteration:

*rdi.n.t(w)=s n t3wi pn ʕnh=f im=s*

Translation:

it was given to this *t3wi*, so that he may live through it.

Witness: G1T

Transliteration:

*rdi.n.t(w)=s n=i ʕnh=i im=s*

Translation:

it was given to me, so that I may live through it.

**Group 2:** Relative *sḏm.n=f*, Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*rdi.n.t(w)=s n=i [ʕnh]=i im[=s]*

Translation:

it was given to me, so that I may live through it.

Notes:

The X1 is not visible, and there are only traces left of the N35.

Witness: Y1C

Transliteration:

*rdi.n.t(w)=s n=i ʕnh=i im=s*

Translation:

it was given to me, so that I may live through it.

Witness: BH10x

Transliteration:

*rdi.n.t(w)=s n ntr-nhti tn ʕnh=s im=s*

Translation:

it was given to this *ntr-nhti*, so that she may live through it.

Witness: T3C

Transliteration:

*rdi.n.t(w)=f n <=i> ʕnh=i im=s*

Translation:

it was given to me, so that I may live through it

Witness: B2Bo

Transliteration:

*rdi.t.n=sn n=i ʿnh=i im=sn*

Translation:

which they gave to me, so that I may live through it.

Witness: B4Bo

Transliteration:

*rdi.t.n=sn n dhwtj-nht tn ʿnh dhwtj-nht tn im=sn*

Translation:

which they gave to this *dhwtj-nht*,  
so that this *dhwtj-nht* may live through it.

**Group 3:** *Perfective relative sdm=f, Lemma rdi (first position)*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm=f*

Morphology 2:

perfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B3Bo

Transliteration:

*di=t n dhwtj-nht tn ʿnh=s im*

Translation:

which you gave to this *dhwtj-nht*, so that she may live there.

**Group 4:** *Subjunctive sdm=f (Final clause implying purpose), Lemma ʿnh (second position)*

Lemma: *ʿnh* (to live)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*rdi.n.t(w)=s n dhwtj-nht pn ʿnh=f im=s*

Translation:

it was given to this *dhwtj-nht*, so that he may live through it.

Witness: S2C

Transliteration:

*rdi.n[.t(w)]=s n=i [ʿnh]=i im[=s]*

Translation:

it was given to me, so that I may live through it.

Witness: B6C

Transliteration:

*rdi.n.t(w)=s n ʿh3-nht pn ʿnh=f im=s*

Translation:

It was given to this *ʿh3-nht*, so that he may live through it.

Witness: B2Bo

Transliteration:

*rdi.t.n=sn n=i ʿnh=i im=sn*

Translation:

which they gave to me, so that I may live through it.

Witness: B4Bo

Transliteration:

*rdi.t.n=s n dhwtj-nht tn ḥnh dhwtj-nht tn im=s*

Translation:

which they gave to this *dhwtj-nht*,  
so that this *dhwtj-nht* may live through it.

Notes:

Only traces left of the N35:Aa1 group.

Witness: M22C

Transliteration:

*rdi.n.t(w)=s n=i [ḥnh]=i im=s*

Translation:

it was given to me, so that I may live through it.

Witness: BH2C

Transliteration:

*rdi.n.t(w)=s n t3wi pn ḥnh=f im=s*

Translation:

it was given to this *t3wi*, so that he may live through it.

Witness: G1T

Transliteration:

*rdi.n.t(w)=s n=i ḥnh=i im=s*

Translation:

it was given to me, so that I may live through it.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (B1Bo, S2C, B6C, Y1C, M22C, BH1Ox, BH2C, T3C, G1T), G2+G4 (B2Bo, B4Bo), G3+G4 (B3Bo).

**Spell:** 162 **Phrase:** 2 391-392 c-a

**Group 1:** Nominal *sdm.n.tw=f* (Emphatic use), Lemma *rdi*

Lemma: *rdi* (to give, to place)

**Morphology 1:** *sdm.n.tw=f* **Morphology 2:** nominal **Morphology 3:**

**Syntax:**  
Emphatic use

**Subject:**  
Nominal subject

Witness: Y1C

Transliteration:

*rdi.n.t(w)=s n=i ḥnh=i im=s*

Translation:

it was given to me, so that I may live through it.

Witness: BH1Ox

Transliteration:

*rdi.n.t(w)=s n ntr-nhti tn ḥnh=s im=s*

Translation:

it was given to this *ntr-nhti*, so that she may live through it.

Witness: T3C

Transliteration:

*rdi.n.t(w)=f n <=i> ḥnh=i im=s*

Translation:

it was given to me, so that I may live through it

Witness: B3Bo

Transliteration:

*di-t n dhwtj-nht tn ḥnh=s im*

Translation:

which you gave to this *dhwtj-nht*, so that she may live there.

Witness: B1Bo

Transliteration:

*rdi.n.t(w) n=f nn t3w.w hr nn hwn.t*

Translation:

These winds have been given to him by this maiden.

Witness: B6C

Transliteration:

*rdi.n.t(w) nn t3w.w n h3-nht pn hr nn hwn.t*

Translation:

These winds are given to this h3-nht by this maiden.

Witness: B4Bo

Transliteration:

*rdi.n.t(w) n dhwtj-nht tn nn t3w.w hr nn hw[n.t]*

Translation:

These winds have been given to this dhwtj-nht by this maiden.

Witness: M22C

Transliteration:

*rdi.n.t(w) n=i nn t3w [hr nn] hwn.t*

Translation:

This wind was given to me by this maiden.

Witness: BH2C

Transliteration:

*rdi.n.t(w) nn t3w.w n t3wi pn hr nn hwn.wt*

Translation:

These winds have been given to this t3wi by these male and female youths.

Witness: S2C

Transliteration:

*rdi.n.t(w) n=i nn t3w.w hr nn hwn.t*

Translation:

These winds have been given to me by this maiden.

Notes:

Only traces left of the D37.

Witness: B2Bo

Transliteration:

*rdi.n.t(w) n=i nn t3w.w hr nn hwn.t*

Translation:

These winds have been given to me by this maiden.

Witness: Y1C

Transliteration:

*rdi.n.t(w) n <=i> nn t3w hr nn hwn.t*

Translation:

This wind was given to me by this maiden.

Witness: BH10x

Transliteration:

*di.n.t(w) [n]=t nn t3w.w in nn hwn.wt*

Translation:

These winds have been given to you by these male and female youths.

Notes:

Only traces left of the X1.

Witness: G1T

Transliteration:

*rdi.n.tw n=i nn t3w.w hr nn hwn.wt*

Translation:

These winds are given to me by these maidens.

**Group 2:** Relative *sdm.n=f*, Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sdm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Nominal subject

Witness: T3C

Transliteration:

*rdi.t.n nn t3w.w hr nn hwn.t*

Translation:

That which these winds gave is through this maiden.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, Y1C, M22C, BH1Ox, BH2C, G1T), G2 (T3C).

**Spell:** 162      **Phrase:** 2      392      d

**Group 1:** Circumstantial *sdm.tw=f* (Temporal clause), Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1: *sdm.tw=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Nominal subject

Witness: B1Bo

Transliteration:

*ir.t(w) w3.t nfr.t n r<sup>c</sup>*

Translation:

while a good road is made for Re,

Notes:

Witness: B6C

Transliteration:

*ir.t(w) w3.t nfr.t n r<sup>c</sup>*

Translation:

while a good road is made for Re,

Witness: S2C

Transliteration:

*[ir].t(w) w3.wt [n]fr.wt n r<sup>c</sup>*

Translation:

while good roads are made for Re,

Notes:

The D4 is not visible.

Witness: B2Bo

Transliteration:

*ir.t(w) w3.t nfr.t n r<sup>c</sup>*

Translation:

while a good road is made for Re,

Witness: B4Bo  
Transliteration:  
*ir.t(w) w3.t nfr.t n r<sup>c</sup>*  
Translation:  
while a good road is made for Re,

Witness: BH10x  
Transliteration:  
*ir.t(w) w3.t nfr.t n r<sup>c</sup>*  
Translation:  
while a good road is made for Re,

Witness: G1T  
Transliteration:  
*ir.t(w) w3.t nfr.t n r<sup>c</sup>*  
Translation:  
while a good road is made for Re,

**Group 2:** *Passive circumstantial sdm=f (Temporal clause), Lemma iri*

Lemma: *iri* (to do, to make)

Morphology 1:  
*sdm=f*

Morphology 2:  
circumstantial

Morphology 3:  
passive

Syntax:  
Temporal clause

Subject:  
Nominal subject

Witness: Y1C  
Transliteration:  
*ir w3.t nfr.t n r<sup>c</sup>*  
Translation:  
while a good road is made for Re,

Witness: T3C  
Transliteration:  
*ir w3.t nfr.t n r<sup>c</sup>*  
Translation:  
while a good road is made for Re,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, BH10x, BH2C, G1T, M23C), G2 (Y1C, T3C).*

**Spell:** 162 **Phrase:** 2 393 a

**Group 1:** *Subjunctive sdm=f (Final clause implying purpose), Lemma pri*

Lemma: *pri* (to go forth)

Morphology 1:  
*sdm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Final clause implying purpose

Subject:  
Pronominal subject

Witness: B1Bo

Transliteration:

*pr=f im=s*

Translation:

so that he may go forth on it.

Witness: S2C

Transliteration:

*pr=f i[m=s]*

Translation:

so that he may go forth on it

Witness: B6C

Transliteration:

*pr=f im=s*

Translation:

so that he may go forth on it.

Witness: B2Bo

Transliteration:

*pr=f im=s*

Translation:

so that he may go forth on it.

Witness: B4Bo

Transliteration:

*pr=f im=s*

Translation:

so that he may go forth on it.

Witness: M22C

Transliteration:

*pr=f im*

Translation:

so that he may go forth there.

Witness: BH10x

Transliteration:

*pr=f im=s*

Translation:

so that he may go forth on it.

Witness: BH2C

Transliteration:

*pr=f im=s*

Translation:

so that he may go forth on it.

Witness: T3C

Transliteration:

*pr=f im=s*

Translation:

so that he may go forth on it.

Witness: G1T

Transliteration:

*pr=f im=s*

Translation:

so that he may go forth on it.

Witness: M23C

Transliteration:

[*pr=f im=s*]

Translation:

so that he may go forth on it

**Group 2:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *swʒi*

Lemma: *swʒi* (to pass)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: Y1C

Transliteration:

*swʒ=f im=s*

Translation:

so that he may pass on it.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, BH1Ox, BH2C, T3C, G1T, M23C), G2 (Y1C).

**Spell:** 162 **Phrase:** 2 393 b

**Group 1:** Circumstantial *sḏm=f* (None-initial main clause), Lemma *nḏri*

Lemma: *nḏri* (to grasp)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

None-initial main clause

Subject:

Nominal subject

Witness: B1Bo

Transliteration:

*nḏr r<sup>c</sup> n ḏḥwty-nḥt pn*

Translation:

Re grasps the arm of this *ḏḥwty-nḥt*,

Witness: S2C

Transliteration:

[*nḏr r<sup>c</sup>]=i*

Translation:

Re grasps my arm,

Witness: B6C

Transliteration:

*ndr* r<sup>c</sup> n ḥ<sub>3</sub>-nḥt pn

Translation:

Re grasps the arm of this ḥ<sub>3</sub>-nḥt,

Witness: B4Bo

Transliteration:

*ndr* r<sup>c</sup> dḥwty-nḥt tn

Translation:

Re grasps the arm of this dḥwty-nḥt,

Witness: BH1Ox

Transliteration:

*ndr* r<sup>c</sup> m<sup>c</sup> n nṯr-nḥti tn

Translation:

Re holds fast with the arm of this nṯr-nḥti,

Witness: T3C

Transliteration:

*ndr* r<sup>c</sup> i

Translation:

Re grasps my arm,

Witness: M23C

Transliteration:

[*ndr* r<sup>c</sup> i]

Translation:

Re grasps my arm,

**Group 2:** *Perfective active participle (masculine singular), Lemma ndrī*

Lemma: ndrī (to grasp)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B2Bo

Transliteration:

*ndr* r<sup>c</sup> i

Translation:

Re grasps my arm,

Witness: Y1C

Transliteration:

*ndr* r<sup>c</sup> i

Translation:

Re grasps my arm,

Witness: BH2C

Transliteration:

*ndr* r<sup>c</sup> m<sup>c</sup> n t<sub>3</sub>wi pn

Translation:

Re holds fast with the arm of this t<sub>3</sub>wi,

Witness: G1T

Transliteration:

*ndr* r<sup>c</sup> i

Translation:

Re grasps my arm,

Witness: M22C

Transliteration:

*ndr* ʿ[=i]

Translation:

who grasped my arm

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, Y1C, BH1Ox, BH2C, T3C, G1T, M23C), G2 (M22C).

**Spell:** 162 **Phrase:** 2 394 a

**Group 1:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *wnm* (first position)

Lemma: *wnm* (to eat)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*wnm* <=f> ʿh3-nḥt pn im-s ʿ is ḥpw stš

Translation:

so that he may eat and flourish in it like his condition of Apis and Seth.

Witness: S2C

Transliteration:

*wnm-i* ʿf=i im-s ʿ [is] ḥp[w stš wdʿ]

Translation:

so that I may eat and gorge in it like the condition of Apis and Seth, he who is judged.

Witness: B6C

Transliteration:

*wnm* ʿf ʿh3-nḥt pn im-s ʿ is ḥpw stḥ wdʿ

Translation:

so that this ʿh3-nḥt may eat and gorge in it like the condition of Apis and Seth, he who is judged.

Witness: B2Bo

Transliteration:

*wnm* <=i> ʿf=i im-s ʿ is ḥpw sšt wdʿ

Translation:

so that I may eat and gorge in it like the condition of Apis and Seth, he who is judged.

Witness: B4Bo

Transliteration:

*wnm* ʿf ḏḥwty-nḥt tn im-s ʿ is ḥpw sšt wdʿ

Translation:

so that this ḏḥwty-nḥt may eat and gorge in it like the condition of Apis and Seth, he who is judged.

Witness: Y1C

Transliteration:

*wnm-i* im-s f3=i im-s ʿ is ḥpw wdʿ

Translation:

so that I may eat in it, so that I may gorge in it like the condition of Apis and he who is judged.

Witness: BH10x

Transliteration:

*wmm=s im=s ʿ.wy hpw is ʿ.wy wqʿ is*

Translation:

so that she may eat in it like the condition of Apis,  
like the condition of he who is judged.

Witness: T3C

Transliteration:

*wmm=i im=s mi hpw ʿfʿf=i im=s <mi> stš*

Translation:

so that I may eat in it like Apis,  
so that I may gorge in it <like> Seth.

Witness: M23C

Transliteration:

*[wmm=i im=s] ʿf[=i im=s ʿ.wy is hpw stš]*

Translation:

so that I will eat in it, so that I will gorge in it like the condition of Apis and Seth.

Notes group:

*Note that B6C, B4Bo and BH2C use a nominal subject instead of a pronominal subject.*

**Group 2:** *Perfective active participle (masculine singular), Lemma wmm (first position)*

Lemma: *wmm* (to eat)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: M22C

Transliteration:

*wmm ʿf im=s ʿ.wy is hpw stš*

Translation:

who ate and gorged in it like the condition of Apis and Seth.

Witness: BH2C

Transliteration:

*wmm tʿwi pn im=s ʿf ʿ.wy hpw is ʿ.wy wqʿ is*

Translation:

so that this tʿwi may eat in it, who gorged like  
the condition of Apis, like the condition of he who is judged.

Witness: G1T

Transliteration:

*wmm <=i> ʿfʿf=i mi hpw stš*

Translation:

so that I may eat and gorge like Apis and Seth.

**Group 3:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *ʔḥ* (second position)

Lemma: *ʔḥ* (to flourish)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: B1Bo

Transliteration:

*wmm <=f> ʔḥ=f ḥm=s ʕ=f is ḥpw stš*

Translation:

so that he may eat and flourish in it like his condition of Apis and Seth.

**Group 4:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *ʔḥ* (second position)

Lemma: *ʔḥ* (to gorge)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

*wmm=i ʔḥ=i ḥm=s ʕ [is] ḥp[w stš wdʕ]*

Translation:

so that I may eat and gorge in it like  
the condition of Apis and Seth, he who is judged.

Notes:

Witness: B2Bo

Transliteration:

*wmm <=i> ʔḥ=i ḥm=s ʕ is ḥpw sšt wdʕ*

Translation:

so that I may eat and gorge in it like  
the condition of Apis and Seth, he who is judged.

Witness: B6C

Transliteration:

*wmm ʔḥ ʕḥz-nḥt pn ḥm=s ʕ is ḥpw stḥ wdʕ*

Translation:

so that this *ʕḥz-nḥt* may eat and gorge in it  
like the condition of Apis and Seth, he who is judged.

Notes:

Witness: B4Bo

Transliteration:

*wmm ʔḥ ḏḥwty-nḥt tn ḥm=s ʕ is ḥpw sšt wdʕ*

Translation:

so that this *ḏḥwty-nḥt* may eat and gorge in it  
like the condition of Apis and Seth, he who is judged.

Notes:

Only traces left of the G1 and the I9, the G38 is not visible.

Witness: Y1C

Transliteration:

wmm=i im=s f3=i im=s ʿ is hpw wdʿ

Translation:

so that I may eat in it, so that I may gorge in it like the condition of Apis and he who is judged.

Notes:

Note that the I9 and G1 are mistakenly reversed.

Witness: G1T

Transliteration:

wmm < -i > ʿf3f=i mi hpw stš

Translation:

so that I may eat and gorge like Apis and Seth.

Notes group:

Note that B6C and B4Bo use a nominal subject instead of a pronominal subject.

**Group 5:** Perfective active participle (masculine singular), Lemma ʿfī (second position)

Lemma: ʿfī (to gorge)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
participle	perfective active	masculine singular		

Witness: M22C

Transliteration:

wmm ʿf im=s ʿ.wy is hpw stš

Translation:

who ate and gorged in it like the condition of Apis and Seth.

**Group 6:** Perfective active participle (masculine singular), Lemma ʿfī (second position)

Lemma: ʿfī (to gorge)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
participle	perfective active	masculine singular		

Witness: T3C

Transliteration:

wmm=i im=s mi hpw ʿf3f=i im=s < mi > stš

Translation:

so that I may eat in it like Apis, so that I may gorge in it <like> Seth.

Witness: M23C

Transliteration:

[wmm=i im=s] ʿf[=i im=s ʿ.wy is hpw stš]

Translation:

so that I will eat in it, so that I will gorge in it like the condition of Apis and Seth.

Notes:

Only the G1 and the I9 are visible.

Witness: BH2C

Transliteration:

*wmm t3wi pn im=s 3f ˆ.wy hpw is ˆ.wy wdˆ is*

Translation:

so that this t3wi may eat in it, who gorged like the condition of Apis, like the condition of he who is judged.

**Group 7:** Imperfective active participle (masculine singular), Lemma wdˆ (final position)

Lemma: wdˆ (to divide, to judge)

Morphology 1:

participle

Morphology 2:

imperfective passive

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: S2C

Transliteration:

*wmm=i 3f=i im=s ˆ [is] hp[w stš wdˆ]*

Translation:

so that I may eat and gorge in it like  
the condition of Apis and Seth, he who is judged.

Witness: B6C

Transliteration:

*wmm 3f ˆh3-nht pn im=s ˆ is hpw sth wdˆ*

Translation:

so that this ˆh3-nht may eat and gorge in it  
like the condition of Apis and Seth, he who is judged.

Witness: B2Bo

Transliteration:

*wmm <=i> 3f=i im=s ˆ is hpw sšt wdˆ*

Translation:

so that I may eat and gorge in it like  
the condition of Apis and Seth, he who is judged.

Witness: B4Bo

Transliteration:

*wmm 3f dhwtj-nht tn im=s ˆ is hpw sšt wdˆ*

Translation:

so that this dhwtj-nht may eat and gorge in it  
like the condition of Apis and Seth, he who is judged.

Notes:

Only traces of the A40 left.

Witness: Y1C

Transliteration:

*wmm=i im=s f3=i im=s ˆ is hpw wdˆ*

Translation:

so that I may eat in it, so that I may gorge in it like  
the condition of Apis and he who is judged.

Witness: BH1Ox

Transliteration:

*wmm=s im=s ˆ.wy hpw is ˆ.wy wdˆ is*

Translation:

so that she may eat in it like the condition of Apis,  
like the condition of he who is judged.

Witness: BH2C

Transliteration:

*wmm t3wi pn im=s 3f ʕ.wy hpw is ʕ.wy wdʕ is*

Translation:

so that this t3wi may eat in it, who gorged like the condition of Apis, like the condition of he who is judged.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4+G7 (S2C, B6C, B2Bo, B4Bo, Y1C), G1+G4 (T3C, G1T, M23C), G1+G3 (B1Bo), G2+G5 (M22C), G1+G7 (BH10x), G1+G6+G7 (BH2C).

**Spell:** 162 **Phrase:** 2 394-395 c-a

**Group 1:** nominal *sdm.n.tw=f* (Emphatic use), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm.n.tw=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*rdi.n.t(w)=s n dhwtj-nht pn ʕnh=f im=s*

Translation:

it was given to this dhwtj-nht so that he may live through it.

Witness: S2C

Transliteration:

*rdi.n.t(w)=s n=i ʕnh=i im[=s]*

Translation:

it was given to me so that I may live through it.

Witness: B6C

Transliteration:

*rdi.n.t(w)=s n ʕh3-nht pn ʕnh=f im=s*

Translation:

it was given to this ʕh3-nht, so that he may live through it.

Witness: Y1C

Transliteration:

*rdi.n.t(w)=s n=i ʕnh=i im=s*

Translation:

it was given to me so that I may live through it.

Witness: M22C

Transliteration:

*rdi.n.t(w)=s n=i ʕnh=i im=s*

Translation:

it was given to me so that I may live through it.

Witness: BH10x

Transliteration:

*rdi.n.t(w)=f n ntr-nhti tn ʕnh=s im=f*

Translation:

it was given to this ntr-nhti so that she may live through it.

Witness: G1T

Transliteration:

*rdi.n.tw=s n=i ʿnh=i im=s*

Translation:

it was given to me so that I may live through it.

**Group 2:** *Relative sDm.n=f, Lemma rdi (first position)*

Lemma: *rdi* (to give, to place)

Morphology 1: *sDm.n=f*      Morphology 2: *relative*      Morphology 3:

Witness: M23C

Transliteration:

*rdi.n.t(w)[=s n=i ʿnh=i im=s]*

Translation:

it was given to me so that I may live through it.

Notes:

Only traces left of the X1.

Syntax:

Subject:

Pronominal subject

Witness: B2Bo

Transliteration:

*rdi.t.n=sn n=i ʿnh=i im=sn*

Translation:

which they have given to me, so that I may live through them.

Witness: B4Bo

Transliteration:

*rdi.t.n=sn n dhwtj-nht tn ʿnh dhwtj-nht tn im=sn*

Translation:

which they have given to this *dhwtj-nht*,  
so that this *dhwtj-nht* may live through them.

Witness: T3C

Transliteration:

*rdi.t.n=s ʿnh=i im=s*

Translation:

which it has given, so that I may live through it.

**Group 3:** *Subjunctive sDm=f (Final clause implying purpose), Lemma ʿnh (second position)*

Lemma: *ʿnh* (to live)

Morphology 1: *sDm=f*      Morphology 2: *subjunctive*      Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*rdi.n.t(w)=s n dhwtj-nht pn ʿnh=f im=s*

Translation:

it was given to this *dhwtj-nht* so that he may live through it.

Witness: S2C

Transliteration:

*rdi.n.t(w)=s n=i ʿnh=i im[=s]*

Translation:

it was given to me so that I may live through it.

Witness: B6C

Transliteration:

*rdi.n.t(w)=s n ḥ3-nḥt pn ḥnh=f im=s*

Translation:

it was given to this ḥ3-nḥt, so that he may live through it.

Witness: B4Bo

Transliteration:

*rdi.t.n=sn n ḏḥwty-nḥt tn ḥnh ḏḥwty-nḥt tn im=sn*

Translation:

which they have given to this ḏḥwty-nḥt,  
so that this ḏḥwty-nḥt may live through them.

Witness: M22C

Transliteration:

*rdi.n.t(w)=s n=i ḥnh=i im=s*

Translation:

it was given to me so that I may live through it.

Witness: T3C

Transliteration:

*rdi.t.n=s ḥnh=i im=s*

Translation:

which it has given, so that I may live through it.

Witness: M23C

Transliteration:

*rdi.n.t(w)[=s n=i ḥnh=i im=s]*

Translation:

it was given to me so that I may live through it.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (B1Bo, S2C, B6C, Y1C, M22C, BH1Ox, G1T, M23C), G2+G3 (B2Bo, B4Bo, T3C).*

Witness: B2Bo

Transliteration:

*rdi.t.n=sn n=i ḥnh=i im=sn*

Translation:

which they have given to me, so that I may live through them.

Witness: Y1C

Transliteration:

*rdi.n.t(w)=s n=i ḥnh=i im=s*

Translation:

it was given to me so that I may live through it.

Witness: BH1Ox

Transliteration:

*rdi.n.t(w)=f n nṯr-nḥti tn ḥnh=s im=f*

Translation:

it was given to this nṯr-nḥti so that she may live through it.

Witness: G1T

Transliteration:

*rdi.n.tw=s n=i ḥnh=i im=s*

Translation:

it was given to me so that I may live through it.

**Spell:** 162 **Phrase:** 2 395 b

**Group 1:** Nominal *sḏm.n.tw=f* (Emphatic use), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1: *sḏm.n.tw=f*      Morphology 2: nominal      Morphology 3:      Syntax: Emphatic use      Subject: Nominal subject

Witness: B1Bo

Transliteration:

*rdi.n.t(w) n=f nn t3w.w hr nn hwn.t*

Translation:

These winds have been given to him by this maiden.

Witness: B6C

Transliteration:

*rdi.n.t(w) nn t3w.w n h3-nht pn in nn hwn.t*

Translation:

These winds have been given to this *h3-nht* by this maiden.

Witness: M22C

Transliteration:

*rdi.n.t(w) n=i t3w in nn hwn.t*

Translation:

The wind has been given to me by this maiden.

Witness: BH2C

Transliteration:

*rdi.n.t(w) nn t3w.w n t3wi pn in nn hwn.wt*

Translation:

These winds have been given to this *t3wi* by these male and female youth.

Witness: S2C

Transliteration:

*r[di].n.t(w) n[=i] nn t3w.w rdi.n.t(w) <n>=i nn t3w.w hr nn hwn[.t]*

Translation:

These winds have been given to me, these winds have been given to me by this maiden.

Notes:

Only traces of the D21 left, and the D37 is not visible.

Witness: Y1C

Transliteration:

*rdi.n.t(w) n<=i> nn t3w.w in nn hwn.wt*

Translation:

These winds have been given to me by these maidens.

Witness: BH10x

Transliteration:

*di.n.t(w) n=t nn t3w.w in nn hwn.wt*

Translation:

These winds have been given to you by these male and female youth.

Witness: G1T

Transliteration:

*rdi.n.tw n=i nn t3w.w in nn hwn.wt*

Translation:

These winds have been given to me by these maidens.

Witness: M23C

Transliteration:

*[rdi.n].t(w) n=i [nn t3w.w in nn hw]n.t*

Translation:

These winds have been given to me by this maiden.

Notes:

Only the X1 is visible.

**Group 2:** Nominal *sḏm.tw=f* (Emphatic use), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm.tw=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B2Bo

Transliteration:

*rdi.t(w) n=i nn t3w.w in nn hwn.t*

Translation:

These winds are given to me by this maiden.

Witness: B4Bo

Transliteration:

*rdi.t(w) n ḏhwty-nḥt in nn t3w.w in nn hwn.t*

Translation:

These winds are given to this *ḏhwty-nḥt* by this maiden.

**Group 3:** Relative *sḏm.n=f*, Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: T3C

Transliteration:

*rdi.t.n nn t3w.w hr nn hwn.t*

Translation:

That which these winds gave is by this maiden

**Group 4:** Nominal *sḏm.n.tw=f* (Emphatic use), Lemma *rdi* (second position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm.n.tw=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: S2C

Transliteration:

r[di].n.t(w) n[=i] nn tʒw.w rdi.n.t(w) <n> =i nn tʒw.w hr nn hwn[.t]

Translation:

These winds have been given to me, these winds have been given to me by this maiden.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo, B6C, Y1C, M22C, BH10x, BH2C, G1T, M23C), G2 (B2Bo, B4Bo), G3 (T3C), G1+G4 (S2C).

**Spell:** 162 **Phrase:** 2 398 b

**Group 1:** *Perfective active participle (masculine singular), Lemma ini (first position)*

Lemma: ini (to bring)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1Bo

Transliteration:

in mw srd ʕnh

Translation:

which brought water, which makes life grow.

Witness: S2C

Transliteration:

in mw s[rd ʕnh]

Translation:

which brought water, which makes life grow.

Witness: B6C

Transliteration:

in mw srd ʕnh

Translation:

which brought water, which makes life grow.

Witness: B2Bo

Transliteration:

in mw srd ʕnh

Translation:

which brought water, which makes life grow.

Witness: B4Bo

Transliteration:

in mw srd ʕnh

Translation:

which brought water, which makes life grow.

Witness: M22C

Transliteration:

in mw srd ʕnh

Translation:

which brought water, which makes life grow.

Witness: M23C

Transliteration:

*in mw [srd ʕnh]*

Translation:

which brought water, which makes life grow.

**Group 2:** *Imperfective active participle (masculine singular), Lemma inì (first position)*

Lemma: *inì* (to bring)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: Y1C

Transliteration:

*inn mw srd ʕnh*

Translation:

which brings water, which makes life grow.

Witness: BH10x

Transliteration:

*inn mw srd ʕnh*

Translation:

which brings water, which makes life grow.

Witness: BH2C

Transliteration:

*inn m[w srd] ʕnh*

Translation:

which brings water, which makes life grow.

Witness: T3C

Transliteration:

*inn mw srd ʕnh*

Translation:

which brings water, which makes life grow.

Witness: G1T

Transliteration:

*inn mw srd ʕnh*

Translation:

which brings water, which makes life grow.

**Group 3:** *Imperfective active participle (masculine singular), Lemma srd (second position)*

Lemma: *srd* (to cause to grow)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B1Bo

Transliteration:

*in mw **srd** ʿnh*

Translation:

which brought water, which makes life grow.

Witness: B6C

Transliteration:

*in mw **srd** ʿnh*

Translation:

which brought water, which makes life grow.

Witness: B4Bo

Transliteration:

*in mw **srd** ʿnh*

Translation:

which brought water, which makes life grow.

Witness: M22C

Transliteration:

*in mw **srd** ʿnh*

Translation:

which brought water, which makes life grow.

Witness: BH2C

Transliteration:

*inn m[w **srd**] ʿnh*

Translation:

which brings water, which makes life grow.

Witness: S2C

Transliteration:

*in mw s[**rd**] ʿnh*

Translation:

which brought water, which makes life grow.

Notes:

Only the S29 is visible.

Witness: B2Bo

Transliteration:

*in mw **srd** ʿnh*

Translation:

which brought water, which makes life grow.

Witness: Y1C

Transliteration:

*inn mw **srd** ʿnh*

Translation:

which brings water, which makes life grow.

Witness: BH1Ox

Transliteration:

*inn mw **srd** ʿnh*

Translation:

which brings water, which makes life grow.

Witness: T3C

Transliteration:

*inn mw **srd** ʿnh*

Translation:

which brings water, which makes life grow.

Witness: G1T

Transliteration:

*inn mw srd ʿnh*

Translation:

which brings water, which makes life grow.

Witness: M23C

Transliteration:

*in mw [srd ʿnh]*

Translation:

which brought water, which makes life grow.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, M23C), G2+G3 (Y1C, BH10x, BH2C, T3C, G1T).

**Spell:** 162 **Phrase:** 2 398 d

**Group 1:** Nominal *sḏm.n.tw=f* (Emphatic use), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm.n.tw=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*rdi.n.t(w)=f n ḏḥwty-nḥt pn ʿnh=f im=f*

Translation:

it has been given to this *ḏḥwty-nḥt*,  
so that he may life through it.

Witness: S2C

Transliteration:

*rdi.n.t(w)=f n=i [ʿnh=i im=f]*

Translation:

it has been given to me so that I may live through it.

Witness: B6C

Transliteration:

*rdi.n.t(w)=f n ḥz-nḥt pn ʿnh=f im=f*

Translation:

it has been given to this *ḥz-nḥt*, so that he may live through it.

Witness: B2Bo

Transliteration:

*rdi.n.t(w)=f n=i ʿnh=i im=f*

Translation:

it has been given to me so that I may live through it.

Witness: B4Bo

Transliteration:

*rdi.n.t(w)=f n ḏḥwty-nḥt tn ʿnh ḏḥwty-nḥt tn im=f*

Translation:

it has been given to this *ḏḥwty-nḥt*  
so that this *ḏḥwty-nḥt* may live through it.

Witness: Y1C

Transliteration:

*rdi.n.t(w)=f n ʿnh=i im=f*

Translation:

it has been given to my life through it.

Witness: M22C

Transliteration:

*rdi.n.t(w)=f n=i ʕnh=i im=f*

Translation:

it has been given to me so that I may live through it.

Notes:

Only traces left of the X1.

Witness: BH2C

Transliteration:

*rdi.n.t(w)=f n tʒwi [p]n ʕnh=k im=f*

Translation:

it has been given to this tʒwi, so that you may live through it.

Witness: G1T

Transliteration:

*rdi.n.t(w)=f n=i ʕnh=i im=f*

Translation:

it has been given to me so that I may live through it.

**Group 2:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *ʕnh* (second position)

Lemma: ʕnh (to live)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*rdi.n.t(w)=f n ḏḥwty-nḥt pn ʕnh=f im=f*

Translation:

it has been given to this ḏḥwty-nḥt,  
so that he may life through it.

Witness: BH10x

Transliteration:

*[r]di.n.t(w)=f n nṯr-nḥtī tn ʕnh=s im=f*

Translation:

it has been given to this nṯr-nḥtī so that she may live through it.

Notes:

The D21 is not visible.

Witness: T3C

Transliteration:

*rdi.n.t(w)=f n=i ʕnh=i im=f*

Translation:

it has been given to me so that I may live through it.

Witness: M23C

Transliteration:

*[rdi.n.t(w)=f n=i ʕnh]=i im=f*

Translation:

it has been given to me so that I may live through it.

Witness: S2C

Transliteration:

*rdi.n.t(w)=f n=i [ʕnh]=i im=f*

Translation:

it has been given to me so that I may live through it.

Witness: B6C

Transliteration:

*rdi.n.t(w)=f n ḥ3-nḥt pn ḥnh=f im=f*

Translation:

it has been given to this ḥ3-nḥt, so that he may live through it.

Witness: B4Bo

Transliteration:

*rdi.n.t(w)=f n ḏḥwty-nḥt tn ḥnh ḏḥwty-nḥt tn im=f*

Translation:

it has been given to this ḏḥwty-nḥt  
so that this ḏḥwty-nḥt may live through it.

Witness: BH10x

Transliteration:

*[r]di.n.t(w)=f n nṯr-nḥti tn ḥnh=s im=f*

Translation:

it has been given to this nṯr-nḥti so that she may live through it.

Witness: T3C

Transliteration:

*rdi.n.t(w)=f n=i ḥnh=i im=f*

Translation:

it has been given to me so that I may live through it.

Witness: M23C

Transliteration:

*[rdi.n.t(w)=f n=i ḥnh]=i im=f*

Translation:

it has been given to me so that I may live through it.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (Y1C), G1+G2 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, BH10x, BH2C, T3C, G1T, M23C).*

Witness: B2Bo

Transliteration:

*rdi.n.t(w)=f n=i ḥnh=i im=f*

Translation:

it has been given to me so that I may live through it.

Witness: M22C

Transliteration:

*rdi.n.t(w)=f n=i ḥnh=i im=f*

Translation:

it has been given to me so that I may live through it.

Witness: BH2C

Transliteration:

*rdi.n.t(w)=f n t3wi [p]n ḥnh=k im=f*

Translation:

it has been given to this t3wi, so that you may live through it.

Witness: G1T

Transliteration:

*rdi.n.t(w)=f n=i ḥnh=i im=f*

Translation:

it has been given to me so that I may live through it.

**Spell:** 162 **Phrase:** 2 399 b

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *ḏd* (first position)

Lemma: *ḏd* (to say, to speak)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*ḏd=i n=k rn=k rn n rḏi.n=k sn rḥ=i sms[.y=k]*

Translation:

I say your name to you, the name of which you have given them.

I know that which you delivered,

Witness: S2C

Transliteration:

*ḏd=i n=k rn=k rn n rḏi.n[=k] s[n r]ḥ=i [sms].y=k*

Translation:

I say your name to you, the name of which you have given them.

I know that which you delivered,

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *ḏd* (first position)

Lemma: *ḏd* (to say, to speak)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B6C

Transliteration:

*ḏd ḥ3-nḥt pn n=k rn=k rḏi n=sn ḥr ḥ3-nḥt pn sms.y=k*

Translation:

This *ḥ3-nḥt* says your name to you,

which was given to them by this *ḥ3-nḥt* which you delivered,

Witness: B2Bo

Transliteration:

*ḏd=i n=k rn=k rn n rḏi n=s ḥr=i sms.y=k*

Translation:

I say your name to you, the name of that which

was given to it by me, which you delivered,

Witness: B4Bo

Transliteration:

*ḏd ḏḥwty-nḥt tn n=k rn=k rn n rḏi n=s ḥr ḏḥwty-nḥt tn*

*sms.y ḏḥwty-nḥt tn*

Translation:

This *ḏḥwty-nḥt* says your name to you,

the name of that which was given to it by this *ḏḥwty-nḥt*,

which this *ḏḥwty-nḥt* delivered,

Witness: Y1C

Transliteration:

*ḏd=i rn=k rn n ḏi.t=k n=sn ḥr=i sms.y*

Translation:

I say your name, the name of that which you gave to them by me,

which is delivered,

Witness: G1T

Transliteration:

*ḏḏ=i rn=k rn n rdī.n=k sn dī rh=i sms.y=k*

Translation:

I say your name, the name of which you have given them,  
which caused that I know that which you delivered,

Notes group:

Note that B6C and B4Bo use a nominal subject instead of a pronominal subject.

**Group 3:** Nominal *sḏm.n=f* (Emphatic use), Lemma *ḏḏ* (first position)

Lemma: *ḏḏ* (to say, to speak)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: M22C

Transliteration:

*ḏḏ.n=i r=k rn=k rn [n rdī.n=k] sn dī=i rh=i sms[.y]=k*

Translation:

I say your name to you, the name of which you have given them,  
while I cause that I know that which you delivered,

**Group 4:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *rh* (first position)

Lemma: *rh* (to know)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: BH10x

Transliteration:

*nṯr-nḥtī tṯn rh.n=s tṯn rh.n=s rn.w=tṯn rh.n=s rn n rd.y.n=f tṯn  
rdī rh=s ms=k*

Translation:

This *nṯr-nḥtī*, she knew you, she knew your names,  
she knew the name of which he has given you,  
which caused that she knows that which you brought forth,

Witness: M23C

Transliteration:

*[ḏḏ=i rn=k] rn n rdī.n=k [sn dī rh=i sms.y=k]*

Translation:

I say your name, the name of which you have given them,  
which caused that I know that which you delivered,

Witness: T3C

Transliteration:

*ḏḏ.n=i rn=k rn rdī.n=k sn dī rh=i sms=k*

Translation:

I have said your name, the name which you have given them,  
which caused that I know that which you delivered,

Witness: BH2C

Transliteration:

*rh.n=i tṯn rh.n=i rn.w=tṯn rh.n=i rn n rdī.n=f tṯn rh ms=k*

Translation:

I knew you, I knew your names,  
I knew the name of which he has given you, which knows that  
which you brought forth,

**Group 5:** Relative *sḏm.n=f*, Lemma *rdi* (second position)

Lemma: *rdi* (to give, to place)

Morphology 1: *sḏm.n=f*      Morphology 2: relative      Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: B1Bo

Transliteration:

*ḏd=i n=k rn=k rn n rdi.n=k sn rḥ=i sms[.y=k]*

Translation:

I say your name to you, the name of which you have given them.  
I know that which you delivered,

Witness: S2C

Transliteration:

*ḏd=i n=k rn=k rn n rdi.n[=k] s[n r]ḥ=i [sms].y=k*

Translation:

I say your name to you, the name of which you have given them.  
I know that which you delivered,

Notes:

Only traces left.

Witness: M22C

Transliteration:

*ḏd.n=i r=k rn=k rn [n rdi.n=k] sn di=i rḥ=i sms[.y]=k*

Translation:

I say your name to you, the name of which you have given them,  
while I cause that I know that which you delivered,

Witness: T3C

Transliteration:

*ḏd.n=i rn=k rn rdi.n=k sn di rḥ=i sms=k*

Translation:

I have said your name, the name which you have given them,  
which caused that I know that which you delivered,

Witness: G1T

Transliteration:

*ḏd=i rn=k rn n rdi.n=k sn di rḥ=i sms.y=k*

Translation:

I say your name, the name of which you have given them,  
which caused that I know that which you delivered,

Witness: M23C

Transliteration:

*[ḏd=i rn=k] rn n rdi.n=k [sn di rḥ=i sms.y=k]*

Translation:

I say your name, the name of which you have given them,  
which caused that I know that which you delivered,

**Group 6:** Perfective passive participle (masculine singular), Lemma *rdi* (second position)

Lemma: *rdi* (to give, to place)

Morphology 1: participle      Morphology 2: perfective passive      Morphology 3: masculine singular

Syntax:

Subject:

Witness: B6C

Transliteration:

*ḏḏ ḥꜣ-nḥt pn n=k rn=k rḏi n=sn ḥr ḥꜣ-nḥt pn sms.y=k*

Translation:

This *ḥꜣ-nḥt* says your name to you,  
which was given to them by this *ḥꜣ-nḥt* which you delivered,

Witness: B2Bo

Transliteration:

*ḏḏ=i n=k rn=k rn n rḏi n=s ḥr=i sms.y=k*

Translation:

I say your name to you, the name of that which  
was given to it by me, which you delivered,

Witness: B4Bo

Transliteration:

*ḏḏ ḏḥwty-nḥt tn n=k rn=k rn n rḏi n=s ḥr ḏḥwty-nḥt tn sms.y ḏḥwty-nḥt tn*

Translation:

This *ḏḥwty-nḥt* says your name to you, the name of that which was given to it by this *ḏḥwty-nḥt*,  
which this *ḏḥwty-nḥt* delivered,

**Group 7:** *Perfective relative sdm=f, Lemma rḏi (second position)*

Lemma: *rḏi* (to give, to place)

Morphology 1:

*sdm=f*

Morphology 2:

perfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: Y1C

Transliteration:

*ḏḏ=i rn=k rn n ḏi.t=k n=sn ḥr=i sms.y*

Translation:

I say your name, the name of that which you gave to them by me, which is delivered,

**Group 8:** *Nominal sdm.n=f (Balanced sentence), Lemma rḥ (second position)*

Lemma: *rḥ* (to know)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: BH10x

Transliteration:

*nṯr-nḥti ṯn rḥ.n=s ṯn rḥ.n=s rn.w=ṯn rḥ.n=s rn n rd.y.n=f ṯn rdi rḥ=s ms=k*

Translation:

This *nṯr-nḥti*, she knew you, she knew your names, she knew the name of which he has given you, which caused that she knows that which you brought forth,

**Group 9:** Nominal *sḏm=f* (Balanced sentence), Lemma *rḥ* (third position)

Lemma: *rḥ* (to know)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*ḏd=i n=k rn=k rn n rdi.n=k sn rḥ=i sms[.y=k]*

Translation:

I say your name to you, the name of which you have given them. I know that which you delivered,

Witness: S2C

Transliteration:

*ḏd=i n=k rn=k rn n rdi.n[=k] s[n r]ḥ=i [sms].y=k*

Translation:

I say your name to you, the name of which you have given them. I know that which you delivered,

Notes:

Only traces of the Aa1 left, the D21 is not visible.

**Group 10:** Circumstantial *sḏm=f* (Temporal clause), Lemma *rdi* (third position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: M22C

Transliteration:

*ḏd.n=i r=k rn=k rn [n rdi.n=k] sn di=i rḥ=i sms[.y]=k*

Translation:

I say your name to you, the name of which you have given them, while I cause that I know that which you delivered,

Notes:

Could be prospective or subjunctive as well.

**Group 11:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *rḥ* (third position)

Lemma: *rḥ* (to know)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3:      Syntax: Balanced sentence      Subject: Pronominal subject

Witness: BH10x

Transliteration:

*nṯr-nḥti ṯn rḥ.n=s ṯn rḥ.n=s rn.w=ṯn rḥ.n=s rn n rd.y.n=f ṯn rdi rḥ=s ms=k*

Translation:

This *nṯr-nḥti*, she knew you, she knew your names, she knew the name of which he has given you, which caused that she knows that which you brought forth,

Witness: BH2C

Transliteration:

*rḥ.n=i ṯn rḥ.n=i rn.w=ṯn rḥ.n=i rn n rdi.n=f ṯn rḥ ms=k*

Translation:

I knew you, I knew your names, I knew the name of which he has given you, which knows that which you brought forth,

**Group 12:** Perfective active participle (masculine singular), Lemma *rdi* (third position)

Lemma: *rdi* (to give, to place)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: T3C

Transliteration:

*ḏd.n=i rn=k rn rdi.n=k sn di rḥ=i sms=k*

Translation:

I have said your name, the name which you have given them, which caused that I know that which you delivered,

Witness: G1T

Transliteration:

*ḏd=i rn=k rn n rdi.n=k sn di rḥ=i sms.y=k*

Translation:

I say your name, the name of which you have given them, which caused that I know that which you delivered,

Witness: M23C

Transliteration:

[*ḏd=i rn=k*] *rn n rdi.n=k* [*sn di rḥ=i sms.y=k*]

Translation:

I say your name, the name of which you have given them, which caused that I know that which you delivered,

**Group 13:** Subjunctive *sḏm=f* (Object clause), Lemma *rḥ* (fourth position)

Lemma: *rḥ* (to know)

Morphology 1: *sḏm=f*      Morphology 2: subjunctive      Morphology 3: Object clause      Syntax:      Subject: Pronominal subject

Witness: M22C

Transliteration:

*ḏd.n=i r=k rn=k rn [n rdi.n=k] sn di=i rh=i sms[.y]=k*

Translation:

I say your name to you, the name of which you have given them,  
while I cause that I know that which you delivered,

Witness: G1T

Transliteration:

*ḏd=i rn=k rn n rdi.n=k sn di rh=i sms.y=k*

Translation:

I say your name, the name of which you have given them,  
which caused that I know that which you delivered,

**Group 14:** *Relative sdm.n=f, Lemma rdi (fourth position)*

Lemma: *rdi* (to give, to place)

Morphology 1: *sdm.n=f*      Morphology 2: relative      Morphology 3:

Witness: T3C

Transliteration:

*ḏd.n=i rn=k rn rdi.n=k sn di rh=i sms=k*

Translation:

I have said your name, the name which you have given them,  
which caused that I know that which you delivered,

Witness: M23C

Transliteration:

*[ḏd=i rn=k] rn n rdi.n=k [sn di rh=i sms.y=k]*

Translation:

I say your name, the name of which you have given them,  
which caused that I know that which you delivered,

Syntax:      Subject:  
Pronominal subject

Witness: BH1Ox

Transliteration:

*ntr-nḥti tn rh.n=s tn rh.n=s rn.w=tn rh.n=s rn n rd.y.n=f tn  
rdi rh=s ms=k*

Translation:

This *ntr-nḥti*, she knew you, she knew your names,  
she knew the name of which he has given you,  
which caused that she knows that which you brought forth,

Witness: BH2C

Transliteration:

*rh.n=i tn rh.n=i rn.w=tn rh.n=i rn n rdi.n=f tn rh ms=k*

Translation:

I knew you, I knew your names,  
I knew the name of which he has given you, which knows that  
which you brought forth,

**Group 15:** *Perfective active participle (masculine singular), Lemma rdi (fifth position)*

Lemma: *rdi* (to give, to place)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular

Syntax:      Subject:

Witness: BH10x

Transliteration:

*nṭr-nḥtī ṭn rḥ.n=s ṭn rḥ.n=s rn.w=ṭn rḥ.n=s rn n rd.y.n=f ṭn rḏi rḥ=s ms=k*

Translation:

This *nṭr-nḥtī*, she knew you, she knew your names, she knew the name of which he has given you, which caused that she knows that which you brought forth,

**Group 16:** *Imperfective active participle (masculine singular), Lemma rḥ (fifth position)*

Lemma: *rḥ* (to know)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: BH2C

Transliteration:

*rḥ.n=i ṭn rḥ.n=i rn.w=ṭn rḥ.n=i rn n rḏi.n=f ṭn rḥ ms=k*

Translation:

I knew you, I knew your names, I knew the name of which he has given you, which knows that which you brought forth,

**Group 17:** *Subjunctive sḏm=f (Object clause), Lemma rḥ (sixth position)*

Lemma: *rḥ* (to know)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Object clause	<u>Subject:</u> Pronominal subject
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Witness: BH10x

Transliteration:

*nṭr-nḥtī ṭn rḥ.n=s ṭn rḥ.n=s rn.w=ṭn rḥ.n=s rn n rd.y.n=f ṭn rḏi rḥ=s ms=k*

Translation:

This *nṭr-nḥtī*, she knew you, she knew your names, she knew the name of which he has given you, which caused that she knows that which you brought forth,

**Group 18:** *Perfective relative sḏm=f, Lemma smsī (final position)*

Lemma: *smsī* (to deliver)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> perfective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Pronominal subject
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Witness: B1Bo

Transliteration:

*dd=i n=k rn=k rn n rdi.n=k sn rh=i sms[.y=k]*

Translation:

I say your name to you, the name of which you have given them.

I know that which you delivered,

Notes:

Only the S29-F31 group is visible.

Witness: B6C

Transliteration:

*dd h3-nht pn n=k rn=k rdi n=sn hr h3-nht pn sms.y=k*

Translation:

This *h3-nht* says your name to you,

which was given to them by this *h3-nht* which you delivered,

Witness: B4Bo

Transliteration:

*dd dhwti-nht tn n=k rn=k rn n rdi n=s hr dhwti-nht tn  
sms.y dhwti-nht tn*

Translation:

This *dhwti-nht* says your name to you,

the name of that which was given to it by this *dhwti-nht*,

which this *dhwti-nht* delivered,

Witness: T3C

Transliteration:

*dd.n=i rn=k rn rdi.n=k sn di rh=i sms=k*

Translation:

I have said your name, the name which you have given them,

which caused that I know that which you delivered,

Witness: S2C

Transliteration:

*dd=i n=k rn=k rn n rdi.n[=k] s[n r]h=i [sms].y=k*

Translation:

I say your name to you, the name of which you have given them.

I know that which you delivered,

Notes:

The M17\*M17 group is visible, and there are traces left of the Y2.

Witness: B2Bo

Transliteration:

*dd=i n=k rn=k rn n rdi n=s hr=i sms.y=k*

Translation:

I say your name to you, the name of that which

was given to it by me, which you delivered,

Witness: M22C

Transliteration:

*dd.n=i r=k rn=k rn [n rdi.n=k] sn di=i rh=i sms[.y]=k*

Translation:

I say your name to you, the name of which you have given them,

while I cause that I know that which you delivered,

Notes:

The M17\*M17 group is not visible.

Witness: G1T

Transliteration:

*dd=i rn=k rn n rdi.n=k sn di rh=i sms.y=k*

Translation:

I say your name, the name of which you have given them,

which caused that I know that which you delivered,

Witness: M23C

Transliteration:

[*ḏd=i rn=k*] *rn n rdi.n=k* [*sn di rh=i sms.y=k*]

Translation:

I say your name, the name of which you have given them, which caused that I know that which you delivered,

Notes group:

Note that B4Bo uses a nominal subject instead of a pronominal subject.

**Group 19:** *Perfective passive participle (masculine singular), Lemma smsi (final position)*

Lemma: smsi (to deliver)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: Y1C

Transliteration:

*ḏd=i rn=k rn n di.t=k n=sn hr=i sms.y*

Translation:

I say your name, the name of that which you gave to them by me, which is delivered,

**Group 20:** *Perfective relative sdm=f, Lemma msi (final position)*

Lemma: msi (to birth, to bring forth)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> perfective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Pronominal subject
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Witness: BH10x

Transliteration:

*ntr-nhti tn rh.n=s tn rh.n=s rn.w=tn rh.n=s rn n rd.y.n=f tn  
rdi rh=s ms=k*

Translation:

This *ntr-nhti*, she knew you, she knew your names,  
she knew the name of which he has given you,  
which caused that she knows that which you brought forth,

Witness: BH2C

Transliteration:

*rh.n=i tn rh.n=i rn.w=tn rh.n=i rn n rdi.n=f tn rh ms=k*

Translation:

I knew you, I knew your names,  
I knew the name of which he has given you, which knows that  
which you brought forth,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5+G9+G18 (B1Bo, S2C), G2+G6+G18 (B6C, B2Bo, B4Bo), G2+G5+G12+G13+G18 (G1T, M23C), G3+G5+G10+G13+G18 (M22C), G3+G5+G12+G13+G18 (T3C), G2+G7+G19 (Y1C), G4+G8+G11+G14+G16+G20 (BH2C), G4+G8+G11+G14+G15+G17+G20 (BH10x).

**Spell:** 162 **Phrase:** 2 400 a

**Group 1:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *hpr* (first position)

Lemma: *hpr* (to become)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm.n=f*

circumstantial

Temporal clause

Pronominal subject

Witness: B1Bo

Transliteration:

*hpr.n=k n ms.y.t rmt.w n hpr.t ntr.w*

Translation:

after you came to be, before mankind was born,  
before the gods came to be,

Witness: M22C

Transliteration:

*hpr.n=k] n ms.t rmt.w n hpr.t ntr.w*

Translation:

after you came to be, before mankind was born,  
before the gods came to be,

Notes:

Only traces left of the Q3, and the N35 is not visible.

Witness: BH10x

Transliteration:

*hpr.n < -tn >*

Translation:

after you came to be

Witness: BH2C

Transliteration:

*hpr.n=i < n > hpr.t rmt.w n ms.t ntr.w*

Translation:

after I came to be, before mankind came to be,  
before the gods were born,

Witness: T3C

Transliteration:

*hpr.n=i n ms.t rmt.w n hpr.t ntr.w*

Translation:

after I came to be, before mankind was born,  
before the gods came to be,

Witness: G1T

Transliteration:

*hpr.n=i n ms.y.t rmt.w hpr ntr.w*

Translation:

after I came to be, before mankind was born,  
while the gods come to be,

Witness: M23C

Transliteration:

*ḥpr.n=i n ms.t rmt.w n ḥpr.t ntr.w*

Translation:

after I came to be, before mankind was born, before the gods came to be,

**Group 2:** Circumstantial *sdm=f* (Temporal clause), Lemma *ḥpr* (first position)

Lemma: *ḥpr* (to become)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm=f*

circumstantial

Temporal clause

Nominal subject

Witness: S2C

Transliteration:

*ḥpr [rn=k] n ms.y.t rmt.w n [ḥp]r.t ntr[.w]*

Translation:

while your name comes to be, before mankind was born,  
before the gods came to be,

Notes:

Only the L1 is visible.

Witness: B6C

Transliteration:

*ḥpr rn=k n ms.y.t rmt.w ḥpr.t ntr.w*

Translation:

while your name comes to be, before mankind was born,  
before the gods came to be,

Notes:

Witness: B2Bo

Transliteration:

*ḥpr rn=k n ms.y.t rmt.w ḥpr.t ntr.w*

Translation:

while your name comes to be, before mankind was born,  
before the gods came to be,

Witness: B4Bo

Transliteration:

*ḥpr rn dḥwty-nḥt tn n ms.y.t rmt.w ḥpr[.t] ntr.w*

Translation:

while the name of this *dḥwty-nḥt* comes to be,  
before mankind was born, before the gods came to be,

Witness: Y1C

Transliteration:

*ḥpr rn=k n ms.y.t rmt.w n ḥpr.t ntr.w*

Translation:

**Group 3:** Passive *sdm.t=f* (Negation), Lemma *msi* (second position)

Lemma: *msi* (to birth, to bring forth)

Morphology 1: *sdm.t=f*      Morphology 2: passive      Morphology 3:

Syntax:  
Negation

Subject:  
Nominal subject

Witness: B1Bo

Transliteration:

*hpr.n=k n ms.y.t rmt.w n hpr.t ntr.w*

Translation:

after you came to be, before mankind was born,  
before the gods came to be,

Witness: B6C

Transliteration:

*hpr rn=k n ms.y.t rmt.w hpr.t ntr.w*

Translation:

while your name comes to be, before mankind was born,  
before the gods came to be,

Witness: B4Bo

Transliteration:

*hpr rn dhwtj-nht tn n ms.y.t rmt.w hpr[.t] ntr.w*

Translation:

while the name of this *dhwtj-nht* comes to be,  
before mankind was born, before the gods came to be,

Witness: M22C

Transliteration:

*hpr[.n=k] n ms.t rmt.w n hpr.t ntr.w*

Translation:

after you came to be, before mankind was born,  
before the gods came to be,

Witness: S2C

Transliteration:

*hpr [rn=k] n ms.y.t rmt.w n [hp]r.t ntr[.w]*

Translation:

while your name comes to be, before mankind was born,  
before the gods came to be,

Witness: B2Bo

Transliteration:

*hpr rn=k n ms.y.t rmt.w hpr.t ntr.w*

Translation:

while your name comes to be, before mankind was born,  
before the gods came to be,

Witness: Y1C

Transliteration:

*hpr rn=k n ms.y.t rmt.w n hpr.t ntr.w*

Translation:

while your name comes to be, before mankind was born,  
before the gods came to be,

Witness: T3C

Transliteration:

*hpr.n=i n ms.t rmt.w n hpr.t ntr.w*

Translation:

after I came to be, before mankind was born,  
before the gods came to be,

Witness: G1T

Transliteration:

*hpr.n=i n ms.y.t rmt.w hpr ntr.w*

Translation:

after I came to be, before mankind was born,  
while the gods come to be,

**Group 4:** Active *sḏm.t=f* (Negation), Lemma *hpr* (second position)

Lemma: *hpr* (to become)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm.t=f*

active

Negation

Nominal subject

Witness: BH2C

Transliteration:

*hpr.n=i <n> hpr.t rmt.w n ms.t ntr.w*

Translation:

after I came to be, before mankind came to be, before the gods were born,

Notes:

Could be a *sḏm.t(w)=f* as well, if the *n* is not added.

**Group 5:** Active *sḏm.t=f* (Negation), Lemma *hpr* (third position)

Lemma: *hpr* (to become)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm.t=f*

active

Negation

Nominal subject

Witness: B1Bo

Transliteration:

*hpr.n=k n ms.y.t rmt.w n hpr.t ntr.w*

Translation:

after you came to be, before mankind was born,  
before the gods came to be,

Witness: M23C

Transliteration:

[*hpr.n=i n ms.t rmt.w n hpr.t ntr.w*]

Translation:

after I came to be, before mankind was born,  
before the gods came to be,

Witness: S2C

Transliteration:

*hpr [rn=k] n ms.y.t rmt.w n [hp]r.t ntr[.w]*

Translation:

while your name comes to be, before mankind was born,  
before the gods came to be,

Notes:

The L1 is not visible, and there are only traces left of the D21:X1.

Witness: B6C

Transliteration:

*hpr rn=k n ms.y.t rmt.w hpr.t ntr.w*

Translation:

while your name comes to be, before mankind was born,  
before the gods came to be,

Notes:

The D21:X1 group is not visible.

Witness: B4Bo

Transliteration:

*hpr rn dhwti-nht tn n ms.y.t rmt.w hpr[.t] ntr.w*

Translation:

while the name of this *dhwti-nht* comes to be,  
before mankind was born, before the gods came to be,

Notes:

Only traces left of the D21, and the X1 is not visible.

Witness: M22C

Transliteration:

*hpr[.n=k] n ms.t rmt.w n hpr.t ntr.w*

Translation:

after you came to be, before mankind was born,  
before the gods came to be,

Witness: M23C

Transliteration:

*[hpr.n=i n ms.t rmt.w n hpr.t ntr.w]*

Translation:

after I came to be, before mankind was born, before the gods came to be,

**Group 6:** *Passive sdm.t=f (Negation), Lemma msi (third position)*

Lemma: *msi* (to birth, to bring forth)

Morphology 1:

*sdm.t=f*

Morphology 2:

passive

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: B2Bo

Transliteration:

*hpr rn=k n ms.y.t rmt.w hpr.t ntr.w*

Translation:

while your name comes to be, before mankind was born,  
before the gods came to be,

Witness: Y1C

Transliteration:

*hpr rn=k n ms.y.t rmt.w n hpr.t ntr.w*

Translation:

while your name comes to be, before mankind was born,  
before the gods came to be,

Witness: T3C

Transliteration:

*hpr.n=i n ms.t rmt.w n hpr.t ntr.w*

Translation:

after I came to be, before mankind was born,  
before the gods came to be,

Witness: BH2C

Transliteration:

*hpr.n=i <n> hpr.t rmt.w n ms.t ntr.w*

Translation:

after I came to be, before mankind came to be, before the gods were born,

**Group 7:** Circumstantial *sḏm=f* (Temporal clause), Lemma *hpr* (third position)

Lemma: *hpr* (to become)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: G1T

Transliteration:

*hpr.n=i n ms.y.t rmt.w hpr ntr.w*

Translation:

after I came to be, before mankind was born, while the gods come to be,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3+G5 (B1Bo, M22C, T3C, M23C), G2+G3+G5 (S2C, B6C, B2Bo, B1Bo, Y1C), G1 (BH1Ox), G1+G4+G6 (BH2C), G1+G3+G7 (G1T).

**Spell:** 162 **Phrase:** 2 400 b

**Group 1:** Passive *sḏm.t=f* (Negation), Lemma *shṯ*

Lemma: *shṯ* (to trap)

<u>Morphology 1:</u> <i>sḏm.t=f</i>	<u>Morphology 2:</u> passive	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Nominal subject
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Witness: B1Bo

Transliteration:

*n shṯ.t ʔpd.w*

Translation:

before birds were trapped,

Witness: S2C

Transliteration:

*n shṯ.t ʔpd[.w]*

Translation:

before birds were trapped,

Witness: B6C  
Transliteration:  
*n šht.t ʔpd.w*  
Translation:  
before birds were trapped,

Witness: B4Bo  
Transliteration:  
*n šht.t ʔpd.w*  
Translation:  
before birds were trapped,  
Notes:  
The X1:X1 group is not visible.

Witness: T3C  
Transliteration:  
*n šht.t ʔpd*  
Translation:  
before the bird was trapped,

**Group 2:** *Passive indicative sdm=f (Negation), Lemma šht*

Lemma: *šht* (to trap)

Morphology 1:

*sdm=f*

Morphology 2:

indicative

Morphology 3:

passive

Syntax:

Negation

Subject:

Nominal subject

Witness: Y1C  
Transliteration:  
*n šht(.w) bʔ.w*  
Translation:  
the souls were not trapped,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, T3C, G1T), G2 (Y1C).*

Witness: B2Bo  
Transliteration:  
*n šht.t ʔpd.w*  
Translation:  
before birds were trapped,

Witness: M22C  
Transliteration:  
*n šht.t ʔpd*  
Translation:  
before the bird was trapped,

Witness: G1T  
Transliteration:  
*n šht.t ʔpd*  
Translation:  
before the bird was trapped,

**Spell:** 162 **Phrase:** 2 401 a

**Group 1:** Passive *sḏm.t=f* (Negation), Lemma *ḥnn*

Lemma: *ḥnn* (to bind up)

Morphology 1: *sḏm.t=f* Morphology 2: passive Morphology 3:

Syntax: Negation Subject: Nominal subject

Witness: B1Bo

Transliteration:

*n ḥnn.t ḥr.ty mṣṣr.t sṣ.t nṯr dwṣ.y*

Translation:

before the two jaws of Matjeret,  
daughter of the morning star were bound up

Witness: S2C

Transliteration:

*n ḥnn.t [ḥr.ty mṣṣr.t] sṣ.t nṯr ḥṣ*

Translation:

before the two jaws of Matjeret,  
daughter of the great god were bound up,

Notes:

The V1 is not visible, and there are only traces left of the second N35.

Witness: B6C

Transliteration:

*n ḥnn.t ḥr.ty mṣṣr.t sṣ.t nṯr ḥṣ*

Translation:

before the two jaws of the calatropis procera,  
the daughter of the great god were bound up,

Witness: B2Bo

Transliteration:

*n ḥnn.t ḥr.ty mṣṣr.t sṣ.t nṯr ḥṣ*

Translation:

before the two jaws of Matjeret,  
the daughter of the great god were bound up,

Witness: B4Bo

Transliteration:

*n ḥnn.t ḥr.ty mṣṣr.t sṣ.t nṯr ḥṣ*

Translation:

before the two jaws of Matjeret,  
the daughter of the great god were bound up,

Witness: M22C

Transliteration:

*n ḥnn.t ḥr.ty [mṣṣr.t] nṯr.t nṯr ḥṣ*

Translation:

before the two jaws of Matjeret,  
the goddess of the great god were bound up,

Witness: BH2C

Transliteration:

*n ʕnn.t ʕr.ty mʕt.t sʕ.t ntr ʕʕ*

Translation:

before the two jaws of the calatropis procera,  
the daughter of the great god were bound up,

**Group 2:** *Passive indicative sdm=f (Negation), Lemma ʕnn*

Lemma: ʕnn (to bind up)

Morphology 1:

*sdm=f*

Morphology 2:

indicative

Morphology 3:

passive

Syntax:

Negation

Subject:

Nominal subject

Witness: T3C

Transliteration:

*n ʕnn(.w) ʕr.ty mʕtr.t sʕ.t ntr*

Translation:

the two jaws of Matjeret, the daughter of the god, are not bound up,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, BH2C, M23C), G2 (T3C).*

*Note that Y1C and G1T do have a phrase here, but it is non-verbal.*

**Spell:** 162 **Phrase:** 2 401 b

**Group 1:** *Passive sdm.t=f (Negation), Lemma iri*

Lemma: iri (to do, to make)

Morphology 1:

*sdm.t=f*

Morphology 2:

passive

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: B1Bo

Transliteration:

*n ir.y.t s3r r ikw nb p.t t3*

Translation:

before the need for the ancient one,  
the lord of the sky and the land was made.

Notes:

Witness: B6C

Transliteration:

*n ir.y.t s3r r ikw.w nb p.t t3*

Translation:

before the need of the ancient ones,  
the lord of the sky and the land, was made.

Witness: M22C

Transliteration:

*n ir.y.t s3r r ikw nb p.t nb t3*

Translation:

before the need for the ancient one, the lord of the sky,  
the lord of the land, was made.

Witness: G1T

Transliteration:

*n ir.y.t s3r ikw nb p.t t3*

Translation:

before the need of the ancient one,  
the lord of the sky and the land, was made

**Group 2:** *Perfective passive participle (feminine singular), Lemma iri*

Lemma: *iri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective passive

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: S2C

Transliteration:

[*n*] *ir.y.t s3ir r ikw* [*nb p.t nb t3*]

Translation:

before the need for the ancient one,  
the lord of the sky, the lord of the land was made.

Notes:

Only traces of the D4 left.

Witness: Y1C

Transliteration:

{*n ir.y.t*} *n ir.y.t s3r ikw nb p.t nb t3*

Translation:

before the need of the ancient one, the lord of the sky,  
the lord of the land, was made.

Witness: T3C

Transliteration:

*n ir.y.t s3r r ikw nb p.t t3*

Translation:

before the need for the ancient one,  
the lord of the sky and the land was made.

Witness: M23C

Transliteration:

[*n ir.y.t s3r r*] *ikw*

Translation:

before the need of the ancient one was made.

Witness: BH2C

Transliteration:

*ir.y.t s3r r ikw nb p.t nb t3*

Translation:

that which was made is the need of the ancient one, the lord of the sky, the lord of the land.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, Y1C, M22C, T3C, G1T, M23C), G2 (BH2C).

Note that B2Bo and B4Bo do have a phrase here, but it is non-verbal.

**Spell:** 162 **Phrase:** 2 401-402 c-a

**Group 1:** Nominal *sḏm.n=f* (Emphatic use), Lemma *dbḥ*

Lemma: *dbḥ* (to ask for)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*dbḥ.n st ḏḥwtj-nḥt m-ꜥ nb šḥm.w*

Translation:

*ḏḥwtj-nḥt* has asked for it from the lord of powers,

Witness: M22C

Transliteration:

*dbḥ.n=i sn m-ꜥ šḥm.w*

Translation:

I have asked for them from the powerful ones,

Witness: BH2C

Transliteration:

*dbḥ.n st t3wḥ pn m-ꜥ nb šḥm.w*

Translation:

This *t3wḥ* has asked for it from the lord of powers,

Witness: G1T

Transliteration:

*dbḥ.n=i sn m-ꜥ nb t3w.w*

Translation:

I have asked for them from the lord of the winds,

Notes group:

Note that B1Bo and BH2C use a nominal subject instead of a pronominal subject.

**Group 2:** Passive nominal *sḏm.n=f* (Emphatic use), Lemma *dbḥ*

Lemma: *dbḥ* (to ask for)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*dbh.n=sn m-<sup>c</sup> shm.w*

Translation:

They have been asked for from the powerful ones,

Notes:

Only traces left of the D46 and the D58.

Witness: B2Bo

Transliteration:

*dbh.n=sn m-<sup>c</sup> nb shm.w*

Translation:

They have been asked for from the lord of powers,

Witness: Y1C

Transliteration:

*dbh.n=sn m-<sup>c</sup> nb shm.w*

Translation:

They have been asked for from the lord of powers,

Witness: B6C

Transliteration:

*dbh.n=sn m-<sup>c</sup> nb shm.w*

Translation:

They have been asked for from the lord of powers,

Witness: B4Bo

Transliteration:

*dbh.n=sn m-<sup>c</sup> nb shm.w*

Translation:

They have been asked for from the lord of powers,

Witness: T3C

Transliteration:

*dbh.n=sn m-<sup>c</sup> nb t3w.w*

Translation:

They have been asked for from the lord of the winds,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1Bo, M22C, BH2C, G1T), G2 (S2C, B6C, B2Bo, B4Bo, Y1C, T3C).*

**Spell:** 162 **Phrase:** 2 402 b

**Group 1:** *Perfective active participle (masculine singular), Lemma rdī (first position)*

Lemma: *rdī* (to give, to place)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B1Bo

Transliteration:

*swt pw rdi st n dḥwty-nḥt pn*

Translation:

it is he who has given it to this *dḥwty-nḥt*.

Witness: B6C

Transliteration:

*sw[t] pw rdi n=sn*

Translation:

it is he who gave to them.

Notes:

Only traces left of the D37.

Witness: Y1C

Transliteration:

*swt pw rdi n=i*

Translation:

it is he who gave to me.

Witness: T3C

Transliteration:

*swt rdi n=i rdi.t=sn*

Translation:

It is he who gave to me that which they give.

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*swt pw rdi n=i*

Translation:

it is he who gave to me.

Notes:

Only traces left of the D37.

Witness: B2Bo

Transliteration:

*swt pw rdi n=i sn*

Translation:

it is he who gave them to me.

Witness: M22C

Transliteration:

*swt pw rdi n=i sn*

Translation:

it is he who gave them to me.

Witness: G1T

Transliteration:

*swt pw rdi n=i sn*

Translation:

it is he who gave them to me.

Witness: BH2C

Transliteration:

swt *ir=f st n tʷi*

Translation:

he will make it for *tʷi*.

**Group 3:** *Perfective relative sdm=f, Lemma rdi (second position)*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm=f*

Morphology 2:

perfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: T3C

Transliteration:

swt *rdi n=i rdi.t=sn*

Translation:

It is he who gave to me that which they give.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, Y1C, M22C, G1T), G1+G3 (T3C), G2 (BH2C).*

*Note that B4Bo does have a phrase here, but it is non-verbal.*

**Spell:** 162 **Phrase:** 2 402 c

**Group 1:** *Imperative (second person singular), Lemma iwi (first position)*

Lemma: *iwi* (to come)

Morphology 1:

imperative

Morphology 2:

2nd person singular

Morphology 3:

Syntax:

Subject:

Witness: B1Bo

Transliteration:

*mi (i)r-k (i)r-k dʒ=k hnʷ*

Translation:

Come! May you cross and

Witness: G1T

Transliteration:

*mi (i)r-k sdʒ[=k] hnʷ=i*

Translation:

Come! May you travel with me,

**Group 2:** Imperative (second person singular), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: S2C

Transliteration:

*imi* (i)r=k (i)r=k sḏ3=[k] ḥn<sup>c</sup>=i

Translation:

Cause that you travel with me,

Notes:

Only traces of the D38 left.

Witness: B2Bo

Transliteration:

*imi* (i)r=k (i)r=k sḏ3=k ḥ[n]<sup>c</sup>=i

Translation:

Cause that you travel with me,

Witness: M22C

Transliteration:

*imi* (i) <r>=k (i)r=k sḏ3=k [ḥn<sup>c</sup>=i]

Translation:

Cause that you travel with me,

**Group 3:** Subjunctive *sḏm=f* (wish clause), Lemma *ḏ3i* (second position)

Lemma: *ḏ3i* (to cross)

Morphology 1: *sḏm=f*      Morphology 2: subjunctive      Morphology 3:      Syntax: Wish clause      Subject: Pronominal subject

Witness: B1Bo

Transliteration:

*mī* (i)r=k (i)r=k ḏ3=k ḥn<sup>c</sup>

Translation:

Come! May you cross and

Witness: B6C

Transliteration:

*imi* (i)r=k (i)r=k sḏ3=k ḥn<sup>c</sup> ḥ3-nḥt pn

Translation:

Cause that your travel with this ḥ3-nḥt,

Witness: Y1C

Transliteration:

*imi* {r} ir=f sḏ3=k ḥn<sup>c</sup>

Translation:

Cause that you travel together with

**Group 4:** Subjunctive *sdm=f* (Object clause), Lemma *sd3* (second position)

Lemma: *sd3* (to travel)

Morphology 1:  
*sdm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Object clause

Subject:  
Pronominal subject

Witness: S2C

Transliteration:

*imi (i)r=k (i)r=k sd3=[k] hn<sup>c</sup>=i*

Translation:

Cause that you travel with me,

Notes:

Only traces of the G1 left.

Witness: B2Bo

Transliteration:

*imi (i)r=k (i)r=k sd3=k h[n]<sup>c</sup>=i*

Translation:

Cause that you travel with me,

Witness: B6C

Transliteration:

*imi (i)r=k (i)r=k sd3=k hn<sup>c</sup> h3-nht pn*

Translation:

Cause that your travel with this h3-nht,

Witness: Y1C

Transliteration:

*imi {r} ir=f sd3=k hn<sup>c</sup>*

Translation:

Cause that you travel together with

Witness: M22C

Transliteration:

*imi (i) <r>=k (i)r=k sd3=k [hn<sup>c</sup>=i]*

Translation:

Cause that you travel with me,

Notes:

Only traces left of the D54.

**Group 5:** Subjunctive *sdm=f* (wish clause), Lemma *sd3* (second position)

Lemma: *sd3* (to travel)

Morphology 1:  
*sdm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: G1T

Transliteration:

*mī (i)r=k sḏs[=k] ḥnʿ=i*

Translation:

Come! May you travel with me,

Notes phrase:

In this phrase, the following pattern variations occur: G2+G4 (S2C, B6C, B2Bo, Y1C, M22C), G1+G3 (B1Bo), G1+G5 (G1T).

**Spell:** 162 **Phrase:** 2 402 d

**Group 1:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*dī=i mʾ=k wīʾ*

Translation:

so that I cause that you see the bark,

Witness: S2C

Transliteration:

*dī=i mʾ[=k] wīʾ*

Translation:

so that I cause that you see the bark,

Notes:

Only traces left.

Witness: B6C

Transliteration:

*dī=k mʾn ḥʾ-nḥt pn wīʾ=f*

Translation:

so that you cause that this ḥʾ-nḥt sees his bark,

Witness: B2Bo

Transliteration:

*dī=i mʾ=k wīʾ*

Translation:

so that I cause that you see the bark,

Witness: M22C

Transliteration:

*[dī]=i mʾ=k [wīʾ]*

Translation:

so that I cause that you see the bark

Witness: G1T

Transliteration:

*dī=i mʾ[=k] wīʾ*

Translation:

so that I cause that you see the bark,

**Group 2:** Imperative (second person singular), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: Y1C

Transliteration:

*imi m3=k wi3*

Translation:

cause that you see the bark

**Group 3:** Subjunctive *sɔm=f* (Object clause), Lemma *m33* (second position)

Lemma: *m33* (to see)

Morphology 1: *sɔm=f*      Morphology 2: subjunctive      Morphology 3:      Syntax: Object clause      Subject: Pronominal subject

Witness: B1Bo

Transliteration:

*di=i m3=k wi3*

Translation:

so that I cause that you see the bark,

Witness: S2C

Transliteration:

*di=i m3[-k wi3]*

Translation:

so that I cause that you see the bark,

Notes:

Only traces of the U1 and G1 left, the D4 is not visible.

Witness: B6C

Transliteration:

*di=k m3n ʕh3-nht pn wi3=f*

Translation:

so that you cause that this *ʕh3-nht* sees his bark,

Witness: B2Bo

Transliteration:

*di=i m3=k wi3*

Translation:

so that I cause that you see the bark,

Witness: Y1C

Transliteration:

*imi m3=k wi3*

Translation:

cause that you see the bark

Witness: M22C

Transliteration:

*[di]=i m3=k [wi3]*

Translation:

so that I cause that you see the bark

Witness: G1T

Transliteration:

*di-i m3[=k] wi3*

Translation:

so that I cause that you see the bark,

Notes group:

Note that B6C uses a nominal subject instead of a pronominal subject.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B1Bo, S2C, B6C, B2Bo, M22C, G1T), G2+G3 (Y1C).

**Spell:** 162 **Phrase:** 2 403 a

**Group 1:** Subjunctive *sḏm=f* (wish clause), Lemma *h3i* (first position)

Lemma: *h3i* (to descend)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*h3 <=k > sḏd=k im=f*

Translation:

may you descend and sail in it

Witness: S2C

Transliteration:

*h3=k im[=f]*

Translation:

may you descend into it,

Witness: B6C

Transliteration:

*h3 ḥ3-nḥt pn im=f sḏd=k im=f*

Translation:

may this ḥ3-nḥt descend into it, may you sail in it,

Witness: B2Bo

Transliteration:

*h3=k im=f sḏd=k im=f*

Translation:

may you descend into it, may you sail in it,

Witness: M22C

Transliteration:

*h3.y=k im=f*

Translation:

may you descend into it,

Witness:

Transliteration:

*h3=k im=f*

Translation:

may you descend into it,

Notes group:

Note that B6C uses a nominal subject instead of a pronominal subject.

**Group 2:** Passive subjunctive *sḏm=f* (Wish clause), Lemma *sh̄i* (first position)

Lemma: *sh̄i* (to cause to descend)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

passive

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: Y1C

Transliteration:

*sh̄(.w)=k im=f*

Translation:

may you be caused to descend into it,

**Group 3:** Subjunctive *sḏm=f* (wish clause), Lemma *sḏi* (second position)

Lemma: *sḏi* (to sail)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*h̄ <=k> sḏ=k im=f*

Translation:

may you descend and sail in it

Witness: B6C

Transliteration:

*h̄ 'h̄i-n̄ht pn im=f sḏ=k im=f*

Translation:

may this 'h̄i-n̄ht descend into it, may you sail in it,

Witness: B2Bo

Transliteration:

*h̄=k im=f sḏ=k im=f*

Translation:

may you descend into it, may you sail in it,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B1Bo, B6C, B2Bo), G1 (S2C, M22C, G1T), G2 (Y1C).

Note that B4Bo does have a phrase here, but it is non-verbal.

**Spell:** 162 **Phrase:** 2 403 c

**Group 1:** *Perfective active participle (masculine singular), Lemma iri*

Lemma: *iri* (to do, to make)

Morphology 1: *participle*      Morphology 2: *perfective active*      Morphology 3: *masculine singular*      Syntax:      Subject:

Witness: B1Bo

Transliteration:

*in dhwt̄y-nht pn ir w̄iʒ ds=f*

Translation:

It is this *dhwt̄y-nht*, who made the bark himself,

Witness: B6C

Transliteration:

*ir w̄iʒ=f ds=f*

Translation:

who made his bark himself,

Witness: G1T

Transliteration:

*ink ir w̄iʒ ds=i*

Translation:

I am the one who made the bark myself,

**Group 2:** *Prospective sdm=f (in-construction), Lemma iri*

Lemma: *iri* (to do, to make)

Morphology 1: *sdm=f*      Morphology 2: *prospective*      Morphology 3:      Syntax: *in-construction*      Subject: *Pronominal subject*

Witness: S2C

Transliteration:

*ink [ir]=i ds=i*

Translation:

I will make (it) myself,

Witness: B2Bo

Transliteration:

*ink ir=i w̄iʒ=i ds=i*

Translation:

I will make my bark myself,

Witness: M22C

Transliteration:

*ink ir=i w̄iʒ=i ds=i*

Translation:

I will make my bark myself,

**Group 3:** Prospective *sḏm=f* (Main clause), Lemma *iri*

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: B4Bo

Transliteration:

*ir ḏhwtj-nḥt tn wjz ḏhwtj-nḥt tn ds ḏhwtj-nḥt tn*

Translation:

This *ḏhwtj-nḥt* will make the bark of this *ḏhwtj-nḥt* by this *ḏhwtj-nḥt* self

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo, B6C, G1T), G2 (S2C, B2Bo, M22C), G3 (B4Bo).

Note that Y1C has a phrase here, but it is non-verbal.

**Spell:** 162 **Phrase:** 2 403 d

**Group 1:** Prospective *sḏm=f* (Main clause), Lemma *ḏzi*

Lemma: *ḏzi* (to cross)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Pronominal subject
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Witness: B1Bo

Transliteration:

*ḏz.y=f im=f r sšn.t*

Translation:

he will cross in it to the lotus room,

Witness: S2C

Transliteration:

*ḏz=i im[=f] r [sšn.t]*

Translation:

I will cross on it to the lotus room,

Witness: B6C

Transliteration:

*ḏz ḥz-nḥt pn im=f r sšn.t*

Translation:

this *ḥz-nḥt* will cross in it to the lotus room,

Witness: B2Bo

Transliteration:

*ḏz.y=i im=f r sšn.t*

Translation:

I will cross in it to the lotus room

Witness: B4Bo

Transliteration:

*d3.y dhwtj-nht tn im=f r sšn.t*

Translation:

this *dhwtj-nht* will cross in it to the lotus room,

Witness: M22C

Transliteration:

*d3=i im=f r sšn.t*

Translation:

I will cross in it to the lotus room,

Witness: G1T

Transliteration:

*d3=i im=f r sšn.t*

Translation:

I will cross in it to the lotus room,

Notes group:

Note that B6C and B4Bo use a nominal subject instead of a pronominal subject.

**Group 2:** Prospective *sdm=f* (Main clause), Lemma *sd3*

Lemma: *sd3* (to travel)

Morphology 1:

*sdm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: Y1C

Transliteration:

*sd3=i im=f r sšn.t*

Translation:

I will travel in it to the lotus room,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, G1T), G2 (Y1C).

**Spell:**

162

**Phrase:**

2

403-404

e-a

**Group 1:** Active *sdm.k3=f* (main clause), Lemma *šdī*

Lemma: *šdī* (to hew out)

Morphology 1:

*sdm.k3=f*

Morphology 2:

active

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: B1Bo

Transliteration:

*šd.k3=f wi3 im n mḥ ḥ3 r tp.y=f(y)*

Translation:

then he will hew a bark out there, of 1000 cubits to its two heads,

Notes:

Witness: B6C

Transliteration:

*šd.k3 ḥ3-nḥt pn wi3 im=f n mḥ ḥ3 r tp.y=f(y)*

Translation:

then this ḥ3-nḥt will hew a bark out in it,  
of 1000 cubits to its two heads,

Witness: B4Bo

Transliteration:

*šd. <k>3 {ḏḥwtj-nḥt tn} ḏḥwtj-nḥt tn wi3 im=f n mḥ ḥ3 r tp.y=f(y)*

Translation:

then this ḏḥwtj-nḥt will hew a bark out in it,  
of 1000 cubits to its two heads.

**Group 2:** Passive *sdm.k3=f* (main clause), Lemma *šdi*

Lemma: *šdi* (to hew out)

Morphology 1:

*sdm.k3=f*

Morphology 2:

passive

Morphology 3:

Witness: S2C

Transliteration:

*[šd].k3[=i wi3 im=f n mḥ ḥ3] r tp.y[=f(y)]*

Translation:

then I will hew a bark out in it, of 1000 cubits to its two heads,

Notes:

Only the V31:G1 group is visible.

Witness: B2Bo

Transliteration:

*šd.k3=i wi3 im=f n mḥ ḥ3 r tp.y=f(y)*

Translation:

then I will hew a bark out in it, of 1000 cubits to its two heads,

Witness: M22C

Transliteration:

*šd.k3=i wi3 im=f n mḥ ḥ3 r tp[.y]=f(y)*

Translation:

then I will hew a bark out in it, of 1000 cubits to its two heads,

Notes:

Only traces left of the V31.

Syntax:

Main clause

Subject:

Nominal subject

Witness: Y1C

Transliteration:

*šd.k3 wi3 im=f*

Translation:

then a bark will be made in it.

**Group 3:** Prospective *sḏm=f* (Main clause), Lemma *šdī*

Lemma: *šdī* (to hew out)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*šd.y=i wi3 im n mḥ ḥ3 r tp.y=f(y)*

Translation:

I will hew a bark out there, of 1000 cubits to its two heads,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C), G2 (Y1C), G3 (G1T).*





Witness: B2Bo

Transliteration:

*i ḥtp ḥr ir.t.n=f sp fd.w sbb mꜣ̎.t n rꜥ rꜥ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Witness: B3Bo

Transliteration:

*i ḥtp ḥr ir.t.n=f sp fd.w sbb mꜣ̎.t n rꜥ rꜥ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Witness: B3C

Transliteration:

*i ḥtp ḥr ir.t.n=f sp fd.w sbb mꜣ̎.t n rꜥ rꜥ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

**Group 3:** Nominal *sdm.n=f* (nominal use), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: M2C

Transliteration:

*i ḥtp ḥr ir.n=f sp fd.w sbb mꜣ̎[̎.t n rꜥ rꜥ nb]*

Translation:

O, one who is pleased because he has acted four times, who sent Maat to Re every day,

Witness: B4Bo

Transliteration:

*i ḥtp ḥr ir.t.n=f sp fd.w sbb mꜣ̎.t n rꜥ rꜥ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Witness: Sq10C

Transliteration:

*i [ḥtp] ḥr ir.t.n=f sp fd.w sb[b] mꜣ̎.t n rꜥ rꜥ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Notes:

Only traces left of the X1, the rest is visible.

Witness: B2L,b

Transliteration:

*i ḥtp ḥr ir.t.n=f sp fd.w sbb mꜣ̎.t n rꜥ rꜥ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

**Group 4:** Imperfective active participle (masculine singular), Lemma *sbī* (third position)

Lemma: *sbī* (to send)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: S2C

Transliteration:

*i ḥtp ḥr ir.t.n=f sp fd.w sbb [m3̣̣̣.t] n ṛ̣̣ ṛ̣̣ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Witness: B5C

Transliteration:

*i ḥtp ḥr ir.t.n=f sp fd.w sbb m3̣̣̣.t [n] ṛ̣̣ ṛ̣̣ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Witness: B2Bo

Transliteration:

*i ḥtp.w ḥr ir.t.n=f sp fd.w sbb m3̣̣̣.t n ṛ̣̣ ṛ̣̣ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Witness: B3Bo

Transliteration:

*i ḥtp ḥr ir.t.n=f sp fd.w sbb m3̣̣̣.t n ṛ̣̣ ṛ̣̣ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Witness: S1C

Transliteration:

*i ḥtp ḥr ir.t.n=f sp fd.w sbb m3̣̣̣.t n ṛ̣̣ ṛ̣̣ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Witness: M22C

Transliteration:

*[i ḥtp ḥr ir.t.n=f] sp fd.w sb[b m3̣̣̣.t n ṛ̣̣ [ṛ̣̣ nb]*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Notes:

Only traces left of the first D58, and the second is no longer visible.

Witness: B4Bo

Transliteration:

*i ḥtp ḥr ir.t.n=f sp fd.w sbb m3̣̣̣.t n ṛ̣̣ ṛ̣̣ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Witness: M2C

Transliteration:

*i ḥtp ḥr ir.n=f sp fd.w sbb m3̣̣̣.t n ṛ̣̣ ṛ̣̣ nb]*

Translation:

O, one who is pleased because he has acted four times,  
who sent Maat to Re every day,

Witness: Sq10C

Transliteration:

*i [ħtp] ħr ir.t.n=f sp fd.w sb[b] m3̣. t n ṛ ṛ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Notes:

Only the O35 is visible.

Witness: B2L,b

Transliteration:

*i ħtp ħr ir.t.n=f sp fd.w sbb m3̣. t n ṛ ṛ nb*

Translation:

O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2+G4 (S2C, S1C, B5C, M22C, B2Bo, B4Bo, B3Bo, Sq10C, B3C, B2L,b), G1+G3+G4 (M2C).*

**Spell:** 165 **Phrase:** 3 6 b

**Group 1:** Prospective *sdm=f* (Final clause implying purpose), Lemma *3ħ*

Lemma: *3ħ* (to flourish)

Morphology 1:

*sdm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Nominal subject

Witness: S2C

Transliteration:

*3ħ mis.t ṛ ħr m3̣. t ṛ nb*

Translation:

so that the liver of Re will flourish because of Maat, every day,

Witness: B3C

Transliteration:

*i ħtp ħr ir.t.n=f sp fd.w sbb m3̣. t n ṛ ṛ nb*

Translation:

O, one who is pleased upon that which he has done four times,  
who sends Maat to Re every day,

Notes:

Addition of the Aa1 seems necessary, due to the M15 classifier.

Witness: M22C

Transliteration:

[*ʒh.w m*]is.t r<sup>c</sup> hr m<sup>z</sup>c[.t r<sup>c</sup> nb]

Translation:

so that the liver of Re will flourish because of Maat, every day,

Witness: B4Bo

Transliteration:

*ʒh.w m*is.t r<sup>c</sup> hr m<sup>z</sup>c.t r<sup>c</sup> nb

Translation:

so that the liver of Re will flourish because of Maat, every day,

Witness: Sq10C

Transliteration:

[*ʒh*].w [m<sup>i</sup>]s.t r<sup>c</sup> [hr] m<sup>z</sup>c.t r<sup>c</sup> nb

Translation:

so that the liver of Re will flourish because of Maat, every day,

Notes:

Only the G43 is visible.

Witness: B17C

Transliteration:

[*ʒ*]h m<sup>i</sup>s.t r<sup>c</sup> hr m<sup>z</sup>c.t r<sup>c</sup> nb

Translation:

so that the liver of Re will flourish because of Maat, every day,

Notes:

The G1 is not visible.

Witness: B1C

Transliteration:

*ʒh* m<sup>i</sup>s.t r<sup>c</sup> hr m<sup>z</sup>c.t r<sup>c</sup> nb

Translation:

so that the liver of Re will flourish because of Maat, every day,

Witness: B2Bo

Transliteration:

*ʒh.w m*is.t r<sup>c</sup> r<sup>c</sup> nb hr m<sup>z</sup>c.t=f r<sup>c</sup> nb

Translation:

so that the liver of Re will flourish every day, because of his truth,  
every day,

Witness: B3Bo

Transliteration:

*ʒh* m<sup>i</sup>s.t r<sup>c</sup> r<sup>c</sup> nb

Translation:

so that the liver of Re will flourish every day,

Witness: B3C

Transliteration:

*ʒh* m<sup>i</sup>s.t r<sup>c</sup> hr m<sup>z</sup>c.t r<sup>c</sup> nb

Translation:

so that the liver of Re will flourish because of Maat, every day,

Witness: B2L,a

Transliteration:

*ʒh* m<sup>i</sup>s.t r<sup>c</sup> hr {hr} m<sup>z</sup>c.t r<sup>c</sup> nb

Translation:

so that the liver of Re will flourish because of Maat, every day,

Witness: B1Be

Transliteration:

*ʒh* m<sup>i</sup>s.t r<sup>c</sup> hr m<sup>z</sup>c.t r<sup>c</sup> nb

Translation:

so that the liver of Re will flourish because of Maat, every day,

Notes:

Could be *ʒh* (to be potent) instead.

**Group 2:** Prospective *sdm=f* (Final clause implying purpose), Lemma *izhi*

Lemma: *izhi* (to overflow)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Nominal subject
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Witness: B5C

Transliteration:

*izhi.w mis.t r<sup>c</sup> hr m3<sup>c</sup>.t r<sup>c</sup> nb*

Translation:

so that the liver of Re will overflow because of Maat, every day,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, S1C, M22C, B2Bo, B4Bo, B3Bo, Sq10C, B3C, B17C, B2L,a, B1C, B1Be), G2 (B5C).

Note that M2C does have a phrase here, but it is non-verbal, due to a corruption.

**Spell:** 165 **Phrase:** 3 7 a

**Group 1:** Circumstantial *sdm=f* (Temporal clause), Lemma *sm3*

Lemma: *sm3* (to join, to partake)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

*sm3=f n hi.t wr.t*

Translation:

while he partakes of the offering of the great one.

Witness: M22C

Transliteration:

[*sm3=f n hi.t wr.t*]

Translation:

while he partakes of the offering of the great one.

Witness: S1C

Transliteration:

*sm3=f n hi.t wr.t*

Translation:

while he partakes of the offering of the great one.

Witness: B2Bo

Transliteration:

*sm3=f n hi.t wr.t*

Translation:

while he partakes of the offering of the great one.

Witness: B4Bo

Transliteration:

*sm3 dhwtj-nht tn n h.t wr.t*

Translation:

while this *dhwtj-nht* partakes of the offering of the great one.

Witness: M2C

Transliteration:

*sm3 [=f n h.t wr.t]*

Translation:

while he partakes of the offering of the great one.

Witness: B3C

Transliteration:

*sm3=f n ih.wt wr.t*

Translation:

while he partakes of the offerings of the great one.

Witness: B2L,a

Transliteration:

*sm3=f n h.t wr.t*

Translation:

while he partakes of the offering of the great one.

Witness: B1Be

Transliteration:

*sm3=f n h.t wr*

Translation:

while he partakes in the offering of the great one.

Notes group:

*Note that B4Bo uses a nominal subject instead of a pronominal subject.*

Witness: B3Bo

Transliteration:

*sm3=f r wr.t*

Translation:

while he partakes against the great one.

Witness: Sq10C

Transliteration:

*sm3=f r [h.t wr.t]*

Translation:

while he partakes of the offering of the great one.

Notes:

Only traces left of the O34, the rest is visible.

Witness: B17C

Transliteration:

*sm3=f n ih.wt wr.t*

Translation:

while he partakes of the offerings of the great one.

Witness: B1C

Transliteration:

*sm3=f n ih.wt wr.t*

Translation:

while he partakes of the offerings of the great one.

**Group 2:** *Infinitive (status absolutus), Lemma smʒ*

Lemma: smʒ (to join, to partake)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: B5C

Transliteration:

smʒ n ḥ.wt wr.t

Translation:

partaking of the offerings of the great one.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, S1C, M22C, B2Bo, B4Bo, B3Bo, M2C, Sq10C, B3C, B17C, B2L,a, B1C, B1Be), G2 (B5C).

**Spell:** 165      **Phrase:** 3      7      b

**Group 1:** *Stative (1st person singular), Lemma wḏʒ (first position)*

Lemma: wḏʒ (to be uninjured)

Morphology 1: Stative      Morphology 2: 1st person singular      Morphology 3:      Syntax:      Subject:

Witness: S2C

Transliteration:

wḏʒ.ki m-ʿ sḏb nb

Translation:

I am uninjured from any restraint,

Notes:

Only traces left of the Y2 and A1, the rest is visible.

Witness: B5C

Transliteration:

wḏʒ.k swḏʒ=i m-ʿ sḏb nb

Translation:

I am uninjured, while I am healed from any restraint,

Notes:

Could be read as wḏʒ=k as well.

Witness: S1C

Transliteration:

wḏʒ.ki m-ʿ sḏb nb

Translation:

I am uninjured from any restraint,

Witness: M22C

Transliteration:

[wḏʒ.kwi] swḏʒ.kwi m-ʿ [sḏb nb]

Translation:

I am uninjured and I am made whole from any restraint,

Witness: M2C

Transliteration:

[wǫʒ.kwi] swǫʒ.kwi m-<sup>c</sup> s < d > b.w nb(.w)

Translation:

I am uninjured and I am made whole from all restraints,

Witness: B2L,a

Transliteration:

[wǫʒ].kwi swǫʒ wi m-<sup>c</sup> sdb nb

Translation:

I am uninjured, which makes me whole from any restraint,

Notes:

The U29-G1:Y2 group is not visible.

Witness: B1Be

Transliteration:

wǫʒ.kwi swǫʒ wi m-<sup>c</sup> sdb nb ǫw.wy

Translation:

I am uninjured, which makes me whole from any evil restraint,

Notes:

Only traces left of the initial G43, the rest is visible.

**Group 2:** Stative (3rd person masculine singular), Lemma wǫʒ (first position)

Lemma: wǫʒ (to be uninjured)

Morphology 1:

Stative

Morphology 2:

3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: B17C

Transliteration:

wǫʒ.kwi swǫʒ wi m-<sup>c</sup> sdb nb

Translation:

I am uninjured, which makes me whole from any restraint,

Witness: B1C

Transliteration:

wǫʒ.kwi swǫʒ wi m-<sup>c</sup> sdb nb

Translation:

I am uninjured, which makes me whole from any restraint,

Witness: B2Bo

Transliteration:

ǫhwty-nht wǫʒ.w swǫʒ.w m-<sup>c</sup> sdb

Translation:

ǫhwty-nht is uninjured and made whole from the restraint,

**Group 3:** Nominal *sḏm=f* (Balanced sentence), Lemma *wḏʒ* (first position)

Lemma: *wḏʒ* (to be uninjured)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:      Syntax: Balanced sentence      Subject: Nominal subject

Witness: B4Bo

Transliteration:

*wḏʒ ḏḥwty-nḥt tn swḏʒ.w ḏḥwty-nḥt [tn m<sup>c</sup> sḏb]*

Translation:

This *ḏḥwty-nḥt* is uninjured and this *ḏḥwty-nḥt* is made whole from the restraint,

Witness: B3Bo

Transliteration:

*wḏʒ ḏḥwty-nḥt tn snb ḏḥwty-nḥt ssnb{k}=s swḏʒ{k}=s m<sup>c</sup> s[ḏ]b nb ḏw.w(y)*

Translation:

This *ḏḥwty-nḥt* is uninjured, *ḏḥwty-nḥt* is healthy, she is caused to be healthy and she is made whole from any evil restraint,

**Group 4:** Nominal *sḏm=f* (Emphatic use), Lemma *wḏʒ* (first position)

Lemma: *wḏʒ* (to be uninjured)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:      Syntax: Emphatic use      Subject: Nominal subject

Witness: Sq10C

Transliteration:

*[wḏʒ] inp(.w)-m-ḥʒ.t [m<sup>c</sup> sḏb] nb*

Translation:

*inp(.w)-m-ḥʒ.t* is uninjured from any restraint,

Witness: B3C

Transliteration:

*wḏʒ sʒ.t-ḥḏ-ḥtp tn swḏʒ=k sʒ.t-ḥḏ-ḥtp tn m<sup>c</sup> sḏb nb ḏw.wy*

Translation:

This *sʒ.t-ḥḏ-ḥtp* is uninjured while you make this *sʒ.t-ḥḏ-ḥtp* whole from any evil restraint,

**Group 5:** Passive circumstantial *sḏm=f* (Temporal clause), Lemma *swḏʒ* (second position)

Lemma: *swḏʒ* (to heal, to be made whole)

Morphology 1: *sḏm=f*      Morphology 2: circumstantial      Morphology 3: passive      Syntax: Temporal clause      Subject: Pronominal subject

Witness: B5C

Transliteration:

*wḏʒ.k swḏʒ=i m<sup>c</sup> sḏb nb*

Translation:

I am uninjured, while I am healed from any restraint,

**Group 6:** *Stative (1st person singular), Lemma swḏz (second position)*

Lemma: swḏz (to heal, to be made whole)

Morphology 1: Stative      Morphology 2: 1st person singular      Morphology 3:      Syntax:      Subject:

Witness: M22C

Transliteration:

[wḏz.kwi] swḏz.kwi m-<sup>c</sup> [sḏb nb]

Translation:

I am uninjured and I am made whole from any restraint,

Notes:

Note that the top of the S29\*U29 group is damaged.

Witness: M2C

Transliteration:

[wḏz.kwi] swḏz.kwi m-<sup>c</sup> s < ḏ > b.w nb(.w)

Translation:

I am uninjured and I am made whole from all restraints,

Notes:

Only traces left of the S29\*U29-G1 group, the rest is visible.

**Group 7:** *Stative (3rd person masculine singular), Lemma swḏz (second position)*

Lemma: swḏz (to heal, to be made whole)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: B2Bo

Transliteration:

ḏhwty-nḥt wḏz.w swḏz.w m-<sup>c</sup> sḏb

Translation:

ḏhwty-nḥt is uninjured and made whole from the restraint,

**Group 8:** *Passive nominal sḏm=f (Balanced sentence), Lemma swḏz (second position)*

Lemma: swḏz (to heal, to be made whole)

Morphology 1: sḏm=f      Morphology 2: nominal      Morphology 3: passive      Syntax: Balanced sentence      Subject: Nominal subject

Witness: B4Bo

Transliteration:

wḏz ḏhwty-nḥt tn swḏz.w ḏhwty-nḥt [tn m<sup>c</sup> sḏb]

Translation:

This ḏhwty-nḥt is uninjured and this ḏhwty-nḥt is made whole from the restraint,

**Group 9:** Nominal *sḏm=f* (Balanced sentence), Lemma *snb* (second position)

Lemma: *snb* (to be healthy)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: B3Bo

Transliteration:

*wḏz ḏḥwty-nḥt tn snb ḏḥwty-nḥt ssnb{k}=s swḏz{k}=s m-<sup>c</sup> s[d]b nb ḏw.w(y)*

Translation:

This *ḏḥwty-nḥt* is uninjured, *ḏḥwty-nḥt* is healthy, she is caused to be healthy and she is made whole from any evil restraint,

### Group

**10:** Circumstantial *sḏm=f* (Temporal clause), Lemma *swḏz* (second position)

Lemma: *swḏz* (to heal, to be made whole)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B3C

Transliteration:

*wḏz sḏ.t-ḥḏ-ḥtp tn swḏz=k sḏ.t-ḥḏ-ḥtp tn m-<sup>c</sup> sdb nb ḏw.wy*

Translation:

This *sḏ.t-ḥḏ-ḥtp* is uninjured while you make this *sḏ.t-ḥḏ-ḥtp* whole from any evil restraint,

### Group

**11:** Imperfective active participle (masculine singular), Lemma *swḏz* (second position)

Lemma: *swḏz* (to heal, to be made whole)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B17C

Transliteration:

*wḏz.kwi swḏz wi m-<sup>c</sup> sdb nb*

Translation:

I am uninjured, which makes me whole from any restraint,

Witness: B2L,a

Transliteration:

*[wḏz].kwi swḏz wi m-<sup>c</sup> sdb nb*

Translation:

I am uninjured, which makes me whole from any restraint,

Witness: B1C

Transliteration:

*wḏz.kwi swḏz wi m-<sup>c</sup> sḏb nb*

Translation:

I am uninjured, which makes me whole from any restraint,

Witness: B1Be

Transliteration:

*wḏz.kwi swḏz wi m-<sup>c</sup> sḏb nb ḏw.wy*

Translation:

I am uninjured, which makes me whole from any evil restraint,

### Group

**12:** Nominal *sḏm=f* (Balanced sentence), Lemma *ssnb* (third position)

Lemma: *ssnb* (to cause to be healthy)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm=f*

nominal

Balanced sentence

Pronominal subject

Witness: B3Bo

Transliteration:

*wḏz ḏḥwty-nḥt tn snb ḏḥwty-nḥt ssnb{k}=s swḏz{k}=s m-<sup>c</sup> s[ḏ]b nb ḏw.w(y)*

Translation:

This *ḏḥwty-nḥt* is uninjured, *ḏḥwty-nḥt* is healthy, she is caused to be healthy and she is made whole from any evil restraint,

Notes:

Note that this could be read as *ssnb=k s(y)* as well.

### Group

**13:** Nominal *sḏm=f* (Balanced sentence), Lemma *swḏz* (fourth position)

Lemma: *swḏz* (to heal, to be made whole)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm=f*

nominal

Balanced sentence

Pronominal subject

Witness: B3Bo

Transliteration:

*wḏz ḏḥwty-nḥt tn snb ḏḥwty-nḥt ssnb{k}=s swḏz{k}=s m-<sup>c</sup> s[ḏ]b nb ḏw.w(y)*

Translation:

This *ḏḥwty-nḥt* is uninjured, *ḏḥwty-nḥt* is healthy, she is caused to be healthy and she is made whole from any evil restraint,

Notes:

Note that this could be read as *ssnb=k s(y)* as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, S1C), G1+G5 (B5C), G1+G6 (M22C, M2C), G1+G11 (B17C, B2L,a, B1C, B1Be), G2+G7 (B2Bo), G3+G8 (B4Bo), G3+G9+G12+G13 (B3Bo), G4 (Sq10C), G4+G10 (B3C).

**Spell:** 165 **Phrase:** 3 9 b

**Group 1:** Passive circumstantial *sdm=f* (Temporal clause), Lemma *nḥb*

Lemma: *nḥb* (to bestow, to give)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: S2C

Transliteration:

*nḥb* [k3=i] m hrw pn nfr m tnn.t

Translation:

while my ka is bestowed on this good day in the *tnn.t* shrine.

Notes:

Only traces left.

Witness: B5C

Transliteration:

*nḥb* k3=i m hrw pn nfr m tnn.t

Translation:

while my ka is bestowed on this good day in the *tnn.t* shrine.

Witness: B2Bo

Transliteration:

*nḥb* k3 n dḥwty-nḥt m hrw pn nfr m tnn.t

Translation:

while the ka of *dḥwty-nḥt* is bestowed on this good day in the *tnn.t* shrine.

Witness: S1C

Transliteration:

*nḥb* k3=i m hrw pn nfr m tnn.t

Translation:

while my ka is bestowed on this good day in the *tnn.t* shrine.

Witness: M22C

Transliteration:

*nḥ|b* k3=i m hrw pn nfr} m tnn.t

Translation:

while my ka is bestowed on this good day in the *tnn.t* shrine.

Notes:

Only the N35 and the top half of the G21 are visible.

Witness: B4Bo

Transliteration:

*nḥb* k3 dḥwty-nḥt tn m hrw pn nfr m tnn.t

Translation:

while the ka of this *dḥwty-nḥt* is bestowed on this good day in the *tnn.t* shrine.

Witness: B3Bo

Transliteration:

*nḥb* k3 n ḏḥwty-nḥt tn m hrw nfr m t[nn.]t

Translation:

while the ka of this ḏḥwty-nḥt is bestowed on the good day in the tnn.t shrine.

Witness: B17C

Transliteration:

*nḥb* k3=i m hrw pn nfr m tnn.t

Translation:

while my ka is bestowed on this good day in the tnn.t shrine.

Witness: B1C

Transliteration:

*nḥb* k3.wy=i m hrw pn nfr m tnn.t

Translation:

while my two ka's are bestowed on this good day in the tnn.t shrine.

Notes group:

Could be any other sḏm=f as well.

**Group 2:** Passive prospective sḏm=f (Main clause), Lemma nḥb

Lemma: nḥb (to bestow, to give)

Morphology 1:

sḏm=f

Morphology 2:

prospective

Morphology 3:

passive

Syntax:

Main clause

Subject:

Nominal subject

Witness: B3C

Transliteration:

*nḥb* k3 n s3.t-ḥd-ḥtp tn m hrw pn nfr n tnn.t

Translation:

The ka of this s3.t-ḥd-ḥtp will be bestowed on this good day of the tnn.t shrine.

Witness: Sq10C

Transliteration:

*nḥb* k3 m hrw pn m hrw pn nfr n tnn.t

Translation:

while the ka is bestowed on this day, on this good day of the tnn.t shrine.

Notes:

Only traces left of the N35, the rest is visible.

Witness: B2L,a

Transliteration:

*nḥb* k3.wy=i m hrw pn nfr m tnn.t

Translation:

while my two ka's are bestowed on this good day in the tnn.t shrine.

Witness: B1Be

Transliteration:

*nḥb* k3.w=i m hrw pn nfr m tnn.t

Translation:

while my ka's are bestowed on this good day in the tnn.t shrine.

Notes group:

Variant due to the absence of a phrase in III,9,a.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B2Bo, B4Bo, B3Bo, Sq10C, B17C, B2L,a, B1C, B1Be), G2 (B3C).

**Spell:** 165 **Phrase:** 3 10 a

**Group 1:** Prospective active participle (masculine singular), Lemma *sšm* (first position)

Lemma: *sšm* (to control)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> prospective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S2C

Transliteration:

*sšm.t* ʒw.wt m iwnw hr hʒw.wt r<sup>c</sup> r<sup>c</sup> nb

Translation:

who will control the offerings in Heliopolis  
on the altars of Re, every day.

Notes:

Only traces left of the T32, the rest is visible.

Witness: S1C

Transliteration:

*sšm.t* ʒw.t m iwnw hr hʒw.wt r<sup>c</sup> r<sup>c</sup> nb

Translation:

who will control the offering in Heliopolis  
on the altars of Re, every day.

Notes:

Notes group:

Could be read as a *sdm.tw=f* as well.

**Group 2:** Imperfective active participle (masculine singular), Lemma *sšm* (first position)

Lemma: *sšm* (to control)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B5C

Transliteration:

*sšm* ʒw.wt m iwnw hr hʒw.wt rʿ rʿ nb

Translation:

who controls the offerings in Heliopolis on the altars of Re,  
every day,

Witness: B2Bo

Transliteration:

*sšm* ʒw.wt m iwnw hr hʒw.wt rʿ rʿ nb

Translation:

who controls the offerings in Heliopolis on the altars of Re,  
every day,

Witness: M2C

Transliteration:

[*sšm*] ʒw.t m iwnw hr hʒw.wt rʿ rʿ nb

Translation:

who controls the offering in Heliopolis on the altars of Re,  
every day,

Witness: B3C

Transliteration:

*sšm* ʒw.wt m iwnw hr hʒw.wt rʿ rʿ nb

Translation:

who controls the offerings in Heliopolis on the altars of Re,  
every day,

Witness: B2L,a

Transliteration:

*sšm* ʒw.wt m iwnw hr hʒw.wt rʿ rʿ nb

Translation:

who controls the offerings in Heliopolis on the altars of Re,  
every day,

Witness: M22C

Transliteration:

[*sšm* ʒw.t] m iwnw hr hʒw.wt rʿ [rʿ nb]

Translation:

who controls the offering in Heliopolis on the altars of Re,  
every day,

Witness: B4Bo

Transliteration:

*sšm* ʒw.wt m [iwnw] hr hʒw.wt rʿ rʿ nb

Translation:

who controls the offerings in Heliopolis on the altars of Re,  
every day,

Witness: Sq10C

Transliteration:

*sšm* ʒw.wt hr hʒy.t rʿ rʿ nb

Translation:

who controls the offerings on the altar of Re,  
every day.

Witness: B17C

Transliteration:

*sšm* ʒw.wt m iwnw hr hʒw.wt rʿ rʿ nb

Translation:

who controls the offerings in Heliopolis on the altars of Re,  
every day,

Witness: B1C

Transliteration:

*sšm* ʒw.wt m iwnw hr hʒw.wt rʿ rʿ nb

Translation:

who controls the offerings in Heliopolis on the altars of Re,  
every day,

Witness: B1Be

Transliteration:

*sšm* ʔw.wt m iwnw hr hʔw.wt rʕ rʕ nb

Translation:

who controls the offerings in Heliopolis on the altars of Re, every day,

**Group 3:** Imperfective active participle (masculine singular), Lemma *šm* (first position)

Lemma: *šm* (to go)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3Bo

Transliteration:

*šm sšm[=f]* ʔw.t hr hʔw.[w]t [rʕ] rʕ nb

Translation:

who goes while he conducts the offering on the altars of Re, every day,

Notes:

The bottom of the N40 is a bit damaged.

**Group 4:** Circumstantial *sḏm=f* (Temporal clause), Lemma *sšm* (second position)

Lemma: *sšm* (to conduct)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B3Bo

Transliteration:

*šm sšm[=f]* ʔw.t hr hʔw.[w]t [rʕ] rʕ nb

Translation:

who goes while he conducts the offering on the altars of Re, every day,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, S1C), G2 (B5C, M22C, B2Bo, B4Bo, Sq10C, M2C, B3C, B17C, B2L,a, B1C, B1Be), G3+G4 (B3Bo).

**Spell:** 165 **Phrase:** 3 11 b

**Group 1:** Nominal *sdm.n=f* (Emphatic use), Lemma *prī*

Lemma: *prī* (to go forth)

Morphology 1: *sdm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: S2C

Transliteration:

*pr.n=i m ʒh.t*

Translation:

I have gone forth even from the horizon,

Notes:

Only traces left of the D54:N35 group, the rest is visible.

Witness: B5C

Transliteration:

*pr.n=i m ʒh.t*

Translation:

I have gone forth even from the horizon,

Witness: B3Bo

Transliteration:

*pr.n dhwtj-nht tn m [ʒh.t]*

Translation:

this *dhwtj-nht* went forth even from the horizon,

Witness: B17C

Transliteration:

*pr.n=i m ʒh.t*

Translation:

I have gone forth even from the horizon,

Witness: S1C

Transliteration:

*pr.n=i m ʒh.t*

Translation:

I have gone forth even from the horizon,

Witness: M22C

Transliteration:

*pr.n=i m ʒh[.t]*

Translation:

I have gone forth even from the horizon,

Notes:

Only traces left of the O1 and N35, the D21 is visible.

Witness: Sq10C

Transliteration:

*pr.n inp(.w)-m-ḥʒ.t pn*

Translation:

this *inp(.w)-m-ḥʒ.t* has gone forth.

Witness: B2L,a

Transliteration:

*pr.n=i m ʒh.t*

Translation:

I have gone forth even from the horizon,

Witness: B1C

Transliteration:

*pr.n=i m ʔh.t*

Translation:

I have gone forth even from the horizon,

Witness: B1Be

Transliteration:

*pr.n=i m ʔh.t*

Translation:

I have gone forth even from the horizon,

Notes group:

Note that B3Bo and Sq10C use a nominal subject instead of a pronominal subject.

**Group 2:** *Perfective active participle (masculine singular), Lemma pri*

Lemma: *pri* (to go forth)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
participle	perfective active	masculine singular		

Witness: B2Bo

Transliteration:

*pr m ʔh.t*

Translation:

who went forth from the horizon,

Witness: B4Bo

Transliteration:

*pr m ʔh.t*

Translation:

who went forth from the horizon,

Witness: B3C

Transliteration:

*pr m ʔh.t*

Translation:

who went forth from the horizon,

**Group 3:** *Imperfective active participle (masculine singular), Lemma pri*

Lemma: *pri* (to go forth)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
participle	imperfective active	masculine singular		

Witness: M2C

Transliteration:

*pr̄r m ʒh.wt*

Translation:

who goes forth from the horizons,

Only traces left of the first D21, the rest should be visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B3Bo, Sq10C, B17C, B2L,a, B1C, B1Be), G2 (B2Bo, B3Bo, B3C), G3 (M2C).

**Spell:** 165 **Phrase:** 3 12 a

**Group 1:** Nominal *sḏm=f* (Emphatic use), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*pr̄r=i ʒw.t=i m-ḥʒ.t=i sp sn.w*

Translation:

I go forth, my offering is in front of me, twice.

Witness: S1C

Transliteration:

*pr̄r ʒw.t=i m-ḥʒ.t=i sp sn.w*

Translation:

My offering goes forth in front of my, twice.

Notes group:

Note that S2C uses a pronominal subject, where S1C uses a nominal subject.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B5C

Transliteration:

*pr* ʒw.wt-*i* m ḥʒ.t sp sn.w

Translation:

while my offerings go forth at the brow, twice.

Witness: B2Bo

Transliteration:

*pr* ʒw.t n.t ḏḥwty-nḥt m-ḥʒ.t=f sp sn.w

Translation:

while the offering of ḏḥwty-nḥt go forth in front of him, twice.

Witness: M2C

Transliteration:

*[pr* ʒw.t=*i*] m ḥʒ.t sp sn.w

Translation:

while my offerings go forth at the brow, twice.

Witness: B17C

Transliteration:

*pr* ʒw.wt m ḥʒ.t sp sn.w

Translation:

while the offerings go forth at the brow, twice.

Witness: B1C

Transliteration:

*pr* ʒw.wt m ḥʒ.t sp sn.w

Translation:

while the offerings go forth at the brow, twice.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C, S1C), G2 (B5C, M22C, B2Bo, B4Bo, M2C, B3C, B17C, B2L,a, B1C, B1Be).*

*Note that B3Bo does have a phrase here, but it is non-verbal.*

Witness: M22C

Transliteration:

*[pr* ʒw.t=*i* m ḥʒ[.t sp sn.w]

Translation:

while my offering go forth at the brow, twice.

Witness: B4Bo

Transliteration:

*pr* ʒw.[w]t ḏḥwty-nḥt m ḥʒ.t [sp] sn.w ḏḥwty-nḥt

Translation:

while the offerings of ḏḥwty-nḥt are at the brow, the two times of ḏḥwty-nḥt.

Witness: B3C

Transliteration:

*pr* ʒw.wt n.(w)t sʒ.t-ḥd-ḥtp tn m ḥʒ.t sp sn.w

Translation:

while the offerings of this sʒ.t-ḥd-ḥtp go forth at the brow, twice.

Witness: B2L,a

Transliteration:

*pr* ʒw.wt m ḥʒ.t sp sn.w

Translation:

while the offerings go forth at the brow, twice.

Witness: B1Be

Transliteration:

*pr* ʒw.wt m ḥʒ.t sp sn.w

Translation:

while the offerings go forth at the brow, twice.

**Spell:** 165 **Phrase:** 3 13 a

**Group 1:** *Perfective active participle (masculine singular), Lemma pri*

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S2C

Transliteration:

*ink [nw] pr m swḥ.t nṯr ʿ3*

Translation:

I am this one who went forth from the egg of the great god.

Witness: M22C

Transliteration:

*ink nw [pr m swḥ.t nṯr ʿ3]*

Translation:

I am this one who went forth from the egg of the great god.

Witness: B4Bo

Transliteration:

*dḥwty-nḥt nw pr m swḥ.t nṯr ʿ3*

Translation:

*dḥwty-nḥt* is this one who went forth from the egg of the great god.

Witness: B3C

Transliteration:

*s3.t-ḥd-ḥtp tn nw pr m ḥrs.t nṯr ʿ3*

Translation:

This *s3.t-ḥd-ḥtp* is this one who went forth from the carnelian of the great god.

Witness: S1C

Transliteration:

*ink nw pr m swḥ.t nṯr ʿ3*

Translation:

I am this one who went forth from the egg of the great god.

Witness: B2Bo

Transliteration:

*dḥwty-nḥt nw pr m shw.t nṯr ʿ3*

Translation:

*dḥwty-nḥt* is this one who went forth from the egg of the great god.

Witness: M2C

Transliteration:

*ink nw pr m s[wh.t] nṯr ʿ3*

Translation:

I am this one who went forth from the egg of the great god.

Notes:

The D21 is not visible, and the O1 and D54 was not seen by de Buck himself.

Witness: B17C

Transliteration:

*nfri nw pr m ḥrs.t nṯr ʿ3*

Translation:

*nfri* is this one who went forth from the carnelian of the great god.

Witness: B2L,a

Transliteration:

*ink nw pr m ḥrs.t nṯr ʿ3*

Translation:

I am this one who went forth from the carnelian of the great god.

Witness: B1Be

Transliteration:

*sn nw pr m ḥrs.t nṯr ʿ3*

Translation:

*sn* is this one who went forth from the carnelian of the great god.

**Group 2:** *Perfective active participle (feminine singular), Lemma pri*

Lemma: *pri* (to go forth)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: B3Bo

Transliteration:

*ḏḥwtj-nḥt [tn] pr.t m swḥ.t nṯr ʿ3*

Translation:

It is this *ḏḥwtj-nḥt* who went forth from the egg of the great god.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C, S1C, M22C, B2Bo, B4Bo, M2C, B3C, B17C, B2L,a, B1C, B1Be), G2 (B3Bo).*

*Note that B5C does have a phrase here, but it is non-verbal.*

Witness: B1C

Transliteration:

*spi nw pr m ḥrs.t nṯr ʿ3*

Translation:

*spi* is this one who went forth from the carnelian of the great god.

## Appendix 5.41. Spell 166

**Spell:** 166 **Phrase:** 3 13 b

**Group 1:** Imperfective active participle (feminine singular), Lemma *smt* (first position)

Lemma: *smt* (to hear)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: S2C

Transliteration:

*smt.t sšn.t*

Translation:

She who hears, she who unstops,

Notes:

Only traces left of the B1, the rest is visible.

Witness: M22C

Transliteration:

[*smt.t*] *sšn.t*

Translation:

She who hears, she who unstops,

Notes:

Only traces of the F21 and the B1 is visible, the rest is lost.

Witness: B4Bo

Transliteration:

*smt.t sšn.t*

Translation:

She who hears, she who unstops,

Notes:

Only traces left of both F21 signs and the first X1, the rest is visible.

Witness: S1C

Transliteration:

*smt.t sšn.t*

Translation:

She who hears, she who unstops,

Witness: B2Bo

Transliteration:

*smt.t sšn.t*

Translation:

She who hears, she who unstops,

Witness: B3Bo

Transliteration:

*smt(.t) sš[n.t]*

Translation:

She who hears, she who unstops,

Witness: M2C

Transliteration:

*smt.t ib snš*

Translation:

She who hears the unstopped heart,

**Group 2:** *Imperfective active participle (feminine singular), Lemma sdm (first position)*

Lemma: *sdm* (to hear, to listen)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B5C

Transliteration:

*sdm.t mw.t snš.t*

Translation:

She who hears the mother, she who unstops,

**Group 3:** *Imperfective active participle (feminine singular), Lemma snš (second position)*

Lemma: *snš* (to unstop)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S2C

Transliteration:

*smt.t sšn.t*

Translation:

She who hears, she who unstops,

Witness: S1C

Transliteration:

*smt.t sšn.t*

Translation:

She who hears, she who unstops,

Witness: B5C

Transliteration:

*sdm.t mw.t sšn.t*

Translation:

She who hears the mother, she who unstops,

Witness: M22C

Transliteration:

[*smt.t*] *sšn.t*

Translation:

She who hears, she who unstops,

Witness: B2Bo

Transliteration:

*smt.t sšn.t*

Translation:

She who hears, she who unstops,

Witness: B3Bo

Transliteration:

*smt(.t) sš[n.t]*

Translation:

She who hears, she who unstops,

Notes:

Only traces left of the N37, and the N35:X1 group is not visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (S2C, S1C, M22C, B2Bo, B4Bo, B3Bo), G1 (M2C), G2+G3 (B5C).*

**Spell:** 166 **Phrase:** 3 14 a

**Group 1:** Imperfective active participle (feminine singular), Lemma *smt* (first position)

Lemma: *smt* (to hear)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S2C

Transliteration:

*in smt.t wi ts phr sšn.t wi ts phr*

Translation:

it is she who hears me and vice-versa,  
she who unstops me and vice-versa.

Witness: B4Bo

Transliteration:

*smt.t sšn.t*

Translation:

She who hears, she who unstops,

Witness: S1C

Transliteration:

*in smt.t wi smn [wi] ts phr*

Translation:

it is she who hears me and makes me firm, and vice-versa.

Witness: M22C

Transliteration:

*in smt.t {t} wi in s[šn.t {t} wi ts phr]*

Translation:

it is she who hears me, it is she who unstops me, and vice-versa.

Witness: B4Bo

Transliteration:

*i[n] smt.t*

Translation:

it is the one who hears.

Witness: M2C

Transliteration:

in *smt.t* {t} wi in s[nš] {t} wi

Translation:

it is she who hears me, it is the one who unstops me.

Witness: B3C

Transliteration:

*smt.t s3.t-ḥd-ḥtp sšn.t s3.t-ḥd-ḥtp tn ts phr*

Translation:

She who hears *s3.t-ḥd-ḥtp*,  
she who unstops this *s3.t-ḥd-ḥtp*, and vice-versa.

**Group 2:** Imperfective active participle (masculine singular), Lemma *smt* (first position)

Lemma: *smt* (to hear)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B5C

Transliteration:

in *smt* wi *sḏm.w* ts *phr*

Translation:

it is the one who hears me who is heard, and vice-versa.

Witness: B2Bo

Transliteration:

in *smst m smt ḏḥwty-nḥt sšn.tw msḏr ḏḥwty-nḥt ts phr*

Translation:

It is the one who hears as the one who hears *ḏḥwty-nḥt*,  
while the ear of *ḏḥwty-nḥt* is opened, and vice-versa.

Witness: B3Bo

Transliteration:

in *smt.w* in *snm smt.[t] [s(y)]* in *ssmt.w ḏḥwty-nḥt tn*

Translation:

it is the one who hears, it is the one who feeds she who hears her, it is the one who is caused to hear this *ḏḥwty-nḥt*.

**Group 3:** Imperative, Lemma *sšm* (first position)

Lemma: *sšm* (to guide, to lead)

Morphology 1:

imperative

Morphology 2:

2nd person singular

Morphology 3:

Syntax:

Subject:

Witness: B17C

Transliteration:

*sšm m sḏm.t im=i snš.w* {t} wi

Translation:

Lead with that which is heard with me, who unstops me.

**Group 4:** *Stative (3rd person masculine singular), Lemma pḥr (first position)*

Lemma: *pḥr* (to turn, to go around)

Morphology 1: Stative      Morphology 2: Morphology 3:      Syntax:      Subject:  
3rd person masculine singular

Witness: B2L

Transliteration:

*sšmm.t im=i sšn.wt=i ts pḥr*

Translation:

The guide with me is my unstopper, and vice-versa.

Witness: B1C

Transliteration:

*sšmm im=i sšn.t=i ts pḥr*

Translation:

The guide with me is my unstopper, and vice-versa.

Witness: B1Be

Transliteration:

*sšmm.t im=i sšn.wt=i ts pḥr*

Translation:

The guide with me is my unstopper, and vice-versa.

**Group 5:** *Stative (3rd person masculine singular), Lemma pḥr (second position)*

Lemma: *pḥr* (to turn, to go around)

Morphology 1: Stative      Morphology 2: Morphology 3:      Syntax:      Subject:  
3rd person masculine singular

Witness: S2C

Transliteration:

*in smt.t wī ts pḥr sšn.t wī ts pḥr*

Translation:

it is she who hears me and vice-versa, she who unstops me and vice-versa.

**Group 6:** *Imperfective active participle (feminine singular), Lemma smn (second position)*

Lemma: *smn* (to cause to endure)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: S1C

Transliteration:

*in smt.t wi smn [wi] ts phr*

Translation:

it is she who hears me and makes me firm, and vice-versa.

**Group 7:** Imperfective active participle (masculine singular), Lemma *sḏm* (second position)

Lemma: *sḏm* (second position)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B5C

Transliteration:

*in smt wi sḏm.w ts phr*

Translation:

it is the one who hears me who is heard, and vice-versa.

**Group 8:** Imperfective active participle (feminine singular), Lemma *snš* (second position)

Lemma: *snš* (to unstop)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M22C

Transliteration:

*in smt.t {t} wi in s[sn.t {t} wi ts phr]*

Translation:

it is she who hears me, it is she who unstops me, and vice-versa.

Notes:

Only the S29 is visible.

Witness: B3C

Transliteration:

*smt.t s3.t-ḥd-ḥtp sn.t s3.t-ḥd-ḥtp tn ts phr*

Translation:

She who hears *s3.t-ḥd-ḥtp*,

she who unstops this *s3.t-ḥd-ḥtp*, and vice-versa.

**Group 9:** Circumstantial *sḏm.tw=f* (Temporal clause), Lemma *snš* (second position)

Lemma: *snš* (to unstop)

<u>Morphology 1:</u> sDm.tw=f	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: B2Bo

Transliteration:

*in smst m smt dḥwty-nḥt sšn.tw msqr dḥwty-nḥt ts phr*

Translation:

It is the one who hears as the one who hears *dḥwty-nḥt*, while the ear of *dḥwty-nḥt* is opened, and vice-versa.

**Group 10:** *Imperfective active participle (masculine singular), Lemma smn (second position)*

Lemma: *smn* (to feed)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3Bo

Transliteration:

*in smt.w in smn smt.[t] [s(y)] in smst.w dḥwty-nḥt tn*

Translation:

it is the one who hears, it is the one who feeds she who hears her, it is the one who is caused to hear this *dḥwty-nḥt*.

**Group 11:** *Imperfective active participle (masculine singular), Lemma snš (second position)*

Lemma: *snš* (to unstop)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M2C

Transliteration:

*in smt.t {t} wī in snš {t} wī*

Translation:

it is she who hears me, it is the one who unstops me.

Notes:

Not seen by de Buck himself.

**Group 12:** *Imperfective passive participle (feminine singular), Lemma sdm (second position)*

Lemma: *sdm* (to hear, to listen)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B17C

Transliteration:

*sšm m sdm.t im=i snš.w {t} wi*

Translation:

Lead with that which is heard with me, who unstops me.

**Group 13:** Imperfective active participle (feminine singular), Lemma *snš* (third position)

Lemma: snš (to unstop)

Morphology 1: participle      Morphology 2: imperfective passive      Morphology 3: feminine singular      Syntax:      Subject:

Witness: S2C

Transliteration:

*in smt.t wi ts phr sšn.t wi ts phr*

Translation:

it is she who hears me and vice-versa, she who unstops me and vice-versa.

**Group 14:** Stative (3rd person masculine singular), Lemma *phr* (third position)

Lemma: phr (to turn, to go around)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: S1C

Transliteration:

*in smt.t wi smn [wi] ts phr*

Translation:

it is she who hears me and makes me firm, and vice-versa.

Witness: B5C

Transliteration:

*in smt wi sdm.w ts phr*

Translation:

it is the one who hears me who is heard, and vice-versa.

Witness: M22C

Transliteration:

*in smt.t {t} wi in s[šn.t {t} wi ts phr]*

Translation:

it is she who hears me, it is she who unstops me, and vice-versa.

Witness: B2Bo

Transliteration:

*in smst m smt dhwti-nht sšn.tw msdr dhwti-nht ts phr*

Translation:

It is the one who hears as the one who hears *dhwti-nht*, while the ear of *dhwti-nht* is opened, and vice-versa.

Witness: B3C

Transliteration:

*smt.t s3.t-ḥd-ḥtp sšn.t s3.t-ḥd-ḥtp tn ts phr*

Translation:

She who hears *s3.t-ḥd-ḥtp*, she who unstops this *s3.t-ḥd-ḥtp*, and vice-versa.

**Group 15:** Imperfective active participle (feminine singular), Lemma *smt* (third position)

Lemma: *smt* (to hear)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3Bo

Transliteration:

*in smt.w in snm smt.[t] [s(y)] in ssm.t.w dhwtj-nḥt tn*

Translation:

it is the one who hears, it is the one who feeds she who hears her, it is the one who is caused to hear this *dhwtj-nḥt*.

Notes:

Only traces left of the D52:X1 group, and the second X1 is no longer visible.

**Group 16:** Imperfective active participle (masculine singular), Lemma *snš* (third position)

Lemma: *snš* (to unstop)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B17C

Transliteration:

*sšm m sdm.t im=i snš.w {t} wi*

Translation:

Lead with that which is heard with me, who unstops me.

**Group 17:** Stative (3rd person masculine singular), Lemma *phr* (fourth position)

Lemma: *phr* (to turn, to go around)

<u>Morphology 1:</u> stative	<u>Morphology 2:</u> 3rd person masculine singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S2C

Transliteration:

*in smt.t wì ts phr sšn.t wì ts phr*

Translation:

it is she who hears me and vice-versa, she who unstops me and vice-versa.

**Group 18:** Imperfective active participle (masculine singular), Lemma *ssmt* (fourth position)

Lemma: *ssmt* (to cause to hear)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	imperfective active	masculine singular		

Witness: B3Bo

Transliteration:

*in smt.w in snm smt.[t] [s(y)] in **ssmt.w** dhwtj-nht tn*

Translation:

it is the one who hears, it is the one who feeds she who hears her, it is the one who is caused to hear this *dhwtj-nht*.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G5+G13+G17 (S2C), G1+G6+G14 (S1C), G2+G7+G14 (B5C), G1+G8+G14 (M22C, B3C), B2+G9+G14 (B2Bo), G1 (B4Bo), B2+G10+G15+G18 (B3B0), G1+G11 (M2C), G3+B12+G16 (B17C), G4 (B2L, B1C, B1Be).*

**Spell:** 166 **Phrase:** 3 16 a

**Group 1:** Imperative (2nd person singular), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
imperative	2nd person singular			

Witness: S2C

Transliteration:

*imi n-i nn sw.wt*

Translation:

Give me these offerings,

Witness: S1C

Transliteration:

*imi n-i nn sw.wt*

Translation:

Give me these offerings,

Witness: B5C

Transliteration:

*imi* n=i mw 3w. wt=i

Translation:

Give water and my offerings to me,

Witness: B2Bo

Transliteration:

*imi* n=i nn 3w. wt

Translation:

Give me these offerings,

Witness: B3Bo

Transliteration:

*imi* n dhwtj-nht tn nn 3w. wt=i

Translation:

Give these offerings of mine to this dhwtj-nht,

Witness: B2L

Transliteration:

*imi* n=i 3w. wt

Translation:

Give the offerings to me,

Witness: B1Be

Transliteration:

*imi* n=i 3w. wt

Translation:

Give the offerings to me,

**Group 2:** *Passive circumstantial sdm=f (iw(=f) hr sdm=f), Lemma rdi (first position)*

Lemma: rdi (to give, to place)

Morphology 1:

sdm=f

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

iw(=f) sdm=f

Subject:

Nominal subject

Witness: M22C

Transliteration:

[*imi* n=i nn 3w].t

Translation:

Give me this offering,

Witness: B4Bo

Transliteration:

*imi* n dhwtj-nht t[.w] hr mnw imi n dhwtj-nht nn 3w. wt

Translation:

Give to +DHwtj-nxt+I bread with Min,  
give these offerings to dhwtj-nht,

Witness: B3C

Transliteration:

*imi* 3w. wt n s3.t-hd-htp tn

Translation:

Give the offerings to this s3.t-hd-htp,

Witness: B1C

Transliteration:

*imi* n=i 3w. wt

Translation:

Give the offerings to me,

Witness: B17C

Transliteration:

*iw rdi.w n-i 3w.wt*

Translation:

Offerings are given to me,

**Group 3:** Imperative (2nd person singular), Lemma *rdi* (second position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
imperative	2nd person singular			

Witness: B4Bo

Transliteration:

*imi n dhwtj-nht t[.w] hr mnw imi n dhwtj-nht nn 3w.wt*

Translation:

Give to +DHwtj-nxt+l bread with Min, give these offerings to *dhwtj-nht*,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B2Bo, B3Bo, B3C, B2L, B1C, B1Be), G2 (B17C), G1+G3 (B4Bo).

## Appendix 5.42. Spell 167

**Spell:** 167 **Phrase:** 3 16 c

**Group 1:** Imperative (2nd person singular), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: S2C

Transliteration:

*ḥms sp sn.w n wnm.t*

Translation:

Sit down, sit down for food,

Witness: B5C

Transliteration:

*ḥms sp sn.w r wnm.t*

Translation:

Sit down, sit down at the food,

Witness: B2Bo

Transliteration:

*ḥms sp sn.w n wnm.t*

Translation:

Sit down, sit down for food,

Witness: B3C

Transliteration:

*ḥms sp sn.w n wnm.t*

Translation:

Sit down, sit down for food,

Witness: S1C

Transliteration:

*ḥms sp sn.w n wnm.t*

Translation:

Sit down, sit down for food,

Witness: M22C

Transliteration:

*ḥms sp sn.w n wnm.t*

Translation:

Sit down, sit down for food,

Witness: B4Bo

Transliteration:

*ḥms sp sn.w n wnm.t*

Translation:

Sit down, sit down for food,

Witness: B17C

Transliteration:

*ḥms sp sn.w n wnm t*

Translation:

Sit down, sit down, for the eating of bread,

Witness: B2L  
Transliteration:  
*ḥms sp sn.w r wnm.t*

Translation:  
Sit down, sit down at the food,

Witness: B1Be  
Transliteration:  
*ḥms sp sn.w n wnm t*

Translation:  
Sit down, sit down, for the eating of bread,

**Group 2:** *Infinitive (status constructus), Lemma wnm (second position)*

Lemma: wnm (to eat)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status constructus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B17C  
Transliteration:  
*ḥms sp sn.w n wnm t*

Translation:  
Sit down, sit down, for the eating of bread,

Witness: B1C  
Transliteration:  
*ḥms sp sn.w n wnm t*

Translation:  
Sit down, sit down, for the eating of bread,

Witness: B1C  
Transliteration:  
*ḥms sp sn.w n wnm t*

Translation:  
Sit down, sit down, for the eating of bread,

Witness: B1Be  
Transliteration:  
*ḥms sp sn.w n wnm t*

Translation:  
Sit down, sit down, for the eating of bread,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B2Bo, B4Bo, B3C, B2L), G1+G2 (B17C, B1C, B1Be).*

**Spell:** 167 **Phrase:** 3 17 a

**Group 1:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Nominal subject

Witness: S2C

Transliteration:

*ḥm[s] r<sup>c</sup> n wnm.t*

Translation:

while Re sits down for food,

Notes:

The S29 is not visible.

Witness: B5C

Transliteration:

*ḥms r<sup>c</sup> r wnm.t*

Translation:

while Re sits down at the food,

Witness: B2Bo

Transliteration:

*ḥms r<sup>c</sup> n wnm.t*

Translation:

while Re sits down for food,

Witness: B3C

Transliteration:

*ḥms r<sup>c</sup> n wnm.t*

Translation:

while Re sits down for food,

Witness: B2L

Transliteration:

*ḥms r<sup>c</sup> r wnm.t*

Translation:

while Re sits down at the food,

Witness: S1C

Transliteration:

*ḥms r<sup>c</sup> n wnm.t*

Translation:

while Re sits down for food,

Witness: M22C

Transliteration:

*ḥms [r<sup>c</sup> n wnm.t]*

Translation:

while Re sits down for food,

Witness: B4Bo

Transliteration:

*ḥms r<sup>c</sup> n wnm.t*

Translation:

while Re sits down for food,

Witness: B17C

Transliteration:

*ḥms r<sup>c</sup> n wnm t*

Translation:

while Re sits down for the eating of bread,

Witness: B1C

Transliteration:

*ḥms r<sup>c</sup> n wnm t*

Translation:

while Re sits down for the eating of bread,

Witness: B1Be

Transliteration:

*ḥms r<sup>c</sup> wnm t*

Translation:

while Re sits down eating bread,

**Group 2:** *Infinitive (status constructus), Lemma wnm (second position)*

Lemma: *wnm* (to eat)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: B17C

Transliteration:

*ḥms r<sup>c</sup> n wnm t*

Translation:

while Re sits down for the eating of bread,

Witness: B1C

Transliteration:

*ḥms r<sup>c</sup> n wnm t*

Translation:

while Re sits down for the eating of bread,

Witness: B1Be

Transliteration:

*ḥms r<sup>c</sup> wnm t*

Translation:

while Re sits down eating bread,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B2Bo, B4Bo, B3C, B2L), G1+G2 (B17C, B1C, B1Be).*

**Spell:**

167

**Phrase:**

3

17

b

**Group 1:** *Passive circumstantial sdm.n=f (Temporal clause), Lemma rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: S2C

Transliteration:

*rdi.n mw psd.ty*

Translation:

after the water of the double Ennead was given.

Witness: M22C

Transliteration:

*rdi.n mw psd.tly*

Translation:

after the water of the double Ennead was given.

Notes:

Only traces left of the X8, and the N35 is not visible.

Witness: B4Bo

Transliteration:

*rdi.n mw psd.ty*

Translation:

after the water of the double Ennead was given.

Witness: B2L

Transliteration:

*rdi.n mw psd.ty*

Translation:

after the water of the double Ennead was given.

Notes:

Could be a relative *sdm.n=f* as well.

Witness: S1C

Transliteration:

*rdi.n mw psd.ty*

Translation:

after the water of the double Ennead was given.

Witness: B2Bo

Transliteration:

*rdi.n mw psd.ty*

Translation:

after the water of the double Ennead was given.

Witness: B3C

Transliteration:

*r{di}.n mw psd.ty*

Translation:

after the water of the double Ennead was given.

Notes:

Only traces left of the N35, and the D37 is not visible.

Witness: B1C

Transliteration:

*rdi.n mw psd.t*

Translation:

after the water of the Ennead was given.

Notes:

Could be a relative *sdm.n=f* as well.

Witness: B1Be

Transliteration:

*rdi.n mw psd.ty*

Translation:

after the water of the double Ennead was given.

Notes:

Could be a relative *sdm.n=f* as well.

**Group 2:** Relative *sdm.n=f*, Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B5C

Transliteration:

*rdi.t.n mw psd.ty*

Translation:

which the water of the double Ennead gave.

Notes:

Only traces left of the D37, the rest is visible.

**Group 3:** Perfective active participle (masculine singular), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B17C

Transliteration:

*rdi.w mw n psd.ty*

Translation:

which placed the water of the double Ennead.

Notes:

Could be passive as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, S1C, M22C, B2Bo, B4Bo, B3C, B2L, B1C, B1Be), G2 (B5C), G3 (B17C).

**Spell:** 167 **Phrase:** 3 18 a

**Group 1:** Nominal *sdm.n=f* (Balanced sentence), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

Witness: M22C

Transliteration:

*iy.n=i hr=k wdp.w [n r<sup>c</sup> iy.n=i hr]=k*

Translation:

I have come to you, butler of Re, I have come to you.

Notes:

Only traces left of the M18, the N35 is visible.

Witness: B4Bo

Transliteration:

*iy.n dhwtj-nht tn hr=k wdp.w n r<sup>c</sup> iy.n dhwtj-nht [tn] hr=k*

Translation:

This *dhwtj-nht* has come to you, butler of Re,  
this *dhwtj-nht* has come to you.

Witness: B17C

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

Witness: S1C

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

Witness: B2Bo

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

Witness: B3C

Transliteration:

*iy.n s3.t-hd-htp tn hr=k wdp.w n r<sup>c</sup> iy.n s3.t-hd-htp tn hr=k*

Translation:

This *s3.t-hd-htp* has come to you, butler of Re,  
this *s3.t-hd-htp* has come to you.

Witness: B2L

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

Witness: B1C

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

Witness: B1Be

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iwi.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

Notes group:

Note that B4Bo and B3C use a nominal subject instead of a pronominal subject.

**Group 2:** Nominal *sḍm.n=f* (Emphatic use), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḍm.n=f</i>	nominal		Emphatic use	Pronominal subject

Witness: B5C

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> hr=k*

Translation:

I have come to you, butler of Re, to you.

**Group 3:** Nominal *sḍm.n=f* (Balanced sentence), Lemma *iyi* (second position)

Lemma: *iyi* (to come)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḍm.n=f</i>	nominal		Balanced sentence	Pronominal subject

Witness: S2C

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

Witness: S1C

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

Witness: M22C

Transliteration:

*iy.n=i hr=k wdp.w [n r<sup>c</sup> iy.n=i hr]=k*

Translation:

I have come to you, butler of Re, I have come to you.

Witness: B2Bo

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

Witness: B4Bo

Transliteration:

*iy.n dhwtj-nht tn hr=k wdp.w n r<sup>c</sup> iy.n dhwtj-nht [tn] hr=k*

Translation:

This *dhwtj-nht* has come to you, butler of Re,  
this *dhwtj-nht* has come to you.

Witness: B17C

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

Witness: B1C

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iy.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

**Group 4:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *iwi* (second position)

Lemma: *iwi* (to come)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B1Be

Transliteration:

*iy.n=i hr=k wdp.w n r<sup>c</sup> iwi.n=i hr=k*

Translation:

I have come to you, butler of Re, I have come to you.

Notes group:

Note that group 3 and group 4 should be considered to be the same (*iyi* and *iwi*).

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (S2C, S1C, M22C, B2Bo, B4Bo, B3C, B17C, B2L, B1C), G2 (B5C), G1+G4 (B1Be (=G1+G3)).

**Spell:** 167 **Phrase:** 3 18 b

**Group 1:** Nominal *sqm=f* (Balanced sentence), Lemma *ḥtp*

Lemma: *ḥtp* to be satisfied

Morphology 1: *sqm=f*      Morphology 2: nominal      Morphology 3:

Syntax: Balanced sentence      Subject: Nominal subject

Witness: S2C

Transliteration:

*ḥtp n=k ḥr n r<sup>c</sup>*

Translation:

The face of Re is content because of you,

Witness: B5C

Transliteration:

*ḥtp n=k ḥr n r<sup>c</sup>*

Translation:

The face of Re is content because of you,

Witness: M22C

Transliteration:

*ḥtp n=k r<sup>c</sup>*

Translation:

Re is content because of you,

Witness: B2Bo

Transliteration:

*ḥtp n=k ḥr n r<sup>c</sup>*

Translation:

The face of Re is content because of you,

Witness: B4Bo

Transliteration:

*ḥtp n=k ḥr n r<sup>c</sup>*

Translation:

The face of Re is content because of you,

Witness: B3C

Transliteration:

*ḥtp n=k ḥr n r<sup>c</sup>*

Translation:

The face of Re is content because of you,

Witness: B17C

Transliteration:

*ḥtp n=k ḥr n r<sup>c</sup>*

Translation:

The face of Re is content because of you,

Witness: B2L

Transliteration:

*ḥtp n=k ḥr n r<sup>c</sup>*

Translation:

The face of Re is content because of you,

Witness: B1C

Transliteration:

*ḥtp n=k ḥr n r<sup>c</sup>*

Translation:

The face of Re is content because of you,

Witness: B1Be

Transliteration:

*ḥtp n=k ḥr n r<sup>c</sup>*

Translation:

The face of Re is content because of you,

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *ḥtp*

Lemma: *ḥtp* to be satisfied

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: S1C

Transliteration:

*ḥtp n=k*

Translation:

The face of the double Ennead is even content because of you,

Notes:

Phrase continues in 3,18,c.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, B5C, M22C, B2Bo, B4Bo, B3C, B17C, B2L, B1C, B1Be), G2 (S1C).

**Spell:** 167 **Phrase:** 3 19 a

**Group 1:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: S2C

Transliteration:

*rdi.n=k n=i [t] ḥnḳ.t*

Translation:

after you gave bread and beer to me,

Witness: B5C

Transliteration:

*rdi.n=k n=i t*

Translation:

after you gave bread to me,

Witness: S1C

Transliteration:

*rdi.n=k n=i t ḥnḳ.t*

Translation:

after you gave bread and beer to me,

Witness: M22C

Transliteration:

*rdi.n=k n=i [t ḥnḳ.t]*

Translation:

after you gave bread and beer to me,

**Group 2:** Circumstantial *sdm=f* (Temporal clause), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sdm=f*      Morphology 2: circumstantial      Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B2Bo

Transliteration:

*di=k n=i t*

Translation:

while you give bread to me,

Witness: B3C

Transliteration:

*di=k t n s3.t-hd-htp tn*

Translation:

while you give bread to this *s3.t-hd-htp*,

Witness: B2L

Transliteration:

*di=k n=i t*

Translation:

while you give bread to me,

Witness: B1Be

Transliteration:

*di=k n=i t*

Translation:

while you give bread to me,

Witness: B4Bo

Transliteration:

*di=k t [n] dhwtj-nht*

Translation:

while you give bread to *dhwtj-nht*,

Witness: B17C

Transliteration:

*di=k n=i t*

Translation:

while you give bread to me,

Witness: B1C

Transliteration:

*di=k n=i t*

Translation:

while you give bread to me,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C), G2 (B2Bo, B4Bo, B3C, B17C, B2L, B1C, B1Be).

**Spell:** 167 **Phrase:** 3 19 b

**Group 1:** *Stative (first person singular), Lemma ḥḵr (first position)*

Lemma: ḥḵr (to be hungry)

Morphology 1: Stative      Morphology 2: 1st person singular      Morphology 3:      Syntax:      Subject:

Witness: S2C

Transliteration:

*iw=i ḥḵr.ki*

Translation:

while I am hungry,

Witness: B5C

Transliteration:

*iw=i ḥḵr.ki*

Translation:

while I am hungry,

Witness: B2Bo

Transliteration:

*ḥḵ[r].kwi*

Translation:

while I am hungry,

Notes:

The D21 is not visible.

Witness: B2L

Transliteration:

*iw=i ḥḵr.kwi*

Translation:

while I am hungry,

Witness: S1C

Transliteration:

*iw=i ḥḵr.ki ib. <ki >*

Translation:

while I am hungry and thirsty.

Witness: M22C

Transliteration:

*[iw=i ḥḵr].ki*

Translation:

while I am hungry.

Notes:

Only the A2-V31:M17\*A1 group is visible.

Witness: B17C

Transliteration:

*iw=i ḥḵr.kwi*

Translation:

while I am hungry,

Witness: B1C

Transliteration:

*iw=i ḥḵr.kwi*

Translation:

while I am hungry,

Witness: B1Be

Transliteration:

*iw=i ḥkr.kwi*

Translation:

while I am hungry,

**Group 2:** *Circumstantial sdm=f (Temporal clause), Lemma ḥkr (first position)*

Lemma: *ḥkr* (to be hungry)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sdm=f</i>	circumstantial		Temporal clause	Pronominal subject

Witness: B4Bo

Transliteration:

*ḥk[r=s]*

Translation:

while she is hungry,

Notes:

Only traces of the V28 and N29 left, the D21 is not visible.

**Group 3:** *Stative (3rd person feminine singular), Lemma ḥkr (first position)*

Lemma: *ḥkr* (to be hungry)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	3rd person feminine singular			

Witness: B3C

Transliteration:

*iw=s ḥkr.t(i)*

Translation:

while she is hungry,

**Group 4:** *Stative (first person singular), Lemma ibi (second position)*

Lemma: *ibi* (to be thirsty)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	1st person singular			

Witness: S1C

Transliteration:

*iw=i ḥkr.ki ib. <ki>*

Translation:

while I am hungry and thirsty.

Notes:

note that the .ki was only written once due to the double column construction, but should be read twice.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, B5C, M22C, B2Bo, B17C, B2L, B1C, B1Be), G2 (B4Bo), G3 (B3C), G1+G4 (S1C).

**Spell:** 167 **Phrase:** 3 19 d

**Group 1:** Stative (first person singular), Lemma *ibi*

Lemma: *ibi* (to be thirsty)

Morphology 1: Stative Morphology 2: 1st person singular Morphology 3: Syntax: Subject:

Witness: S2C

Transliteration:

*iw=i ib.ki*

Translation:

and while I am thirsty.

Witness: B5C

Transliteration:

*iw=i ib.ki*

Translation:

while I am thirsty.

Witness: B2Bo

Transliteration:

*ib.[k]i*

Translation:

while I am thirsty.

Notes:

The V31A is not visible.

Witness: B17C

Transliteration:

*iw=i ib.kwi*

Translation:

while I am thirsty.

Witness: B2L

Transliteration:

*iw=i ib.kwi*

Translation:

Witness: B1C

Transliteration:

*iw=i ib.kwi*

Translation:

while I am thirsty.

Notes:

while I am thirsty.

The N35-Y2:V31A-G43 group is no longer visible.

Witness: B1Be

Transliteration:

*iw=i ib.kwi*

Translation:

while I am thirsty.

**Group 2:** *Circumstantial sqm=f (Temporal clause), Lemma ibi*

Lemma: *ibi* (to be thirsty)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sqm=f</i>	circumstantial		Temporal clause	Pronominal subject

Witness: B4Bo

Transliteration:

*ib=s*

Translation:

while she is thirsty.

**Group 3:** *Stative (3rd person feminine singular), Lemma ibi*

Lemma: *ibi* (to be thirsty)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	3rd person feminine singular			

Witness: B3C

Transliteration:

*iw=s ib.t(i)*

Translation:

while she is thirsty.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C, B5C, B2Bo, B17C, B2L, B1C, B1Be), G2 (B4Bo), G3 (B3C).*

**Spell:** 167 **Phrase:** 3 22 a

**Group 1:** Imperative (2nd person singular), Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1: imperative Morphology 2: 2nd person singular Morphology 3:

Syntax: Subject:

Witness: S2C

Transliteration:

[*ḥ3w.t*] *ir n=i sm3=t*

Translation:

Mourner, make your hair lock for me,

Witness: S1C

Transliteration:

*ḥ3w.t ir n=i sm3=t*

Translation:

Mourner, make your hair lock for me,

Witness: B5C

Transliteration:

*ḥ3.t ir n=i sm3*

Translation:

Mourner, make the hair lock for me,

Witness: M22C

Transliteration:

*ḥm3.wt [ir n=i sm3=t]*

Translation:

Mourner, make your hair lock for me,

Witness: B4Bo

Transliteration:

*ḥ3w.t ir n ḏḥwty-nḥt [tn sm3=t]*

Translation:

Mourner, make your hair lock for this *ḏḥwty-nḥt*,

Witness: B3C

Transliteration:

*šw.t ir n s3.t-ḥd-ḥtp tn sm3=t*

Translation:

Shade, make your hair lock for this *s3.t-ḥd-ḥtp*,

Notes:

Only traces left.

**Group 2:** Passive nominal *sḏm.n=f* (Emphatic use), Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1: *sḏm.n=f* Morphology 2: nominal Morphology 3: passive

Syntax: Emphatic use Subject: Nominal subject

Witness: B17C  
Transliteration:  
*wḏ.t ir.n smꜣ=ḏ*  
Translation:  
*wḏ.t*, your hair lock has been made,

Witness: B1C  
Transliteration:  
*wḏ.t ir.n smꜣ=ḏ*  
Translation:  
*wḏ.t*, your hair lock has been made,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B4Bo, B3C), G2 (B17C, B2L, B1C, B1Be).*

**Spell:** 167 **Phrase:** 3 24-25 c-a

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sḏm=f* Morphology 2: nominal Morphology 3:

Witness: B2L  
Transliteration:  
*wḏ.t ir.n smꜣ=ḏ*  
Translation:  
*wḏ.t*, your hair lock has been made,

Witness: B1Be  
Transliteration:  
*wḏ.t ir.n smꜣ[=ḏ]*  
Translation:  
*wḏ.t*, your hair lock has been made,

Notes:  
Only traces left of the N35, the D4 is visible.

Syntax: Balanced sentence Subject: Pronominal subject

Witness: S2C  
Transliteration:  
*prꜣ=sn r p.t m bik.w*

Translation:  
They go forth to the sky as falcons,

Witness: S1C  
Transliteration:  
*prꜣ=sn r p.t m bik.w*

Translation:  
They go forth to the sky as falcons,

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sḏm=f* Morphology 2: nominal Morphology 3:

Syntax: Emphatic use Subject: Pronominal subject

Witness: M22C  
Transliteration:  
[*pr̄r=sn r p.t m bik*]  
Translation:  
They go forth to the sky as the falcon,

Witness: M23C  
Transliteration:  
[*pr̄r=sn r p.t m bik*]  
Translation:  
They go forth to the sky as the falcon,

**Group 3:** Active *sḍm.t=f* (Nominal use), Lemma *pr̄i*

<u>Lemma:</u> <i>pr̄i</i> (to go forth)				
<u>Morphology 1:</u> <i>sḍm.t=f</i>	<u>Morphology 2:</u> active	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject

Witness: B17C  
Transliteration:  
*r pr̄.t=sn r p.t m bik.w*  
Translation:  
Until they go forth to the sky as falcons,

Witness: B2Bo  
Transliteration:  
*pr̄r=sn r p.t m bik.w*  
Translation:  
They go forth to the sky as falcons,

Witness: B1Be  
Transliteration:  
*r pr̄.t=sn r p.t m bik[.w]*  
Translation:  
Until they go forth to the sky as falcons,

Notes group:  
Could be considered a subjunctive *sḍm=f*, if the *r* is read as (*i*)*r* instead.

**Group 4:** Subjunctive *sḍm=f* (Conditional), Lemma *pr̄i*

<u>Lemma:</u> <i>pr̄i</i> (to go forth)				
<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Conditional	<u>Subject:</u> Pronominal subject

Witness: B1C  
Transliteration:  
(*i*)*r pr̄=sn r p.t m bik.w*  
Translation:  
If they go forth to the sky as falcons,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, S1C), G2 (M22C, B2Bo, M23C), G3 (B17C, B1Be), G4 (B1C).  
Note that B2L does have a phrase here, but it is non-verbal.

**Spell:** 167 **Phrase:** 3 25 b

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *prī*

Lemma: *prī* (to go forth)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:

Syntax: Balanced sentence      Subject: Pronominal subject

Witness: S2C

Transliteration:

*pr-r=ī r ḏnh.w=sn*

Translation:

I go forth at their wings.

Witness: S1C

Transliteration:

*pr-r=ī r ḏnh.w=sn*

Translation:

I go forth at their wings.

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *prī*

Lemma: *prī* (to go forth)

Morphology 1: *sḏm=f*      Morphology 2: prospective      Morphology 3:

Syntax: Main clause      Subject: Pronominal subject

Witness: M22C

Transliteration:

*pr=ī [ḥr ḏnh.w=sn]*

Translation:

I will go forth upon their wings.

Witness: B2Bo

Transliteration:

*pr=ī ḥr ḏnh.w=sn*

Translation:

I will go forth upon their wings

Witness: B17C

Transliteration:

*pr=ī ḥr ḏnh.w=sn*

Translation:

I will go forth upon their wings

Witness: B2L

Transliteration:

*pr=ī ḥr ḏnh.w=sn*

Translation:

I will go forth upon their wings

Notes:

Only traces left of the O1:D21 group, the D54 is visible.

Witness: B1C

Transliteration:

*pr=i hr dnḥ.w=sn*

Translation:

I will go forth upon their wings

Witness: M23C

Transliteration:

*[pr=i hr d]nḥ[.w]=sn*

Translation:

I will go forth upon their wings.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C, S1C), G2 (M22C, B2Bo, B17C, B2L, B1C, B1Be, M23C).*

**Spell:** 167 **Phrase:** 3 26 c

**Group 1:** *Circumstantial sdm.n=f (iw(=f) sdm.n=f), Lemma rdī*

Lemma: *rdī* (to give, to place)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sdm.n=f*

Subject:

Pronominal subject

Witness: S2C

Transliteration:

*iw rdī.n=i ḥw hr wdḥw.w n(.w) r<sup>c</sup>-itm.w*

Translation:

I have placed food upon the offering tables of Re-Atoum,

Witness: S1C

Transliteration:

*iw rdī.n=i ḥw hr wdḥw.w n(.w) r<sup>c</sup>-itm.w*

Translation:

I have placed food upon the offering tables of Re-Atoum,

Witness: B5C

Transliteration:

*iw rdī.n=i ḥw hr wdḥw.w itm.w*

Translation:

I have placed food upon the offering tables of Re-Atoum,

Witness: M22C

Transliteration:

*[iw rdī.n=i ḥw] hr wdḥw[.w] n(.w) itm.w*

Translation:

I have placed food upon the offering tables of Atoum,

Witness: B2Bo

Transliteration:

*iw rdi.n=i hw hr wdhw.w n(.w) itm.w*

Translation:

I have placed food upon the offering tables of Atoum,

Witness: B2L

Transliteration:

*iw rdi.n=i hw hr wdhw.w n(.w) itm.w*

Translation:

I have placed food upon the offering tables of Atoum,

Witness: B1Be

Transliteration:

*iw rdi.n=i hw hr wdhw.w n(.w) [itm.w]*

Translation:

I have placed food upon the offering tables of Atoum,

Notes:

Only traces left.

**Group 2:** *Passive nominal sdm=f (Emphatic use), Lemma rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>
<i>sdm=f</i>	nominal	passive

Witness: B4Bo

Transliteration:

*iw di.n hw dhwti-nht hr wdhw.w n(.w) itm.w*

Translation:

*dhwti-nht* has placed food upon the offering tables of Atoum,

Witness: B1C

Transliteration:

*iw rdi.n=i hw hr wdhw.w n(.w) itm.w*

Translation:

I have placed food upon the offering tables of Atoum,

Notes:

Only traces left of the D40, the rest is visible.

Witness: M23C

Transliteration:

*[iw rdi].n=i hw [hr wdhw.w n(.w) itm.w]*

Translation:

I have placed food upon the offering tables of Atoum,

Notes:

Only the N35 is visible.

Witness: B17C

Transliteration:

*iw rdi.w n=i hw hr wdhw.w n(.w) itm.w*

Translation:

Food is placed for me upon the offering tables of Atoum,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B2Bo, B4Bo, B2L, B1C, B1Be, M23C), G2 (B17C).*

## Appendix 5.43. Spell 215

**Spell:** 215 **Phrase:** 3 178 c

**Group 1:** Nominal *sdm=f* (Emphatic use), Lemma *nh* (first position)

Lemma: *nh* (to live)

Morphology 1:  
*sdm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: S1C

Transliteration:

*nh=i m nh.t=f im*

Translation:

I live with that which he lives on.

Witness: B4Bo

Transliteration:

*nh dhwtj-nht tn m nh.t=f im*

Translation:

this *dhwtj-nht* lives with that which he lives on.

Witness: B1Y

Transliteration:

*nh[=i m nh.t=f im]*

Translation:

I live with that which he lives on.

Witness: M22C

Transliteration:

*nh=i m nh.t=f im*

Translation:

I live with that which he lives on.

Witness: S2C

Transliteration:

*nh=i m nh.t=f im*

Translation:

I live with that which he lives on.

Witness: B2Bo

Transliteration:

*nh dhwtj-nht nh r im*

Translation:

*dhwtj-nht* lives while Re lives there.

Witness: B3C

Transliteration:

*nh s3.t-hd-htp tn m nh.t=f im*

Translation:

this *s3.t-hd-htp* lives with that which he lives on.

Witness: B2L

Transliteration:

*nh=i m nh.t=f im*

Translation:

I live with that which he lives on.

Witness: P.Gard.2,a

Transliteration:

ʕnh=i m ʕnh.t=f im

Translation:

I live with that which he lives on.

Witness: P.Gard.2,b

Transliteration:

ʕnh=i m ʕnh.t=f im

Translation:

I live with that which he lives on.

Notes group:

Note that B4Bo, B2Bo and B3C use a nominal subject instead of a pronominal subject.

**Group 2:** Imperfective relative sdm=f, Lemma ʕnh (second position)

Lemma: ʕnh (to live)

Morphology 1:

sdm=f

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: S1C

Transliteration:

ʕnh=i m ʕnh.t=f im

Translation:

I live with that which he lives on.

Witness: S2C

Transliteration:

ʕnh=i m ʕnh.t=f im

Translation:

I live with that which he lives on.

Witness: B4Bo

Transliteration:

ʕnh dhwtj-nht tn m ʕnh.t=f im

Translation:

this dhwtj-nht lives with that which he lives on.

Witness: B1Y

Transliteration:

ʕnh[=i m ʕnh.t=f im]

Translation:

I live with that which he lives on.

Witness: B3C

Transliteration:

ʕnh s3.t-hd-htp tn m ʕnh.t=f im

Translation:

this s3.t-hd-htp lives with that which he lives on.

Witness: M22C

Transliteration:

ʕnh=i m ʕnh.t=f im

Translation:

I live with that which he lives on.

Witness: B2L

Transliteration:

ḥnh=i m ḥnh.t=f im

Translation:

I live with that which he lives on.

Witness: P.Gard.2,a

Transliteration:

ḥnh=i m ḥnh.t=f im

Translation:

I live with that which he lives on.

Witness: P.Gard.2,b

Transliteration:

ḥnh=i m ḥnh.t=f im

Translation:

I live with that which he lives on.

**Group 3:** Circumstantial *sdm=f* (Temporal clause), Lemma ḥnh (second position)

Lemma: ḥnh (to live)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B2Bo

Transliteration:

ḥnh dhwtj-nht ḥnh r' im

Translation:

dhwtj-nht lives while Re lives there.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (S1C, S2C, B4Bo, B1Y, B3C, M22C, B2L, P.Gard.2,a, P.Gard.2,b), G1+G3 (B2Bo).

Note that B1Bo does have a phrase here, but it is non-verbal.

**Spell:** 215 **Phrase:** 3 179 a

**Group 1:** Prospective *sdm=f* (Main clause), Lemma i'i (first position)

Lemma: i'i (to wash)

Morphology 1:

*sdm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Nominal subject

Witness: S1C

Transliteration:

*i<sup>c</sup> sw pth*

Translation:

Ptah will wash him,

Witness: B4Bo

Transliteration:

*i<sup>c</sup> sw pth*

Translation:

Ptah will wash him,

Witness: B1Y

Transliteration:

*[i<sup>c</sup> sw] pth*

Translation:

Ptah will wash him,

Witness: M22C

Transliteration:

*i<sup>c</sup> sw [pth]*

Translation:

Ptah will wash him,

Witness: B1Bo

Transliteration:

*i<sup>c</sup> sw pth*

Translation:

Ptah will wash him,

**Group 2:** Nominal *sdm.n=f* (Balanced sentence), Lemma *i<sup>c</sup>i* (first position)

Lemma: *i<sup>c</sup>i* (to wash)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: S2C

Transliteration:

*i<sup>c</sup> sw pth*

Translation:

Ptah will wash him,

Witness: B2Bo

Transliteration:

*i<sup>c</sup> sw pth*

Translation:

Ptah will wash him,

Witness: B3C

Transliteration:

*i<sup>c</sup> sw pth*

Translation:

Ptah will wash him,

Witness: B2L

Transliteration:

*i<sup>c</sup> sw pth*

Translation:

Ptah will wash him,

Witness: P.Gard.2,a

Transliteration:

*i<sup>c</sup>.n sw pth*

Translation:

Ptah has washed him,

**Group 3:** Nominal *sdm.n=f* (Emphatic use), Lemma *i<sup>c</sup>i* (first position)

Lemma: *i<sup>c</sup>i* (to wash)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: P.Gard.2,b

Transliteration:

*i<sup>c</sup>.n sw hn-dr.t=f*

Translation:

The one who rejoiced his hand has washed him,

**Group 4:** Perfective active participle (masculine singular), Lemma *hni* (second position)

Lemma: *hni* (to rejoice)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: P.Gard.2,b

Transliteration:

*i<sup>c</sup>.n sw hn-dr.t=f*

Translation:

The one who rejoiced his hand has washed him,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, B4Bo, B2Bo, B1Y, B3C, M22C, B2L, B1Bo), G2 (P.Gard.2,a), G3+G4 (P.Gard.2,b).

**Spell:** 215 **Phrase:** 3 179 b

**Group 1:** *Prospective sdm=f (Main clause), Lemma rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sdm=f*      Morphology 2: *prospective*      Morphology 3:

Syntax: *Main clause*      Subject: *Pronominal subject*

Witness: S1C

Transliteration:

*di=f t [im.y]w hd(w)*

Translation:

and he will give the bread of those who are with Hedou.

Witness: S2C

Transliteration:

*di=f t n im.yw hdw*

Translation:

and he will give bread to those who are with Hedou.

Witness: B4Bo

Transliteration:

*rdi=f t im.yw hdw*

Translation:

and he will give the bread of those who are with Hedou.

Witness: B2Bo

Transliteration:

*di=f t n im.yw hdw*

Translation:

and he will give bread to those who are with Hedou.

Witness: B1Y

Transliteration:

*r[di=f t n] im.yw hdw*

Translation:

and he will give bread to those who are with Hedou.

Witness: B3C

Transliteration:

*rdi=f t n im.yw hwd*

Translation:

and he will give bread to those who are with Hedou.

Notes:

Only the D21 is visible.

Witness: M22C

Transliteration:

*[rdi=f t] n [im.yw] hdw*

Translation:

and he will give bread to those who are with Hedou.

Witness: B2L

Transliteration:

*rdi=f t n im.yw hdw*

Translation:

and he will give bread to those who are with Hedou.

Notes:

The hand of the D37 is not visible.

Witness: B1Bo

Transliteration:

*di=f t n im.yw hn.yw*

Translation:

and he will give bread to those who are with the ones that are rejoiced.

**Group 2:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm.n=f*

nominal

Balanced sentence

Pronominal subject

Witness: P.Gard.2,a

Transliteration:

*rdi.n=f n=i t n im.yw hḏw*

Translation:

and he has given bread to those who are with Hedou for me.

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm=f*

circumstantial

Temporal clause

Pronominal subject

Witness: P.Gard.2,b

Transliteration:

*di=f t n im.yw hnd.wy*

Translation:

while he gives bread to those who are with the double Hened.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, B4Bo, B2Bo, B1Y, B3C, M22C, B2L, B1Bo), G2 (P.Gard.2,a), G3 (P.Gard.2,b).

**Spell:** 215 **Phrase:** 3 180 a

**Group 1:** *Passive circumstantial sdm=f (iw(=f) sdm=f), Lemma rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sdm=f*      Morphology 2: circumstantial      Morphology 3: passive

Syntax: *iw(=f) sdm=f*      Subject: Nominal subject

Witness: S1C

Transliteration:

*iw rdi n=i t m-b3h*

Translation:

Bread is given to me in front,

Witness: S2C

Transliteration:

*iw rdi n=i t m-b3h*

Translation:

Bread is given to me in front,

Witness: B4Bo

Transliteration:

*iw rdi n dhwtj-nht tn t m-b3h pth*

Translation:

Bread is given to this *dhwtj-nht* in front of Ptah,

Witness: B2Bo

Transliteration:

*iw rdi t n dhwtj-nht m-b3h r' m-b3h pth*

Translation:

Bread is given to +DHwtj-nxt+l in front of Re, in front of Ptah,

Witness: B3C

Transliteration:

*iw rdi t n s3.t-hd-htp tn m-b3h pth*

Translation:

Bread is given to this *s3.t-hd-htp* in front of Ptah,

Witness: M22C

Transliteration:

[*iw rdi n=i t*] *m-b3h [pth]*

Translation:

Bread is given to this *s3.t-hd-htp* in front of Ptah,

Witness: B2L

Transliteration:

*iw rdi n=i t m-b3h pth*

Translation:

Bread is given to me in front of Ptah,

Witness: P.Gard.2,a

Transliteration:

*iw rdi n=i t m-b3h pth*

Translation:

Bread is given to me in front of Ptah,

Witness: B1Bo

Transliteration:

*iw rdi t n dhwtj-nht pn m-b3h pth*

Translation:

Bread is given to this *dhwtj-nht* in front of Ptah,

**Group 2:** Passive *sḏm=f* (Main clause), Lemma *rdī*

Lemma: *rdī* (to give, to place)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> passive	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: B1Y

Transliteration:

*rdī* n=i t=i m-bʒḥ p[th]

Translation:

My bread is given to me in front of Ptah,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, B4Bo, B2Bo, B3C, M22C, B2L, P.Gard.2,a, B1Bo), G2 (B1Y).

**Spell:** 215 **Phrase:** 3 180 b

**Group 1:** Passive circumstantial *sḏm=f* (Temporal clause), Lemma *wpi*

Lemma: *wpi* (to open)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: S1C

Transliteration:

*wpi* r=i

Translation:

while my mouth is opened.

Witness: S2C

Transliteration:

*wpi* r=i

Translation:

while my mouth is opened.

Witness: B4Bo

Transliteration:

*wpi* r ḏḥwty-nḥt tn

Translation:

while the mouth of this ḏḥwty-nḥt is opened.

Witness: B2Bo

Transliteration:

*wpi* r=i

Translation:

while my mouth is opened.

Witness: B1Y

Transliteration:

[wp r=i]

Translation:

while my mouth is opened.

Witness: M22C

Transliteration:

[w]p r=i

Translation:

while my mouth is opened.

Notes:

The F13 is not visible.

Witness: B1Bo

Transliteration:

wp r n dhwtj-nht pn

Translation:

while the mouth of this dhwtj-nht is opened.

**Group 2:** Circumstantial sdm=f (Temporal clause), Lemma wpi

Lemma: wpi (to open)

Morphology 1:

sdm=f

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: P.Gard.2,a

Transliteration:

wp=f r=i

Translation:

while he opens my mouth.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, B4Bo, B2Bo, B1Y, B3C, M22C, B2L, B1Bo), G2 (P.Gard.2,a).

Witness: B3C

Transliteration:

wp r n s3.t-hd-htp tn

Translation:

while the mouth of this s3.t-hd-htp is opened.

Witness: B2L

Transliteration:

wp r

Translation:

while the mouth is opened.

**Spell:** 215 **Phrase:** 3 180 c

**Group 1:** Circumstantial *sḏm=f (iw(=f) sḏm=f)*, Lemma *wpi*

Lemma: *wpi* (to open)

Morphology 1: *sḏm=f* Morphology 2: circumstantial Morphology 3:

Syntax: *iw(=f) sḏm=f* Subject: Pronominal subject

Witness: S1C

Transliteration:

*iw pth.w wp=sn r=i*

Translation:

The Ptah gods, they open my mouth

Witness: S2C

Transliteration:

*iw pth fd.w wp[-sn r=i]*

Translation:

The four Ptah gods, they open my mouth

Witness: B4Bo

Transliteration:

*iw pth fd.w wp=sn r dhwty-nht tn*

Translation:

The four Ptah gods, they open the mouth of this *dhwty-nht*

Witness: B2Bo

Transliteration:

*iw pth fd.w wp=sn r n dhwty-nht*

Translation:

The four Ptah gods, they open the mouth of *dhwty-nht*

Witness: B1Y

Transliteration:

*[iw pth fd.w] wp=sn r=i*

Translation:

The four Ptah gods, they open my mouth

Notes:

Only traces left.

Witness: B3C

Transliteration:

*iw pth fd.w wp=sn r n s3.t-hd-htp tn*

Translation:

The four Ptah gods, they open the mouth of this *s3.t-hd-htp*

Witness: B1Bo

Transliteration:

*iw pth fd.w wp=sn r=f*

Translation:

The four Ptah gods, they open his mouth

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *wpi*

Lemma: *wpi* (to open)

Morphology 1:  
*sDm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: M22C

Transliteration:

*i pth fd.w wp=sn r=i*

Translation:

Oh, the four Ptah gods, they will open my mouth

Witness: P.Gard.2,a

Transliteration:

*pth fd.w wp=sn r=i*

Translation:

The four Ptah gods, they will open my mouth

Witness: P.Gard.2,b

Transliteration:

*pth hr(.y) b3k=f im.y-hnt wr hnt(.y)-tnn.t wp=sn r=i*

Translation:

Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis, they will open my mouth

**Group 3:** Passive circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *wpi*

Lemma: *wpi* (to open)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
circumstantial

Morphology 3:  
passive

Syntax:  
*iw(=f) sḏm.n=f*

Subject:  
Nominal subject

Witness: B2L

Transliteration:

*iw pth fd.w wp.n r=i*

Translation:

The four Ptah gods, my mouth was opened

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, B4Bo, B2Bo, B1Y, B3C, B1Bo), G2 (M22C, P.Gard.2,a, P.Gard.2,b), G3 (B2L).

**Spell:** 215 **Phrase:** 3 181 a

**Group 1:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *wpi*

Lemma: *wpi* (to open)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Nominal subject

Witness: S1C

Transliteration:

*m d3d3.t wp.n hr r n wsir im=s*

Translation:

in the tribunal, after Horus opened the mouth of Osiris in it.

**Group 2:** Relative *sdm.n=f*, Lemma *wpi*

Lemma: *wpi* (to open)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
relative

Morphology 3:

Syntax:

Subject:  
Nominal subject

Witness: S2C

Transliteration:

*m d3d3.t [w]p[.t.n] hr r n] wsir im[=s]*

Translation:

in the tribunal, in which Horus has opened the mouth of Osiris.

Notes:

Only the Q3 is visible.

Witness: B2Bo

Transliteration:

*m d3d3.t wp.t.n hr r n wsir im=s*

Translation:

in the tribunal, in which Horus has opened the mouth of Osiris.

Witness: B4Bo

Transliteration:

*m d3d3.t wp.t.n hr r n wsir im=s*

Translation:

in the tribunal, in which Horus has opened the mouth of Osiris.

Witness: B1Y

Transliteration:

*m d3d3.t wp.t.n hr r n [wsir dhwtj-nht] im=s*

Translation:

in the tribunal, in which Horus has opened the mouth of the Osiris *dhwtj-nht*.

Witness: B3C

Transliteration:

*m ḏḏḏ.t wp.t.n ḥr r n wsir{t} im=s*

Translation:

in the tribunal, in which Horus has opened the mouth of Osiris.

Witness: B2L

Transliteration:

*m ḏḏḏ.t [wp.t].n ḥr r n wsir im=s*

Translation:

in the tribunal, in which Horus has opened the mouth of Osiris.

Notes:

Only the Y2:N35 group is visible.

Witness: P.Gard.2,b

Transliteration:

*m ḏḏḏ.t wp.t.n ḥr r n wsir im=s*

Translation:

in the tribunal, in which Horus has opened the mouth of Osiris.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S1C), G2 (S2C, B4Bo, B2Bo, B1Y, B3C, M22C, B2L, P.Gard.2,a, P.Gard.2,b, B1Bo).*

**Spell:** 215 **Phrase:** 3 181 b

**Group 1:** Nominal *sḏm=f* (Emphatic use), Lemma *ḏd* (first position)

Lemma: *ḏd* (to speak, to say)

Morphology 1: *sḏm=f* Morphology 2: nominal Morphology 3:

Witness: M22C

Transliteration:

*m ḏḏḏ.t w[wp.t].n ḥr r n it]=f [wsir im=s]*

Translation:

in the tribunal, in which Horus has opened the mouth of his father, Osiris.

Notes:

Only the G43 is visible.

Witness: P.Gard.2,a

Transliteration:

*m ḏḏḏ.t wp.t.n ḥr r n wsir im=s*

Translation:

in the tribunal, in which Horus has opened the mouth of Osiris.

Witness: B1Bo

Transliteration:

*m ḏḏḏ.t wp.t.n ḥr r n wsir im=s*

Translation:

in the tribunal, in which Horus has opened the mouth of Osiris.

Syntax: Emphatic use Subject: Pronominal subject

Witness: S1C

Transliteration:

*ḏḏ=f sp sn.w*

Translation:

He says, he says:

Witness: B2Bo

Transliteration:

*ḏḏ=f*

Translation:

He says:

Witness: P.Gard.2,a

Transliteration:

*ḏḏ=f wḥm*

Translation:

He says, he says:

Witness: B1Bo

Transliteration:

*ḏḏ=f*

Translation:

He says:

**Group 2:** Nominal *sḏm=f* (Balanced sentence), Lemma *ḏḏ* (first position)

Lemma: *ḏḏ* (to speak, to say)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B4Bo

Transliteration:

*ḏḏ=f ḏḏ=f*

Translation:

He says, he says:

Witness: S2C

Transliteration:

*ḏ[ḏ]=f*

Translation:

He says:

Notes:

Only traces left of the I10, the D46 is not visible.

Witness: B1Y

Transliteration:

*ḏḏ=f*

Translation:

He says:

Witness: P.Gard.2,b

Transliteration:

*ḏḏ=f*

Translation:

He says:

Witness: M22C

Transliteration:

*dd=f dd=f*

Translation:

He says, he says:

Witness: B2L

Transliteration:

*dd=f dd=f*

Translation:

He says, he says:

**Group 3:** Nominal *sḏm=f* (Balanced sentence), Lemma *ḏd* (second position)

Lemma: *ḏd* (to speak, to say)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B4Bo

Transliteration:

*dd=f dd=f*

Translation:

He says, he says:

Witness: B3C

Transliteration:

*dd=f dd=f*

Translation:

He says, he says:

Witness: M22C

Transliteration:

*dd=f dd=f*

Translation:

He says, he says:

Witness: B2L

Transliteration:

*dd=f dd=f*

Translation:

He says, he says:

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C, B2Bo, B1Y, P.Gard.2,a, P.Gard.2,b, B1Bo), G2+G3 (B4Bo, B3C, M22C, B2L).

**Spell:**

215

**Phrase:**

3

183

b

**Group 1:** Prospective *sḏm=f* (Main clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*di=sn n=i ʕnh mi di.t ʕs.t mw n hr*

Translation:

they will give life to me, like Isis gave water to Horus,

Witness: B4Bo

Transliteration:

*di=sn n dhwtj-nht tn ʕnh mi rdi.t wsir mw n hr*

Translation:

they will give life to this *dhwtj-nht*

like Osiris gave water to Horus,

Witness: B1Y

Transliteration:

*di[=sn ʕnh n]=i mi ʕnh=tn mi [rdi.t ʕs.t] mw hr*

Translation:

they will give life to me, like your life,

like Isis gave the water of Horus,

Witness: M22C

Transliteration:

*[di=sn ʕnh] mi di.t ʕs.t [mw n hr]*

Translation:

they will give life, like Isis gave water to Horus,

Witness: P.Gard.2,a

Transliteration:

*di=sn n=i t ʕnh=i im mi rdi.t ʕs.t mw n hr*

Translation:

they will give the bread of my life there for me,

like Isis gave water to Horus,

Witness: S2C

Transliteration:

*di=sn n=i ʕnh mi di.t ʕs.t mw n hr*

Translation:

they will give life to me, like Isis gave water to Horus,

Witness: B2Bo

Transliteration:

*di=sn n=i ʕnh mi r<sup>c</sup> mi rdi.t wsir [mw n] hr*

Translation:

they will give life like Re to me like Osiris gave water to Horus,

Witness: B3C

Transliteration:

*rdi=sn ʕnh n sʕ.t-hd-htp tn mi rdi.t ʕs.t mw n hr*

Translation:

they will give life to this *sʕ.t-hd-htp*, like Isis gave water to Horus,

Witness: B2L

Transliteration:

*di=sn n=i ʕnh mi rdi.t ʕs.t mw n hr*

Translation:

they will give life to me, like Isis gave water to Horus,

Witness: B1Bo

Transliteration:

*di=sn ʕnh n dhwtj-nht pn mi rdi.t ʕs.t n hr*

Translation:

they will give life to this *dhwtj-nht*, like Isis gave to Horus,

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *šsp* (first position)

Lemma: *šsp* (to receive)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Pronominal subject
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Witness: P.Gard.2,b

Transliteration:

*šsp=ī n=i t ḥnh=i im mī rdi.t wsir mw n ḥr*

Translation:

you will receive the bread of my life there for me, like Osiris gave water to Horus.

**Group 3:** Active *sḏm.t=f* (Nominal use), Lemma *rdi* (second position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm.t=f</i>	<u>Morphology 2:</u> active	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Nominal subject
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Witness: S1C

Transliteration:

*dī=sn n=i ḥnh mī di.t ʒs.t mw n ḥr*

Translation:

they will give life to me, like Isis gave water to Horus,

Witness: S2C

Transliteration:

*dī=sn n=i ḥnh mī di.t ʒs.t mw n ḥr*

Translation:

they will give life to me, like Isis gave water to Horus,

Witness: B4Bo

Transliteration:

*dī=sn n ḏḥwty-nḥt tn ḥnh mī rdi.t wsir mw n ḥr*

Translation:

they will give life to this *ḏḥwty-nḥt*

like Osiris gave water to Horus,

Witness: B2Bo

Transliteration:

*dī=sn n=i ḥnh mī rḥ mī rdi.t wsir [mw n] ḥr*

Translation:

they will give life like Re to me like Osiris gave water to Horus,

Witness: B1Y

Transliteration:

*dī[=sn ḥnh n]=i mī ḥnh=tn mī [rdi.t ʒs.t] mw n ḥr*

Translation:

they will give life to me, like your life,

like Isis gave the water of Horus,

Witness: B3C

Transliteration:

*rdi=sn ḥnh n sʒ.t-ḥd-ḥtp tn mī rdi.t ʒs.t mw n ḥr*

Translation:

they will give life to this *sʒ.t-ḥd-ḥtp*, like Isis gave water to Horus,

Witness: M22C

Transliteration:

[*dī=sn ʿnh*] *mī dī.t ʒs.t* [*mw n ḥr*]

Translation:

they will give life, like Isis gave water to Horus,

Witness: P.Gard.2,a

Transliteration:

*dī=sn n=i t ʿnh=i im mī rdi.t ʒs.t mw n ḥr*

Translation:

they will give the bread of my life there for me,  
like Isis gave water to Horus,

Witness: B1Bo

Transliteration:

*dī=sn ʿnh n ḏḥwty-nḥt pn mī rdi.t ʒs.t n ḥr*

Translation:

they will give life to this *ḏḥwty-nḥt*, like Isis gave to Horus,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (S1C, S2C, B4Bo, B2Bo, B1Y, B3C, M22C, B2L, P.Gard.2,a, B1Bo), G2+G3 (P.Gard.2,b).*

**Spell:** 215 **Phrase:** 3 184 b

**Group 1:** Nominal *sdm=f* (Emphatic use), Lemma *ḥtp* (first position)

Lemma: *ḥtp* (to be content)

Morphology 1: *sdm=f* Morphology 2: nominal Morphology 3:

Syntax: Emphatic use Subject: Pronominal subject

Witness: S2C

Transliteration:

*ḥtp=i wnnt ir.t iš.tt*

Translation:

I am indeed content, the duty of the meal.

Witness: B2L

Transliteration:

*dī=sn n=i ʿnh mī rdi.t ʒs.t mw n ḥr*

Translation:

they will give life to me, like Isis gave water to Horus,

Witness: P.Gard.2,b

Transliteration:

*šsp=t n=i t ʿnh=i im mī rdi.t wsir mw n ḥr*

Translation:

you will receive the bread of my life there for me,  
like Osiris gave water to Horus.

Witness: B4Bo

Transliteration:

*ḥtp ḏḥwty-nḥt tn wnnt ir.y iš.tt fd.w m ḥw.t-nṯr*

Translation:

This *ḏḥwty-nḥt* is indeed content, the warden of the four meals in the temple.

Witness: B2Bo

Transliteration:

*ḥtp=i wnnt i[r].y iš.tt fd.w m ḥms r<sup>c</sup> n wnm t ḥw.t-nṯr*

Translation:

I am indeed content, the warden of the four meals  
when Re sits down for the eating of bread of the temple.

Witness: B3C

Transliteration:

*ḥtp s<sub>3</sub>.t-ḥd-ḥtp tn wnnṯt ir.y iš.tt di.w m ḥw.t-nṯr*

Translation:

This *s<sub>3</sub>.t-ḥd-ḥtp* is indeed content, the warden  
of the five meals in the temple.

Notes group:

Note that B4Bo and B3C have a nominal subject, instead of a pronominal subject.

**Group 2:** Indicative *sḏm=f* (Nominal use), Lemma *ḥmsi* (second position)

Lemma: *ḥmsi* (to sit)

Morphology 1:

*sḏm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Nominal use

Subject:

Nominal subject

Witness: B2Bo

Transliteration:

*ḥtp=i wnnt i[r].y iš.tt fd.w m ḥms r<sup>c</sup> n wnm t ḥw.t-nṯr*

Translation:

I am indeed content, the warden of the four meals when Re sits down for the eating of bread of the temple.

**Group 3:** Infinitive (*status constructus*), Lemma *wnm* (third position)

Lemma: *wnm* (to eat)

Morphology 1:

*infinitiṯe*

Morphology 2:

*status constructus*

Morphology 3:

Syntax:

Subject:

Witness: B2Bo

Transliteration:

*h̄tp=i wnnt i[r].y iš.tt fd.w m ḥms r<sup>c</sup> n wnm t ḥw.t-nṛ*

Translation:

I am indeed content, the warden of the four meals when Re sits down for the eating of bread of the temple.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C, B4Bo, B1Y, B3C, B2L), G1+G2+G3 (B2Bo).*

*Note that S1C, M22C, P.Gard.2,a and B1Bo do have a phrase here, but they are non-verbal.*

**Spell:** 215 **Phrase:** 3 185 c

**Group 1:** Prospective *sḏm=f* (Conditional), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Conditional	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*ḥms=i r wnm=i t*

Translation:

If I sit down as I eat bread,

Witness: B1Y

Transliteration:

*ḥmsi=i sp sn.w [r wnm]=i [t]*

Translation:

If I sit down, if I sit down, as I eat bread,

**Group 2:** Imperative (2nd person singular), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

<u>Morphology 1:</u> imperative	<u>Morphology 2:</u> 2nd person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: S2C

Transliteration:

*[ḥms] r wnm t*

Translation:

Sit down in order to eat bread,

Notes:

Only traces left of the A193, the rest is not visible.

Witness: B4Bo

Transliteration:

*ḥms sp sn.w r wnm t*

Translation:

Sit down, sit down in order to eat bread,

Witness: B2Bo  
Transliteration:  
*ḥms sp sn.w r wnm t*  
Translation:  
Sit down, sit down in order to eat bread,

Witness: M22C  
Transliteration:  
*ḥms sp sn.w r wnm t*  
Translation:  
Sit down, sit down in order to eat bread,

Witness: P.Gard.2,a  
Transliteration:  
*ḥms whm r wnm n t ḥnk.t*  
Translation:  
Sit down, sit down in order to eat of bread and beer,

**Group 3:** Nominal *sḏm=f* (Nominal use), Lemma *wnm* (second position)

<u>Lemma:</u> <i>wnm</i> (to eat)				
<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject

Witness: S1C  
Transliteration:  
*ḥms=i r wnm=i t*  
Translation:  
If I sit down as I eat bread,

**Group 4:** Infinitive (status constructus), Lemma *wnm* (second position)

<u>Lemma:</u> <i>wnm</i> (to eat)				
<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status constructus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>

Witness: B3C  
Transliteration:  
*ḥms sp sn.w r wnm t*  
Translation:  
Sit down, sit down in order to eat bread,

Witness: B2L  
Transliteration:  
{nb} *ḥms sp sn.w r wnm t*  
Translation:  
Sit down, sit down in order to eat bread,

Witness: B1Bo  
Transliteration:  
*ḥms sp sn.w r {r} wnm t*  
Translation:  
Sit down, sit down in order to eat bread,

Witness: B1Y  
Transliteration:  
*ḥmsi=i sp sn.w [r wnm]=i [t]*  
Translation:  
If I sit down, if I sit down, as I eat bread,

Witness: S2C

Transliteration:

[ħms] r wnm t

Translation:

Sit down in order to eat bread,

Notes:

Only traces left.

Witness: B2Bo

Transliteration:

ħms sp sn.w r wnm t

Translation:

Sit down, sit down in order to eat bread,

Witness: M22C

Transliteration:

ħms sp sn.w r wnm t

Translation:

Sit down, sit down in order to eat bread,

Witness: B1Bo

Transliteration:

ħms sp sn.w r {r} wnm t

Translation:

Sit down, sit down in order to eat bread,

**Group 5:** Infinitive (status absolutus), Lemma wnm (second position)

Lemma: wnm (to eat)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
infinitive	status absolutus			

Witness: P.Gard.2,a

Transliteration:

ħms wħm r wnm n t ħnķ.t

Translation:

Sit down, sit down in order to eat of bread and beer,

Witness: B4Bo

Transliteration:

ħms sp sn.w r wnm t

Translation:

Sit down, sit down in order to eat bread,

Notes:

Witness: B3C

Transliteration:

ħms sp sn.w r wnm t

Translation:

Sit down, sit down in order to eat bread,

Witness: B2L

Transliteration:

{nb} ħms sp sn.w r wnm t

Translation:

Sit down, sit down in order to eat bread,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (S1C, B1Y), G2+G4 (S2C, B4Bo, B2Bo, B3C, M22C, B2L, B1Bo), G2+G5 (P.Gard.2,a).

**Spell:** 215 **Phrase:** 3 185 d

**Group 1:** Prospective *sḏm=f* (Conditional), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Conditional

Subject:

Nominal subject

Witness: S1C

Transliteration:

*ḥms.w r<sup>c</sup> r wnm t*

Translation:

then Re will sit down in order to eat bread,

Witness: B1Y

Transliteration:

*[ḥmsi] r<sup>c</sup> r wnm.w t*

Translation:

then Re will sit down at the food and bread,

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: B4Bo

Transliteration:

*ḥms r<sup>c</sup> r wnm t*

Translation:

while Re sits down in order to eat bread,

Witness: B3C

Transliteration:

*ḥms r<sup>c</sup> r wnm t*

Translation:

while Re sits down in order to eat bread,

Witness: M22C

Transliteration:

*ḥms r<sup>c</sup> r wnm [t]*

Translation:

while Re sits down in order to eat bread,

Witness: B2L

Transliteration:

*ḥms r<sup>c</sup> r wnm t r r<sup>c</sup> wnm t*

Translation:

while Re sits down in order to eat bread more than Re eats bread,

Witness: P.Gard.2,a

Transliteration:

*ḥms r<sup>c</sup> r wnm n t ḥnk.t*

Translation:

while Re sits down in order to eat of bread and beer,

Witness: B1Bo

Transliteration:

*ḥms psd.t r wnm t*

Translation:

while the Ennead sits down in order to eat bread,

**Group 3:** *Infinitive (status constructus), Lemma wnm (second position)*

Lemma: *wnm* (to eat)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: S1C

Transliteration:

*ḥms.w r<sup>c</sup> r wnm t*

Translation:

then Re will sit down in order to eat bread,

Witness: B4Bo

Transliteration:

*ḥms r<sup>c</sup> r wnm t*

Translation:

while Re sits down in order to eat bread,

Witness: B3C

Transliteration:

*ḥms r<sup>c</sup> r wnm t*

Translation:

while Re sits down in order to eat bread,

Witness: M22C

Transliteration:

*ḥms r<sup>c</sup> r wnm [t]*

Translation:

while Re sits down in order to eat bread,

Witness: B2L

Transliteration:

*ḥms r<sup>c</sup> r wnm t r r<sup>c</sup> wnm t*

Translation:

while Re sits down in order to eat bread more than Re eats bread,

Witness: B1Bo

Transliteration:

*ḥms psd.t r wnm t*

Translation:

while the Ennead sits down in order to eat bread,

**Group 4:** *Infinitive (status absolutus), Lemma wnm (second position)*

Lemma: *wnm* (to eat)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: P.Gard.2,a

Transliteration:

*ḥms r̄ r wnm n t ḥnk.t*

Translation:

while Re sits down in order to eat of bread and beer,

**Group 5:** *Stative (3rd person masculine singular), Lemma wnm (third position)*

Lemma: *wnm* (to eat)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Stative

3rd person masculine singular

Witness: B2L

Transliteration:

*ḥms r̄ r wnm t r r̄ wnm t*

Translation:

while Re sits down in order to eat bread more than Re eats bread,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1Y), G1+G3 (S1C), G2+G3 (B4Bo, B3C, M22C, B1Bo), G2+G4 (P.Gard.2,a), G2+G3+G5 (B2L).*

**Spell:** 215 **Phrase:** 3 186 a

**Group 1:** *Passive circumstantial sdm.n=f (Temporal clause), Lemma rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm.n=f*

circumstantial

passive

Temporal clause

Nominal subject

Witness: S1C

Transliteration:

*rdi.n n=f dhwtj*

Translation:

after That was given to him.

Witness: S2C

Transliteration:

*rdi[.n n=f] [psd.tj]*

Translation:

after the double Ennead was given to him.

Notes:

Only the D21:D37 group is visible.

**Group 2:** *Passive circumstantial sdm=f (Temporal clause), Lemma rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:  
*sdm=f*

Morphology 2:  
*širšumst<sup>c</sup>nti<sup>c</sup>l*

Morphology 3:  
passive

Syntax:  
Temporal clause

Subject:  
Nominal subject

Witness: B4Bo

Transliteration:

*rdi mw n psd.ty*

Translation:

while water is given to the double Ennead.

Witness: B1Y

Transliteration:

*rdi mw n psd.ty*

Translation:

while water is given to the double Ennead.

Witness: M22C

Transliteration:

[*rdi mw n psd.ty*]

Translation:

while water is given to the double Ennead.

Witness: P.Gard.2,a

Transliteration:

*rdi mw n psd.ty*

Translation:

while water is given to the double Ennead.

Witness: B2Bo

Transliteration:

*rdi mw n psd.ty*

Translation:

while water is given to the double Ennead.

Witness: B3C

Transliteration:

*rdi mw n psd.ty*

Translation:

while water is given to the double Ennead.

Witness: B2L

Transliteration:

*rdi mw n psd.ty*

Translation:

while water is given to the double Ennead.

Notes:

The hand of the D40 is damaged (so it could be a D37 as well).

Witness: B1Bo

Transliteration:

*rdi mw n psd.wt*

Translation:

while water is given to the Enneads.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C), G2 (B4Bo, B2Bo, B1Y, B3C, M22C, B2L, P.Gard.2,a, B1Bo).

**Spell:** 215 **Phrase:** 3 186 b

**Group 1:** Imperative (2nd person singular), Lemma 𐤇𐤊 (first position)

Lemma: 𐤇𐤊 (to stand)

Morphology 1: imperative      Morphology 2: 2nd person singular      Morphology 3:      Syntax:      Subject:

Witness: S1C

Transliteration:

𐤇𐤊 r=f ʒgb wdp.w n rʿ hr nd[=i] hr n rʿ hr wdhw.w=i

Translation:

Stand, abundance, butler of Re,  
because I protect the face of Re, upon my offering tables.

Witness: B4Bo

Transliteration:

𐤇𐤊 r=f ʒgby wdp.w n rʿ hr wdhw.w dhwtj-nht tn

Translation:

Stand, abundance, butler of Re,  
upon the offering tables of this dhwtj-nht.

Witness: B1Y

Transliteration:

𐤇𐤊 r=f ʒgb wdp.w n rʿ [hr w]d[h]w[.w]=i

Translation:

Stand, abundance, butler of Re, upon my offering tables.

Witness: M22C

Transliteration:

𐤇𐤊 r=f ʒgb] wdp.w n rʿ hr [wdhw.w]=i

Translation:

Stand, abundance, butler of Re, upon my offering tables.

Notes:

Only the initial D36 is visible.

Witness: S2C

Transliteration:

𐤇𐤊 r[=f] ʒgby wdp.w n rʿ hr w[d]h.w=i

Translation:

Stand, abundance, butler of Re, upon my offering tables.

Notes:

Only the P6 is visible.

Witness: B2Bo

Transliteration:

𐤇𐤊 r=f ʒgby wdp.w n rʿ hr wdhw.w=i

Translation:

Stand, abundance, butler of Re, upon my offering tables.

Witness: B3C

Transliteration:

𐤇𐤊 [r=f ʒ]gb wdp.w n rʿ hr wdhw.w n(.w) sʒ.t-hd-htp tn

Translation:

Stand, abundance, butler of Re,  
upon the offering tables of this sʒ.t-hd-htp.

Witness: B2L

Transliteration:

𐤇𐤊 r=f ʒgb wdp.w n rʿ hr w[dhw.w]=i

Translation:

Stand, abundance, butler of Re, upon my offering tables.

Witness: P.Gard.2,a

Transliteration:

ḥr r=f zgb wdp.w n rḥ hr wdḥw=i

Translation:

Stand, abundance, butler of Re, upon my offering table.

Witness: B1Bo

Transliteration:

ḥr r=f zgb

Translation:

Stand, abundance.

**Group 2:** Nominal *sḏm=f* (Nominal use), Lemma *nḏ* (second position)

Lemma: *nḏ* (to protect)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: S1C

Transliteration:

ḥr r=f zgb wdp.w n rḥ hr nḏ[=i] hr n rḥ hr wdḥw.w=i

Translation:

Stand, abundance, butler of Re, because I protect the face of Re, upon my offering tables.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, B4Bo, B2Bo, B1Y, B3C, M22C, B2L, P.Gard.2,a, B1Bo), G1+G2 (S1C).

**Spell:** 215 **Phrase:** 3 187 b

**Group 1:** Prospective *sḏm=f* (Final clause implying purpose), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: S1C

Transliteration:

di=k n=i t iw=i ḥkr.k(i)

Translation:

so that you give bread to me while I am hungry.

Witness: S2C

Transliteration:

di=k n=i t iw=i ḥkr.ki

Translation:

so that you give bread to me while I am hungry.

Witness: B4Bo

Transliteration:

*di dhwtj-nht tn n dhwtj-nht tn t iw dhwtj-nht tn  
hk(r).t(i) dhwtj-nht tn*

Translation:

so that this *dhwtj-nht* give bread to this *dhwtj-nht*  
while this *dhwtj-nht* is hungry, this *dhwtj-nht*.

Witness: B1Y

Transliteration:

*di=k n=i [t iw=i] hkr.kwi*

Translation:

so that you give bread to me while I am hungry.

Witness: M22C

Transliteration:

*di=k t iw=i hkr.ki*

Translation:

so that you give bread while I am hungry,

Witness: P.Gard.2,a

Transliteration:

*di=k n=i t hnq.t iw=i hkr.ki*

Translation:

so that you give bread and beer to me, while I am hungry.

Notes group:

Note that B4Bo uses a nominal subject here, instead of a pronominal subject.

**Group 2:** Stative (1st person singular), Lemma *hkr* (second position)

Lemma: *hkr* (to be hungry)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 1st person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B2Bo

Transliteration:

*di=k n=i t iw=i hkr.ki*

Translation:

so that you give bread to me while I am hungry.

Witness: B3C

Transliteration:

*di=k t n sz.t-hd-htp tn iw=s hkr.t(i)*

Translation:

so that you give bread to this *sz.t-hd-htp*, while she is hungry.

Witness: B2L

Transliteration:

*di=k n=i [t n]=i t iw=i hkr.kwi*

Translation:

so that you give bread to me, bread to me, while I am hungry.

Witness: B1Bo

Transliteration:

*di=k t n dhwtj-nht pn iw=f hkr(.w)*

Translation:

so that you give bread to this *dhwtj-nht*, while he is hungry.

Witness: S1C

Transliteration:

*dī=k n=i t iw=i ḥkr.k(i)*

Translation:

so that you give bread to me while I am hungry.

Witness: B2Bo

Transliteration:

*dī=k n=i t iw=i ḥkr.kī*

Translation:

so that you give bread to me while I am hungry.

Witness: M22C

Transliteration:

*dī=k t iw=i ḥkr.kī*

Translation:

so that you give bread while I am hungry,

Witness: P.Gard.2,a

Transliteration:

*dī=k n=i t ḥnḥ.t iw=i ḥkr.kī*

Translation:

so that you give bread and beer to me, while I am hungry.

**Group 3:** *Stative (3rd person feminine singular), Lemma ḥkr (second position)*

Lemma: *ḥkr* (to be hungry)

Morphology 1:

Stative

Morphology 2:

3rd person feminine singular

Morphology 3:

Syntax:

Subject:

Witness: B4Bo

Transliteration:

*dī ḏḥwty-nḥt tn n ḏḥwty-nḥt tn t iw ḏḥwty-nḥt tn*

*ḥk(r).t(i) ḏḥwty-nḥt tn*

Translation:

so that this *ḏḥwty-nḥt* give bread to this *ḏḥwty-nḥt*  
while this *ḏḥwty-nḥt* is hungry, this *ḏḥwty-nḥt*.

Witness: S2C

Transliteration:

*dī=k n=i t iw=i ḥkr.kī*

Translation:

so that you give bread to me while I am hungry.

Witness: B1Y

Transliteration:

*dī=k n=i [t iw=i] ḥkr.kwī*

Translation:

so that you give bread to me while I am hungry.

Witness: B2L

Transliteration:

*dī=k n=i [t n]=i t iw=i ḥkr.kwī*

Translation:

so that you give bread to me, bread to me, while I am hungry.

Witness: B3C

Transliteration:

*dī=k t n sṣ.t-ḥd-ḥtp tn iw=s ḥkr.t(i)*

Translation:

so that you give bread to this *sṣ.t-ḥd-ḥtp*, while she is hungry.

Notes group:

Note that group 3 and group 4 should be considered the same, as the difference occurs due to the gender of the owner.

**Group 4:** Stative (3rd person masculine singular), Lemma *ḥkr* (second position)

Lemma: *ḥkr* (to be hungry)

Morphology 1: Stative  
Morphology 2: Morphology 3: 3rd person masculine singular  
Syntax:  
Subject:

Witness: B1Bo

Transliteration:

*dī=k t n dḥwty-nḥt pn iw=f ḥkr(.w)*

Translation:

so that you give bread to this *dḥwty-nḥt*, while he is hungry.

Notes group:

Note that group 3 and group 4 should be considered the same, as the difference occurs due to the gender of the owner.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (S1C, S2C, B2Bo, B1Y, M22C, B2L, P.Gard.2), G1+G3 (B4Bo, B3C), G1+G4 (B1Bo (=G1+G3)).

**Spell:** 215 **Phrase:** 3 187-188 d-a

**Group 1:** Subjunctive *sdm=f* (Wish clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1: *sdm=f*  
Morphology 2: subjunctive  
Morphology 3:  
Syntax: Wish clause  
Subject: Pronominal subject

Witness: S1C

Transliteration:

*r=k dī=f n=i sp.ty=i mṯn=i sn.y*

Translation:

Your mouth, may it give my two lips to me,  
so that I will assign the two of them.

Witness: S2C

Transliteration:

*r=k dī=f sp.ty=k mṯn s[n.y]*

Translation:

Your mouth, may it place your two lips, assigning the two of them.

Witness: B4Bo

Transliteration:

*r dhwtj-nht tn di=s [s.t mw] dhwtj-nht tn m:n sn.y*

Translation:

The mouth of this *dhwtj-nht*, may she place the place of water of this *dhwtj-nht*, assigning the two of them.

Witness: B1Y

Transliteration:

*[in]k di=f] s.t mw=k m:n sn.y*

Translation:

Me, may he place the place of your water, assigning the two of them.

Notes:

The hand of the D40 is not visible.

Witness: M22C

Transliteration:

*[r]=k di=f sp.t[y=k m]tn sn*

Translation:

Your mouth, may it place your two lips, assigning them.

Witness: P.Gard.2,a

Transliteration:

*r=k di=f sp.ty=k m:n sn*

Translation:

Your mouth, may it place your two lips, assigning them.

Notes group:

Note that B4Bo uses a nominal subject here, instead of a pronominal subject.

**Group 2:** Subjunctive *sdm=f* (Final clause implying purpose), Lemma *m:n* (second position).

Lemma: *m:n* (to assign)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: B2Bo

Transliteration:

*r=k di=f s.t [mw]=i m:n.n=sn.y*

Translation:

Your mouth, may it place the place of my water, after the two of them were assigned.

Witness: B3C

Transliteration:

*r=k di=f sp.ty=k m:n sn*

Translation:

Your mouth, may it place your two lips, assigning them.

Witness: B2L

Transliteration:

*r=k di=f sp.ty=k m:n sn.y*

Translation:

Your mouth, may it place your two lips, assigning the two of them.

Witness: B1Bo

Transliteration:

*r=k di=f sp.ty=k m:n sn.y*

Translation:

Your mouth, may it place your two lips, assigning the two of them.

Witness: S1C

Transliteration:

*r=k di=f n=l sp.ty=i m̄n=l sn.y*

Translation:

Your mouth, may it give my two lips to me, so that I will assign the two of them.

**Group 3:** *Infinitive (status absolutus), Lemma m̄n (second position)*

Lemma: *m̄n* (to assign)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: S2C

Transliteration:

*r=k di=f sp.ty=k m̄n s[n.y]*

Translation:

Your mouth, may it place your two lips, assigning the two of them.

Witness: B1Y

Transliteration:

*[in]k di=[f] s.t mw=k m̄n sn.y*

Translation:

Me, may he place the place of your water, assigning the two of them.

Witness: M22C

Transliteration:

*[r]=k di=f sp.t[y=k m]n sn*

Translation:

Your mouth, may it place your two lips, assigning them.

Notes:

Only the V13:N35 group is visible.

Witness: B4Bo

Transliteration:

*r ḏḥwty-nḥt tn di=s [s.t mw] ḏḥwty-nḥt tn m̄n sn.y*

Translation:

The mouth of this *ḏḥwty-nḥt*, may she place the place of water of this *ḏḥwty-nḥt*, assigning the two of them.

Witness: B3C

Transliteration:

*r=k di=f sp.ty=k m̄n sn*

Translation:

Your mouth, may it place your two lips, assigning them.

Witness: B2L

Transliteration:

*r=k di=f sp.ty=k m̄n sn.y*

Translation:

Your mouth, may it place your two lips, assigning the two of them.

Notes:

Note that it is actually spelled *mn̄t*.

Witness: P.Gard.2,a

Transliteration:

r=k di=f sp.ty=k mṭn sn

Translation:

Your mouth, may it place your two lips, assigning them.

Witness: B1Bo

Transliteration:

r=k di=f sp.ty=k mṭn sn.y

Translation:

Your mouth, may it place your two lips, assigning the two of them.

**Group 4:** *Passive circumstantial sdm.n=f (Temporal clause), Lemma mṭn (second position)*

Lemma: mṭn (to assign)

Morphology 1:

sdm.n=f

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B2Bo

Transliteration:

r=k di=f s.t [mw]=i mṭn.n=sn.y

Translation:

Your mouth, may it place the place of my water, after the two of them were assigned.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2 (S1C), G1+G3 (S2C, B4Bo, B1Y, B3C, M22C, B2L, P.Gard.2,a, B1Bo), G1+G4 (B2Bo).*

**Spell:** 215 **Phrase:** 3 188 b

**Group 1:** *Nominal sdm=f (Emphatic use), Lemma nḏ*

Lemma: nḏ (to protect)

Morphology 1:

sdm=f

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: S1C

Transliteration:

nḏ=i ḥr n r<sup>c</sup>

Translation:

I protect the face of Re,

**Group 2:** Nominal *sḏm.n=f* (Emphatic use), Lemma *nḏ*

Lemma: *nḏ* (to protect)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: S2C

Transliteration:

*nḏ.n=k ḥr n r<sup>c</sup>*

Translation:

You have protected the face of Re,

Notes:

Not a balanced sentence, due to the *šḥtp* (circumstantial *sḏm=f*) in 3,188,c.

**Group 3:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *nḏ*

Lemma: *nḏ* (to protect)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Balanced sentence

Subject:  
Pronominal subject

Witness: B4Bo

Transliteration:

*nḏ.n=k ḥr n r<sup>c</sup>*

Translation:

You have protected the face of Re,

Witness: B3C

Transliteration:

*nḏ.n=k ḥr n r<sup>c</sup>*

Translation:

You have protected the face of Re,

Witness: P.Gard.2,a

Transliteration:

*i.nḏ.n=k ḥr n r<sup>c</sup>*

Translation:

You have protected the face of Re,

Witness: B2Bo

Transliteration:

*nḏ.n=k ḥr n r<sup>c</sup>*

Translation:

You have protected the face of Re,

Witness: M22C

Transliteration:

*nḏ.n=k ḥr n r<sup>c</sup>*

Translation:

You have protected the face of Re,

Witness: B1Bo

Transliteration:

*nḏ.n=k ḥr n r<sup>c</sup>*

Translation:

You have protected the face of Re,

**Group 4:** Nominal *sḏm=f* (Balanced sentence), Lemma *nḏ*

Lemma: *nḏ* (to protect)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: B1Y

Transliteration:

*nḏi=k ḥr n r<sup>c</sup>*

Translation:

You protect the face of Re,

**Group 5:** Subjunctive *sḏm=f* (Wish clause), Lemma *nḏ*

Lemma: *nḏ* (to protect)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B2L

Transliteration:

*nḏ=k ḥr n r<sup>c</sup>*

Translation:

May you protect the face of Re,

Notes:

Based on the other versions, and the *sḏm.n=f* in 3,188,c, one would expect a *sDm.n=f* here as well, hence the sic in de Buck.

Could be a nominal *sḏm=f* (emphatic use) as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C), G2 (S2C), G3 (B4Bo, B2Bo, B3C, M22C, P.Gard.2,a, B1Bo), G4 (B1Y), G5 (B2L).

**Spell:** 215 **Phrase:** 3 188 c

**Group 1:** Circumstantial *sḏm=f* (Temporal clause), Lemma *šḥtp*

Lemma: *šḥtp* (to satisfy)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: S1C

Transliteration:

*sḥtp*-k n=i pṣd.ty

Translation:

while you satisfy the double Ennead for me.

**Group 2:** Nominal *ṣdm.n=f* (Balanced sentence), Lemma *sḥtp*

Lemma: *sḥtp* (to satisfy)

Morphology 1:

*ṣdm.n=f*

Morphology 2:

nominal

Morphology 3:

Witness: S2C

Transliteration:

*sḥtp*=k ḥr [n] pṣd.t[y]

Translation:

while you satisfy the face of the double Ennead.

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B4Bo

Transliteration:

*sḥtp.n=k* ḥr n pṣd.ty

Translation:

you have satisfied the face of the double Ennead.

Witness: B2Bo

Transliteration:

*sḥtp.n=k* ḥr n pṣd.ty

Translation:

you have satisfied the face of the double Ennead.

Witness: B3C

Transliteration:

*sḥtp.n=k* ḥr n pṣd.ty

Translation:

you have satisfied the face of the double Ennead.

Witness: M22C

Transliteration:

*sḥtp*[.n=k ḥr n pṣd.ty]

Translation:

you have satisfied the face of the double Ennead.

Notes:

Only traces left of the R4, the S29\*V28 group is visible.

Witness: P.Gard.2,a

Transliteration:

*sḥtp.n=k* ḥr n pṣd.ty

Translation:

you have satisfied the face of the double Ennead.

Witness: B1Bo

Transliteration:

*sḥtp.n=k* ḥr n pṣd.ty

Translation:

you have satisfied the face of the double Ennead.

**Group 3:** Nominal *ṣdm=f* (Balanced sentence), Lemma *sḥtp*

Lemma: *sḥtp* (to satisfy)

Morphology 1:

*ṣdm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B1Y

Transliteration:

*šḥtp*-k ḥr n psd.t[y]

Translation:

you satisfy the face of the double Ennead.

**Group 4:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *šḥtp*

Lemma: *šḥtp* (to satisfy)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B2L

Transliteration:

*šḥtp.n=k* ḥr n psd.ty

Translation:

after you have satisfied the face of the double Ennead.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, S2C), G2 (B4Bo, B2Bo, B3C, M22C, P.Gard.2,a, B1Bo), G3 (B1Y), G4 (B2L).

**Spell:** 215 **Phrase:** 3 189 a

**Group 1:** Subjunctive *sḏm=f* (Wish clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*dī=ṯn n=i dī=ṯn nṯr.w m t ḥnk.t*

Translation:

May you cause for me that you give the gods with bread and beer,

Witness: S2C

Transliteration:

*dī=ṯn [n=i] nṯr.w m t m ḥnk.t*

Translation:

May you give the gods with bread and with beer to me,

Witness: B1Y

Transliteration:

[*dī=īn n=i nīr.w*] m [t] m ḥnḳ.t

Translation:

May you give the gods with bread and with beer to me,

Witness: M22C

Transliteration:

[*dī=īn n=i*] nīr.w m t m ḥnḳ.t

Translation:

May you give the gods with bread and with beer to me,

**Group 2:** Subjunctive *sḏm.tw=f* (Wish clause), Lemma *rdī* (first position)

Lemma: *rdī* (to give, to place)

Morphology 1:

*sḏm.tw=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B4Bo

Transliteration:

*dī.t(w)=īn n dḥwty-nḥt tn nīr.w m t m ḥnḳ.t*

Translation:

May you be given to this *dḥwty-nḥt*, gods,  
with bread and with beer,

Witness: P.Gard.2,a

Transliteration:

*dī.t(w)=ī n=i nīr.w m t ḥnḳ.t*

Translation:

May you be given to me, gods, with bread and beer,

Notes group:

Could be an infinitive as well.

Witness: B3C

Transliteration:

*dī=īn nīr.w n sṣ.t-ḥd-ḥtp tn*

Translation:

May you give the gods to this *sṣ.t-ḥd-ḥtp*,

Witness: B2L

Transliteration:

*dī=īn n=i nīr m t m ḥnḳ.t*

Translation:

May you give the god with bread and with beer to me,

Witness: B2Bo

Transliteration:

*dī.t(w)=īn n=i nīr.w m t m ḥnḳ.t*

Translation:

May you be given to me, gods, with bread and beer,

Witness: B1Bo

Transliteration:

*dī.t(w)=īn n dḥwty-nḥt pn nīr.w m t ḥnḳ.t*

Translation:

May you be given to this *dḥwty-nḥt*, gods, with bread and beer,

**Group 3:** Subjunctive *sdm=f* (Object clause), Lemma *rdi* (second position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Object clause

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*di-tn n=i di-tn ntr.w m t hnḳ.t*

Translation:

May you cause for me that you give the gods with bread and beer,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (S1C), G1 (S2C, B1Y, B3C, M22C, B2L), G2 (B4Bo, B2Bo, P.Gard.2,a, B1Bo).*

## Appendix 5.44. Spell 225

**Spell:** 225 **Phrase:** 3 212; 213 a, b-d, e; a, b-c, d-e (titles)

**Group 1:** Infinitive (status constructus), Lemma *ḏd-mdw* (first position)

**Lemma:** *ḏd-mdw* (to recite)

**Morphology 1:** infinitive **Morphology 2:** status constructus **Morphology 3:** **Syntax:** **Subject:**

**Witness:** S2C,b

**Transliteration:**

*ḏd-mdw smꜣ-hrw s r ḥft(.y)=f*

**Translation:**

Recitation: Causing a man to be justified against his enemy.

**Notes:**

**Witness:** M2NY

**Transliteration:**

*ḏd-mdw r n mꜣ-hrw s r ḥft(.y)=f m hr.t-ntr*

**Translation:**

Recitation: A spell of justifying a man against his enemy in the necropolis.

**Notes:**

Only traces left.

**Group 2:** Infinitive (status constructus), Lemma *mꜣ-hrw* (first position)

**Lemma:** *mꜣ-hrw* (to be justified)

**Morphology 1:** infinitive **Morphology 2:** status constructus **Morphology 3:** **Syntax:** **Subject:**

**Witness:** B2Bo

**Transliteration:**

*r n mꜣ-hrw s r ḥft(.y)=f m hr.t-ntr*

**Translation:**

A spell of justifying a man against his enemy in the necropolis.

**Witness:** B1Y

**Transliteration:**

*r <n> mꜣ-hrw s r ḥft(.y)=f m hr.t-ntr*

**Translation:**

A spell of justifying a man against his enemy in the necropolis.

**Witness:** Y1C

**Transliteration:**

*r n mꜣ-hrw s r ḥft(.y)=f m hr.t-ntr*

**Translation:**

A spell of justifying a man against his enemy in the necropolis.

**Group 3:** *Infinitive (status constructus), Lemma smꜥ-hrw (first position)*

Lemma: smꜥ-hrw (to cause to be justified)

Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:      Subject:

Witness: S2C,a

Transliteration:  
r n [smꜥ-hrw s r hft.y=f]

Translation:  
A spell of causing a man to be justified against his enemy.

Witness: Pap.Berl

Transliteration:  
r n smꜥ-hrw s r hft(.y)=f m hr.t-ntr

Translation:  
A spell of causing a man to be justified against his enemy in the necropolis.

**Group 4:** *Infinitive (status absolutus), Lemma shm (first position)*

Lemma: shm (to have power)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: T1L

Transliteration:  
shm m mw pr.t m hrw m grh in ꜥh r bw nb mrr.w ib=f im

Translation:  
Having power in water, going forth in the day and in the night by the spirit to every place where his heart loves.

**Group 5:** *Infinitive (status constructus), Lemma wn (first position)*

Lemma: wn (to open)

Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:      Subject:

Witness: B4C

Transliteration:  
r n wn wꜥ.t n [s m hr.t-ntr]

Translation:  
A spell of opening a road for a man in the necropolis.

**Group 6:** *Infinitive (status absolutus), Lemma rđi (first position)*

Lemma: *rđi* (to give, to place)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: B1L

Transliteration:

*rđi.t šsp s pr.t-ḥrw n=f m dwz.w m mšr.w*

Translation:

Causing that a man takes an invocation offering for himself in the morning and in the evening.

**Group 7:** *Infinitive (status constructus), Lemma ḥtm (first position)*

Lemma: *ḥtm* (to destroy)

Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:      Subject:

Witness: B2L

Transliteration:

*r n šm s m ḥft(.y)w=f m tš m ḥr.t-ntr ḥtm ḥkz.w nb dw.y*

Translation:

A spell of the power of a man with his male and female enemies in the land, in the necropolis, and destroying all evil magic.

**Group 8:** *Infinitive (status constructus), Lemma smz<sup>c</sup>-ḥrw (second position)*

Lemma: *smz<sup>c</sup>-ḥrw* (to cause to be justified)

Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:      Subject:

Witness: S2C,b

Transliteration:

*đd-mdw smz<sup>c</sup>-ḥrw s r ḥft(.y)=f*

Translation:

Recitation: Causing a man to be justified against his enemy.

**Group 9:** Infinitive (*status constructus*), Lemma *m3<sup>c</sup>-ḥrw* (second position)

Lemma: *m3<sup>c</sup>-ḥrw* (to be justified)

Morphology 1:  
infinitive

Morphology 2:  
status constructus

Morphology 3: Syntax:

Subject:

Witness: M2NY

Transliteration:

*ḏd-mdw r n m3<sup>c</sup>-ḥrw s r ḥfi(.y)=f m ḥr.t-nṯr*

Translation:

Recitation: A spell of justifying a man against his enemy in the necropolis.

**Group 10:** Infinitive (*status absolutus*), Lemma *pri* (second position)

Lemma: *pri* (to go forth)

Morphology 1:  
infinitive

Morphology 2:  
status absolutus

Morphology 3: Syntax:

Subject:

Witness: T1L

Transliteration:

*šḥm m mw pr.t m ḥrw m grḥ in 3ḥ r bw nb mrr.w ḥb=f ḥm*

Translation:

Having power in water, going forth in the day and in the night by the spirit to every place where his heart loves.

**Group 11:** Subjunctive *sḏm=f* (*Object clause*), Lemma *šsp* (second position)

Lemma: *šsp* (to take, to receive)

Morphology 1:  
*sḏm=f*

Morphology 2:  
subjunctive

Morphology 3: Syntax:  
Object clause

Subject:  
Nominal subject

Witness: B1L

Transliteration:

*rdi.t šsp s pr.t-ḥrw n=f m dw3.w m mšr.w*

Translation:

Causing that a man takes an invocation offering for himself in the morning and in the evening.

**Group 12:** Imperfective relative *sḏm=f*, Lemma *mri* (third position)

Lemma: *mri* (to love)

Morphology 1:  
*sḏm=f*

Morphology 2:  
Imperfective relative

Morphology 3:

Syntax:

Subject:  
Nominal subject

Witness: T1L

Transliteration:

*šḥm m mw pr.t m hrw m grḥ in šḥ r bw nb mrr.w ib=f im*

Translation:

Having power in water, going forth in the day and in the night by the spirit to every place where his heart loves.

Notes:

Only traces left of the U7, the rest is visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G8 (S2C,b), G1+G9 (M2NY), G2 (B2Bo, B1Y, Y1C), G3 (S2C,a, Pap.Berl), G4+G10+G12 (T1L), G5 (B4C), G6+G11 (B1L), G7 (B2L).

**Spell:** 225 **Phrase:** 3 214-215 b

**Group 1:** Subjunctive *sḏm=f* (Wish clause), Lemma *wn* (first position)

Lemma: *wn* (to open)

Morphology 1:  
*sḏm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: S2C,b

Transliteration:

*wn=k p.t t3*

Translation:

May you open the sky and the land,

**Group 2:** Passive nominal *sḏm=f* (Balanced sentence), Lemma *wn* (first position)

Lemma: *wn* (to open)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:  
passive

Syntax:  
Balanced sentence

Subject:  
Nominal subject

Witness: T1L

Transliteration:

*wn* n=k p.t wn n=k t3

Translation:

The sky is opened for you, the land is opened for you,

Witness: B2Bo

Transliteration:

*wn* n=k p.t

Translation:

The sky is opened for you,

Witness: S2C,a

Transliteration:

*wn* [n=i] p.t [t3]

Translation:

The sky and the land are opened for me,

Witness: Y1C

Transliteration:

*wn* ʕ3.wy p.t t3

Translation:

The two doors of the sky and the land are opened,

Witness: M25C

Transliteration:

*wn* [n=t] p.t wn n=t t3

Translation:

The sky is opened for you, the land is opened for you,

Notes:

Only traces left of the E34, the rest is lost.

Witness: MC105

Transliteration:

[*wn*] n=t p.t wn n=t t3

Translation:

The sky is opened for you, the land is opened for you,

Notes:

Only the O31 is visible.

Witness: B4Bo

Transliteration:

*wn* n dhwtj-nht tn p.t t3

Translation:

The sky and the land are opened for this *dhwtj-nht*,

Witness: Pap.Berl

Transliteration:

*wn* n=i ʕ3.wy p.t t3

Translation:

The two doors of the sky and the land are opened for me,

Witness: M2NY

Transliteration:

*wn* [n=k p.t t3]

Translation:

The sky and the land are opened for you,

Witness: B1L

Transliteration:

*wn* n=k p.t t3

Translation:

The sky and the land are opened for you,

Witness: B2L  
Transliteration:  
*wn n=k p.t t3*  
Translation:  
The sky and the land are opened for you,

Witness: Sq4C  
Transliteration:  
*[wn] n=k t3 p.t*  
Translation:  
The land and the sky are opened for you,

Witness: T1Be  
Transliteration:  
*[wn n=k ʕ3.wy] p.t wn n=k t3*  
Translation:  
The two doors of the sky are opened for you,  
the land is opened for you.  
Notes:  
The N35 was seen at some point, but not by de Buck himself.

Witness: T2L  
Transliteration:  
*[wn n=k p.t t3]*  
Translation:  
The sky and the land are opened for you,

**Group 3:** *Passive nominal sdm=f (Emphatic use), Lemma wn (first position)*

Lemma: *wn* (to open)

Morphology 1:  
*sdm=f*

Morphology 2:  
nominal

Morphology 3:  
passive

Syntax:  
Emphatic use

Subject:  
Nominal subject

Witness: B1C  
Transliteration:  
*wn n=k p.t wn n=k t3*  
Translation:  
The sky is opened for you, the land is opened for you,

Witness: S1C,b  
Transliteration:  
*wn n=k p.t t3*  
Translation:  
The sky and the land are opened for you,

Witness: T2Be  
Transliteration:  
*[wn n=k p.t]*  
Translation:  
The sky is opened for you,

Witness: B4C  
Transliteration:  
*wn n=ṭ p.t t3*  
Translation:  
 The sky and the land are opened for you,  
Notes:  
 Not a balanced sentence due to line 3,215,d.

**Group 4:** Nominal *sḏm=f* (Balanced sentence), Lemma *wn* (first position)

<u>Lemma:</u> <i>wn</i> (to open)				
<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject

Witness: B1Y  
Transliteration:  
*[wn=i] p.t t3*  
Translation:  
 I open the sky and the land,

**Group 5:** Passive nominal *sḏm=f* (Balanced sentence), Lemma *wn* (second position)

<u>Lemma:</u> <i>wn</i> (to open)				
<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject

Witness: T1L  
Transliteration:  
*wn n=k p.t wn n=k t3*  
Translation:  
 The sky is opened for you, the land is opened for you,

Witness: M25C  
Transliteration:  
*wn [n=ṭ p.t wn n=ṭ t3]*  
Translation:  
 The sky is opened for you, the land is opened for you,

Witness: T3Be  
Transliteration:  
*wn n=k ʿ3.wy p.t sp sn.w*  
Translation:  
 The two doors of the sky are opened for you, twice,  
Notes:  
 Emphatic use due to the *wn=k* in 3,215,c.

Witness: MC105  
Transliteration:  
*[wn] n=ṭ p.t wn n=ṭ t3*  
Translation:  
 The sky is opened for you, the land is opened for you,

Witness: B1C  
Transliteration:  
*wn n=k p.t wn n=k t3*  
Translation:  
 The sky is opened for you, the land is opened for you,

Witness: T1Be

Transliteration:

[wn n=k ʕz.wy] p.t wn n=k tʕ

Translation:

The two doors of the sky are opened for you, the land is opened for you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b), G2 (B2Bo, B4Bo, S2C,a, Pap.Berl, Y1C, M2NY, B1L, B2L, Sq4C, S1C,b, T2Be, T2L), G2+G5 (T1L, MC105, M25C, B1C, T1Be), G3 (B4C, T3Be), G4 (B1Y).

**Spell:** 225 **Phrase:** 3 214-215 c

**Group 1:** Passive circumstantial *sḏm=f* (Temporal clause), Lemma *wn* (first position)

Lemma: *wn* (to open)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: S2C,b

Transliteration:

wn n=k kʕz.wt gbb tp(.y)-ḥw.t ptr[.wy]

Translation:

while the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Notes:

Due to the use of the subjunctive in 3,214,b.

**Group 2:** Passive nominal *sḏm=f* (Balanced sentence), Lemma *wn* (first position)

Lemma: *wn* (to open)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: T1L

Transliteration:

wn n=k kʕz.wt gbb wn n=k tp(.y)-ḥw.t ptr.wy

Translation:

the door bolts of Geb are opened for you,  
the shutters of the two celestial windows are opened for you.

Witness: B2Bo

Transliteration:

wn n=k kʕz.wt gbb tp(.y)-ḥw.t ptr.wy

Translation:

the door bolts of Geb and the shutters of  
the two celestial windows are opened for you.

Witness: B4Bo

Transliteration:

*wn n dhwtj-nht tn k33.wt gbb tp(.y)-hw.t ptr.wy*

Translation:

the door bolts of Geb and the shutters of the two celestial windows are opened for this *dhwtj-nht*

Witness: Pap.Berl

Transliteration:

*wn k33.wt gbb tp(.y)-hw.t ptr[.wy]*

Translation:

the door bolts of Geb and the shutters of the two celestial windows are opened.

Witness: M2NY

Transliteration:

*[wn n-k k33.wt] gbb [tp(.y)-hw.t ptr].wy*

Translation:

the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Witness: B1L

Transliteration:

*wn n-k k33.wt gbb sn n-k tp(.y)-hw.t ptr.wy*

Translation:

the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you.

Witness: B1C

Transliteration:

*wn n-k k33.wt gbb tp(.y)-hw.t ptr.ty*

Translation:

the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Witness: S2C,a

Transliteration:

*wn n=i k33.wt gbb tp(.y)-hw.t ptr[.wy]*

Translation:

the door bolts of Geb and the shutters of the two celestial windows are opened for me.

Notes:

Only traces left.

Witness: Y1C

Transliteration:

*wn k3r.wt gbb tp.y-hw.t ptr.ty*

Translation:

the door bolts of Geb and the shutters of the two celestial windows are opened.

Witness: M25C

Transliteration:

*[wn n=t k33.wt gbb tp(.y)-hw.t] ptr.wy*

Translation:

the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Witness: B2L

Transliteration:

*wn n-k k33.wt gbb tp(.y)-hw.t ptr.wy*

Translation:

the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Witness: Sq4C

Transliteration:

*wn [n-k k33].wt gb[b] wn n-k [tp(.y)]-hw.t [ptr.wy]*

Translation:

the door bolts of Geb are opened for you,  
the shutters of the two celestial windows are opened for you.

Witness: S1C,b

Transliteration:

*wn* n=k k33.wt gbb tp(.y)-ḥw.t ptr[.wy]

Translation:

the door bolts of Geb and the shutters of  
the two celestial windows are opened for you.

Witness: T2Be

Transliteration:

[*wn*] n=k k33[.wt gbb tp(.y)-ḥw.t ptr.t]y

Translation:

the door bolts of Geb and the shutters of  
the two celestial windows are opened for you.

Notes:

There might be some traces of the N35 left.

**Group 3:** *Passive nominal sḏm=f (Balanced sentence), Lemma sn (first position)*

Lemma: sn (to open)

Morphology 1:

sḏm=f

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: MC105

Transliteration:

*sn* [n-t̄ k33.wt gbb sn n-t̄] tp(.y)-ḥw.t ptr.wy

Translation:

the door bolts of Geb are opened for you,  
the shutters of the two celestial windows are opened for you.

**Group 4:** *Nominal sḏm=f (Balanced sentence), Lemma wn (first position)*

Lemma: wn (to open)

Morphology 1:

sDm=f

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: T1Be

Transliteration:

*wn* n=k k3.wt gbb tp(.y)-ḥw.t ptr.ty

Translation:

the door bolts of Geb and the shutters of  
the two celestial windows are opened for you.

Witness: T2L

Transliteration:

[*wn* n=k k33.wt gbb tp(.y)] ḥw.t ptr.wy

Translation:

the door bolts of Geb and the shutters of  
the two celestial windows are opened for you.

Witness: B1Y

Transliteration:

wn=i qAA.wt gbb [tp(.y)-Hw.t ptr.wy]

Translation:

I open the door bolts of Geb and the shutters of the two celestial windows.

Notes:

The N35 is not visible. Note that it is possible that *wn n=i* should be read instead (following the other versions).

**Group 5:** Circumstantial *sḏm=f* (Temporal clause), Lemma *wn* (first position)

Lemma: *wn* (to open)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: T3Be

Transliteration:

wn=k kꜣ.wt gbb tp(.y)-ḥw.t p < t > r.ty

Translation:

while you open the door bolts of Geb and the shutters of the two celestial windows.

**Group 6:** Passive nominal *sḏm=f* (Balanced sentence), Lemma *wn* (second position)

Lemma: *wn* (to open)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: T1L

Transliteration:

wn n=k kꜣꜣ.wt gbb wn n=k tp(.y)-ḥw.t ptr.wy

Translation:

the door bolts of Geb are opened for you,  
the shutters of the two celestial windows are opened for you.

Witness: Sq4C

Transliteration:

wn [n=k kꜣꜣ].wt gb[b] wn n=k [tp(.y)]-ḥw.t [ptr.wy]

Translation:

the door bolts of Geb are opened for you,  
the shutters of the two celestial windows are opened for you.

**Group 7:** Passive nominal *sḏm=f* (Balanced sentence), Lemma *sn* (second position)

Lemma: *sn* (to open)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: MC105

Transliteration:

*sn [n=𐎎] 𐎎𐎎.wt gbb sn n=𐎎] tp(.y)-ḥw.t ptr.wy*

Translation:

the door bolts of Geb are opened for you,  
the shutters of the two celestial windows are opened for you.

Notes:

Possibly not written, as the lacuna  
could be too small to include the *sn n=𐎎] section.*

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C,b), G2 (B2Bo, B4Bo, S2C,a, Pap.Berl, Y1C, M2NY, M25C, B2L, B1C, S1C,b, T1Be, T2Be, T2L), G2+G6 (T1L, Sq4C), G2+G7 (B1L), G3 (B4C), G3+G7 (MC105), G4 (B1Y), G5 (T3Be).*

**Spell:** 225 **Phrase:** 3 216-217 a

**Group 1:** Nominal *sḏm=f* (Balanced sentence), Lemma *sḏw* (first position)

Lemma: *sḏw* (to guard)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Balanced sentence

Subject:  
Zero subject

Witness: S2C,b

Transliteration:

*in s𐎎𐎎 ṯw sḥn ṯw*

Translation:

Does one guard you and release you?

Witness: MC105

Transliteration:

*in [s𐎎𐎎 ṯn sḥn ṯn]*

Translation:

Does one guard you and release you?

Witness: B1L

Transliteration:

*wn n=k 𐎎𐎎.wt gbb sn n=k tp(.y)-ḥw.t ptr.wy*

Translation:

the door bolts of Geb are opened for you,  
the shutters of the two celestial windows are opened for you.

Witness: T1L

Transliteration:

*in s𐎎𐎎 ṯw sḥn ṯw*

Translation:

Does one guard you and release you?

Witness: B4C

Transliteration:

*in s𐎎𐎎ṯw ṯn [sḥn ṯn]*

Translation:

Does one guard you and release you?

Notes:

Note that I am not certain how to explain the G43 here.

Witness: B2Bo

Transliteration:

*in s33 tw sfh tw*

Translation:

Does one guard you and release you?

Notes:

Only traces left of the O34, the rest is visible.

Witness: S2C,a

Transliteration:

*i[n s33 wi sfh wi]*

Translation:

Does one guard me and release me?

Witness: M25C

Transliteration:

*in s3[3 tn sfh tn]*

Translation:

Does one guard you and release you?

Notes:

The final G1 is not visible.

Witness: B2L

Transliteration:

*in s33 tw sfh tw*

Translation:

Does one guard you and release you?

Witness: Sq4C

Transliteration:

*[in s33] tw sfh [tw]*

Translation:

Does one guard you and release you?

Witness: B4Bo

Transliteration:

*in s33 tw sfh tw*

Translation:

Does one guard you and release you?

Witness: M2NY

Transliteration:

*in s33 [t]w [sfh t]w*

Translation:

Does one guard you and release you?

Notes:

The A47 is not visible.

Witness: B1L

Transliteration:

*in s33 tw sfh tw*

Translation:

Does one guard you and release you?

Witness: B1C

Transliteration:

*in s33 tw sfh tw*

Translation:

Does one guard you and release you?

Witness: S1C,b

Transliteration:

*in s33 tw sfh tw*

Translation:

Does one guard you and release you?

Witness: T1Be

Transliteration:

in s3[3 t]w shf tw

Translation:

Does one guard you and release you?

Notes:

Only traces left of the O34:G38 group, the rest is lost.

Witness: T3Be

Transliteration:

in s33 tw sfh tw

Translation:

Does one guard you and release you?

Witness: T2Be

Transliteration:

in s3[3 tw sf]h tw

Translation:

Does one guard you and release you?

Notes:

Only traces of the O34:O38 left, the rest is gone.

Witness: T2L

Transliteration:

in s3[3 tw sf] tw

Translation:

Does one guard you and release you?

Notes:

Only traces left of the first G1, the second is not visible.

**Group 2:** *Passive nominal sdm=f (Balanced sentence), Lemma s3w (first position)*

Lemma: s3w (to guard)

Morphology 1:  
sdm=f

Morphology 2:  
nominal

Morphology 3:  
passive

Syntax:  
Balanced sentence

Subject:  
Pronominal subject

Witness: B1Y

Transliteration:

in s33.w=i s[f]h.w=i

Translation:

Am I guarded and released?

Witness: Pap.Berl

Transliteration:

in s33.w=i sfh.w=i

Translation:

Am I guarded and released?

**Group 3:** *Passive nominal sdm=f (Emphatic use), Lemma s3w (first position)*

Lemma: s3w (to guard)

Morphology 1:  
sdm=f

Morphology 2:  
nominal

Morphology 3:  
passive

Syntax:  
Emphatic use

Subject:  
Zero subject

Witness: Y1C

Transliteration:

*sʒʒ.w sʃh.w=i*

Translation:

One is guarded while I am released.

**Group 4:** Nominal *sɔm=f* (Balanced sentence), Lemma *sʃh* (second position)

Lemma: *sʃh* (to release)

Morphology 1:

*sɔm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Zero subject

Witness: S2C,b

Transliteration:

*in sʒʒ tʃw sʃh tʃw*

Translation:

Does one guard you and release you?

Witness: T1L

Transliteration:

*in sʒʒ tʃw sʃh tʃw*

Translation:

Does one guard you and release you?

Witness: MC105

Transliteration:

*in [sʒʒ tʃw sʃh tʃw]*

Translation:

Does one guard you and release you?

Witness: B4C

Transliteration:

*in sʒʒw tʃw [sʃh tʃw]*

Translation:

Does one guard you and release you?

Witness: B2Bo

Transliteration:

*in sʒʒ tʃw sʃh tʃw*

Translation:

Does one guard you and release you?

Witness: B4Bo

Transliteration:

*in sʒʒ tʃw sʃh tʃw*

Translation:

Does one guard you and release you?

Notes:

Only traces left of the Aa1, the rest is visible.

Witness: S2C,a

Transliteration:

*i[n sʒʒ wi sʃh wi]*

Translation:

Does one guard me and release me?

Witness: M2NY

Transliteration:

*in sʒʒ [tʃw [sʃh tʃw]*

Translation:

Does one guard you and release you?

Witness: M25C

Transliteration:

*in sʒ[ʒ tɪn sʃh tɪn]*

Translation:

Does one guard you and release you?

Witness: B2L

Transliteration:

*in sʒʒ tɪw sʃh tɪw*

Translation:

Does one guard you and release you?

Witness: Sq4C

Transliteration:

*[in sʒʒ] tɪw sʃh [tɪw]*

Translation:

Does one guard you and release you?

Witness: T1Be

Transliteration:

*in sʒ[ʒ tɪw sʃf tɪw*

Translation:

Does one guard you and release you?

Notes:

Expected to be a corrupt spelling for *sʃh*.

Witness: T2Be

Transliteration:

*in sʒ[ʒ tɪw sʃh tɪw*

Translation:

Does one guard you and release you?

Notes:

Only traces of the Aa1 are visible, the rest is lost.

Witness: B1L

Transliteration:

*in sʒʒ tɪw sʃh tɪw*

Translation:

Does one guard you and release you?

Witness: B1C

Transliteration:

*in sʒʒ tɪw sʃh tɪw*

Translation:

Does one guard you and release you?

Witness: S1C,b

Transliteration:

*in sʒʒ tɪw sʃh tɪw*

Translation:

Does one guard you and release you?

Witness: T3Be

Transliteration:

*in sʒʒ tɪw sʃh tɪw*

Translation:

Does one guard you and release you?

Witness: T2L

Transliteration:

*in sʒ[ʒ tɪw sʃh tɪw]*

Translation:

Does one guard you and release you?

**Group 5:** *Passive nominal sdm=f (Balanced sentence), Lemma sft (second position)*

Lemma: *sft* (to release)

Morphology 1: *sdm=f*      Morphology 2: nominal      Morphology 3: passive      Syntax: Balanced sentence      Subject: Pronominal subject

Witness: B1Y

Transliteration:

*in s33.w=i sft.w=i*

Translation:

Am I guarded and released?

Notes:

The I9 is not visible.

Witness: Pap.Berl

Transliteration:

*in s33.w=i sft.w=i*

Translation:

Am I guarded and released?

**Group 6:** *Passive circumstantial sdm=f (Temporal clause), Lemma sft (second position)*

Lemma: *sft* (to release)

Morphology 1: *sdm=f*      Morphology 2: circumstantial      Morphology 3: passive      Syntax: Temporal clause      Subject: Pronominal subject

Witness: Y1C

Transliteration:

*s33.w sft.w=i*

Translation:

One is guarded while I am released.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (S2C,b, T1L, MC105, B4C, B2Bo, B4Bo, S2C,a, M2NY, M25C, B1L, B2L, B1C, Sq4C, S1C,b, T1Be, T3Be, T2Be, T2L), G2+G4 (B1Y, Pap.Berl), G3+G6 (Y1C).*

**Spell:** 225      **Phrase:** 3      216-217      b

**Group 1:** *Nominal sdm=f (Balanced sentence), Lemma mr (first position)*

Lemma: *mr* (to bind)

Morphology 1: *sdm=f*      Morphology 2: nominal      Morphology 3:      Syntax: Balanced sentence      Subject: Zero subject

Witness: S2C,b

Transliteration:

*in mr* <sup>ʿ=f</sup> *im=i stt* <sup>ʿ=f</sup> *im[=k r tʒ]*

Translation:

Does one bind his arm with me and thrust his hand in you at the land?

Witness: MC105

Transliteration:

[*in m*]r <sup>ʿ=f</sup> *im=t stt* [<sup>ʿ=f</sup> *im=t r tʒ*]

Translation:

Does one bind his arm with you and beget his arm with you at the land?

Notes:

The U7 is not visible.

Witness: B2Bo

Transliteration:

*in mr* <sup>ʿ=f</sup> *im stt* <sup>ʿ=f</sup> *im=k r tʒ*

Translation:

Does one bind his arm there and thrust his arm in you at the land?

Notes:

Only traces left of the S28, the rest is visible.

Witness: B1Y

Transliteration:

*in mr* <sup>ʿ=f</sup> *im stt* <sup>ʿ</sup> *im[=i r tʒ mʒ<sup>ʿ</sup>-h]rw*

Translation:

Does one bind his arm there and thrust the arm in me at the land, justified?

Witness: T1L

Transliteration:

*in mr* <sup>ʿ=f</sup> *im=k stt* <sup>ʿ=f</sup> *im=k r tʒ*

Translation:

Does one bind his arm with you and thrust his arm in you at the land?

Witness: B4C

Transliteration:

[*in mr* <sup>ʿ=f</sup> *im stt* <sup>ʿ=f</sup>] *im=t r tʒ*

Translation:

Does one bind his arm there and thrust his arm in you at the land?

Witness: B4Bo

Transliteration:

*in mr* <sup>ʿ=f</sup> *im stt* <sup>ʿ=f</sup> *im dhwtj-nht tn r tʒ*

Translation:

Does one bind his arm there and thrust his arm in this *dhwtj-nht* at the land?

Notes:

Only traces left of the N37.

Witness: S2C,a

Transliteration:

*in* [*mr* <sup>ʿ=f</sup> *im=i stt* <sup>ʿ=f</sup> *im=k r tʒ*]

Translation:

Does one bind his arm with me and thrust his arm in you at the land?

Witness: Pap.Berl

Transliteration:

*in mr* <sup>ʕ=f</sup>im stt <sup>ʕ=f</sup>im=i r tʒ

Translation:

Does one bind his arm there and thrust his arm in me at the land?

Witness: M2NY

Transliteration:

[*in mr* <sup>ʕ=f</sup>im=k stt] <sup>ʕ=f</sup>im=k r tʒ

Translation:

Does one bind his arm with you and thrust his arm in you at the land?

Witness: B1L

Transliteration:

*in mr* <sup>ʕ=f</sup>im=k stt <sup>ʕ=f</sup>im=k r tʒ

Translation:

Does one bind his arm with you and thrust his arm in you at the land?

Witness: B1C

Transliteration:

*in mr* <sup>ʕ=f</sup>im=k in stt <sup>ʕ=f</sup>im=k

Translation:

Does one bind his arm with you? Does one beget his arm with you?

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *mr* (first position)

Lemma: *mr* (to bind)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Zero subject

Witness: Y1C

Transliteration:

*in mr* <sup>ʕ=f</sup>im=i stt <sup>ʕ=f</sup>im r tʒ

Translation:

Does one bind his arm with me and thrust his arm there at the land?

Witness: M25C

Transliteration:

[*in mr* <sup>ʕ=f</sup>im=t stt <sup>ʕ=f</sup>im=t r tʒ]

Translation:

Does one bind his arm with you and thrust his arm in you at the land?

Witness: B2L

Transliteration:

*i[n mr]* <sup>ʕ=f</sup>im=k stt <sup>ʕ=f</sup>im=k

Translation:

Does one bind his arm with you and thrust his arm in you?

Witness: Sq4C

Transliteration:

[*in m*]*r* [<sup>ʕ=f</sup>]im=k st[t <sup>ʕ=f</sup>i]m=k [r tʒ]

Translation:

Does one bind his arm with you and thrust his arm in you at the land?

Notes:

The U7 is not visible.

Witness: S1C,b

Transliteration:

in *nr* <sup>ʕ=f</sup> *im=i* *st* <sup>ʕ=f</sup> *im=k* *r tʒ*

Translation:

Does one bind his arm with me, while his arm thrusts in you at the land?

Witness: T2Be

Transliteration:

in [*mi*] <sup>ʕ=f</sup> *r=k* *st* <sup>ʕ=f</sup> *i* *m* [=k] *r tʒ*

Translation:

Does one bind his arm to you, while he thrust his arm in you at the land.

**Group 3:** *Circumstantial sdm=f (Temporal clause), Lemma sti (first position)*

Lemma: *sti* (to thrust)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: T3Be

Transliteration:

in <sup>ʕ</sup> *wy* <sup>ʕ=k</sup> *ir=f* *st* <sup>ʕ=f</sup> *im=f* *im* *r tʒ*

Translation:

Are the two arms of your arm against him, while he thrusts in him there, at the land?

**Group 4:** *Nominal sdm=f (Balanced sentence), Lemma sti (second position)*

Lemma: *sti* (to thrust)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Zero subject

Witness: S2C,b

Transliteration:

in *nr* <sup>ʕ=f</sup> *im=i* *sti* <sup>ʕ=f</sup> *im* [=k] *r tʒ*

Translation:

Does one bind his arm with me and thrust his hand in you at the land?

Witness: T1Be

Transliteration:

in *mi* <sup>ʕ=f</sup> *r=k* *st* <sup>ʕ=f</sup> *im=k* *r tʒ*

Translation:

Does one bind his arm to you, while he thrusts his arm in you at the land?

Witness: T2L

Transliteration:

in *mi* <sup>ʕ=f</sup> *r=k* *st* <sup>ʕ=f</sup> *im* [=k] *r tʒ*

Translation:

Does one bind his arm to you, while his arm thrusts in you at the land?

Witness: B4C

Transliteration:

[*in mr ʕ=f im stt ʕ=f] im=t r tʒ*

Translation:

Does one bind his arm there and thrust his arm in you at the land?

Witness: B4Bo

Transliteration:

*in mr ʕ=f im stt ʕ=f im dhwtj-nht tn r tʒ*

Translation:

Does one bind his arm there and thrust his arm in this *dhwtj-nht* at the land?

Witness: S2C,a

Transliteration:

*in [mr ʕ=f im=i stt ʕ=f im=k r tʒ]*

Translation:

Does one bind his arm with me and thrust his arm in you at the land?

Witness: Y1C

Transliteration:

*in mr ʕ=f im=i stt ʕ=f im r tʒ*

Translation:

Does one bind his arm with me and thrust his arm there at the land?

Witness: M25C

Transliteration:

[*in mr ʕ=f im=t stt ʕ=f im=t r tʒ*]

Translation:

Does one bind his arm with you and thrust his arm in you at the land?

Witness: B2Bo

Transliteration:

*in mr ʕ=f im stt ʕ=f im=k r tʒ*

Translation:

Does one bind his arm there and thrust his arm in you at the land?

Witness: B1Y

Transliteration:

*in mr ʕ=f im stt ʕ im=[i r tʒ mʒʕ-h]rw*

Translation:

Does one bind his arm there and thrust the arm in me at the land, justified?

Witness: Pap.Berl

Transliteration:

*in mr ʕ=f im stt ʕ=f im=i r tʒ*

Translation:

Does one bind his arm there and thrust his arm in me at the land?

Witness: M2NY

Transliteration:

[*in mr ʕ=f im=k stt*] ʕ=f im=k r tʒ

Translation:

Does one bind his arm with you and thrust his arm in you at the land?

Witness: B1L

Transliteration:

*in mr ʕ=f im=k stt ʕ=f im=k r tʒ*

Translation:

Does one bind his arm with you and thrust his arm in you at the land?

Witness: B2L  
Transliteration:  
*i[n mr] <sup>ʿ=f</sup>im=k stt <sup>ʿ=f</sup>im=k*

Translation:  
Does one bind his arm with you and thrust his arm in you?

Witness: Sq4C  
Transliteration:  
*[in m]r [<sup>ʿ=f</sup>]im=k st[t <sup>ʿ=f</sup>i]m=k [r tʒ]*

Translation:  
Does one bind his arm with you and thrust his arm in you at the land?

Notes:  
Only traces left of the first X1 and the F29\, the second X1 is not visible.

**Group 5:** Nominal *sḏm=f* (Balanced sentence), Lemma *sṯi* (second position)

Lemma: *sṯi* (to beget)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Zero subject
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Witness: MC105  
Transliteration:  
*[in m]r <sup>ʿ=f</sup>im=ṯ stt [<sup>ʿ=f</sup>im=ṯ r tʒ]*

Translation:  
Does one bind his arm with you and beget his arm with you at the land?

Witness: B1C  
Transliteration:  
*in mr <sup>ʿ=f</sup>im=k in stt <sup>ʿ=f</sup>im=k*

Translation:  
Does one bind his arm with you? Does one beget his arm with you?

**Group 6:** Circumstantial *sḏm=f* (Temporal clause), Lemma *stī* (second position)

Lemma: *stī* (to thrust)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: S1C,b  
Transliteration:  
*in mr <sup>ʿ=f</sup>im=i st <sup>ʿ=f</sup>im=k r tʒ*

Translation:  
Does one bind his arm with me, while his arm thrusts in you at the land?

Witness: T1Be  
Transliteration:  
*in mi <sup>ʿ=f</sup>r=k st=f <sup>ʿ=f</sup>im=k r tʒ*

Translation:  
Does one bind his arm to you, while he thrusts his arm in you at the land?

Witness: T2Be

Transliteration:

*in [mī] ʿ[=f r=k st=f ʿ=f i]m[=k] r tʒ*

Translation:

Does one bind his arm to you, while he thrust his arm in you at the land.

Notes group:

Note that T1Be and T2Be use a pronominal subject, instead of a nominal subject.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (S2C,b, T1L, B4C, B2Bo, B4Bo, B1Y, S2C,a, Pap.Berl, Y1C, M2NY, M25C, B1L, B2L, Sq4C), G1+G5 (MC105, B1C), G2+G6 (S1C,b, T1Be, T2Be, T2L), G3 (T3Be).

**Spell:** 225 **Phrase:** 3 218-219 b

**Group 1:** Passive nominal *sḏm=f* (Balanced sentence), Lemma *wn*

Lemma: *wn* (to open)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: S2C,b

Transliteration:

*wn n=k r n ḥn.t*

Translation:

The mouth of the pelican is opened for you,

Witness: B2Bo

Transliteration:

*wn n=k r n ḥn.t*

Translation:

The mouth of the pelican is opened for you,

Witness: T2L

Transliteration:

*in mī ʿ[=f r=k st ʿ=f im[=k r tʒ]*

Translation:

Does one bind his arm to you, while his arm thrusts in you at the land?

Witness: T1L

Transliteration:

*wn n=k r n ḥn.t*

Translation:

The mouth of the pelican is opened for you,

Witness: B4Bo

Transliteration:

*wn n ḏḥwty-nḥt in r n ḥn.t*

Translation:

The mouth of the pelican is opened for this *ḏḥwty-nḥt*,

Witness: M2NY

Transliteration:

*wn n=k r [n] hn.t*

Translation:

The mouth of the pelican is opened for you,

Witness: B1L

Transliteration:

*wn r=k in hn.t*

Translation:

Your mouth is opened by the pelican,

Witness: B1C

Transliteration:

*wn r=k in hn.t*

Translation:

Your mouth is opened by the pelican,

Witness: S1C,b

Transliteration:

*wn n=k r n hn.t*

Translation:

The mouth of the pelican is opened for you,

Witness: T2Be

Transliteration:

*wn [n]=k [r hn.t]*

Translation:

The mouth of the lake is opened for you,

Notes:

Only the E34 is visible.

Witness: M25C

Transliteration:

*[wn n=t] r n hn.t*

Translation:

The mouth of the pelican is opened for you,

Witness: B2L

Transliteration:

*wn r=k in hn.t*

Translation:

Your mouth is opened by the pelican,

Witness: Sq4C

Transliteration:

*wn n=k r n hn.t*

Translation:

The mouth of the pelican is opened for you,

Witness: T1Be

Transliteration:

*wn n[=k r hn.t]*

Translation:

The mouth of the lake is opened for you,

Notes:

Note that *wnn* could be read as well here.

Witness: T2L

Transliteration:

*[wn n=k r hn.t]*

Translation:

The mouth of the lake is opened for you,

**Group 2:** Nominal *sḏm=f* (Balanced sentence), Lemma *wn*  
Lemma: *wn* (to open)  
Morphology 1: *sḏm=f* Morphology 2: nominal Morphology 3: Syntax: Balanced sentence Subject: Nominal subject

Witness: MC105

Transliteration:

*wn n-t ḥn.t r=s*

Translation:

The pelican opens its mouth for you,

Notes:

The E34 is not visible.

Witness: T9C

Transliteration:

*wn n-t ḥn.t r=s*

Translation:

The pelican opens its mouth for you,

**Group 3:** Passive nominal *sḏm=f* (Emphatic use), Lemma *wn*  
Lemma: *wn* (to open)  
Morphology 1: *sḏm=f* Morphology 2: nominal Morphology 3: passive Syntax: Emphatic use Subject: Nominal subject

Witness: S2C,a

Transliteration:

*[wn n=i r n] ḥn.t*

Translation:

The mouth of the pelican is even opened for me.

Witness: Pap.Berl

Transliteration:

*wn n=i r n ḥn.t*

Translation:

The mouth of the pelican is even opened for me,

Witness: Y1C

Transliteration:

*wn n=i r n ḥn.t*

Translation:

The mouth of the pelican is even opened for me,

**Group 4:** Nominal *sḏm=f* (Emphatic use), Lemma *wn*  
Lemma: *wn* (to open)  
Morphology 1: *sḏm=f* Morphology 2: nominal Morphology 3: Syntax: Emphatic use Subject: Nominal subject

Witness: B10C

Transliteration:

*wn ḥn.t r=k*

Translation:

The pelican opens your mouth,

Witness: T3Be

Transliteration:

*wn=k r n ḥn.t*

Translation:

You open the mouth of the lake,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, B2Bo, B4Bo, M2NY, M25C, B1L, B2L, B1C, Sq4C, S1C,b, T1Be, T2Be, T2L), G2 (MC105, T9C), G3 (S2C,a, Pap.Berl, Y1C), G4 (B10C, T3Be).

Note that B4C does have a phrase here, but it is non-verbal.

**Spell:** 225 **Phrase:** 3 218-219 c

**Group 1:** Passive nominal *sḏm=f* (Balanced sentence), Lemma *sn*

Lemma: *sn* (to open)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: S2C,b

Transliteration:

*[sn] n=k r n ḥn.t*

Translation:

the mouth of the pelican is opened for you,

Notes:

The O34:N35 group is not visible.

Witness: T1L

Transliteration:

*sn [n]=k r [n] ḥn.t*

Translation:

the mouth of the pelican is opened for you,

Witness: B2Bo

Transliteration:

*sn n=k r n ḥn.t*

Translation:

the mouth of the pelican is opened for you,

Witness: B4Bo

Transliteration:

*sn n ḏḥwtj-nḥt tn r n ḥn.t*

Translation:

the mouth of the pelican is opened for this *ḏḥwtj-nḥt*,

Witness: M2NY

Transliteration:

[*sn* n=k] r [n h]n.t

Translation:

the mouth of the pelican is opened for you,

Witness: B1L

Transliteration:

*sn* {i} r=k in hn.t

Translation:

your mouth is opened by the pelican,

Witness: B1C

Transliteration:

*sn* r=k in hn.t

Translation:

your mouth is opened by the pelican,

Witness: S1C,b

Transliteration:

*sn* n=k r n hn.t

Translation:

the mouth of the pelican is opened for you,

Witness: T2Be

Transliteration:

[*sn*] n=k r hn.t

Translation:

the mouth of the lake is opened for you,

Witness: M25C

Transliteration:

*sn* n[=t] r n hn.t

Translation:

the mouth of the pelican is opened for you,

Witness: B2L

Transliteration:

*sn* r=k in hn.t

Translation:

your mouth is opened by the pelican,

Witness: Sq4C

Transliteration:

[*sn*] n=k r n [hn].t

Translation:

the mouth of the pelican is opened for you,

Notes:

Only traces left of the O31, the rest is not visible.

Witness: T1Be

Transliteration:

[*sn*] n=k r hn.t

Translation:

the mouth of the lake is opened for you,

Notes:

Only the D36 is visible.

Witness: T2L

Transliteration:

[*sn*].w n=k r hn.t

Translation:

the mouth of the lake is opened for you,

Notes:

Only the G43:D40 group is visible.

**Group 2:** Nominal *sḏm=f* (Balanced sentence), Lemma *sn*  
Lemma: *sn* (to open)  
Morphology 1: *sḏm=f* Morphology 2: nominal Morphology 3: Syntax: Balanced sentence Subject: Nominal subject

Witness: MC105 Witness: T9C  
Transliteration: [sn n=t ḥn.t r=s] Transliteration: sn n=k ḥn.t r=s  
Translation: the pelican opens its mouth for you, Translation: the pelican opens its mouth for you,

**Group 3:** Stative (3rd person masculine singular), Lemma *sn*  
Lemma: *sn* (to open)  
Morphology 1: Stative Morphology 2: 3rd person masculine singular Morphology 3: Syntax: Subject:

Witness: B4C  
Transliteration: sn(.w) r n ḥn.t  
Translation: opens the mouth of the pelican,

**Group 4:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *wpî*  
Lemma: *wpî* (to divide)  
Morphology 1: *sḏm.n=f* Morphology 2: circumstantial Morphology 3: Syntax: Temporal clause Subject: Nominal subject

Witness: B10C  
Transliteration: wp.n ḥn.t [r=k]  
Translation: after the pelican divided your mouth,

Notes:  
Note that this reading is a guess based on a unclear sign in de Buck. (which seem to resemble two horns to me)

**Group 5:** Circumstantial *sḍm.n=f* (Temporal clause), Lemma *šni*

Lemma: *šni* (to encircle)

Morphology 1:  
*sḍm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: T3Be

Transliteration:

{*n-k*} *šn.n-k ḥn.t*

Translation:

after you encircle the lake

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, B2Bo, B4Bo, M2NY, M25C, B1L, B2L, B1C, Sq4C, S1C,b, T1Be, T2Be, T2L), G2 (MC105, T9C), G3 (B4C), G4 (B10C), G5 (T3Be).

**Spell:** 225 **Phrase:** 3 218-219 d

**Group 1:** Circumstantial *sḍm.n=f* (Temporal clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:  
*sḍm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Nominal subject

Witness: S2C,b

Transliteration:

*rdi.n ḥn.t pr[-k] m hrw*

Translation:

after the pelican caused that you go forth in the day,

Notes:

Only traces left of the N35, the rest is visible.

Witness: MC105

Transliteration:

[*rdi.n ḥn.t pr=-t r nw*].y

Translation:

after the pelican caused that you go forth at the time,

Witness: T1L

Transliteration:

*rdi[.n] ḥn.t pr=k m hrw m grḥ*

Translation:

after the pelican caused that you go forth in the day and in the night,

Notes:

The N35 is not visible.

Witness: T9C

Transliteration:

*rdi.n ḥn.t pr=k r nw.y nb*

Translation:

after the pelican caused that you go forth at every time,

Witness: B4C  
Transliteration:  
*rdi.n hn.t pr wsir s3.t-ḥd-ḥtp [tn m hrw]*  
Translation:  
after the pelican caused that the Osiris,  
this *s3.t-ḥd-ḥtp* goes forth in the day,

Witness: M2NY  
Transliteration:  
*[r]di.n hn.t pr=k m hrw*  
Translation:  
after the pelican caused that you go forth in the day,  
Notes:  
Only traces left of the D37:N35 group, the D21 is not visible.

Witness: B10C  
Transliteration:  
*[rdi.n hn.t p]r=k m [grḥ] hrw*  
Translation:  
after the pelican caused that you go forth in the night and day.  
Notes:  
Seen by Lacau, not seen by de Buck himself.

Witness: S1C,b  
Transliteration:  
*rdi.n hn.t pr=k m hrw*  
Translation:  
after the pelican caused that you go forth in the day,

Witness: S2C,a  
Transliteration:  
*rdi.n hn.t pr <=i> m hrw*  
Translation:  
after the pelican caused that I go forth in the day,

Witness: M25C  
Transliteration:  
*[rdi.n hn.t pr=t m hrw]*  
Translation:  
after the pelican caused that you go forth in the day,

Witness: Sq4C  
Transliteration:  
*rdi[.n] ḥ[n].t [pr]=k m [hr]w*  
Translation:  
after the pelican caused that you go forth in the day,  
Notes:  
The N35 is not visible.

Witness: T1Be  
Transliteration:  
*rdi.n=k r hn.t pr=k m r<*  
Translation:  
after you placed the mouth of the lake, so that you go forth with Re,  
Notes:  
Only traces left of the D21, the rest is visible.

Witness: T2Be

Transliteration:

[rdi.n=k r] hn[.t] pr[=k m] hrw

Translation:

after you placed the mouth of the lake, so that you go forth in the day,

Notes:

Note that this could be read as *rdi n=k* as well.

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Nominal subject

Witness: B2Bo

Transliteration:

*rdi hn.t pr=k m hrw*

Translation:

the pelican will cause that you go forth in the day,

Witness: B4Bo

Transliteration:

*rdi hn.t pr ḏḥwty-nḥt tn m hrw*

Translation:

the pelican will cause that this *ḏḥwty-nḥt* goes forth in the day,

**Group 3:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *pri* (first position)

Lemma: *pri* (to go forth)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: Pap.Berl

Transliteration:

*pr[=i m hrw]*

Translation:

so that I go forth in the day,

Notes:

Only the O1 is more or less visible.

Witness: Y1C

Transliteration:

*pr.y=i m hrw*

Translation:

so that I go forth in the day,

Witness: B2L  
Transliteration:  
*pr=k m hrw*  
Translation:  
so that you go forth in the day,

Witness: B1C  
Transliteration:  
*pr=k m hrw*  
Translation:  
so that you go forth in the day,

Witness: T2L  
Transliteration:  
*pr[-k m hrw]*  
Translation:  
so that you go forth in the day,  
Notes:  
Only traces left of the D21 and D54.

**Group 4:** *Circumstantial sdm=f (Temporal clause), Lemma rdi (first position)*  
Lemma: *rdi* (to give, to place)  
Morphology 1: *sdm=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Nominal subject

Witness: B1L  
Transliteration:  
*di hn.t pr=k m hrw*  
Translation:  
while the pelican causes that you go forth in the day,

**Group 5:** *Subjunctive sdm=f (Object clause), Lemma pri (second position)*  
Lemma: *pri* (to go forth)  
Morphology 1: *sdm=f*      Morphology 2: subjunctive      Morphology 3:      Syntax: Object clause      Subject: Pronominal subject

Witness: S2C,b  
Transliteration:  
*rdi.n hn.t pr[-k] m hrw*  
Translation:  
after the pelican caused that you go forth in the day,

Witness: T1L  
Transliteration:  
*rdi[.n] hn.t pr=k m hrw m grh*  
Translation:  
after the pelican caused that you go forth in the day and in the night,

Witness: MC105

Transliteration:

[rdi.n hn.t pr=t r nw].y

Translation:

after the pelican caused that you go forth at the time,

Witness: B4C

Transliteration:

rdi.n hn.t pr wsir s3.t-hq-htp [tn m hrw]

Translation:

after the pelican caused that the Osiris,  
this s3.t-hq-htp goes forth in the day,

Witness: B4Bo

Transliteration:

rdi hn.t pr dhwty-nht tn m hrw

Translation:

the pelican will cause that this dhwty-nht goes forth in the day,

Witness: M2NY

Transliteration:

[r]di.n hn.t pr=k m hrw

Translation:

after the pelican caused that you go forth in the day,

Notes:

Only traces left of the D21, the rest is visible.

Witness: B1L

Transliteration:

di hn.t pr=k m hrw

Translation:

while the pelican causes that you go forth in the day,

Witness: T9C

Transliteration:

rdi.n hn.t pr=k r nw.y nb

Translation:

after the pelican caused that you go forth at every time,

Witness: B2Bo

Transliteration:

rdi hn.t pr=k m hrw

Translation:

the pelican will cause that you go forth in the day,

Notes:

Only traces left of the D21, the rest is visible.

Witness: S2C,a

Transliteration:

rdi.n hn.t pr <=i> m hrw

Translation:

after the pelican caused that I go forth in the day,

Witness: M25C

Transliteration:

[rdi.n hn.t pr=t m hrw]

Translation:

after the pelican caused that you go forth in the day,

Witness: B10C

Transliteration:

[rdi.n hn.t p|r=k m [grh] hrw

Translation:

after the pelican caused that you go forth in the night and day.

Notes:

Only the D21:D54 group was seen by de Buck.

Witness: Sq4C  
Transliteration:  
rdi[.n] ḥ[n].t [pr]=k m [hr]w

Translation:  
after the pelican caused that you go forth in the day,

Notes:  
Only traces left of the D54, the rest is lost.

**Group 6:** Subjunctive *sḏm=f* (Final clause implying purpose), Lemma *prī* (second position)

Lemma: *prī* (to go forth)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Final clause implying purpose	<u>Subject:</u> Pronominal subject
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Witness: T1Be

Transliteration:  
rdi.n=k r ḥn.t pr=k m r<sup>c</sup>

Translation:  
after you placed the mouth of the lake, so that you go forth with Re,

Notes:  
The O1 was not seen by de Buck himself.

Witness: S1C,b

Transliteration:  
rdi.n ḥn.t pr=k m hrw

Translation:  
after the pelican caused that you go forth in the day,

Witness: T2Be

Transliteration:  
[rdi.n=k r] ḥn[.t] pr[=k m] hrw

Translation:  
after you placed the mouth of the lake, so that you go forth in the day,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (S2C,b, T1L, MC105, T9C, B4C, S2C,a, M2NY, M25C, B10C, Sq4C, S1C,b), G1+G6 (T1Be, T2Be), G2+G5 (B2Bo, B4Bo), G3 (Pap.Berl, Y1C, B2L, B1C, T2L), G4+G5 (B1L).

Note that T3Be does have a phrase here, but it is non-verbal.

**Spell:** 225 **Phrase:** 3 220-221 a

**Group 1:** Imperfective relative *sḏm=f*, Lemma *mri* (first position)

Lemma: *mri* (to love)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> Imperfective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Nominal subject
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Witness: S2C,b

Transliteration:

*r bw mrr.w ib=k im*

Translation:

to the place where your heart loves.

Witness: MC105

Transliteration:

*r bw nb [mrr.w ib=t im]*

Translation:

to every place where your heart loves.

Witness: B4C

Transliteration:

*mrr.w ib=s pr.t im*

Translation:

where her heart loves going forth.

Witness: B4Bo

Transliteration:

*r bw mrr.w dhwtj-nht tn im*

Translation:

to the place where this *dhwtj-nht* loves.

Witness: Pap.Berl

Transliteration:

*r bw mrr.y <=i> im*

Translation:

to the place where I love.

Witness: T1L

Transliteration:

*r bw nb mrr.w ib=k im*

Translation:

to every place where your heart loves.

Witness: T9C

Transliteration:

*mrr=k ib=k im*

Translation:

where you love your heart.

Witness: B2Bo

Transliteration:

*r bw mrr.w=k im*

Translation:

to the place where you love.

Witness: S2C,a

Transliteration:

*r [b]w [mrr].y ib[=i] im*

Translation:

to the place where my heart loves.

Notes:

Only traces left of the M17\*M17 group, the rest is lost.

Witness: M2NY

Transliteration:

*r bw mrr=k im*

Translation:

to the place where you love.

Witness: M25C

Transliteration:

[r bw mrr-t̄ im]

Translation:

to the place where you love.

Witness: B2L

Transliteration:

r bw mrr.w ib=k im pr.t im m grḥ m hrw

Translation:

to the place where your heart loves going forth there,  
in the night and in the day.

Witness: Sq4C

Transliteration:

r bw nb mrr].w ib]=k im

Translation:

to every place where your heart loves.

Notes:

The G43 is not visible.

Notes group:

Note that T9C, B2Bo, Pap.Berl, M2NY and M25C use a pronominal subject instead of a nominal subject.

**Group 2:** Prospective relative *sḏm=f*, Lemma *mri* (first position)

Lemma: *mri* (to love)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: Y1C

Transliteration:

r bw mr.y=i im

Translation:

to the place where I will love.

Witness: B1L

Transliteration:

r bw mrr.w ib=k pr.t im m grḥ hrw

Translation:

to the place where your heart loves going forth, in the night and day.

Witness: B1C

Transliteration:

r bw mrr.w ib=k im pr.t im m grḥ hrw

Translation:

to the place where your heart loves going forth there,  
in the night and day.

Witness: S1C,b

Transliteration:

r bw mrr.w ib=k im

Translation:

to the place where your heart loves.

**Group 3:** Relative *sḡm.n=f*, Lemma *mri* (first position)

Lemma: *mri* (to love)

Morphology 1:  
*sḡm.n=f*

Morphology 2:  
relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: T1Be

Transliteration:  
*r bw mr.n=k im*

Translation:  
to the place where you loved.

Witness: T2Be

Transliteration:  
*r bw [mr.n]=k im*

Translation:  
to the place where you loved.

Witness: T3Be

Transliteration:  
*r bw mr.n=k im*

Translation:  
to the place where you loved.

Witness: T2L

Transliteration:  
*[r bw mr.n=k im]*

Translation:  
to the place where you loved.

**Group 4:** Infinitive (*status absolutus*), Lemma *pri* (second position)

Lemma: *pri* (to go forth)

Morphology 1:  
infinitive

Morphology 2:  
*status absolutus*

Morphology 3:

Syntax:

Subject:

Witness: B4C

Transliteration:  
*mrr.w ib=s pr.t im*

Translation:  
where her heart loves going forth.

Witness: B2L

Transliteration:  
*r bw mrr.w ib=k im pr.t im m grḥ m hrw*

Translation:  
to the place where your heart loves going forth there,  
in the night and in the day.

Witness: B1L

Transliteration:  
*r bw mrr.w ib=k pr.t im m grḥ hrw*

Translation:  
to the place where your heart loves going forth, in the night and day.

Witness: B1C

Transliteration:  
*r bw mrr.w ib=k im pr.t im m grḥ hrw*

Translation:  
to the place where your heart loves going forth there,  
in the night and day.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, T9C, B2Bo, B4Bo, S2C,a, Pap.Berl, M2NY, M25C, Sq4C, S1C,b), G1+G4 (B4C, B1L, B2L, B1C), G2 (Y1C), G3 (T1Be, T3Be, T2Be, T2L).

**Spell:** 225 **Phrase:** 3 220-221 c

**Group 1:** Subjunctive *sdm=f* (Wish clause), Lemma *šhm*

Lemma: *šhm* (to have power)

Morphology 1:  
*sdm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: S2C,b

Transliteration:

*šhm=k m ib*

Translation:

may you have power in the *ib*-heart,

Witness: T1L

Transliteration:

*šhm=k m ib[=k]*

Translation:

may you have power in your *ib*-heart,

Witness: MC105

Transliteration:

*šhm=t̄ m ib=t̄*

Translation:

may you have power in your *ib*-heart,

Witness: T9C

Transliteration:

*šhm=k m ib ḥꜣ.ty=k*

Translation:

may you have power in the *ib*-heart and your *ḥꜣ.ty*-heart,

Witness: B2Bo

Transliteration:

*šhm=k m ḥꜣ.ty <=k> ib=k*

Translation:

may you have power in your *ḥꜣ.ty*-heart and your *ib*-heart,

Witness: B4Bo

Transliteration:

*šhm=t̄ m ḥꜣ[.ty] ib=t̄*

Translation:

may you have power in the *ḥꜣ.ty*-heart and your *ib*-heart,

Witness: S2C,a

Transliteration:

*šhm=i m ib=i*

Translation:

may I have power in my *ib*-heart,

Witness: Pap.Berl

Transliteration:

*šhm=i m ib <=i> ḥꜣ.ty=i*

Translation:

may I have power in my *ib*-heart and my *ḥꜣ.ty*-heart,

Notes:

Could be nearly any other form of *sdm=f*.

Witness: M2NY

Transliteration:

*sḥm*=k m *ib*=k

Translation:

may you have power in your *ib*-heart,

Witness: B1L

Transliteration:

*sḥm*=k m *ib*=k

Translation:

may you have power in your *ib*-heart,

Witness: B1C

Transliteration:

*sḥm*=k m *ib*=k

Translation:

may you have power in your *ib*-heart,

Witness: S1C,b

Transliteration:

*sḥm*=k m [*ib*<=k> *ḥz.ty*]=k

Translation:

may you have power in your *ib*-heart and your *ḥz.ty*-heart,

Witness: T3Be

Transliteration:

*sḥm*=k m *ib*=k

Translation:

may you have power in your *ib*-heart,

Witness: M25C

Transliteration:

*sḥm*[=ṭ m *ib*=ṭ]

Translation:

may you have power in your *ib*-heart,

Notes:

Only the S29\*S42 group is visible.

Witness: B2L

Transliteration:

*sḥm*=k m *ib*=k

Translation:

may you have power in your *ib*-heart,

Witness: Sq4C

Transliteration:

*sḥm*[=k] m [*ib*=k]

Translation:

may you have power in your *ib*-heart,

Witness: T1Be

Transliteration:

*sḥm*=k [m *ib*=k]

Translation:

may you have power in your *ib*-heart,

Witness: T2Be

Transliteration:

*sḥm*[=k m *ib*=k]

Translation:

may you have power in your *ib*-heart,

Witness: T2L

Transliteration:

*šḥm=k* [m ib=k]

Translation:

may you have power in your *ib*-heart,

Notes:

Only traces left of the A24, the rest is visible.

**Group 2:** Imperfective active participle (masculine singular), Lemma *šḥm*

Lemma: *šḥm* (to have power)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3: Syntax:  
masculine singular

Subject:

Witness: Y1C

Transliteration:

*šḥm m ib=i*

Translation:

who has power in my *ib*-heart,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, T9C, B2Bo, B4Bo, S2C,a, Pap.Berl, M2NY, M25C, B1L, B2L, B1C, Sq4C, S1C,b, T1Be, T3Be, T2Be, T2L), G2 (Y1C).

**Spell:** 225 **Phrase:** 3 222-223 c

**Group 1:** Subjunctive *sḏm=f* (Wish clause), Lemma *šḥm*

Lemma: *šḥm* (to have power)

Morphology 1:  
*sḏm=f*

Morphology 2:  
subjunctive

Morphology 3: Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: S2C,b

Transliteration:

*šḥm=k m ʿ=k*

Translation:

may you have power in your arm,

Witness: T1L

Transliteration:

*šḥm=k m ʿ.wy=k*

Translation:

may you have power in your two arms,

Witness: MC105

Transliteration:

*[shm=t] m ʕ=t*

Translation:

may you have power in your arm,

Witness: B4Bo

Transliteration:

*shm=t m ʕ.wy <=t> rd.wy=t*

Translation:

may you have power in your two arms and your two feet,

Witness: Pap.Berl

Transliteration:

*shm sdh m ʕ.wy <=i> rd.wy=i*

Translation:

may *sdh* have power in my two arms and my two feet,

Witness: B1L

Transliteration:

*shm=k m ʕ.wy <=k> rd.wy=k*

Translation:

may you have power in your two arms and your two feet,

Witness: Sq4C

Transliteration:

*[shm]=k m ʕ.wy=k*

Translation:

may you have power in your two arms

Witness: B2Bo

Transliteration:

*shm=k m ʕ.wy*

Translation:

may you have power in the two arms,

Witness: S2C,a

Transliteration:

*shm=i m [ʕ.wy]=i*

Translation:

may I have power in my two arms,

Witness: M2NY

Transliteration:

*shm=k m ʕ.wy <=k> rd.wy=k*

Translation:

may you have power in your two arms and your two feet,

Witness: B2L

Transliteration:

*shm=k m ʕ.wy=k*

Translation:

may you have power in your two arms,

Witness: S1C,b

Transliteration:

*shm=k m ʕ.wy=k rd.wy*

Translation:

may you have power in your two arms and the two legs,

Notes:

Only traces left of the S29\*S42 group, the G17 is visible.

Witness: T1Be

Transliteration:

*sḥm*=k [m] ʕ[.wy]=k

Translation:

may you have power in your two arms,

Witness: T2Be

Transliteration:

*sḥm*[=k m ʕ.wy]=k

Translation:

may you have power in your two arms,

Notes:

Only traces left of the G17, and the top of the S29\*(Aa1:S42) group was not seen by de Buck himself.

Notes group:

Note that Pap.Berl uses a nominal subject instead of a pronominal subject.

**Group 2:** Imperfective active participle (masculine singular), Lemma *sḥm*

Lemma: *sḥm* (to have power)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3: masculine singular

Syntax:

Subject:

Witness: Y1C

Transliteration:

*sḥm* m ʕ.wy=i

Translation:

who has power in my two arms,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, B2Bo, B4Bo, S2C,a, Pap.Berl, M2NY, B1L, B2L, Sq4C, S1C,b, T1Be, T3Be, T2Be), G2 (Y1C).

Note that T9C, B1C and T2L do have a phrase here, but it is non-verbal.

**Spell:** 225 **Phrase:** 3 226-227 a

**Group 1:** Subjunctive *šdm=f* (Wish clause), Lemma *šhm*

Lemma: *šhm* (to have power)

Morphology 1:  
*šdm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: S2C,b

Transliteration:

*šhm=k m mw*

Translation:

may you have power over water,

Witness: T9C

Transliteration:

*šhm=k m mw*

Translation:

may you have power over water,

Witness: B4Bo

Transliteration:

*šhm=t m mw t3w*

Translation:

may you have power over water and wind,

Witness: M2NY

Transliteration:

*šhm=k m mw t3w.w*

Translation:

may you have power over water and the winds,

Witness: T1L

Transliteration:

*šhm=k m mw*

Translation:

may you have power over water,

Witness: B2Bo

Transliteration:

*šhm=k m mw t3w*

Translation:

may you have power over water and wind,

Witness: Pap.Berl

Transliteration:

*šhm=i m mw t3w.w*

Translation:

may I have power over water and the winds,

Witness: B1L

Transliteration:

*šhm=k m mw t3w*

Translation:

may you have power over water and wind,

Witness: B2L

Transliteration:

*sh̄m=k m t̄zw.w mw*

Translation:

may you have power over the winds and water,

Witness: S1C,b

Transliteration:

*sh̄m=k m mw t̄zw.w*

Translation:

may you have power over water and the winds,

Witness: T3Be

Transliteration:

*sh̄m=k*

Translation:

may you have power.

**Group 2:** *Imperfective active participle (masculine singular), Lemma sh̄m*

Lemma: *sh̄m* (to have power)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3: Syntax:  
masculine singular

Subject:

Witness: S2C,a

Transliteration:

*sh̄m [m mw]*

Translation:

who has power over water,

Notes:

Only traces left of the S29\*S42 group, the Aa1:G17 group is visible.

Witness: Sq4C

Transliteration:

*[sh̄]m=k m mw*

Translation:

may you have power over water,

Notes:

Only traces left of the G17, the rest is not visible.

Witness: T1Be

Transliteration:

*sh̄m=k m [mw]*

Translation:

may you have power over water,

Witness: Y1C

Transliteration:

*sh̄m m mw*

Translation:

who has power over water,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, T9C, B2Bo, B4Bo, Pap.Berl, M2NY, B1L, B2L, Sq4C, S1C,b, T1Be, T3Be), G2 (S2C,a, Y1C).

Note that T2L does have a phrase here, but it is non-verbal.

**Spell:** 225 **Phrase:** 3 226-227 b

**Group 1:** Subjunctive *sdm=f* (Wish clause), Lemma *sh̄m*

Lemma: *sh̄m* (to have power)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: S2C,b

Transliteration:

*sh̄m* [ʃw.w]

Translation:

may the winds have power,

Witness: T1L

Transliteration:

*sh̄m=k m* [ʃw]

Translation:

may you have power over wind,

Witness: MC105

Transliteration:

[*sh̄m=ʃ m*] [ʃw.w]

Translation:

may you have power over the winds,

Witness: Sq4C

Transliteration:

*sh̄m=k m* [ʃw]

Translation:

may you have power over wind,

Notes:

Only traces left of the S29, the rest is visible.

Witness: T1Be

Transliteration:

[*sh̄m=k m*] [ʃw.w]

Translation:

may you have power over the winds,

Notes:

The S29\*S42 group was not seen by de Buck himself.

Notes group:

Note that S2C,b has a nominal subject instead of a pronominal subject.

**Group 2:** Imperfective active participle (masculine singular), Lemma *šḥm*

Lemma: *šḥm* (to have power)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3: Syntax:  
masculine singular

Subject:

Witness: S2C,a

Transliteration:

*šḥm m tʿw[.w]*

Translation:

who has power over the winds,

Witness: Y1C

Transliteration:

*šḥm m tʿw*

Translation:

who has power over wind,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, Sq4C, T1Be), G2 (S2C,a, Y1C).

Note that T2Be and T2L do have a phrase here, but it is non-verbal.

**Spell:** 225 **Phrase:** 3 226-227 d

**Group 1:** Subjunctive *šḏm=f* (Wish clause), Lemma *šḥm* (first position)

Lemma: *šḥm* (to have power)

Morphology 1:  
*šḏm=f*

Morphology 2:  
subjunctive

Morphology 3: Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: S2C,b

Transliteration:

*[šḥ]m[-k] m n. [w]t*

Translation:

may you have power over the *n.t*-waters,

Notes:

Only traces left of the G17, the rest is lost.

Witness: T1L

Transliteration:

*šḥm-k m nw.wt*

Translation:

may you have power over the *nw.yt*-waters,

Witness: MC105

Transliteration:

*šḥm-t m [mw šḥm-t m nw.wt]*

Translation:

may you have power over water, may you have power over the *nw.yt*-waters,

Witness: T9C

Transliteration:

*šḥm-k m irw n.wt*

Translation:

may you have power over the form of the *n.t*-waters,

Witness: B2Bo

Transliteration:

*šm=k m n.t wdb.w*

Translation:

may you have power over *n.t*-water and the riverbanks,

Witness: Pap.Berl

Transliteration:

*šm=i m n.wt wdb.w*

Translation:

may I have power over the *n.t* waters and the riverbanks,

Witness: B1L

Transliteration:

*šm=k m n.t wdb.w*

Translation:

may you have power over *n.t*-water and the riverbanks,

Witness: B1C

Transliteration:

*šm=k m n.t*

Translation:

may you have power over *n.t*-water,

Witness: T1Be

Transliteration:

*šm=k nw*

Translation:

may you have power of *nw.yt*-water,

Notes group:

Note that B4Bo uses a nominal subject instead of a pronominal subject.

Witness: B4Bo

Transliteration:

*šm dhwtj-nht tn m n.t wdb.w*

Translation:

may this *dhwtj-nht* have power over *n.t*-water and the riverbanks,

Witness: M2NY

Transliteration:

*šm=k m [n]. w[t wdb]b.w*

Translation:

may you have power over the *n.t*-waters and the riverbanks,

Witness: B2L

Transliteration:

*šm=k m n.t*

Translation:

may you have power over *n.t*-water,

Witness: S1C,b

Transliteration:

*šm=k m n.wt šh.wt*

Translation:

may you have power over the *n.t*-waters and the horizons,

Witness: T2Be

Transliteration:

*šh[m=k] m nw.ywt*

Translation:

may you have power over the *nw.yt*-waters,

Notes:

Only traces left of the S29\*Aa1, the rest was not seen by de Buck himself.

**Group 2:** Imperfective active participle (masculine singular), Lemma *šḥm* (first position)

Lemma: *šḥm* (to have power)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: S2C,a

Transliteration:

[*šḥm m n.t*]

Translation:

who has power over *n.t*-water,

Witness: Y1C

Transliteration:

*šḥm m n.t*

Translation:

who has power over *n.t*-water,

**Group 3:** Subjunctive *šḏm=f* (Wish clause), Lemma *šḥm* (second position)

Lemma: *šḥm* (to have power)

Morphology 1: *šḏm=f*      Morphology 2: subjunctive      Morphology 3:      Syntax: Wish clause      Subject: Pronominal subject

Witness: MC105

Transliteration:

*šḥm=ṯ m [mw šḥm=ṯ m nw.wṯ]*

Translation:

may you have power over water, may you have power over the *nw.yṯ*-waters,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, T9C, B2Bo, B4Bo, Pap.Berl, M2NY, B1L, B2L, B1C, S1C,b, T1Be, T2Be), G1+G3 (MC105), G2 (S2C,a, Y1C).

Note that T2L does have a phrase here, but it is non-verbal.

**Spell:** 225      **Phrase:** 3      228-229      a

**Group 1:** Subjunctive *šḏm=f* (Wish clause), Lemma *šḥm*

Lemma: *šḥm* (to have power)

Morphology 1: *šḏm=f*      Morphology 2: subjunctive      Morphology 3:      Syntax: Wish clause      Subject: Pronominal subject

Witness: S2C,b  
Transliteration:  
*šm=k m wdb.w*  
Translation:  
may you have power over the riverbanks,

Witness: MC105  
Transliteration:  
*[s]hm=t m wdb[.w]*  
Translation:  
may you have power over the riverbanks,  
Notes:  
Only the Aa1:G17 group is visible.

Witness: T1Be  
Transliteration:  
*šm=k m wdb.w*  
Translation:  
may you have power over the riverbanks,

**Group 2:** *Imperfective active participle (masculine singular), Lemma šm*  
Lemma: *šm* (to have power)  
Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: S2C,a  
Transliteration:  
*[s]hm [m] wdb.w*  
Translation:  
who has power over the riverbanks,  
Notes:  
only the Aa1:G17 group is visible.

Witness: T1L  
Transliteration:  
*šm=k m wdb.w*  
Translation:  
may you have power over the riverbanks,

Witness: Sq4C  
Transliteration:  
*[šm=k m] wdb.w*  
Translation:  
may you have power over the riverbanks,

Witness: T2Be  
Transliteration:  
*š[m=k] m wdb.w*  
Translation:  
may you have power over the riverbanks,  
Notes:  
Only the top of the S29\*Aa1 group was seen by de Buck himself.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, Sq4C, T1Be, T2Be), G2 (S2C,a, Y1C).

Note that B2L, B1C and T2L do have a phrase here, but it is non-verbal.

**Spell:** 225 **Phrase:** 3 228-229 b

**Group 1:** Subjunctive *sḏm=f* (Wish clause), Lemma *šḥm*

Lemma: *šḥm* (to have power)

Morphology 1:  
*sḏm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: T1L

Transliteration:

*šḥm=k m itr.w*

Translation:

may you have power over the river,

Witness: MC105

Transliteration:

[*šḥm=ī m itr.w*]

Translation:

may you have power over the river,

Witness: T9C

Transliteration:

*šḥm=k m itr.w*

Translation:

may you have power over the river,

Witness: B2Bo

Transliteration:

*šḥm=k m itr.w*

Translation:

may you have power over the river,

Witness: B4Bo

Transliteration:

*šḥm ḏḥwty-nḥt tn m itr.w*

Translation:

may this *ḏḥwty-nḥt* have power over the river,

Witness: Pap.Berl

Transliteration:

*šḥm=ī m itr.w*

Translation:

may I have power over the river,

Witness: M2NY

Transliteration:

*šḥm=k m itr.w*

Translation:

may you have power over the river,

Witness: T2Be

Transliteration:

*šḥm=k m i[tr.w]*

Translation:

may you have power over the river,

Notes:

Note that the G17 was not seen by de Buck himself.

**Group 2:** Imperfective active participle (masculine singular), Lemma *šḥm*

Lemma: *šḥm* (to have power)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3: Syntax:  
masculine singular

Subject:

Witness: S2C,a

Transliteration:

*šḥm m i[tr.w]*

Translation:

who has power over the river,

Witness: Y1C

Transliteration:

*šḥm m itr.w*

Translation:

who has power over the river,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1L, MC105, T9C, B2Bo, B4Bo, Pap.Berl, M2NY, T2Be), G2 (S2C,a, Y1C).

**Spell:** 225 **Phrase:** 3 230-231 c

**Group 1:** Subjunctive *šḏm=f* (Wish clause), Lemma *šḥm* (first position)

Lemma: *šḥm* (to have power)

Morphology 1:  
*šḏm=f*

Morphology 2:  
subjunctive

Morphology 3: Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: S2C,b

Transliteration:

*šḥm=k m irr.w [r]=k m hr.t-nṯr*

Translation:

may you have power over those who act against you in the necropolis,

Witness: T1L

Transliteration:

*šḥm=k m irr.w r=k m hr.t-nṯr*

Translation:

may you have power over those who act against you in the necropolis,

Witness: MC105

Transliteration:

*šḥm-t m [irr.w r=t]*

Translation:

may you have power over those who act against you

Witness: T9C

Transliteration:

*šḥm=k m irr.w hr.t-nṯr*

Translation:

may you have power over those who make the necropolis,

Witness: M2NY

Transliteration:

*šhm=k m ĩr r=k m ĩr.t r=k m ĥr.t-nṯr*

Translation:

may you have power over the male who acted against you,  
and over the female who acted against you in the necropolis,

Notes:

Only traces left of the S42, the G17 is visible.

Witness: B1L

Transliteration:

*šhm=k m ĩrr.w r=k m ĥr.t-nṯr*

Translation:

may you have power over those who act  
against you in the necropolis,

Witness: B1C

Transliteration:

*šhm=k m ĩr.w r=k m ĥr.t-nṯr*

Translation:

may you have power over those  
who acted against you in the necropolis,

Witness: S1C,b

Transliteration:

*šhm=k m ĩrr.w r=k m ĥr.t-nṯr*

Translation:

may you have power over those who act against you in the necropolis,

**Group 2:** *Imperfective active participle (masculine plural), Lemma ĩrĭ (second position)*

Lemma: *ĩrĭ* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: M25C

Transliteration:

*šhm=ṯ [m ĩrr.w r=ṯ m ĥr.t-nṯr]*

Translation:

may you have power over those who act against you in the necropolis.

Witness: B2L

Transliteration:

*šhm=k m ĩrr.w r=k m ĥr.t-nṯr*

Translation:

may you have power over those who act against you in the necropolis,

Witness: Sq4C

Transliteration:

*šhm[=k m] ĩr[r.w r]=k*

Translation:

may you have power over those who act against you,

Notes:

The G17 is not visible.

Witness: S2C,b

Transliteration:

*šḥm=k m irr.w [r]=k m ḥr.t-nṯr*

Translation:

may you have power over those who act against you in the necropolis,

Witness: MC105

Transliteration:

*šḥm=t̄ m [irr.w r=t̄]*

Translation:

may you have power over those who act against you

Witness: M25C

Transliteration:

*šḥm=t̄ [m irr.w r=t̄ m ḥr.t-nṯr]*

Translation:

may you have power over those who act against you in the necropolis.

Notes:

Could just as well be *irr.wt* here, or *ir.wt*.

Witness: B2L

Transliteration:

*šḥm=k m irr.w r=k m ḥr.t-nṯr*

Translation:

may you have power over those who act against you in the necropolis,

Witness: S1C,b

Transliteration:

*šḥm=k m irr.w r=k m ḥr.t-nṯr*

Translation:

may you have power over those who act against you in the necropolis,

Witness: T1L

Transliteration:

*šḥm=k m irr.w r=k m ḥr.t-nṯr*

Translation:

may you have power over those who act against you in the necropolis,

Witness: T9C

Transliteration:

*šḥm=k m irr.w ḥr.t-nṯr*

Translation:

may you have power over those who make the necropolis,

Witness: B1L

Transliteration:

*šḥm=k m irr.w r=k m ḥr.t-nṯr*

Translation:

may you have power over those who act against you in the necropolis,

Witness: Sq4C

Transliteration:

*šḥm[=k m] ir[r.w r]=k*

Translation:

may you have power over those who act against you,

Notes:

Only traces of the D4 left, the rest is lost.

**Group 3:** *Perfective active participle (masculine singular), Lemma *iri* (second position)*

Lemma: *iri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3: Syntax:  
masculine singular

Subject:

Witness: M2NY

Transliteration:

*šm=k m ir r=k m ir.t r=k m hr.t-nṯr*

Translation:

may you have power over the male who acted against you, and over the female who acted against you in the necropolis,

**Group 4:** *Perfective active participle (masculine plural), Lemma *iri* (second position)*

Lemma: *iri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3: Syntax:  
masculine plural

Subject:

Witness: B1C

Transliteration:

*šm=k m ir.w r=k m hr.t-nṯr*

Translation:

may you have power over those who acted against you in the necropolis,

**Group 5:** *Perfective active participle (feminine singular), Lemma *iri* (third position)*

Lemma: *iri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3: Syntax:  
feminine singular

Subject:

Witness: M2NY

Transliteration:

*šm=k m ir r=k m ir.t r=k m hr.t-nṯr*

Translation:

may you have power over the male who acted against you, and over the female who acted against you in the necropolis,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2 (S2C,b, T1L, MC105, T9C, M25, B1L, B2L, Sq4C, S1C,b), G1+G4 (B1C), G1+G3+G5 (M2NY).*

**Spell:** 225 **Phrase:** 3 232-233 a

**Group 1:** Subjunctive *šdm=f* (Wish clause), Lemma *šhm* (first position)

Lemma: *šhm* (to have power)

Morphology 1:  
*šdm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: S2C,b

Transliteration:

*šhm=k m wđ ir.t r=k m hr.t-ntr*

Translation:

may you have power over the one who commanded  
that which was done against you in the necropolis.

Witness: MC105

Transliteration:

*[šhm=t m wđ.w ir.t r=t] ts phr*

Translation:

may you have power over those who commanded  
that which was done against you, and vice-versa.

Witness: S2C,a

Transliteration:

*[šhm]=i m ir.t wđ irr.t r=i m hr.t-ntr*

Translation:

may I have power over that which was done and the one  
who commands that which is done against me in the necropolis.

Witness: B2L

Transliteration:

*šhm=k m wđ ir.t-k r=s m t3*

Translation:

may you have power over the one who commands  
that which you will do against her in the land.

Witness: T1L

Transliteration:

*šhm=k m wđ.w ir.t r=k tp t3*

Translation:

may you have power over those who commanded  
that which was done against you upon the land.

Witness: T9C

Transliteration:

*šhm=k m wđ.w r=k m wđ.w r=k m wđ.w*

Translation:

may you have power over those who commanded against you,  
over those who are commanded against you, and over those who command

Witness: B1L

Transliteration:

*šhm=k m wđ ir.t r=k tp t3*

Translation:

may you have power over the one who commanded  
that which was done to you upon the land.

Witness: B1C

Transliteration:

*šhm=k wđ ir.t r=k m t3*

Translation:

may you have the power of commanding  
that which was done to you in the land.

Witness: S1C,b

Transliteration:

*šhm=k m wḏ ir.t r=k m ḥr.t-nṯr*

Translation:

may you have power over the one who commanded  
that which was done to you in the necropolis.

Witness: T1Be

Transliteration:

*[šhm=k] m irr.w wḏ.w m ḥr.t-nṯr*

Translation:

may you have power over those who act and  
those who command in the necropolis.

Notes:

Not seen by de Buck himself.

Witness: T2Be

Transliteration:

*šhm=k m ir[.w] wḏb[.w] m ḥr.t-nṯr*

Translation:

may you have power over those who made the riverbanks in the necropolis.

**Group 2:** *Imperfective active participle (masculine singular), Lemma šhm (first position)*

Lemma: *šhm* (to have power)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3: Syntax:  
masculine singular

Subject:

Witness: B2Bo

Transliteration:

*šhm m ir.t wḏ ir.t r=k m ḥr.t-nṯr*

Translation:

which has power over that which was done and the one who  
commanded that which was done against you in the necropolis.

Witness: B4Bo

Transliteration:

*šhm m ir.t wḏ ir.t r ḏḥwty-nḥt tn m ḥr.t-nṯr*

Translation:

which has power over that which was done and the one who commanded  
that which was done against this *ḏḥwty-nḥt* in the necropolis.

Witness: Pap.Berl

Transliteration:

*šhm m ir.t wḏ irr.t r=i m ḥr.t-nṯr*

Translation:

which has power over that which was done and the one  
who commands that which is done against me in the necropolis.

Witness: Y1C

Transliteration:

*šhm m ir.t nb.t m ḥr.t-nṯr*

Translation:

who has power over everything which was done in the necropolis.

**Group 3:** *Perfective active participle (masculine singular), Lemma wḏ (first position)*

Lemma: wḏ (to command)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3: Syntax:  
masculine singular

Subject:

Witness: Sq4C

Transliteration:

m wḏ ḫr.t r=k m [ḫr.t-nṯr]

Translation:

and over the one who commanded that which was done to you in the necropolis.

Notes:

Only traces left of the V24 and I10, the G43 is not visible.

**Group 4:** *Imperfective active participle (masculine plural), Lemma ḫri (first position)*

Lemma: ḫri (to do, to make)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3: Syntax:  
masculine plural

Subject:

Witness: T2L

Transliteration:

m ḫrr.w wḏ ḫr.t-nṯr

Translation:

and over those who make the command of the necropolis.

**Group 5:** *Perfective active participle (masculine singular), Lemma wḏ (second position)*

Lemma: wḏ (to command)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3: Syntax:  
masculine singular

Subject:

Witness: S2C,b

Transliteration:

šḥm=k m wḏ ḫr.t r=k m ḫr.t-nṯr

Translation:

may you have power over the one who commanded that which was done against you in the necropolis.

Witness: B1L

Transliteration:

šḥm=k m wḏ ḫr.t r=k ṯp ṯz

Translation:

may you have power over the one who commanded that which was done to you upon the land.

Witness:

Transliteration: S1C,b

*šḥm=k m wḏ ir.t r=k m ḥr.t-nṯr*

Translation:

may you have power over the one who commanded that which was done to you in the necropolis.

**Group 6:** *Perfective active participle (masculine plural), Lemma wḏ (second position)*

Lemma: wḏ (to command)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: T1L

Transliteration:

*šḥm=k m wḏ.w ir.t r=k tp t3*

Translation:

may you have power over those who commanded  
that which was done against you upon the land.

Witness: MC105

Transliteration:

*[šḥm-t m wḏ.w ir.t r-t] ts phr*

Translation:

may you have power over those who commanded  
that which was done against you, and vice-versa.

**Group 7:** *Imperfective active participle (masculine plural), Lemma wḏ (second position)*

Lemma: wḏ (to command)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: T9C

Transliteration:

*šḥm=k m wḏ.w r=k m wḏ.w r=k m wḏ.w*

Translation:

may you have power over those who commanded against you, over those who are commanded against you, and over those who command

Notes:

Could be perfective as well.

**Group 8:** *Perfective passive participle (feminine singular), Lemma iri (second position)*

Lemma: iri (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective passive

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: B2Bo  
Transliteration:  
*šḥm m ir.t wḏ ir.t r=k m ḥr.t-nṯr*

Translation:  
which has power over that which was done and the one who commanded that which was done against you in the necropolis.

Witness: S2C,a  
Transliteration:  
*[šḥm]=i m ir.t wḏ irr.t r=i m ḥr.t-nṯr*

Translation:  
may I have power over that which was done and the one who commands that which is done against me in the necropolis.

Witness: Y1C  
Transliteration:  
*šḥm m ir.t nb.t m ḥr.t-nṯr*

Translation:  
who has power over everything which was done in the necropolis.

**Group 9:** Imperfective active participle (masculine singular), Lemma *wḏ* (second position)

Lemma: *wḏ* (to command)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3: Syntax:  
masculine singular

Subject:

Witness: B2L  
Transliteration:  
*šḥm=k m wḏ ir.t=k r=s m t3*

Translation:  
may you have power over the one who commands that which you will do against her in the land.

Notes:  
Could be perfective as well.

Witness: B4Bo  
Transliteration:  
*šḥm m ir.t wḏ ir.t r ḏḥwty-nḥt tn m ḥr.t-nṯr*

Translation:  
which has power over that which was done and the one who commanded that which was done against this *ḏḥwty-nḥt* in the necropolis.

Witness: Pap.Berl  
Transliteration:  
*šḥm m ir.t wḏ irr.t r=i m ḥr.t-nṯr*

Translation:  
which has power over that which was done and the one who commands that which is done against me in the necropolis.

Witness: Sq4C  
Transliteration:  
*m wḏ ir.t r=k m [ḥr.t-nṯr]*

Translation:  
and over the one who commanded that which was done to you in the necropolis.

**Group 10:** *Infinitive (status constructus), Lemma wđ (second position)*

Lemma: wđ (to command)

Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:

Subject:

Witness: B1C

Transliteration:

šm=k wđ ir.t r=k m t3

Translation:

may you have the power of commanding that which was done to you in the land.

**Group 11:** *Imperfective active participle (masculine plural), Lemma iri (second position)*

Lemma: iri (to do, to make)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:

Subject:

Witness: T1Be

Transliteration:

[šm=k] m irr.w wđ.w m hr.t-ntr

Translation:

may you have power over those who act and those who command in the necropolis.

**Group 12:** *Perfective active participle (masculine plural), Lemma iri (second position)*

Lemma: iri (to do, to make)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine plural      Syntax:

Subject:

Witness: T2Be

Transliteration:

šm=k m ir[.w] wdb[.w] m hr.t-ntr

Translation:

may you have power over those who made the riverbanks in the necropolis.

Notes:

Only the M17\*D4 group was seen by de Buck himself. note that this could be read as irw as well.

**Group 13:** *Perfective passive participle (feminine singular), Lemma ʾrī (third position)*

Lemma: ʾrī (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective passive

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: S2C,b

Transliteration:

šm=k m wđ ʾr.t r=k m hr.t-nṯr

Translation:

may you have power over the one who commanded  
that which was done against you in the necropolis.

Witness: MC105

Transliteration:

[šm=t m wđ.w ʾr.t r=t] ʾs pḥr

Translation:

may you have power over those who commanded  
that which was done against you, and vice-versa.

Witness: B1C

Transliteration:

šm=k wđ ʾr.t r=k m tʒ

Translation:

may you have the power of commanding  
that which was done to you in the land.

Witness: T1L

Transliteration:

šm=k m wđ.w ʾr.t r=k tp tʒ

Translation:

may you have power over those who commanded  
that which was done against you upon the land.

Witness: B1L

Transliteration:

šm=k m wđ ʾr.t r=k tp tʒ

Translation:

may you have power over the one who commanded  
that which was done to you upon the land.

Witness: S1C,b

Transliteration:

šm=k m wđ ʾr.t r=k m hr.t-nṯr

Translation:

may you have power over the one who commanded  
that which was done to you in the necropolis.

**Group 14:** *Imperfective passive participle (masculine plural), Lemma wđ (third position)*

Lemma: wđ (to command)

Morphology 1:  
participle

Morphology 2:  
imperfective passive

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: T9C

Transliteration:

šm=k m wđ.w r=k m wđ.w r=k m wđ.w

Translation:

may you have power over those who commanded against you, over those who are commanded against you, and over those who command

**Group 15:** *Perfective active participle (masculine singular), Lemma wḏ (third position)*

Lemma: wḏ (to command)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3: masculine singular

Syntax:

Subject:

Witness: B2Bo

Transliteration:

šḥm m ḥr.t wḏ ḥr.t r=k m ḥr.t-nṯr

Translation:

which has power over that which was done and the one who commanded that which was done against you in the necropolis.

Witness: B4Bo

Transliteration:

šḥm m ḥr.t wḏ ḥr.t r ḏḥwty-nḥt tn m ḥr.t-nṯr

Translation:

which has power over that which was done and the one who commanded that which was done against this ḏḥwty-nḥt in the necropolis.

**Group 16:** *Imperfective active participle (masculine singular), Lemma wḏ (third position)*

Lemma: wḏ (to command)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3: masculine singular

Syntax:

Subject:

Witness: S2C,a

Transliteration:

[šḥm]=i m ḥr.t wḏ ḥr.t r=i m ḥr.t-nṯr

Translation:

may I have power over that which was done and the one who commands that which is done against me in the necropolis.

Witness: Pap.Berl

Transliteration:

šḥm m ḥr.t wḏ ḥr.t r=i m ḥr.t-nṯr

Translation:

which has power over that which was done and the one who commands that which is done against me in the necropolis.

**Group 17:** *Prospective relative sḏm=f, Lemma ḥrī (third position)*

Lemma: ḥrī (to do, to make)

Morphology 1:  
sḏm=f

Morphology 2:  
prospective relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: B2L

Transliteration:

šḥm=k m wḏ ḥr.t=k r=s m t3

Translation:

may you have power over the one who commands that which you will do against her in the land.

**Group 18:** Imperfective active participle (masculine plural), Lemma *wḏ* (third position)

Lemma: *wḏ* (to command)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3: masculine plural

Syntax:

Subject:

Witness: T1Be

Transliteration:

[*šm=k*] *m irr.w wḏ.w m hr.t-nṯr*

Translation:

may you have power over those who act and those who command in the necropolis.

**Group 19:** Imperfective active participle (masculine plural), Lemma *wḏ* (fourth position)

Lemma: *wḏ* (to command)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3: masculine plural

Syntax:

Subject:

Witness: T9C

Transliteration:

*šm=k m wḏ.w r-k m wḏ.w r-k m wḏ.w*

Translation:

may you have power over those who commanded against you, over those who are commanded against you, and over those who command

**Group 20:** Perfective passive participle (feminine singular), Lemma *iri* (fourth position)

Lemma: *iri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective passive

Morphology 3: feminine singular

Syntax:

Subject:

Witness: B2Bo

Transliteration:

*šm m ir.t wḏ ir.t r-k m hr.t-nṯr*

Translation:

which has power over that which was done and the one who commanded that which was done against you in the necropolis.

Witness: B4Bo

Transliteration:

*šm m ir.t wḏ ir.t r ḏhwty-nḥt tn m hr.t-nṯr*

Translation:

which has power over that which was done and the one who commanded that which was done against this *ḏhwty-nḥt* in the necropolis.

**Group 21:** Imperfective passive participle (feminine singular), Lemma *iri* (fourth position)

Lemma: *iri* (to do, to make)

Morphology 1: participle      Morphology 2: imperfective passive      Morphology 3: feminine singular      Syntax:      Subject:

Witness: S2C,a

Transliteration:

[*šhm*]=*i m ir.t wđ irr.t r=i m hr.t-ntr*

Translation:

may I have power over that which was done and the one who commands that which is done against me in the necropolis.

Witness: Pap.Berl

Transliteration:

*šhm m ir.t wđ irr.t r=i m hr.t-ntr*

Translation:

which has power over that which was done and the one who commands that which is done against me in the necropolis.

**Group 22:** Stative (3rd person masculine singular), Lemma *phr*

Lemma: *phr* (to turn, to go around)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: MC105

Transliteration:

[*šhm-t m wđ.w ir.t r=t*] *ts phr*

Translation:

may you have power over those who commanded that which was done against you, and vice-versa.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5+G13 (S2C,b, B1L, S1C,b), G1+G6+G13 (T1L), G1+G6+G13+G22 (MC105), G1+G7+G14+G19 (T9C), G2+G8+G15+G20 (B2Bo, B4Bo), G1+G8+G16+G21 (S2C,a), G2+G8+G16+G21 (Pap.Berl), G2+G8 (Y1C), G1+G9+G17 (B2L), G1+G10+G13 (B1C), G3+G8 (Sq4C), G1+G11+G18 (T1Be), G1+G12 (T2Be).

**Spell:** 225      **Phrase:** 3      232-233      b

**Group 1:** Nominal *šdm=f* (Nominal use), Lemma *đđ*

Lemma: *đđ* (to say, to speak)

Morphology 1: *šdm=f*      Morphology 2: nominal      Morphology 3:      Syntax: Nominal use      Subject: Pronominal subject

Witness: S2C,b

Transliteration:

*iw ms r=f mi dd=k msht*

Translation:

Indeed, it is like you say, *msht*.

Witness: MC105

Transliteration:

*iw ms is [r=f mi dd=t wsir sdi tn]*

Translation:

Indeed, it is like you say, the Osiris, this *sdi*.

Witness: B4Bo

Transliteration:

*iw ms r=f mi dd dhwtj-nht tn*

Translation:

Indeed, it is like this *dhwtj-nht* says.

Witness: Pap.Berl

Transliteration:

*iw ms r=f mi dd=i*

Translation:

Indeed, it is like I say.

Witness: Sq4C

Transliteration:

*iw ms r=f mi dd=k hnw pn*

Translation:

Indeed, it is like you say, this *hnw*.

Notes:

Only traces left of the D46, the I10 is visible.

Witness: T1L

Transliteration:

*iw ms ir=f mi dd=k*

Translation:

Indeed, it is like you say.

Witness: B2Bo

Transliteration:

*iw ms r=f mi dd=k mn dhwtj-nht*

Translation:

Indeed, it is like you say, someone *dhwtj-nht*.

Witness: S2C,a

Transliteration:

*iw ms r=f mi dd=i*

Translation:

Indeed, it is like I say.

Witness: B1L

Transliteration:

*iw ms ir<=f> mi dd gwz pn*

Translation:

Indeed, it is like this *gwz* says.

Witness: S1C,b

Transliteration:

*iw ms r=f mi dd=k msht*

Translation:

Indeed, it is like you say, *msht*.

Witness: T1Be  
Transliteration:  
*iw ms r=f mi dd=k mnṯw-ḥtp pn*  
Translation:  
 Indeed, it is like you say, this *mnṯw-ḥtp*.

Witness: T2Be  
Transliteration:  
*iw ms [r]=f mi dd=k [wsir] mnṯw-ḥtp*  
Translation:  
 Indeed, it is like you say, the Osiris *mnṯw-ḥtp*.

Witness: T2L  
Transliteration:  
*iw ms ir[=f] mi dd wsir mnṯw-ḥtp pn*  
Translation:  
 Indeed, it is like the Osiris, this *mnṯw-ḥtp* says.

Notes group:  
 Note that B4Bo, B1L and T2L use a nominal subject instead of a pronominal subject.

**Group 2:** Circumstantial *sḏm.n=f* (*iw(=f) sḏm.n=f*), Lemma *ḏd*  
Lemma: *ḏd* (to say, to speak)  
 Morphology 1: *sḏm.n=f* Morphology 2: circumstantial Morphology 3: Morphology 3: Syntax: *iw(=f) sḏm.n=f* Subject: Pronominal subject

Witness: B4C  
Transliteration:  
*iw ms dd.n=k zḥ pf ntt*  
Translation:  
 Indeed, you have said (to) this spirit, because:

Witness: B2L  
Transliteration:  
*iw ms r=f dd.n=k gwꜣ pn*  
Translation:  
 Indeed, you have said, this *gwꜣ*.  
Notes:  
 Could be read as Dd n=k gwA pn as well.

**Group 3:** Imperfective passive participle (masculine singular), Lemma *ḏd*  
Lemma: *ḏd* (to say, to speak)  
 Morphology 1: participle Morphology 2: imperfective passive Morphology 3: masculine singular Syntax: Subject:

Witness: Y1C

Transliteration:

*iw ms ir=f mi ir=f mi dd*

Translation:

Indeed, it is like, even like what is said.

**Group 4:** Active *sḍm.t=f* (Nominal use), Lemma *dd*

Lemma: *dd* (to say, to speak)

Morphology 1:

*sḍm.t=f*

Morphology 2:

active

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: M2NY

Transliteration:

*iw ms r=f mi dd.t=k ḥpy-ᶜnh.ty=fy [pn]*

Translation:

Indeed, it is like you say, this *ḥpy-ᶜnh.ty=fy*.

**Group 4:** Circumstantial *sḍm=f* (*iw(=f) sḍm=f*), Lemma *dd*

Lemma: *dd* (to say, to speak)

Morphology 1:

*sḍm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sḍm=f*

Subject:

Pronominal subject

Witness: B1C

Transliteration:

*iw ms ir=f dd-k spī pn*

Translation:

Indeed, you say, this *spī*.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, B2Bo, B4Bo, S2C,a, Pap.Berl, B1L, Sq4C, S1C,b, T1Be, T2Be, T2L), G2 (B4C, B2L), G3 (Y1C), G4 (M2NY), G5 (B1C).

Note that T9C does have a phrase here, but it is non-verbal.

**Spell:** 225 **Phrase:** 3 234-235 a

**Group 1:** Subjunctive *sdm=f* (Wish clause), Lemma *ḥnh*

Lemma: *ḥnh* (to live)

Morphology 1:  
*sdm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: S2C,b

Transliteration:

*ḥnh=k is m t n gbb*

Translation:

May you live even from the bread of Geb.

Witness: T1L

Transliteration:

*ḥnh is imꜣw pn m t n gbb*

Translation:

May this *imꜣw* live even from the bread of Geb.

Witness: MC105

Transliteration:

*[ḥnh=t m] t n gbb*

Translation:

May you live from the bread of Geb.

Witness: T9C

Transliteration:

*ḥnh=k m t n gbb*

Translation:

May you live from the bread of Geb.

Witness: B2Bo

Transliteration:

*ḥnh=k is dhwtj-nḥt m t n gbb*

Translation:

May you, *dhwtj-nḥt*, live even from the bread of Geb.

Notes:

The N35 is not visible.

Witness: B4Bo

Transliteration:

*ḥnh=t is dhwtj-nḥt tn m t n gbb*

Translation:

May you, this *dhwtj-nḥt*, live even from the bread of Geb.

Witness: S2C,a

Transliteration:

*ḥnh=i is m t n gbb*

Translation:

May I live even from the bread of Geb.

Witness: Pap.Berl

Transliteration:

*ḥnh=i is m t n gbb*

Translation:

May I live even from the bread of Geb.

Witness: Y1C

Transliteration:

*ʕnh=i m t n gbb*

Translation:

May I live from the bread of Geb.

Witness: B1L

Transliteration:

*ʕnh=k is gwʔ pn m t n gbb*

Translation:

May you, this gwʔ, live even from the bread of Geb.

Witness: B1C

Transliteration:

*ʕnh=k is spi pn m t n gbb*

Translation:

May you, this spi, live even from the bread of Geb.

Witness: S1C,b

Transliteration:

*ʕnh=k is m t n gbb*

Translation:

May you live even from the bread of Geb.

Notes group:

Note that T1L uses a nominal subject instead of a pronominal subject.

**Group 2:** Indicative *sɔm=f* (Negation), Lemma *wnm*

Lemma: *wnm* (to eat)

Morphology 1:

*sɔm=f*

Morphology 2:

indicative

Morphology 3:

Witness: M2NY

Transliteration:

*ʕnh=k m [t n] gbb*

Translation:

May you live from the bread of Geb.

Witness: B2L

Transliteration:

*ʕnh=k is gwʔ m t n gbb*

Translation:

May you, gwʔ, live even from the bread of Geb.

Witness: Sq4C

Transliteration:

*[ʕnh=k is] hnw pn m t n gbb*

Translation:

May you, this hnw, live even from the bread of Geb.

Witness: T1Be

Transliteration:

*ʕnh=i m t [n] gbb*

Translation:

May I live from the bread of Geb.

Notes:

Only traces left of the Aa1, and the N35 was not seen by de Buck himself.

Witness: B4C

Transliteration:

*n wnm=k t n gbb*

Translation:

you did not eat the bread of Geb.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, T9C, B2Bo, B4Bo, S2C,a, Pap.Berl, Y1C, M2NY, B1L, B2L, B1C, Sq4C, S1C, T1Be), G2 (B4C).

**Spell:** 225 **Phrase:** 3 234-235 c

**Group 1:** Circumstantial *sdm.n=f* (Negation), Lemma *wnm*

Lemma: *wnm* (to eat)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Negation

Subject:  
Pronominal subject

Witness: S2C,b

Transliteration:

*n wnm.n=k st*

Translation:

you do not eat it.

Witness: T1L

Transliteration:

*n wnm.n=f st*

Translation:

he does not eat it.

Witness: MC105

Transliteration:

[*n wnm.n=s st*]

Translation:

she does not eat it.

**Group 2:** Prospective *sdm=f* (Main clause), Lemma *wnm*

Lemma: *wnm* (to eat)

Morphology 1:  
*sdm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: T9C

Transliteration:

*wmm=f sw*

Translation:

he will eat it.

**Group 3:** Prospective *sḏm=f* (Negation), Lemma *wmm*

Lemma: *wmm* (to eat)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B4C

Transliteration:

[*n wmm=ī st*]

Translation:

you will not eat it.

Witness: S2C,a

Transliteration:

*n wmm=ī [st]*

Translation:

I will not eat it.

Notes:

Only traces left of the A2, the M42 is visible.

Witness: M2NY

Transliteration:

*n wmm=k st*

Translation:

you will not eat it.

Witness: B1L

Transliteration:

*n wmm=k st*

Translation:

you will not eat it.

Witness: B2L

Transliteration:

*n wmm=k st*

Translation:

you will not eat it.

Witness: B1C

Transliteration:

*n wmm=k st*

Translation:

you will not eat it.

Witness: Sq4C

Transliteration:

*n wnm=k st*

Translation:

you will not eat it.

Notes group:

Group could be indicative as well.

**Group 4:** Nominal *sdm=f* (Emphatic use), Lemma *wnm*

Lemma: *wnm* (to eat)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: B2Bo

Transliteration:

*wnm.n=k st*

Translation:

you have eaten it.

Notes group:

Note that B4Bo uses a nominal subject instead of a pronominal subject.

**Group 5:** Infinitive (status constructus), Lemma *wnm*

Lemma: *wnm* (to eat)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: Pap.Berl

Transliteration:

*n wnm st*

Translation:

there is no eating of it.

Witness: S1C,b

Transliteration:

*n wnm=k st*

Translation:

you will not eat it.

Notes:

Only traces left.

Witness: B4Bo

Transliteration:

*wnm.n dhwtj-nht [tn] st*

Translation:

this *dhwtj-nht* has eaten it.

Witness: Y1C

Transliteration:

*n wnm st*

Translation:

there is no eating of it.

Witness: T1Be

Transliteration:

*n wnm r-k st*

Translation:

there is no eating of it against you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105), G2 (T9C), G3 (B4C, S2C,a, M2NY, B1L, B2L, B1C, Sq4C, S1C,b), G4 (B2Bo, B4Bo), G5 (Pap.Berl, Y1C, T1Be).

**Spell:** 225 **Phrase:** 3 236-237 a

**Group 1:** Subjunctive *sdm=f* (Wish clause), Lemma *ḥnh*

Lemma: *ḥnh* (to live)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: S2C,b

Transliteration:

*ḥnh=k m t n bd.t dšr.t*

Translation:

May you live from bread of red emmer wheat,

Witness: MC105

Transliteration:

*[ḥnh wsir] šdi tn m t [n bd.t dšr.t]*

Translation:

May the Osiris, this *šdi*, live from the bread of red emmer wheat,

Witness: T9C

Transliteration:

*ḥnh wsir bwšw pn m t n bd.t*

Translation:

May the Osiris, this *bwšw*, live from bread of emmer wheat,

Witness: B4C

Transliteration:

*[ḥnh=k m t n bd.t] dšr.t*

Translation:

May you live from bread of red emmer wheat,

Witness: B2Bo

Transliteration:

*ḥnh=k m bd.t=k dšr.t*

Translation:

May you live from your red emmer wheat,

Witness: B4Bo

Transliteration:

*ḥnh=t m bd.t dhwtj-nht tn dšr.t*

Translation:

May you live from the red emmer wheat of this *dhwtj-nht*,

Witness: S2C,a

Transliteration:

*ḥnh=i m [t n bd.t dšr.t]*

Translation:

May I live from bread of red emmer wheat,

Witness: Y1C

Transliteration:

*ḥnh=i m t n bd.t dšr.t*

Translation:

May I live from bread of red emmer wheat,

Witness: B1L

Transliteration:

*ḥnh=k is m t n bd.t dšr.t*

Translation:

May you live even from bread of red emmer wheat,

Witness: B1C

Transliteration:

*ḥnh=k m t n bd.t dšr.t*

Translation:

May you live from bread of red emmer wheat,

Witness: S1C,b

Transliteration:

*ḥnh=k m t n bd.t dšr[.t]*

Translation:

May you live from bread of red emmer wheat,

Witness: Pap.Berl

Transliteration:

*ḥnh=i bd.t dšr.t*

Translation:

May I live (of) red emmer wheat,

Witness: M2NY

Transliteration:

*ḥnh=k m [t] n [bd.t dšr.t]*

Translation:

May you live from bread of red emmer wheat,

Witness: B2L

Transliteration:

*ḥnh=k m t n bd.t dšr.t*

Translation:

May you live from bread of red emmer wheat,

Witness: Sq4C

Transliteration:

*ḥnh=k m [t]*

Translation:

May you live from bread.

Witness: T1Be

Transliteration:

*ḥnh[=k m] t n [bd].t [dšr.t]*

Translation:

May you live from bread of red emmer wheat,

Notes:

The Aa1 is not visible.

Witness: T2Be

Transliteration:

*ḥnh=k [m t] n bd.t dšr.t*

Translation:

May you live from bread of red emmer wheat,

Notes:

Only traces left of the N35:Aa1 group, the S34 is visible.

Notes group:

Note that MC105 and T9C use a nominal subject instead of a pronominal subject.

**Group 2:** Subjunctive *sḏm=f* (Wish clause), Lemma *wmm*

Lemma: *wmm* (to eat)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Nominal subject

Witness: T1L

Transliteration:

*wmm imꜣw pn m t n bd.t drš.t*

Translation:

May this *imꜣw* eat from the bread of red emmer wheat,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, MC105, T9C, B4C, B2Bo, B4Bo, S2C,a, Pap.Berl, Y1C, M2NY, B1L, B2L, B1C, Sq4C, S1C,b, T1Be, T2Be, T2L), G2 (T1L).

**Spell:** 225 **Phrase:** 3 236-237 b

**Group 1:** Subjunctive *sḏm=f* (Wish clause), Lemma *sꜥm*

Lemma: *sꜥm* (to swallow)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: S2C,b

Transliteration:

*s<sup>c</sup>m=k m ḥnḳ.t [n.t bd.t ḥd.t] r bw w<sup>c</sup>b*

Translation:

may you swallow with beer of white emmer wheat  
at the pure place.

Witness: MC105

Transliteration:

*[s<sup>c</sup>m wsir šdi tn m ḥnḳ.t n.t] bd.t dšr.t [bw w<sup>c</sup>b]*

Translation:

may the Osiris, this *šdi* swallow with beer  
of red emmer wheat of the pure place.

Witness: B2Bo

Transliteration:

*s<sup>c</sup>m=k m t n bd.t ḥd.t r bw w<sup>c</sup>b*

Translation:

may you swallow with bread of white emmer wheat  
at the pure place.

Witness: S2C,a

Transliteration:

*[s<sup>c</sup>m=i] m [t n] bd.t ḥd.t r bw [w<sup>c</sup>b]*

Translation:

may I swallow with bread of white emmer wheat  
at the pure place.

Witness: M2NY

Transliteration:

*s<sup>c</sup>m=k m ḥnḳ.t bd.t ḥd.t r bw w<sup>c</sup>b*

Translation:

may you swallow with beer of white emmer wheat  
at the pure place.

Witness: T1L

Transliteration:

*s<sup>c</sup>m imz<sup>w</sup> pn m ḥnḳ.t n.t bd.t dšr.t bw w<sup>c</sup>b*

Translation:

may this *imz<sup>w</sup>* swallow with beer of red emmer wheat  
of the pure place.

Witness: T9C

Transliteration:

*s<sup>c</sup>m.w wsir bwz<sup>w</sup> pn m ḥnḳ.t n.t bd.t dšr.t bw w<sup>c</sup>b*

Translation:

may the Osiris, this *bwz<sup>w</sup>* swallow with beer  
of red emmer wheat of the pure place.

Witness: B4Bo

Transliteration:

*s<sup>c</sup>m dḥwty-nḥt t[n] m t n bd.t [ḥd.t r] bw w<sup>c</sup>b*

Translation:

may this *dḥwty-nḥt* swallow with bread  
of white emmer wheat at the pure place.

Witness: Pap.Berl

Transliteration:

*s<sup>c</sup>m=i m t n bd.t ḥd.t r bw w<sup>c</sup>b*

Translation:

may I swallow with bread of white emmer wheat  
at the pure place.

Witness: B1L

Transliteration:

*s<sup>c</sup>m is gwz pn m ḥnḳ.t n.t bd.t ḥd.t r bw w<sup>c</sup>b*

Translation:

may this *gwz* swallow even with beer  
of white emmer wheat at the pure place.

Witness: B2L

Transliteration:

*s<sup>c</sup>m=k m ḥnḳ.t n(.t) bd.t ḥd.t r bw w<sup>c</sup>b*

Translation:

may you swallow with beer of white emmer wheat  
at the pure place.

Witness: S1C,b

Transliteration:

*s<sup>c</sup>m.y=k m ḥnḳ.t n.t bd.t ḥd.t r bw w<sup>c</sup>b*

Translation:

may you swallow with beer of white emmer wheat  
at the pure place.

Witness: T2Be

Transliteration:

*s<sup>c</sup>m=k [m] ḥnḳ[.t] n(.t) bd.t ḥd.t r bw w<sup>c</sup>b*

Translation:

may you swallow with beer of white emmer wheat  
at the pure place,

Notes:

The A2 was not seen by de Buck himself.

Notes group:

Note that T1L, MC105, T9C, B4Bo and B1L use a nominal subject, instead of a pronominal subject.

**Group 2:** Subjunctive *sḏm=f* (Wish clause), Lemma *swr*

Lemma: *swr* (to drink)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B4C

Transliteration:

*swr=k m ḥnḳ.t n.t bd.t dšr.t m bw nb*

Translation:

may you drink from beer of red emmer wheat in every place.

Witness: B1C

Transliteration:

*s<sup>c</sup>m=k m ḥnḳ.t n.t bd.t ḥd.t r bw w<sup>c</sup>b*

Translation:

may you swallow with beer of white emmer wheat  
at the pure place.

Witness: T1Be

Transliteration:

*s<sup>c</sup>m=k m ḥnḳ.t [n.t] bd.t ḥd.t*

Translation:

may you swallow with beer of white emmer wheat,

Witness: T2L

Transliteration:

*s<sup>c</sup>m[=k m] ḥnḳ.t [n.t] bd.t ḥd(.t)*

Translation:

may you swallow with beer of white emmer wheat,

**Group 3:** Prospective passive participle (masculine singular), Lemma *s<sup>c</sup>m*

Lemma: *s<sup>c</sup>m* (to swallow)

Morphology 1:  
participle

Morphology 2:  
prospective passive

Morphology 3: Syntax:  
masculine singular

Subject:

Witness: Y1C

Transliteration:

*s<sup>c</sup>m.y m t n m ḥnk.t n.t bd.t ḥd.t r bw w<sup>c</sup>b.*

Translation:

which will be swallowed with bread of and with beer of white emmer wheat at the pure place.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, T9C, B2Bo, B4Bo, S2C,a, Pap.Berl, M2NY, B1L, B2L, B1C, S1C,b, T1Be, T2Be, T2L), G2 (B4C), G3 (Y1C).

**Spell:** 225 **Phrase:** 3 240-241 b

**Group 1:** Circumstantial *sd<sub>3</sub>-f* (Temporal clause), Lemma *sd<sub>3</sub>*

Lemma: *sd<sub>3</sub>* (to travel)

Morphology 1:  
*sd<sub>3</sub>-f*

Morphology 2:  
circumstantial

Morphology 3: Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: S2C,b

Transliteration:

*is sd<sub>3</sub>-s r iwnw ḥr sš n mdw nṯr md<sub>3</sub>.t n.t ḏhwty*

Translation:

even while she travels to Heliopolis,  
under the writing of the word of the god, the book of Thot.

Witness: MC105

Transliteration:

[*is sd<sub>3</sub>-s r iwnw ḥr sš.w n(.w) mdw nṯr md<sub>3</sub>.t n.t ḏhwty*]

Translation:

even while she travels to Heliopolis,  
under the writings of the word of the god, the book of Thot.

Witness: T1L

Transliteration:

*is sd<sub>3</sub>-s r iwnw ḥr sš n mdw nṯr md<sub>3</sub>.t n.t ḏhwty*

Translation:

even while she travels to Heliopolis,  
under the writing of the word of the god, the book of Thot.

Witness: T9C

Transliteration:

*is sd<sub>3</sub>-s r iwnw ḥr sš.w n(.w) mdw nṯr md<sub>3</sub>.t n.t ḏhwty*

Translation:

even while she travels to Heliopolis,  
under the writings of the word of the god, the book of Thot.

Witness: B4C  
Transliteration:  
*[is sd3=s r iwnw hr sš] fd.w n(.w) mdw.w ntr md3.wt n.(w)t dhwtj*  
Translation:  
even while she travels to Heliopolis,  
under the four writings of the words of the god, the books of Thot.

Witness: B4Bo  
Transliteration:  
*[is sd3=s r iwnw hr sš n mdw ntr md3.t n.t dhwtj]*  
Translation:  
even while she travels to Heliopolis,  
under the writing of the word of the god, the book of Thot.

Witness: Pap.Berl  
Transliteration:  
*is sd3=s r iwnw hr [sš] mdw ntr md3.t n.t dhwtj*  
Translation:  
even while she travels to Heliopolis,  
under the writing of the word of the god, the book of Thot.

Witness: B1L  
Transliteration:  
*sd3=s r iwnw hr sš n mdw.w ntr md3.t n.t dhwtj nb hmnnw*  
Translation:  
while she travels to Heliopolis, under the writing  
of the words of the god, the book of Thot, the lord of Hermopolis.

Witness: B2Bo  
Transliteration:  
*is sd3=s r iwnw hr sš n mdw ntr md3.t n.t dhwtj*  
Translation:  
even while she travels to Heliopolis,  
under the writing of the word of the god, the book of Thot.

Witness: S2C,a  
Transliteration:  
*is sd3=s r iwnw hr [sš n mdw ntr md3.t n.t] dhwtj*  
Translation:  
even while she travels to Heliopolis,  
under the writing of the word of the god, the book of Thot.  
Notes:  
Only traces left of the Y2, the rest is visible.

Witness: M2NY  
Transliteration:  
*is sd3=s [..] r iwnw hr sš [n] mdw ntr htp(.t) n.t dhwtj*  
Translation:  
even while she travels to Heliopolis,  
under the writing of the word of the god, the offering of Thot.  
Notes:  
Only traces left.

Witness: S1C,b  
Transliteration:  
*is sd3=s r iwnw hr sš mdw ntr md3.t n[.t] dhwtj*  
Translation:  
even while she travels to Heliopolis, under the writing  
of the word of the god, the book of Thot.

**Group 2:** Circumstantial *sdm=f* (*iw(=f) sdm=f*), Lemma *sd3*

Lemma: *sd3* (to travel)

Morphology 1:  
*sdm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
*iw(=f) sdm=f*

Subject:  
Pronominal subject

Witness: Y1C

Transliteration:

*iw=s sd3=s r iwnw hr sš n mdw ntr md3.t n.t dhwtj*

Translation:

she travels to Heliopolis under the writing  
of the word of the god, the book of Thot.

Witness: T2Be

Transliteration:

*iw sd3=s r iwnw [hr sš.w n(.w) mdw] ntr*

Translation:

she travels to Heliopolis under the writings of the word of the god.

Witness: T1Be

Transliteration:

*iw sd3=s s(y) r iwnw hr sš[.w n.w] mdw.w ntr*

Translation:

she travels it to Heliopolis, under the writings of the words of the god.

Notes:

The top of the S29\*U29 group is damaged.

Witness: T2L

Transliteration:

*iw s[d3=s r iwnw] hr sš.w n.w mdw ntr*

Translation:

she travels to Heliopolis under the writings of the word of the god.

**Group 3:** Infinitive (*status absolutus*), Lemma *swd3*

Lemma: *swd3* (to cause to be whole)

Morphology 1:  
infinitive

Morphology 2:  
*status absolutus*

Morphology 3:

Syntax:

Subject:

Witness: B2L

Transliteration:

*is sw3d r iwnw hr sš n mdw ntr md3.t n.t dhwtj nb hmnw*

Translation:

even making (it) whole at Heliopolis, under the writing of the word of the god, the book of Thot, the lord of Hermopolis.

Notes:

Could be an participle or stative as well.

**Group 4:** Infinitive (*status absolutus*), Lemma *sd3*

Lemma: *sDA* (to travel)

Morphology 1:  
infinitive

Morphology 2:  
*status absolutus*

Morphology 3:

Syntax:

Subject:

Witness: B1C

Transliteration:

*ist sḏꜣ r iwnw hr sš.w n(.w) mdw.w ntr m mḏꜣ.t n.t ḏḥwtj nb ḥmnw*

Translation:

while traveling to Heliopolis, under the writings of the words of the gods in the book of Thot, the lord of Hermopolis.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, T9C, B4C, B2Bo, B4Bo, S2C,a, Pap.Berl, M2NY, B1L, S1C,b), G2 (Y1C, T1Be, T2Be, T2L), G3 (B2L), G4 (B1C).

**Spell:** 225 **Phrase:** 3 247 g

**Group 1:** Subjunctive *sḏm=f* (Wish clause), Lemma *šḥm* (first position)

Lemma: *šḥm* (to have power)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: T1L

Transliteration:

*šḥm=k m irr.w r=k m hr.t-ntr*

Translation:

may you have power over those who act against you in the necropolis,

Notes:

Witness: MC105

Transliteration:

*[s]ḥm=t m irr.w r=t m irr.wt=t r=t m hr.t-ntr*

Translation:

may you have power over those males who act against you, and over those females of yours that act against you in the necropolis,

Notes:

The S29\*S42 group is not visible.

**Group 2:** Imperfective active participle (masculine plural), Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1L

Transliteration:

*šḥm=k m irr.w r=k m ḥr.t-nṯr*

Translation:

may you have power over those who act  
against you in the necropolis,

Witness: MC105

Transliteration:

[s]ḥm=ṯ m irr.w r=ṯ m irr.wt=ṯ r=ṯ m ḥr.t-nṯr

Translation:

may you have power over those males who act against you,  
and over those females of yours that act against you in the necropolis,

**Group 3:** Imperfective active participle (feminine plural), Lemma *iri* (third position)

Lemma: *iri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
feminine plural

Syntax:

Subject:

Witness: MC105

Transliteration:

[s]ḥm=ṯ m irr.w r=ṯ m irr.wt=ṯ r=ṯ m ḥr.t-nṯr

Translation:

may you have power over those males who act against you, and over those females of yours that act against you in the necropolis,

Notes:

Could be considered a substantive.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (T1L), G1+G2+G3 (MC105).

**Spell:** 225 **Phrase:** 3 247 h

**Group 1:** Subjunctive *sḏm=f* (Wish clause), Lemma *šḥm* (first position)

Lemma: *šḥm* (to have power)

Morphology 1:  
*sḏm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: T1L

Transliteration:

*šḥm=k m wḏ.w ir.t r=k tp t3 m ḥr.t-nṯr*

Translation:

may you have power over those who commanded that which was done against you upon the land in the necropolis.

**Group 2:** *Perfective active participle (masculine plural), Lemma wḏ (first position)*

Lemma: wḏ (to command)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: MC105

Transliteration:

[m w]D.w ir.t r=T tp tA Ts pXr

Translation:

and over those who commanded that which was done against you upon the land, and vice-versa.

Notes:

The V24\*G43 group is not visible.

**Group 3:** *Perfective active participle (masculine plural), Lemma wḏ (second position)*

Lemma: wḏ (to command)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: T1L

Transliteration:

šḥm=k m wḏ.w ir.t r=k tp t3 m ḥr.t-nṯr

Translation:

may you have power over those who commanded that which was done against you upon the land in the necropolis.

**Group 4:** *Perfective passive participle (feminine singular), Lemma ʾrī (second position)*

Lemma: ʾrī (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective passive

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: MC105

Transliteration:

[m w]ḏ.w ʾr.t r=ṯ tp t3 ṯs pḥr

Translation:

and over those who commanded that which was done against you upon the land, and vice-versa.

**Group 5:** *Perfective passive participle (feminine singular), Lemma ḫrī (third position)*

Lemma: ḫrī (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective passive

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: T1L

Transliteration:

šḥm=k m wḏ.w ḫr.t r=k tp t3 m ḫr.t-nṯr

Translation:

may you have power over those who commanded that which was done against you upon the land in the necropolis.

**Group 6:** *Stative (3rd person masculine singular), Lemma pḥr*

Lemma: pḥr (to turn, to go around)

Morphology 1:  
stative

Morphology 2:  
3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: MC105

Transliteration:

[m w]ḏ.w ḫr.t r=t tp t3 ts pḥr

Translation:

and over those who commanded that which was done against you upon the land, and vice-versa.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3+G5 (T1L), G2+G4+G6 (MC105).

**Spell:** 225 **Phrase:** 3 246-247 d

**Group 1:** *Imperative (2nd person singular), Lemma ṯṣī (first position)*

Lemma: ṯṣī (to raise)

Morphology 1:  
imperative

Morphology 2:  
2nd person singular

Morphology 3:

Syntax:

Subject:

Witness: S2C,b

Transliteration:

*ʔs ʔw ʔr ɡs=k wnm*

Translation:

Raise yourself upon your right side,

Witness: MC105

Transliteration:

*ʔs ʔ[n ʔr=ʔ ʔr] ʔb=ʔ*

Translation:

raise yourself upon your left,

Witness: B2Bo

Transliteration:

*ʔs ʔw ʔr ɡs=k wnm*

Translation:

Raise yourself upon your right side,

Witness: S2C,a

Transliteration:

*[ʔs] wi ʔr ɡs[=i] wnm*

Translation:

Raise me upon my right side,

Notes:

Only the T14 is visible.

Witness: Y1C

Transliteration:

*ʔs wi ʔr ɡs ʔb*

Translation:

Raise me upon the left side,

Witness: T1L

Transliteration:

*ʔs ʔw ʔr=k ʔr ʔb=k*

Translation:

raise yourself upon your left,

Witness: B4C

Transliteration:

*[ʔs ʔn] ʔr=ʔ ʔr ʔb=ʔ*

Translation:

raise yourself upon your left,

Witness: B4Bo

Transliteration:

*[ʔs ʔn ʔr ɡs=ʔ] wnm*

Translation:

Raise yourself upon your right side,

Witness: Pap.Berl

Transliteration:

*[ʔs wi] ʔr ɡs=i wnm*

Translation:

Raise me upon my right side,

Notes:

There could be some traces left of the V14, the rest is lost.

Witness: M2NY

Transliteration:

*ʔs ʔw ʔr ɡs[=k] wnm*

Translation:

Raise yourself upon your right side,

Witness: B1L  
Transliteration:  
*ts tw hr wnm=k*  
Translation:  
raise yourself upon your right,

Witness: T1Be  
Transliteration:  
*ts [t]w hr wnm=k*  
Translation:  
Raise yourself upon your right,  
Notes:  
Only traces left of the V13/V14:O34 group.

Witness: T2Be  
Transliteration:  
*[ts tw hr wnm=k]*  
Translation:  
Raise yourself upon your right,

Witness: T2L  
Transliteration:  
*[ts tw hr wnm=k]*  
Translation:  
Raise yourself upon your right,

**Group 2:** Subjunctive *sḏm=f* (Wish clause), Lemma *tsi* (first position)

<u>Lemma:</u> <i>tsi</i> (to raise)				
<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject

Witness: B2L  
Transliteration:  
*ts=k tw hr gs=k wnm*  
Translation:  
May you raise yourself upon your right side,

**Group 3:** Subjunctive *sḏm=f* (Wish clause), Lemma *sh̄m* (first position)

<u>Lemma:</u> <i>sh̄m</i> (to have power)				
<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject

Witness: B1C  
Transliteration:  
*sh̄m=k m ts.t=k tw hr gs=k wnm*  
Translation:  
May you have power over your raising of yourself upon your right side,

**Group 4:** *Infinitive (status pronominalis), Lemma ṭsī (second position)*

Lemma: ṭsī (to raise)

Morphology 1:  
infinitive

Morphology 2:  
status pronominalis

Morphology 3: Syntax:

Subject:

Witness: B1C

Transliteration:

šḥm=k m ṭs.t=k ṭw ḥr gs=k wnm

Translation:

May you have power over your raising of yourself upon your right side,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, B4C, B2Bo, B4Bo, S2C,a, Pap.Berl, Y1C, M2NY, B1L, T1Be, T2Be, T2L), G2 (B2L), G3+G4 (B1C).*

**Spell:** 225 **Phrase:** 3 248-249 c

**Group 1:** *Imperative (2nd person singular), Lemma rdi*

Lemma: rdi (to give, to place)

Morphology 1:  
imperative

Morphology 2:  
2nd person singular

Morphology 3: Syntax:

Subject:

Witness: S2C,b

Transliteration:

imi ṭw

Translation:

place yourself,

Witness: T1L

Transliteration:

imi ṭw

Translation:

place yourself,

Witness: MC105

Transliteration:

imi ṭn

Translation:

place yourself,

Witness: B2Bo

Transliteration:

imi ṭw

Translation:

place yourself,

Witness: B4Bo  
Transliteration:  
*imi* [tn]{w}  
Translation:  
place yourself,  
Notes:  
Only the back of the arm is visible.

Witness: Pap.Berl  
Transliteration:  
*imi* wī  
Translation:  
place me,

Witness: M2NY  
Transliteration:  
*[imi]* tw  
Translation:  
place yourself,

Witness: B2L  
Transliteration:  
*imi* tw hr gs=k izb  
Translation:  
place yourself upon your left side,

Witness: T2Be  
Transliteration:  
*imi* tw hr izb=k  
Translation:  
place yourself upon your left,

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: S2C,a  
Transliteration:  
*[imi* wī]  
Translation:  
place me,

Witness: Y1C  
Transliteration:  
*imi* w(i)  
Translation:  
place me,

Witness: B1L  
Transliteration:  
*imi* tw hr  
Translation:  
place yourself upon

Witness: T1Be  
Transliteration:  
*imi* tw hr izb=k  
Translation:  
place yourself upon your left,

Witness: B1C

Transliteration:

*di-i tw hr gs=k i:b*

Translation:

while I place you upon your left side,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, B2Bo, B4Bo, S2C,a, Pap.Berl, Y1C, M2NY, B1L, B2L, T1Be, T2Be), G2 (B1C).

**Spell:** 225 **Phrase:** 3 248-249 d

**Group 1:** *Infinitive (status absolutus), Lemma ḥmsi (first position)*

Lemma: ḥmsi (to sit)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: S2C,b

Transliteration:

*ḥms.t ḥ<sup>c</sup>*

Translation:

sitting and standing,

Witness: T1L

Transliteration:

*ḥms.t ḥ<sup>c</sup>*

Translation:

sitting and standing,

Witness: B2Bo

Transliteration:

*ḥms.t ḥ<sup>c</sup>*

Translation:

sitting and standing,

Witness: B4Bo

Transliteration:

*ḥms.t ḥ<sup>c</sup>*

Translation:

sitting and standing,

Witness: M2NY

Transliteration:

*ḥms.t ḥ<sup>c</sup>*

Translation:

sitting and standing,

Witness: B2L

Transliteration:

*ḥms.t ḥ<sup>c</sup>*

Translation:

sitting and standing,

Notes:

Only traces left of the N42 and S29, the X1 is not visible.

Witness: B1C

Transliteration:

*ħms.t* <sup>ħ</sup>

Translation:

sitting and standing,

Notes group:

Could be a second person singular stative as well.

**Group 2:** Infinitive (status absolutus), Lemma <sup>ħ</sup> (first position)

Lemma: <sup>ħ</sup> (to stand)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: MC105

Transliteration:

<sup>ħ</sup> ħm[s.t m] s.t=ġ

Translation:

standing and sitting in your place,

Notes:

Only traces left of the P6.

Witness: T1Be

Transliteration:

<sup>ħ</sup>

Translation:

standing,

Witness: T2Be

Transliteration:

[<sup>ħ</sup>]

Translation:

standing,

Witness: T2L

Transliteration:

<sup>ħ</sup>

Translation:

standing,

**Group 3:** Stative (1st person singular), Lemma ħmsi (first position)

Lemma: ħmsi (to sit)

Morphology 1:

Stative

Morphology 2:

1st person singular

Morphology 3:

Syntax:

Subject:

Witness: S2C,a

Transliteration:

[ħms.ki ʕħ̣.ki]

Translation:

while I sit and stand,

Witness: Y1C

Transliteration:

ħms < .ki > ʕħ̣.ki

Translation:

while I sit and stand,

Notes:

Addition of the < .ki > based on the idea that the .ki should be read for both words.

**Group 4:** *Infinitive (status constructus), Lemma ħmsi (first position)*

Lemma: ħmsi (to sit)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: B1L

Transliteration:

ħms.ṭ

Translation:

the sitting of the arm,

Notes group:

Could be a second person singular stative as well.

**Group 5:** *Infinitive (status absolutus), Lemma ʕħ̣ (second position)*

Lemma: ʕħ̣ (to stand)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: S2C,b  
Transliteration:  
*ḥms.t ḥ<sup>c</sup>*  
Translation:  
sitting and standing,

Witness: B2Bo  
Transliteration:  
*ḥms.t ḥ<sup>c</sup>*  
Translation:  
sitting and standing,

Witness: M2NY  
Transliteration:  
*ḥms.t ḥ<sup>c</sup>*  
Translation:  
sitting and standing,

Witness: B1C  
Transliteration:  
*ḥms.t ḥ<sup>c</sup>*  
Translation:  
sitting and standing,

**Group 6:** *Infinitive (status absolutus), Lemma ḥmsi (second position)*

Lemma: *ḥmsi* (to sit)

Morphology 1:  
infinitive

Morphology 2:  
status absolutus

Morphology 3: Syntax:

Subject:

Witness: MC105  
Transliteration:  
*ḥ<sup>c</sup> ḥm[s.t m] s.t=ḥ*  
Translation:  
standing and sitting in your place,  
Notes:  
Only traces left of the N42 at best.

Witness: T1L  
Transliteration:  
*ḥms.t ḥ<sup>c</sup>*  
Translation:  
sitting and standing,

Witness: B4Bo  
Transliteration:  
*ḥms.t ḥ<sup>c</sup>*  
Translation:  
sitting and standing,

Witness: B2L  
Transliteration:  
*ḥms.t ḥ<sup>c</sup>*  
Translation:  
sitting and standing,



Witness: S2C,b  
Transliteration:  
*wh3=k hmy=k*  
Translation:  
may you throw off your dust,

Witness: B2Bo  
Transliteration:  
*wh3=k hmy=k*  
Translation:  
may you throw off your dust,

Witness: Pap.Berl  
Transliteration:  
*wh3=i hmy=i*  
Translation:  
may I throw off my dust,

Witness: B2L  
Transliteration:  
*wh3=k t3w hmw*  
Translation:  
may you throw off wind and dust,

Notes group:  
*Could be any other sdm=f form as well.*

**Group 2:** *Passive prospective sdm=f (Main clause), Lemma wh3*

Lemma: *wh3* (to throw off)

Morphology 1:  
*sdm=f*

Morphology 2:  
prospective

Morphology 3:  
passive

Syntax:  
Main clause

Subject:  
Nominal subject

Witness: T1L  
Transliteration:  
*wh3=k hmy=k r=k*  
Translation:  
may you throw off your dust from yourself,

Witness: B4Bo  
Transliteration:  
*wh3 dhwtj-nht [t]n hm[y] dhwtj-nht [tn]*  
Translation:  
may this *dhwtj-nht* throw off the dust of this *dhwtj-nht*,

Witness: M2NY  
Transliteration:  
*wh3=k hmy=k*  
Translation:  
may you throw off your dust,  
Notes:  
The hand of the D40 is damaged.

Witness: B1C  
Transliteration:  
*wh3=k hmw*  
Translation:  
may you throw off dust

Witness: MC105

Transliteration:

*wh3.w n=t hmw=t*

Translation:

your dust will be thrown off for you,

Witness: Y1C

Transliteration:

*wh3 hmw=i*

Translation:

my dust will be thrown off,

Witness: T1Be

Transliteration:

*wh3 hmw=k*

Translation:

your dust will be thrown off,

Notes:

Only traces left of the M12\*G1 group, the D40 is not visible.

Witness: T2L

Transliteration:

*wh3 hmw=k*

Translation:

your dust will be thrown off,

Notes group:

Could be any other *sdm=f* form as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, B2Bo, B4Bo, Pap.Berl, M2NY, B2L, B1C), G2 (MC105, S2C,a, Y1C, B1L, T1Be, T2Be, T2L).

Witness: S2C,a

Transliteration:

*wh3 hmy=i*

Translation:

my dust will be thrown off,

Witness: B1L

Transliteration:

*wh3 n=k hmw=k*

Translation:

your dust will be thrown off for you,

Notes:

Could be read as *wh3.n=k* as well (*sdm.n=f*)

Witness: T2Be

Transliteration:

*wh3 h[mw]=k*

Translation:

your dust will be thrown off,

Notes:

Only traces left of the M12\*G1:D40 group, the rest is visible.

## Appendix 5.45. Spell 335

**Spell:** 335 **Phrase:** 4 184-185 a

**Group 1:** *Infinitive (status absolutus), Lemma pri (first position)*

**Lemma:** *pri* (to go forth)

**Morphology 1:** infinitive **Morphology 2:** status absolutus **Morphology 3:** **Syntax:** **Subject:**

**Witness:** B3C

**Transliteration:**

*pr.t m hrw*

**Translation:**

Going forth in the day.

**Notes:**

**Witness:** Sq1C

**Transliteration:**

*r n pr.t m hrw m hr.t-ntr imsh.yt sz.t-bzs.tt msc.t hrw nb.t imsh*

**Translation:**

A spell of going forth in the day from the necropolis of the honoured dead, *sz.t-bzs.tt*, true of voice, the lady of veneration.

**Witness:** Sq7Sq

**Transliteration:**

*r n pr.t m hrw in imsh.w hr wsir r nb ipi-hr-mnh.t pn*

**Translation:**

A spell of going forth in the day, by the honoured dead under Osiris, every day, this *ipi-hr-mnh.t*.

**Notes:**

Technically written at the end of the spell, not the beginning.

**Witness:** B5C

**Transliteration:**

*mqs.t n.t [pr.t m hrw]*

**Translation:**

The book of going forth in the day.

**Notes:**

**Witness:** Sq7C

**Transliteration:**

*[r n pr.t m hrw] m hr.t-ntr imsh.y hr msc hrw*

**Translation:**

A spell of going forth in the day from the necropolis of the honoured dead, *hr*, true of voice.

**Witness:** M8C

**Transliteration:**

*[r] n pr.t m hrw m hr.t-ntr*

**Translation:**

A spell of going forth in the day from the necropolis.

Witness: M7C

Transliteration:

[r] n *pr.t* m hrw m hr.t-ntr

Translation:

A spell of going forth in the day from the necropolis.

Notes:

Only traces left.

Witness: L1NY

Transliteration:

r n *pr.t* m hrw m hr.t-ntr

Translation:

A spell of going forth in the day from the necropolis.

Notes:

Visible for de Buck, now the D21 is damaged.

Witness: T3Be

Transliteration:

r n *pr.t* m hrw m hr.t-ntr in imsh.y sbk-<sup>c3</sup> pn dd=f

Translation:

A spell of going forth in the day by the honoured dead, this *sbk-<sup>c3</sup>*. He says:

**Group 2:** *Infinitive (status constructus), Lemma dd-mdw (first position)*

Lemma: *dd-mdw* (to recite)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: T1C,b

Transliteration:

*dd-mdw* pr.t m hrw

Translation:

Recitation: going forth in the day.

Witness: M54C

Transliteration:

[r n *pr.t*] m hrw m hr.t-ntr hnm-htp m<sup>sc</sup> hrw dd=f

Translation:

A spell of going forth in the day from the necropolis of *hnm-htp*, true of voice. He says:

Witness: T2Be

Transliteration:

r n m<sup>ds.t</sup> n.t *pr.t* m hrw m hr.t-ntr imsh.y mntw-htp dd=f

Translation:

A spell of the book of going forth in the day from the necropolis of the honoured dead, *mntw-htp*. He says:

Witness: T3L

Transliteration:

*dd-mdw*

Translation:

Recitation:

Notes:

Only minor traces left of the I10.

**Group 3:** Nominal *sḏm=f* (Emphatic use), Lemma *ḏd* (first position)

Lemma: *ḏd* (to speak, to say)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm=f</i>	nominal		Emphatic use	Pronominal subject

Witness: T1Be

Transliteration:

*imzḥ ḥr rꜥ rꜥ nb mntw-ḥtp ḏd=f r n pr.t m hrw m ḥr.t-nṯr*

Translation:

The honoured dead under Re, every day, *mntw-ḥtp*. He says: A spell of going forth in the day from the necropolis.

**Group 4:** Imperfective relative *sḏm=f*, Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḏm=f</i>	Imperfective relative			Nominal subject

Witness: M1NY

Transliteration:

*ḥtp di n(y)-sw.t wsir di=f pr.t-ḥrw n imzḥ wh-ḥtp pn ḏd=f pr.t m hrw*

Translation:

An offering which the king gives of Osiris, may he give an invocation offering to the honoured dead, this *wh-ḥtp*.  
He says: going forth in the day.

**Group 5:** Infinitive (*status absolutus*), Lemma *prī* (second position)

Lemma: *prī* (to go forth)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
infinitive	<i>status absolutus</i>			

Witness: T1C,b

Transliteration:

*ḏd-mḏw pr.t m hrw*

Translation:

Recitation: going forth in the day.

Witness: T1Be

Transliteration:

*imzḥ ḥr rꜥ rꜥ nb mnṯw-ḥtp ḏd=f r n pr.t m hrw m ḥr.t-nṯr*

Translation:

The honoured dead under Re, every day, *mnṯw-ḥtp*.

He says: A spell of going forth in the day from the necropolis.

**Group 6:** *Perfective active participle (feminine singular), Lemma mꜣꜥ (second position)*

Lemma: *mꜣꜥ* (to be true)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

feminine singular

Syntax:

Subject:

Witness: Sq1C

Transliteration:

*r n pr.t m hrw m ḥr.t-nṯr imzḥ.yt sꜣ.t-bꜣs.tt mꜣꜥ.t ḥrw nb.t imzḥ*

Translation:

A spell of going forth in the day from the necropolis of the honoured dead, *sꜣ.t-bꜣs.tt*, true of voice, the lady of veneration.

Notes:

*Note that this group should be considered a group together with group 7, as the morphology variation only occurs due to the gender of the owner.*

**Group 7:** *Perfective active participle (masculine singular), Lemma mꜣꜥ (second position)*

Lemma: *mꜣꜥ* (to be true)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: Sq7C

Transliteration:

*[r n pr.t m hrw] m ḥr.t-nṯr imz.y ḥr mꜣꜥ ḥrw*

Translation:

A spell of going forth in the day from the necropolis of the honoured dead, *ḥr*, true of voice.

Notes:

The U1 was not seen by de Buck himself.

Witness: M54C

Transliteration:

*[r n pr.t] m hrw m ḥr.t-nṯr ḥnm-ḥtp mꜣꜥ ḥrw ḏd=f*

Translation:

A spell of going forth in the day from the necropolis of *ḥnm-ḥtp*, true of voice. He says:

Notes:

Only traces left of the D36, the Aa11 is visible.

**Group 8:** Nominal *sḏm=f* (Emphatic use), Lemma *ḏd* (second position)

Lemma: *ḏd* (to speak, to say)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: T2Be

Transliteration:

*r n mḏs.t n.t pr.t m hrw m hr.t-nṯr imzḥ.y mnṯw-ḥtp ḏd=f*

Translation:

A spell of the book of going forth in the day from the necropolis of the honoured dead, *mnṯw-ḥtp*. He says:

Witness: T3Be

Transliteration:

*r n pr.t m hrw m hr.t-nṯr in imzḥ.y sbk-ꜥs pn ḏd=f*

Translation:

A spell of going forth in the day by the honoured dead, this *sbk-ꜥs*. He says:

Witness: M57C

Transliteration:

*ḏd-mdw sbk-ḥr-ḥb ḏd=f*

Translation:

Recitation of *sbk-ḥr-ḥb*. He says:

**Group 9:** Subjunctive *sḏm=f* (Wish clause), Lemma *rdi* (second position)

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
--------------------------------------	-------------------------------------	----------------------	-------------------------------	---------------------------------------

Witness: M1NY

Transliteration:

*ḥtp di n(y)-sw.t wsir di=f pr.t-ḥrw n imzḥ wh-ḥtp pn ḏd=f pr.t m hrw*

Translation:

An offering which the king gives of Osiris, may he give an invocation offering to the honoured dead, this *wh-ḥtp*. He says: going forth in the day.

**Group 10:** Nominal *sḏm=f* (Emphatic use), Lemma *ḏd* (third position)

Lemma: *Dd* (to speak, to say)

<u>Morphology 1:</u> <i>sDm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
--------------------------------------	---------------------------------	----------------------	--------------------------------	---------------------------------------

Witness: M54C

Transliteration:

[r n pr.t] m hrw m hr.t-ntr hnm-ḥtp mꜣꜥ hrw dd=f

Translation:

A spell of going forth in the day from the necropolis of hnm-ḥtp, true of voice. He says:

Witness: M1NY

Transliteration:

ḥtp di n(y)-sw.t wsir di=f pr.t-ḥrw n imꜣḥ wh-ḥtp pn dd=f pr.t m hrw

Translation:

An offering which the king gives of Osiris, may he give an invocation offering to the honoured dead, this wh-ḥtp. He says: going forth in the day.

**Group 11:** Infinitive (status absolutus), Lemma pri (fourth position)

Lemma: pri (to go forth)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: M1NY

Transliteration:

ḥtp di n(y)-sw.t wsir di=f pr.t-ḥrw n imꜣḥ wh-ḥtp pn dd=f pr.t m hrw

Translation:

An offering which the king gives of Osiris, may he give an invocation offering to the honoured dead, this wh-ḥtp. He says: going forth in the day.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3C, B5C, Sq7Sq, M8C, M7C, L1NY), G2 (M4C, T3L), G1+G6/G7 (Sq1C, Sq7C), G1+G8 (T2Be, T3Be), G2+G5 (T1C,b), G2+G8 (M57C), G3+G5 (T1Be), G1+G7+G10 (M54C), G4+G9+G10+G11 (M1NY).

Note that Sq4Sq and M1Be do have a phrase here, but it is non-verbal.

**Spell:**

335

**Phrase:**

4

186-187 a

**Group 1:** Nominal sdm=f (Emphatic use), Lemma wnn (first position)

Lemma: wnn (to be, to exist)

Morphology 1:

sdm=f

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: T1C,b  
Transliteration:  
*wnn=i w<sup>c</sup>.ki*  
Translation:  
I exist while I am alone,

Witness: B5C  
Transliteration:  
*wn[n=i w<sup>c</sup>.ki]*  
Translation:  
I exist while I am alone,  
Notes:  
Only the E34 is visible.

Witness: B9C,a  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: Sq7C  
Transliteration:  
*wnn < =i > w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: M4C  
Transliteration:  
*wnn=i w<sup>c</sup>.ki*  
Translation:  
I exist while I am alone,

Witness: B1P  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: B1Y  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: Sq1C  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: Sq1Sq  
Transliteration:  
*wnn=i w<sup>c</sup>.k(i)*  
Translation:  
I exist while I am alone,

Witness: M8C  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: M7C

Transliteration:

*wnn=i* [w<sup>c</sup>.kwi]

Translation:

I exist while I am alone,

Notes:

The front of the E34:N35:N35 group is damaged.

Witness: M1C

Transliteration:

[*wnn=i*] w<sup>c</sup>.kwi

Translation:

I exist while I am alone,

Witness: T2Be

Transliteration:

*wnn=i* w<sup>c</sup>.kwi

Translation:

I exist while I am alone,

Witness: M1NY

Transliteration:

*wnn=i* w<sup>c</sup>.kwi

Translation:

I exist while I am alone,

Witness: T3L,a

Transliteration:

*wnn=i* w<sup>c</sup>.kwi

Translation:

I exist while I am alone,

Witness: M54C

Transliteration:

*wnn=i* w<sup>c</sup>.kwi

Translation:

I exist while I am alone,

Witness: T1Be

Transliteration:

*wnn=i* w<sup>c</sup>.kwi

Translation:

I exist while I am alone,

Witness: T3L

Transliteration:

*w{mdw}nn=i* w<sup>c</sup>.k(i)

Translation:

I exist while I am alone,

Notes:

The S43 before the N35:N35 group needs to be deleted.

Witness: BH1Br

Transliteration:

*wnn=i* w<sup>c</sup>.k(i)

Translation:

I exist while I am alone,

Witness: T3L,b

Transliteration:

[*wnn=i* w<sup>c</sup>.kwi]

Translation:

I exist while I am alone,

Witness: M1Be

Transliteration:

*wnn=i w<sup>c</sup>.kwi*

Translation:

I exist while I am alone,

**Group 2:** *Indicative sdm=f (Main clause), Lemma wnn (first position)*

Lemma: wnn (to be, to exist)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm=f*

indicative

Main clause

Pronominal subject

Witness: L1NY

Transliteration:

*wn[=i] w<sup>c</sup>.kw*

Translation:

I existed while I was alone,

Notes:

Only the E34 is visible.

Witness: L3Li

Transliteration:

*wn=i w<sup>c</sup>.kw*

Translation:

I existed while I was alone,

Witness: M57C

Transliteration:

*wn=i w<sup>c</sup>.kwi*

Translation:

I existed while I was alone,

Notes group:

*Could be a subjunctive as well.*

**Group 3:** *Imperfective active participle (masculine singular), Lemma wnn (first position)*

Lemma: wnn (to be, to exist)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

participle

imperfective active

masculine singular

Witness: Sq7Sq

Transliteration:

*wn[n]* w<sup>ɕ</sup>.y

Translation:

who exists, who was alone,

Notes:

Only the E34 is visible.

**Group 4:** Nominal *sḍm=f* (Nominal use), Lemma *wnn* (first position)

Lemma: *wnn* (to be, to exist)

Morphology 1:

*sḍm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: T3Be

Transliteration:

*m wnn=i* w<sup>ɕ</sup>.kwi

Translation:

as I exist while I am alone,

**Group 5:** Stative (1st person singular), Lemma *w<sup>ɕ</sup>i* (second position)

Lemma: *w<sup>ɕ</sup>i* (to be alone)

Morphology 1:

Stative

Morphology 2:

1st person singular

Morphology 3:

Syntax:

Subject:

Witness: T1C,b

Transliteration:

*wnn=i* w<sup>ɕ</sup>.ki

Translation:

I exist while I am alone,

Witness: B1P

Transliteration:

*wnn=i* w<sup>ɕ</sup>.kwi

Translation:

I exist while I am alone,

Witness: B5C

Transliteration:

*wn[n=i* w<sup>ɕ</sup>.ki]

Translation:

I exist while I am alone,

Witness: B1Y

Transliteration:

*wnn=i* w<sup>ɕ</sup>.kwi

Translation:

I exist while I am alone,

Witness: B9C,a  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: Sq7C  
Transliteration:  
*wnn <=i> w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: M4C  
Transliteration:  
*wnn=i w<sup>c</sup>.ki*  
Translation:  
I exist while I am alone,

Witness: M7C  
Transliteration:  
*wnn=i [w<sup>c</sup>.kwi]*  
Translation:  
I exist while I am alone,

Witness: M1C  
Transliteration:  
*[wnn=i] w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: Sq1C  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: Sq1Sq  
Transliteration:  
*wnn=i w<sup>c</sup>.k(i)*  
Translation:  
I exist while I am alone,

Witness: M8C  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,  
Notes:  
Only traces left of the T21:Z1-D36:V31A group.

Witness: M54C  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,  
Notes:  
Only traces left, and the Z1-D36 group is not visible.

Witness: L1NY  
Transliteration:  
*wn[=i] w<sup>c</sup>.kw*  
Translation:  
I existed while I was alone,

Witness: T1Be  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: T2Be  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: T3L  
Transliteration:  
*w{mdw}nn=i w<sup>c</sup>.k(i)*  
Translation:  
I exist while I am alone,

Witness: M1NY  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: T3L,a  
Transliteration:  
*wnn=i w<sup>c</sup>.kwi*  
Translation:  
I exist while I am alone,

Witness: L3Li  
Transliteration:  
*wn=i w<sup>c</sup>.kw*  
Translation:  
I existed while I was alone,

Witness: T3Be  
Transliteration:  
*m wnn=i w<sup>c</sup>.kwi*  
Translation:  
as I exist while I am alone,

Witness: M57C  
Transliteration:  
*wn=i w<sup>c</sup>.kwi*  
Translation:  
I existed while I was alone,  
Notes:  
The Z1:D36 group is not visible.

Witness: BH1Br  
Transliteration:  
*wnn=i w<sup>c</sup>.k(i)*  
Translation:  
I exist while I am alone,

Witness: T3L,b  
Transliteration:  
*[wnn=i w<sup>c</sup>.kwi]*  
Translation:  
I exist while I am alone,

Witness: M1Be

Transliteration:

*wnn=i w<sup>c</sup>.kwi*

Translation:

I exist while I am alone,

**Group 6:** *Perfective active participle (masculine singular), Lemma w<sup>c</sup>i (second position)*

Lemma: wai (to be alone)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: Sq7Sq

Transliteration:

*wn[n] w<sup>c</sup>.y*

Translation:

who exists, who was alone,

Notes:

The first M17 is not visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G5 (T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq1Sq, M4C, M8C, M7C, M54C, M1C, T1Be, T2Be, T3L, M1NY, BH1Br, T3L,a, T3L,b, M1Be), G2+G5 (L1NY, L3Li, M57C), G4+G5 (T3Be), G3+G6 (Sq7Sq).*

**Spell:** 335 **Phrase:** 4 190-191 a

**Group 1:** *Perfective active participle (masculine singular), Lemma km<sup>3</sup>*

Lemma: km<sup>3</sup> (to create, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,a

Transliteration:

*km<sup>3</sup> rn.w=f nb psd.wt*

Translation:

Who created his names, the lord of the Enneads,

Witness: B9C,b

Transliteration:

*km<sup>3</sup> rn.w nb psd.wt*

Translation:

Who created the names, the lord of the Enneads,

Witness: B3C

Transliteration:

*km̄3 rn.w=f nb psd.wt*

Translation:

Who created his names, the lord of the Enneads,

Witness: B1P

Transliteration:

*km̄3 rn.w=f nb psd.wt*

Translation:

Who created his names, the lord of the Enneads,

Witness: B1Y

Transliteration:

*[k̄]m̄3 rn.w=f nb psd.wt*

Translation:

Who created his names, the lord of the Enneads,

Notes:

The N29:U1 group and Y2 are not visible, only traces left of the T14.

Witness: Sq7C

Transliteration:

*km̄3 [rn.w]=f nb [p̄.t]*

Translation:

who created his names, the lord of the people,

Notes:

Only traces left.

Witness: T1C,b

Transliteration:

*km̄3 rn.w=f nb psd.wt*

Translation:

Who created his names, the lord of the Enneads,

Witness: B5C

Transliteration:

*km̄3 rn[.w=f nb psd.wt]*

Translation:

Who created his names, the lord of the Enneads,

Notes:

Only traces left of the G1-T14\*Y2 group, the rest is visible.

Witness: Sq1C

Transliteration:

*km̄3 rn=f nb p̄.t*

Translation:

who created his name, the lord of the people,

Witness: Sq1Sq

Transliteration:

*km̄3 rn.w=f nb psd.wt*

Translation:

Who created his names, the lord of the Enneads,

Witness: Sq7Sq

Transliteration:

*km̄ rn[.w=f nb psd.t]*

Translation:

The one who created his names, the lord of the Ennead,

Notes:

The N29 is not visible and there are only traces left of the U1.

Witness: M7C

Transliteration:

*km̄ [rn.w=f nb psd.wt]*

Translation:

Who created his names, the lord of the Enneads,

Witness: M1C

Transliteration:

*[k̄]m̄ [rn.w=f nb psd.wt]*

Translation:

Who created his names, the lord of the Enneads,

Notes:

There are only some traces of the U1 left.

Witness: T3Be

Transliteration:

*km̄ rn.w=f nb psd.t*

Translation:

Who created his names, the lord of the Ennead,

Witness: M4C

Transliteration:

*km̄ rn.w=f nb psd.wt*

Translation:

Who created his names, the lord of the Enneads,

Witness: M54C

Transliteration:

*km̄ rn.w=f psd.t*

Translation:

Who created his names of the Ennead,

Notes:

Only traces left of the G1, the rest is visible.

Witness: T2Be

Transliteration:

*km̄ rn.w=f nb psd.wt*

Translation:

Who created his names, the lord of the Enneads,

Notes:

Only traces left of the Y2, the rest is visible.

Witness: T3L

Transliteration:

*<k̄> m̄ rn.w=f nb nw.wt*

Translation:

Who created his names, the lord of the Nut-goddesses,

Witness: M57C

Transliteration:

*ḳmꜣ rn.w=f nb psd.wt n.w(.t) ntr.w*

Translation:

Who created his names, the lord of the Enneads of the gods,

Notes:

Witness: T3L,b

Transliteration:

*[ḳmꜣ rn.w=f nb psd.t]*

Translation:

who created his names, the lord of the Ennead,

**Group 2:** Nominal *sdm=f* (Emphatic use), Lemma *ḳmꜣ*

Lemma: *ḳmꜣ* (to create, to make)

Morphology 1: *sdm=f*      Morphology 2: nominal      Morphology 3:

Witness: BH1Br

Transliteration:

*ḳꜣm rn=f rn=f rn=f nb psd.t*

Translation:

Who created his name, his name, his name, the lord of the Ennead,

Notes:

*ḳꜣm* is understood to be an incorrect writing for *ḳmꜣ*.

Only traces left of the G1, the rest is visible.

Witness: M1Be

Transliteration:

*ḳmꜣ rn.w nb psd.wt*

Translation:

who created the names, the lord of the Enneads,

Syntax: Emphatic use      Subject: Pronominal subject

Witness: Sq4Sq

Transliteration:

*ḳ[mꜣ]=f nb psd.wt*

Translation:

He creates the lord of the Enneads,

Notes:

Only the N29 is visible.

**Group 3:** Perfective active participle (masculine plural), Lemma *ḳmꜣ*

Lemma: *ḳmꜣ* (to create, to make)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: M8C

Transliteration:

*ḳmꜣ.w n=f nb [psd].wt*

Translation:

Those who created his names, the lord of the Enneads,

**Group 4:** *Passive nominal sdm.n=f (Emphatic use), Lemma ḳmꜣ*

Lemma: *ḳmꜣ* (to create, to make)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: L1NY

Transliteration:

*ḳmꜣ.n n=f nb psd.t*

Translation:

The lord of the Ennead was made for him,

Witness: T1Be

Transliteration:

*ḳmꜣ.n n=f nb psd.t*

Translation:

The lord of the Ennead was made for him,

Witness: L3Li

Transliteration:

*ḳmꜣ.n n=f nb psd.t*

Translation:

The lord of the Ennead was made for him,

**Group 5:** *Nominal sdm.n=f (Emphatic use), Lemma ḳmꜣ*

Lemma: *ḳmꜣ* (to create, to make)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: M1NY

Transliteration:

*ḳmꜣ.n=f psd.wt*

Translation:

He has created the Enneads,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, T1C,b, B1P, B5C, B1Y, Sq1C, Sq7C, Sq1Sq, Sq7Sq, M4C, M7C, M54C, M1C, T2Be, T3Be, T3L, M57C, BH1Br, T3L,b, M1Be), G2 (Sq4Sq), G3 (M8C), G4 (L1NY, T1Be, L3Li), G5 (M1NY).

**Spell:** 335 **Phrase:** 4 190-191 b

**Group 1:** Passive nominal *sdm=f* (Nominal use), Lemma *hsf*

Lemma: *hsf* (to repel)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: T1C,a

Transliteration:

*iw.ty hsf=f m ntr.w*

Translation:

who is not repelled from the gods.

Witness: B9C,b

Transliteration:

*iw.ty hsf=f m ntr.w*

Translation:

who is not repelled from the gods.

Witness: B3C

Transliteration:

*iw.ty hsf=f m ntr.w*

Translation:

who is not repelled from the gods.

Witness: Sq4Sq

Transliteration:

*iw.ty hsf=f m ntr.w*

Translation:

who is not repelled from the gods.

Witness: T1C,b

Transliteration:

*iw.ty hsf=f m ntr.w*

Translation:

who is not repelled from the gods.

Witness: B1P

Transliteration:

*iw.ty hsf=f m ntr.w*

Translation:

who is not repelled from the gods.

Witness: B5C

Transliteration:

*[iw.ty hsf=f m] ntr.w*

Translation:

who is not repelled from the gods.

Witness: Sq1C

Transliteration:

*iw.ty hsf=f m ntr.w*

Translation:

who is not repelled from the gods.

Witness: Sq7C  
Transliteration:  
[i<sup>w</sup>.ty] *hsf*=f m n<sup>r</sup>.w  
Translation:  
who is not repelled from the gods.

Witness: M4C  
Transliteration:  
i<sup>w</sup>.ty *hsf*=f m n<sup>r</sup>.w  
Translation:  
who is not repelled from the gods.

Witness: M7C  
Transliteration:  
[i<sup>w</sup>.ty *hsf*]=f m n<sup>r</sup>.w  
Translation:  
who is not repelled from the gods.  
Notes:  
Only traces of the D54 are left.

Witness: M1C  
Transliteration:  
[i<sup>w</sup>.ty] *hsf*=f m n<sup>r</sup>[.w]  
Translation:  
who is not repelled from the gods.

Witness: T1Be  
Transliteration:  
i<sup>w</sup>.ty *hsf*=f m n<sup>r</sup>.w  
Translation:  
who is not repelled from the gods.

Witness: Sq7Sq  
Transliteration:  
[i<sup>w</sup>.ty *hsf*]=f [m] n<sup>r</sup>.w  
Translation:  
who is not repelled from the gods.

Witness: M8C  
Transliteration:  
i<sup>w</sup>.ty *hsf*=f m n<sup>r</sup>.w  
Translation:  
who is not repelled from the gods.

Witness: M54C  
Transliteration:  
i<sup>w</sup>.ty *hsf*=f m n<sup>r</sup>.w  
Translation:  
who is not repelled from the gods.

Witness: L1NY  
Transliteration:  
[i<sup>w</sup>.ty] *hsf*=f m n<sup>r</sup>.w  
Translation:  
who is not repelled from the gods.  
Notes:  
Visible for de Buck, there are only traces left now.

Witness: L3Li  
Transliteration:  
i<sup>w</sup>.ty [*hsf*]=f m n<sup>r</sup>.w  
Translation:  
who is not repelled from the gods.  
Notes:  
Only the I9 is visible.

Witness: T3Be  
Transliteration:  
*iw.ty ḥsf=f m ntr.w*  
Translation:  
who is not repelled from the gods.

Witness: M57C  
Transliteration:  
*iw.ty ḥsf=f m ntr.w*  
Translation:  
who is not repelled from the gods.  
Notes:  
The S29 is not visible.

Witness: BH1Br  
Transliteration:  
*iw.ty ḥsf=f m ntr.w*  
Translation:  
who is not repelled from the gods.

**Group 2:** *Stative (3rd person masculine singular), Lemma ḥsf*  
Lemma: *ḥsf* (to repel)  
Morphology 1: *Stative*      Morphology 2: *3rd person masculine singular*

Witness: Sq1Sq  
Transliteration:  
*iw.ty ḥsf(.w) m ntr.w*  
Translation:  
who is not repelled from the gods,

Witness: M1Be  
Transliteration:  
*iwty ḥsf(.w) m ntr.w*  
Translation:  
who is not repelled from the gods,

Witness: T3L  
Transliteration:  
*iw.ty ḥsf=f m ntr.w*  
Translation:  
who is not repelled from the gods.

Witness: M1NY  
Transliteration:  
*iw.ty ḥsf=f m ntr.w*  
Translation:  
who is not repelled from the gods.

Witness: T3L,b  
Transliteration:  
*[iw.ty ḥsf=f m ntr.w]*  
Translation:  
who is not repelled from the gods.

Witness: T2Be  
Transliteration:  
*iw.ty ḥsf(.w) m ntr.w*  
Translation:  
who is not repelled from the gods.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, Sq1C, Sq7C, Sq7Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T3Be, T3L, M57C, M1NY, BH1Br, T3L,b), G2 (Sq1Sq, T2Be, M1Be).

**Spell:** 335 **Phrase:** 4 192-193 a

**Group 1:** Stative (1st person singular), Lemma *rh*

Lemma: *rh* (to know)

Morphology 1: Stative Morphology 2: 1st person singular Morphology 3: Syntax: Subject:

Witness: T1C,a

Transliteration:

*nnk sf iw rh.k(i) dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Witness: B9C,b

Transliteration:

*nnk sf iw rh.kwi dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Witness: T1C,b

Transliteration:

*nnk sf iw=i rh.ki dwʒ.w*

Translation:

Yesterday belongs to me while I know the morning.

Witness: B1P

Transliteration:

*nnk sf iw=i rh.kwi dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Witness: B5C

Transliteration:

*nnk sf iw=i rh.ki [d]wʒ*

Translation:

Yesterday belongs to me while I know the morning.

Witness: B1Y

Transliteration:

*nnk sf iw rh.kwi dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Witness: B9C,a

Transliteration:

*nnk sf=i iw=i rh.kwi dwʒ*

Translation:

My yesterday belongs to me while I know the morning.

Witness: Sq1C

Transliteration:

*nnk sf iw rh.kwi dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Witness: Sq7C

Transliteration:

*[n]nk sf iw=i rh.[k]w dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Notes:

Only traces left of the D21:Aa1 group.

Witness: Sq7Sq

Transliteration:

*nnk sf iw rh.[ki dwʒ(.w)]*

Translation:

Yesterday belongs to me while I know the morning.

Notes:

Only the D21:Aa1 group is visible.

Witness: M8C

Transliteration:

*nnk sf iw=i rh.kwi dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Witness: M54C

Transliteration:

*nnk sf iw=i rh.kwi dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Notes:

The Y2 is not visible.

Witness: Sq1Sq

Transliteration:

*nnk sf iw rh.k(i) dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Witness: M4C

Transliteration:

*nnk sf iw=i rh.kwi dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Notes:

Only traces left of the Aa1:Y2 group, the rest is visible.

Witness: M7C

Transliteration:

*n[n]k sf iw=i rh.kwi dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Notes:

Only traces left of the V31A, the rest is visible.

Witness: M1C

Transliteration:

*[nnk] sf [i]w[=i] [r]h.kw[i] dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Notes:

The V31A is visible, and there are traces of the Aa1 and G43 left.

Witness: L1NY

Transliteration:

*nnk sf iw rh.kw [dwʒ]*

Translation:

Yesterday belongs to me while I know the morning.

Witness: L3Li

Transliteration:

*nnk sf iw rh.k[w dwʒ]*

Translation:

Yesterday belongs to me while I know the morning.

Notes:

The G43 is not visible.

Witness: T3Be

Transliteration:

*nnk sf iw=i rh.kwi dwʒ.w*

Translation:

Yesterday belongs to me while I know the morning.

Witness: M57C

Transliteration:

*nnk sf iw=i rh.kwi dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Witness: BH1Br

Transliteration:

*nnk sf iw rh.kwi dwʒ.w*

Translation:

Yesterday belongs to me while I know the morning.

Witness: T1Be

Transliteration:

*nnk sf iw=i rh.kwi dwʒ.w*

Translation:

Yesterday belongs to me while I know the morning.

Witness: T2Be

Transliteration:

*nnk sf iw=i rh.kwi dwʒ.w*

Translation:

Yesterday belongs to me while I know the morning.

Notes:

**Notes:** Only traces left of the Y2, the rest is visible.

Witness: T3L

Transliteration:

*nnk sf iw=i rh.ki dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Witness: M1NY

Transliteration:

*nnk sf iw=i rh.kwi dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

Witness: T3L,b

Transliteration:

*[nnk sf iw=i rh.ki dwʒ]*

Translation:

Yesterday belongs to me while I know the morning.

Witness: M1Be

Transliteration:

*nnk sf iw=i rḥ.kwi dwʒ*

Translation:

Yesterday belongs to me while I know the morning.

**Group 2:** *Stative (3rd person feminine singular), Lemma rḥ*

Lemma: *rḥ* (to know)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	3rd person feminine singular			

Witness: B3C

Transliteration:

*nn[k] sʒ.t-ḥd-ḥtp tn sf iw sʒ.t-ḥd-ḥtp tn rḥ.t(i) dwʒ*

Translation:

To me, this *sʒ.t-ḥd-ḥtp*, belongs yesterday, this *sʒ.t-ḥd-ḥtp* knows praise.

**Group 3:** *Stative (2nd person masculine singular), Lemma rḥ*

Lemma: *rḥ* (to know)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	2nd person singular			

Witness: Sq4Sq

Transliteration:

*wsir ipi-ḥr-ssnb=f p < n > n=k sf iw=k rḥ.t(i) dwʒ*

Translation:

The Osiris, this *ipi-ḥr-ssnb=f*, to you belongs yesterday, while you know the morning.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq1Sq, Sq7Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, M57C, M1NY, BH1Br, T3L,b, M1Be), G2 (B3C), G3 (Sq4Sq).*

**Spell:** 335 **Phrase:** 4 194-195 a

**Group 1:** Nominal *sdm.n.tw=f* (Emphatic use), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:  
*sdm.n.tw=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Nominal subject

Witness: T1C,a

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft wḏ*

Translation:

The warship of the gods was made  
in accordance with the command.

Witness: B3C

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft dd s3.t-ḥḏ-ḥtp tn*

Translation:

The warship of the gods was made in accordance  
with that which this *s3.t-ḥḏ-ḥtp* says.

Witness: B1P

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft dd=i*

Translation:

The warship of the gods was made in accordance  
with that which I say.

Notes:

Only traces left of the X1.

Witness: B9C,a

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft dd=i*

Translation:

The warship of the gods was made in accordance  
with that which I say.

Witness: B9C,b

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft dd=i*

Translation:

The warship of the gods was made in accordance  
with that which I say.

Witness: T1C,b

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft dd=i*

Translation:

The warship of the gods was made in accordance  
with that which I say.

Witness: B1Y

Transliteration:

*ir.n.tw ḥ3.t [nṯr.w ḥft] wḏ=i*

Translation:

The warship of the gods is made in accordance  
with that which I command.

Witness: Sq1C

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft dd=i*

Translation:

The warship of the gods was made in accordance  
with that which I say.

Witness: Sq7C

Transliteration:

[*ir.n.t(w)* ḥ<sub>3</sub>.t n<sub>tr</sub>.w hft dd=i

Translation:

The warship of the gods was made in accordance with that which I say.

Notes:

Not seen by de Buck himself.

Witness: Sq7Sq

Transliteration:

[*ir.n.t(w)* ḥ<sub>3</sub>.t n<sub>tr</sub>.w hft dd]

Translation:

The warship of the gods was made in accordance with that which was said.

Witness: M8C

Transliteration:

[*ir.n.t(w)* ḥ<sub>3</sub>.t n<sub>tr</sub>.w hft dd=i

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: M54C

Transliteration:

[*ir.n.tw* ḥ<sub>3</sub>.t n<sub>tr</sub>.w hft dd=i

Translation:

The fighter of the gods was made in accordance with that which I say.

Witness: Sq1Sq

Transliteration:

[*ir.n.t(w)* ḥ<sub>3</sub>.t n<sub>tr</sub>.w hf<t> dd=i

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: M4C

Transliteration:

[*ir.n.tw* [ḥ<sub>3</sub>.t] n<sub>tr</sub>.w hft dd=i

Translation:

The fighter of the gods was made in accordance with that which I say.

Witness: M7C

Transliteration:

[*ir.n.t(w)* ḥ<sub>3</sub>.t n<sub>tr</sub>.w] hft [dd=i]

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: M1C

Transliteration:

[*ir[.n.tw]* ḥ<sub>3</sub>.t n<sub>tr</sub>.w hft dd=i]

Translation:

The battleground of the gods was made in accordance with that which I say.

Notes:

Only traces of the D4 are left.

Witness: L1NY

Transliteration:

*ir.n.t(w) ḥ3.t ntr.w hft dd=i*

Translation:

The fighter of the gods was made in accordance with that which I say.

Witness: L3Li

Transliteration:

*[ir.n.t(w) ḥ3].t ntr.w hft dd=i*

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: T3L

Transliteration:

*ir.n.t(w) ḥ3.t ntr.w hft dd=i*

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: M1NY

Transliteration:

*ir.n.tw ḥ3.t ntr.w hft dd=i*

Translation:

The warship of the gods is made in accordance with that which I say.

Witness: T3L,b

Transliteration:

*[ir.n.t(w) ḥ3.t ntr.w hft dd]=i*

Translation:

The fighter of the gods was made in accordance with that which I command.

Witness: T1Be

Transliteration:

*ir.n.t(w) ḥ3.t ntr.w hft d[d]=i*

Translation:

The fighter of the gods was made in accordance with that which I say.

Witness: T2Be

Transliteration:

*ir.n.t(w) ḥ3.t ntr.w hft wd=i*

Translation:

The fighter of the gods was made in accordance with that which I command.

Witness: M57C

Transliteration:

*ir.n.tw ḥ3.t ntr.w hft dd=i*

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: BH1Br

Transliteration:

*ir.n.t(w) iḥn.t ntr.w hft dd=i*

Translation:

The fighter of the gods was made in accordance with that which I say.

Witness: M1Be

Transliteration:

*[ir].n.tw ḥ3.t ntr.w hft dd=i*

Translation:

The warship of the gods was made in accordance with that which I say.

Notes:

The D4 is not visible due to a crack in the wood.

**Group 2:** Nominal *sqm.tw=f* (Emphatic use), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> <i>sqm.tw=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: Sq4Sq

Transliteration:

*ir.t(w) ḥ3 nṯr.w ḥft dd=k*

Translation:

The fighter of the gods is made in accordance with that which you say.

Notes:

Could be read as *ir-t* as well.

**Group 3:** Infinitive (status absolutus), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B5C

Transliteration:

*ir.t n(.t) ḥ3.t nṯr.w ḥft [wd=i]*

Translation:

The making of the warship of the gods was in accordance with that which I command.

**Group 4:** Nominal *sqm.n=f* (Emphatic use), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> <i>sqm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: T3Be

Transliteration:

*ir.n-tw r ḥ3.t nṯr.w ḥft dd=i*

Translation:

One was made at the battleground of the gods in accordance with that which I say

**Group 5:** Imperfective relative *sḏm=f*, Lemma *ḏd* (second position)

Lemma: *ḏd* (to speak, to say)

Morphology 1: *sḏm=f*  
Morphology 2: Imperfective relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: B9C,b

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft ḏd=i*

Translation:

The warship of the gods was made in accordance with that which I say.

Witness: Sq4Sq

Transliteration:

*ir.t(w) ḥ3 nṯr.w ḥft ḏd=k*

Translation:

The fighter of the gods is made in accordance with that which you say.

Witness: B1P

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft ḏd=i*

Translation:

The warship of the gods was made in accordance with that which I say.

Witness: Sq1C

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft ḏd=i*

Translation:

The warship of the gods was made in accordance with that which I say.

Witness: B3C

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft ḏd s3.t-ḥd-ḥtp tn*

Translation:

The warship of the gods was made in accordance with that which this *s3.t-ḥd-ḥtp* says.

Witness: T1C,b

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft ḏd=i*

Translation:

The warship of the gods was made in accordance with that which I say.

Witness: B9C,a

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft ḏd=i*

Translation:

The warship of the gods was made in accordance with that which I say.

Witness: Sq7C

Transliteration:

*[ir.n.t(w) ḥ3.t] nṯr.w ḥft ḏd=i*

Translation:

The warship of the gods was made in accordance with that which I say.

Witness: Sq1Sq

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥf<t> dd=i*

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: M8C

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft dd=i*

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: M54C

Transliteration:

*ir.n.tw ḥ3.t nṯr.w ḥft dd=i*

Translation:

The fighter of the gods was made in accordance with that which I say.

Witness: L1NY

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft dd=i*

Translation:

The fighter of the gods was made in accordance with that which I say.

Notes:

Visible for de Buck, now lost.

Witness: L3Li

Transliteration:

*[ir.n.t(w) ḥ3].t nṯr.w ḥft dd=i*

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: M4C

Transliteration:

*ir.n.tw [ḥ3.t] nṯr.w ḥft dd=i*

Translation:

The fighter of the gods was made in accordance with that which I say.

Witness: M7C

Transliteration:

*[ir.n.t(w) ḥ3.t nṯr.w] ḥft [dd=i]*

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: M1C

Transliteration:

*ir[.n.tw] ḥ3[.t nṯr.w ḥft dd=i]*

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: T1Be

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft d[d]=i*

Translation:

The fighter of the gods was made in accordance with that which I say.

Notes:

Only traces left of the I10, the D46 is not visible.

Witness: T3Be

Transliteration:

*ir.n-tw r ḥ3.t nṯr.w ḥft dd=i*

Translation:

One was made at the battleground of the gods in accordance with that which I say

Witness: T3L

Transliteration:

*ir.n.t(w) ḥ3.t nṯr.w ḥft dd=i*

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: M1NY

Transliteration:

*ir.n.tw ḥ3.t nṯr.w ḥft dd=i*

Translation:

The warship of the gods is made in accordance with that which I say.

Witness: T3L,b

Transliteration:

*[ir.n.t(w) ḥ3.t nṯr.w ḥft dd]=i*

Translation:

The fighter of the gods was made in accordance with that which I command.

**Group 6:** Imperfective relative *sḏm=f*, Lemma *wḏ* (second position)

Lemma: *wḏ* (to command)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B5C

Transliteration:

*ir.t n(t) ḥ3.t nṯr.w ḥft [wḏ]=i*

Translation:

The making of the warship of the gods was in accordance with that which I command.

Witness: M57C

Transliteration:

*ir.n.tw ḥ3.t nṯr.w ḥft dd=i*

Translation:

The battleground of the gods was made in accordance with that which I say.

Witness: BH1Br

Transliteration:

*ir.n.t(w) iḥn.t nṯr.w ḥft dd=i*

Translation:

The fighter of the gods was made in accordance with that which I say.

Witness: M1Be

Transliteration:

*[ir].n.tw ḥ3.t nṯr.w ḥft dd=i*

Translation:

The warship of the gods was made in accordance with that which I say.

Witness: B1Y

Transliteration:

*ir.n.tw ḥ3.t [nṯr.w ḥft] wḏ=i*

Translation:

The warship of the gods is made in accordance with that which I command.

Witness: T2Be

Transliteration:

*ir.n.t(w) ʿh3.t nṯr.w hft wd=i*

Translation:

The fighter of the gods was made in accordance with that which I command.

**Group 7:** Perfective passive participle (masculine singular), Lemma *ḏd* (second position)

Lemma: *ḏd* (to speak, to say)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: Sq7Sq

Transliteration:

*[ir.n.t(w) ʿh3.t nṯr.w hft ḏd]*

Translation:

The warship of the gods was made in accordance with that which was said.

Notes:

Only the Y2 is visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,a), G1+G5 (B9C,b, B3C, T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq1Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T3L, M57C, M1NY, BH1Br, T3L,b, M1Be), G2+G5 (Sq4Sq), G1+G6 (B1Y, T2Be), G3+G6 (B5C), G4+G6 (T3Be), G1+G7 (Sq7Sq).*

**Spell:** 335 **Phrase:** 4 196-197 a

**Group 1:** Stative (1st person singular), Lemma *rh*

Lemma: *rh* (to know)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 1st person singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,a

Transliteration:

*iw rh.k(i) rn n nṯr pw ʿ3 n.t(y) im=s*

Translation:

I know the name of this great god who is in it.

Witness: B9C,b

Transliteration:

*iw=i rh.kw rn n nṯr ʿ3 pw n.t(y) im=s*

Translation:

I know the name of this great god who is in it.

Witness: T1C,b

Transliteration:

*iw=i rh.ki rn n ntr pw ʕz n.t(y) im=s*

Translation:

I know the name of this great god who is in it.

Witness: B5C

Transliteration:

*[i]w=i rh.k[i] rn n ntr pw] ʕz n.ty im=s*

Translation:

I know the name of this great god who is in it.

Notes:

Only traces left of the Y2-V31A group, the A50 is not visible.

Witness: Sq1C

Transliteration:

*iw=i rh.kwi rn n ntr pw ʕz n.ty im=s*

Translation:

I know the name of this great god who is in it.

Witness: Sq1Sq

Transliteration:

*iw rh.k(i) rn n ntr pw ʕz n.t(y) im=s*

Translation:

I know the name of this great god who is in it.

Witness: M4C

Transliteration:

*iw=i rh.kwi rn n ntr pw ʕz n.ty im=s*

Translation:

I know the name of this great god who is in it.

Witness: B1P

Transliteration:

*iw rh.kwi r[n n] ntr pw ʕz n.t(y) im=s*

Translation:

I know the name of this great god who is in it.

Witness: B1Y

Transliteration:

*[i]w=i rh.kwi rn [n ntr] pw ʕz n.ty im=s*

Translation:

I know the name of this great god who is in it.

Witness: Sq7C

Transliteration:

*iw=[i rh].k[wi rn n ntr p]w ʕz [n.ty] im=s*

Translation:

I know the name of this great god who is in it.

Notes:

Only the V31A was visible to de Buck.

Witness: Sq7Sq

Transliteration:

*iw [rh.k(i) rn n ntr] pw [ʕ]z [n.ty im]=s*

Translation:

I know the name of this great god who is in it.

Witness: M8C

Transliteration:

*iw=i rh.kwi rn n ntr pw ʕz n.ty im=s*

Translation:

I know the name of this great god who is in it.

Witness: M7C

Transliteration:

[*iw=i rh.kwi rn n ntr pw ʕz*] *n.ty im=s*

Translation:

I know the name of this great god who is in it.

Witness: L1NY

Transliteration:

*iw [rh].kw rn n ntr pw ʕz n.ty im=s*

Translation:

I know the name of this great god who is in it.

Notes:

Only the V31A:G43 group is visible.

Witness: L3Li

Transliteration:

[*iw rh.kw rn n ntr*] *pw ʕz n.ty im=s*

Translation:

I know the name of this great god who is in it.

Witness: T3Be

Transliteration:

*iw=i rh.kwi rn n ntr pw ʕz n.ty s(y)*

Translation:

I know the name of this great god who is it.

Witness: M57C

Transliteration:

*iw=i rh.kwi rn n ntr pw ʕz n.ty im*

Translation:

I know the name of this great god who is there.

Notes:

Only traces left of the Y2, the rest is visible.

Witness: M54C

Transliteration:

*iw=i rh.kwi rn n ntr p(w) ʕz n.ty im=s*

Translation:

I know the name of this great god who is in it.

Notes:

Only traces left of the G43, the rest is visible.

Witness: T1Be

Transliteration:

*iw=i rh.kwi rn n ntr pw ʕz n.ty im=s*

Translation:

I know the name of this great god who is in it.

Witness: T2Be

Transliteration:

[*i*]w=i [*rh.kwi rn n*] *ntr [ʕz] pwy n.ty im=s*

Translation:

I know the name of this great god who is in it.

Witness: T3L

Transliteration:

*iw rh.k(i) rn n ntr pi ʕz n.ty im*

Translation:

I know the name of this great god who is there.

Witness: M1NY

Transliteration:

*iw=i rh.kwi rn n ntr pw n.ty im=s*

Translation:

I know the name of this god who is in it.

Witness: BH1Br

Transliteration:

*iw rh.k(i) rn ntr pw ʕz n.ty im=s*

Translation:

I know the name of this great god who is in it.

Witness: T3L,b

Transliteration:

[*iw=i rh.ki rn n*] *ntr pw ʕz [n.ty im]*

Translation:

I know the name of this great god who is there.

**Group 2:** *Stative (3rd person feminine singular), Lemma rh*

Lemma: *rh* (to know)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	3rd person feminine singular			

Witness: B3C

Transliteration:

*iw s3.t-hd-hyp tn rh.t(i) ntr pw ʕz n.ty im=s*

Translation:

This *s3.t-hd-hyp* knows this great god who is in it.

**Group 3:** *Stative (2nd person masculine singular), Lemma rh*

Lemma: *rh* (to know)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	2nd person singular			

Witness: Sq4Sq

Transliteration:

*i{m} <w> [rh.t(i) rn n] ntr pw ʕz n.t(y) im=s*

Translation:

You know the name of this great god who is in it.

**Group 4:** *Imperfective active participle (masculine singular), Lemma rh*

Lemma: *rh* (to know)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	imperfective active	masculine singular		

Witness: B9C,a

Transliteration:

*iw=i rḥ rn n nṯr ʿz n.t(y) im=s*

Translation:

I am the one who knows the name of the great god who is in it.

Witness: M1Be

Transliteration:

*iw=i rḥ rn n nṯr pw ʿz n.ty im=s*

Translation:

I am the one who knows the name of this great god who is in it.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, T1C,b, B1P, B5C, B1Y, Sq1C, Sq7C, Sq1Sq, Sq7Sq, M4C, M8C, M7C, M54C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, M57C, M1NY, BH1Br, T3L,b), G2 (B3C), G3 (Sq4Sq), G4 (B9C,a, M1Be).*

**Spell:** 335 **Phrase:** 4 196-197 c

**Group 1:** Imperfective active participle (masculine singular), Lemma ḥkn

Lemma: ḥkn (to praise)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: L3Li

Transliteration:

*ḥkn rʿ rn=f*

Translation:

The one who praises Re is his name.

Notes:

Could be a relative *sdm=f* as well (who Re praises).

Witness: T2Be

Transliteration:

*ḥkn.w kw rʿ rn=f*

Translation:

The one who praises you, Re, is his name.

Notes:

Only traces left of the V28 and V31A, the N35 is not visible.

Witness: T3Be

Transliteration:

*ḥkn.w kw rʿ rn=f*

Translation:

The one who praises you, Re, is his name.

Notes phrase:

*Only L3Li, T2Be and T3Be have a phrase here with a verbal form, in the other witnesses I took ḥkn as a substantive. I added it here as I consider it an important variation (as normally I would leave these type of phrases out).*

**Spell:** 335 **Phrase:** 4 200-201 a

**Group 1:** *Stative (3rd person masculine singular), Lemma wnn*

Lemma: *wnn* (to be, to exist)

Morphology 1: *Stative*      Morphology 2: *3rd person masculine singular*      Morphology 3:      Syntax:      Subject:

Witness: T1C,a

Transliteration:

*ir(.y) sip n n.tt wn*

Translation:

The supervisor of that which exists.

Witness: B9C,b

Transliteration:

*ir(.y) sip n n.tt wn*

Translation:

The supervisor of that which exists.

Witness: B3C

Transliteration:

*ir.y sip n n.tt wn*

Translation:

The supervisor of that which exists.

Witness: Sq4Sq

Transliteration:

*[ir.y] sip n n.tt wn*

Translation:

The supervisor of that which exists.

Witness: T1C,b

Transliteration:

*ir.y sip n n.tt wn*

Translation:

The supervisor of that which exists.

Witness: B1P

Transliteration:

*ir.y sip n n.tt wn*

Translation:

The supervisor of that which exists.

Witness: B5C

Transliteration:

*[ir.y sip n n.tt wn]*

Translation:

The supervisor of that which exists.

Witness: B1Y

Transliteration:

*i[r.y] sip [n n.tt wn]*

Translation:

The supervisor of that which exists.

Notes:

There might be some traces of the N35 left.

Witness: B9C,a

Transliteration:

*ir(.y) sip n.tt wn*

Translation:

The supervisor of that which exists.

Witness: Sq7C

Transliteration:

*ir(.y) sip n n.tt wn*

Translation:

The supervisor of that which exists.

Witness: M8C

Transliteration:

*ir(.y) sip n n.tt wn*

Translation:

The supervisor of that which exists.

Witness: M54C

Transliteration:

*ir(.y) sip n.tt wn*

Translation:

The supervisor of that which exists.

Witness: L1NY

Transliteration:

*ir(.y) sip n n.tt wn*

Translation:

The supervisor of that which exists.

Notes:

Visible, but badly damaged in my image.

Witness: Sq1C

Transliteration:

*ir(.y) sip n [n.tt] wn*

Translation:

The supervisor of that which exists.

Witness: Sq7Sq

Transliteration:

*ir.y sip [n n.tt wn]*

Translation:

The supervisor of that which exists.

Witness: M7C

Transliteration:

*[ir(.y) sip n n.tt] wn*

Translation:

The supervisor of that which exists.

Witness: M1C

Transliteration:

*ir(.y) s[i]p [n n.tt] wn*

Translation:

The supervisor of that which exists.

Witness: T1Be

Transliteration:

*ir(.y) sip.t n n.tt wn.w*

Translation:

The supervisor of that which exists.

Witness: L3Li

Transliteration:

*ir.y sip n n.tt wnn*

Translation:

The supervisor of that which exists.

Witness: T3Be

Transliteration:

*ir(.y) sip.t n n.tt wn*

Translation:

The supervisor of that which exists.

Witness: M57C

Transliteration:

*ir.y sip n n.ty wn*

Translation:

The supervisor of that which exists.

Witness: BH1Br

Transliteration:

*ir(.y) sip n n.tt wn*

Translation:

The supervisor of that which exists.

Witness: M1Be

Transliteration:

*ir.y sip n n.tt wn.w*

Translation:

The supervisor of that which exists.

Witness: T2Be

Transliteration:

*il[r(.y)] sip n [n.tt w]n.w*

Translation:

The supervisor of that which exists.

Notes:

Only the W24:G43 group is visible.

Witness: T3L

Transliteration:

*ir.y sip n n.tt wn*

Translation:

The supervisor of that which exists.

Witness: M1NY

Transliteration:

*ir.y sip n n.tt wn*

Translation:

The supervisor of that which exists.

Notes:

Only traces left of the Y1 (the bottom line), the rest is visible.

Witness: T3L,b

Transliteration:

*ir.y sip [n n.tt wn]*

Translation:

The supervisor of that which exists.

**Group 2:** Stative (3rd person masculine plural), Lemma *wnn*

Lemma: *wnn* (to be, to exist)

Morphology 1: Stative      Morphology 2: 3rd person masculine plural      Morphology 3:      Syntax:      Subject:

Witness: Sq1Sq

Transliteration:

*ir(.y) sip n.t(yw)t wnn.w*

Translation:

The supervisor of that which exists.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq7Sq, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, M57C, M1NY, BH1Br, T3L,b, M1Be), G2 (Sq1Sq).

**Spell:** 335      **Phrase:** 4 202-203 d

**Group 1:** Passive circumstantial *sḏm.n=f* (Temporal clause), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sḏm.n=f*      Morphology 2: circumstantial      Morphology 3: passive      Syntax: Temporal clause      Subject: Nominal subject

Witness: T1C,a

Transliteration:

*rdi.n šw.ty m tp=i*

Translation:

after the two feathers were placed on my head.

Witness: L1NY

Transliteration:

*[rdi.n šw.ty] m tp=i*

Translation:

after the two feathers were placed on my head.

**Group 2:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sḏm.n=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: B9C,b

Transliteration:

*rdi.n=i šw.ty=i m tp=i*

Translation:

after I placed my two feathers on my head.

Witness: T1C,b

Transliteration:

*rdi.n=i šw.ty=i m tp=i*

Translation:

after I placed my two feathers on my head.

Witness: B5C

Transliteration:

*r[di.n=i] šw.ty m [tp=i]*

Translation:

after I placed the two feathers on my head.

Notes:

Only the D21 is visible.

Witness: BH1Br

Transliteration:

*rdi.n=i šw.ty=i m tp=i*

Translation:

after I placed my two feathers on my head.

**Group 3:** Circumstantial *sđm.n=f (iw(=f) sđm.n=f)*, Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sđm.n=f*      Morphology 2: circumstantial      Morphology 3:

*sđm.n=f*

Witness: Sq4Sq

Transliteration:

*iw rdi.n=k šw.ty m tp=k*

Translation:

you have placed the two feathers on your head.

Witness: B3C

Transliteration:

*rdi.n=s šw.t m tp=s*

Translation:

after she placed the feather on her head.

Witness: B1P

Transliteration:

*rdi.n=i šw.ty m tp=i*

Translation:

after I placed the two feathers on my head.

Witness: B1Y

Transliteration:

*[rdi.n=i šw.ty m tp=i]*

Translation:

after I placed the two feathers on my head.

Syntax:

*iw(=f) sđm.n=f*

Subject:

Pronominal subject

Witness: Sq1C

Transliteration:

*iw rdi.n=i šw.ty=i m tp=i*

Translation:

I have placed my two feathers on my head.

Witness: Sq7C

Transliteration:

*iw rdi.n=i šw.ty[=i] m tp[=i]*

Translation:

I have placed my two feathers on my head.

Notes:

Only traces left of the N35, the rest is visible.

Witness: M7C

Transliteration:

*iw [rdi].n=i šw.ty=i m tp=i*

Translation:

I have placed my two feathers on my head.

Notes:

Only the N35 is visible.

Witness: M1C

Transliteration:

*iw rdi.n=i šw.ty=i m [tp=i]*

Translation:

I have placed my two feathers on my head.

Witness: L3Li

Transliteration:

*iw rdi.n=i šw.ty m tp=i*

Translation:

I have placed the two feathers on my head.

Witness: T3Be

Transliteration:

*iw rdi.n=i šw.ty m tp=i*

Translation:

I have placed the two feathers on my head.

Witness: M8C

Transliteration:

*iw rdi.n=i šw.ty=i m tp=i*

Translation:

I have placed my two feathers on my head.

Witness: M54C

Transliteration:

*iw rdi[.n=i] šw.ty=i m tp=i*

Translation:

I have placed my two feathers on my head.

Notes:

The hand part of the D37 is damaged, and the N35 is not visible.

Witness: T1Be

Transliteration:

*iw rdi.n=i šw.ty=i m tp=i*

Translation:

I have placed my two feathers on my head.

Witness: T2Be

Transliteration:

*iw rdi.n=i šw.t[y m] tp=i*

Translation:

I have placed the two feathers on my head.

Witness: T3L

Transliteration:

*iw rdi.n=i šw.ty=i m tp=i*

Translation:

I have placed my two feathers on my head.

Witness: M57C

Transliteration:

*iw rdi.n=i šw.ty=i m tp=i*

Translation:

I have placed my two feathers on my head.

Witness: T3L,b

Transliteration:

*iw [rdi.n=i šw.ty=i m tp=i]*

Translation:

I have placed my two feathers on my head.

Witness: M1NY

Transliteration:

*iw rdi.n=i šw.ty=i m tp=i*

Translation:

I have placed my two feathers on my head,

Witness: M1Be

Transliteration:

*iw rdi[.n]=i šw.ty=i m tp=i*

Translation:

I have placed my two feathers on my head.

Notes:

Only traces left of the N35, the rest is visible.

**Group 4:** Nominal *sđm.tw=f* (Nominal use), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sđm.tw=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Nominal subject

Witness: B9C,a

Transliteration:

*m rdi.t(w) n=i šw.ty=i m tp=i*

Translation:

as my two feathers are placed for me upon my head.

**Group 5:** Passive circumstantial *sđm.n=f* (*iw(=f) sđm.n=f*), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sđm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

*iw(=f) sđm.n=f*

Subject:

Nominal subject

Witness: Sq1Sq

Transliteration:

*iw rdi.n šw.ty=i m tp=i*

Translation:

my two feathers were placed on my head.

Witness: Sq7Sq

Transliteration:

*iw [rdi.n šw].ty m [tp=k]*

Translation:

the two feathers are placed on your head.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, L1NY), G2 (B9C,b, B3C, T1C,b, B1P, B5C, B1Y, BH1Br), G3 (Sq4Sq, Sq1C, Sq7C, M8C, M7C, M54C, M1C, T1Be, L3Li, T2Be, T3Be, T3L, M57C, M1NY, T3L,b, M1Be), G4 (B9C,a), G5 (Sq1Sq, Sq7Sq).

**Spell:** 335 **Phrase:** 4 204-205 c

**Group 1:** Imperfective active participle (masculine singular), Lemma *nd*

Lemma: *nd* (to protect)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,b

Transliteration:

*hr pw nd it=f*

Translation:

It is Horus who protects his father.

Witness: B1P

Transliteration:

*hr pw nd it=f*

Translation:

It is Horus who protects his father.

Witness: B5C

Transliteration:

*[hr p]w nd it=f*

Translation:

It is Horus who protects his father.

Witness: B9C,a

Transliteration:

*hr pw nd it=f*

Translation:

It is Horus who protects his father.

Witness: Sq1C

Transliteration:

*hr pw nd it=f*

Translation:

It is Horus who protects his father.

Witness: Sq7C

Transliteration:

*hr pw nd it=f*

Translation:

It is Horus who protects his father.

Notes:

Only traces left of the N35:I10 group.

Witness: Sq1Sq

Transliteration:

*hr nd it*

Translation:

Horus who protects the father.

Witness: M4C

Transliteration:

*hr pw nd it=f*

Translation:

It is Horus who protects his father.

Witness: M8C

Transliteration:

*ḥr pw nd it*

Translation:

It is Horus who protects the father.

Witness: M54C

Transliteration:

*ḥr pw nd it*

Translation:

It is Horus who protects the father.

Witness: T1Be

Transliteration:

*ḥr p[w] nd it*

Translation:

It is Horus who protects the father.

Witness: T2Be

Transliteration:

*ḥr pw nd ḥr it*

Translation:

It is Horus who protects the face of the father.

Witness: T3L

Transliteration:

*ḥr pw nd it*

Translation:

It is Horus who protects the father.

Witness: BH1Br

Transliteration:

*ḥr pw nd it=f*

Translation:

It is Horus who protects his father.

Witness: M7C

Transliteration:

*[ḥr pw nd it]*

Translation:

It is Horus who protects the father.

Witness: L1NY

Transliteration:

*ḥr pw [nd it]*

Translation:

It is Horus who protects the father.

Witness: L3Li

Transliteration:

*[ḥr pw] nd it*

Translation:

It is Horus who protects the father.

Witness: T3Be

Transliteration:

*ḥr pw nd it*

Translation:

It is Horus who protects the father.

Witness: M57C

Transliteration:

*ḥr pw nd it=f*

Translation:

It is Horus who protects his father.

Witness: T3L,b

Transliteration:

*[ḥr pw nd it]*

Translation:

It is Horus who protects the father,

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *nḏ*

Lemma: *nḏ* (to protect)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: M1NY

Transliteration:

*hr nḏ=f ḏt=f*

Translation:

Horus, while he protects his father.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B5C, B9C,a, Sq1C, Sq7C, Sq1Sq, M4C, M8C, M7C, M54C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, M57C, BH1Br, T3L,b), G2 (M1NY).

Note that M1C does have a phrase here, but it is non-verbal.

**Spell:** 335 **Phrase:** 4 206-207 b

**Group 1:** Subjunctive *sḏm=f* (Wish clause), Lemma *wnn* (first position)

Lemma: *wnn* (to be, to exist)

Morphology 1:  
*sḏm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: T1C,a

Transliteration:

*wn m t3 ḏy.n m nḏw.t*

Translation:

May one exist on the land, after one came from the city.

Notes:

It is possible the *-i* suffix should be provided.

Witness: B9C,b

Transliteration:

*wn=i m t3=i ḏy.n=i m nḏw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: B3C

Transliteration:

*wn s3.t-ḥd-ḥtp tn m t3=s iy.n s3.t-ḥd-ḥtp tn m niw.t=s*

Translation:

May this *s3.t-ḥd-ḥtp* exist on her land,  
after this *s3.t-ḥd-ḥtp* came from her city.

Witness: T1C,b

Transliteration:

*wn=i m t3=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: B5C

Transliteration:

*wn[=i] m t3 [iy].n=i m [niw.t=i]*

Translation:

May I exist on the land, after I came from my city.

Notes:

Only traces left.

Witness: B9C,a

Transliteration:

*wn=i m t3=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: Sq7C

Transliteration:

*wn[=i] m t3=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: Sq4Sq

Transliteration:

*wn=k [m t3] iy.n=k m niw.t*

Translation:

May you exist on the land, after you came from your city.

Witness: B1P

Transliteration:

*wn=i m t3 iy.n=i m niw.t=i*

Translation:

May I exist on the land, after I came from my city.

Witness: B1Y

Transliteration:

*[wn=i m t3] iy[.n]=i m [niw.t=i]*

Translation:

May I exist on the land, after I came from my city.

Witness: Sq1C

Transliteration:

*wn=i m t3=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: Sq1Sq

Transliteration:

*wn=i m t3=i iy.n < =i > m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: Sq7Sq

Transliteration:

*wn=[i] m tʒ iy.n=i m [niw.t=i]*

Translation:

May I exist on the land, after I came from my city.

Witness: M54C

Transliteration:

*wn=i m tʒ=i iy[.n]=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: L1NY

Transliteration:

*wn m [tʒ=i] iy.n m niw.t=i*

Translation:

May one exist on my land, after one came from my city.

Notes:

It is possible that a =i should be supplied here.

Witness: T2Be

Transliteration:

*wn=i [m] tʒ=[i] iy.n=i m [niw].[t=i]*

Translation:

May I exist on my land, after I came from my city.

Notes:

Only traces left of the N35, the E34 is visible.

Witness: M1NY

Transliteration:

*wn=i m tʒ=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: M4C

Transliteration:

*wn=i m tʒ=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: M1C

Transliteration:

*wn=i m tʒ=i iy.n=i m niw.t=[i]*

Translation:

May I exist on my land, after I came from my city.

Notes:

Only traces left.

Witness: L3Li

Transliteration:

*[wn]=i m tʒ=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: M57C

Transliteration:

*wn=i m tʒ iy.n=i m niw.t=i*

Translation:

May I exist on the land, after I came from my city.

Witness: BH1Br

Transliteration:

*wn=i m tʒ pn iy=i m niw.t=i*

Translation:

May I exist in this land, while I come from my city.

Witness: M1Be

Transliteration:

*wn=i m tʒ=i iȳ.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Notes group:

Note that T1C,a and L1NY use a zero subject instead of a pronominal subject, however, it could be argued that they should have the =i supplied.

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *wnn* (first position)

Lemma: *wnn* (to be, to exist)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: M7C

Transliteration:

*wnn=i m tʒ=i iȳ.n=i m niw.t=i*

Translation:

I exist even on the land, after I came from my city.

Notes:

The front of the E34:N35:N35 group is damaged.

Witness: T1Be

Transliteration:

*wnn=i m tʒ=i iȳ.n=i m niw.t=i*

Translation:

I exist even in my land, after I came from my city.

Witness: T3L

Transliteration:

*wnn=i m tʒ=i iȳ.n=i m niw.t=i*

Translation:

I exist even on my land, after I came from my city.

Witness: T3L,b

Transliteration:

*[wnn=i m tʒ=i iȳ.n=i m niw.t=i]*

Translation:

I exist even on my land, after I came from my city.

**Group 3:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *iȳi* (first position)

Lemma: *iȳi* (to come)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: T3Be

Transliteration:

*iy.n=i m niw.t=i pr.n=i m t3=i*

Translation:

I came from my city, I went forth from my land,

**Group 4:** *Circumstantial sdm.n=f (Temporal clause), Lemma iyì (second position)*

Lemma: *iyì* (to come)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: T1C,a

Transliteration:

*wn m t3 iy.n m niw.t*

Translation:

May one exist on the land, after one came from the city.

Notes:

It is possible a *-i* suffix should be supplied here.

Witness: B9C,b

Transliteration:

*wn=i m t3=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: B3C

Transliteration:

*wn s3.t-hd-htp tn m t3=s iy.n s3.t-hd-htp tn m niw.t=s*

Translation:

May this *s3.t-hd-htp* exist on her land,  
after this *s3.t-hd-htp* came from her city.

Witness: Sq4Sq

Transliteration:

*wn=k [m t3] iy.n=k m niw.t*

Translation:

May you exist on the land, after you came from your city.

Witness: T1C,b

Transliteration:

*wn=i m t3=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: B1P

Transliteration:

*wn=i m t3 iy.n=i m niw.t=i*

Translation:

May I exist on the land, after I came from my city.

Witness: B5C

Transliteration:

*wn[=i] m tʒ [iy].n=i m [niw.t=i]*

Translation:

May I exist on the land, after I came from my city.

Notes:

Only the N35 is visible.

Witness: B9C,a

Transliteration:

*wn=i m tʒ=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: Sq7C

Transliteration:

*wn[=i] m tʒ=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: Sq7Sq

Transliteration:

*wn[=i] m tʒ iy.n=i m [niw.t=i]*

Translation:

May I exist on the land, after I came from my city.

Witness: M7C

Transliteration:

*wnn=i m tʒ[=i iy.n=i m niw.t=i]*

Translation:

I exist even on the land, after I came from my city.

Witness: B1Y

Transliteration:

*[wn=i m tʒ] iy[.n]=i m [niw.t=i]*

Translation:

May I exist on the land, after I came from my city.

Notes:

The N35 is not visible.

Witness: Sq1C

Transliteration:

*wn=i m tʒ=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: Sq1Sq

Transliteration:

*wn=i m tʒ=i iy.n < =i > m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: M4C

Transliteration:

*wn=i m tʒ=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: M54C

Transliteration:

*wn=i m tʒ=i iy[.n]=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Notes:

The N35 is not visible, and the lower half of the M18 is damaged.

Witness: M1C

Transliteration:

*wn=i m tʒ=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: T1Be

Transliteration:

*wnn=i m tʒ=i iy.n=i m niw.t=i*

Translation:

I exist even in my land, after I came from my city.

Witness: T2Be

Transliteration:

*wn=i [m] tʒ=i iy.n=i m] niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: M57C

Transliteration:

*wn=i m tʒ iy.n=i m niw.t=i*

Translation:

May I exist on the land, after I came from my city.

Witness: T3L,b

Transliteration:

*[wnn=i m tʒ=i iy.n=i m niw.t=i]*

Translation:

I exist even on my land, after I came from my city.

Notes group:

Note that T1C,a and L1NY use a zero subject instead of a pronominal subject, however, it could be argued that they should have the *-i* supplied.

Note that B3C uses a nominal subject instead of a pronominal subject.

Witness: L1NY

Transliteration:

*wn m [tʒ=i] iy.n m niw.t=i*

Translation:

May one exist on my land, after one came from my city.

Notes:

It is possible that a *-i* should be provided here.

Witness: L3Li

Transliteration:

*[wn]=i m tʒ=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: T3L

Transliteration:

*wnn=i m tʒ=i iy.n=i m niw.t=i*

Translation:

I exist even on my land, after I came from my city.

Witness: M1NY

Transliteration:

*wn=i m tʒ=i iy.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

Witness: M1Be

Transliteration:

*wn=i m tʒ=i iy.i.n=i m niw.t=i*

Translation:

May I exist on my land, after I came from my city.

**Group 5:** Nominal *sḍm.n=f* (Balanced sentence), Lemma *pri* (second position)

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: T3Be

Transliteration:

*iy.n=i m niw.t=i pr.n=i m t3=i*

Translation:

I came from my city, I went forth from my land,

**Group 6:** Circumstantial *sḍm=f* (Temporal clause), Lemma *iyi* (second position)

Lemma: *iyi* (to come)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: BH1Br

Transliteration:

*wn=i m t3 pn iyi=i m niw.t=i*

Translation:

May I exist in this land, while I come from my city.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq1Sq, Sq7Sq, M4C, M54C, M1C, L1NY, L3Li, T2Be, M57C, M1NY, M1Be), G1+G6 (BH1Br), G2+G4 (M7C, T1Be, T3L, T3L,b), G3+G5 (T3Be).

**Spell:** 335 **Phrase:** 4 208-209 c

**Group 1:** Passive nominal *sḍm=f* (Balanced sentence), Lemma *ni*

Lemma: *ni* (to drive away)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: T1C,a

Transliteration:

*ni iw*

Translation:

Wrongdoing is driven away,

**Group 2:** *Passive nominal sdm=f (Balanced sentence), Lemma dr*

Lemma: *dr* (to expel)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: B9C,b

Transliteration:

*dr iw=i*

Translation:

My wrongdoing is expelled,

Witness: T1C,b

Transliteration:

*dr iw=i*

Translation:

My wrongdoing is expelled,

Witness: B5C

Transliteration:

*[d]r iw[=i]*

Translation:

My wrongdoing is expelled,

Notes:

The D46 is not visible.

Witness: B3C

Transliteration:

*dr iw n sz.t-ḥd-ḥtp tn*

Translation:

The wrongdoing of this *sz.t-ḥd-ḥtp* is expelled,

Witness: B1P

Transliteration:

*[dr] iw=i*

Translation:

My wrongdoing is expelled,

Notes:

Only traces left of the D40, the rest is lost.

Witness: B1Y

Transliteration:

*dr iw=i*

Translation:

My wrongdoing is expelled,

Notes:

The back of the D46:D21 group is damaged.

Witness: B9C,a  
Transliteration:  
*dr iw=i*  
Translation:  
My wrongdoing is expelled,

Witness: M4C  
Transliteration:  
*dr iw=i*  
Translation:  
My wrongdoing is expelled,

Witness: M7C  
Transliteration:  
*dr [iw=i]*  
Translation:  
My wrongdoing is expelled,

Witness: M1C  
Transliteration:  
*[dr iw=i]*  
Translation:  
My wrongdoing is expelled,

Witness: L3Li  
Transliteration:  
*dr iw=i*  
Translation:  
My wrongdoing is expelled,

Witness: M57C  
Transliteration:  
*dr iw.w=i*  
Translation:  
My wrong doings are expelled,

Witness: Sq7Sq  
Transliteration:  
*dr iw*  
Translation:  
Wrong doing is expelled

Witness: M8C  
Transliteration:  
*dr iw=i*  
Translation:  
My wrongdoing is expelled,

Witness: M54C  
Transliteration:  
*dr.w iw=i*  
Translation:  
My wrongdoing is expelled,

Witness: T1Be  
Transliteration:  
*dr iw=i*  
Translation:  
My wrongdoing is expelled,

Witness: T3L  
Transliteration:  
*dr iw=i*  
Translation:  
My wrongdoing is expelled,

Witness: T3L,b  
Transliteration:  
*[dr iw=i]*  
Translation:  
My wrongdoing is expelled,

Witness: M1Be

Transliteration:

*dr iw=i*

Translation:

My wrongdoing is expelled,

**Group 3:** *Passive nominal sdm=f (Balanced sentence), Lemma ḥsr*

Lemma: ḥsr (to drive away)

Morphology 1:

sdm=f

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Balanced sentence

Subject:

Nominal subject

Witness: Sq4Sq

Transliteration:

*ḥ[r]s ḏw.t=k*

Translation:

Your evil is driven away,

Notes:

Only the traces of the Aa1 and the S29 are visible, based on their placement, the spelling of *ḥrs* instead of *ḥsr* is most likely.

**Group 4:** *Passive nominal sdm=f (Emphatic use), Lemma dr*

Lemma: dr (to expel)

Morphology 1:

sdm=f

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: Sq1C

Transliteration:

*dr iw.w=i*

Translation:

My wrong doings are expelled

Witness: Sq7C

Transliteration:

*dr iw.w=i*

Translation:

My wrong doings are expelled

Witness: Sq2C

Transliteration:

[d]r iw.w[=i]

Translation:

My wrong doings are expelled

Notes:

Only traces left of the D21, the rest is lost.

Witness: M1NY

Transliteration:

dr iw=i

Translation:

My wrongdoing is expelled,

Notes group:

Note that the syntax is emphatic use here, as 4,208,d uses a *sḏm.n=f*.

**Group 5:** Nominal *sḏm=f* (Balanced sentence), Lemma *dr*

Lemma: *dr* (to expel)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: Sq1Sq

Transliteration:

dr=i iw=i

Translation:

I expel my wrongdoing,

Witness: L1NY

Transliteration:

[dr]=f ḏw.t=i

Translation:

He expels my evil,

**Group 6:** Passive nominal *sḏm=f* (Balanced sentence), Lemma *Dr*

Lemma: *ḏr* (to remove)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: T2Be

Transliteration:

ḏr nī.t=i

Translation:

My wrongdoing is removed,

**Group 7:** Nominal *sḍm=f* (Balanced sentence), Lemma *ḍr*

Lemma: *ḍr* (to remove)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: BH1Br

Transliteration:

*ḍr=i iw=i*

Translation:

I remove my wrongdoing,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a), G2 (B9C,b, B3C, T1C,b, B1P, B5C, B1Y, B9C,a, Sq7Sq, M4C, M8C, M7C, M54C, M1C, T1Be, L3Li, T3L, M57C, T3L,b, M1Be), G3 (Sq4Sq), G4 (Sq1C, Sq7C, Sq2C, M1NY), G5 (Sq1Sq, L1NY), G6 (T2Be), G7 (BH1Br).

**Spell:** 335 **Phrase:** 4 208-209 d

**Group 1:** Passive nominal *sḍm=f* (Balanced sentence), Lemma *ḥsr*

Lemma: *ḥsr* (to drive away)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u> passive	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Nominal subject
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Witness: T1C,a

Transliteration:

*ḥsr ni.t*

Translation:

wrongdoing is driven away.

Witness: B9C,b

Transliteration:

*ḥsr ny.t=i*

Translation:

my wrongdoing is driven away.

Witness: B3C

Transliteration:

*ḥsr ni[.t]=s*

Translation:

her wrongdoing is driven away.

Witness: T1C,b

Transliteration:

*ḥsr ni.t=i*

Translation:

my wrongdoing is driven away.

Notes:

Only traces left.

Witness: B1P

Transliteration:

*hsr ni.t=i*

Translation:

my wrongdoing is driven away.

Witness: B1Y

Transliteration:

*h[sr n]i.t=i*

Translation:

my wrongdoing is driven away.

Notes:

Only the Aa1 and D40 are visible.

Witness: Sq7Sq

Transliteration:

*hsr ni.t*

Translation:

wrongdoing is driven away.

Witness: M8C

Transliteration:

*hsr ni.t[=i]*

Translation:

my wrongdoing is driven away.

Witness: M54C

Transliteration:

*hsr.w [ni.t=i]*

Translation:

my wrongdoing is driven away.

Witness: B5C

Transliteration:

*hsr ni.t=i*

Translation:

my wrongdoing is driven away.

Witness: B9C,a

Transliteration:

*hsr ni.t=i*

Translation:

my wrongdoing is driven away.

Witness: M4C

Transliteration:

*hsr ni.t=i*

Translation:

my wrongdoing is driven away.

Witness: M7C

Transliteration:

*[hsr] ni.t[=i]*

Translation:

my wrongdoing is driven away.

Witness: M1C

Transliteration:

*[hsr ni.t]=i*

Translation:

my wrongdoing is driven away.

Witness: L1NY  
Transliteration:  
*hsr ni.t=i*  
Translation:  
my wrongdoing is driven away.

Witness: L3Li  
Transliteration:  
*hs <r> ni.t=i*  
Translation:  
my wrongdoing is driven away.  
Notes:  
Addition of the *r* seems necessary.

Witness: M57C  
Transliteration:  
*hsr ni.t=i*  
Translation:  
my wrongdoing is driven away.

Witness: M1Be  
Transliteration:  
*hsr ni.t=i*  
Translation:  
my wrongdoing is driven away.  
Notes:  
*hsr* is assumed to be a form of *hsr*.

**Group 2:** *Passive nominal sdm=f (Balanced sentence), Lemma dr*

Lemma: *dr* (to expel)

Morphology 1:  
*sdm=f*

Morphology 2:  
nominal

Morphology 3:  
passive

Syntax:  
Balanced sentence

Subject:  
Nominal subject

Witness: T1Be  
Transliteration:  
*hsr.w ni.t=i*  
Translation:  
my wrongdoing is driven away.

Witness: T3L  
Transliteration:  
*hrs ni.t=i*  
Translation:  
my wrongdoing is driven away.  
Notes:  
Assumed to be a misspelling for *hsr*.

Witness: T3L,b  
Transliteration:  
*[hsr ni.t=i]*  
Translation:  
my wrongdoing is driven away.

Witness: Sq4Sq

Transliteration:

*dr* *ḏw.t n(.t) nī.t*

Translation:

the evil of the wrongdoing is expelled.

**Group 3:** *Passive circumstantial sdm.n=f (Temporal clause), Lemma ḥsr*

Lemma: *ḥsr* (to drive away)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: Sq1C

Transliteration:

*ḥsr.n nī.t=i*

Translation:

after my wrongdoing was driven away.

Witness: Sq7C

Transliteration:

*[ḥ]sr.n nī.t[=i]*

Translation:

after my wrongdoing was driven away.

Notes:

The Aa1 was not seen by de Buck, and there are only traces left of the O34.

Witness: Sq2C

Transliteration:

*[ḥsr.n nī.t=i]*

Translation:

after my wrongdoing was driven away.

Witness: M1NY

Transliteration:

*ḥsr.n nī.t=i*

Translation:

after my wrongdoing was driven away.

Notes:

Only traces left of the A60 due to a crack in the wood, the rest is visible.

**Group 4:** *Nominal sdm=f (Balanced sentence), Lemma ḥsr*

Lemma: *ḥsr* (to drive away)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: Sq1Sq

Transliteration:

*ḥsr=i nī.t=i*

Translation:

I drive my wrongdoing away.

Witness: BH1Br

Transliteration:

*ḥsr=i ḏw.t=i*

Translation:

I drive my evil away.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, T1C,b, B1P, B5C, B1Y, B9C,a, Sq7Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T3L, M57C, T3L,b, M1Be), G2 (Sq4Sq), G3 (Sq1C, Sq7C, Sq2C, M1NY), G4 (Sq1Sq, BH1Br).

**Spell:** 335 **Phrase:** 4 210-211 a

**Group 1:** Passive nominal *sḏm=f* (Emphatic use), Lemma *ṣḥri*

Lemma: *ṣḥri* (to remove)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: T1C,a

Transliteration:

*ṣḥr isf.t ir.t*

Translation:

The disorder thereof is removed,

Witness: B9C,b

Transliteration:

*ṣḥr.y isf.t ir.t=i*

Translation:

The disorder which belongs to me is removed,

Witness: B3C

Transliteration:

*ṣḥr.y isf.t ir.t=s*

Translation:

The disorder which belongs to her is removed,

Witness: Sq4Sq

Transliteration:

*ṣḥr is[.f.t] ir[.t]*

Translation:

The disorder thereof is removed,

Witness: T1C,b

Transliteration:

*ṣḥr.y isf.t ir.t=i*

Translation:

The disorder which belongs to me is removed,

Witness: B1P

Transliteration:

*ṣḥr.y {h} <i> sf.t ir.t=i*

Translation:

The disorder which belongs to me is removed,

Witness: B5C

Transliteration:

*shr.y isf[.t] i[r.t=i]*

Translation:

The disorder which belongs to me is removed,

Notes:

Only traces left of the N31, and the D21 is not visible.

Witness: Sq1C

Transliteration:

*shr isf.t ir.t=i*

Translation:

The disorder which belongs to me is removed,

Witness: Sq1Sq

Transliteration:

*shr isf.t ir.t=i*

Translation:

The disorder which belongs to me is removed,

Witness: Sq7Sq

Transliteration:

*shr.y [isf.t] ir[.t]*

Translation:

The disorder thereof is removed,

Notes:

Only the S29\*V28-D2:D21-M17\*M17 group is visible.

Witness: M8C

Transliteration:

*shr.w isf.t ir.t=i*

Translation:

The disorder which belongs to me is removed,

Witness: B9C,a

Transliteration:

*shr.y isf.t ir[.t]=i*

Translation:

The disorder which belongs to me is removed,

Witness: Sq7C

Transliteration:

*shr isf.t ir.t=i*

Translation:

The disorder which belongs to me is removed,

Notes:

Only traces left of the S29\*V28 group, the rest is visible.

Witness: Sq2C

Transliteration:

*[shr isf.t ir.t=i]*

Translation:

The disorder which belongs to me is removed,

Witness: M4C

Transliteration:

*shr isf.t ir.t=i*

Translation:

The disorder which belongs to me is removed,

Witness: M7C

Transliteration:

*[shr.w isf.t] ir[.t]=i*

Translation:

The disorder which belongs to me is removed,

Witness: M54C

Transliteration:

*shr.w isf.t=i*

Translation:

My disorder is removed,

Notes:

Only traces left of the D2, the rest is visible.

Witness: T1Be

Transliteration:

*shr isf.t ir.t=i*

Translation:

The disorder which belongs to me is removed,

Witness: T2Be

Transliteration:

*shr iwsf.t i[r.t]=i*

Translation:

The disorder which belongs to me is removed,

Witness: M57C

Transliteration:

*shr.w isf.t ir[.t]=i*

Translation:

The disorder which belongs to me is removed,

Witness: BH1Br

Transliteration:

*hsr is <f> .t ir.t=i*

Translation:

My disorder which belongs to me is removed.

Notes:

Due to the classifiers considered a misspelling of *shri*.

Witness: M1C

Transliteration:

*shr isf.t i[r.t]=i*

Translation:

The disorder which belongs to me is removed,

Witness: L3Li

Transliteration:

*shr.y isf.t ir.t*

Translation:

The disorder thereof is removed,

Witness: T3L

Transliteration:

*shr.y isf(.t) ir.t=i*

Translation:

The disorder which belongs to me is removed,

Notes:

The V28 is damaged.

Witness: M1NY

Transliteration:

*shry.w isf.t=i ir.t=i*

Translation:

My disorder which belongs to me is removed,

Witness: T3L,b

Transliteration:

*[shr.y isf.t] ir.t=i*

Translation:

The disorder which belongs to me is removed,

Witness: M1Be

Transliteration:

*šḥr* ḥsf.t ḥr.t=ī

Translation:

The disorder which belongs to me is removed,

**Group 2:** *Passive nominal sdm=f (Emphatic use), Lemma swḏ*

Lemma: *swḏ* (to hand over)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B1Y

Transliteration:

*swḏ* ḥsf.t [ḥr.t=ī]

Translation:

The disorder that belongs to me is handed over,

**Group 3:** *Passive nominal sdm=f (Emphatic use), Lemma šḥr*

Lemma: *šḥr* (to cast down)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: T3Be

Transliteration:

*šḥr.w* ḥsf.t ḥr.t=ī

Translation:

The disorder which belongs to me is cast down,

Notes:

Only traces left of the D36, the rest is visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, B9C,a, Sq1C, Sq7C, Sq1Sq, Sq2C, Sq7Sq, M4C, M8C, M7C, M54C, M1C, T1Be, L3Li, T2Be, T3L, M57C, M1NY, BH1Br, T3L,b, M1Be), G2 (B1Y), G3 (T3Be).*

**Spell:** 335 **Phrase:** 4 210-211 b

**Group 1:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *w<sup>c</sup>b*

Lemma: *w<sup>c</sup>b* (to purify)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: T1C,a

Transliteration:

*w<sup>c</sup>b.n m sš.wy ipw(y) wr.w(y) ʿz.w(y)*

Translation:

after one purified in these two very great pools,

Notes:

It is possible a *=i* subject should be provided here.

Witness: Sq4Sq

Transliteration:

*w<sup>c</sup>b.n=k m sš.wy wr.wy ʿz.wy*

Translation:

after you purified in the two very great pools,

Witness: B1P

Transliteration:

*w<sup>c</sup>b.n=i m sš.wy ipwy wr.wy ʿz.wy*

Translation:

after I purified in these two very great pools,

Witness: B1Y

Transliteration:

*[w<sup>c</sup>b.n]=i s<sup>c</sup>h.w ipn m [sš.wy] ipn(y) ʿz[.wy]*

Translation:

after I purified these toes in these two great pools.

Witness: B3C

Transliteration:

*w<sup>c</sup>b.n sš.t-ḥd-ḥtp tn m sš.wy ipw(y)*

Translation:

after this *sš.t-ḥd-ḥtp* purified in these two pools,

Witness: T1C,b

Transliteration:

*w<sup>c</sup>b.n=i m sš.wy ipw(y) wr.w(y) ʿz.w(y)*

Translation:

after I purified in these two very great pools,

Witness: B5C

Transliteration:

*w<sup>c</sup>b[.n=i] m [sš.wy] ipwy wr.wy ʿz.wy*

Translation:

after I purified in these two very great pools,

Notes:

The N35 is not visible.

Witness: B9C,a

Transliteration:

*w<sup>c</sup>b.n=i m sš.wy ipw(y) wr.wy ʿz.wy*

Translation:

after I purified in these two very great pools,

Witness: Sq1C

Transliteration:

*w<sup>c</sup>b.n=i m sš.wy wr.wy ʿz.wy*

Translation:

after I purified in the two very great pools,

Witness: Sq1Sq

Transliteration:

*w<sup>c</sup>b.n=i m sš. {t}(w)y ipw(y) wr.wy ʿz.wy*

Translation:

after I purified in these two very great pools,

Witness: Sq7Sq

Transliteration:

*w<sup>c</sup>b.n=i [m] sš.wy wr.wy*

Translation:

after I purified in the two great pools,

Witness: M8C

Transliteration:

*w<sup>c</sup>b.n=i m sš.wy (i)pw(y) wr.wy ʿz.wy*

Translation:

after I purified in these two very great pools,

Witness: M54C

Transliteration:

*w<sup>c</sup>b.n=i m sš.w[y] (i)p]w(y) wr.wy ʿz.wy*

Translation:

after I purified in these two very great pools,

Notes:

Only traces left of the N35, the rest is visible.

Witness: Sq7C

Transliteration:

*w<sup>c</sup>b.n=i m sš.wy wr.wy ʿz.wy*

Translation:

after I purified in the two very great pools,

Witness: Sq2C

Transliteration:

*[w<sup>c</sup>b.n=i m sš].w[y] wr.w[y] ʿz.wy*

Translation:

after I purified in the two very great pools,

Witness: M4C

Transliteration:

*w<sup>c</sup>b.n=i m sš.wy (i)pw(y) wr.wy ʿz.wy*

Translation:

after I purified in these two very great pools,

Witness: M7C

Transliteration:

*w<sup>c</sup>b.n=i [m sš.wy (i)pw(y) wr].wy ʿz[.wy]*

Translation:

after I purified in these two very great pools,

Witness: T1Be

Transliteration:

*w<sup>c</sup>b.n=i m sš(.wy) (i)pw(y) wr.wy ʿz.wy*

Translation:

after I purified in these two very great pools,

Notes:

Not that the third line of water was not seen by de Buck himself.

Witness: M57C

Transliteration:

*w<sup>c</sup>b.n=i m sš.wy wr.wy ʿz.wy*

Translation:

after I purified in the two very great pools,

Witness: M1Be

Transliteration:

*w<sup>c</sup>b.n=i sš.wy ipw wr.wy ʿz.wy*

Translation:

after I purified in these two very great pools,

Notes group:

Note that T1C,a uses a zero-subject, and B3C uses a nominal subject instead of a pronominal subject.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *w<sup>c</sup>b*

Lemma: *w<sup>c</sup>b* (to purify)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: M1C

Transliteration:

*w<sup>c</sup>b=i m sš[.wy (i)pw(y) wr.wy ʿz].wy*

Translation:

while I purify in these two very great pools,

Witness: L3Li

Transliteration:

*w<sup>c</sup>b[=i] m sš.wy ipw(y) wr.w(y) ʿz.wy*

Translation:

while I purify in these two very great pools,

Witness: T2Be

Transliteration:

*w<sup>c</sup>b=i [m sš].w[y wr].wy ʿz.wy*

Translation:

while I purify in the two very great pools,

Witness: T3Be

Transliteration:

*w<sup>c</sup>b=i m sš.wy (i)pw(y) wr.wy ʿz.wy*

Translation:

while I purify in these two very great pools,

Witness: T3L

Transliteration:

w<sup>c</sup>b=i m sš(.wy) ipw(y) wr.wy ʿz.wy

Translation:

while I purify in these two very great pools,

Witness: T3L,b

Transliteration:

[w<sup>c</sup>b]=i [m sš(.wy) ipw(y) wr.wy ʿz.wy]

Translation:

while I purify in these two very great pools,

Notes:

Only the final ripple of water of the N35A is visible.

**Group 3:** Nominal *sḏm.n=f* (Emphatic use), Lemma w<sup>c</sup>b

Lemma: w<sup>c</sup>b (to purify)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: L1NY

Transliteration:

w<sup>c</sup>b.n=i [m sš.wy] wr.wy ʿz.wy

Translation:

I have purified in the two very great pools,

Notes:

The D60 was visible for de Buck, but I cannot make it out in my image. Nominal due to the fact that this version does not have 4,211,a.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq1Sq, Sq2C, Sq7Sq, M4C, M8C, M7C, M54C, T1Be, M57C, BH1Br, M1Be), G2 (M1C, L3Li, T2Be, T3Be, T3L, M1NY, T3L,b), G3 (L1NY).

Note that B9C,b does have a phrase here, but it is non-verbal.

**Spell:** 335 **Phrase:** 4 212-213 b

**Group 1:** Imperfective relative *šdm=f*, Lemma *sw<sup>c</sup>b*

Lemma: *sw<sup>c</sup>b* (to purify)

<u>Morphology 1:</u> <i>šdm=f</i>	<u>Morphology 2:</u> Imperfective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Nominal subject
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Witness: T1C,a

Transliteration:

*sw<sup>c</sup>b.w šb.t rh.yt im*

Translation:

where the offerings of the people are purified,

Witness: M54C

Transliteration:

*sw<sup>c</sup>b šb.t rh.yt im=f*

Translation:

in which the offerings of the people are purified,

Witness: M1C

Transliteration:

*sw<sup>c</sup>b šb.t rh[.yt im=f]*

Translation:

in which the offerings of the people are purified,

Notes:

Only traces left of the S29\*D60 group, the N35A is visible.

**Group 2:** Circumstantial *šdm=f* (Temporal clause), Lemma *sw<sup>c</sup>b*

Lemma: *sw<sup>c</sup>b* (to purify)

<u>Morphology 1:</u> <i>šdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B9C,b

Transliteration:

*sw<sup>c</sup>b=i šb.t rh.yt*

Translation:

while I purify the offerings of the people,

**Group 3:** Imperfective active participle (masculine plural), Lemma *sw<sup>c</sup>b*

Lemma: *sw<sup>c</sup>b* (to purify)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C

Transliteration:

*sw<sup>c</sup>b ʿzb.t rḥ.yt*

Translation:

which purifies the offering of the people,

Witness: T1C,b

Transliteration:

*sw<sup>c</sup>b ʿzb.t rḥ.yt*

Translation:

which purifies the offering of the people,

Witness: B5C

Transliteration:

*sw<sup>c</sup>b ʿzb.t [r]ḥ.[y]t*

Translation:

which purify the offerings of the people,

Notes:

Note that there are only traces left of the D60.

Witness: Sq1C

Transliteration:

*sw<sup>c</sup>b ʿzb.t rḥ.yt*

Translation:

which purifies the offering of the people,

Witness: Sq1Sq

Transliteration:

*sw<sup>c</sup>b ʿzb.t rḥ.yt*

Translation:

which purifies the offering of the people,

Witness: Sq4Sq

Transliteration:

*sw<sup>c</sup>b rḥ.yt*

Translation:

which purify the people,

Witness: B1P

Transliteration:

*sw<sup>c</sup>b ʿz[b.t rḥ.yt]*

Translation:

which purify the offerings of the people,

Witness: B1Y

Transliteration:

*[sw<sup>c</sup>b ʿzb.t rḥ.yt]*

Translation:

which purify the offerings of the people,

Witness: Sq7C

Transliteration:

*sw<sup>c</sup>b ʿzb.t rḥ.yt*

Translation:

which purifies the offering of the people,

Notes:

Only traces left of the S29\*D60 group, the rest is visible.

Witness: Sq2C

Transliteration:

*[sw<sup>c</sup>b ʿz]b[.t] r[ḥ.yt]*

Translation:

which purify the offerings of the people,

Witness: Sq7Sq

Transliteration:

*sw<sup>c</sup>b* *ʿzb.t rh.yt*

Translation:

which purify the offerings of the people,

Notes:

Only traces left of the N35A, the rest is visible.

Witness: M8C

Transliteration:

*sw<sup>c</sup>b* *ʿzb.t rh.yt*

Translation:

which purifies the offering of the people,

Witness: T1Be

Transliteration:

*sw<sup>c</sup>b* *ʿzb.t rh.yt*

Translation:

which purify the offerings of the people,

Witness: T2Be

Transliteration:

*sw<sup>c</sup>b* *ʿzb.t n(.t) rh.yt*

Translation:

which purify the offerings of the people,

Witness: T3L

Transliteration:

[*sw<sup>c</sup>b*] *ʿ[ʿ]b.t rh.yt*

Translation:

which purify the offerings of the people,

Notes:

Only the final two N35 lines of N35A are visible.

Witness: M4C

Transliteration:

*sw<sup>c</sup>b* *ʿzb.t rh.yt*

Translation:

which purifies the offering of the people,

Witness: L1NY

Transliteration:

*sw<sup>c</sup>b* *ʿz[b.t] rh.yt*

Translation:

which purify the offerings of the people,

Witness: L3Li

Transliteration:

*sw<sup>c</sup>b* *ʿz[b.t] rh.yt*

Translation:

which purify the offerings of the people,

Witness: T3Be

Transliteration:

*sw<sup>c</sup>b* *ʿzb.t n(.t) rh.yt*

Translation:

which purify the offerings of the people,

Witness: M57C

Transliteration:

*sw<sup>c</sup>b.w* *ʿzb.t rh.yt*

Translation:

which purify the offerings of the people,

Witness: M1NY  
Transliteration:  
*sw<sup>c</sup>b ʿzb.t rḥ.yt*  
Translation:  
which purify the offerings of the people,

Witness: T3L,b  
Transliteration:  
*[sw<sup>c</sup>b ʿzb.t rḥ.yt]*  
Translation:  
which purify the offerings of the people,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,a, M54C, M1C), G2 (B9C,b), G3 (B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, Sq1C, Sq7C, Sq1Sq, Sq2C, Sq7Sq, M4C, M8C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, M57C, M1NY, BH1Br, T3L,b, M1Be).*

*Note that M7C does have a phrase here, but it is non-verbal.*

**Spell:** 335 **Phrase:** 4 218-219 a

**Group 1:** Prospective *sdm=f* (Main clause), Lemma *wḏz* (first position)

Lemma: *wḏz* (to proceed)

Morphology 1:  
*sdm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: T1C,a  
Transliteration:  
*wḏz <=i> ḥr wḏ.t rḥ.t.n <=i> tp-m iw n mḏ<sup>c</sup>.tyw*  
Translation:  
I will proceed on the road which I knew in  
the direction of the island of the true ones.

Witness: BH1Br  
Transliteration:  
*sw<sup>c</sup>b ʿzb.t rḥ.yt*  
Translation:  
which purify the offerings of the people,

Witness: M1Be  
Transliteration:  
*sw<sup>c</sup>b ʿzb.t rḥ.yt*  
Translation:  
which purify the offerings of the people,

Witness: B9C,b  
Transliteration:  
*wḏz=i ḥr wḏ.t rḥ.t.n=i m tp m iw n mḏ<sup>c</sup>.tyw*  
Translation:  
I will proceed upon the road which I knew in the head,  
in the island of the true ones.

Witness: B3C

Transliteration:

*wḏs s3.t-ḥd-ḥtp tn ḥr w3.t rh.t.n=s tp-m iw n m3c.tyw*

Translation:

This *s3.t-ḥd-ḥtp* will proceed upon the road which she knew in the direction of the island of the true ones.

Witness: Sq7C

Transliteration:

*wḏs[=i] ḥr w3[.t r]h.t.n=i tp-m iw n m3c.tyw*

Translation:

I will proceed upon the roads which I knew in the direction of the island of the true ones.

Notes:

Only traces left of the U29 and G1, the rest is visible.

Witness: M1Be

Transliteration:

*wḏs=i ḥr w3.wt rh.yt.n=i tp-m [iw] n m3c.tyw*

Translation:

I will proceed upon the roads which I knew in the direction of the island of the true ones.

Notes group:

*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 2:** Prospective *sḏm=f* (Main clause), Lemma *ḏ3i* (first position)

Lemma: *ḏ3i* (to cross)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: Sq4Sq

Transliteration:

*ḏ3 ipi-ḥr-ssnb=f pn ḥr w3.t rh.t.n=f tp iw n m3c.tyw*

Translation:

This *ipi-ḥr-ssnb=f* will cross upon the road which he knew upon the island of the true ones.

Witness: Sq1C

Transliteration:

*wḏs=i ḥr w3.t rh.t.n=i tp-m iw n m3c.tyw*

Translation:

I will proceed upon the roads which I knew in the direction of the island of the true ones.

Witness: Sq7Sq

Transliteration:

*wḏs[=i] ḥr w3.wt rh.t.n <=i> tp-m iw m3c.tyw*

Translation:

I will proceed upon the roads which I knew in the direction of the island of the true ones.

Witness: B1Y

Transliteration:

*ḏ3[=i] ḥr w3.t rh.t.n=i] tp-m sh.t n(.t) m3c.tyw*

Translation:

I will cross upon the road which I know in the direction of the field of the true ones.

Witness: L1NY

Transliteration:

*d̥s=i ḥr w̥s.t rḥ.t.n=i tp-m t̥s n m̥s̥.tyw*

Translation:

I will cross upon the road which I knew in the direction of the land of the true ones.

Notes group:

Note that Sq4Sq uses a nominal subject instead of a pronominal subject.

**Group 3:** Prospective *sḏm=f* (Main clause), Lemma *šm* (first position)

Lemma: *šm* (to go)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: T1C,b

Transliteration:

*šm=i ḥr w̥s.wt rḥ.(w)t.n=i tp-m iw n m̥s̥.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Witness: B1P

Transliteration:

*[šm=i ḥr] w̥s.t rḥ.t.n=i tp-m iw n m̥s̥.tyw*

Translation:

I will go upon the road which I knew  
in the direction of the island of the true ones.

Witness: B5C

Transliteration:

*šm=i ḥr w̥s.t rḥ.t.n=i tp-m iw n m̥s̥.tyw*

Translation:

I will go upon the road which I knew  
in the direction of the island of the true ones.

Witness: B9C,a

Transliteration:

*šm=i [ḥr] w̥s.wt rḥ.(w)t.n=i tp-m iw n  
m̥s̥.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Notes:

Only traces left of the N40, the rest is visible.

Witness: Sq1Sq

Transliteration:

*šm=i ḥr w3.wt rh.(w)t=i tp-m iw n m3<sup>c</sup>.tyw*

Translation:

I will go upon the road which I know  
in the direction of the island of the true ones.

Witness: Sq8Sq

Transliteration:

*[šm=i ḥr w3.wt] rh.wt n=i [tp]-m iw [n] m3<sup>c</sup>.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Witness: M8C

Transliteration:

*šm=i ḥr w3.wt rh.wt.n=i tp-m iw n m3<sup>c</sup>.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Notes:

Only traces left of the G17, the N40 is visible.

Witness: M54C

Transliteration:

*šm=i [ḥr] w3.wt rh.w(t).n=i [tp]-m [iw n] m3<sup>c</sup>.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Witness: Sq2C

Transliteration:

*šm=i [ḥr] w3[.wt rh.t.n=i tp-m iw n m3<sup>c</sup>.tyw]*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Notes:

Only traces left of the N40 and D54, the G17 is visible.

Witness: M4C

Transliteration:

*šm=i ḥr w3.wt rh.(w)t.n=i tp-m iw n m3<sup>c</sup>.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Witness: M7C

Transliteration:

*šm=i ḥr [w3.wt rh].w[t].n=i tp-m iw n m3<sup>c</sup>.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Witness: M1C

Transliteration:

*[šm=i ḥr] w3.wt rh[.wt].n=i tp-m [iw n] m3<sup>c</sup>[.tyw]*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Witness: T1Be  
Transliteration:  
*šm=i ħr w3.t rh.t.n=i tp-im iw n m3c.tyw*  
Translation:  
I will go upon the road which I knew  
in the direction of the island of the true ones.

Witness: T2Be  
Transliteration:  
*[š]m=i ħr w3.t rh.t.n=i tp-m iw n m3c.tyw*  
Translation:  
I will go upon the road which I knew  
in the direction of the island of the true ones.  
Notes:  
The N40 is not visible.

Witness: T3L  
Transliteration:  
*šm=i ħr w3.t [rh.t.n]=i tp-m iw n m3c.tyw*  
Translation:  
I will go upon the road which I knew  
in the direction of the island of the true ones.

Witness: M1NY  
Transliteration:  
*šm=i ħr w3.wt rh.(w)t.n=i tp-m niw.t n(.t) m3c.tyw*  
Translation:  
I will go upon the roads which I knew  
in the direction of the city of the true ones.

**Group 4:** *Infinitive (status absolutus), Lemma šm (first position)*  
Lemma: Sm (to go)  
*Morphology 1:* infinitive  
*Morphology 2:* status absolutus  
*Morphology 3:*

Witness: L3Li  
Transliteration:  
*šm[=i] ħr w3.t rh.t.n=i tp iw n m3c.tyw*  
Translation:  
I will go upon the road which I knew,  
upon the island of the true ones.

Witness: T3Be  
Transliteration:  
*šm=i ħr w3.t rh.t.n=i tp=i m t3 n m3c.tyw*  
Translation:  
I will go upon the road which I knew,  
my head is in the land of the true ones.

Witness: M57C  
Transliteration:  
*šm=i ħr w3.wt rh.[w]t[.n]=i tp-m [iw] n m3c.tyw*  
Translation:  
I will go upon the roads which I knew  
in the direction of the island of the true ones.

Witness: T3L,b  
Transliteration:  
*šm[=i] ħr w3.t rh.t.n=i] tp-m [iw n m3c.tyw]*  
Translation:  
I will go upon the road which I knew  
in the direction of the island of the true ones.  
Notes:  
Only traces left.

Witness: BH1Br

Transliteration:

*šm hr w3.wt rh.(w)t.n=i tp-m iw n m3c.tyw*

Translation:

Going upon the roads which I knew in the direction of the island of the true ones.

**Group 5:** Relative *sḏm.n=f* (feminine singular), Lemma *rh* (second position)

Lemma: *rh* (to know)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

feminine singular

Syntax:

Subject:

Pronominal subject

Witness: T1C,a

Transliteration:

*wḏ3 <=i> hr w3.t rh.t.n <=i> tp-m iw n m3c.tyw*

Translation:

I will proceed on the road which I knew in the direction of the island of the true ones.

Witness: B9C,b

Transliteration:

*wḏ3=i hr w3.t rh.t.n=i m tp m iw n m3c.tyw*

Translation:

I will proceed upon the road which I knew in the head, in the island of the true ones.

Witness: B3C

Transliteration:

*wḏ3 s3.t-ḥd-ḥtp tn hr w3.t rh.t.n=s tp-m iw n m3c.tyw*

Translation:

This *s3.t-ḥd-ḥtp* will proceed upon the road which she knew in the direction of the island of the true ones.

Witness: Sq4Sq

Transliteration:

*ḏ3 ipi-ḥr-ssnb=f pn hr w3.t rh.t.n=f tp iw n m3c.tyw*

Translation:

This *ipi-ḥr-ssnb=f* will cross upon the road which he knew upon the island of the true ones.

Witness: B1P

Transliteration:

*[šm=i hr] w3.t rh.t.n=i tp-m iw n m3c.tyw*

Translation:

I will go upon the road which I knew in the direction of the island of the true ones.

Witness: B5C

Transliteration:

*šm=i hr w3.t rh.t.n=i tp-m iw n m3c.tyw*

Translation:

I will go upon the road which I knew in the direction of the island of the true ones.

Notes:

Only traces left of the X1, the rest is visible.

Witness: B1Y

Transliteration:

*dʒ[=i] ɣr wʒ.t rɣ.t.n=i] tp-m sh.t n(.t) mʒʕ.tyw*

Translation:

I will cross upon the road which I know  
in the direction of the field of the true ones.

Witness: Sq7C

Transliteration:

*wdʒ[=i] ɣr wʒ[.t r]h.t.n=i tp-m iw n mʒʕ.tyw*

Translation:

I will proceed upon the roads which I knew  
in the direction of the island of the true ones.

Notes:

Only traces left of the Y2 and N35, the D21 is not visible.

Witness: L1NY

Transliteration:

*dʒ=i ɣr wʒ.t rɣ.t.n=i tp-m tʒ n mʒʕ.tyw*

Translation:

I will cross upon the road which I knew  
in the direction of the land of the true ones.

Witness: L3Li

Transliteration:

*ʃm[=i] ɣr wʒ.t rɣ.t.n=i tp iw n mʒʕ.tyw*

Translation:

I will go upon the road which I knew,  
upon the island of the true ones.

Witness: Sq1C

Transliteration:

*wdʒ=i ɣr wʒ.t rɣ.t.n=i tp-m iw n mʒʕ.tyw*

Translation:

I will proceed upon the roads which I knew  
in the direction of the island of the true ones.

Notes:

The D21 is damaged.

Witness: Sq2C

Transliteration:

*ʃm=i [ɣr] wʒ[.wt r]h.t.n=i tp-m iw n mʒʕ.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Notes:

Could have been *rɣ.t* as well.

Witness: T1Be

Transliteration:

*ʃm=i ɣr wʒ.t rɣ.t.n=i tp-ɪm iw n mʒʕ.tyw*

Translation:

I will go upon the road which I knew  
in the direction of the island of the true ones.

Witness: T2Be

Transliteration:

*[ʃ]m=i ɣr wʒ.t rɣ.t.n=i tp-m iw n mʒʕ.tyw*

Translation:

I will go upon the road which I knew  
in the direction of the island of the true ones.

Witness: T3Be

Transliteration:

*šm=i ḥr w3.t rh.t.n=i tp=i m t3 n m3c.tyw*

Translation:

I will go upon the road which I knew,  
my head is in the land of the true ones.

Witness: T3L,b

Transliteration:

*šm[=i ḥr w3.t rh.t.n=i] tp-m [iw n m3c.tyw]*

Translation:

I will go upon the road which I knew  
in the direction of the island of the true ones.

**Group 6:** *Relative sdm.n=f (feminine plural), Lemma rh (second position)*

Lemma: *rh* (to know)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

feminine plural

Syntax:

Subject:

Pronominal subject

Witness: T1C,b

Transliteration:

*šm=i ḥr w3.wt rh.(w)t.n=i tp-m iw n m3c.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Witness: Sq7Sq

Transliteration:

*wḏ3[=i] ḥr w3.wt rh.t.n <=i > tp-m iw m3c.tyw*

Translation:

I will proceed upon the roads which I knew  
in the direction of the island of the true ones.

Witness: T3L

Transliteration:

*šm=i ḥr w3.t [rh.t.n]=i tp-m iw n m3c.tyw*

Translation:

I will go upon the road which I knew  
in the direction of the island of the true ones.

Witness: B9C,a

Transliteration:

*šm=i [ḥr] w3.wt rh.(w)t.n=i tp-m iw n m3c.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Witness: Sq8Sq

Transliteration:

*[šm=i ḥr w3.wt] rh.wt.n=i [tp]-m iw [n] m3c.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Witness: M4C

Transliteration:

*šm=i ḥr w3.wt rh.(w)t.n=i tp-m iw n m3c.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Witness: M7C

Transliteration:

*šm=i ḥr [w3.wt rh].w[t].n=i tp-m iw n m3c.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Notes:

Only the Y2:Z2:N35 group is visible.

Witness: M1C

Transliteration:

*[šm=i ḥr] w3.wt rh[.wt].n=i tp-m [iw n] m3c[.tyw]*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Notes:

Only the D21:Aa1 and N35 are visible.

Witness: M1NY

Transliteration:

*šm=i ḥr w3.wt rh.(w)t.n=i tp-m niw.t n(.t) m3c.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the city of the true ones.

Witness: M8C

Transliteration:

*šm=i ḥr w3.wt rh.wt.n=i tp-m iw n m3c.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Witness: M54C

Transliteration:

*šm=i [ḥr] w3.wt rh.w(t).n=i [tp]-m [iw n] m3c.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Notes:

The X1 is missing, but there should be a *t* here.

Witness: M57C

Transliteration:

*šm=i ḥr w3.wt rh.[w]t[.n]=i tp-m [iw] n m3c.tyw*

Translation:

I will go upon the roads which I knew  
in the direction of the island of the true ones.

Notes:

The Z2:N35 group is not visible, and there are traces of a later added X1.

Witness: BH1Br

Transliteration:

*šm ḥr w3.wt rh.(w)t.n=i tp-m iw n m3c.tyw*

Translation:

Going upon the roads which I knew  
in the direction of the island of the true ones.

Witness: M1Be

Transliteration:

wḏz=i ḥr wʒ.wt rḥ.yt.n=i tp-m [iw] n mʒʕ.tyw

Translation:

I will proceed upon the roads which I knew  
in the direction of the island of the true ones.

**Group 7:** Imperfective relative *sḏm=f* (feminine plural), Lemma *rḥ* (second position)

Lemma: *rḥ* (to know)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

feminine plural

Subject:

Pronominal subject

Witness: Sq1Sq

Transliteration:

šm=i ḥr wʒ.wt rḥ.(w)t=i tp-m iw n mʒʕ.tyw

Translation:

I will go upon the road which I know in the direction of the island of the true ones.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (T1C,a, B9C,b, B3C, Sq1C, Sq7C), G1+G6 (Sq7Sq, M1Be), G2+G5 (Sq4Sq, B1Y, L1NY), G3+G5 (B1P, B5C, Sq2C, T1Be, L3Li, T2Be, T3Be, T3L, T3L,b), G3+G6 (T1C,b, B9C,a, Sq8Sq, M4C, M8C, M7C, M54C, M1C, M57C, M1NY), G3+G7 (Sq1Sq), G4+G6 (BH1Br).

**Spell:** 335 **Phrase:** 4 220-221 a

**Group 1:** Relative *sḏm.n=f* (feminine plural), Lemma *šm* (first position)

Lemma: *šm* (to go)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

feminine plural

Syntax:

Subject:

Nominal subject

Witness: T1C,b

Transliteration:

w3.wt pw šm.t.n it=i itm.w ḥr=s

Translation:

It are the roads upon which my father Atoum went,

Witness: M57C

Transliteration:

w3.wt pw šm.(w)t.n it=i itm.w ḥr=s

Translation:

It are the roads upon which the father Atoum went,

**Group 2:** Relative *sḏm.n=f* (feminine singular), Lemma *šm* (first position)

Lemma: šm (to go)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

feminine singular

Syntax:

Subject:

Nominal subject

Witness:

Transliteration: B1P

w3.t pw šm.t.n it=i itm.w ḥr=s

Translation:

It is the road upon which my father Atoum went,

Witness: Sq1Sq

Transliteration:

w3.t pw šm.t.n it=i itm.w ḥr=s

Translation:

It is the road upon which my father Atoum went,

Witness: M4C

Transliteration:

w3.wt pw šm.(w)t.n it r<sup>c</sup> itm.w ḥr=s r šh.t i3r.w

Translation:

It are the roads upon which the father Re-Atoum went to the field of rushes.

Notes:

Only traces left of the X1\*D54 group, the rest is visible.

Witness: B5C

Transliteration:

w3.t šm.t.n [it=i] itm.w ḥr=s

Translation:

The road upon which my father Atoum went,

Witness: Sq8Sq

Transliteration:

w3[.t] pw šm.t.n it[=i] itm.w ḥr=s

Translation:

It is the road upon which my father Atoum went

Notes:

Only traces left of the X1\*D54 group, the rest is visible.

Witness: M8C

Transliteration:

*w3.t pw šm.t.n it=i itm.w hr=s*

Translation:

It is the road upon which my father Atoum went,

Witness: L1NY

Transliteration:

*w3.t pw šm.t.n it itm.w hr=s*

Translation:

It is the road upon which the father Atoum went,

Witness: L3Li

Transliteration:

*w3.t pw šm.t.n it=i itm.w hr=s*

Translation:

It is the road upon which my father Atoum went,

Witness: T3Be

Transliteration:

*w3.t pw šm.t.n it=i itm.w hr=s*

Translation:

It is the road upon which my father Atoum went,

Witness: T3L,b

Transliteration:

*[w3.t pw šm.t.n it]=i [itm.w h]r=s*

Translation:

It is the road upon which my father Atoum went,

Witness: M7C

Transliteration:

*w3.t pw šm.t.n [it=i] itm.w hr=s*

Translation:

It is the road upon which my father Atoum went,

Notes:

Only traces left of the N40 and the X1:D54:N35 group, the G17 is visible.

Witness: T1Be

Transliteration:

*w3.t pw šm.t.n it=i itm.w hr=s*

Translation:

It is the road upon which my father Atoum went,

Witness: T2Be

Transliteration:

*w3.t šm.t[.n it=i] itm.w [h]r=s*

Translation:

The road upon which my father Atoum went,

Notes:

The D54:N35 group is not visible.

Witness: T3L

Transliteration:

*w3.t [pw šm.t].n it itm.w hr=s*

Translation:

It is the road upon which the father Atoum went,

Notes:

Only traces of the N35 are left, the rest is lost.

**Group 3:** Imperfective relative *sḏm=f* (feminine singular), Lemma *šm* (first position)

Lemma: *šm* (to go)

Morphology 1:  
*sḏm=f*

Morphology 2:  
Imperfective relative

Morphology 3:  
feminine singular

Syntax:

Subject:  
Nominal subject

Witness: Sq1C

Transliteration:

*w3.t pw šm.t it=i itm.w ḥr=s*

Translation:

It is the road upon which my father Atoum goes,

Witness: Sq7C

Transliteration:

*w3[.t] pw šm.t it=i itm.w ḥr=s*

Translation:

It is the road upon which my father Atoum goes,

Witness: Sq2C

Transliteration:

[*w3.t pw šm.t*] *it[=i itm.w ḥr=s]*

Translation:

It is the road upon which my father Atoum goes,

**Group 4:** Relative *sḏm.n=f* (feminine singular), Lemma *wḏ3* (first position)

Lemma: *wḏ3* (to proceed)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
relative

Morphology 3:  
feminine singular

Syntax:

Subject:  
Nominal subject

Witness: M54C

Transliteration:

*w3.t [pw] wḏ3.t.n it=i itm.w ḥr=s r šḥ.t i3r.w*

Translation:

It is the road upon which my father Atoum proceeded to the field of rushes.

Notes:

Only traces left of the G43, the rest is visible.

Witness: M1NY

Transliteration:

*w3.t pw wḏ3.t.n it=i itm.w ḥr=s r šḥ.t i3r.w*

Translation:

It is the road upon which my father Atoum proceeded to the field of rushes.

Notes:

The lower part of the U29\*G1 group and the X1 are not visible.

Witness: BH1Br

Transliteration:

*w3.t pw wḏ3.t.n it=i itm.w ḥr=s*

Translation:

It is the road upon which my father Atoum proceeded,

**Group 5:** Relative *sdm.n=f* (feminine singular), Lemma *rh* (first position)  
Lemma: *rh* (to know)  
Morphology 1: *sdm.n=f* Morphology 2: *rel'tite* Morphology 3: feminine singular Syntax: Subject: Pronominal subject

Witness: M1C

Transliteration:

*w3[.t] rh.t.n=i [wd3.t].n it[=i] itm.w hr[=s r sh.t izr.w]*

Translation:

The road which I knew, upon which my father Atoum proceeded to the field of rushes.

Notes:

Only traces left of the D21, the rest is visible.

**Group 6:** Relative *sdm.n=f* (feminine singular), Lemma *wd3* (second position)  
Lemma: *wd3* (to proceed)  
Morphology 1: *sdm.n=f* Morphology 2: relative Morphology 3: feminine singular Syntax: Subject: Nominal subject

Witness: M1C

Transliteration:

*w3[.t] rh.t.n=i [wd3.t].n it[=i] itm.w hr[=s r sh.t izr.w]*

Translation:

The road which I knew, upon which my father Atoum proceeded to the field of rushes.

Notes:

Only traces of the D54, and the N35 are visible. Reconstruction might be too large for the lacuna.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, M4C, M57C), G2 (B1P, B5C, Sq1Sq, Sq8Sq, M8C, M7C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, T3L,b), G3 (Sq1C, Sq7C, Sq2C), G4 (M54C, M1NY, BH1Br), G5+G6 (M1C).

**Spell:** 335 **Phrase:** 4 220-221 b

**Group 1:** Infinitive (status pronominalis), Lemma *wd3*  
Lemma: *wd3* (to proceed)  
Morphology 1: infinitive Morphology 2: status pronominalis Morphology 3: Syntax: Subject:

Witness: T1C,b

Transliteration:

*m wdʒ=f r sh.t iʒr.w*

Translation:

in his proceeding to the field of rushes.

Witness: Sq1C

Transliteration:

*m wdʒ=f r sh.t iʒr.w*

Translation:

in his proceeding to the field of rushes.

Witness: Sq1Sq

Transliteration:

*m wdʒ=f r sh.t iʒr.w*

Translation:

in his proceeding to the field of rushes.

Witness: L1NY

Transliteration:

*[m] wdʒ=f r sh.t iʒr.w*

Translation:

in his proceeding to the field of rushes.

Witness: L3Li

Transliteration:

*m wdʒ=f r [sh.t] iʒr.w*

Translation:

in his proceeding to the field of rushes.

Witness: B5C

Transliteration:

*[m wdʒ]=f r sh.t i[ʒr].w*

Translation:

in his proceeding to the field of rushes.

Notes:

Only traces left of the D54, the rest is lost.

Witness: Sq7C

Transliteration:

*[m] wdʒ=f r [sh.t] iʒr.w*

Translation:

in his proceeding to the field of rushes.

Notes:

Only traces left of the U29\*G1 group, the D54 is not visible.

Witness: Sq2C

Transliteration:

*[m wdʒ=f r sh.t iʒr.w]*

Translation:

in his proceeding to the field of rushes.

Witness: T1Be

Transliteration:

*m wdʒ=f r sh.t iʒr.w*

Translation:

in his proceeding to the field of rushes.

Witness: T2Be

Transliteration:

*m wdʒ=f r sh.t iʒr.w*

Translation:

in his proceeding to the field of rushes.

Witness: T3Be

Transliteration:

*m wḏʒ=f r šh.t iʒr.w*

Translation:

in his proceeding to the field of rushes.

Witness: T3L

Transliteration:

*m wḏʒ=f r šh.t iʒr.w*

Translation:

in his proceeding to the field of rushes.

Notes:

Only traces left of the U29\*G1 group, the G43 is visible.

Witness: M57C

Transliteration:

*m wḏʒ=f r šh.t iʒr.w*

Translation:

in his proceeding to the field of rushes.

Witness: T3L,b

Transliteration:

*m [wḏʒ=f r šh.t iʒr.w]*

Translation:

in his proceeding to the field of rushes.

Notes group:

*Note that reading an infinitive here is based on the witnesses with the Lemma ḏʒi.*

*However, it is possible that this group should be understood as a indicative sDm=f (nominal use) instead (when he proceeds).*

**Group 2:** Nominal *sḏm.n=f* (Nominal use), Lemma *wḏʒ*

Lemma: *wḏʒ* (to proceed)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*m wḏʒ.n=f r šh.t iʒr.w*

Translation:

as he has proceeded to the field of rushes.

**Group 3:** Infinitive (status pronominalis), Lemma *ḏʒi*

Lemma: *ḏʒi* (to cross)

Morphology 1:

infinitive

Morphology 2:

status pronominalis

Morphology 3:

Syntax:

Subject:

Witness: B9C,a

Transliteration:

*m ḍ̌.ṯ=f r šh.t iʒr.w*

Translation:

in his crossing to the field of rushes.

Witness: M7C

Transliteration:

*m ḍ̌.ṯ=f r šh.t iʒr.w*

Translation:

in his crossing to the field of rushes.

**Group 4:** *Indicative sḏm=f (Nominal use), Lemma šm*

Lemma: *šm* (to go)

Morphology 1: *sḏm=f*      Morphology 2: *indicative*      Morphology 3:

Syntax:  
Nominal use

Subject:  
Pronominal subject

Witness: Sq8Sq

Transliteration:

*[m] šm[=f] r šh.t iʒr.w*

Translation:

when he went to the field of rushes.

**Group 5:** *Prospective sḏm=f (Nominal use), Lemma ḍ̌.ṯ*

Lemma: *ḍ̌.ṯ* (to cross)

Morphology 1: *sḏm=f*      Morphology 2: *prospective*      Morphology 3:

Syntax:  
Nominal use

Subject:  
Pronominal subject

Witness: BH1Br

Transliteration:

*m-ḥt ḍ̌.w=f r šh.t iʒr.w*

Translation:

after he will cross to the field of rushes.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, B5C, Sq1C, Sq7C, Sq1Sq, Sq2C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, M57C, T3L,b), G2 (B1P), G3 (B9C,a, M8C, M7C), G4 (Sq8Sq), G5 (BH1Br).

**Spell:** 335 **Phrase:** 4 222-223 a

**Group 1:** infinitive (status absolutus), Lemma spr

Lemma: spr (to arrive)

**Morphology 1:** infinitive **Morphology 2:** status absolutus **Morphology 3:** **Syntax:** **Subject:**

Witness: T1C,a

Transliteration:

spr r t3 ʒh.tyw p.t

Translation:

Arriving at the land of the horizon-dwellers of the sky,

Notes:

Only traces left of the P1, the rest is visible.

Witness: M57C

Transliteration:

spr r t3 n ʒh.tyw

Translation:

Arriving at the land of the horizon-dwellers,

**Group 2:** Nominal sdm=f (Emphatic use), Lemma spr

Lemma: spr (to arrive)

**Morphology 1:** sdm=f **Morphology 2:** nominal **Morphology 3:** **Syntax:** Emphatic use **Subject:** Pronominal subject

Witness: B9C,b

Transliteration:

spr=i r t3 ʒh.tyw

Translation:

I arrive at the land of the horizon-dwellers,

Witness: T2Be

Transliteration:

spr r t3 n ʒh.tyw

Translation:

Arriving at the land of the horizon-dwellers,

Witness: B3C

Transliteration:

spr s3.t-ḥd-ḥtp tn r t3 n ʒh.tyw

Translation:

This s3.t-ḥd-ḥtp arrives at the land of the horizon-dwellers,

Witness: T1C,b

Transliteration:

*spr*-i r t3 n 3h.tyw p.t

Translation:

I arrive at the land of the horizon-dwellers of the sky,

Witness: B9C,a

Transliteration:

*spr*-i r t3 3h.tyw m p.t

Translation:

I arrive at the land of the horizon-dwellers in the sky,

Notes:

Only traces left of the D54, the rest is visible.

Witness: Sq7C

Transliteration:

*spr*-i r t3 [3h.tyw] m p.t

Translation:

I arrive at the land of the horizon-dwellers in the sky,

Witness: Sq2C

Transliteration:

*spr*-i r [t3 3h.tyw m p.t]

Translation:

I arrive at the land of the horizon-dwellers in the sky,

Notes:

Only traces left of the S29, D21 and D54, the Q3 is not visible.

Witness: M4C

Transliteration:

*spr*-i r 3h.t n.t p.t

Translation:

I arrive at the horizon of the sky,

Witness: B1Y

Transliteration:

*spr*[-i r t3 n 3h.tyw]

Translation:

I arrive at the land of the horizon-dwellers,

Notes:

The O34 is not visible.

Witness: Sq1C

Transliteration:

*spr*-i r t3 3h.tyw m p.t

Translation:

I arrive at the land of the horizon-dwellers in the sky,

Witness: Sq1Sq

Transliteration:

*spr*-i r 3h.t n.t p.t

Translation:

I arrive at the horizon of the sky,

Witness: Sq7Sq

Transliteration:

*spr*<-i> r 3h.tyw p.t

Translation:

I arrive at the horizon-dwellers of the sky,

Witness: M8C

Transliteration:

*spr*-i r t3 n 3h.tyw

Translation:

I arrive at the land of the horizon-dwellers,

Witness: M7C

Transliteration:

*spr=i r t3 pn 3h[.tyw]*

Translation:

I arrive at this land of the horizon-dwellers,

Witness: M1C

Transliteration:

*spr[=i] r t3 n 3h[.tyw]*

Translation:

I arrive at the land of the horizon-dwellers,

Notes:

Only the D21 and F42 are visible.

Witness: T1Be

Transliteration:

*spr=i [r t3] pn n 3h.tyw*

Translation:

I arrive at this land of the horizon-dwellers,

Witness: T3L

Transliteration:

*spr=i r t3 n 3h.tyw*

Translation:

I arrive at the land of the horizon-dwellers,

Notes:

Only traces left of the D21, the D54 and the S29, the rest is visible.

Witness: BH1Br

Transliteration:

*spr=i r t3 pn n 3h.tyw*

Translation:

I arrive at this land of the horizon-dwellers,

Witness: M54C

Transliteration:

*spr=i r t3 [n 3h].tyw*

Translation:

I arrive at the land of the horizon-dwellers,

Witness: L1NY

Transliteration:

*spr=i r t3 n 3h.tyw p.t*

Translation:

I arrive at the land of the horizon-dwellers of the sky

Witness: L3Li

Transliteration:

*spr=i r t3 n 3h.tyw*

Translation:

I arrive at the land of the horizon-dwellers,

Witness: M1NY

Transliteration:

*spr=i r [t3] n 3h.tyw m p.t*

Translation:

I arrive at the land of the horizon-dwellers in the sky,

Witness: T3L,b

Transliteration:

*[s]pr[=i] r t3 n 3h.tyw]*

Translation:

I arrive at the land of the horizon-dwellers,

Notes:

Only the D21 and F42 are visible.

Witness: M1Be

Transliteration:

*spr-i r t3 n 3h.tyw p.t*

Translation:

I arrive at the land of the horizon-dwellers of the sky,

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 3:** Nominal *sḏm.n=f* (Emphatic use), Lemma *spr*

Lemma: *spr* (to arrive)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: Sq4Sq

Transliteration:

*spr.n=k t3 3h.tyw p.t*

Translation:

You have reached the land of the horizon-dwellers of the sky,

Notes:

Only traces left of the S29, the D21 is not visible.

**Group 4:** Nominal *sḏm=f* (Balanced sentence), Lemma *spr*

Lemma: *spr* (to arrive)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*spr-i r t3 n 3h.tyw m p.t*

Translation:

I arrive at the land of the horizon-dwellers in the sky,

Notes group:

Balanced sentence with the *pr* in 4,222,b.

Witness: B5C

Transliteration:

*spr-i r t3 n 3h.tyw (i)m*

Translation:

I arrive at the land of the horizon-dwellers there,

**Group 5:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *spr*

Lemma: *spr* (to arrive)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Balanced sentence

Subject:  
Pronominal subject

Witness: Sq8Sq

Transliteration:

*spr.n=i r [tʒ] pn n [ʒh.tyw m p.t]*

Translation:

I have arrived at this land of the horizon-dwellers in the sky,

Notes:

Only traces left of the D54, the rest is visible.

Notes group:

Balanced sentence due to the *pr.n* in 4,223,b.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, T2Be, M57C), G2 (B9C,b, B3C, T1C,b, B1Y, B9C,a, Sq1C, Sq7C, Sq1Sq, Sq2C, Sq7Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T3L, M1NY, BH1Br, T3L,b, M1Be), G3 (Sq4Sq), G4 (B1P, B5C), G5 (Sq8Sq, T3Be).

**Spell:** 335 **Phrase:** 4 222-223 b

**Group 1:** Perfective active participle (masculine singular), Lemma *prī*

Lemma: *prī* (to go forth)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: T1C,a

Transliteration:

*pr m sbʒ dsr*

Translation:

which went forth from the holy portal.

Witness: M57C

Transliteration:

*pr hr sbʒ dsr*

Translation:

which went forth upon the holy portal.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *prī*

Lemma: *prī* (to go forth)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B9C,b

Transliteration:

*pr=i im ḥr sb3 ḏsr*

Translation:

while I go forth there, upon the holy portal.

Witness: Sq4Sq

Transliteration:

*pr=i m sb3 ḏ[sr]*

Translation:

while I go forth from the holy portal.

Witness: B1Y

Transliteration:

*[pr=i m sb3 ḏsr]*

Translation:

while I go forth from the holy portal.

Witness: Sq1Sq

Transliteration:

*pr=i m sb3 ḏsr*

Translation:

while I go forth from the holy portal.

Witness: M4C

Transliteration:

*pr=i m sb3 ḏsr*

Translation:

while I go forth from the holy portal.

Witness: B3C

Transliteration:

*pr s3.t-ḥḏ-ḥtp tn ḥr sb3 ḏsr*

Translation:

while this *s3.t-ḥḏ-ḥtp* goes forth upon the holy portal.

Witness: T1C,b

Transliteration:

*pr=i m sb3 ḏsr*

Translation:

while I go forth from the holy portal.

Witness: B9C,a

Transliteration:

*pr=i ḥr sb3 ḏsr*

Translation:

while I go forth upon the holy portal.

Witness: Sq7Sq

Transliteration:

*pr=i m sb3 ḏsr*

Translation:

while I went forth from the holy portal.

Witness: M54C

Transliteration:

*pr=i m sb3 ḏsr*

Translation:

while I go forth from the holy portal.

Notes:

The D54 is not visible.

Witness: M1C

Transliteration:

*[pr]=i m sbʒ [dsr]*

Translation:

while I go forth from the holy portal.

Notes:

Only traces left of the D54, the rest is lost.

Witness: T1Be

Transliteration:

*pr=i hr sbʒ dsr*

Translation:

while I go forth upon the holy portal.

Witness: T2Be

Transliteration:

*pr=i m sbʒ [dsr]*

Translation:

while I go forth from the holy portal.

Witness: M1NY

Transliteration:

*pr=i m sbʒ dsr*

Translation:

while I go forth from the holy portal.

Notes:

Only traces left of the D54.

Witness: M1Be

Transliteration:

*pr=i hr sbʒ dsr*

Translation:

while I go forth from the holy portal.

Notes group:

*Note that B3C uses a nominal subject instead of a pronominal subject.*

Witness: L1NY

Transliteration:

*pr=i m sbʒ=f dsr*

Translation:

while I go forth from its holy portal.

Witness: L3Li

Transliteration:

*pr=i m sbʒ d[sr]*

Translation:

while I go forth from the holy portal.

Witness: T3L

Transliteration:

*pr=i m sbʒ dsr*

Translation:

while I go forth from the holy portal.

Witness: T3L,b

Transliteration:

*[pr=i m sbʒ] dsr*

Translation:

while I go forth from the holy portal.

**Group 3:** Nominal *sḏm=f* (Balanced sentence), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:

Syntax: Balanced sentence      Subject: Pronominal subject

Witness: B1P

Transliteration:

*pr[=i] m sbꜣ ḏsr*

Translation:

I go forth from the holy portal.

Witness: B5C

Transliteration:

*prr=i m sbꜣ [ḏs]r*

Translation:

I go forth from the holy portal.

**Group 4:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sḏm.n=f*      Morphology 2: circumstantial      Morphology 3:

Syntax: Temporal clause      Subject: Pronominal subject

Witness: Sq1C

Transliteration:

*pr.n=i ḥr sbꜣ ḏsr*

Translation:

after I went forth upon the holy portal.

Witness: Sq7C

Transliteration:

*pr[.n=i] ḥr sbꜣ ḏsr*

Translation:

after I went forth upon the holy portal.

Notes:

Only traces left of the O1:D21 group, the rest is lost.

Witness: Sq2C

Transliteration:

*[pr.n=i ḥr sbꜣ ḏsr]*

Translation:

after I went forth upon the holy portal.

Notes:

There might be some traces left of the O1:D21 group left.

Witness: BH1Br

Transliteration:

*pr.n=i m sbꜣ ḏsr*

Translation:

after I went forth from the holy portal.

**Group 5:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1: *sḏm.n=f*      Morphology 2: *nqminꜥl*      Morphology 3:

Syntax: Balanced sentence      Subject: Pronominal subject

Witness: Sq8Sq

Transliteration:

[*pr.n=i m*] sbz dsr

Translation:

I went forth from the holy portal.

Witness: T3Be

Transliteration:

*pr.n=i hr sbz dsr*

Translation:

I went forth upon the holy portal.

**Group 6:** Subjunctive *sdm=f* (Final clause implying purpose), Lemma *pri*

Lemma: *pri* (to go forth)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

Witness: M8C

Transliteration:

*pr.t=i m sbz dsr*

Translation:

so that I go forth from the holy portal.

Witness: M7C

Transliteration:

*pr.t=i m sbz dsr*

Translation:

so that I go forth from the holy portal.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, M57C), G2 (B9C,b, B3C, Sq4Sq, T1C,b, B1Y, B9C,a, Sq1Sq, Sq7Sq, M4C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3L, M1NY, T3L,b, M1Be), G3 (B1P, B5C), G4 (Sq1C, Sq7C, Sq2C, BH1Br), G5 (Sq8Sq, T3Be), G6 (M8C, M7C).

**Spell:** 335 **Phrase:** 4 226-227 a

**Group 1:** Relative *sdm.n=f*, Lemma *dzi* (first position)

Lemma: *dzi* (to cross)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: T1C,b

Transliteration:

*ksr.y pw dz.w.n it hr=f r zh.t izb.tt n.t p.t*

Translation:

it are the two coffins on which the father crossed to the eastern horizon of the sky.

Witness: Sq7C

Transliteration:

*sz.wy-r.y pw dz.n it=i itm.w hr=f r [zh.t izb.tt] n.t p.t*

Translation:

it are the two leaves of the two doors, upon which my father Atoum crossed to the eastern horizon of the sky.

Notes:

Only traces left of the D54:N35 group, the rest is visible.

Witness: M7C

Transliteration:

ʕz.wy-r.y pw dʒ.n it=i itm.w hr=f r ʒh.t iʒb.tt n.t p.t

Translation:

it are the two leaves of the two doors, upon which my father Atoum crossed to the eastern horizon of the sky.

Notes:

Only traces left of the U29-G1 group, the rest is visible.

Witness: T3L,b

Transliteration:

[ʕz.wy-r.y pw dʒ].n it [itm.w hr=f r ʒh.t] iʒb.tt n.t p.t

Translation:

it are the two leaves of the two doors, upon which the father Atoum crossed to the eastern horizon of the sky.

Notes:

Only the N35 is visible.

**Group 2:** Relative sdm.n=f, Lemma wdʒ (first position)

Lemma: wdʒ (to proceed)

Morphology 1:

sdm.n=f

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B1P

Transliteration:

ʕz.wy-r.y pw wdʒ.n it itm.w hr=f (i)m r ʒh.t iʒb.tt n.t p.t

Translation:

it are the two leaves of the two doors, upon which the father Atoum proceeded there, to the eastern horizon of the sky.

Witness: T3L

Transliteration:

ʕz.wy-r.y pw [dʒ.n it] itm.w hr=f r ʒh.t iʒb.tt n.t p.t

Translation:

it are the two leaves of the two doors, upon which the father Atoum crossed to the eastern horizon of the sky.

Witness: B5C

Transliteration:

ʕz.wy[-r.y pw] wdʒ].n it itm.w hr=f r] ʒh.t iʒb.tt n.t p.t

Translation:

it are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.

Notes:

The N35 is not visible.

Witness: B15C

Transliteration:

[ʕz.wy-r.y pw wqʕz.n] it [itm.w hr=f r ʕh.t izb.tt n.t p.t]

Translation:

it are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.

Witness: Sq7Sq

Transliteration:

sbʕ pw n ʕz.wy-r.y wqʕz.n it itm.w hr=f r ʕh.t izb.tt n(.t) p.t

Translation:

It is the portal of the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.

Witness: M54C

Transliteration:

ʕz.wy ipw(y) wqʕz.n it-i itm.w hr=f {hr=f} r ʕh.t izb.tt n.t p.t

Translation:

it are the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.

Notes:

Only traces left of the G43, the rest is visible.

Witness: L1NY

Transliteration:

ʕz.wy pw wqʕz.n it itm.w [hr]=f izb.t n.t p.t

Translation:

it are the two doors upon which the father Atoum proceeded the east of the sky.

Witness: Sq1C

Transliteration:

ʕz.wy-r.y pw wqʕz.n it-i itm.w hr=f r ʕh.t izb.tt n.t p.t

Translation:

it are the two leaves of the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.

Witness: Sq8Sq

Transliteration:

ʕz.wy-r.y pw wqʕz.n it itm.w [h]r=f [r ʕh.t izb.tt n.t p.t]

Translation:

it are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.

Witness: M1C

Transliteration:

[ʕz.wy ipw(y) wqʕz.n it-i itm.w hr=f] r ʕh.t izb.tt n.t p.t]

Translation:

it are the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.

Witness: T1Be

Transliteration:

ʕz.wy-r.y pw wqʕz.n it-i itm.w hr=f r ʕh.t izb.tt n.t p.t

Translation:

it are the two leaves of the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.

Witness: T2Be

Transliteration:

ʕ3.wy-ry [pw wḏ]ḏ[n. it=i it]m.w ḥr=f m wḏz=f r ʕḥ.t iʕb.t[t] n.t p.t

Translation:

it are the two leaves of the two doors,  
upon which my father Atoum proceeded when  
he proceeds to the eastern horizon of the sky.

Notes:

Only the G1 and traces of the D54 are visible.

Witness: BH1Br

Transliteration:

ʕ3.wy-r.y pw wḏz.n it itm.w ḥr=s r ʕḥ.t iʕb.tt n.t p.t

Translation:

it are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.

Notes:

Only traces left of the G43, the rest is visible.

**Group 3:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *ḏḏi* (first position)

Lemma: *ḏḏi* (to cross)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Nominal subject

Witness: B9C,a

Transliteration:

aA.wy-r.y pw DA[n] it itm.w r Ax.t iAb.tt n.t p.t

Translation:

it are the two leaves of the two doors, after the father Atoum crossed to the eastern horizon of the sky.

Notes:

The N35 is not visible (the lacuna would be too large to only have the X1 of *it*, but too small to contain a M17 for *it*.)

**Group 4:** Imperfective relative *sḏm=f*, Lemma *ḏḏi* (first position)

Lemma: *ḏḏi* (to cross)

Morphology 1:  
*sḏm=f*

Morphology 2:  
Imperfective relative

Morphology 3:

Syntax:

Subject:  
Nominal subject

Witness: Sq1Sq

Transliteration:

ʕz-r pw dʒ.w it itm.w hr=f r ʒh.t izb.tt n.t p.t

Translation:

it is the leaf of the door, upon which the father Atoum crosses to the eastern horizon of the sky.

**Group 5:** Imperfective relative *sdm=f*, Lemma *dʒi* (first position)

Lemma: šm (to go)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: Sq2C

Transliteration:

[ʕz.wy-r.y pw] šm[n it=i itm.w] hr[=f r ʒh.t izb.tt n.t p.t

Translation:

it are the two leaves of the two doors, upon which my father Atoum went to the eastern horizon of the sky.

Notes:

Only the N40 is visible.

**Group 6:** Relative *sdm.n=f*, Lemma *sdʒ* (first position)

Lemma: sdʒ (to travel)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: M4C

Transliteration:

ʕz pw ir.y pw sdʒ.n it=i itm.w hr=f r ʒh.t izb.tt n.t p.t

Translation:

it is the door, it is the warden, upon which my father Atoum traveled to the the eastern horizon in the sky.

**Group 7:** Relative *sdm.n=f*, Lemma *pri* (first position)

Lemma: pri (to go forth)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: L3Li

Transliteration:

[ʕ̣. wy]-r[.y] pw{w} *pr.n* *it-i* *itm.w* *hr=f* *r* *ʕh.t* *izb[.tt n.t p.t]*

Translation:

it are the two leaves of the two doors, upon which my father Atoum went forth to the eastern horizon of the sky.

**Group 8:** Imperfective relative *sḏm=f*, Lemma *wḏʕ* (first position)

Lemma: *wḏʕ* (to proceed)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: T3Be

Transliteration:

ʕ̣. wy-r.y pw *wḏʕ.w* *it-i* *itm.w* *hr=f* *r* *ʕh.wt* *izb.t(w)t n.(w)t p.t*

Translation:

it are the two leaves of the two doors, upon which my father Atoum proceeds to the eastern horizons of the sky.

**Group 9:** Relative *sḏm.n=f*, Lemma *iw̄i* (first position)

Lemma: *iw̄i* (to come)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: M1NY

Transliteration:

ʕ̣. wy wr(.wy) ipw(y) *iw.n* *it-i* *itm.w* *hr=f* *r* *ʕh.t* *izb.tt n(.t) p.t*

Translation:

it are the two great doors, upon which my father Atoum came to the eastern horizon of the sky.

**Group 10:** Indicative *sḏm=f* (Nominal use), Lemma *wḏʕ* (second position)

Lemma: *wḏʕ* (to proceed)

Morphology 1:

*sḏm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: T2Be

Transliteration:

ʕz.wy-ry [pw wd]ʕ[.n it=i it]m.w hr=f m wdʕ=f r ʕh.t iʕb.t[t] n.t p.t

Translation:

it are the two leaves of the two doors, upon which my father Atoum proceeded when he proceeded to the eastern horizon of the sky.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, Sq7C, M7C, T3L, T3L,b), G2 (B1P, B5C, B15C, Sq1C, Sq7Sq, Sq8Sq, M54C, M1C, L1NY, T1Be, M57C, BH1Br), G3 (B9C,a), G4 (Sq1Sq, M8C), G5 (Sq2C), G6 (M4C), G7 (L3Li), G8 (T3Be), G9 (M1NY), G2+G10 (T2Be).

**Spell:** 335 **Phrase:** 4 228-229 b

**Group 1:** *Perfective active participle (masculine singular), Lemma hpr*

Lemma: hpr (to become)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,a

Transliteration:

ink bʕ hpr im=tn

Translation:

I am the soul who came to be from you.

Witness: B9C,b

Transliteration:

ink pw hpr im=tn

Translation:

it is me who came to be from you.

Witness: Sq4Sq

Transliteration:

ipi-hr-ssnb=f pn hpr im[=tn]

Translation:

this ipi-hr-ssnb=f came to be from you.

Witness: T1C,b

Transliteration:

ink pw hpr im=tn

Translation:

it is me who came to be from you.

Witness: B1P

Transliteration:

im.y-r pr sp[i pn p]w hpr.w im=tn

Translation:

It is the overseer of the domain, this spi, came to be from you.

Witness: B5C

Transliteration:

ink pw hpr [im=tn]

Translation:

it is me who came to be from you.

Notes:

Only traces left of the Q3, the rest is visible.

Witness: B1Y  
Transliteration:  
[ink pw hpr] i[m=tn]  
Translation:  
it is me who came to be from you.

Witness: B15C  
Transliteration:  
[ink pw hpr im=tn]  
Translation:  
It is me who came to be from you,

Witness: Sq7C  
Transliteration:  
ink [pw] hpr im=tn  
Translation:  
it is me who came to be from you.

Witness: Sq2C  
Transliteration:  
[ink pw hpr] i[m=tn]  
Translation:  
it is me who came to be from you.  
Notes:  
Only the D21 is visible.

Witness: Sq8Sq  
Transliteration:  
ink pw hpr im=tn  
Translation:  
it is me who came to be from you.

Witness: B9C,a  
Transliteration:  
ink pw hpr im=tn  
Translation:  
it is me who came to be from you.

Witness: Sq1C  
Transliteration:  
ink pw hpr im=tn  
Translation:  
it is me who came to be from you.

Witness: Sq1Sq  
Transliteration:  
ink w<sup>c</sup> hpr im=tn  
Translation:  
I am the one who came to be from you.

Witness: Sq7Sq  
Transliteration:  
ink [w]<sup>c</sup> hpr im=t[n]  
Translation:  
I am the one who came to be from you.

Witness: M4C  
Transliteration:  
ink w<sup>c</sup> hpr im=tn  
Translation:  
I am the one who came to be from you.

Witness: M8C  
Transliteration:  
*ink w<sup>c</sup> hpr im=tn*  
Translation:  
I am the one who came to be from you.

Witness: M54C  
Transliteration:  
*ink w<sup>c</sup> hpr im=tn*  
Translation:  
I am the one who came to be from you.

Witness: L3Li  
Transliteration:  
*ink pw [hpr] im=tn*  
Translation:  
it is me who came to be from you.

Witness: T3Be  
Transliteration:  
*ink pw hpr im=tn*  
Translation:  
it is me who came to be from you.

Witness: M57C  
Transliteration:  
*ink pw [hpr] im=tn*  
Translation:  
it is me who came to be from you.  
Notes:  
Only the D21 is visible.

Witness: M7C  
Transliteration:  
*ink w<sup>c</sup> hpr im=tn*  
Translation:  
I am the one who came to be from you.

Witness: M1C  
Transliteration:  
*[ink pw hpr im=tn]*  
Translation:  
it is me who came to be from you.

Witness: T2Be  
Transliteration:  
*[ink] pw hpr im=tn*  
Translation:  
it is me who came to be from you.

Witness: T3L  
Transliteration:  
*ink pw hpr im=tn*  
Translation:  
it is me who came to be from you.

Witness: M1NY  
Transliteration:  
*ink hpr im=tn*  
Translation:  
I am one who came to be from you.

Witness: BH1Br

Transliteration:

*ink pw w<sup>c</sup> ḥpr im=tn*

Translation:

it is me, the one who came to be from you.

Witness: T3L,b

Transliteration:

*[ink pw ḥpr im=tn]*

Translation:

it is me who came to be from you.

Witness: M1Be

Transliteration:

*ink pw ḥpr im=tn*

Translation:

it is me who came to be from you.

Notes group:

*Note that group 1 and group 2 should be considered identical, as the variation is only due to the gender of the owner.*

**Group 2:** *Perfective active participle (feminine singular), Lemma ḥpr*

Lemma: *ḥpr* (to become)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: B3C

Transliteration:

*s3.t-ḥd-ḥtp tn pw ḥpr.t im=tn*

Translation:

it is this *s3.t-ḥd-ḥtp* which came to be from you.

Notes group:

*Note that group 1 and group 2 should be considered identical, as the variation is only due to the gender of the owner.*

**Group 3:** *Circumstantial sdm.n=f (Temporal clause), Lemma ḥpr*

Lemma: *ḥpr* (to become)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: L1NY

Transliteration:

*ink* [pw] *hpr.n=i m=tn*

Translation:

it is me, after I came to be from you.

Witness: T1Be

Transliteration:

*ink pw hpr.n=i im=tn*

Translation:

it is me, after I came to be from you.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (and G2) (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, B9C,a, B15C, Sq1C, Sq7C, Sq1Sq, Sq2C, Sq7Sq, Sq8Sq, M4C, M8C, M7C, M54C, M1C, L3Li, T2Be, T3Be, T3L, M57C, M1NY, BH1Br, T3L,b, M1Be), G3 (L1NY, T1Be).*

**Spell:** 335 **Phrase:** 4 230-231 b

**Group 1:** *Imperfective active participle (masculine plural), Lemma wnn*

Lemma: *wnn* (to be, to exist)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: T1C,b

Transliteration:

*wnn hn<sup>c</sup> it=i itm.w m hr.t hrw n.t r<sup>c</sup> nb*

Translation:

who exist together with my father Atoum in the course of every day.

Witness: B1P

Transliteration:

*wnn hn<sup>c</sup> it=i itm.w m hr.t hrw [n.t r<sup>c</sup> nb]*

Translation:

who exist together with my father Atoum in the course of every day.

Witness: B5C

Transliteration:

*wnn h[n<sup>c</sup> it=i itm.w] m [hr.t hrw] n.t r<sup>c</sup> nb*

Translation:

who exist together with my father Atoum in the course of every day.

Witness: B9C,a

Transliteration:

*wnn hn<sup>c</sup> it=[i] itm.w m [h]r.t hrw n.t r<sup>c</sup> nb*

Translation:

who exist together with my father Atoum in the course of every day.

Witness: B15C

Transliteration:

*[wnn hn<sup>c</sup> it=i itm.w] m hr[.t h]r[w n.t r<sup>c</sup> nb]*

Translation:

who exist together with my father Atoum in the course of every day.

Witness: Sq7Sq

Transliteration:

*wnn hn<sup>c</sup> it itm.w m hr.t hrw n.t r<sup>c</sup> nb*

Translation:

who exist together with the father Atoum in the course of every day.

Witness: Sq8Sq

Transliteration:

*wnn ḥ[n]ᶜ it itm.w [m ḥr.t hrw n.t rᶜ nb]*

Translation:

who exist together with the father Atoum in the course of every day.

Notes:

The back half of the N35:N35 group is damaged.

Witness: M8C

Transliteration:

*wnn ḥnᶜ it=i itm.w m ḥr.t hrw n.t rᶜ nb*

Translation:

who exist together with my father Atoum in the course of every day.

Witness: M54C

Transliteration:

*wn[n] ḥnᶜ it=[i] itm.w m ḥr.t hr[w] n.t rᶜ nb*

Translation:

who exist together with my father Atoum in the course of every day.

Notes:

Only traces left of the E34, the N35:N35 group is not visible.

Witness: T3L

Transliteration:

*wnn ḥnᶜ it itm.w m ḥr.t hrw nb(.t)*

Translation:

who exist together with the father Atoum in every course.

Witness: BH1Br

Transliteration:

*wnn ḥnᶜ it=i itm.w m ḥr.t-hrw n.t rᶜ nb*

Translation:

who exist together with my father Atoum in the course of every day.

Witness: M4C

Transliteration:

*wnn ḥnᶜ it=i itm.w m ḥr.t hrw n.t rᶜ nb*

Translation:

who exist together with my father Atoum in the course of every day.

Witness: M7C

Transliteration:

*wnn ḥ[n]ᶜ it=i itm.w m ḥr[.t] hrw n.t rᶜ nb*

Translation:

who exist together with my father Atoum in the course of every day.

Witness: T1Be

Transliteration:

*wnn ḥnᶜ it=i itm.w m ḥr.t hrw n.t rᶜ nb*

Translation:

who exist together with my father Atoum in the course of every day.

Witness: M57C

Transliteration:

*[wnn ḥnᶜ] it itm.w m ḥr.t hrw n.t rᶜ nb*

Translation:

who exist together with the father Atoum in the course of every day.

Witness: T3L,b

Transliteration:

*[wnn ḥnᶜ it itm.w m ḥr.t hrw nb(.t)]*

Translation:

who exist together with the father Atoum in every course.

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *wnn*

Lemma: *wnn* (to be, to exist)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: Sq1C

Transliteration:

*wnn=i ḥn<sup>c</sup> it itm.w m ḥr.t hrw n.t r<sup>c</sup> nb*

Translation:

I exist together with the father Atoum in the course of every day.

Witness: Sq2C

Transliteration:

*[wnn=i ḥn<sup>c</sup> it itm.w m ḥr.t hrw n.t r<sup>c</sup> nb]*

Translation:

I exist together with the father Atoum in the course of every day.

Witness: T2Be

Transliteration:

*[wnn=i] ḥ[n<sup>c</sup>] i[t=i it]m.w m ḥr.t hrw n.t r<sup>c</sup> nb*

Translation:

I exist together with my father Atoum in the course of every day.

Witness: M1NY

Transliteration:

*wnn=i ḥn<sup>c</sup> it=i itm.w m ḥr.t hrw n(.t) r<sup>c</sup> nb*

Translation:

I exist together with my father Atoum in the course of every day.

**Group 3:** Perfective active participle (masculine plural), Lemma *wnn*

Lemma: *wnn* (to be, to exist)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: Sq7C

Transliteration:

*wnn=i ḥn<sup>c</sup> it itm.w [m] ḥr.t hrw [n].t r<sup>c</sup> nb*

Translation:

I exist together with the father Atoum in the course of every day.

Witness: M1C

Transliteration:

*[w]nn=i [ḥn<sup>c</sup>] it=i itm.w m [ḥr.t hrw n.t r<sup>c</sup> nb]*

Translation:

I exist together with my father Atoum in the course of every day.

Notes:

The E34 is not visible, the front half of the N35:N35 group is damaged.

Witness: T3Be

Transliteration:

*wnn=i ḥn<sup>c</sup> it=i itm.w m ḥr.t hrw n.t r<sup>c</sup> nb*

Translation:

I exist together with my father Atoum in the course of every day.

Witness: L1NY

Transliteration:

*wn ḥ[n]ᵛ ṭt ṭtm.w m ḥr[.t hrw n.t] rᵛ nb*

Translation:

who existed together with the father Atoum  
in the course of every day.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B5C, B9C,a, B15C, Sq7Sq, Sq8Sq, M4C, M8C, M7C, M54C, T1Be, T3L, M57C, BH1Br, T3L,b), G2 (Sq1C, Sq7C, Sq2C, M1C, T2Be, T3Be, M1NY), G3 (L1NY, L3Li).

**Spell:** 335 **Phrase:** 4 232-233 a

**Group 1:** *Passive circumstantial sdm.n=f (iw(=f) sdm.n=f), Lemma mḥ (first position)*

Lemma: *mḥ* (to fill, to make complete)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

*iw(=f) sdm.n=f*

Subject:

Nominal subject

Witness: T1C,a

Transliteration:

*iw mḥ.n ir.t m-ḥt ḥk̄s=s*

Translation:

The eye was made complete after it was injured,

Witness: M1C

Transliteration:

*[iw mḥ].n ir.t m-ḥt h[k̄]s=s*

Translation:

The eye was made complete after it was damaged,

Notes:

Only the N35 is visible.

Witness: L1NY

Transliteration:

*iw mḥ.n ir.t m-ḥt ḥk̄s*

Translation:

The eye was made complete after being injured,

**Group 2:** *Circumstantial sdm.n=f (iw(=f) sdm.n=f), Lemma mḥ (first position)*

Lemma: *mḥ* (to fill, to make complete)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sdm.n=f*

Subject:

Pronominal subject

Witness: B9C,b

Transliteration:

*iw mh.n=i ir.t m-ht hk < s > =s*

Translation:

I made the eye complete after it was injured,

Witness: Sq4Sq

Transliteration:

*iw mh.n=f [ir.t] m-ht [hk]s=s*

Translation:

He made the eye complete, after it was injured,

Witness: B1P

Transliteration:

*iw [mh.n]=i ir.t m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: B1Y

Transliteration:

*[iw mh.n=i ir.t] m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: B15C

Transliteration:

*[iw mh.n=i ir.t m-ht hks=s]*

Translation:

I made the eye complete after it was injured,

Witness: Sq7C

Transliteration:

*iw mh.n=i ir.t m-ht hk[s]=s*

Translation:

I made the eye complete after it was injured

Witness: B3C

Transliteration:

*iw mh.n s3.t-ht-htp tn ir.t m-ht hks=s*

Translation:

This *s3.t-ht-htp* made the eye complete after it was injured,

Witness: T1C,b

Transliteration:

*iw mh.n=i ir.t m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: B5C

Transliteration:

*iw mh.n=i ir.t m-ht hk[s]=s*

Translation:

I made the eye complete after it was injured,

Witness: B9C,a

Transliteration:

*iw mh.n=i ir.t m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: Sq1C

Transliteration:

*iw mh.n=i < ir.t > m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: Sq2C

Transliteration:

*[iw mh.n=i ir.t m-ht hks=s]*

Translation:

I made the eye complete after it was injured,

Witness: Sq7Sq

Transliteration:

*iw mh.n=i ir.t m-ht hks[=s]*

Translation:

I made the eye complete after it was damaged.

Witness: M4C

Transliteration:

*iw mh.n=i ir.t m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: M7C

Transliteration:

*iw mh.n=i ir.t m-ht h[k]s=s*

Translation:

I made the eye complete after it was injured,

Notes:

Only traces left of the N35, the rest is visible.

Witness: T1Be

Transliteration:

*iw mh.n=i ir.t m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: T2Be

Transliteration:

*iw mh.n=i ir.t m-ht h[ks=s]*

Translation:

I made the eye complete after it was injured,

Witness: Sq8Sq

Transliteration:

*[iw mh.n=i ir.t] m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: M8C

Transliteration:

*iw mh.n[=i] ir.t m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: M54C

Transliteration:

*iw m[h].n=i ir.t [m-ht hks=s]*

Translation:

I made the eye complete after it was damaged,

Notes:

The V23A:Y2 group is not visible.

Witness: L3Li

Transliteration:

*iw mh.n=i ir.t m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Notes:

The G17 is not visible.

Witness: T3Be

Transliteration:

*iw mh.n=i ir.t hr m-ht hks=s*

Translation:

I made the eye of Horus complete after it was injured,

Witness: T3L  
Transliteration:  
[i<sup>w</sup>] mḥ.n=i ir.t m-ḥt ḥks=s

Translation:  
I made the eye complete after it was injured,

Notes:  
Only traces left of the V23A, the Y2 is not visible.

Witness: M1NY  
Transliteration:  
i<sup>w</sup> mḥ.n=i ir.t m-ḥt ḥks=s

Translation:  
I made the eye complete after it broke,

Witness: T3L,b  
Transliteration:  
[i<sup>w</sup>] mḥ[.n=i] ir.t m-ḥt [h]ks[=s]

Translation:  
I made the eye complete after it was damaged,

Notes:  
The N35 is not visible.

Notes group:  
*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 3:** Indicative *sḏm=f* (Nominal use), Lemma *ḥks* (second position)

Lemma: *ḥks* (to be injured)

Morphology 1:  
*sḏm=f*

Morphology 2:  
indicative

Morphology 3:

Syntax:  
Nominal use

Subject:  
Pronominal subject

Witness: M57C  
Transliteration:  
i<sup>w</sup> mḥ.n=i ir.t m-ḥt ḥks=s

Translation:  
I made the eye complete after it was injured,

Witness: BH1Br  
Transliteration:  
i<sup>w</sup> mḥ.n=i ir.t m-ḥt ḥks=s

Translation:  
I made the eye complete, after it was damaged,

Witness: M1Be  
Transliteration:  
i<sup>w</sup> mḥ.n=i ir.t m-ḥt ḥks=i

Translation:  
I made the eye complete after it was injured,

Witness: T1C,a

Transliteration:

*iw mh.n ir.t m-ht hks=s*

Translation:

The eye was made complete after it was injured,

Witness: B3C

Transliteration:

*iw mh.n s3.t-ḥd-ḥtp tn ir.t m-ht hks=s*

Translation:

This s3.t-ḥd-ḥtp made the eye complete after it was injured,

Witness: T1C,b

Transliteration:

*iw mh.n=i ir.t m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: B5C

Transliteration:

*iw mh.n=i ir.t m-ht hk[s]=s*

Translation:

I made the eye complete after it was injured,

Notes:

Only traces left of the N29, the S29 is not visible.

Witness: B9C,a

Transliteration:

*iw mh.n=i ir.t m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: B9C,b

Transliteration:

*iw mh.n=i ir.t m-ht hk<s>=s*

Translation:

I made the eye complete after it was injured,

Notes:

Addition of the S29 seems necessary.

Witness: Sq4Sq

Transliteration:

*iw mh.n=f [ir.t] m-ht [hk]s=s*

Translation:

He made the eye complete, after it was injured,

Notes:

The F32:N29 group is not visible.

Witness: B1P

Transliteration:

*iw [mh.n]=i ir.t m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: B1Y

Transliteration:

*[iw mh.n=i ir.t] m-ht hks=s*

Translation:

I made the eye complete after it was injured,

Witness: B15C

Transliteration:

*[iw mh.n=i ir.t m-ht hks=s]*

Translation:

I made the eye complete after it was injured,

Witness: Sq1C

Transliteration:

*iw mḥ.n=i <ir.t> m-ḥt ḥks=s*

Translation:

I made the eye complete after it was injured,

Witness: Sq2C

Transliteration:

*[iw mḥ.n=i ir.t m-ḥt ḥks=s]*

Translation:

I made the eye complete after it was injured,

Witness: M4C

Transliteration:

*iw mḥ.n=i ir.t m-ḥt ḥks=s*

Translation:

I made the eye complete after it was injured,

Witness: M7C

Transliteration:

*iw mḥ.n=i ir.t m-ḥt ḥ[k]s=s*

Translation:

I made the eye complete after it was injured,

Notes:

The N29 was not seen by de Buck himself.

Witness: L3Li

Transliteration:

*iw mḥ.n=i ir.t m-ḥt ḥks=s*

Translation:

I made the eye complete after it was injured,

Witness: Sq7C

Transliteration:

*iw mḥ.n=i ir.t m-ḥt ḥk[s=s]*

Translation:

I made the eye complete after it was injured

Notes:

Only traces left of the S29, the rest is visible.

Witness: Sq8Sq

Transliteration:

*[iw mḥ.n=i ir.t] m-ḥt ḥks=s*

Translation:

I made the eye complete after it was injured,

Witness: M8C

Transliteration:

*iw mḥ.n=[i] ir.t m-ḥt ḥks=s*

Translation:

I made the eye complete after it was injured,

Witness: T1Be

Transliteration:

*iw mḥ.n=i ir.t m-ḥt ḥks=s*

Translation:

I made the eye complete after it was injured,

Witness: T2Be

Transliteration:

*iw mḥ.n=i ir.t m-ḥt ḥ[k]s=s*

Translation:

I made the eye complete after it was injured,

Notes:

Only traces left of something round, hence the use of Aa1.

Witness: T3Be  
Transliteration:  
*iw mh.n=i ir.t hr m-ht hks=s*

Translation:  
I made the eye of Horus complete after it was injured,

Witness: M57C  
Transliteration:  
*iw mh.n=i ir.t m-ht hks=s*

Translation:  
I made the eye complete after it was injured,

**Group 4:** Indicative *sdm=f* (Nominal use), Lemma *hks* (second position)

Lemma: *hks* (to be damaged)

Morphology 1:  
*sdm=f*

Morphology 2:  
indicative

Morphology 3:

Syntax:  
Nominal use

Subject:  
Pronominal subject

Witness: Sq7Sq  
Transliteration:  
*iw mh.n=i ir.t m-ht hks[=s]*

Translation:  
I made the eye complete after it was damaged.

Notes:  
Only traces left of the G37, the rest is visible.

Witness: M1C  
Transliteration:  
*[iw mh].n ir.t m-ht h[k]s=s*

Translation:  
The eye was made complete after it was damaged,

Notes:  
Only the O4, G37 and traces of the S29 are visible.

Witness: T3L  
Transliteration:  
*[iw] mh.n=i ir.t m-ht hks=s*

Translation:  
I made the eye complete after it was injured,

Witness: M1Be  
Transliteration:  
*iw mh.n=i ir.t m-ht hks=i*

Translation:  
I made the eye complete after it was injured,

Notes:  
Only traces left of the G37, the rest is visible.

Witness: M54C  
Transliteration:  
*iw m[h].n=i ir.t [m-ht hks=s]*

Translation:  
I made the eye complete after it was damaged,

Notes:  
Based on M1C. It is possible that this should be *hks* instead.

Witness: BH1Br  
Transliteration:  
*iw mh.n=i ir.t m-ht hks=s*

Translation:  
I made the eye complete, after it was damaged,

Witness: T3L,b

Transliteration:

[i<sup>w</sup>] m<sup>h</sup>[.n=i] i<sup>r</sup>.t m-<sup>ht</sup> [h]k<sup>s</sup>[=s]

Translation:

I made the eye complete after it was damaged,

Notes:

Only traces left of the N29 and S29, the G37 is not visible.

**Group 5:** Infinitive (*status absolutus*), Lemma *h<sub>2</sub>ks* (second position)

Lemma: *h<sub>2</sub>ks* (to be injured)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: L1NY

Transliteration:

i<sup>w</sup> m<sup>h</sup>.n i<sup>r</sup>.t m-<sup>ht</sup> h<sup>k</sup>s

Translation:

The eye was made complete after being injured,

**Group 6:** Indicative *sdm=f* (Nominal use), Lemma *hk* (second position)

Lemma: *hk* (to break)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: M1NY

Transliteration:

i<sup>w</sup> m<sup>h</sup>.n=i i<sup>r</sup>.t m-<sup>ht</sup> h<sup>k</sup>=s

Translation:

I made the eye complete after it broke,

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (T1C,a) G1+G4 (M1C), G1+G5 (L1NY), G2+G3 (B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, B9C,a, B15C, Sq1C, Sq7C, Sq2C, Sq8Sq, M4C, M8C, M7C, T1Be, L3Li, T2Be, T3Be, T3L, M57C, M1Be), G2+G4 (Sq7Sq, M54C, BH1Br, T3L,b), G2+G6 (M1NY).

**Spell:** 335 **Phrase:** 4 234-235 b

**Group 1:** Relative *sḏm.n=f*, Lemma ḥ3 (first position)

Lemma: ḥ3 (to fight)

Morphology 1: *sḏm.n=f* Morphology 2: relative Morphology 3:

Syntax: Subject: Nominal subject

Witness: B1P

Transliteration:

*hrw pw ḥ3.n ḥr im=f ḥnḥ wḏḥ*

Translation:

It is the day in which Horus fought together with the one who is judged,

Witness: B5C

Transliteration:

*hrw pw ḥ3.n ḥr im=f ḥ[n]ḥ [wḏḥ]*

Translation:

It is the day in which Horus fought together with the one who is judged,

Notes:

Only the US7036D34AVARA is visible

Witness: B15C

Transliteration:

*[hrw pw ḥ3.n ḥr im=f ḥnḥ stḥ]*

Translation:

It is the day in which Horus fought together with Seth,

Witness: Sq1C

Transliteration:

*hrw pw ḥ3.n ḥr im=f ḥnḥ stḥ*

Translation:

It is the day in which Horus fought together with Seth,

Witness: Sq2C

Transliteration:

*[hrw pw] ḥ3.n ḥr [im=f ḥnḥ stḥ]*

Translation:

It is the day in which Horus fought together with Seth,

Witness: Sq8Sq

Transliteration:

*[hrw pw ḥ3.n ḥr im=f ḥnḥ stḥ]*

Translation:

It is the day in which Horus fought together with Seth

Witness: M8C

Transliteration:

*hrw pw ḥ3.n ḥr im=f ḥ[n]ḥ stḥ*

Translation:

It is the day in which Horus fought together with Seth,

Witness: M7C

Transliteration:

*hrw pw ḥ3.n ḥr im=f ḥnḥ [s]tḥ*

Translation:

It is the day in which Horus fought together with Seth,

Witness: L1NY

Transliteration:

hrw [pw] ḥ3.n hr im=f hn<sup>c</sup> stš

Translation:

It is the day in which Horus fought together with Seth,

Witness: T2Be

Transliteration:

[hrw] pw [ḥ3.n hr] im=f h[n<sup>c</sup>] stš

Translation:

It is the day in which Horus fought together with Seth,

Witness: T3L

Transliteration:

hrw pw ḥ3.n [hr] i[m]

Translation:

It is the day where Horus fought.

Witness: BH1Br

Transliteration:

hrw pw ih(n).n hr im=f hn<sup>c</sup> sth

Translation:

It is the day in which Horus fought together with Seth,

**Group 2:** Imperfective relative sdm=f, Lemma ḥ3 (first position)

Lemma: ḥ3 (to fight)

Morphology 1:

sdm=f

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: L3Li

Transliteration:

hrw pw ḥ3[.n hr] im=f hn<sup>c</sup> s[tš]

Translation:

It is the day in which Horus fought together with Seth,

Notes:

The N35 is not visible.

Witness: T3Be

Transliteration:

hrw pw ḥ3.n hr im=f hn<sup>c</sup> sth

Translation:

It is the day in which Horus fought together with Seth,

Witness: M57C

Transliteration:

hrw pw ḥ3[.n hr] im=f hn<sup>c</sup> sth

Translation:

It is the day in which Horus fought together with Seth,

Notes:

The N35 is not visible, and there are only traces left of the G1.

Witness: T3L,b

Transliteration:

[hrw pw ḥ3.n hr im=f hn<sup>c</sup> sth]

Translation:

It is the day in which Horus fought together with Seth,

Witness: T1Be

Transliteration:

hrw pw ḥꜣ ḥr im=f ḥnꜥ stš

Translation:

It is the day in which Horus fights together with Seth,

**Group 3:** Imperfective passive participle (masculine singular), Lemma wdꜥ (second position)

Lemma: wdꜥ (to judge)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1P

Transliteration:

hrw pw ḥꜣ.n ḥr im=f ḥnꜥ wdꜥ

Translation:

It is the day in which Horus fought together with the one who is judged,

Witness: B5C

Transliteration:

hrw pw ḥꜣ[.n ḥr] im=f ḥ[n]ꜥ [wdꜥ]

Translation:

It is the day in which Horus fought together with the one who is judged,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B15C, Sq1C, Sq2C, Sq8Sq, M8C, M7C, L1NY, L3Li, T2Be, T3Be, T3L, M57C, BH1Br, T3L,b), G2 (T1Be), G1+G3 (B1P, B5C).

Note that T1C,b, B9C,a, Sq7C, Sq7Sq, M4C, M54C, and M1C do have a phrase here, but it is non-verbal.

**Spell:** 335 **Phrase:** 4 236-237 a

**Group 1:** Infinitive (status absolutus), Lemma wdi

Lemma: wdi (to put, to place)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B1P

Transliteration:

*m-ḥt wd.t stꜣ m ḥr=f*

Translation:

after inflicting a wound on his face,

Witness: B15C

Transliteration:

*[m-ḥt wd.t] stꜣ [m ḥr=f]*

Translation:

after inflicting a wound on his face,

**Group 2:** *Infinitive (status pronominalis), Lemma wdi*

Lemma: wdi (to put, to place)

Morphology 1:

infinitive

Morphology 2:

status pronominalis

Morphology 3:

Syntax:

Subject:

Witness: B9C,a

Transliteration:

*m-ḥt wd.t=f stꜣ m ḥr=f*

Translation:

after his inflicting of a wound on his face,

Witness: Sq7C

Transliteration:

*m-ḥt wd.t[=f stꜣ] m ḥr n ḥr*

Translation:

after his inflicting of a wound on the face of Horus,

Witness: B5C

Transliteration:

*m-ḥt wd.t [stꜣ] m ḥr[=f]*

Translation:

after inflicting a wound on his face,

Notes:

Only the G43\*D46 group is visible.

Witness: Sq1C

Transliteration:

*m-ḥt wd.t=f stꜣ m ḥr n ḥr*

Translation:

after his inflicting of a wound on the face of Horus,

Notes:

The G43 is a bit damaged.

Witness: Sq2C

Transliteration:

*m w[d.t=f stꜣ] m ḥr n ḥr*

Translation:

with his inflicting of a wound on the face of Horus,

Notes:

Only the G43 is visible.

Witness: Sq7Sq

Transliteration:

*m wd.t=f st3 m hr=f*

Translation:

in his placing of a wound on his face,

Witness: M7C

Transliteration:

*m-ht wd.t=f st3 m hr n hr*

Translation:

after his inflicting of a wound on the face of Horus,

Notes:

Only traces left of the G43 and D36, the rest is visible.

Witness: M1C

Transliteration:

*m-ht [wd.t=f st3 m hr n] hr*

Translation:

after his inflicting of a wound on the face of Horus,

Witness: T2Be

Transliteration:

*m wd.t[=f] st3 m tp=f*

Translation:

in his inflicting of a wound on his head,

Witness: M57C

Transliteration:

*m wd.t=f [st3] m hr n hr*

Translation:

in his inflicting of a wound on the face of Horus,

Witness: M8C

Transliteration:

*m-ht wd.t=f st3 m hr n hr*

Translation:

after his inflicting of a wound on the face of Horus,

Notes:

Only traces left of the D36, the rest is visible.

Witness: M54C

Transliteration:

*m-ht w[d].t=f st3 [m] hr=f*

Translation:

after his inflicting of a wound on his face,

Notes:

The D46 is not visible.

Witness: T1Be

Transliteration:

*m-ht wd.t=f st3 m hr n hr*

Translation:

after his inflicting of a wound on the face of Horus,

Witness: T3Be

Transliteration:

*m wd.t=f st3 m hr n hr*

Translation:

in his inflicting of a wound on the face of Horus,

Witness: T3L,b

Transliteration:

*[m-ht] wd[.t]f st3 m hr [n hr]*

Translation:

after his inflicting of a wound on the face of Horus,

Notes:

Only the G43-D46 group is visible.

**Group 4:** *Infinitive (status pronominalis), Lemma rđi*

Lemma: *rđi* (to give, to place)

Morphology 1: infinitive      Morphology 2: status pronominalis      Morphology 3:      Syntax:      Subject:

Witness: L3Li

Transliteration:

*m [đi].t=f stz m [hr]=f*

Translation:

in his placing of a wound on his face,

Notes:

Only the X1 is visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1P, B5C, B15C), G2 (B9C,a, Sq1C, Sq7C, Sq2C, Sq7Sq, M8C, M7C, M54C, M1C, T1Be, T2Be, T3Be, M57C, T3L,b), G3 (Sq8Sq, M4C, L1NY, BH1Br), G4 (L3Li).*

**Spell:** 335      **Phrase:** 4 236-237 b

**Group 1:** *Indicative sdm=f (Nominal use), Lemma iđi (first position)*

Lemma: *iđi* (to take)

Morphology 1: *sdm=f*      Morphology 2: indicative      Morphology 3:      Syntax: Nominal use      Subject: Nominal subject

Witness: B1P

Transliteration:

*m iđ hr [hr.wy wd<sup>c</sup>]*

Translation:

when Horus took the testicles of the one who is judged.

Notes:

Only traces left.

Witness: B5C

Transliteration:

*[m iđ] hr hr[.wy wd<sup>c</sup>]*

Translation:

when Horus took the testicles of the one who is judged.

Notes:

Witness: B9C,a

Transliteration:

*m iḥ hr hr.wy stḥ*

Translation:

when Horus took the testicles of Seth.

Witness: M4C

Transliteration:

*m iḥ hr ins.w(y) stš*

Translation:

when Horus took the testicles of Seth.

Witness: M1C

Transliteration:

*m-ḥt iḥ hr hr.w(y) stš*

Translation:

after Horus took the testicles of Seth.

**Group 2:** *Nominal sdm.n=f (Nominal use), Lemma iḥi (first position)*

Lemma: *iḥi* (to take)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Nominal subject

Witness: Sq1C

Transliteration:

*m-ḥt iḥ.n hr hr.w(y) n(.wy) stḥ*

Translation:

after Horus has taken the testicles of Seth.

**Group 3:** *Infinitive (status constructus), Lemma iḥi (first position)*

Lemma: *iḥi* (to take)

Morphology 1:

infinitive

Morphology 2:

status constructus

Morphology 3:

Syntax:

Subject:

Witness: B15C

Transliteration:

*[m iḥ hr hr.wy stḥ]*

Translation:

when Horus took the testicles of Seth.

Witness: M54C

Transliteration:

*m[-ḥt iḥ hr hr.wy stš]*

Translation:

after Horus took the testicles of Seth.

Witness: Sq7C

Transliteration:

*m[-h̄t] i[.t] ḥr ḥr.w(y) n(.wy) st̄h*

Translation:

after Horus' taking of the testicles of Seth.

Notes:

Only traces left of the first X1, the second is not visible.

Witness: M8C

Transliteration:

*m-h̄t i[.t] ḥr ḥr(.wy) s[t]š*

Translation:

after Horus's taking of the testicles of Seth.

Witness: L1NY

Transliteration:

*m-h̄t i[.t] ḥr ḥr.w(y) n(.wy) st̄š*

Translation:

after Horus' taking of the testicles of Seth.

Witness: L3Li

Transliteration:

*m i[.t] ḥr [ḥr].wy] st̄š*

Translation:

in Horus' taking of the testicles of Seth.

Notes:

Only the V13 part of the V15 is visible.

Witness: Sq8Sq

Transliteration:

*[m-h̄t i[.t] ḥr ḥr.wy n(.wy) st̄h]*

Translation:

after Horus' taking of the testicles of Seth.

Witness: M7C

Transliteration:

*m-h̄t i[.t] ḥr ḥr(.wy) st̄š*

Translation:

after Horus's taking of the testicles of Seth.

Notes:

Only the traces of the V15 were seen by de Buck himself.

Witness: T1Be

Transliteration:

*m-h̄t i[.t] ḥr ḥr.w(y) st̄š*

Translation:

after Horus' taking of the testicles of Seth.

Witness: T2Be

Transliteration:

*m i[.t] ḥr [ḥr.wy st̄š]*

Translation:

in Horus' taking of the testicles of Seth.

Witness: T3Be

Transliteration:

m *ḫ.t* ḫr ḫr.wy n.w(y) stḥ

Translation:

in Horus' taking of the testicles of Seth.

Witness: M57C

Transliteration:

m *ḫ.t* ḫr [ḫr.wy stḥ]

Translation:

in Horus' taking of the testicles of Seth.

Notes:

Only the V15 is visible, and there are traces left of the X1\*X1 group.

Witness: BH1Br

Transliteration:

m *ḫ.t* ḫr ḫr.w(y) stḥ

Translation:

in Horus' taking of the testicles of Seth.

Witness: T3L,b

Transliteration:

[m-ḫt *ḫ.t* ḫr ḫr.wy n.w(y) stḥ]

Translation:

after Horus' taking of the testicles of Seth.

**Group 4:** *Infinitive (status pronominalis), Lemma ʔwh (first position)*

Lemma: AwH (to drive away)

Morphology 1:

infinitive

Morphology 2:

status pronominalis

Morphology 3:

Syntax:

Subject:

Witness: Sq7Sq

Transliteration:

m [ʔ]wh=f r ḫr.yw=f

Translation:

in his driving away against his testicles.

Notes:

Could be an indicative *sdm=f* as well. The G1 is not visible, and there are only traces left of the A24.

**Group 5:** *Imperfective passive participle (masculine singular), Lemma wd<sup>c</sup> (second position)*

Lemma: wd<sup>c</sup> (to judge)

Morphology 1:

participle

Morphology 2:

imperfective passive

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B1P

Transliteration:

*m iꜥ hr [hr.wy wdꜥ]*

Translation:

when Horus took the testicles of the one who is judged.

Witness: B5C

Transliteration:

*[m iꜥ] hr hr[.wy wdꜥ]*

Translation:

when Horus took the testicles of the one who is judged.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B9C,a, B15C, M4C, M54C, M1C) G1+G5 (B1P, B5C), G2 (Sq1C), G3 (Sq7C, Sq8Sq, M8C, M7C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, BH1Br, T3L,b), G4 (Sq7Sq).

**Spell:** 335 **Phrase:** 4 238-239 b

**Group 1:** Passive circumstantial *sdm.n=f (iw(=f) sdm.n=f)*, Lemma *tsi*

Lemma: *tsi* (to raise)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

*iw(=f) sdm.n=f*

Subject:

Nominal subject

Witness: T1C,a

Transliteration:

*iw ts.n šn m wds.t*

Translation:

The hair was raised from the Udjat eye,

Witness: L1NY

Transliteration:

*iw ts.n šn m ds.t*

Translation:

The hair was raised from the Udjat eye,

Witness: M57C

Transliteration:

*iw ts[.n] šny.w m wds.t*

Translation:

The hairs were raised from the Udjat eye,

Notes:

Only the V13 and traces of the S29, and maybe traces of the D40 are visible.

**Group 2:** Circumstantial *sdm.n=f (iw(=f) sdm.n=f)*, Lemma *tsi*

Lemma: *tsi* (to raise)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sdm.n=f*

Subject:

Pronominal subject

Witness: B9C,b

Transliteration:

*iw ts.n=i šn m d3.t*

Translation:

I raised the hair from the Udjat eye,

Witness: Sq4Sq

Transliteration:

*[iw] ts.n=f šn wd3.t*

Translation:

He raised the hair of the Udjat eye,

Witness: B1P

Transliteration:

*[iw ts.n=i šn] m d3.t*

Translation:

I raised the hair from the Udjat eye,

Witness: B1Y

Transliteration:

*iw [ts.n=i] šn m [wd3.t]*

Translation:

I raised the hair from the Udjat eye,

Witness: B15C

Transliteration:

*[iw ts.n=i šn m d3.t]*

Translation:

I raised the hair from the Udjat eye,

Witness: B3C

Transliteration:

*iw ts.n=s šn m d3.t*

Translation:

She raised the hair from the Udjat eye,

Witness: T1C,b

Transliteration:

*iw ts.n=i šn m wd3.t*

Translation:

I raised the hair from the Udjat eye,

Witness: B5C

Transliteration:

*iw [ts].n=i] šn.w m wd3.t*

Translation:

I raised the hairs from the Udjat eye,

Notes:

The N35 is not visible.

Witness: B9C,a

Transliteration:

*iw ts.n=i šn m d3.t*

Translation:

I raised the hair from the Udjat eye,

Witness: Sq1C

Transliteration:

*iw ts.n=i šn m wd3.t*

Translation:

I raised the hair from the Udjat eye,

Witness: Sq7C

Transliteration:

*iw [ʔ]s.n=i šn m dʒ.t*

Translation:

I raised the hair from the Udjat eye,

Notes:

The V14 is not visible, and there are only traces left of the O34.

Witness: Sq7Sq

Transliteration:

*iw ts.n ir.t šn m dʒ.t*

Translation:

The eye raised the hair from the Udjat eye,

Witness: M4C

Transliteration:

*iw ts.n=i šn m dʒ.t*

Translation:

I raised the hair from the Udjat eye,

Witness: M7C

Transliteration:

*iw ts.n=i šn.w m w dʒ.t*

Translation:

I raised the hairs from the Udjat eye,

Notes:

Only traces left of the V14:O34 group, the rest is visible.

Witness: Sq2C

Transliteration:

*iw [ʔ]s.n=i šn m w dʒ.t*

Translation:

I raised the hair from the Udjat eye,

Witness: Sq8Sq

Transliteration:

*[iw] ts.n=i [šn m dʒ.t]*

Translation:

I raised the hair from the Udjat eye,

Notes:

The V13:O34 group is not visible.

Witness: M8C

Transliteration:

*iw ts.n=i šn.w m w dʒ.t*

Translation:

I raised the hairs from the Udjat eye,

Witness: M54C

Transliteration:

*iw ts.n=i [šn] m w[dʒ.t]*

Translation:

I raised the hair from the Udjat eye,

Witness: M1C

Transliteration:

*[iw ts].n=i šn m wd3.t*

Translation:

I raised the hair from the Udjat eye,

Notes:

Only the N35 is visible.

Witness: L3Li

Transliteration:

*iw ts.n=i šn m d3.t*

Translation:

I raised the hair from the Udjat eye,

Notes:

The U39 is not visible.

Witness: T3Be

Transliteration:

*iw ts.n=i šn pn m wd3.t*

Translation:

I raised this hair from the Udjat eye,

Witness: BH1Br

Transliteration:

*iw ts.n=i šn m w <d3> .t*

Translation:

I raised the hair from the Udjat eye,

Witness: M1Be

Transliteration:

*iw ts.n=i šn.w m wd3.t*

Translation:

I raised the hairs from the Udjat eye,

Notes group:

Note that Sq7Sq uses a nominal subject instead of a pronominal subject.

Witness: T1Be

Transliteration:

*iw ts.n=i šn m d3.t*

Translation:

I raised the hair from the Udjat eye,

Witness: T2Be

Transliteration:

*iw ts.n=i šn m d3.t*

Translation:

I raised the hair from the Udjat eye,

Notes:

The U39 is damaged.

Witness: M1NY

Transliteration:

*iw ts.n=i {n} šn m d3.t*

Translation:

I raised the hair from the Udjat eye,

Witness: T3L,b

Transliteration:

*[iw ts.n=i šn pn m] wd3.t*

Translation:

I raised this hair from the Udjat eye,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, L1NY, M57C), G2 (B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, B9C,a, B15C, Sq1C, Sq7C, Sq2C, Sq7Sq, Sq8Sq, M4C, M8C, M7C, M54C, M1C, T1Be, L3Li, T2Be, T3Be, M1NY, BH1Br, T3L,b, M1Be).

**Spell:** 335 **Phrase:** 4 238-239 c

**Group 1:** Indicative *sḍm=f* (Nominal use), Lemma *rs* (first position)

Lemma: *rs* to wake

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Nominal subject
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Witness: T1Be

Transliteration:

*m rs tʒ nšn*

Translation:

when the land woke raging.

**Group 2:** Nominal *sḍm.n=f* (Nominal use), Lemma *rs* (first position)

Lemma: *rs* to wake

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Nominal subject
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Witness: L3Li

Transliteration:

*m rs.n nšn*

Translation:

as rage woke.

**Group 3:** Stative (3rd person masculine singular), Lemma *nšni* (second position)

Lemma: *nšni* (to rage)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 3rd person masculine singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1Be

Transliteration:

*m rs t3 nšn*

Translation:

when the land woke raging.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (T1Be), G2 (L3Li).*

*The other witnesses have a phrase here, but it is non-verbal.*

**Spell:** 335 **Phrase:** 4 240-241 a

**Group 1:** *Nominal sdm.n=f (Nominal use), Lemma rs*

Lemma: *rs* to wake

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Nominal subject
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Witness: T1Be

Transliteration:

*m rs.n nšn*

Translation:

as rage woke?

Witness: L3Li

Transliteration:

*[m rs.n nšn]*

Translation:

as rage woke?

Notes phrase:

*G1 only occurs in T1Be and L3Li, as the other witnesses are non-verbal.*

**Spell:** 335 **Phrase:** 4 242-243 a

**Group 1:** *Infinitive (status pronominalis), Lemma nšni*

Lemma: *nšni* (to rage)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status pronominalis	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,b

Transliteration:

*m nšn.t=s*

Translation:

in its raging,

Witness: Sq7C

Transliteration:

*m [n]šn.t=s ir=f*

Translation:

in its raging against him,

Notes:

The first N35 is not visible.

Witness: Sq8Sq

Transliteration:

*[m n]šn.t=s ir=f*

Translation:

in its raging against him,

Notes:

Only traces left of the N37:N35 group and the D40, the N35 is not visible.

Witness: M7C

Transliteration:

*m-ht nšn.t=s r=f*

Translation:

after its raging against him.

Notes:

The D36-N4 group is not visible.

Witness: Sq1C

Transliteration:

*m nšn.t=s ir=f*

Translation:

in its raging against him,

Notes:

Only traces left of the N35:X1 group, the rest is visible.

Witness: Sq2C

Transliteration:

*[m] nš[n.t]=s [ir=f]*

Translation:

in its raging against him,

Notes:

Only the N37 and traces of the first N35 are visible.

Witness: M8C

Transliteration:

*m-ht nšn.t=s r=f*

Translation:

after its raging against him.

Witness: L1NY

Transliteration:

*m-ht nšn.t=s r=f*

Translation:

after its raging against him,

Witness: M57C

Transliteration:

[m] nšn.t=s r=f

Translation:

in its raging against him,

Notes:

Only traces left of the N35:N37 group, the rest is visible.

**Group 2:** Indicative *sqm=f* (Nominal use), Lemma *nšni*

Lemma: *nšni* (to rage)

Morphology 1:

*sqm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: B1P

Transliteration:

[m-ht] nšn=s n=f

Translation:

after it raged because of him,

Notes:

Only traces left of the first N35, the rest is visible.

Witness: B5C

Transliteration:

m-ht [nšn=s n=f]

Translation:

after it raged because of him,

Witness: B9C,a

Transliteration:

m nšn=s r=f

Translation:

when it raged against him,

Witness: B15C

Transliteration:

[m nšn=s r=f]

Translation:

when it rages against him,

Witness: M54C

Transliteration:

[m]-ht nšn[=s r=f]

Translation:

after it raged against him,

Notes:

Only traces left of the N4, the rest is visible.

Witness: M1C

Transliteration:

[m]-ht [n]šn[=s r=f]

Translation:

after it raged against him,

Notes:

Only the N37:N35 group was visible to de Buck.

Witness: T1Be

Transliteration:

*m n[šn]=s r=f*

Translation:

when it raged against him,

Notes:

Only the first N35 was seen by de Buck himself.

Witness: T2Be

Transliteration:

*m nš[n=s r=f]*

Translation:

when it raged against him,

Notes:

Only the N35:N37 group is visible.

Witness: BH1Br

Transliteration:

*m nšn=s r=f*

Translation:

when it raged against him,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,b, Sq1C, Sq7C, Sq2C, Sq8Sq, M8C, M7C, L1NY, M57C)*

*G2 (B1P, B5C, B9C,a, B15C, M54C, M1C, T1Be, L3Li, T2Be, T3Be, BH1Br, T3L,b).*

*Note that Sq7Sq does have a phrase here, but it is non-verbal.*

**Spell:** 335 **Phrase:** 4 242-243 b

**Group 1:** *Indicative sqm=f (Nominal use), Lemma hzb*

Lemma: *hzb* (to send)

Morphology 1:

*sqm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: L3Li

Transliteration:

*m nšn=s r=f*

Translation:

when it raged against him,

Notes:

Following the reading suggestion of de Buck (see 4,243,5\*).

Witness: T3Be

Transliteration:

*m-ht nšn=s r=f*

Translation:

after it raged against him,

Witness: T3L,b

Transliteration:

*[m-ht nšn=s r=f]*

Translation:

after it raged against him,

Witness: T1C,b

Transliteration:

*m-ħt hʒb=f s(y)*

Translation:

after he sent it.

Witness: B5C

Transliteration:

*[m-ħt hʒb=f s(y)]*

Translation:

after he sent it.

Witness: B15C

Transliteration:

*[m-ħt hʒb=f s(y)]*

Translation:

after he sent it.

Witness: Sq7C

Transliteration:

*m-ħt hʒb=f*

Translation:

after he sent.

Witness: Sq7Sq

Transliteration:

*m hʒb=f s(y)*

Translation:

when he sends it.

Witness: B1P

Transliteration:

*m[-ħt hʒb=f s(y)]*

Translation:

after he sent it.

Witness: B9C,a

Transliteration:

*m-ħt hʒb=f s(y) m wpw[.t]*

Translation:

after he sent her on a task.

Witness: Sq1C

Transliteration:

*m-ħt hʒb=f s(y)*

Translation:

after he sent it.

Witness: Sq2C

Transliteration:

*[m-ħt hʒb=f s(y)]*

Translation:

after he sent it.

Witness: Sq8Sq

Transliteration:

*m-ħt hʒb=f s(y)*

Translation:

after he sent it.

Witness: M54C

Transliteration:

[*m-ht h3b=f s(y)*]

Translation:

after he sent it.

Notes:

Only traces left of the D58, the rest is lost.

Witness: L1NY

Transliteration:

*m-ht h3b=f s(y)*

Translation:

after he sent it.

Witness: L3Li

Transliteration:

*m-ht h3b[=f s(y)]*

Translation:

after he sent it.

Witness: T3Be

Transliteration:

*m h3b=f s(y) m wpw.t*

Translation:

when he sent her on a task.

Witness: T3L,b

Transliteration:

[*m-ht h3b=f s(y)*]

Translation:

after he sent it.

Witness: M1C

Transliteration:

[*m-ht h3b=f s(y)*]

Translation:

after he sent it.

Witness: T1Be

Transliteration:

*m-ht h3b=f s(y)*

Translation:

after he sent it.

Notes:

Only traces left of the D58, the D54 is not visible.

Witness: T2Be

Transliteration:

[*m-ht h3b=f s(y)*]

Translation:

after he sent it.

Witness: M57C

Transliteration:

*m-ht h3b=f s[y]*

Translation:

after he sent it.

Notes:

Only traces left.

**Group 2:** Indicative *sḍm=f* (Nominal use), Lemma *hʒi*

Lemma: *hʒi* (to descend)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: BH1Br

Transliteration:

*m-ḥt hʒ=f r=s*

Translation:

after he descended towards it.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B5C, B9C,a, B15C, Sq1C, Sq7C, Sq2C, Sq7Sq, Sq8Sq, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, T3L,b), G2 (BH1Br).

**Spell:** 335 **Phrase:** 4 244-245 a

**Group 1:** Circumstantial *sḍm.n=f* (*iw(=f) sḍm.n=f*), Lemma *mʒʒ* (first position)

Lemma: *mʒʒ* (to see)

<u>Morphology 1:</u> <i>sḍm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>iw(=f) sḍm.n=f</i>	<u>Subject:</u> Pronominal subject
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Witness: T1C,a

Transliteration:

*iw mʒ.n rʕ pw ms.y m sf r ḥpd.w mḥ.t-wr.t*

Translation:

This Re saw who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: B9C,b

Transliteration:

*iw mʒ.n=i rʕ pw ms.y m sf r ḥpw.w mḥ.t-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: B3C

Transliteration:

*ìw m̄.n s̄.t-ḥd-ḥtp tn r̄ pw ms.y m sf r ḥpd.w mḥ(.t)-wr.t*

Translation:

This *s̄.t-ḥd-ḥtp* saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: T1C,b

Transliteration:

*ìw m̄.n=i r̄ pw ms.y m sf r ḥpd.w mḥ(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: B5C

Transliteration:

*ìw m̄[.n]=i r̄ pw ms[.y] m sf [r ḥpd.wy mḥ.t)-wr.t]*

Translation:

I saw it is Re who was born on yesterday,  
from the two buttocks of the celestial cow.

Notes:

The N35 was not seen by de Buck himself.

Witness: B9C,a

Transliteration:

*ìw m̄.n=i r̄ pw ms.y m sf r ḥpd.w mḥ.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: Sq4Sq

Transliteration:

*ìw [m]̄[̄]̄[.n=] r̄ pw ms r ḥpd mḥ.t)-wr[.t]*

Translation:

He saw it is Re who was born  
from the buttock of the celestial cow.

Notes:

Only the G1-G1 group is visible.

Witness: B1P

Transliteration:

*[i]w m̄.n=i r̄ pw ms.y sf r ḥp{r} <d> .wy mḥ.t[-wr.t]*

Translation:

I saw it is Re who was born yesterday,  
from the two buttocks of the celestial cow.

Witness: B1Y

Transliteration:

*[ìw m̄.n=i r̄ pw ms[.y] [m sf r] ḥpd.wy mḥ(.t)-wr.t]*

Translation:

I saw it is Re who was born on yesterday,  
from the two buttocks of the celestial cow.

Witness: B15C

Transliteration:

*[ìw m̄.n=i r̄ pw ms.y sf] r [ḥpd.wy mḥ.t)-wr.t]*

Translation:

I saw it is Re who was born yesterday,  
from the two buttocks of the celestial cow.

Witness: Sq1C

Transliteration:

*iw m3.n=i r<sup>c</sup> ms.y m [sf] r hpd.w mh(.t)-wr.t*

Translation:

I saw Re who was born on yesterday,  
from the buttocks of the celestial cow.

Notes:

The head of the G1 is damaged.

Witness: Sq2C

Transliteration:

*[iw m3.n=i r<sup>c</sup> [p]w [ms.y m sf r hpd].w [mh(.t)]-wr.t*

Translation:

I saw is is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Notes:

Only traces left of the G1, the rest is lost.

Witness: Sq8Sq

Transliteration:

*[iw m3.n=i r<sup>c</sup>] pw ms.y m sf r hpd.w] mh(.t)-wr.t*

Translation:

I saw is is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: M8C

Transliteration:

*iw m3.n=i r<sup>c</sup> pwy ms.y m sf r hpd.wy mh(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the two buttocks of the celestial cow.

Notes:

The U1 is damaged, the rest is visible.

Witness: Sq7C

Transliteration:

*[i]w m3.n=i r<sup>c</sup> ms.y m sf r hpd.w mh(.t)-wr.t*

Translation:

I saw Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: Sq7Sq

Transliteration:

*iw m3.n=i r<sup>c</sup> pw ms.y m sf r hpd.w mh(.t)-wr[.t]*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: M4C

Transliteration:

*iw m3.n=i sw r<sup>c</sup> pf ms.y m sf r hpd.w m mh(.t)-wr.t*

Translation:

I saw him, this Re, who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: M7C

Transliteration:

*iw m3.n=i r<sup>c</sup> pwy ms.y m sf [r] hpd.wy mh(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the two buttocks of the celestial cow.

Notes:

Only traces left of the U1, the rest is visible.

Witness: M54C

Transliteration:

*iw m̄.n=i [r̄] pw [ms.y m sf] r h[p]d.w mḥ(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: L1NY

Transliteration:

*iw m̄.n r̄ pw ms.y m sf r hpd.w [mḥ(.t)]-wr.t*

Translation:

This Re saw who was born on yesterday,  
from the buttocks of the celestial cow.

Notes:

Only traces left of the G1, the N35 is not visible.

Witness: T3Be

Transliteration:

*iw m̄.n=i r̄ pw ms.y m sf r <h>pd.w mḥ(.t)-wr.t*

Translation:

I saw Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: M1NY

Transliteration:

*iw m̄.n[=i r̄] pw ms.y m sf r hpd.w mḥ(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: M1C

Transliteration:

*iw m̄[.n=i r̄ pw ms m] sf [r] hpd.w mḥ(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Notes:

The N35 is not visible.

Witness: T1Be

Transliteration:

*iw m̄.n=i r̄ pw ms.y m sf r hpd.w mḥ.t-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: M57C

Transliteration:

*iw m̄.n=i r̄ pw [ms.y] m sf r hpd.w mḥ(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: BH1Br

Transliteration:

*iw m̄.n=i r̄ pw ms.y m sf r <h>pd.wy mḥ(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday  
from the two buttocks of the celestial cow.

Witness: T3L,b

Transliteration:

*i[w mʒ.n=i r<sup>c</sup> ms.y m sf r hpd.w mḥ(.t)-wr.t]*

Translation:

I saw Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: M1Be

Transliteration:

*iw mʒ.n=i r<sup>c</sup> pw ʕʒ ms.y m sf r hpd.w mḥ.t-wr.t*

Translation:

I saw it is the great Re who was born on yesterday,  
from the buttocks of the celestial cow.

Notes group:

Note that T1C,a, B3C and L1NY use a nominal subject instead of a pronominal subject.

**Group 2:** Stative (1st person singular), Lemma *rx* (first position)

Lemma: *rh* (to know)

Morphology 1: Stative      Morphology 2: 1st person singular      Morphology 3:      Syntax:      Subject:

Witness: L3Li

Transliteration:

*iw rh.kwi hrw pw ms.y m sf r hpd.w mḥ.t-wr.t*

Translation:

I know this day, which was born on yesterday, from the buttocks of the celestial cow.

**Group 3:** Perfective active participle (masculine singular), Lemma *pʒi* (first position)

Lemma: *pʒi* (to fly)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: T2Be

Transliteration:

*iw=i pʒ pw ms.y [m sf r hpd.w mḥ.t]-wr.t*

Translation:

I am this one who flew, who was born on yesterday, from the buttocks of the celestial cow.

Notes:

Complete guess.

**Group 4:** Perfective passive participle (masculine singular), Lemma *msi* (second position)

Lemma: *msi* (to birth, to bring forth)

Morphology 1: participle      Morphology 2: perfective passive      Morphology 3: masculine singular      Syntax:      Subject:

Witness: T1C,a

Transliteration:

*iw m3.n r<sup>c</sup> pw ms.y m sf r hpd.w mh.t-wr.t*

Translation:

This Re saw who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: B3C

Transliteration:

*iw m3.n s3.t-hd-htp tn r<sup>c</sup> pw ms.y m sf r hpd.w mh(.t)-wr.t*

Translation:

This s3.t-hd-htp saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: T1C,b

Transliteration:

*iw m3.n=i r<sup>c</sup> pw ms.y m sf r hpd.w mh(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: B5C

Transliteration:

*iw m3[.n]=i r<sup>c</sup> pw ms[.y] m sf [r hpd.wy mh(.t)-wr.t]*

Translation:

I saw it is Re who was born on yesterday,  
from the two buttocks of the celestial cow.

Notes:

The M17\*M17 group is not visible.

Witness: B9C,b

Transliteration:

*iw m3.n=i r<sup>c</sup> pw ms.y m sf r hpw.w mh.t-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: Sq4Sq

Transliteration:

*iw [m]33[.n=] r<sup>c</sup> pw ms r hpd mh.t-wr[.t]*

Translation:

He saw it is Re who was born  
from the buttock of the celestial cow.

Witness: B1P

Transliteration:

*[i]w m3.n=i r<sup>c</sup> pw ms.y sf r hp{r} <d> .wy mh.t[-wr.t]*

Translation:

I saw it is Re who was born yesterday,  
from the two buttocks of the celestial cow.

Witness: B1Y

Transliteration:

*[iw m3.n=i r<sup>c</sup> pw ms[.y] [m sf r] hpd.wy mh(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the two buttocks of the celestial cow.

Notes:

Only the M17\*M17 group is visible.

Witness: B9C,a

Transliteration:

*iw m̄.n=i r̄ pw ms.y m sf r hpd.w mh̄.t-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: Sq1C

Transliteration:

*iw m̄.n=i r̄ ms.y m [sf] r hpd.w mh̄(.t)-wr.t*

Translation:

I saw Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: Sq2C

Transliteration:

*[iw m̄]z̄[.n]=i r̄ [p]w [ms.y m sf r hpd].w [mh̄(.t)]-wr.t*

Translation:

I saw is is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: Sq8Sq

Transliteration:

*[iw m̄.n=i r̄] pw ms.y m sf r hpd[w] mh̄(.t)-wr.t*

Translation:

I saw is is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: B15C

Transliteration:

*[iw m̄.n=i r̄ pw ms.y sf] r [hpd.wy mh̄.t-wr.t]*

Translation:

I saw it is Re who was born yesterday,  
from the two buttocks of the celestial cow.

Witness: Sq7C

Transliteration:

*[i]w m̄.n=i r̄ ms.y m sf r hpd.w mh̄(.t)-wr.t*

Translation:

I saw Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: Sq7Sq

Transliteration:

*iw m̄.n=i r̄ pw ms.y m sf r hpd.w mh̄(.t)-wr[.t]*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: M4C

Transliteration:

*iw m̄.n=i sw r̄ pf ms.y m sf r hpd.w m mh̄(.t)-wr.t*

Translation:

I saw him, this Re, who was born on yesterday,  
from the buttocks of the celestial cow.

Notes:

Only traces left of the B3A.

Witness: M8C

Transliteration:

*iw m3.n=i r<sup>c</sup> pwy ms.y m sf r hpd.wy mh(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the two buttocks of the celestial cow.

Witness: M54C

Transliteration:

*iw m3.n=i [r<sup>c</sup>] pw [ms.y m sf] r h[p]d.w mh(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: L1NY

Transliteration:

*iw m3.n r<sup>c</sup> pw ms.y m sf r hpd.w [mh(.t)]-wr.t*

Translation:

This Re saw who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: L3Li

Transliteration:

*iw rh.kwi hrw pw ms.y m sf r hpd.w mh.t-wr.t*

Translation:

I know this day, which was born on yesterday,  
from the buttocks of the celestial cow.

Witness: T3Be

Transliteration:

*iw m3.n=i r<sup>c</sup> ms.y m sf r <h>pd.w mh(.t)-wr.t*

Translation:

I saw Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: M7C

Transliteration:

*iw m3.n=i r<sup>c</sup> pwy ms.y m sf [r] hpd.wy mh(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the two buttocks of the celestial cow.

Notes:

Only traces left of the F31, the rest is visible.

Witness: M1C

Transliteration:

*iw m3[.n=i r<sup>c</sup> pw ms m] sf [r] hpd.w mh(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: T1Be

Transliteration:

*iw m3.n=i r<sup>c</sup> pw ms.y m sf r hpd.w mh.t-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: T2Be

Transliteration:

*iw=i p3 pw ms.y [m sf r hpd.w mh.t]-wr.t*

Translation:

I am this one who flew, who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: M57C

Transliteration:

*iw m3.n=i r<sup>c</sup> pw [ms.y] m sf r hpd.w mh(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: M1NY

Transliteration:

*iw m3.n[=i r<sup>c</sup>] pw ms.y m sf r hpd.w mh(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: T3L,b

Transliteration:

*i[w m3.n=i r<sup>c</sup> ms.y m sf r hpd.w mh(.t)-wr.t]*

Translation:

I saw Re who was born on yesterday,  
from the buttocks of the celestial cow.

Witness: BH1Br

Transliteration:

*iw m3.n=i r<sup>c</sup> pw ms.y m sf r <h>pd.wy mh(.t)-wr.t*

Translation:

I saw it is Re who was born on yesterday  
from the two buttocks of the celestial cow.

Witness: M1Be

Transliteration:

*iw m3.n=i r<sup>c</sup> pw 3 ms.y m sf r hpd.w mh.t-wr.t*

Translation:

I saw it is the great Re who was born on yesterday,  
from the buttocks of the celestial cow.

Notes:

The second M17 is no longer visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, B9C,a, B15C, Sq1C, Sq7C, Sq2C, Sq7Sq, Sq8Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, T3Be, M57C, M1NY, BH1Br, T3L,b, M1Be), G2+G4 (L3Li), G3+G4 (T2Be).*

**Spell:** 335 **Phrase:** 4 246-247 a

**Group 1:** Nominal *s3m.n=f* (Emphatic use), Lemma *w33* (first position)

Lemma: *w33* (to be hale)

Morphology 1:

*s3m=f*

Morphology 2:

*nqm3n<sup>c</sup>l*

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: T1C,a

Transliteration:

*w33=f w33 ts phr*

Translation:

He is hale, being hale, and vice-versa.

Witness: B9C,b

Transliteration:

*w33=i w33=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: B3C

Transliteration:

*wḏ₃=f wḏ₃ s₃.t-ḥd-ḥtp tn ts pḥr*

Translation:

He is hale while this *s₃.t-ḥd-ḥtp* is hale, and vice-versa.

Witness: T1C,b

Transliteration:

*wḏ₃=f wḏ₃=i ts pḥr*

Translation:

He is hale while I am hale, and vice-versa.

Witness: B5C

Transliteration:

*wḏ₃=f wḏ₃=i ts pḥr*

Translation:

He is hale while I am hale, and vice-versa.

Witness: Sq1C

Transliteration:

*wḏ₃=i wḏ₃=f ts pḥr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: Sq2C

Transliteration:

*[wḏ₃=i w]ḏ₃[=f] ts pḥr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: Sq4Sq

Transliteration:

*wḏ₃ ipi-ḥr-ssnb=f pn wḏ₃ ts pḥr*

Translation:

This *ipi-ḥr-ssnb=f* is hale, being hale, and vice-versa.

Witness: B1P

Transliteration:

*wḏ₃[=f w]ḏ₃=i ts pḥr*

Translation:

He is hale while I am hale, and vice-versa.

Notes:

Only the G43 and traces of the U29\*G1 group are visible.

Witness: B15C

Transliteration:

*[wḏ₃=f wḏ₃=i ts pḥr]*

Translation:

He is hale while I am hale, and vice-versa.

Witness: Sq7C

Transliteration:

*wḏ₃=i w[ḏ]₃=f ts pḥr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: Sq8Sq

Transliteration:

*[wḏ₃=i wḏ₃=f ts pḥr]*

Translation:

I am hale while he is hale, and vice-versa.

Witness: M4C

Transliteration:

*wd̥z=i wd̥z m̥h(.t)-wr.t ts phr*

Translation:

I am hale, while the celestial cow is hale, and vice-versa.

Witness: M7C

Transliteration:

*wd̥z=i wd̥z=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Notes:

Only traces left of the U29, the rest is visible.

Witness: T1Be

Transliteration:

*wd̥z=i < wd̥z > =f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: T2Be

Transliteration:

*wd̥z=f wd̥z=i*

Translation:

He is hale while I am hale.

Witness: M57C

Transliteration:

*wd̥z=i wd̥z=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Notes:

Only traces left of the Y2, the rest is visible.

Witness: M8C

Transliteration:

*wd̥z=i wd̥z=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Notes:

Only traces left of the G43, the rest is visible.

Witness: M1C

Transliteration:

*wd̥z[=i wd̥z=f]*

Translation:

I am hale while he is hale.

Witness: L3Li

Transliteration:

*wd̥z=i wd̥z=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: T3Be

Transliteration:

*wd̥z=i wd̥z=i ts phr*

Translation:

I am hale while I am hale, and vice-versa.

Witness: M1NY

Transliteration:

*wd̥z=f wd̥z wh-h̥tp pn ts phr*

Translation:

He is hale while this *wh-h̥tp* is hale, and vice-versa.

Witness: T3L,b

Transliteration:

[wɔ́ɜ̀=f] wɔ́ɜ̀=i [ts phr]

Translation:

He is hale while I am hale, and vice-versa.

Witness: M1Be

Transliteration:

wɔ́ɜ̀=f wɔ́ɜ̀=i ts phr

Translation:

He is hale while I am hale, and vice-versa.

Notes:

Note that the head of the G1 is no longer visible.

Notes group:

Note that Sq4Sq uses a nominal subject instead of a pronominal subject.

**Group 2:** Prospective *sɔ́m=f* (Main clause), Lemma *ɔ́ɜ̀i* (first position)

Lemma: *ɔ́ɜ̀i* (to cross)

Morphology 1:

*sɔ́m=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: B1Y

Transliteration:

*ɔ́ɜ̀=f* wɔ́ɜ̀=i [ts phr]

Translation:

He will cross, while I am hale, and vice-versa.

Witness: Sq7Sq

Transliteration:

*ɔ́ɜ̀=f* *ɔ́ɜ̀=i* [ts phr]

Translation:

He will cross while I cross, and vice versa.

Witness: M54C

Transliteration:

*ɔ́ɜ̀=i* *ɔ́ɜ̀=f* [ts phr]

Translation:

I will cross while he crosses, and vice-versa.

**Group 3:** Circumstantial *sɔ́m=f* (*iw(=f) sɔ́m=f*), Lemma *wɔ́ɜ̀* (first position)

Lemma: *wɔ́ɜ̀* (to be hale)

Morphology 1:

*sɔ́m=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

*iw(=f) sɔ́m=f*

Subject:

Pronominal subject

Witness: L1NY

Transliteration:

*iw wḏ₃=i wḏ₃=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

**Group 4:** *Infinitive (status absolutus), Lemma wḏ₃ (first position)*

Lemma: wḏ₃ (to be hale)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
infinitive	status absolutus			

Witness: BH1Br

Transliteration:

*wḏ₃ wḏ₃=f wḏ₃=i wḏ₃=f ḏḏ sp ḏḏ.w*

Translation:

Being hale, while he is hale. I am hale, while he is hale, which is said four times.

**Group 5:** *Infinitive (status absolutus), Lemma wḏ₃ (second position)*

Lemma: wḏ₃ (to be hale)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
infinitive	status absolutus			

Witness: T1C,a

Transliteration:

*wḏ₃=f wḏ₃ ts phr*

Translation:

He is hale, being hale, and vice-versa.

Witness: Sq4Sq

Transliteration:

*wḏ₃ ipi-ḥr-ssnb=f pn wḏ₃ ts phr*

Translation:

This *ipi-ḥr-ssnb=f* is hale, being hale, and vice-versa.

Note group:

Could be a third person stative as well.

**Group 6:** *Circumstantial sḏm=f (Temporal clause), Lemma wḏ₃ (second position)*

Lemma: wḏ₃ (to be hale)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
sḏm=f	circumstantial		Temporal clause	Pronominal subject

Witness: B9C,b

Transliteration:

*wḏ₃=i wḏ₃=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: T1C,b

Transliteration:

*wḏ₃=f wḏ₃=i ts phr*

Translation:

He is hale while I am hale, and vice-versa.

Witness: B5C

Transliteration:

*wḏ₃=f wḏ₃=i ts phr*

Translation:

He is hale while I am hale, and vice-versa.

Witness: B15C

Transliteration:

*[wḏ₃=f wḏ₃=i ts phr]*

Translation:

He is hale while I am hale, and vice-versa.

Witness: Sq7C

Transliteration:

*wḏ₃=i w[ḏ]₃=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Notes:

The U29 was not seen by de Buck himself.

Witness: B3C

Transliteration:

*wḏ₃=f wḏ₃ s₃.t-ḥḏ-ḥtp tn ts phr*

Translation:

He is hale while this *s₃.t-ḥḏ-ḥtp* is hale, and vice-versa.

Witness: B1P

Transliteration:

*wḏ₃[=f w]ḏ₃=i ts phr*

Translation:

He is hale while I am hale, and vice-versa.

Witness: B1Y

Transliteration:

*ḏ₃[=f] wḏ₃[=i ts phr]*

Translation:

He will cross, while I am hale, and vice-versa.

Witness: Sq1C

Transliteration:

*wḏ₃=i wḏ₃=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: Sq2C

Transliteration:

*[wḏ₃=i w]ḏ₃[=f] ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Notes:

Only the U29\*G1 group is visible.

Witness: Sq8Sq

Transliteration:

[wɔ́ɜ=i wɔ́ɜ=f t̥s p̥hɾ]

Translation:

I am hale while he is hale, and vice-versa.

Witness: M8C

Transliteration:

wɔ́ɜ=i wɔ́ɜ=f t̥s p̥hɾ

Translation:

I am hale while he is hale, and vice-versa.

Witness: M1C

Transliteration:

wɔ́ɜ[=i wɔ́ɜ=f]

Translation:

I am hale while he is hale.

Witness: T1Be

Transliteration:

wɔ́ɜ=i < wɔ́ɜ > =f t̥s p̥hɾ

Translation:

I am hale while he is hale, and vice-versa.

Witness: T2Be

Transliteration:

wɔ́ɜ=f wɔ́ɜ=i

Translation:

He is hale while I am hale.

Witness: M57C

Transliteration:

wɔ́ɜ=i wɔ́ɜ=f t̥s p̥hɾ

Translation:

I am hale while he is hale, and vice-versa.

Witness: M4C

Transliteration:

wɔ́ɜ=i wɔ́ɜ m̥h(.t)-wr.t t̥s p̥hɾ

Translation:

I am hale, while the celestial cow is hale, and vice-versa.

Witness: M7C

Transliteration:

wɔ́ɜ=i wɔ́ɜ=f t̥s p̥hɾ

Translation:

I am hale while he is hale, and vice-versa.

Witness: L1NY

Transliteration:

iw wɔ́ɜ=i wɔ́ɜ=f t̥s p̥hɾ

Translation:

I am hale while he is hale, and vice-versa.

Witness: L3Li

Transliteration:

wɔ́ɜ=i wɔ́ɜ=f t̥s p̥hɾ

Translation:

I am hale while he is hale, and vice-versa.

Witness: T3Be

Transliteration:

wɔ́ɜ=i wɔ́ɜ=i t̥s p̥hɾ

Translation:

I am hale while I am hale, and vice-versa.

Witness: M1NY

Transliteration:

wɔ́ɜ=f wɔ́ɜ w̥h-ɦtp pn t̥s p̥hɾ

Translation:

He is hale while this w̥h-ɦtp is hale, and vice-versa.

Witness: BH1Br

Transliteration:

wḏz wḏz=f wḏz=i wḏz=f dd sp fd.w

Translation:

Being hale, while he is hale. I am hale, while he is hale,  
which is said four times.

Witness: T3L,b

Transliteration:

[wḏz=f] wḏz=i [ts phr]

Translation:

He is hale while I am hale, and vice-versa.

Notes group:

Note that B3C, M4C and M1NY use a nominal subject instead of a pronominal subject.

**Group 7:** Circumstantial sdm=f (Temporal clause), Lemma ḏzī (second position)

Lemma: ḏzī (to cross)

Morphology 1:

sdm=f

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: Sq7Sq

Transliteration:

ḏz=f ḏz=i ts phr

Translation:

He will cross while I cross, and vice versa.

Witness: M54C

Transliteration:

ḏz[-i] ḏz[-f ts phr]

Translation:

I will cross while he crosses, and vice-versa.

Notes:

The G1 is damaged, and the Y2 is not visible.

**Group 8:** Stative (3rd person masculine singular), Lemma phr (third position)

Lemma: phr (to turn round)

Morphology 1:

Stative

Morphology 2:

3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: T1C,a

Transliteration:

wḏz=f wḏz ts phr

Translation:

He is hale, being hale, and vice-versa.

Witness: B9C,b

Transliteration:

wḏz=i wḏz=f ts phr

Translation:

I am hale while he is hale, and vice-versa.

Witness: B3C

Transliteration:

*wḏ₃=f wḏ₃ s₃.t-ḥd-ḥtp tn ts phr*

Translation:

He is hale while this *s₃.t-ḥd-ḥtp* is hale, and vice-versa.

Witness: T1C,b

Transliteration:

*wḏ₃=f wḏ₃=i ts phr*

Translation:

He is hale while I am hale, and vice-versa.

Witness: B5C

Transliteration:

*wḏ₃=f wḏ₃=i ts phr*

Translation:

He is hale while I am hale, and vice-versa.

Witness: B15C

Transliteration:

*[wḏ₃=f wḏ₃=i ts phr]*

Translation:

He is hale while I am hale, and vice-versa.

Witness: Sq7C

Transliteration:

*wḏ₃=i w[d]₃=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: Sq7Sq

Transliteration:

*d₃=f d₃=i ts phr*

Translation:

He will cross while I cross, and vice versa.

Witness: Sq4Sq

Transliteration:

*wḏ₃ ipi-ḥr-ssnb=f pn wḏ₃ ts phr*

Translation:

This *ipi-ḥr-ssnb=f* is hale, being hale, and vice-versa.

Witness: B1P

Transliteration:

*wḏ₃[=f w]d₃=i ts phr*

Translation:

He is hale while I am hale, and vice-versa.

Witness: B1Y

Transliteration:

*d₃[=f] wḏ₃[=i ts phr]*

Translation:

He will cross, while I am hale, and vice-versa.

Witness: Sq1C

Transliteration:

*wḏ₃=i wḏ₃=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: Sq2C

Transliteration:

*[wḏ₃=i w]d₃[=f] ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: Sq8Sq

Transliteration:

*[wḏ₃=i wḏ₃=f ts phr]*

Translation:

I am hale while he is hale, and vice-versa.

Witness: M4C

Transliteration:

*wḍz=i wḍz mḥ(.t)-wr.t ts phr*

Translation:

I am hale, while the celestial cow is hale, and vice-versa.

Witness: M7C

Transliteration:

*wḍz=i wḍz=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: L1NY

Transliteration:

*iw wḍz=i wḍz=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: L3Li

Transliteration:

*wḍz=i wḍz=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: M57C

Transliteration:

*wḍz=i wḍz=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: T3L,b

Transliteration:

*[wḍz=f] wḍz=i [ts phr]*

Translation:

He is hale while I am hale, and vice-versa.

Witness: M8C

Transliteration:

*wḍz=i wḍz=f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: M54C

Transliteration:

*ḍz[=i] ḍz[=f ts phr]*

Translation:

I will cross while he crosses, and vice-versa.

Witness: T1Be

Transliteration:

*wḍz=i < wḍz > =f ts phr*

Translation:

I am hale while he is hale, and vice-versa.

Witness: T3Be

Transliteration:

*wḍz=i wḍz=i ts phr*

Translation:

I am hale while I am hale, and vice-versa.

Witness: M1NY

Transliteration:

*wḍz=f wḍz wh-ḥtp pn ts phr*

Translation:

He is hale while this *wh-ḥtp* is hale, and vice-versa.

Witness: M1Be

Transliteration:

*wḍz=f wḍz=i ts phr*

Translation:

He is hale while I am hale, and vice-versa.

**Group 9:** Nominal *sḏm=f* (Emphatic use), Lemma *wḏ3* (third position)

Lemma: *wḏ3* (to be hale)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: BH1Br

Transliteration:

*wḏ3 wḏ3=f wḏ3=i wḏ3=f ḏḏ sp ḏḏ.w*

Translation:

Being hale, while he is hale. I am hale, while he is hale, which is said four times.

**Group 10:** Circumstantial *sḏm=f* (Temporal clause), Lemma *wḏ3* (fourth position)

Lemma: *wḏ3* (to be hale)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: BH1Br

Transliteration:

*wḏ3 wḏ3=f wḏ3=i wḏ3=f ḏḏ sp ḏḏ.w*

Translation:

Being hale, while he is hale. I am hale, while he is hale, which is said four times.

**Group 11:** Imperfective active participle (masculine singular), Lemma *ḏḏ* (fifth position)

Lemma: *ḏḏ* (to speak, to say)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: BH1Br

Transliteration:

*wḏ3 wḏ3=f wḏ3=i wḏ3=f ḏḏ sp ḏḏ.w*

Translation:

Being hale, while he is hale. I am hale, while he is hale, which is said four times.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G6+G8 (B9C,b, B3C, T1C,b B1P, B5C, B15C, Sq1C, Sq7C, Sq2C, Sq8Sq, M4C, M8C, M7C, T1Be, L3Li, T3Be, M57C, M1NY, T3L,b, M1Be), G1+G5+G8 (T1C,a, Sq4Sq), G2+G6+G8 (B1Y) G2+G7+G8 (Sq7Sq, M54C) G3+G6+G8 (L1NY), G4+G6+G9+G10+G11 (BH1Br).

**Spell:** 335 **Phrase:** 4 246-247 b

**Group 1:** Infinitive (status constructus), Lemma *ḏd-mdw*

Lemma: *ḏd-mdw* (to recite)

**Morphology 1:** infinitive **Morphology 2:** status constructus **Morphology 3:** **Syntax:** **Subject:**

Witness: T1C,b

Transliteration:

*ḏd-mdw*

Translation:

Recitation:

**Group 2:** Perfective passive participle (masculine singular), Lemma *msi*

Lemma: *msi* (to birth, to bring forth)

**Morphology 1:** participle **Morphology 2:** perfective passive **Morphology 3:** masculine singular **Syntax:** **Subject:**

Witness: B1P

Transliteration:

*sy [pw] r<sup>c</sup> ms.y m sf r ḥp{r} <d> .wy mḥ.t-wr.t*

Translation:

What is it, Re who was born on yesterday  
from the two buttocks of the celestial cow?

Witness: B5C

Transliteration:

*sy pw r<sup>c</sup> ms.y m [sf] r ḥp[d.wy mḥ.t-wr.t]*

Translation:

What is it, Re who was born on yesterday  
from the two buttocks of the celestial cow?

Notes:

Only traces left of the B1:Z2 group.

Witness: B15C

Transliteration:

[sy pw r<sup>c</sup> ms.y m sf r hpd.wy mh(.t)-wr.t]

Translation:

What is it, Re who was born on yesterday  
from the two buttocks of the celestial cow?

Witness: Sq7C

Transliteration:

sy [p]w r<sup>c</sup> pw ms.y m sf [r] hpd.w mh[(.t)-w]r.t

Translation:

What is it, this Re who was born on yesterday  
from the buttocks of the celestial cow?

Witness: Sq8Sq

Transliteration:

[sy r]=f pw r<sup>c</sup> ms.y [m] sf [r hpd.w] mh(.t)-wr[.t]

Translation:

What even is Re who was born on yesterday  
from the buttocks of the celestial cow?

Witness: M7C

Transliteration:

sy-ty pw r<sup>c</sup> ms[.y] r<sup>c</sup> r ms.t=f r<sup>c</sup> nb ir mh(.t)-wr.t wd3.t p(w) r  
hpd.wy mh(.t)-wr.t

Translation:

What is it, Re who was born, Re at his birth every day?  
As for the celestial cow, it is the Udjat eye  
from the two buttocks of the celestial cow.

Notes:

The M17\*M17 group was not seen by de Buck himself.

Witness: Sq1C

Transliteration:

sy pw r<sup>c</sup> pw ms.y m sf r hpd.w mh(.t)-wr.t

Translation:

What is it, this Re who was born on yesterday  
from the buttocks of the celestial cow?

Witness: Sq2C

Transliteration:

[sy pw r<sup>c</sup> pw ms.y m sf r hpd.w] mh(.t)-wr[.t]

Translation:

What is it, this Re who was born on yesterday  
from the buttocks of the celestial cow?

Witness: M4C

Transliteration:

sy pw ms.y m sf r hpd.w mh(.t)-wr.t

Translation:

Who is it, who was born on yesterday  
from the buttocks of the celestial cow?

Witness: M1C

Transliteration:

[sy pw r<sup>c</sup>] ms m sf r hpd.w mh(.t)-wr.t

Translation:

What is it, Re who was born on today  
from the buttocks of the celestial cow?

Witness: T1Be

Transliteration:

*sy pw r<sup>c</sup> pw ms.y m sf [r] hpd.w mh.t-wr.t*

Translation:

What is it, this Re who was born on yesterday  
from the buttocks of the celestial cow?

Notes:

Only traces left of the second M17, the rest is visible.

Witness: T2Be

Transliteration:

*[sy p]w r<sup>c</sup> ms.y m sf r hpd.w mh.t-wr.t*

Translation:

What is it, Re who was born on yesterday  
from the buttocks of the celestial cow?

Witness: M1NY

Transliteration:

*sy pw ir=f r<sup>c</sup> ms.y m sf [r] hpd.wy mh(.t)-wr.t*

Translation:

What even is it, Re who was born on yesterday  
from the two buttocks of the celestial cow?

Witness: T3L,b

Transliteration:

*[sy pw r<sup>c</sup> ms.y m sf r hpd.w mh.t-wr.t]*

Translation:

What is it, Re who was born on yesterday from the buttocks of the celestial cow?

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,b), G2 (B1P, B5C, B15C, Sq1C, Sq7C, Sq2C, Sq8Sq, M4C, M7C, M1C, T1Be, L3Li, T2Be, T3Be, M1NY, BH1Br, T3L,b).*

*Note that B9C,a, M8C, L1NY and M57C do have a phrase here, but it is non-verbal.*

Witness: L3Li

Transliteration:

*sy pw r<sup>c</sup> pw ms.y m sf r hpd.w mh.t-wr.t*

Translation:

What is it, this Re who was born on yesterday  
from the buttocks of the celestial cow?

Witness: T3Be

Transliteration:

*sy tr pw n r<sup>c</sup> ms.y m sf r hpd.w n(.w) mh(.t)-wr.t*

Translation:

What indeed is it, for Re who was born on yesterday  
from the buttocks of the celestial cow?

Witness: BH1Br

Transliteration:

*sy-ty pw r<sup>c</sup> pw ms.y m sf r hpd.wy mh(.t)-wr.t*

Translation:

What is it, this Re who was born on yesterday  
from the two buttocks of the celestial cow.

**Spell:** 335 **Phrase:** 4 248-249 a

**Group 1:** *Circumstantial sdm=f (Temporal clause), Lemma msi*

Lemma: *msi* (to birth, to bring forth)

Morphology 1: *sdm=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: B9C,a

Transliteration:

*twi pw n ir.t ms=s dw3(.w) sp sn.w r<sup>c</sup> nb*

Translation:

It is the image of the eye, while it births the morning, twice, every day.

Notes:

Could be read as *mss* (imperfective participle as well), reflecting back to *twi*.

**Group 2:** *Imperfective active participle (masculine singular), Lemma dw3*

Lemma: *dw3* (to worship)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: Sq1C

Transliteration:

*twi pw n ir.t r<sup>c</sup> dw3 r ms.t=f r<sup>c</sup> nb*

Translation:

It is the image of the eye of Re, who worships at his birth every day.

Witness: T3Be

Transliteration:

*twi pw n r<sup>c</sup> dw3.w r ms.t=f r<sup>c</sup> nb*

Translation:

It is the image of Re, who worships at his birth every day.

**Group 3:** *Prospective relative sdm=f, Lemma iri*

Lemma: *iri* (to do, to make)

Morphology 1: *sdm=f*      Morphology 2: prospective relative      Morphology 3:      Syntax:      Subject: Nominal subject

Witness: M1NY

Transliteration:

*twi n ir.yw r<sup>c</sup> dw3.t hr ms.t=f r<sup>c</sup> nb*

Translation:

The image of that which Re of the netherworld will do upon his birth every day.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B9C,a), G2 (Sq1C, T3Be), G3 (M1NY). The rest of the witnesses are non-verbal.  
Notes that in this phrase the witnesses with a verbal form are the exception, not the rule.

**Spell:** 335 **Phrase:** 4 252-253 b

**Group 1:** Imperfective active participle (masculine singular), Lemma *mdw* (first position)

Lemma: *mdw* (to speak)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: T1C,b

Transliteration:

*mdw ḥr-tp mr.y nb=f*

Translation:

One who speaks on behalf of one who his lord will love.

Witness: B1P

Transliteration:

*mdw ḥr-tp mr.y=f*

Translation:

One who speaks on behalf of his beloved.

Witness: B5C

Transliteration:

*mdw ḥr-tp mr.y[=f]*

Translation:

One who speaks on behalf of his beloved.

Witness: B9C,a

Transliteration:

*mdw ḥr-tp pw mr.y nb=f*

Translation:

It is one who speak on behalf of, who his lord will love.

Witness: Sq1C

Transliteration:

*mdw ḥr mr.y nb=f*

Translation:

One who speaks upon one who his lord will love.

Witness: Sq7C

Transliteration:

*mdw [ḥr m]r.y nb=f*

Translation:

One who speaks upon one who his lord will love.

Witness: Sq2C

Transliteration:

*mdw ḥr mr.y nb=f*

Translation:

One who speaks upon one who his lord will love.

Witness: Sq8Sq

Transliteration:

*[mdw ḥr mr.y nb=f]*

Translation:

One who speaks upon one who his lord will love.

Witness: M4C

Transliteration:

*mdw* ḥr-tp mr.y nb=f

Translation:

One who speaks on behalf of one who his lord will love.

Witness: M7C

Transliteration:

*mdw* ḥr-tp mr.y nb=f rn n w<sup>c</sup> im=s

Translation:

One who speaks on behalf of one who his lord will love,  
the name of one who is in it.

Notes:

Only traces left of the G43, the rest is visible.

Witness:

Transliteration:

*mdw* ḥr tp mr.y [nb=f]

Translation:

One who speaks on behalf of one who his lord will love.

Witness: T1Be

Transliteration:

*mdw* ḥr-tp mr.y nb=f

Translation:

One who speaks on behalf of one who his lord will love.

Witness: T2Be

Transliteration:

[*m*]*dw* ḥr-ib mr.ty nb=f

Translation:

One who speaks in the midst of who his lord will love.

Notes:

Only traces left of the A2, the S43 is not visible.

Witness: M8C

Transliteration:

*mdw* [ḥr]-tp mr.y nb=f

Translation:

One who speaks on behalf of one who his lord will love.

Witness: M54C

Transliteration:

[*mdw*] ḥr-tp mr.y nb=f

Translation:

One who speaks on behalf of one who his lord will love.

Witness: L1NY

Transliteration:

*mdw* ḥr-tp mr.y=f

Translation:

One who speaks on behalf of who he will love.

Witness: L3Li

Transliteration:

*mdw* ḥr-tp mr.y nb=f

Translation:

One who speaks on behalf of one who his lord will love.

Witness: T3Be

Transliteration:

*mdw* ḥr-tp mr.y nb=f

Translation:

One who speaks on behalf of one who his lord will love.

Witness: M57C

Transliteration:

*mdw hr-tp mr.y nb=f*

Translation:

One who speaks on behalf of one who his lord will love.

Notes:

The A2 is not visible.

Witness: BH1Br

Transliteration:

*mdw hr-tp mr.y nb=f*

Translation:

One who speaks on behalf of one who his lord will love.

**Group 2:** *Prospective relative sdm=f, Lemma mri (first position)*

Lemma: *mri* (to love)

Morphology 1:

*sdm=f*

Morphology 2:

prospective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: T3L,b

Transliteration:

*[mdw] pw mr.y nb[=f]*

Translation:

It are the words of one whom his lord will love.

Notes:

Only traces left of the first M17, the rest is visible.

**Group 3:** *Prospective relative sdm=f, Lemma mri (second position)*

Lemma: *mri* (to love)

Morphology 1:

*sdm=f*

Morphology 2:

prospective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: T1C,b

Transliteration:

*mdw ḥr-tp mr.y nb=f*

Translation:

One who speaks on behalf of one who his lord will love.

Witness: Sq1C

Transliteration:

*mdw ḥr mr.y nb=f*

Translation:

One who speaks upon one who his lord will love.

Witness: Sq2C

Transliteration:

*mdw ḥr mr.y nb=f*

Translation:

One who speaks upon one who his lord will love.

Witness: M4C

Transliteration:

*mdw ḥr-tp mr.y nb=f*

Translation:

One who speaks on behalf of one who his lord will love.

Witness: M7C

Transliteration:

*mdw ḥr-tp mr.y nb=f rn n w<sup>c</sup> im=s*

Translation:

One who speaks on behalf of one who his lord will love,  
the name of one who is in it.

Witness: B9C,a

Transliteration:

*mdw ḥr-tp pw mr.y nb=f*

Translation:

It is one who speak on behalf of, who his lord will love.

Witness: Sq7C

Transliteration:

*mdw [ḥr m]r.y nb=f*

Translation:

One who speaks upon one who his lord will love.

Notes:

The U7 was not seen by de Buck, there are only traces left of the rest.

Witness: Sq8Sq

Transliteration:

*[mdw ḥr mr.y nb=f]*

Translation:

One who speaks upon one who his lord will love.

Witness: M8C

Transliteration:

*mdw [ḥr]-tp mr.y nb=f*

Translation:

One who speaks on behalf of one who his lord will love.

Notes:

Only traces left of the D21, the rest is visible.

Witness: M54C

Transliteration:

*[mdw] ḥr-tp mr.y nb=f*

Translation:

One who speaks on behalf of one who his lord will love.

Witness: M1C  
Transliteration:  
*mdw ḥr tp mr.y [nb=f]*

Translation:  
One who speaks on behalf of one who his lord will love.

Witness: T1Be  
Transliteration:  
*mdw ḥr-tp mr.y nb=f*

Translation:  
One who speaks on behalf of one who his lord will love.

Witness: T2Be  
Transliteration:  
*[m]dw ḥr-ib mr.ty nb=f*

Translation:  
One who speaks in the midst of who his lord will love.

Witness: M57C  
Transliteration:  
*mdw ḥr-tp mr.y nb=f*

Translation:  
One who speaks on behalf of one who his lord will love.

Notes:  
The A2 was not seen by de Buck himself.

Witness: BH1Br  
Transliteration:  
*mdw ḥr-tp mr.y nb=f*

Translation:  
One who speaks on behalf of one who his lord will love.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B1P, B5C), G1+G3 (T1C,b, B9C,a, Sq1C, Sq7C, Sq2C, Sq8Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br), G2 (T3L,b).*

Witness: L1NY  
Transliteration:  
*mdw ḥr-tp mr.y=f*

Translation:  
One who speaks on behalf of who he will love.

Witness: L3Li  
Transliteration:  
*mdw ḥr-tp mr.y nb=f*

Translation:  
One who speaks on behalf of one who his lord will love.

Witness: T3Be  
Transliteration:  
*mdw ḥr-tp mr.y nb=f*

Translation:  
One who speaks on behalf of one who his lord will love.

Witness: M1NY  
Transliteration:  
*mdw ḥr-tp mr.y nb=f*

Translation:  
One who speaks on behalf of one who his lord will love.

**Spell:** 335 **Phrase:** 4 254-255 b

**Group 1:** *Imperfective active participle (masculine plural), Lemma rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: T1Ca

Transliteration:

*didī.w š<sup>c</sup>.t m isf.twy*

Translation:

who place terror in the evildoers,

Witness: B3C

Transliteration:

*didī.w š<sup>c</sup>.t m isf.twy*

Translation:

who place terror in the evildoers,

Witness: B1P

Transliteration:

*didī.w š<sup>c</sup>.t m isf.tyw=i*

Translation:

who place terror in my evildoers,

Witness: B1Y

Transliteration:

*didī.w [š<sup>c</sup>.t m isf.ty]w*

Translation:

who place terror in the evildoers,

Witness: Sq1C

Transliteration:

*didī.w š<sup>c</sup>.t m isf.twy*

Translation:

who place terror in the evildoers,

Witness: B9C,b

Transliteration:

*didī.w š<sup>c</sup>.t r isf.tyw*

Translation:

who place terror against the evildoers,

Witness: T1C,b

Transliteration:

*didī.w š<sup>c</sup>.t m isf.tyw*

Translation:

who place terror in cheaters,

Witness: B5C

Transliteration:

*didī.w š<sup>c</sup>.t m isf.tyw*

Translation:

who place terror in the evildoers,

Witness: B9C,a

Transliteration:

*didī.w š<sup>c</sup>.t r isf.tyw*

Translation:

who place terror against the evildoers,

Witness: Sq7C

Transliteration:

*didī.w š<sup>c</sup>[.t] m isf.t[yw]*

Translation:

who place terror in the evildoers,

Witness: Sq2C  
Transliteration:  
*didī.w* [š<sup>c</sup>.t m isf.twy]  
Translation:  
who place terror in the evildoers,  
Notes:  
The hand of the first D37 is damaged.

Witness: Sq8Sq  
Transliteration:  
*[didī.w* š<sup>c</sup>.t m is]f.tyw  
Translation:  
who place terror in the evildoers,

Witness: M8C  
Transliteration:  
*didī.w* š[<sup>c</sup>.t] m isf.tyw  
Translation:  
who place terror in the evildoers,

Witness: M54C  
Transliteration:  
*didī.yw* š<sup>c</sup>.t m (i)sf.tyw  
Translation:  
who place terror in the evildoers,  
Notes:  
The hands of the D37:D37 group are damaged.

Witness: L1NY  
Transliteration:  
*didī.w* š<sup>c</sup>.t m is[f.tyw]  
Translation:  
who place terror in the evildoers,

Witness: Sq7Sq  
Transliteration:  
*didī.w* š<sup>c</sup>[.t] m (i)sf.tyw  
Translation:  
who place terror in the evildoers,

Witness: M4C  
Transliteration:  
*didī* š<sup>c</sup>.t m isf.tyw  
Translation:  
who place terror in the evildoers,

Witness: M7C  
Transliteration:  
*didī.w* š<sup>c</sup>.t m isf.tyw  
Translation:  
who place terror in the evildoers,

Witness: M1C  
Transliteration:  
*[didī].y* sph m isf[.tyw]  
Translation:  
who places the lasso on the evildoers,  
Notes:  
Only the M17\*M17 group is visible.

Witness: T1Be  
Transliteration:  
*didī.w* š<sup>c</sup>.t m isf.tyw  
Translation:  
who place terror in the evildoers,

Witness: L3Li  
Transliteration:  
*didī.w š<sup>c</sup>.t m isf.tyw*  
Translation:  
who place terror in the evildoers,

Witness: T3Be  
Transliteration:  
*didī.w š<sup>c</sup>.t m isf.tyw*  
Translation:  
who place terror in the evildoers,

Witness: M1NY  
Transliteration:  
*didī.w š<sup>c</sup>.t m isf.tyw*  
Translation:  
who place terror in the evildoers,

Witness: T3L,b  
Transliteration:  
*[didī.w š<sup>c</sup>.t m isf.ty]w*  
Translation:  
who place terror in the evildoers,

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *rdī*  
Lemma: *rdī* (to give, to place)  
*Morphology 1:* *sḏm=f*      *Morphology 2:* nominal      *Morphology 3:*

Witness: Sq4Sq  
Transliteration:  
*didī-t š<sup>c</sup>.t m isf.t*  
Translation:  
You place terror in chaos,

Witness: T2Be  
Transliteration:  
*[didī.w š<sup>c</sup>.t m] iw[s]f.tyw*  
Translation:  
who place terror in the evildoers,

Witness: M57C  
Transliteration:  
*didī.w š<sup>c</sup>.t m isf.tyw*  
Translation:  
who place terror in the evildoers,

Witness: BH1Br  
Transliteration:  
*didī.w š<sup>c</sup>.t m isf.t(y)w*  
Translation:  
who places terror in the evildoers,

Witness: M1Be  
Transliteration:  
*didī.w š<sup>c</sup>.t m isf.tyw*  
Translation:  
who place terror in the evildoers,

*Syntax:* Emphatic use      *Subject:* Pronominal subject

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq2C, Sq7Sq, Sq8Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br, T3L,b, M1Be), G2 (Sq4Sq).

**Spell:** 335 **Phrase:** 4 256-257 a

**Group 1:** Nominal *sqm=f* (Emphatic use), Lemma *htp* (first position)

Lemma: *htp* (to be satisfied)

Morphology 1: *sqm=f* Morphology 2: nominal Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: T1C,a

Transliteration:

*(i)m(.y)-ht htp=s hw=s*

Translation:

who is behind 'she is satisfied while she protects'.

Witness: B9C,b

Transliteration:

*(i)m(.y)w[-ht] htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: B3C

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: Sq4Sq

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: T1C,b

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: B1P

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: B5C

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: B1Y

Transliteration:

*(i)m(.y)-ht htp=s hw=s*

Translation:

who is behind 'she is satisfied while she protects'.

Witness: B9C,a  
Transliteration:  
*im.yw-ht htp=s s=s*  
Translation:  
who is behind 'she is satisfied of her arm'.

Witness: Sq7C  
Transliteration:  
*im.yw-ht htp=s hw=s*  
Translation:  
who are behind 'she is satisfied while she protects'.

Witness: Sq7Sq  
Transliteration:  
*im.yw-ht htp=s hw=s*  
Translation:  
who are behind 'she is satisfied while she protects'.

Witness: M4C  
Transliteration:  
*im.yw-ht htp=s hr=s*  
Translation:  
who are behind 'she is satisfied with her'.

Witness: M7C  
Transliteration:  
*im.yw-ht htp=s hw=s*  
Translation:  
who are behind 'she is satisfied while she protects'.

Witness: Sq1C  
Transliteration:  
*im.yw-ht htp=s hw=s*  
Translation:  
who are behind 'she is satisfied while she protects'.

Witness: Sq2C  
Transliteration:  
*[im.yw]-ht htp=s h[w]=s*  
Translation:  
who are behind 'she is satisfied while she protects'.

Witness: Sq8Sq  
Transliteration:  
*im.yw-ht htp[=s h]w[=s]*  
Translation:  
who are behind 'she is satisfied while she protects'.

Witness: M8C  
Transliteration:  
*im.yw-ht htp=s hw=s*  
Translation:  
who are behind 'she is satisfied while she protects'.

Witness: M54C  
Transliteration:  
*(i)m(.y)-ht htp[=s hw=s]*  
Translation:  
who is behind 'she is satisfied while she protects'.

Notes:  
Only the R4 is visible.

Witness: M1C

Transliteration:

*[im.yw-ht htp]=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: T1Be

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: T2Be

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: M57C

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: BH1Br

Transliteration:

*(i)m(.y)-ht htp=s hw=s*

Translation:

who is behind 'she is satisfied while she protects'.

Witness: M1Be

Transliteration:

*im.y-h.t htp=s hw=s*

Translation:

who is behind 'she is satisfied while she protects'.

Witness: L1NY

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: L3Li

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: T3Be

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: M1NY

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: T3L,b

Transliteration:

*im[.yw-ht htp=s hw=s]*

Translation:

who are behind 'she is satisfied while she protects'.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥwī* (second position)

Lemma: *ḥwī* (to protect)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: T1C,a

Transliteration:

*(i)m(.y)-ḥt ḥtp=s ḥw=s*

Translation:

who is behind 'she is satisfied while she protects'.

Witness: B3C

Transliteration:

*im.yw-ḥt ḥtp=s ḥw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: T1C,b

Transliteration:

*im.yw-ḥt ḥtp=s ḥw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: B5C

Transliteration:

*im.yw-ḥt ḥtp=s ḥw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: Sq1C

Transliteration:

*im.yw-ḥt ḥtp=s ḥw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: B9C,b

Transliteration:

*(i)m(.y)w[-ḥt] ḥtp=s ḥw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: Sq4Sq

Transliteration:

*im.yw-ḥt ḥtp=s ḥw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: B1P

Transliteration:

*im.yw-ḥt ḥtp=s ḥw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: B1Y

Transliteration:

*(i)m(.y)-ḥt ḥtp=s ḥw=s*

Translation:

who is behind 'she is satisfied while she protects'.

Witness: Sq7C

Transliteration:

*im.yw-ḥt ḥtp=s ḥw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: Sq2C

Transliteration:

*[im.yw]-ht htp=s h[w]=s*

Translation:

who are behind 'she is satisfied while she protects'.

Notes:

Only the Aa1 is visible.

Witness: Sq8Sq

Transliteration:

*im.yw-ht htp[=s h]w[=s]*

Translation:

who are behind 'she is satisfied while she protects'.

Notes:

Only the G43 is visible.

Witness: M7C

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: M1C

Transliteration:

*[im.yw-ht htp]=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Notes:

The hand of the D40 is damaged.

Witness: T1Be

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: Sq7Sq

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: M8C

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: M54C

Transliteration:

*(i)m(.y)-ht htp[=s hw=s]*

Translation:

who is behind 'she is satisfied while she protects'.

Witness: L1NY

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: L3Li

Transliteration:

*im.yw-ht htp=s hw=s*

Translation:

who are behind 'she is satisfied while she protects'.

Witness: T2Be  
Transliteration:  
*im.yw-ht ḥtp=s ḥw=s*  
Translation:  
who are behind 'she is satisfied while she protects'.

Witness: M57C  
Transliteration:  
*im.yw-ht ḥtp=s ḥw=s*  
Translation:  
who are behind 'she is satisfied while she protects'.

Witness: BH1Br  
Transliteration:  
*(i)m(.y)-ht ḥtp=s ḥw=s*  
Translation:  
who is behind 'she is satisfied while she protects'.

Witness: M1Be  
Transliteration:  
*im.y-ḥ.t ḥtp=s ḥw=s*  
Translation:  
who is behind 'she is satisfied while she protects'.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B9C,a, M4C), G1+G2 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, Sq1C, Sq7C, Sq2C, Sq7Sq, Sq8Sq, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br, T3L,b, M1Be).*

**Spell:** 335 **Phrase:** 4 256-257 b

**Group 1:** Stative (1st person singular), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

Morphology 1: Stative      Morphology 2: 1st person singular      Morphology 3:      Syntax:      Subject:

Witness: T3Be  
Transliteration:  
*im.yw-ht ḥtp=s ḥw=s*  
Translation:  
who are behind 'she is satisfied while she protects'.

Witness: M1NY  
Transliteration:  
*im.yw-ht ḥtp=s ḥw=s*  
Translation:  
who are behind 'she is satisfied while she protects'.

Notes:  
Only traces left of the D43, the Aa1 is visible.

Witness: T3L,b  
Transliteration:  
*im[.yw-ht ḥtp=s ḥw=s]*  
Translation:  
who are behind 'she is satisfied while she protects'.

Witness: T1C,a  
Transliteration:  
*m-tn n w(i) iyi.k(i) hr-tn*  
Translation:  
Behold me, I come to you,

Witness: T1C,b  
Transliteration:  
*m-tn n wi iyi.ki hr-tn*  
Translation:  
Behold me, I come to you,

Witness: B5C  
Transliteration:  
*m-tn [n w]i iyi.k[wi] hr-tn*  
Translation:  
Behold me, I come to you,  
Notes:  
Only the V31A and traces of the M18\*M17 group are visible.

Witness: B9C,a  
Transliteration:  
*m-tn w(i) iyi.kwi hr-tn*  
Translation:  
Behold me, I come to you,

Witness: Sq7C  
Transliteration:  
*m[-tn] w[i] iyi.kw hr-tn*  
Translation:  
Behold me, I come to you,

Witness: B9C,b  
Transliteration:  
*m-tn wi iyi.kw hr-t[n]*  
Translation:  
Behold me, I come to you,

Witness: B1P  
Transliteration:  
*m-tn n wi iyi.kwi hr-tn*  
Translation:  
Behold me, I come to you,

Witness: B1Y  
Transliteration:  
*m-tn [n wi] iw[kwi] hr-tn*  
Translation:  
Behold me, I come to you,  
Notes:  
Only traces of the M18 and G43 are visible, the rest is lost.

Witness: Sq1C  
Transliteration:  
*m-tn n wi iyi.kwi hr-tn*  
Translation:  
Behold me, I come to you,

Witness: Sq2C  
Transliteration:  
*m-t[n n] w[i] iyi.kwi hr[-tn]*  
Translation:  
Behold me, I come to you,

Witness: Sq7Sq

Transliteration:

*m-tn n wi iyi.ki hr=tn*

Translation:

Behold me, I come to you,

Witness: M4C

Transliteration:

*m-tn wi iyi.kwi hr=tn*

Translation:

Behold me, I come to you,

Witness: M7C

Transliteration:

*m-tn n wi iyi.kwi hr=tn*

Translation:

Behold me, I come to you,

Witness: M1C

Transliteration:

*m-tn (w)i [iyi].kwi hr=tn*

Translation:

Behold me, I come to you,

Notes:

The top of the M18 and the D54 are lost, only traces left of the V31A.

Witness: T1Be

Transliteration:

*m-tn n wi iyi.kwi rh.n=i tn*

Translation:

Behold me, I come after I knew you,

Witness: Sq8Sq

Transliteration:

*[m-tn n wi iyi.kwi hr=tn]*

Translation:

Behold me, I come to you,

Witness: M8C

Transliteration:

*m-tn n wi iyi.kwi hr=tn*

Translation:

Behold me, I come to you,

Witness: M54C

Transliteration:

*m-t(n) wi iyi.kwi hr=tn*

Translation:

Behold me, I come to you,

Only traces left of the D54, the rest is visible.

Witness: L1NY

Transliteration:

*m-tn n w(i) iyi.kw [hr]=tn*

Translation:

Behold me, I come to you,

Witness: L3Li

Transliteration:

*m-tn {n} iyi.kw rh=tn*

Translation:

Behold, I come, which you know,

Witness: T3Be  
Transliteration:  
*m-tn n wi iyi.kwi hr=tn*  
Translation:  
Behold me, I come to you,

Witness: BH1Br  
Transliteration:  
*m-tn n-wi iyi.kw hr=tn*  
Translation:  
Behold me, I come to you,

Witness: M1Be  
Transliteration:  
*m-tn wi iyi.kwi hr=tn*  
Translation:  
Behold me, I come to you,

Notes group:  
*Note that B1Y uses iwi instead of iyi, but these two verbs are considered to be the same.*

**Group 2:** Stative (3rd person feminine singular), Lemma iyi (first position)

<u>Lemma:</u> iyi (to come)				
<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 3rd person feminine singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>

Witness: B3C  
Transliteration:  
*m-[n] s3.t-hd-htp tn iyi.t(i) hr=tn*  
Translation:  
Behold this s3.t-hd-htp, she comes to you,

Notes group:  
*Note that group 2 and group 4 should be considered the same group, as the variation is due to the gender of the owner.*

Witness: M57C  
Transliteration:  
*m-t(n) wi iyi.kwi hr=tn*  
Translation:  
Behold me, I come to you,

Witness: T3L,b  
Transliteration:  
*[m-tn n wi iyi.ki hr=tn]*  
Translation:  
Behold me, I come to you,

**Group 3:** Imperative (2nd person plural), Lemma *rdī* (first position)

Lemma: *rdī* (to give, to place)

Morphology 1: imperative      Morphology 2: 2nd person plural      Morphology 3:      Syntax:      Subject:

Witness: T2Be

Transliteration:

*imi nw [iyi.kwi hr=tn]*

Translation:

Give this, I come to you,

**Group 4:** Stative (3rd person masculine singular), Lemma *iyi* (first position)

Lemma: *iyi* (to come)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: M1NY

Transliteration:

*m-tn wh-hṭp pn iyi(.w) hr tn*

Translation:

Behold this *wh-hṭp*, coming to you,

Notes group:

Note that group 2 and group 4 should be considered the same group, as the variation is due to the gender of the owner.

**Group 5:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *rḥ* (second position)

Lemma: *rḥ* (to know)

Morphology 1: *sḏm.n=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: T1Be

Transliteration:

*m-tn n wi iyi.kwi rḥ.n=i tn*

Translation:

Behold me, I come after I knew you,

**Group 6:** Imperfective relative *sḍm=f*, Lemma *rḥ* (second position)

Lemma: *rḥ* (to know)

Morphology 1: *sḍm=f*  
Morphology 2: Imperfective relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: L3Li

Transliteration:

*m-ṭn {n} iyi.kw rḥ-ṭn*

Translation:

Behold, I come, which you know,

**Group 7:** Stative (1st person singular), Lemma *iyi* (second position)

Lemma: *iyi* (to come)

Morphology 1: Stative  
Morphology 2: 1st person singular

Morphology 3:

Syntax:

Subject:

Witness: T2Be

Transliteration:

*imṯ nw [iyi.kwi hr-ṭn]*

Translation:

Give this, I come to you,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq2C, Sq7Sq, Sq8Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T3Be, M57C, BH1Br, T3L,b, M1Be), G1+G5 (T1Be), G1+G6 (L3Li), G2(=G4) (B3C, M1NY), G3+G7 (T2Be).

**Spell:** 335 **Phrase:** 4 256-257 c

**Group 1:** Subjunctive *sḍm=f* (Wish clause), Lemma *dr* (first position)

Lemma: *dr* (to expel)

Morphology 1: *sḍm=f*  
Morphology 2: subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: T1C,a

Transliteration:

*dr=tn ḏw.t ir.t*

Translation:

may you expel the evil thereof,

Witness: B3C

Transliteration:

*dr=tn ḏw.t ir.t=s*

Translation:

may you expel the evil which belongs to her,

Witness: T1C,b

Transliteration:

*dr=tn ḏw.t ir.t*

Translation:

may you expel the evil thereof,

Witness: B1Y

Transliteration:

*dr=[=tn ḏ]w.t ir.t=i*

Translation:

may you expel the evil which belongs to me,

Notes:

Only traces left of the D21, the D40 is not visible.

Witness: Sq1C

Transliteration:

*dr=tn ḏw.t ir.t=i*

Translation:

may you expel the evil which belongs to me,

Witness: B9C,b

Transliteration:

*dr=tn ḏw.t ir.t=i*

Translation:

may you expel the evil which belongs to me,

Notes:

The D21 is damaged.

Witness: Sq4Sq

Transliteration:

*dr=tn ḏw.t ir.t ipi-ḥr-ssnb=f pn*

Translation:

May you expel the evil which belongs to this *ipi-ḥr-ssnb=f*,

Witness: B5C

Transliteration:

*dr=tn ḏw.t ir.t=i*

Translation:

may you expel the evil which belongs to me,

Witness: B9C,a

Transliteration:

*dr=tn ḏw.t ir.t=i*

Translation:

may you expel the evil which belongs to me,

Witness: Sq7C

Transliteration:

*dr=tn ḏw.t ir[.t=i]*

Translation:

may you expel the evil which belongs to me,

Witness: Sq2C

Transliteration:

*[dr=tn] ḏw.t ir.t=i*

Translation:

may you expel the evil which belongs to me,

Witness: Sq8Sq

Transliteration:

*dr=tn [d]w.t [ir.t]=i*

Translation:

may you expel the evil which belongs to me,

Witness: M7C

Transliteration:

*dr=tn dr=tn ḏw.t ir.t=i*

Translation:

may you expel, may you expel the evil which belongs to me,

Witness: M1C

Transliteration:

*dr=[=tn] ḏw.t ir.t=i*

Translation:

may you expel the evil which belongs to me,

Witness: T1Be

Transliteration:

*dr=tn ḏw.t ir.t=i*

Translation:

may you expel the evil which belongs to me,

Witness: M57C

Transliteration:

*dr=tn ḏw.t ir.t=i*

Translation:

may you expel the evil which belongs to me,

Witness: Sq7Sq

Transliteration:

*[dr=tn] ḏw.t ir.t=i*

Translation:

may you expel the evil which belongs to me,

Witness: M8C

Transliteration:

*dr=tn ḏw.t ir.t=i*

Translation:

may you expel the evil which belongs to me,

Witness: M54C

Transliteration:

*dr=tn ḏw.t i[r.t]=i*

Translation:

may you expel the evil which belongs to me,

Witness: L1NY

Transliteration:

*dr=tn ḏw.t ir.t*

Translation:

may you expel the evil thereof,

Witness: L3Li

Transliteration:

*dr=tn ḏw.t nb[.t] ir.t=i*

Translation:

may you expel all the evil which belongs to me,

Witness: BH1Br

Transliteration:

*dr=tn ḏw.t ir.t*

Translation:

may you expel the evil thereof,

Witness: T3L,b

Transliteration:

[*dr=tn ḏw.t nb.t*] *ir.t=i*

Translation:

may you expel all the evil which belongs to me,

Witness: M1Be

Transliteration:

*dr=tn ḏw.t ir.t=i*

Translation:

may you expel the evil which belongs to me,

Notes:

Only traces left of the D40, the rest is visible.

**Group 2:** Subjunctive *sḏm=f* (Wish clause), Lemma *ḥsr* (first position)

Lemma: *ḥsr* (to dispel)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*ḥsr=tn ḏw.t ir.t=i*

Translation:

May you dispel the evil which belongs to me,

Witness: M1NY

Transliteration:

*ḥsr=tn ḏw.t ir.t=f*

Translation:

May you dispel the evil which belongs to him,

Notes:

Only traces left of the D21 due to a crack in the wood.

**Group 3:** Subjunctive *sḏm=f* (Wish clause), Lemma *ḏr* (first position)

Lemma: *ḏr* (to remove)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness:

Transliteration:

*ḏr=tn ḏw.t ir.t=i*

Translation:

may you remove the evil which belongs to me,

Witness: T2Be

Transliteration:

[*ḏr=tn*] *ḏw.t ir.t=i*

Translation:

may you remove the evil which belongs to me,

Witness: T3Be

Transliteration:

*dr=ṯn ḏw.t nb.t ṯr.t=i*

Translation:

may you remove all the evil which belongs to me,

**Group 4:** Subjunctive *sḏm=f* (Wish clause), Lemma *dr* (second position)

Lemma: *dr* (to expel)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: M7C

Transliteration:

*dr=ṯn dr=ṯn ḏw.t ṯr.t=i*

Translation:

may you expel, may you expel the evil which belongs to me,

Notes:

Duplication, could be a dittography, or a method to place more emphasis on the action.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq2C, Sq7Sq, Sq8Sq, M8C, M54C, M1C, L1NY, T1Be, L3Li, M57C, BH1Br, T3L,b, M1Be), G1+G4 (M7C), G2 (B1P, M1NY), G3 (M4C, T2Be, T3Be).

**Spell:** 335 **Phrase:** 4 258-259 b

**Group 1:** Relative *sḏm.n=f*, Lemma *ṯri*

Lemma: *ṯri* (to do, to make)

Morphology 1:

*sḏm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: T1C,a

Transliteration:

*ir.n inpw s.t=sn*

Translation:

whose seat Anubis made,

Witness: B9C,b

Transliteration:

*ir.w.n inpw s.t=sn*

Translation:

whose seat Anubis made,

Witness: B3C  
Transliteration:  
*ir.w.n inpw s.wt=sn*  
Translation:  
whose seats Anubis made,

Witness: B1P  
Transliteration:  
*ir.n inpw s.wt=sn*  
Translation:  
whose seats Anubis made,

Witness: B1Y  
Transliteration:  
*ir.n inpw s.t=sn*  
Translation:  
whose seat Anubis made,

Witness: Sq1C  
Transliteration:  
*ir.n inpw s.wt=sn*  
Translation:  
whose seats Anubis made,

Witness: Sq2C  
Transliteration:  
*[ir.n inp]w s.wt[=sn]*  
Translation:  
whose seats Anubis made,

Witness: T1C,b  
Transliteration:  
*ir.n inpw s.t=sn*  
Translation:  
whose seat Anubis made,

Witness: B5C  
Transliteration:  
*ir[.n inpw s.]w[t]=s[n]*  
Translation:  
whose seats Anubis made,  
Notes:  
Only traces left of the D4, the N35 is lost.

Witness: B9C,a  
Transliteration:  
*ir.w.n inpw s.wt=sn*  
Translation:  
whose seats Anubis made,

Witness: Sq7C  
Transliteration:  
*ir.n inpw s.[w]t=sn*  
Translation:  
whose seats Anubis made,

Witness: Sq8Sq  
Transliteration:  
*[ir.n inp]w s.[w]t[=sn]*  
Translation:  
whose seats Anubis made,

Witness: M4C  
Transliteration:  
*ir.n inpw s.t=sn*  
Translation:  
whose seat Anubis made,

Witness: M7C  
Transliteration:  
*irr.n inpw s.t=sn*  
Translation:  
whose seat Anubis made,  
Notes:  
Could be read irr n as well.

Witness: M1C  
Transliteration:  
*[ir.n inpw] s.t=sn*  
Translation:  
whose seat Anubis made,

Witness: T1Be  
Transliteration:  
*ir.n inpw s.wt=sn*  
Translation:  
whose seats Anubis made,

Witness: T2Be  
Transliteration:  
*[ir.n inpw]w s.wt=sn*  
Translation:  
whose seats Anubis made,

Witness: M8C  
Transliteration:  
*ir.n inpw s.wt=sn*  
Translation:  
whose seats Anubis made,

Witness: M54C  
Transliteration:  
*[ir].n inpw [s.t=sn]*  
Translation:  
whose seat Anubis made,  
Notes:  
Only the N35 is visible.

Witness: L1NY  
Transliteration:  
*[ir.n inpw s.t=sn]*  
Translation:  
whose seat Anubis made,

Witness: L3Li  
Transliteration:  
*ir.n inpw s.t=sn*  
Translation:  
whose seat Anubis made,

Witness: M57C  
Transliteration:  
*ir.n inpw s.wt=sn*  
Translation:  
whose seats Anubis made,

Witness: M1NY

Transliteration:

*ir.n inpw s.t=sn*

Translation:

whose seat Anubis made,

Witness: T3L,b

Transliteration:

[*ir.n inpw s.wt=sn*]

Translation:

whose seats Anubis made,

**Group 2:** *Perfective active participle (masculine plural), Lemma iri*

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine plural
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Witness: BH1Br

Transliteration:

*ir.n inpw s.t=sn*

Translation:

whose seat Anubis made,

Witness: M1Be

Transliteration:

*ir.y.n inpw s.t=sn*

Translation:

whose seat Anubis made,

<u>Syntax:</u>	<u>Subject:</u>
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Witness: Sq4Sq

Transliteration:

*ir.w inpw s.t[=sn]*

Translation:

who made Anubis their seats,

**Group 3:** *Circumstantial sdm.n=f (Temporal clause), Lemma iri*

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: T3Be

Transliteration:

*ir.n inpw s.wt=sn im*

Translation:

after Anubis made their seats there,

Notes:

Due to the *im* at the end of the phrase, I prefer not to read a relative *sdm=f* here.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq2C, Sq8Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, M57C, M1NY, BH1Br, T3L,b, M1Be), G2 (Sq4Sq), G3 (T3Be).

**Spell:** 335 **Phrase:** 4 260-261 a

**Group 1:** Imperative (2nd person singular), Lemma *ìwì*

Lemma: *ìwì* (to come)

Morphology 1: imperative Morphology 2: 2nd person singular Morphology 3: Syntax: Subject:

Witness: T1C,a

Transliteration:

*hrw pf n mì r=k im*

Translation:

this day of: Come therein!

Witness: B9C,b

Transliteration:

*hrw pf n mì r=k im*

Translation:

this day of: Come therein!

Witness: B3C

Transliteration:

*hrw pf n mì r=k im*

Translation:

this day of: Come therein!

Witness: T1C,b

Transliteration:

*hrw pf n ì.mì r=k im*

Translation:

this day of: Come therein!

Witness: B1P

Transliteration:

*hrw pf n mì r=k im*

Translation:

this day of: Come therein!

Witness: B5C

Transliteration:

*[hrw] pf n mì r=k im*

Translation:

this day of: Come therein!

Witness: B1Y

Transliteration:

*h[rw pf n mì r]=k im*

Translation:

this day of: Come therein!

Witness: B9C,a

Transliteration:

*hrw pf n mì r=k im*

Translation:

this day of: Come therein!

Witness: Sq7Sq  
Transliteration:  
*hrw [p]f mi hr=k im[=i]*  
Translation:  
this day. Come with you, from me.

Witness: M1C  
Transliteration:  
*hrw pf n mi [r]=k [im]*  
Translation:  
this day of: Come therein!

Witness: T3L,b  
Transliteration:  
*hrw pw n mi [r=k im]*  
Translation:  
this day of: Come therein!  
Notes:  
Only traces left of the G17, the D54 is visible.

**Group 2:** Imperative (2nd person singular), Lemma *rdi*  
Lemma: *rdi* (to give, to place)  
Morphology 1: Morphology 2: Morphology 3:  
imperative 2nd person singular

Witness: Sq4Sq  
Transliteration:  
*hrw pf n imi r=k im*  
Translation:  
this day of: Give there!

Witness: M54C  
Transliteration:  
*hrw pf n mi r=k im*  
Translation:  
this day of: Come therein!

Witness: BH1Br  
Transliteration:  
*hrw pf n mi r=k im*  
Translation:  
this day of: Come therein!

Witness: M1Be  
Transliteration:  
*hrw pf n mi r=k im*  
Translation:  
this day of: Come therein!  
Notes:  
Only traces left of the D54, the G17 is visible.

Syntax: Subject:

Witness: Sq1C  
Transliteration:  
*hrw pf n imi r=k im*  
Translation:  
this day of: Give there!

Witness: Sq7C  
Transliteration:  
*hrw pf n imi [r=k] im*  
Translation:  
this day of: Give there!  
Notes:  
Only traces left of the G17.

Witness: Sq8Sq  
Transliteration:  
*hrw pf [imi r=k] im*  
Translation:  
this day of: Give there!

Witness: M7C  
Transliteration:  
*hrw pf n imi r=k im*  
Translation:  
this day of: Give there!

Witness: T1Be  
Transliteration:  
*hrw pf imi [r]=k im*  
Translation:  
this day: Give there!  
Notes:  
The D36 was not seen by de Buck himself.

Witness: T2Be  
Transliteration:  
*hrw [pf n imi r=k] im*  
Translation:  
this day of: Give there!

Witness: Sq2C  
Transliteration:  
*hrw [pf n] imi [r]=k [im]*  
Translation:  
this day of: Give there!  
Notes:  
Only traces left of the G17, the D36 is not visible.

Witness: M8C  
Transliteration:  
*hrw pf n imi r=k im=i*  
Translation:  
this day of: Give with me.

Witness: L1NY  
Transliteration:  
*hrw pf n imi r=k im*  
Translation:  
this day of: Give there!

Witness: L3Li  
Transliteration:  
*hrw pf imi r=k im*  
Translation:  
this day: Give there!

Witness: T3Be  
Transliteration:  
*hrw pf n imi r=k im*  
Translation:  
this day of: Give there!

Witness: M57C  
Transliteration:  
*hrw pf n [imi] i[r-k] im*  
Translation:  
this day of: Give there!  
Notes:  
Only the G17 is visible.

Witness: M1NY  
Transliteration:  
*hrw pf n imi r-k im*  
Translation:  
this day of: Give there!

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *mri*

Lemma: *mri* (to love)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: M4C

Transliteration:

*hrw pf n=i mr=k im*

Translation:

this day is for me, while you love there.

Notes:

Faulkner suggests that this is a alternative writing for *mi r*.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, T1C,b, B1P, B5C, B1Y, B9C,a, Sq7Sq, M54C, M1C, BH1Br, T3L,b, M1Be), G2 (Sq4Sq, Sq1C, Sq7C, Sq2C, Sq8Sq, M8C, M7C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY), G3 (M4C).

**Spell:** 335 **Phrase:** 4 260-261 b

**Group 1:** Nominal *sḏm=f* (Emphatic use), Lemma *ḥtp* (first position)

Lemma: *ḥtp* (to be satisfied)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: T1C,b

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: B5C

Transliteration:

*ir sbḥ.t ḥtp=s ḥw=s*

Translation:

As for the portal of 'she is satisfied while she protects',

Witness: Sq1C

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: Sq2C

Transliteration:

[*ir ḥtp=s ḥw=s*]

Translation:

As for 'she is satisfied while she protects',

Witness: M8C

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: B1P

Transliteration:

*ir sbḥ(.t) ḥtp=s ḥw=s*

Translation:

As for the portal of 'she is satisfied while she protects',

Witness: B9C,a

Transliteration:

*ir.w nn sbḥ.wt n(.wt) ḥtp=s ḥw=s*

Translation:

As for these portals of 'she is satisfied while she protects',

Witness: Sq7C

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: Sq8Sq

Transliteration:

[*ir ḥtp=s ḥw=s*]

Translation:

As for 'she is satisfied while she protects',

Witness: M7C

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Notes:

The Q3 is slightly damaged.

Witness: M54C

Transliteration:

*ir sbh.t [n.t] htp[=s] hw=s*

Translation:

As for the portal of 'she is satisfied while she protects',

Witness: L1NY

Transliteration:

*[ir sbh.t htp=s] hw=s*

Translation:

As for the portal of 'she is satisfied while she protects',

Witness: L3Li

Transliteration:

*ir htp=s hw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: T3Be

Transliteration:

*ir htp=s hw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: M1NY

Transliteration:

*ir sbh.t tn n.t htp=s hw=s*

Translation:

As for this portal of 'she is satisfied while she protects',

Witness: M1C

Transliteration:

*ir sbh.t n.t htp[=s] hw=s*

Translation:

As for the portal of 'she is satisfied while she protects',

Notes:

Only the R4 is visible.

Witness: T1Be

Transliteration:

*ir htp=s hw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: T2Be

Transliteration:

*i[r ht]p=s hw=s*

Translation:

As for 'she is satisfied while she protects',

Notes:

Only the Q3 is visible.

Witness: M57C

Transliteration:

*ir [s]bh.t htp=s hw=s*

Translation:

As for the portal of 'she is satisfied while she protects',

Witness: BH1Br

Transliteration:

*ir htp=s hw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: T3L,b

Transliteration:

[*ir ḥtp=s ḥw=s*]

Translation:

As for 'she is satisfied while she protects',

**Group 2:** Subjunctive *sḏm=f* (Wish clause), Lemma *mri* (first position)

Lemma: *mri* (to love)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: M4C

Transliteration:

*ir hrw pf n mr=k im*

Translation:

As for this day of 'may you love there',

Notes:

Faulkner suggests that this is an alternative writing for *mi r*.

**Group 3:** Nominal *sḏm=f* (Emphatic use), Lemma *ḥwi* (second position)

Lemma: *ḥwi* (to protect)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: T1C,b

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: B1P

Transliteration:

*ir sbḥ(.t) ḥtp=s ḥw=s*

Translation:

As for the portal of 'she is satisfied while she protects',

Witness: B5C

Transliteration:

*ir sbḥ.t ḥtp=s ḥw=s*

Translation:

As for the portal of 'she is satisfied while she protects',

Witness: B9C,a

Transliteration:

*ir.w nn sbḥ.wt n(.wt) ḥtp=s ḥw=s*

Translation:

As for these portals of 'she is satisfied while she protects',

Witness: Sq1C

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: Sq2C

Transliteration:

[*ir ḥtp=s ḥw=s*]

Translation:

As for 'she is satisfied while she protects',

Witness: M8C

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: M54C

Transliteration:

*ir sbḥ.t [n.t] ḥtp[=s] ḥw=s*

Translation:

As for the portal of 'she is satisfied while she protects',

Witness: L1NY

Transliteration:

[*ir sbḥ.t ḥtp=s*] *ḥw=s*

Translation:

As for the portal of 'she is satisfied while she protects',

Witness: Sq7C

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Notes:

Only traces left of the G43, the rest is visible.

Witness: Sq8Sq

Transliteration:

[*ir ḥtp=s ḥw=s*]

Translation:

As for 'she is satisfied while she protects',

Witness: M7C

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: M1C

Transliteration:

*ir sbḥ.t n.t ḥtp[=s] ḥw=s*

Translation:

As for the portal of 'she is satisfied while she protects',

Witness: T1Be

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Notes:

The Aa1 was not seen by de Buck himself.

Witness: L3Li

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: T3Be

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: M1NY

Transliteration:

*ir sbḥ.t tn n.t ḥtp=s ḥw=s*

Translation:

As for this portal of 'she is satisfied while she protects',

Witness: T3L,b

Transliteration:

[*ir ḥtp=s ḥw=s*]

Translation:

As for 'she is satisfied while she protects',

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (T1C,b, B1P, B5C, B9C,a, Sq1C, Sq7C, Sq2C, Sq8Sq, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br, T3L,b), G2 (M4C).*

**Spell:** 335 **Phrase:** 4 262-263 a

**Group 1:** *Circumstantial sdm.n.tw=f (Temporal clause), Lemma rdī (first position)*

Lemma: *rdī* (to give, to place)

Morphology 1:

*sdm.n.tw=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: T2Be

Transliteration:

*ī[r ḥt]p=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Notes:

Only the D40 is visible.

Witness: M57C

Transliteration:

*ir [s]bḥ.t ḥtp=s ḥw=s*

Translation:

As for the portal of 'she is satisfied while she protects',

Witness: BH1Br

Transliteration:

*ir ḥtp=s ḥw=s*

Translation:

As for 'she is satisfied while she protects',

Witness: T1C,b

Transliteration:

*rdi.n.t(w)=s m-ht wsir r s3m.t hft.yw=f*

Translation:

after she was placed behind Osiris until his enemies were burned up.

Witness: B5C

Transliteration:

*rdi.n.t(w)=s m[-ht] wsir r s3m.t [b3.w hft.yw=f im3h dhwtj-htp pn]*

Translation:

after she was placed behind Osiris until the souls of his enemies were burned up. The honoured dead, this *dhwtj-htp*.

Witness: L1NY

Transliteration:

*rdi.n.t(w)=s [m-ht wsir r s3]m.t hft.yw=f*

Translation:

after she was placed behind Osiris until his enemies were burned up,

**Group 2:** *Circumstantial sdm.n=f (Temporal clause), Lemma wnn (first position)*

Lemma: wnn (to be, to exist)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: Sq1C

Transliteration:

*wn.n=s m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Witness: B1P

Transliteration:

*rdi.{s} <n> .t(w)=s m-ht wsir r [s3m.t] b3.w hft.yw=f*

Translation:

after she was placed behind Osiris until the souls of his enemies were burned up.

Witness: B9C,a

Transliteration:

*rdi.n.t(w)=s m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after she was placed behind Osiris until the souls of his enemies were burned up,

Witness: Sq7C

Transliteration:

*[wn.n]=s m-ht wsir r s3m.t b3[.w hft.yw=f]*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Notes:

The N35:N35 group is lost, and the E34 was not seen by de Buck himself.

Witness: Sq2C

Transliteration:

*wn.n=s [m-ht] wsir [r s3]m[.t b3.w hft.yw=f]*

Translation:

after she was behind Osiris until the souls  
of his enemies were burned up.

Witness: M8C

Transliteration:

*wn.n=s m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after she was behind Osiris until the souls  
of his enemies were burned up.

Notes:

Only traces left of the E34, the N35:N35 group is visible.

Witness: T1Be

Transliteration:

*wn.n=s m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after she was behind Osiris until the souls  
of his enemies were burned up.

Witness: T2Be

Transliteration:

*wn.n=s m-ht wsir r s3m.t b3.w h[ft.yw]=f*

Translation:

after she was behind Osiris until the souls  
of his enemies were burned up.

Witness: Sq8Sq

Transliteration:

*[wn.n]=s m-ht [wsir r s3m.t b3.w hft.yw=f]*

Translation:

after she was behind Osiris until the souls  
of his enemies were burned up.

Witness: M7C

Transliteration:

*wn.n=s m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after she was behind Osiris until the souls  
of his enemies were burned up.

Witness: L3Li

Transliteration:

*wn.n=s m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after she was behind Osiris until the souls  
of his enemies were burned up.

Witness: M57C

Transliteration:

*[wn].n=s m-ht [ws]ir r sm3[.t b3.w] hft.yw[=f]*

Translation:

after she was behind Osiris until the souls  
of his enemies were slain.

Notes:

Only traces left of the final N35, the rest is lost.

Witness: T3L,b

Transliteration:

[*wn.n=s m-ht wsir r*] *s3m.t b3.w hft.yw=f*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Notes group:

Note that the *wn.n* in this group could be read as *wnn* as well.

**Group 3:** Circumstantial *s3m.n=f* (Temporal clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*s3m.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: M4C

Transliteration:

*rdi.n=tw r=s m-ht wsir r s3m.yt d3r.w hft.y*

Translation:

after one placed her mouth behind Osiris, until the wrath of the enemy was burned up.

Notes:

Could be read as *rdi.n.tw* with a nominal subject as well.

Witness: M54C

Transliteration:

*r[di.n=s r<sup>c</sup>] n wsir r s3m.t b3.w hft.yw=f*

Translation:

after she gave Re to Osiris until the souls of his enemies were burned up.

Notes:

Only traces left of the D21, the rest is lost.

Witness: M1C

Transliteration:

*[r]di.n=s r<sup>c</sup> [n] wsir s3m.t b3.w hft.yw=f*

Translation:

after she gave Re to Osiris, she who burns up the souls of his enemies.

Notes:

The D21 is not visible.

Witness: M1NY

Transliteration:

*rdi.n=s r<sup>c</sup> n wsir r s[m]3 hft.yw=f im=s*

Translation:

after she gave Re to Osiris, in order to slay his enemies with her,

Witness: BH1Br

Transliteration:

*rdi.n=f s(y) m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after he placed her behind Osiris until the souls of his enemies were burned up.

**Group 4:** Prospective *sḏm=f* (Main clause), Lemma *wnn* (first position)

Lemma: *wnn* (to be, to exist)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: T3Be

Transliteration:

*wnn=s m-ht wsir s3m.y=s b3.w hft.yw=f*

Translation:

she will be behind Osiris, she will burn the souls of his enemies up.

**Group 5:** Passive *sḏm.t=f* (Nominal use), Lemma *s3m* (second position)

Lemma: *s3m* (to burn up)

Morphology 1:

*sḏm.t=f*

Morphology 2:

passive

Morphology 3:

Syntax:

Nominal use

Subject:

Nominal subject

Witness: T1C,b

Transliteration:

*rdi.n.t(w)=s m-ht wsir r s3m.t hft.yw=f*

Translation:

after she was placed behind Osiris until his enemies were burned up.

Witness: B1P

Transliteration:

*rdi. {s} <n> .t(w)=s m-ht wsir r [s3m.t] b3.w hft.yw=f*

Translation:

after she was placed behind Osiris until the souls of his enemies were burned up.

Witness: B5C

Transliteration:

*rdi.n.t(w)=s m[-ht] wsir r s3m.t [b3.w hft.yw=f im3h dhwtj-htp pn]*

Translation:

after she was placed behind Osiris until the souls of his enemies were burned up. The honoured dead, this *dhwtj-htp*.

Notes:

The Q7A is not visible.

Witness: Sq1C

Transliteration:

*wn.n=s m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Witness: Sq2C

Transliteration:

*wn.n=s [m-ht] wsir [r s3]m.t b3.w hft.yw=f]*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Notes:

Only traces left of the G17, the rest is lost.

Witness: M4C

Transliteration:

*rdi.n=tw r=s m-ht wsir r s3m.yt d3r.w hft.y*

Translation:

after one placed her mouth behind Osiris, until the wrath of the enemy was burned up.

Notes:

Only traces left of the Q7A, the rest is visible.

Witness: B9C,a

Transliteration:

*rdi.n.t(w)=s m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after she was placed behind Osiris until the souls of his enemies were burned up,

Witness: Sq7C

Transliteration:

*[wn.n]=s m-ht wsir r s3m.t b3[.w hft.yw=f]*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Witness: Sq8Sq

Transliteration:

*[wn.n]=s m-ht [wsir r s3m.t b3.w hft.yw=f]*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Witness: M8C

Transliteration:

*wn.n=s m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Witness: M7C

Transliteration:

*wn.n=s m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Witness: L1NY

Transliteration:

*rdi.n.t(w)=s [m-ht wsir r s3]m.t hft.yw=f*

Translation:

after she was placed behind Osiris until his enemies were burned up,

Notes:

Only traces left of the G17 and X1:Q7A group, the rest is lost.

Witness: L3Li

Transliteration:

*wn.n=s m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Witness: BH1Br

Transliteration:

*rdi.n=f s(y) m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after he placed her behind Osiris until the souls of his enemies were burned up.

Witness: M54C

Transliteration:

*r[di.n=s r<sup>c</sup>] n wsir r s3m.t b3.w hft.yw=f*

Translation:

after she gave Re to Osiris until the souls of his enemies were burned up.

Witness: T1Be

Transliteration:

*wn.n=s m-ht wsir r s3m.t b3.w hft.yw=f*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Witness: T2Be

Transliteration:

*wn.n=s m-ht wsir r s3m.t b3.w h[ft.yw]=f*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Witness: T3L,b

Transliteration:

*[wn.n=s m-ht wsir r] s3m[.t] b3.w hft.yw=f]*

Translation:

after she was behind Osiris until the souls of his enemies were burned up.

Notes:

Only the G1, G17 and traces of the S29 are visible.

**Group 6:** *Imperfective active participle (feminine singular), Lemma s3m (second position)*

Lemma: *s3m* (to burn up)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: M1C

Transliteration:

[r]dī.n=s r̄ [n] wsir s̄m.t b̄z.w hft.yw=f

Translation:

after she gave Re to Osiris, she who burns up the souls of his enemies.

Notes:

Only traces left of the S29\*G1 group, the rest is visible.

**Group 7:** Prospective *sḏm=f* (Main clause), Lemma *s̄m* (second position)

Lemma: *s̄m* (to burn up)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Pronominal subject
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Witness: T3Be

Transliteration:

wnn=s m-h̄t wsir s̄m.y=s b̄z.w hft.yw=f

Translation:

she will be behind Osiris, she will burn the souls of his enemies up.

**Group 8:** Passive *sḏm.t=f* (Nominal use), Lemma *sm̄* (second position)

Lemma: *sm̄* (to slay, to kill)

<u>Morphology 1:</u> <i>sḏm.t=f</i>	<u>Morphology 2:</u> passive	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Nominal subject
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Witness: M57C

Transliteration:

[wn].n=s m-h̄t [ws]ir r̄ sm̄[.t b̄z.w] hft.yw[=f]

Translation:

after she was behind Osiris until the souls of his enemies were slain.

Notes:

Only the S29\*G17, and traces of the G1 are visible.

**Group 9:** Infinitive (*status absolutus*), Lemma *sm̄* (second position)

Lemma: *sm̄* (to slay, to kill)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M1NY

Transliteration:

*rdi.n=s r<sup>c</sup> n wsir r s[m]ḏ hft.yw=f im=s*

Translation:

after she gave Re to Osiris, in order to slay his enemies with her,

Notes:

Only traces left of the S29, the U1 is not visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (T1C,b, B1P, B5C, B9C,a, L1NY), G2+G5 (Sq1C, Sq7C, Sq2C, Sq8Sq, M8C, M7C, T1Be, L3Li, T2Be, T3L,b), G2+G8 (M57C), G3+G5 (M4C, M54C, BH1Br), G3+G6 (M1C), G3+G9 (M1NY), G4+G7 (T3Be).

**Spell:** 335 **Phrase:** 4 263 c

**Group 1:** Circumstantial *sdm=f* (Temporal clause), Lemma *sḏm* (first position)

Lemma: *sḏm* (to burn up)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: B9C,a

Transliteration:

*sḏm=s bḏ.w hft.yw n.w imn-m-ḥḏ.t mḏ<sup>c</sup>-ḥrw*

Translation:

while she burns up the souls of the enemies of *imn-m-ḥḏ.t*, true of voice.

**Group 2:** Imperfective active participle (masculine singular), Lemma *smḏ* (first position)

Lemma: *smḏ* (to slay, to kill)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M1NY

Transliteration:

*smḏ hft.yw wsir wh-ḥtp pn*

Translation:

who slays the enemies of the Osiris, this *wh-ḥtp*.

**Group 3:** Perfective active participle (masculine singular), Lemma *m3<sup>c</sup>* (second position)

Lemma: *m3<sup>c</sup>* (to be true)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B9C,a

Transliteration:

*s3m=s b3.w hft.yw n.w imn-m-h3.t m3<sup>c</sup>-hrw*

Translation:

while she burns up the souls of the enemies of *imn-m-h3.t*, true of voice.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (B9C,a), G2 (M1NY).

**Spell:**

335

**Phrase:**

4

264-265

b

**Group 1:** Relative *sdm.n=f*, Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: Sq1C

Transliteration:

*ir.n inpw s.t=sn*

Translation:

whose seat Anubis made,

Witness: Sq7C

Transliteration:

*[ir.n] inpw s.wt=sn*

Translation:

whose seats Anubis made,

Witness: Sq2C

Transliteration:

*[ir.n] inpw s.wt=sn*

Translation:

whose seats Anubis made,

Witness: M8C

Transliteration:

*ir.n inpw s.wt=sn*

Translation:

whose seats Anubis made,

Witness: T1Be  
Transliteration:  
*ir.n inpw s.wt=sn*  
Translation:  
whose seats Anubis made,

Witness: T2Be  
Transliteration:  
*ir.n inpw s.wt=sn*  
Translation:  
whose seats Anubis made,

Witness: M57C  
Transliteration:  
*ir.n=f*  
Translation:  
which he made,

Notes group:  
*Note that M57C uses a pronominal subject instead of a nominal subject.*

**Group 2:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: M7C  
Transliteration:  
*ir.n inpw sn*  
Translation:  
after Anubis made them,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (Sq1C, Sq7C, Sq2C, M8C, T1Be, L3Li, T2Be, T3Be, M57C), G2 (M7C).*

Witness: L3Li  
Transliteration:  
*ir.n inpw s.t=s <n>*  
Translation:  
whose seat Anubis made,

Witness: T3Be  
Transliteration:  
*ir.n inpw s.wt=sn*  
Translation:  
whose seats Anubis made,

**Spell:** 335 **Phrase:** 4 264-265 c

**Group 1:** Imperative (2nd person singular), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: imperative Morphology 2: 2nd person singular Morphology 3: Syntax: Subject:

Witness: Sq1C

Transliteration:

*hrw pf n imi r=k im*

Translation:

this day of: Give there!

Witness: Sq2C

Transliteration:

*hrw pf n imi [r]=k im*

Translation:

this day of: Give there!

Notes:

Only faint traces left of the D36 (see de Buck 4,406,2\*)

Witness: M7C

Transliteration:

*hrw pf n imi r=k im=i*

Translation:

this day of: Give with me!

Witness: L3Li

Transliteration:

*hrw pf n imi ir=k im*

Translation:

this day of: Give there!

Witness: Sq7C

Transliteration:

*hrw pf n imi r=k im*

Translation:

this day of: Give there!

Notes:

Only the G17 is visible.

Witness: M8C

Transliteration:

*hrw pf n imi r=k im=i*

Translation:

this day of: Give with me!

Witness: T1Be

Transliteration:

*hrw pf n imi ir=k im*

Translation:

this day of: Give there!

Notes:

Only traces left of the D36, the rest is visible.

Witness: T2Be

Transliteration:

*[hrw pf] n imi r=k im*

Translation:

this day of: Give there!

Witness: T3Be

Transliteration:

hrw pf n *imi* r=k im

Translation:

this day of: Give there!

**Group 2:** Imperative (2nd person singular), Lemma *iw̄i*

Lemma: *iw̄i* (to give, to place)

Morphology 1:

imperative

Morphology 2:

2nd person singular

Morphology 3:

Syntax:

Subject:

Witness: M57C

Transliteration:

hrw pf n *mi* ir=k im

Translation:

this day of: Come therein!

Notes phrase:

In this phrase, the following pattern variations occur: G1 (Sq1C, Sq7C, Sq2C, M8C, M7C, T1Be, L3Li, T2Be, T3Be), G2 (M57C).

**Spell:** 335 **Phrase:** 4 266-267 b

**Group 1:** Passive nominal *sḍm=f* (Emphatic use), Lemma *ʔr* (first position)

Lemma: *ʔr* (to drive away)

Morphology 1:

*sḍm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: T1C,b

Transliteration:

*ʔr wr*

Translation:

'The great one is driven away'.

Witness: B1P

Transliteration:

*ʔr wr m=f*

Translation:

'The great one is driven away' is his name.

Witness: B9C,a

Transliteration:

*ʒr wr rn=f*

Translation:

'The great one is driven away' is his name.

Witness: M7C

Transliteration:

*ʒir wr rn=f*

Translation:

'The great one is driven away' is his name.

Witness: M8C

Transliteration:

*ʒir wr rn=f*

Translation:

'The great one is driven away' is his name.

Witness: L1NY

Transliteration:

*ʒir wr rn[=f]*

Translation:

'The great one is driven away' is his name.

Notes:

Only traces left of the M17, the rest was visible to de Buck.

**Group 2:** *Passive indicative sdm=f (Negation), Lemma ʒr (first position)*

Lemma: *ʒr* (to drive away)

Morphology 1:

*sdm=f*

Morphology 2:

indicative

Morphology 3:

passive

Syntax:

Negation

Subject:

Nominal subject

Witness: Sq1C

Transliteration:

*n ʒir wr rn=f imʒh.t sʒ.t-bʒs.tt nb.t imʒh*

Translation:

The great one was not driven away' is his name.

The honoured dead, *sʒ.t-bʒs.tt*, possessor of veneration.

Witness: Sq7C

Transliteration:

*n ʒir wr rn[=f] imʒh.y hr mʒc hrw*

Translation:

The great one was not driven away' is his name.

The honoured dead, *hr*, true of voice.

Witness: Sq2C

Transliteration:

*[n ʒir wr] rn=f*

Translation:

'The great one was not driven away' is his name.

Witness: Sq7Sq

Transliteration:

*[n] ʒr wr rn=f*

Translation:

'The great one was not driven away' is his name.

Witness: M4C

Transliteration:

*n ʒr wr pr=f rn=f*

Translation:

'The great one was not driven away' is his domain and his name.

Notes:

Only traces left of the D21.

Witness: M1C

Transliteration:

*n iʒr wr rn=f*

Translation:

'The great one was not driven away' is his name.

Notes:

Assumed to be a corruption of Air, but the *i* could be a prefix.

Witness: L3Li

Transliteration:

*n iʒr wr*

Translation:

'The great one was not driven away'.

Witness: M1NY

Transliteration:

*n iʒr wr rn=f*

Translation:

'The great one was not driven away' is his name.

**Group 3:** *Infinitive (status absolutus), Lemma ʒr (first position)*

Lemma: ʒr (to drive away)

Morphology 1: infinitive

Morphology 2: status absolutus

Morphology 3:

Witness: M54C

Transliteration:

*n ʒr wr rn[=f]*

Translation:

'The great one was not driven away' is his name.

Notes:

Only traces left of the T12, the rest is visible.

Witness: T1Be

Transliteration:

*n iʒr wr rn=f*

Translation:

'The great one was not driven away' is his name.

Notes:

Note that the V4 is a corruption of the T12.

Witness: M57C

Transliteration:

*n ʒr wr rn=f*

Translation:

'The great one was not driven away' is his name.

Witness: BH1Br

Transliteration:

*n iʒr rn=f*

Translation:

'His name was not driven away'.

Syntax:

Subject:

Witness: T3Be

Transliteration:

*n ʒir ir=f rn=f*

Translation:

There is no oppressing against him is his name.

Witness: T3L,b

Transliteration:

*[n ʒr ir=f rn=f]*

Translation:

'There is no oppressing against him' is his name.

Notes group:

Note that T3L,b was places here as I reconstructed it based on T3Be, it could be the same structure as group 2 as well.

**Group 4:** Perfective active participle (masculine singular), Lemma *mʒc* (second position)

Lemma: *mʒc* (to be true)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: Sq7C

Transliteration:

*n ʒir wr rn[=f] imʒh.y hr mʒc hrw*

Translation:

'The great one was not driven away' is his name. The honoured dead, *hr*, true of voice.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B9C,a, M8C, M7C, L1NY), G2 (Sq1C, Sq2C, Sq7Sq, M4C, M54C, M1C, T1Be, L3Li, M57C, M1NY, BH1Br), G2+G4 (Sq7C), G3 (T3Be, T3L,b).

**Spell:** 335 **Phrase:** 4 268-269 c

**Group 1:** Passive indicative *sḏm=f* (Negation), Lemma *rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u> passive	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: T1C,a

Transliteration:

*kʒ n rdi=f hnt hwt=f*

Translation:

the bull 'he was not placed in front of his fire',

Witness: Sq1C

Transliteration:

*kʒ n rdi=f hnt hwt=f*

Translation:

the bull 'he was not placed in front of his fire',

Witness: Sq7C

Transliteration:

*kʒ n rdi=f hnt hwt=[f]*

Translation:

the bull 'he was not placed in front of his fire',

Witness: L3Li

Transliteration:

*kʒ n rdi=f hnt hwt=f*

Translation:

the bull 'he was not placed in front of his fire',

**Group 2:** *Passive circumstantial sdm.n=f (Negation), Lemma rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

Negation

Subject:

Pronominal subject

Witness: B1P

Transliteration:

*[kʒ n rdi.n=t(w)] hnt hwt*

Translation:

the bull 'one is not placed in front of the fire'

Notes:

Could be read as *rdi.n.t(w)* as well, if *hnt* is read as *hnt(.y)*.

Witness: M7C

Transliteration:

*kʒ n r[di].n=f hnt hwt=f*

Translation:

the bull 'he is not placed in front of his fire',

Notes:

Only traces left of the D21 and N35, the D37 is not visible.

Witness: T1Be

Transliteration:

*kʒ n rdi=f hnt hwt=f*

Translation:

the bull 'he was not placed in front of his fire',

Witness: M8C

Transliteration:

*kʒ n rdi.n=f hnt hwt=f*

Translation:

the bull 'he is not placed in front of his fire',

**Group 3:** Nominal *sḏm.n=f* (Emphatic use), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3:      Syntax: Emphatic use      Subject: Pronominal subject

Witness: Sq2C

Transliteration:

*kꜣ r[di].n=f [hnt h]wt=f*

Translation:

the bull 'he was placed in front of his fire',

**Group 4:** Stative (3rd person masculine singular), Lemma *nbi*

Lemma: *nbi* (to be aflame)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: L1NY

Transliteration:

*kꜣ n iw=f nbi(.w) hnt hwt=f*

Translation:

the bull of 'he is aflame in front of his fire',

Notes:

The foot of the D58 is not visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, Sq1C, Sq7C, T1Be, L3Li), G2 (B1P, M8C, M7C), G3 (Sq2C), G4 (L1NY).

Note that T1C,b, B9C, M4C, M54C, M1C, T2Be, T3Be, M57C, M1NY, BH1Br and T3L,b do have a phrase here, but it is non-verbal.

**Spell:** 335      **Phrase:** 4      268-269      d

**Group 1:** Imperfective active participle (masculine singular), Lemma *kmm*

Lemma: *kmm* (to be black)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: T1C,a

Transliteration:

*km ḥr im.y wnw.t=f*

Translation:

'the one who is black of face, who is in his hour',

**Group 2:** *Imperfective active participle (masculine singular), Lemma 𐎍*

Lemma: 𐎍 (to enter)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: T1C,b

Transliteration:

*𐎍 ḥr im.y wnw.t*

Translation:

'the one who enters upon the one who is in the hour',

Witness: B1P

Transliteration:

*[𐎍] ḥr im.y wnw.t=f*

Translation:

'the one who enters upon the one who is in his hour',

Witness: B9C,a

Transliteration:

*𐎍 im.y wnw.t=f rn=f*

Translation:

'who enters upon the one who is in his hour', is his name,

Witness: Sq1C

Transliteration:

*𐎍 ḥr im.y wnw.t=f*

Translation:

'the one who enters upon the one who is in his hour',

Witness: Sq7C

Transliteration:

*𐎍 ḥr im.y wnw.t=f*

Translation:

'the one who enters upon the one who is in his hour',

Witness: Sq2C

Transliteration:

*[𐎍 ḥr im.y wnw.t]=f*

Translation:

'the one who enters upon the one who is in his hour',

Witness: M8C

Transliteration:

*𐎍 ḥr im.y wnw.t=f*

Translation:

'the one who enters upon the one who is in his hour',

Notes:

Only traces left of the D36, the rest is visible.

Witness: M7C

Transliteration:

*𐎍 ḥr im.y wnw.t=f*

Translation:

'the one who enters upon the one who is in his hour',

Witness: M54C

Transliteration:

𐤊𐤒 𐤇𐤌.𐤅 𐤍𐤍.𐤔=𐤖

Translation:

'the one who enters upon the one who is in his hour',

Notes:

Only traces left of the D54, the rest is visible.

Witness: L1NY

Transliteration:

𐤊𐤒 𐤇𐤌.𐤅 𐤍𐤍.𐤔=𐤖

Translation:

'the one who enters upon the one who is in his hour',

Witness: L3Li

Transliteration:

𐤊𐤒 𐤇𐤌.𐤅 𐤍𐤍.𐤔=𐤖

Translation:

'the one who enters upon the one who is in his hour',

Notes:

Only the D36 is visible.

Witness: T3Be

Transliteration:

𐤊𐤒 𐤇𐤌.𐤅 𐤍𐤍.𐤔=𐤖

Translation:

'the one who enters upon the one who is in his hour',

Notes:

Note that the G35 was corrupted into a G1. However, it is possible that this should be read as the verb 𐤊𐤒𐤅 (to be accurate) instead.

Witness: M1NY

Transliteration:

𐤊𐤒 𐤇𐤌.𐤅 𐤍𐤍.𐤔=𐤖

Translation:

'the one who enters upon the one who is in his hour',

Witness: M1C

Transliteration:

𐤊𐤒 𐤇𐤌.𐤅 𐤍𐤍.𐤔=𐤖

Translation:

'the one who enters upon the one who is in his hour',

Witness: T1Be

Transliteration:

𐤊𐤒 𐤇𐤌.𐤅 𐤍𐤍.𐤔=𐤖

Translation:

'the one who enters upon the one who is in his hour',

Witness: T2Be

Transliteration:

𐤊𐤒 𐤕-𐤇𐤌𐤍 𐤍𐤍.𐤔=𐤖

Translation:

'the one who enters within his hour',

Witness: M57C

Transliteration:

𐤊𐤒 𐤇𐤌.𐤅 𐤍𐤍.𐤔=𐤖

Translation:

'the one who enters upon the one who is in his hour',

Notes:

The G35 was not seen by de Buck himself.

Witness: BH1Br

Transliteration:

𐤊𐤒 𐤇𐤌.𐤅 𐤎𐤍𐤅.𐤔=𐤖

Translation:

'the one who enters upon the one who is in his netherworld',

**Group 3:** Imperfective active participle (masculine singular), Lemma *štʒ*

Lemma: *štʒ* (to be hidden)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: Sq7Sq

Transliteration:

*štʒ* [hr] im.y wnw.t=f [rn]=f

Translation:

'The one who is hidden upon the one who is in his hour.' is his name.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a), G2 (T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br), G3 (Sq7Sq).

Note that M4C does have a phrase here, but it is non-verbal.

**Spell:** 335      **Phrase:** 4      270-271      b

**Group 1:** Imperfective passive participle (masculine singular), Lemma *ʒsb* (first position)

Lemma: *ʒsb* (to glow, to burn)

Morphology 1: participle      Morphology 2: imperfective passive      Morphology 3: masculine singular      Syntax:      Subject:

Witness: T1C,a

Transliteration:

*ʒsb* hr pr m-ht sp sn.w

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: Sq1C

Transliteration:

*ʒsb* hr pr m-ht ht

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: Sq7C

Transliteration:

*ʒsb* hr pr m-ht ht

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: Sq2C

Transliteration:

[*ʒsb* hr pr m-ht] ht

Translation:

'the one who is glowing of face, who went forth after turning back',

Notes:

Only traces left of the G1, the rest is visible.

Witness: M4C

Transliteration:

*ʒsb ḥr pr m-ḥt ḥt*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: M7C

Transliteration:

*ʒsb [ḥr] pr m-ḥt ḥt*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: L3Li

Transliteration:

*ʒsb ḥr prr m-ḥt ḥt*

Translation:

'the one who is glowing of face, who goes forth after turning back',

Witness: M57C

Transliteration:

*ʒsb ḥr pr m-ḥt ḥt*

Translation:

'the one who is glowing of face, who went forth after turning back',

**Group 2:** *Imperfective passive participle (masculine singular), Lemma nbs (first position)*

Lemma: *nbs* (to burn)

Morphology 1:  
participle

Morphology 2:  
imperfective passive

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: T1C,b

Transliteration:

*nbs ḥr prr m-ḥt ḥt*

Translation:

'the one who is burning of face, who goes forth after turning back',

Witness: M8C

Transliteration:

*ʒsb ḥr pr m-ḥt ḥt*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: T1Be

Transliteration:

*ʒsb ḥr pr m-ḥt ḥt*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: T3Be

Transliteration:

*ʒbs ḥr pr ḥtḥt*

Translation:

'the one who is glowing of face, who went forth, who turned back',

Notes:

*ʒbs* is understood to be a spelling variation of *ʒsb*.

Witness: B1P

Transliteration:

*nbs ḥr prr m-ḥt ḥt*

Translation:

'the one who is burning of face, who goes forth after turning back',

Witness: B9C,a

Transliteration:

*nbs ḥr prr m-ḥt ḥt r[n=f]*

Translation:

the one who is burning of face, who goes forth after turning back' is his name,

Witness: M1C

Transliteration:

*[nbs] ḥr prr m-ḥt ḥt*

Translation:

'the one who is burning of face, who goes forth after turning back',

Witness: BH1Br

Transliteration:

*nbs ḥr pr m-ḥt ḥt*

Translation:

'the one who is burning of face, who went forth after turning back',

**Group 3:** Imperfective active participle (masculine singular), Lemma *nbi* (first position)

Lemma: *nbi* (to be aflame)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
participle	imperfective active	masculine singular		

Witness: L1NY

Transliteration:

*nbi ḥr pr m-ḥt ḥt*

Translation:

'the one who is aflame of face, who went forth after turning back',

Notes:

Could be simply the substantive 'flame' as well.

**Group 4:** Perfective active participle (masculine singular), Lemma *ʾsb* (first position)

Lemma: *ʾsb* (to glow, to burn)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
participle	perfective active	masculine singular		

Witness: M54C

Transliteration:

*[nbs ḥr] prr m[-ḥt] ḥt*

Translation:

'the one who is burning of face, who goes forth after turning back',

Witness: M1NY

Transliteration:

*nbs ḥr pr m-ḥt ḥt*

Translation:

'the one who is burning of face, who went forth after turning back',

Witness: T2Be

Transliteration:

*ʒsb pr m-ht*

Translation:

'the one who burned the one who went forth afterwards',

**Group 5:** *Perfective active participle (masculine singular), Lemma pri (second position)*

Lemma: *pri* (to go forth)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: T1C,a

Transliteration:

*ʒsb hr pr m-ht sp sn.w*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: Sq1C

Transliteration:

*ʒsb hr pr m-ht ht*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: Sq7C

Transliteration:

*ʒsb hr pr m-ht ht*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: Sq2C

Transliteration:

*[ʒsb hr pr m-ht] ht*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: M4C

Transliteration:

*ʒsb hr pr m-ht ht*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: M8C

Transliteration:

*ʒsb hr pr m-ht ht*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: M7C

Transliteration:

*ʒsb [hr] pr m-ht ht*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: L1NY

Transliteration:

*nbi hr pr m-ht ht*

Translation:

'the one who is aflame of face, who went forth after turning back',

Witness: T1Be

Transliteration:

ʔsb ḥr *pr* m-ḥt ḥt

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: T3Be

Transliteration:

ʔbs ḥr *pr* ḥtḥt

Translation:

'the one who is glowing of face, who went forth, who turned back',

Witness: M1NY

Transliteration:

nbs ḥr *pr* m-ḥt ḥt

Translation:

'the one who is burning of face, who went forth after turning back',

**Group 6:** *Imperfective active participle (masculine singular), Lemma pri (second position)*

Lemma: *pri* (to go forth)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: T1C,b

Transliteration:

nbs ḥr *pr* m-ḥt ḥt

Translation:

'the one who is burning of face, who goes forth after turning back',

Witness: B9C,a

Transliteration:

nbs ḥr *pr* m-ḥt ḥt r[n=f]

Translation:

the one who is burning of face, who goes forth after turning back' is his name,

Witness: T2Be

Transliteration:

ʔsb *pr* m-ḥt

Translation:

'the one who burned the one who went forth afterwards',

Witness: M57C

Transliteration:

ʔsb ḥr *pr* m-ḥt ḥt

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: BH1Br

Transliteration:

nbs ḥr *pr* m-ḥt ḥt

Translation:

'the one who is burning of face, who went forth after turning back',

Witness: B1P

Transliteration:

nbs ḥr *pr* m-ḥt ḥt

Translation:

'the one who is burning of face, who goes forth after turning back',

Witness: M54C

Transliteration:

[nbs ḥr] *pr* m[-ḥt]

ḥt

Translation:

'the one who is burning of face, who goes forth after turning back',

Witness: M1C

Transliteration:

[nbs] ḥr prr m-ḥt ḥt

Translation:

'the one who is burning of face, who goes forth after turning back',

**Group 7:** *Infinitive (status absolutus), Lemma ḥtī (third position)*

Lemma: ḥtī (to turn back)

Morphology 1: Morphology 2: Morphology 3:

infinitive

status absolutus

Witness: T1C,b

Transliteration:

nbs ḥr prr m-ḥt ḥt

Translation:

'the one who is burning of face, who goes forth after turning back',

Witness: B9C,a

Transliteration:

nbs ḥr prr m-ḥt ḥt r[n=f]

Translation:

the one who is burning of face, who goes forth  
after turning back' is his name,

Witness: Sq7C

Transliteration:

ʒsb ḥr pr m-ḥt ḥt

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: L3Li

Transliteration:

ʒsb ḥr prr m-ḥt ḥt

Translation:

'the one who is glowing of face, who goes forth after turning back',

Syntax:

Subject:

Witness: B1P

Transliteration:

nbs ḥr prr m-ḥt ḥt

Translation:

'the one who is burning of face, who goes forth after turning back',

Witness: Sq1C

Transliteration:

ʒsb ḥr pr m-ḥt ḥt

Translation:

'the one who is glowing of face, who went forth after turning back',

Notes:

The X1 is not visible.

Witness: Sq2C

Transliteration:

[ʒsb ḥr pr m-ḥt] ḥt

Translation:

'the one who is glowing of face, who went forth after turning back',

Notes:

Only traces left of the D54, the rest is visible.

Witness: M4C

Transliteration:

*ʒsb ḥr pr m-ḥt ḥt*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: M7C

Transliteration:

*ʒsb [ḥr] pr m-ḥt ḥt*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: M1C

Transliteration:

*[nbs] ḥr prr m-ḥt ḥt*

Translation:

'the one who is burning of face, who goes forth after turning back',

Witness: T1Be

Transliteration:

*ʒsb ḥr pr m-ḥt ḥt*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: M57C

Transliteration:

*ʒsb ḥr pr m-ḥt ḥt*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: BH1Br

Transliteration:

*nbs ḥr pr m-ḥt ḥt*

Translation:

'the one who is burning of face, who went forth after turning back',

Witness: M8C

Transliteration:

*ʒsb ḥr pr m-ḥt ḥt*

Translation:

'the one who is glowing of face, who went forth after turning back',

Witness: M54C

Transliteration:

*[nbs ḥr] prr m[-ḥt] ḥt*

Translation:

'the one who is burning of face, who goes forth after turning back',

Witness: L1NY

Transliteration:

*nbi ḥr pr m-ḥt ḥt*

Translation:

'the one who is aflame of face, who went forth after turning back',

Witness: L3Li

Transliteration:

*ʒsb ḥr prr m-ḥt ḥt*

Translation:

'the one who is glowing of face, who goes forth after turning back',

Witness: M1NY

Transliteration:

*nbs ḥr pr m-ḥt ḥt*

Translation:

'the one who is burning of face, who went forth after turning back',

**Group 8:** Perfective active participle (masculine singular), Lemma *ḥtḥt*

Lemma: *ḥtḥt* (to turn back)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: T3Be

Transliteration:

*ʕbs ḥr pr ḥtḥt*

Translation:

'the one who is glowing of face, who went forth, who turned back',

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (T1C,a), G1+G5+G7 (Sq1C, Sq7C, Sq2C, M4C, M8C, M7C, T1Be, M57C), G1+G5+G8 (T3Be), G1+G6+G7 (L3Li), G2+G5+G7 (M1NY, BH1Br), G2+G6+G7 (T1C,b, B1P, B9C,a, M54C, M1C), G4+G5 (T2Be) G3+G5+G7 (L1NY).

**Spell:** 335      **Phrase:** 4      270      c

**Group 1:** Imperfective active participle (masculine singular), Lemma *mʕʕ* (first position)

Lemma: *mʕʕ* (to see)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: T1C,a

Transliteration:

*mʕʕ m grḥ in.t=f m hrw*

Translation:

'who sees in the night what he will bring in the day'.

Witness: Sq7Sq

Transliteration:

*mʕʕ grḥ in.t=f m hrw rn=f*

Translation:

'The one who sees (in) the night what he will bring in the day' is his name.

**Group 2:** Perfective active participle (masculine singular), Lemma *mʕʕ* (first position)

Lemma: *mʕʕ* (to see)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: T1C,b

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: B9C,a

Transliteration:

*m3 m grḥ i.t=f m hrw rn=f*

Translation:

'who saw in the night what he will take in the day' is his name.

Witness: Sq7C

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: M4C

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: M7C

Transliteration:

*m3 m grḥ in.t=f (i)m*

Translation:

'who saw in the night what he will bring there'.

Witness: M1C

Transliteration:

*m3 m grḥ [in.t=f m hrw]*

Translation:

'who saw in the night what he will bring in the day'.

Witness: B1P

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: Sq1C

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: Sq2C

Transliteration:

*[m3 m grḥ in.t=f] m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: M8C

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: M54C

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: L1NY

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: T1Be

Transliteration:

*m̥ʒ m gr̥h̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: T2Be

Transliteration:

*m̥ʒ m gr̥h̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: M57C

Transliteration:

*m̥ʒ m gr̥h̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: BH1Br

Transliteration:

*m̥ʒ m gr̥h̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

**Group 3:** *Prospective relative sdm=f, Lemma in̥i (second position)*

Lemma: *in̥i* (to bring)

Morphology 1: *sdm=f*      Morphology 2: *prospective relative*      Morphology 3:

*sdm=f*

Witness: L3Li

Transliteration:

*[m̥ʒ] m gr̥h̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: T3Be

Transliteration:

*m̥ʒ m gr̥h̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: M1NY

Transliteration:

*m̥ʒ m gr̥h̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Syntax:

Subject:

Pronominal subject

Witness: T1C,a

Transliteration:

*m̥ʒ m gr̥h̥ in.t=f m hrw*

Translation:

'who sees in the night what he will bring in the day'.

Witness: T1C,b

Transliteration:

*m̥ʒ m gr̥h̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: B1P

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: Sq7C

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: Sq7Sq

Transliteration:

*m33 grḥ in.t=f m hrw rn=f*

Translation:

'The one who sees (in) the night what he will bring in the day' is his name.

Witness: M8C

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: M54C

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Notes:

Only traces left of the X1, the rest is visible.

Witness: Sq1C

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: Sq2C

Transliteration:

*[m3 m grḥ in.t=f] m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: M4C

Transliteration:

*m3 m grḥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: M7C

Transliteration:

*m3 m grḥ in.t=f (i)m*

Translation:

'who saw in the night what he will bring there'.

Witness: M1C

Transliteration:

*m3 m grḥ [in.t=f m hrw]*

Translation:

'who saw in the night what he will bring in the day'.

Witness: L1NY

Transliteration:

*m̥ m gr̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: L3Li

Transliteration:

[*m̥*] *m gr̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: T3Be

Transliteration:

*m̥ m gr̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: M1NY

Transliteration:

*m̥ m gr̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Notes:

Only traces left of the N35, the rest is visible.

**Group 4:** Prospective relative *sḏm=f*, Lemma *it̥i* (second position)

Lemma: *it̥i* (to take)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective relative

Morphology 3:

Witness: T1Be

Transliteration:

*m̥ m gr̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: T2Be

Transliteration:

*m̥ m gr̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Notes:

Only traces left of the W25-N35 group, the X1 is visible.

Witness: M57C

Transliteration:

*m̥ m gr̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Witness: BH1Br

Transliteration:

*m̥ m gr̥ in.t=f m hrw*

Translation:

'who saw in the night what he will bring in the day'.

Syntax:

Subject:

Pronominal subject

Witness: B9C,a

Transliteration:

*m̄z m gr̄h ī=f m hrw rn=f*

Translation:

'who saw in the night what he will take in the day' is his name.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (T1C,a, Sq7Sq), G2+G3 (T1C,b, B1P, Sq1C, Sq7C, Sq2C, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br), G2+G4 (B9C,a).

**Spell:** 335 **Phrase:** 4 269 i

**Group 1:** Circumstantial *sdm.n=f* (Negation), Lemma *rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: B1P

Transliteration:

*[k̄z] n r̄di.n=t(w) h̄nt hwt*

Translation:

the bull 'one is not placed in front of the fire',

**Group 2:** Nominal *sdm.n=f* (Emphatic use), Lemma *rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: M1NY

Transliteration:

*k̄z r̄di.n n[=f] h̄nt.i hwt[=f]*

Translation:

the bull 'the one who is in front gave for him his fire',

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P), G2 (M1NY).

Note that L1NY and BH1Br do have a phrase here, but it is non-verbal.

**Spell:** 335 **Phrase:** 4 272 a

**Group 1:** Imperfective passive participle (masculine singular), Lemma *ʔsb* (first position)

Lemma: *ʔsb* (to glow, to burn)

Morphology 1: participle      Morphology 2: imperfective passive      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B1P

Transliteration:

*ʔsb hr prr m-ht*

Translation:

'the one who is glowing of face, who goes forth afterwards'.

**Group 2:** Imperfective active participle (masculine singular), Lemma *nbi* (first position)

Lemma: *nbi* (to be aflame)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: L1NY

Transliteration:

*nbi hr pr [m-ht ht]*

Translation:

'the one who is aflame of face, who went forth after turning back',

**Group 3:** Imperfective active participle (masculine singular), Lemma *msbi* (first position)

Lemma: *msbi* (to burn)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: M1NY

Transliteration:

*msbī pr m-ḥt ḥt*

Translation:

'the one who burns, who went forth after turning back'.

Notes:

It is not unlikely that the G17 here is a corruption of a G1, in which case *msbī* should be read as *ʾsb*.

**Group 4:** *Imperfective passive participle (masculine singular), Lemma nbs (first position)*

Lemma: *nbs* (to burn)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
participle	imperfective passive	masculine singular		

Witness: BH1Br

Transliteration:

*nbs ḥr pr m-ḥt sp sn.w*

Translation:

'the one who is burning of face, who goes forth after turning back'.

**Group 5:** *Imperfective active participle (masculine singular), Lemma pri (second position)*

Lemma: *pri* (to go forth)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
participle	imperfective active	masculine singular		

Witness: B1P

Transliteration:

*ʾsb ḥr prr m-ḥt*

Translation:

'the one who is glowing of face, who goes forth afterwards'.

Notes:

Only traces left of the O1, the rest is visible.

**Group 6:** *Perfective active participle (masculine singular), Lemma pri (second position)*

Lemma: *pri* (to go forth)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
participle	perfective active	masculine singular		

Witness: L1NY

Transliteration:

*nbi hr pr [m-ht ht]*

Translation:

'the one who is aflame of face, who went forth after turning back',

Witness: BH1Br

Transliteration:

*nbs hr pr m-ht sp sn.w*

Translation:

'the one who is burning of face, who goes forth after turning back'.

**Group 7:** *Infinitive (status absolutus), Lemma hti (third position)*

Lemma: *hti* (to turn back)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: L1NY

Transliteration:

*nbi hr pr [m-ht ht]*

Translation:

'the one who is aflame of face, who went forth after turning back',

Witness: M1NY

Transliteration:

*msbi pr m-ht ht*

Translation:

'the one who burns, who went fort after turning back'.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G5 (B1P), G2+G6+G7 (L1NY), G3+G6+G7 (M1NY), G4+G6 (BH1Br).*

**Spell:**

335

**Phrase:**

4

278-279

a

**Group 1:** *Indicative sdm=f (Nominal use), Lemma k*

Lemma: *k* (to enter)

Morphology 1:

*sdm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: T1C,b

Transliteration:

*m ḳ=f r dd.t*

Translation:

when he entered into Mendes,

Witness: B9C,a

Transliteration:

*m ḳ=f r ddw*

Translation:

when he entered into Busiris,

Witness: Sq7C

Transliteration:

*[m ḳ=f r dd].t*

Translation:

when he entered into Mendes,

Notes:

Only traces left of the N29\*D54 group, the D36 was not visible.

Witness: M8C

Transliteration:

*m ḳ=f r dd.t*

Translation:

when he entered into Mendes,

Witness: M1C

Transliteration:

*[m ḳ=f r] ddw*

Translation:

when he entered into Busiris,

Witness: B1P

Transliteration:

*m ḳ=f r dd.t*

Translation:

when he entered into Mendes,

Witness: Sq1C

Transliteration:

*m ḳ=f r dd.t*

Translation:

when he entered into Mendes,

Witness: Sq2C

Transliteration:

*[m ḳ=f r dd].t*

Translation:

when he entered into Mendes,

Notes:

Only the D36 is visible.

Witness: M54C

Transliteration:

*m ḳ=f r dd.t*

Translation:

when he entered into Mendes,

Witness: L1NY

Transliteration:

*m ḳ=f r ddw*

Translation:

when he entered into Busiris,

Notes:

The D36 was not visible to de Buck, in my image only the D54 is visible.

Witness: T1Be

Transliteration:

*m ḳ=f r ddw*

Translation:

when he entered into Busiris,

Witness: T2Be

Transliteration:

*m [ḳ=f r] ddw*

Translation:

when he entered into Busiris,

Witness: M57C

Transliteration:

*m ḳ=f r ddw*

Translation:

when he entered into Busiris,

Witness: BH1Br

Transliteration:

*m ḳ=f r ddw*

Translation:

when he entered into Busiris,

**Group 2:** *Infinitive (status pronominalis), Lemma iw̄i*

Lemma: *iw̄i* (to come)

Morphology 1:

infinitive

Morphology 2:

status pronominalis

Morphology 3:

Syntax:

Subject:

Witness: Sq7Sq

Transliteration:

*m iw̄.t=f r hm*

Translation:

in its coming to Letopolis.

Witness: L3Li

Transliteration:

*m ḳ=f r dd.t*

Translation:

when he entered into Mendes,

Witness: T3Be

Transliteration:

*m ḳ=f r ddw*

Translation:

when he entered into Busiris,

Witness: M1NY

Transliteration:

*m ḳ=f r ddw*

Translation:

when he entered into Busiris,

**Group 3:** *Infinitive (status pronominalis), Lemma 𐤊*

Lemma: 𐤊 (to enter)

Morphology 1:  
infinitive

Morphology 2:  
status pronominalis

Morphology 3:

Syntax:

Subject:

Witness: M4C

Transliteration:

𐤊=f pw r ddw

Translation:

and it is his entering into Busiris,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, M8C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br), G2 (Sq7Sq), G3 (M4C).

**Spell:** 335 **Phrase:** 4 278-279 b

**Group 1:** *Circumstantial sdm.n=f (Temporal clause), Lemma gmi*

Lemma: gmi (to find)

Morphology 1:  
sdm.n=f

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: T1C,b

Transliteration:

gm.n=f b3 im n r

Translation:

after he found a soul there for Re.

Witness: Sq7C

Transliteration:

gm.n=f [b3 im] n r

Translation:

after he found a soul there for Re.

Witness: Sq1C

Transliteration:

gm.n=f b3 im n r

Translation:

after he found a soul there for Re.

Witness: Sq2C

Transliteration:

[g]m.n=f [b3 im n r]

Translation:

after he found a soul there for Re.

Notes:

Only the G17 and traces of the N35 are visible.

Witness: M4C

Transliteration:

*gm.n=f bʒ n r<sup>c</sup> im*

Translation:

after he found the soul of Re there,

Witness: M54C

Transliteration:

*gm.n=f bʒ n [r<sup>c</sup>]*

Translation:

after he found the soul of Re.

Witness: L1NY

Transliteration:

*gm.n=f bʒ im n r<sup>c</sup>*

Translation:

after he found a soul there for Re.

Notes:

The head of the G28 is not visible.

Witness: L3Li

Transliteration:

*gm[.n]=f bʒ im n r<sup>c</sup>*

Translation:

after he found a soul there for Re.

Notes:

The N35 is not visible.

Witness: M57C

Transliteration:

*gm.n=f bʒ im n r<sup>c</sup>*

Translation:

after he found a soul there for Re.

Witness: M8C

Transliteration:

*gm.n=f bʒ im n r<sup>c</sup>*

Translation:

after he found a soul there for Re.

Witness: M1C

Transliteration:

*gm[.n]=f bʒ im n r<sup>c</sup>*

Translation:

after he found a soul there for Re.

Notes:

Only traces left of the G28 and G17, the N35 is not visible.

Witness: T1Be

Transliteration:

*gm.n=f bʒ im n r<sup>c</sup>*

Translation:

after he found a soul there for Re.

Witness: T3Be

Transliteration:

*gm.n=f bʒ.t im n r<sup>c</sup>*

Translation:

after he found a female soul there for Re.

Witness: BH1Br

Transliteration:

*gm.n=f bʒ im n r<sup>c</sup>*

Translation:

after he found a soul there for Re.

**Group 2:** Circumstantial *sḏm.n.tw=f* (Temporal clause), Lemma *gmī*

Lemma: *gmī* (to find)

Morphology 1:  
*sḏm.n.tw=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B1P

Transliteration:

*gm.n.t(w)=f bʒ n r<sup>c</sup> im*

Translation:

after he was found, the soul of Re there.

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *gmī*

Lemma: *gmī* (to find)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B9C,a

Transliteration:

*gm=f bʒ n r<sup>c</sup> im*

Translation:

while he finds the soul of Re there.

**Group 4:** Passive circumstantial *sḏm.n=f* (Temporal clause), Lemma *gmī*

Lemma: *gmī* (to find)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
circumstantial

Morphology 3:  
passive

Syntax:  
Temporal clause

Subject:  
Nominal subject

Witness: T2Be

Transliteration:

*gm.n bʒ im n r<sup>c</sup>*

Translation:

after a ram was found there for Re.

Witness: M1NY

Transliteration:

*gm.n=f im n r<sup>c</sup>*

Translation:

after he was found there for Re.

Notes group:

Note that M1NY uses a pronominal subject instead of a nominal subject.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, Sq1C, Sq7C, Sq2C, M4C, M8C, M54C, M1C, L1NY, T1Be, L3Li, T3Be, M57C, BH1Br), G2 (B1P), G3 (B9C,a), G4 (T2Be, M1NY).

**Spell:** 335 **Phrase:** 4 278-279 d

**Group 1:** Active *sdm.in=f* (Main clause), Lemma *hpt* (first position)

Lemma: *hpt* (to embrace)

<u>Morphology 1:</u> <i>sdm.in=f</i>	<u>Morphology 2:</u> active	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: T1C,b

Transliteration:

*hpt.in* ky ky

Translation:

Then one embraced the other,

**Group 2:** Circumstantial *sdm.n=f* (*h<sup>c</sup>.n sdm.n=f*), Lemma *hpt* (first position)

Lemma: *hpt* (to embrace)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> <i>h<sup>c</sup>.n sdm.n=f</i>	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

*h<sup>c</sup>.n hpt.n* ky ky

Translation:

Then one embraced the other,

Witness: B9C,a

Transliteration:

{*h<sup>c</sup>.n*} *h<sup>c</sup>.n hpt.n=sn* ky ky

Translation:

Then they embraced one another,

Witness: Sq1C

Transliteration:

*h<sup>c</sup>.n hpt.n* ky ky

Translation:

Then one embraced the other,

Witness: Sq7C

Transliteration:

[*h<sup>c</sup>.n*] *hpt.n* ky k[y]

Translation:

Then one embraced the other,

Witness: Sq2C

Transliteration:

[<sup>ḥ</sup>ḥ.n *hpt.n*] k[<sup>y</sup>] ky

Translation:

Then one embraced the other,

Witness: M4C

Transliteration:

<sup>ḥ</sup>ḥ.n *hpt.n* ky ky

Translation:

Then one embraced the other,

Witness: M54C

Transliteration:

<sup>ḥ</sup>ḥ[.n *hpt.n* ky ky]

Translation:

Then one embraced the other,

Witness: L1NY

Transliteration:

<sup>ḥ</sup>ḥ.n [*hpt*].n ky ky

Translation:

Then one embraced the other,

Notes:

Only the D40:N35 group is visible.

Witness: Sq7Sq

Transliteration:

*dr-in* *hpt.n* ky sp sn.w

Translation:

Finally, one embraced the other.

Notes:

The D32 is not visible.

Witness: M8C

Transliteration:

<sup>ḥ</sup>ḥ.n *hpt.n* [ky] ky

Translation:

Then one embraced the other,

Notes:

Only traces left of the D32, the rest is visible.

Witness: M1C

Transliteration:

<sup>ḥ</sup>ḥ.n *hpt*].n ky ky]

Translation:

Then one embraced the other,

Notes:

Only the V28\*(Q3:X1) group is visible.

Witness: T1Be

Transliteration:

<sup>ḥ</sup>ḥ.n *hpt.n* {i}ky sp sn.w

Translation:

Then one embraced the other,

Witness: T2Be

Transliteration:

ʕḥʕ. {i}n ḥpt.n [ky] k[y]

Translation:

Then one embraced the other,

Notes:

Only traces left of the N35, the rest is visible.

Witness: T3Be

Transliteration:

ʕḥʕ.n ḥpt.n ky ky

Translation:

Then one embraced the other,

Witness: M57C

Transliteration:

ʕḥʕ.n ḥpt.n ky ky

Translation:

Then one embraced the other,

**Group 3:** Circumstantial *sdm.n=f* (ʕḥʕ.n *sdm.n=f*), Lemma *kn̄i* (first position)

Lemma: *gn̄i* (to embrace)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sdm.n=f</i>	circumstantial		ʕḥʕ.n <i>sdm.n=f</i>	Nominal subject

Witness: M1NY

Transliteration:

ʕḥʕ.n kn̄i.n ky ky

Translation:

Then one embraced the other,

Notes:

Only traces left of the M17 and the D32, the N35 is not visible due to a crack in the wood.

**Group 4:** Infinitive (*status absolutus*), Lemma ʕḥʕ (first position)

Lemma: ʕḥʕ (to stand)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
infinitive	<i>status absolutus</i>			

Witness: L3Li

Transliteration:

ḥᶜ ḥpt.in ky ky

Translation:

standing, then one embraced the other,

**Group 5:** *Perfective active participle (masculine singular), Lemma pri (first position)*

Lemma: pri (to go forth)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: BH1Br

Transliteration:

pr n ḥpt.n ky ky

Translation:

who went forth because one embraced the other,

**Group 6:** *Active sdm.in=f (Main clause), Lemma ḥpt (second position)*

Lemma: ḥpt (to embrace)

<u>Morphology 1:</u> sdm.in=f	<u>Morphology 2:</u> active	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Nominal subject
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Witness: L3Li

Transliteration:

ḥᶜ ḥpt.in ky ky

Translation:

standing, then one embraced the other,

Notes:

Note that I assume that the V30 should be read as a *n* here, otherwise I do not know what is supposed to be read here.

**Group 7:** *Nominal sdm.n=f (Nominal use), Lemma ḥpt (second position)*

Lemma: ḥpt (to embrace)

<u>Morphology 1:</u> sdm.n=f	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Nominal subject
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Witness: BH1Br

Transliteration:

*pr n hpt.n ky ky*

Translation:

who went forth because one embraced the other,

Notes:

Note that the N35 is actually written before the classifier.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,b), G2 (B1P, B9C,a, Sq1C, Sq7C, Sq2C, Sq7Sq, M4C, M8C, M54C, M1C, L1NY, T1Be, T2Be, T3Be, M57C), G3 (M1NY), G4+G6 (L3Li), G5+G7 (BH1Br).*

**Spell:** 335 **Phrase:** 4 280-281 a

**Group 1:** *Stative (3rd person masculine plural), Lemma hpr (first position)*

Lemma: *hpr* (to become)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative	3rd person masculine plural			

Witness: T1C,b

Transliteration:

*h<sup>c</sup>.n hpr(.w) m bz.wy=f*

Translation:

then they became as his two souls.

Witness: B1P

Transliteration:

*h<sup>c</sup>.n hpr(.w) m bz.wy*

Translation:

then they became as the two souls.

Witness: B9C,a

Transliteration:

*h<sup>c</sup>.n hpr(.w) m bz.wy*

Translation:

then they became as the two souls.

Witness: Sq1C

Transliteration:

*h<sup>c</sup>.n hpr(.w) m bz.wy*

Translation:

then they became as the two souls.

Witness: Sq7C

Transliteration:

*[h<sup>c</sup>.n] hpr(.w) m bz.wy*

Translation:

then they became as the two souls.

Witness: Sq2C

Transliteration:

*h<sup>c</sup>[.n] [hpr(.w)] m [bz.wy]*

Translation:

then they became as his two souls.

Witness: Sq7Sq

Transliteration:

ḥ<sup>c</sup>.n hpr(.w) m b3.wy

Translation:

then they became as his two souls.

Witness: M54C

Transliteration:

[ḥ<sup>c</sup>.n hpr(.w) m b3.wy=f]

Translation:

then they became as his two souls.

Witness: L1NY

Transliteration:

ḥ<sup>c</sup>.n hpr(.w) m b3.wy=f

Translation:

then they became as his two souls.

Witness: T2Be

Transliteration:

ḥ<sup>c</sup>[.n] hpr(.w) m b3.wy

Translation:

then they became as the two souls.

Notes:

Only traces of the L1 are left.

Witness: M57C

Transliteration:

ḥ<sup>c</sup>.n hpr(.w) m b3(.wy)=fy

Translation:

then they became as his two souls.

Witness: M8C

Transliteration:

ḥ<sup>c</sup>.n hpr(.w) m b3.wy=f

Translation:

then they became as his two souls.

Notes:

Only the L1 is visible.

Witness: M1C

Transliteration:

[ḥ<sup>c</sup>.n] hpr.w m b3.wy=f

Translation:

then they became as his two souls.

Witness: T1Be

Transliteration:

ḥ<sup>c</sup>.n hpr.w b3.wy

Translation:

then they became the two souls.

Witness: T3Be

Transliteration:

hpr(.w) m b3.{t}wy htp.t

Translation:

while they became as the two souls of offerings.

Witness: M1NY

Transliteration:

dr-n(.tt) hpr(.w) m b3.wy=f

Translation:

because they became as his two souls.

Witness: BH1Br

Transliteration:

ʿh̄c.n h̄pr(.w) m bʒ.wy=f

Translation:

then they became as his two souls.

**Group 2:** *Circumstantial sdm=f (Temporal clause), Lemma h̄pr (first position)*

Lemma: h̄pr (to become)

<u>Morphology 1:</u> sdm=f	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: M4C

Transliteration:

h̄pr rn ir pw n [bʒ.wy]

Translation:

while the name comes to be. As for this of the two souls.

**Group 3:** *Infinitive (status absolutus), Lemma ʿh̄c (first position)*

Lemma: ʿh̄c (to stand)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: L3Li

Transliteration:

ʿh̄c h̄pr(.w) bʒ.ty=f [..]w

Translation:

standing, they become his two souls [..]

**Group 4:** *Stative (3rd person masculine plural), Lemma h̄pr (second position)*

Lemma: h̄pr (to become)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 3rd person masculine plural	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: L3Li

Transliteration:

ḥꜥ *hpr(.w) bꜣ.ty=f* [..]w

Translation:

standing, they become his two souls [..]

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, Sq7Sq, M8C, M54C, M1C, L1NY, T1Be, T2Be, T3Be, M57C, M1NY, BH1Br), G2 (M4C), G3+G4 (L3Li).

**Spell:** 335 **Phrase:** 4 282-283 b

**Group 1:** *Perfective active participle (masculine singular), Lemma pšn*

Lemma: pšn (to split)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,a

Transliteration:

*pšn išd.t r gs=f m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis,

Witness: B3C

Transliteration:

*pšn išd.t r gs=f m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis,

Witness: Sq4Sq

Transliteration:

*pšn išd.t r gs=f m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis,

Witness: T1C,b

Transliteration:

*[pš]n išd.t r gs=f m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis,

Notes:

The Q3:N37 group is not visible.

Witness: B1P

Transliteration:

*psšn išd.t r gs=f m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis,

Witness: B1Y

Transliteration:

*[psšn] išd.t r gs=f m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis,

Witness: B9C,a

Transliteration:

*psšn* išd.t r gs=f m iwnw

Translation:

who split the Ishedet tree at his side in Heliopolis,

Witness: Sq7C

Transliteration:

*psn* išd.t r [gs]=f m iwnw

Translation:

who split the Ishedet tree at his side in Heliopolis,

Witness: Sq7Sq

Transliteration:

*ps[n]* išd.t r gs=f m iwnw

Translation:

who split the Ishedet tree at his side in Heliopolis.

Notes:

Only the Q3:N37 group is visible.

Witness: M8C

Transliteration:

*psn* iš[d].t r gs=f

Translation:

who split the Ishedet tree at his side,

Witness: Sq1C

Transliteration:

*psš[n]* išd.t r gs=f m iwnw

Translation:

who split the Ishedet tree at his side in Heliopolis,

Notes:

The N35 was not seen by de Buck himself.

Witness: Sq2C

Transliteration:

*ps[n]* išd.t r gs=f m iwnw

Translation:

who split the Ishedet tree at his side in Heliopolis,

Notes:

Only the Q3:N37 group is visible.

Witness: M4C

Transliteration:

*psšn* išd.t r gs=f m iwnw

Translation:

who split the Ishedet tree at his side in Heliopolis,

Witness: M54C

Transliteration:

[*psn* išd.t r gs=f m iwnw]

Translation:

who split the Ishedet tree at his side in Heliopolis,

Notes:

Based on the variety in Meir, it could be *psšn*, *psš*, *psš.n*, *ps.n* as well.

Witness: L1NY

Transliteration:

*pšn išd.t r gs=f m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis,

Witness: L3Li

Transliteration:

*pšn išd(.t) r gs=f m [iwn].t*

Translation:

who split the Ishedet tree at his side in Dendera,

Witness: T3Be

Transliteration:

*pšn išd.t r gs=f m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis,

Witness: M1Be

Transliteration:

*pšn išd.t r gs[=f] m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis,

**Group 2:** *Passive circumstantial sdm.n=f (Temporal clause), Lemma psš*

Lemma: *psš* (to divide)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

passive

Syntax:

Temporal clause

Subject:

Nominal subject

Witness: T1Be

Transliteration:

*pš[n] išd.t r gs[=f] m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis,

Notes:

The N35 is not visible.

Witness: T2Be

Transliteration:

*pš[n] išd.t r gs=f m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis,

Notes:

The N35-Z9 group is not visible.

Witness: M1NY

Transliteration:

*pšn išd.t r gs=f m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis,

Witness: B9C,b  
Transliteration:  
*psš.n išd.t r gs=f m iwnw*  
Translation:  
after the Ishedet tree is divided at his side in Heliopolis,

Witness: M1C  
Transliteration:  
*psš.n išd.t [r gs=f m iwnw]*  
Translation:  
after the Ishedet tree is divided at his side in Heliopolis,  
Notes:  
Based on the TLA, it is assumed that *psš* is a form of *psš*.

**Group 3:** *Perfective active participle (masculine singular), Lemma psš*

Lemma: *psš* (to divide)  
Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: M57C  
Transliteration:  
*psš išd.t r gs=f m iwnw*  
Translation:  
who divided the Ishedet tree at his side in Heliopolis,

Witness: BH1Br  
Transliteration:  
*psš išd.t r gs=f m iwnw*  
Translation:  
who divided the Ishedet tree at his side in Heliopolis,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,a, B3C, Sq4Sq, T1C,b, B1P, B1Y, B9C,a, Sq1C, Sq7C, Sq2C, Sq7Sq, M4C, M8C, M54C, L1NY, T1Be, L3Li, T2Be, T3Be, M1NY, M1Be), G2 (B9C,b, M1C), G3 (M57C, BH1Br).*

**Spell:** 335      **Phrase:** 4 284-285 b

**Group 1:** *Infinitive (status constructus), Lemma ḥtm*

Lemma: *ḥtm* (to destroy)  
Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:      Syntax:      Subject:

Witness: T1C,a  
Transliteration:  
*hrw pf n ḥtm ḥft.yw nb r-ḏr im=f*  
Translation:  
this day of destroying the enemies of the lord of all in it.

Witness: B9C,b  
Transliteration:  
*n ḥtm ḥft.yw nb r-ḏr im=f*  
Translation:  
of destroying the enemies of the lord of all in it.

Witness: B1P

Transliteration:

*hrw pw n ḥtm ḥft.yw nb r-ḏr im*

Translation:

this day of destroying the enemies of the lord of all there.

Witness: Sq1C

Transliteration:

*hrw pw n ḥtm ḥft.yw n.w nb r-ḏr im=f*

Translation:

this day of destroying the enemies of the lord of all in it.

Witness: Sq2C

Transliteration:

*[hrw pw n ḥtm ḥft.yw n.w] nb r-ḏr i[m]=f*

Translation:

this day of destroying the enemies of the lord of all in it.

Witness: M57C

Transliteration:

*hrw pw n ḥtm ḥft.yw n.w nb r-ḏr*

Translation:

this day of destroying the enemies of the lord of all

Notes:

There are only traces left of the Q1, the rest is visible.

**Group 2:** Imperfective relative *sḏm=f*, Lemma *ḥtm*

Lemma: *ḥtm* (to be destroyed)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B9C,a

Transliteration:

*hrw pw n ḥtm ḥft.yw nb r-ḏr im=f*

Translation:

this day of destroying the enemies of the lord of all in it.

Witness: Sq7C

Transliteration:

*hrw pw [n] ḥtm ḥft.yw n.w nb r-ḏr im[=f]*

Translation:

this day of destroying the enemies of the lord of all in it.

Notes:

Only traces left of the V28, the X1 is not visible.

Witness: T1Be

Transliteration:

*h[r]w n ḥtm ḥft.yw n.w nb r-ḏr im*

Translation:

the day of destroying the enemies of the lord of all there.

Witness: B3C

Transliteration:

*hrw pw ḥtm ḥft.yw nb r-dr im=f*

Translation:

this day in which the enemies of the lord of all are destroyed.

Witness: T1C,b

Transliteration:

*hrw pw ḥtm ḥ[ft].yw nb r-dr im*

Translation:

this day where the enemies of the lord of all are destroyed.

Witness: M8C

Transliteration:

*hrw pw ḥtm ḥft.yw n.w nb r-dr im=f*

Translation:

this day in which the enemies of the lord of all are destroyed.

Witness: M1C

Transliteration:

*[hrw pw ḥtm ḥft.yw] n.w nb r-dr im=f*

Translation:

this day in which the enemies of the lord of all are destroyed.

Witness: T3Be

Transliteration:

*hrw pw ḥtm ḥft.yw n.w nb r-dr im*

Translation:

this day where the enemies of the lord of all are destroyed.

Witness: Sq4Sq

Transliteration:

*hrw pw ḥtm ḥft.yw nb r-dr im*

Translation:

this day where the enemies of the lord of all are destroyed.

Witness: B1Y

Transliteration:

*hrw pw ḥtm [ḥ[ft].yw n.w nb [r-dr] im*

Translation:

this day where the enemies of the lord of are destroyed.

Notes:

Only the V28\*Q1 group is visible.

Witness: M54C

Transliteration:

*hrw p[w ḥtm ḥft.yw n.w nb r-d]r im=f*

Translation:

this day in which the enemies of the lord of all are destroyed.

Witness: L1NY

Transliteration:

*hrw pw ḥtm ḥft.yw n.w nb r-dr im=f*

Translation:

this day in which the enemies of the lord of all are destroyed.

Witness: M1NY

Transliteration:

*hrw pw ḥtm ḥft.yw n.w itm.w im=f*

Translation:

this day of destroying the enemies of Atoum in it.

Notes:

Only traces left of the G38, the rest is visible.

Witness: M1Be

Transliteration:

hrw *ḥtm* ḥft.yw nb r-ḏr im

Translation:

the day where the enemies of the lord of all are destroyed.

**Group 3:** *Infinitive (status constructus), Lemma ḥtm*

Lemma: *ḥtm* (to destroy)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status constructus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T2Be

Transliteration:

hrw pwy n *ḥtm* ḥft.yw n.w [nb r]-ḏr im[=f]

Translation:

this day of destroying the enemies of the lord of all in it.

**Group 4:** *Imperfective relative sḏm=f, Lemma ḥtm*

Lemma: *ḥtm* (to destroy)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> Imperfective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Nominal subject
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Witness: BH1Br

Transliteration:

hrw pw *ḥtm* ḥft.yw n.w nb ḏr(w) im=f

Translation:

this day in which the enemies of the lord of the boundary are caused to be destroyed.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, T1Be, M57C), G2 (B3C, Sq4Sq, T1C,b, B1Y, M8C, M54C, M1C, L1NY, T3Be, M1NY, M1Be), G3 (T2Be), G4 (BH1Br).

**Spell:** 335 **Phrase:** 4 287 e

**Group 1:** *Perfective active participle (masculine singular), Lemma pšn*

Lemma: pšn (to split)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M57C

Transliteration:

*pšn išd.t r gs=f m iwnw*

Translation:

who split the Ishedet tree at his side in Heliopolis?

**Group 1:** *Perfective active participle (masculine singular), Lemma psš*

Lemma: psš (to divide)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: BH1Br

Transliteration:

*psš išd.t r gs=f m iwnw*

Translation:

who divided the Ishedet tree at his side in Heliopolis?

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (M57C), G2 (BH1Br).*

**Spell:** 335 **Phrase:** 4 286-287 c

**Group 1:** *Nominal sdm.n.tw=f (Emphatic use), Lemma dd*

Lemma: dd (to speak, to say)

<u>Morphology 1:</u> sdm.n.tw=f	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

*dd.n.t(w) miw r=f*

Translation:

'cat' was said to him,

Witness: Sq7C

Transliteration:

*dd[n.t(w) m]i<sup>h</sup>w r=f*

Translation:

'cat' was said to him,

Notes:

Only the I10&D46 group is visible.

Witness: M8C

Transliteration:

*dd.n.t(w) miw r=f*

Translation:

'cat' was said to him,

Witness: M1C

Transliteration:

*[dd.n.t(w)] miw [r]=f*

Translation:

'cat' was said to him,

Witness: T2Be

Transliteration:

*dd.n.t(w) miw r=f*

Translation:

'cat' was said to him,

Notes:

Note that *dd.n-t* could be read as well.

Witness: Sq1C

Transliteration:

*dd.n.t(w) miw r=f*

Translation:

'cat' was said to him,

Witness: M4C

Transliteration:

*dd.n.tw miw r=f*

Translation:

'cat' was said to him,

Witness: M54C

Transliteration:

*[dd.n.t(w) miw r=f]*

Translation:

'cat' was said to him,

Witness: T1Be

Transliteration:

*dd.n.tw miw [r]=f*

Translation:

'cat' was said to him,

**Group 2:** Nominal *sdm.tw=f* (Emphatic use), Lemma *dd*

Lemma: *dd* (to speak, to say)

Morphology 1:

*sdm.tw=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: B9C,a

Transliteration:

*dd.t(w) miw r=f*

Translation:

'cat' is said to him,

Witness: Sq2C

Transliteration:

*dd.t(w) miw [r=f]*

Translation:

'cat' is said to him,

Witness: T3Be

Transliteration:

*dd.tw miw rn=f*

Translation:

'cat is his name' is said,

Witness: M1NY

Transliteration:

*dd.t(w) miw r[=f]*

Translation:

'cat' is said to him,

**Group 3:** Imperfective relative *sdm=f*, Lemma *dd*

Lemma: *dd* (to speak, to say)

Morphology 1:

*sdm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: Sq7Sq

Transliteration:

*dd r[=p]w r s3=f hr*

Translation:

It is that which Re says to his son Horus.

**Group 4:** Imperfective active participle (masculine singular), Lemma *dd*

Lemma: *dd* (to speak, to say)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: BH1Br

Transliteration:

*ḏḏ st miw ir=f*

Translation:

who says it, 'cat', to him,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, Sq1C, Sq7C, M4C, M8C, M54C, M1C, T1Be, T2Be), G2 (B9C,a, Sq2C, T3Be, M1NY), G3 (Sq7Sq), G4 (BH1Br).

**Spell:** 335 **Phrase:** 4 286-287 d

**Group 1:** Imperfective active participle (masculine singular), Lemma *ḏḏ*

Lemma: *ḏḏ* (to speak, to say)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,b

Transliteration:

*ḏḏ pw in siʒ*

Translation:

this which is said by Perception:

**Group 2:** Nominal *sḏm=f* (Nominal use), Lemma *ḏḏ*

Lemma: *ḏḏ* (to speak, to say)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

*m ḏḏ siʒ [r=f]*

Translation:

as Perception says to him:

Witness: B9C,a

Transliteration:

*hr ḏḏ siʒ r=f*

Translation:

because Perception says to him:

Witness: Sq1C

Transliteration:

*m dd si:z r=f*

Translation:

as Perception says to him:

Witness: Sq2C

Transliteration:

*[m dd si:z r=f]*

Translation:

as Perception says to him:

Witness: M54C

Transliteration:

*[m dd] si:z*

Translation:

as Perception says:

Witness: L1NY

Transliteration:

*[m] dd si:z*

Translation:

as Perception says:

Witness: T3Be

Transliteration:

*m dd si:z r=f*

Translation:

as Perception says to him:

Witness: Sq7C

Transliteration:

*m dd si:z r=f*

Translation:

as Perception says to him:

Witness: M8C

Transliteration:

*m dd si:z*

Translation:

as Perception says:

Witness: M1C

Transliteration:

*m [dd] si:z*

Translation:

as Perception says:

Witness: T2Be

Transliteration:

*m dd si:z r=f*

Translation:

as Perception says to him:

Notes:

Only traces left.

Witness: M57C

Transliteration:

*m dd si:z r=f*

Translation:

as Perception says to him:

Witness: M1NY

Transliteration:

*m dd sɪz*

Translation:

as Perception says:

Witness: BH1Br

Transliteration:

*m dd sɪz r=f*

Translation:

as Perception says to him:

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,b), G2 (B1P, B9C,a, Sq1C, Sq7C, Sq2C, M8C, M54C, M1C, L1NY, T2Be, T3Be, M57C, M1NY, BH1Br).*

*Note that M4C and T1Be do have a phrase here, but it is non-verbal.*

**Spell:** 335 **Phrase:** 4 288-289 a

**Group 1:** Imperfective relative *sɔm=f*, Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1:

*sɔm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: T1C,b

Transliteration:

*in mɪw(.y) sw m nn irr.w=f*

Translation:

Is he catlike in this which he does?

Witness: B1P

Transliteration:

*[mɪ]w(.y) sw m nn irr=f*

Translation:

Catlike is he in this which he does.

Witness: B9C,a

Transliteration:

*mɪw sw m nn irr.y=f*

Translation:

Catlike is he in this which he does.

Witness: Sq1C

Transliteration:

*in mɪw(.y) sw m nn irr=f*

Translation:

Is he catlike in this which he does?

Witness: Sq2C

Transliteration:

*[in mɪw(.y) sw m] nn [irr=f]*

Translation:

Is he catlike in this which he does?

Witness: Sq7Sq

Transliteration:

*mɪw sw m nɜ n bw nfr irr=f*

Translation:

Catlike is he in these which belong to the good place which he makes,

Witness: M4C  
Transliteration:  
*mīw(.y) sw m nn irr=f*  
Translation:  
Catlike is he in this which he does

Witness: M54C  
Transliteration:  
*in mī <w>(.y) sw m [nn] irr=f*  
Translation:  
Is he catlike in this which he does?

Witness: L1NY  
Transliteration:  
*mīw(.y) sw m nn irr=f*  
Translation:  
Catlike is he in this which he does.

Witness: M1NY  
Transliteration:  
*mīw(.y) sw m nn irr.y=f*  
Translation:  
Catlike is he in this which he does.

**Group 2:** *Prospective relative sdm=f, Lemma iri (first position)*

Lemma: *iri* (to do, to make)

Morphology 1:

*sdm=f*

Morphology 2:

prospective relative

Morphology 3:

Witness: M8C  
Transliteration:  
*in mīw.y sw m nn irr=f*  
Translation:  
Is he catlike in this which he does?

Witness: M1C  
Transliteration:  
*in mīw(.y) sw [m nn irr=f]*  
Translation:  
Is he catlike in this which he does?

Witness: T2Be  
Transliteration:  
*in mīw(.y) sw m nn irr=f*  
Translation:  
Is he catlike in this which he does?

Syntax:

Subject:

Pronominal subject

Witness: Sq7C  
Transliteration:  
*in [mīw(.y)] sw m nn ir=f*  
Translation:  
Is he catlike in this which he will do?

**Group 3:** Imperfective passive participle (masculine singular), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1Be

Transliteration:

*in miw(.y) sw m nn irr*

Translation:

Is he catlike in this which is done?

**Group 4:** Perfective passive participle (masculine singular), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T3Be

Transliteration:

*miw rn-f m nn ir.y*

Translation:

'Cat' is his name in this which was done.

**Group 5:** Perfective active participle (masculine plural), Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M57C

Transliteration:

*in [m]iw(.y) sw m ir nn irr=f*

Translation:

Is he catlike with the one who did this which he does?

**Group 6:** Relative *sḍm.n=f*, Lemma *iri* (first position)

Lemma: *iri* (to do, to make)

Morphology 1: *sḍm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: BH1Br

Transliteration:

*mīw.y nn ir.n=f*

Translation:

Catlike is this which he has done,

**Group 7:** Imperfective relative *sḍm=f*, Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1: *sḍm=f*      Morphology 2: Imperfective relative      Morphology 3:      Syntax:      Subject: Pronominal subject

Witness: M57C

Transliteration:

*in [m]iḥw(.y) sw m ir nn irr=f*

Translation:

Is he catlike with the one who did this which he does?

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B9C,a, Sq1C, Sq2C, Sq7Sq, M4C, M8C, M54C, M1C, L1NY, T2Be, M1NY), G2 (Sq7C), G3 (T1Be), G4 (T3Be), G5+G7 (M57C), G6 (BH1Br).

**Spell:** 335      **Phrase:** 4 288-289 b

**Group 1:** Perfective active participle (masculine singular), Lemma *ḥpr* (first position)

Lemma: *ḥpr* (to become)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: T1C,b

Transliteration:

*hpr rn=f pw n miw*

Translation:

What came to be, it is his name of 'cat'.

Witness: B9C,a

Transliteration:

*hpr [r]n=f pw [n] miw*

Translation:

What came to be, it is his name of 'cat'.

Witness: Sq7C

Transliteration:

*hpr rn=f pw n miw*

Translation:

What came to be, it is his name of 'cat'.

Witness: Sq7Sq

Transliteration:

*hpr rn=f pw n miw*

Translation:

What came to be, it is his name of 'cat'.

Witness: M54C

Transliteration:

*hpr rn=f pw n miw*

Translation:

What came to be, it is his name of 'cat'.

Notes:

Only the L1 is visible.

Witness: B1P

Transliteration:

*hpr rn=f pw n miw*

Translation:

What came to be, it is his name of 'cat'.

Witness: Sq1C

Transliteration:

*hpr rn=f pw n miw*

Translation:

What came to be, it is his name of 'cat'.

Witness: Sq2C

Transliteration:

*hp[r n]=f p[w] n miw*

Translation:

What came to be, it is his name of 'cat'.

Notes:

The D21 is not visible.

Witness: M8C

Transliteration:

*hpr rn=f pw n miw*

Translation:

What came to be, it is his name of 'cat'.

Witness: M1C

Transliteration:

*[hpr rn=f] pw n miw imsh.y mn pn msc-hrw*

Translation:

What came to be, it is his name of 'cat'. The honoured dead, this someone, true of voice.

Witness: L1NY

Transliteration:

*hpr rn=f pw [n miw]*

Translation:

What came to be, it is his name of 'cat'.

Witness: T3Be

Transliteration:

*hpr rn=f pw n miw*

Translation:

What came to be, it is his name of 'cat'.

Witness: M1NY

Transliteration:

*hpr rn=f pw n miw*

Translation:

What came to be, it is his name of 'cat'.

**Group 2:** *Perfective active participle (masculine singular), Lemma hpi (first position)*

Lemma: *hpi* (to travel)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: T1Be

Transliteration:

*hp rn=f pw n miw*

Translation:

What traveled, it is his name of 'cat'.

**Group 3:** *Circumstantial sdm=f (Temporal clause), Lemma hpi (first position)*

Lemma: *hpi* (to travel)

Morphology 1:  
*sdm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Nominal subject

Witness: T2Be

Transliteration:

*hpr miw pw*

Translation:

What came to be, it is the cat.

Witness: M57C

Transliteration:

*hpr r=f miw pw*

Translation:

What even came to be, it is the cat.

Witness: BH1Br

Transliteration:

*hp m=f n miw*

Translation:

while his name of 'cat' traveled.

**Group 4:** *Perfective active participle (masculine singular), Lemma m3<sup>c</sup> (second position)*

Lemma: m3<sup>c</sup> (to be true)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M1C

Transliteration:

*[hpr m=f] pw n miw imsh.y mn pn m3<sup>c</sup>-hrw*

Translation:

What came to be, it is his name of 'cat'. The honoured dead, this someone, true of voice.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, Sq7Sq, M8C, M54C, L1NY, T2Be, T3Be, M57C, M1NY), G1+G4 (M1C), G2 (T1Be), G3 (BH1Br).*

*Note that M4C does have a phrase here, but it is non-verbal.*

**Spell:** 335 **Phrase:** 4 288-289 c

**Group 1:** *Infinitive (status constructus), Lemma pšn*

Lemma: pšn (to split)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status constructus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,b

Transliteration:

*ir pšn išd.t*

Translation:

As for the splitting of the Ishedet tree,

Witness: B1P

Transliteration:

*ir gr.t pwsšn išd.t*

Translation:

Now, as for the splitting of the Ishedet tree,

Witness: B9C,a

Transliteration:

*ir gr.t pšn išd[.t] r gs=f m iwnw*

Translation:

Now, as for the splitting of the Ishedet tree at his side in Heliopolis,

Witness: Sq7C

Transliteration:

*ir pšn [išd.t] r gs=f*

Translation:

As for the splitting of the Ishedet tree at his side

Notes:

Only traces left of the N35, the Z9 is not visible.

Witness: M8C

Transliteration:

*ir gr.t pšn išd.t*

Translation:

Now, as for the splitting of the Ishedet tree,

Witness: L1NY

Transliteration:

*ir gr.t pšn išd.t r gs=f*

Translation:

Now, as for the splitting of the Ishedet tree at his side

Witness: T2Be

Transliteration:

*ir pšs šsm.t*

Translation:

As for the splitting of the Ssm.t garment,

Witness: Sq1C

Transliteration:

*ir pšn i <š> d.t r gs=f*

Translation:

As for the splitting of the Ishedet tree at his side

Witness: Sq2C

Transliteration:

*[ir pšn išd.t r gs=f]*

Translation:

As for the splitting of the Ishedet tree at his side

Witness: M54C

Transliteration:

*[ir gr.t pšn išd.t]*

Translation:

Now, as for the splitting of the Ishedet tree,

Witness: T1Be

Transliteration:

*ir pšn iš[d.t r gs=f]*

Translation:

As for the splitting of the Ishedet tree at his side

Witness: T3Be

Transliteration:

*ir gr.t pšn išd.wt r gs=f m iwnw*

Translation:

Now, as for the splitting of the Ishedet trees at his side in Heliopolis,

Witness: M1NY

Transliteration:

*ir gr.t pšn išd.t r gs=f m iwnw*

Translation:

Now, as for the splitting of the Ishedet tree at his side in Heliopolis,

**Group 2:** *Infinitive (status constructus), Lemma psš*

Lemma: *psš* (to divide)

Morphology 1: *psš*      Morphology 2: *psš*      Morphology 3: *psš*      Syntax:      Subject:

infinitive      status constructus

Witness: M4C

Transliteration:

*ir gr.t psš n išd.t r gs=f*

Translation:

Now, as for the dividing of the Ishedet tree at his side,

Witness: BH1Br

Transliteration:

*ir gr.t psš išd.t r gs=f m iwnw*

Translation:

Now, as for the dividing of the Ishedet tree at his side in Heliopolis,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, M8C, M54C, L1NY, T1Be, T2Be, T3Be, M1NY), G2 (M4C, BH1Br).*

**Spell:**                      335      **Phrase:**                      4      290-291      a

**Group 1:** *Circumstantial sdm=f (Temporal clause), Lemma mšc (first position)*

Lemma: *mšc* (to present)

Morphology 1: *sdm=f*      Morphology 2: *sdm=f*      Morphology 3: *sdm=f*      Syntax:      Subject:

circumstantial

Temporal clause      Nominal subject

Witness: T1C,b

Transliteration:

*mšc ms.w bdš.t ir.t.n=sn pw*

Translation:

it is while the children of the weak one present what they did.

Witness: B1P

Transliteration:

*mšc ms.w bdš.t ir.t.n=sn pw*

Translation:

it is while the children of the weak one present what they did.

Witness: B9C,a

Transliteration:

*m3<sup>c</sup> ms.w bdš.t pw [ir].t.n=sn*

Translation:

it is while the children of the weak one present what they did.

Witness: Sq7C

Transliteration:

*m3<sup>c</sup> ms.w bdš.t [ir.t.n=sn] pw*

Translation:

it is while the children of the weak one present what they did.

Witness: M4C

Transliteration:

*m3<sup>c</sup>[=f] ms.w išd.t pw hr ir.t.n=sn*

Translation:

it is while he offers the children of the Ishedet tree,  
because of what they did,

Witness: M54C

Transliteration:

*m3<sup>c</sup>=s[n] ms.w b[d]š.t pw [ir].n.t(w)=sn pw*

Translation:

it is while they present the children of the weak one,  
it is after they were made.

Notes:

Only traces left of the Aa11, the rest is visible.

Witness: Sq1C

Transliteration:

*m3<sup>c</sup> ms.w bdš.t ir[.t].n=sn pw*

Translation:

it is while the children of the weak one present what they did.

Notes:

Only the U1 and traces of the D36 are visible.

Witness: Sq2C

Transliteration:

*[m3<sup>c</sup> ms.w bdš.t ir].t.n=s[n] p[w]*

Translation:

it is while the children of the weak one present what they did.

Witness: M8C

Transliteration:

*m3<sup>c</sup> ms.w bdš.t ir.t.n=sn [pw]*

Translation:

it is while the children of the weak one present what they did.

Witness: L1NY

Transliteration:

*m3<sup>c</sup> ms.w b[d]š.t ir.t.n=sn pw*

Translation:

it is while the children of the weak one present what they did.

Witness: T1Be

Transliteration:

*mš<sup>c</sup> ms.w b < d > š[.t ir.t.n]=sn pw*

Translation:

it is while the children of the weak one present what they did.

Witness: T3Be

Transliteration:

*mš<sup>c</sup> ms.w ir.t.n=sn pw*

Translation:

it is while the children present what they did.

Witness: BH1Br

Transliteration:

*mš<sup>c</sup> ms.w bdš.t pw ir.t.n=s*

Translation:

it is while the children of the weak one present what she has done.

Notes group:

*Note that M4C uses a pronominal subject instead of a nominal subject.*

**Group 2:** Prospective relative *sḏm=f*, Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: Sq7Sq

Transliteration:

*rdi.t ms.w bdš.wt pw r iʒb.t*

Translation:

It is that which the children of the weary ones will give to the east.

Witness: T2Be

Transliteration:

*mš<sup>c</sup> ms.w bdš(.t) [ir.t.n]=sn pw*

Translation:

it is while the children of the weak one present what they did.

Notes:

Only traces left of the D36, the rest is visible.

Witness: M1NY

Transliteration:

*mš<sup>c</sup> ms b < d > š.t ir.t.n=sn pw*

Translation:

it is while the child of the weak one presents what they did.

**Group 3:** Relative *sdm.n=f*, Lemma *iri* (second position)

Lemma: *iri* (to do, to make)

Morphology 1: *sdm.n=f*      Morphology 2: relative      Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: T1C,b

Transliteration:

*m3<sup>c</sup> ms.w bdš.t ir.t.n=sn pw*

Translation:

it is while the children of the weak one present what they did.

Witness: B9C,a

Transliteration:

*m3<sup>c</sup> ms.w bdš.t pw [ir].t.n=sn*

Translation:

it is while the children of the weak one present what they did.

Notes:

The D4 is not visible.

Witness: Sq7C

Transliteration:

*m3<sup>c</sup> ms.w bdš.t [ir.t.n=sn] pw*

Translation:

it is while the children of the weak one present what they did.

Witness: M4C

Transliteration:

*m3<sup>c</sup>[=f] ms.w išd.t pw hr ir.t.n=sn*

Translation:

it is while he offers the children of the Ishedet tree,  
because of what they did,

Witness: B1P

Transliteration:

*m3<sup>c</sup> ms.w bdš.t ir.t.n=sn pw*

Translation:

it is while the children of the weak one present what they did.

Witness: Sq1C

Transliteration:

*m3<sup>c</sup> ms.w bdš.t ir[.t].n=sn pw*

Translation:

it is while the children of the weak one present what they did.

Notes:

Only traces left of the N35, the X1 is not visible.

Witness: Sq2C

Transliteration:

*[m3<sup>c</sup> ms.w bdš.t ir].t.n=s[n] p[w]*

Translation:

it is while the children of the weak one present what they did.

Notes:

The D4 is not visible.

Witness: M8C

Transliteration:

*m3<sup>c</sup> ms.w bdš.t ir.t.n=sn [pw]*

Translation:

it is while the children of the weak one present what they did.

Witness: L1NY

Transliteration:

*mʒˤ ms.w b[dʃ.t] ir.t.n=sn pw*

Translation:

it is while the children of the weak one present what they did.

Witness: T2Be

Transliteration:

*mʒˤ ms.w bdʃ(.t) [ir.t.n]=sn pw*

Translation:

it is while the children of the weak one present what they did.

Witness: M1NY

Transliteration:

*mʒˤ ms b<d>ʃ.t ir.t.n=sn pw*

Translation:

it is while the child of the weak one presents what they did.

Witness: T1Be

Transliteration:

*[mʒˤ] ms.w b<d>ʃ[.t ir.t.n]=sn pw*

Translation:

it is while the children of the weak one present what they did.

Witness: T3Be

Transliteration:

*mʒˤ ms.w ir.t.n=sn pw*

Translation:

it is while the children present what they did.

Witness: BH1Br

Transliteration:

*mʒˤ ms.w bdʃ.t pw ir.t.n=s*

Translation:

it is while the children of the weak one present what she has done.

**Group 4:** *Circumstantial sdm.n.tw=f (Temporal clause), Lemma iri (second position)*

Lemma: *iri* (to do, to make)

Morphology 1:

*sdm.n.tw=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: M54C

Transliteration:

*mʒˤ-s[n] ms.w b[d]ʃ.t pw [ir].n.t(w)=sn pw*

Translation:

it is while they present the children of the weak one, it is after they were made.

Notes:

The D4 is not visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, M4C, M8C, L1NY, T1Be, T2Be, T3Be, M1NY, BH1Br), G2 (Sq7Sq), G1+G4 (M54C).*

**Spell:** 335 **Phrase:** 4 290-291 c

**Group 1:** Circumstantial *sḏm.tw=f* (Temporal clause), Lemma *sḳ*

Lemma: *sḳ* (to cause to enter)

Morphology 1:  
*sḏm.tw=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Nominal subject

Witness: T1C,b

Transliteration:

*sḳ.t(w) ms.w bḏš.t pw r iḏb.t*

Translation:

it is while the children of the weak one are caused to enter into the east.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḳ*

Lemma: *ḳ* (to enter)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: B1P

Transliteration:

*ḳ=sn r iḏb.t*

Translation:

while they enter into the east.

Notes:

The D36 is damaged.

Witness: Sq7C

Transliteration:

*ḳ=sn pw [r iḏb.t]*

Translation:

it is while they enter into the east.

Witness: M1NY

Transliteration:

*sḳ.t(w)=sn pw iḏb.t*

Translation:

it is while they are caused to enter the east.

Witness: Sq1C

Transliteration:

*ḳ=sn pw r iḏb.t*

Translation:

it is while they enter into the east.

Witness: Sq2C

Transliteration:

*[ḳ=sn pw r iḏb.t]*

Translation:

it is while they enter into the east.

Witness: M4C

Transliteration:

ʕk=sn pw r iʕb.t

Translation:

it is while they enter into the east.

Witness: L1NY

Transliteration:

ʕk=sn pw r iʕb.t

Translation:

it is while they enter into the east.

Witness: T3Be

Transliteration:

ʕk=sn pw r iʕb.t

Translation:

it is while they enter into the east.

**Group 3:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma ʕk

Lemma: ʕk (to enter)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Witness: M54C

Transliteration:

[ʕk=sn pw r iʕb.t]

Translation:

it is while they enter into the east.

Witness: T1Be

Transliteration:

ʕk=sn pw r [iʕb.t]

Translation:

it is while they enter into the east.

Witness: BH1Br

Transliteration:

ʕk=sn r iʕb.t

Translation:

while they enter into the east.

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B9C,a

Transliteration:

ʕk.n=sn pw r ḥʕs.t ḥr iʕb.t

Translation:

it is after they entered into the desert upon the east.

**Group 4:** Nominal *sḏm=f* (Emphatic use), Lemma ʕk

Lemma: ʕk (to enter)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: T2Be

Transliteration:

*ʔk=sn r iʒb.t*

Translation:

they enter into the east.

Notes:

Only traces left.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,b, M1NY), G2 (B1P, Sq1C, Sq7C, Sq2C, M4C, M54C, L1NY, T1Be, T3Be, BH1Br), G3 (B9C,a), G4 (T2Be).*

**Spell:** 335 **Phrase:** 4 292-293 c

**Group 1:** *Imperfective active participle (masculine singular), Lemma wbn*

Lemma: wbn (to shine)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,a

Transliteration:

*wbn m itn=f*

Translation:

who shines in his sun disk,

Witness: Sq4Sq

Transliteration:

*wbn m itn=f*

Translation:

who shines in his sun disk,

Witness: T1C,b

Transliteration:

*wbn m itn=f*

Translation:

who shines in his sun disk,

Witness: B1P

Transliteration:

*wbn m itn=f*

Translation:

who shines in his sun disk,

Witness: B9C,a  
Transliteration:  
*wbn m itn=f*  
Translation:  
who shines in his sun disk,

Witness: Sq7Sq  
Transliteration:  
*wbn m itn=f*  
Translation:  
who shines in his sun disk,

Witness: M54C  
Transliteration:  
*w[bn m itn=f]*  
Translation:  
who shines in his sun disk,  
Notes:  
Only the G43 is visible.

Witness: M57C  
Transliteration:  
*wbn m [it]n=f*  
Translation:  
who shines in his sun disk,

Witness: BH1Br  
Transliteration:  
*wbn [m itn=f]*  
Translation:  
who shines in his sun disk,

Witness: Sq2C  
Transliteration:  
*w[bn] m [itn]=f*  
Translation:  
who shines in his sun disk,  
Notes:  
Only traces left of the G43, the rest is lost.

Witness: M4C  
Transliteration:  
*wbn m itn=f*  
Translation:  
who shines in his sun disk,

Witness: L1NY  
Transliteration:  
*wbn m itn=f*  
Translation:  
who shines in his sun disk,

Witness: M1NY  
Transliteration:  
*wbn m itn=f*  
Translation:  
who shines in his sun disk,

Witness: M1Be  
Transliteration:  
*wbn m itn=f*  
Translation:  
who shines in his sun disk,  
Notes:  
Only the top of the G43 is visible due to a crack in the wood.

**Group 2:** Imperfective active participle (masculine singular), Lemma *psd*

Lemma: *psd* (to shine)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B9C,b

Transliteration:

*psd m itn=f*

Translation:

who shines in his sun disk,

Witness: B1Y

Transliteration:

*psd m i{tn}=f*

Translation:

who shines in his sun disk,

Witness: M7C

Transliteration:

*psd m itn=f*

Translation:

who shines in his sun disk,

Notes:

The D46 is damaged.

Witness: T2Be

Transliteration:

*psd m i{tn}=f*

Translation:

who shines in his sun disk,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, Sq4Sq, T1C,b, B1P, B9C,a, Sq2C, Sq7Sq, M4C, M54C, L1NY, M57C, M1NY, BH1Br, M1Be), G2 (B9C,b, B3C, B1Y, Sq1C, M7C, T1Be, T2Be).

Witness: B3C

Transliteration:

*psd m itn=f*

Translation:

who shines in his sun disk,

Witness: Sq1C

Transliteration:

*psd m itn=f*

Translation:

who shines in his sun disk,

Witness: T1Be

Transliteration:

*psd m itn=f*

Translation:

who shines in his sun disk,

**Spell:** 335 **Phrase:** 4 294-295 a

**Group 1:** Imperfective active participle (masculine singular), Lemma *psḏ*

Lemma: *psḏ* (to shine)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,a

Transliteration:

*psḏ m ʔḥ.t=f*

Translation:

who shines in his horizon,

Witness: T1C,b

Transliteration:

*psḏ m ʔḥ.t=f*

Translation:

who shines in his horizon,

Witness: B9C,a

Transliteration:

*psḏ m ʔḥ.t=f*

Translation:

who shines in his horizon,

Witness: Sq7Sq

Transliteration:

*psḏ m ʔḥ.t=f*

Translation:

who shines in his horizon,

Notes:

Only traces left of the N8, the rest is visible.

Witness: Sq4Sq

Transliteration:

*psḏ m ʔḥ.t*

Translation:

who shines in the horizon,

Witness: B1P

Transliteration:

*psḏ m ʔḥ.t=f*

Translation:

who shines in his horizon,

Witness: Sq2C

Transliteration:

*psḏ [m ʔḥ.t=f]*

Translation:

who shines in his horizon,

Notes:

Only traces left of the N5, the rest is visible.

Witness: M4C

Transliteration:

*psḏ m ʔḥ.t=f*

Translation:

who shines in his horizon,

Witness: M54C

Transliteration:

*psd m ʔh.t=f*

Translation:

who shines in his horizon,

Witness: T3Be

Transliteration:

*psd m ʔh.t=f*

Translation:

who shines in his horizon,

Witness: M1NY

Transliteration:

*psd m ʔh.t=f*

Translation:

who shines in his horizon,

Witness: L1NY

Transliteration:

*psd m [ʔh.t]=f*

Translation:

who shines in his horizon,

Witness: M57C

Transliteration:

*psd m ʔh.t=f*

Translation:

who shines in his horizon,

Witness: M1Be

Transliteration:

*psd m ʔh.t=f*

Translation:

who shines in his horizon,

**Group 2:** Imperfective active participle (masculine singular), Lemma *nbi*

Lemma: *nbi* (to swim)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B9C,b

Transliteration:

*nbb m ʔh.t=f*

Translation:

who swims in his horizon

Notes:

Only traces left of the D40, the rest is visible.

**Group 3:** Imperfective active participle (masculine singular), Lemma *wn*

Lemma: *wn* (to shine)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B3C  
Transliteration:  
*wbn m ʔh.t=f*  
Translation:  
who shines in his horizon,

Witness: Sq1C  
Transliteration:  
*wbn m ʔh.t=f*  
Translation:  
who shines in his horizon,

Witness: T1Be  
Transliteration:  
*wbn m [ʔh.t=f]*  
Translation:  
who shines in his horizon,

Witness: B1Y  
Transliteration:  
*w[bn m ʔh.t=f]*  
Translation:  
who shines in his horizon,  
Notes:  
Only the G43 is visible.

Witness: M7C  
Transliteration:  
*wbn m ʔh.t=f*  
Translation:  
who shines in his horizon,

Witness: T2Be  
Transliteration:  
*[w]b[n] m [ʔh.t=f]*  
Translation:  
who shines in his horizon,  
Notes:  
Only traces of the D58 are left, the rest is lost.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,a, Sq4Sq, T1C,b, B1P, B9C,a, Sq2C, Sq7Sq, M4C, M54C, L1NY, T3Be, M57C, M1NY, M1Be), G2 (B9C,b), G3 (B3C, B1Y, Sq1C, M7C, T1Be, T2Be).*

**Spell:** 335 **Phrase:** 4 294-295 b

**Group 1:** *Imperfective active participle (masculine singular), Lemma nbi*

<u>Lemma:</u> <i>nbi</i>	(to swim)			
<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>

Witness: T1C,a

Transliteration:

*nbb ḥr biʕ=f*

Translation:

who swims upon his firmament,

Witness: T1C,b

Transliteration:

*nbb ḥr biʕ=f*

Translation:

who swims upon his firmament,

Witness: B1Y

Transliteration:

*[nbb ḥr] biʕ=f*

Translation:

who swims upon his firmament,

Witness: Sq2C

Transliteration:

*[nbb ḥr biʕ=f]*

Translation:

who swims upon his firmament,

Witness: M4C

Transliteration:

*nbb ḥr biʕ=f*

Translation:

who swims upon his firmament,

Witness: Sq4Sq

Transliteration:

*n[bb] ḥr biʕ=f*

Translation:

who swims upon his firmament ,

Notes:

The D58\*D58 group is not visible.

Witness: B1P

Transliteration:

*nbb ḥr [biʕ=f]*

Translation:

who swims upon his firmament,

Witness: B9C,a

Transliteration:

*nbb ḥr bi[ʕ]=f*

Translation:

who swims upon his firmament,

Notes:

The second D58 is damaged.

Witness: Sq7Sq

Transliteration:

*nbb ḥr biʕ=f*

Translation:

who swims upon his firmament,

Notes:

Only traces left of the N35A, the rest is visible.

Witness: M7C

Transliteration:

*nbb ḥr biʕ=f*

Translation:

who swims upon his firmament,

Witness: M54C

Transliteration:

*nbb* [ħr] bīz=f

Translation:

who swims upon his firmament,

Notes:

Only traces left of the S12 and N35A, the D58\*D58 group is visible.

Witness: T2Be

Transliteration:

*[nbb.w* ħr bīz=f]

Translation:

who swims upon his firmament,

Witness: M1NY

Transliteration:

*nbb* ħr bīz=f

Translation:

who swims upon his firmament,

Witness: M1Be

Transliteration:

*nbb* ħr bīz=f

Translation:

who swims upon his firmament,

**Group 2:** *Prospective active participle (masculine singular), Lemma nbi*

Lemma: *nbi* (to swim)

Morphology 1:  
participle

Morphology 2:  
prospective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: T1Be

Transliteration:

*[nbb]* ħr bīz=f

Translation:

who swims upon his firmament,

Notes:

Only the N35A is visible.

Witness: T3Be

Transliteration:

*nbb.w* ħr bīz=f

Translation:

who swims upon his firmament,

Witness: BH1Br

Transliteration:

*[nbb]* ħr bīz=f

Translation:

who swims upon his firmament,

Notes:

Based on the doubtful traces of de Buck. The N35:D58\*D58 group is lost.

Witness: B3C

Transliteration:

*nb.y ḥr biʕ=f*

Translation:

who will swim upon his firmament,

**Group 3:** *Perfective active participle (masculine singular), Lemma nbi*

Lemma: nbi (to swim)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: Sq1C

Transliteration:

*nb ḥr biʕ=f*

Translation:

who swam upon his firmament,

Witness: L1NY

Transliteration:

*nb ḥr biʕ=f*

Translation:

who swam upon his firmament,

Witness: M57C

Transliteration:

*nb ḥr biʕ[=f]*

Translation:

who swam upon his firmament,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,a, Sq4Sq, T1C,b, B1P, B1Y, B9C,a, Sq2C, Sq7Sq, M4C, M7C, M54C, T1Be, T2Be, T3Be, M1NY, BH1Br, M1Be), G2 (B3C), G3 (Sq1C, L1NY, M57C).*

**Spell:** 335 **Phrase:** 4 296-297 a

**Group 1:** *Imperfective active participle (masculine singular), Lemma skḏi*

Lemma: skḏi (to sail)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: T1C,a

Transliteration:

*sḳdd ḥr sṭs. w šw*

Translation:

who sails upon the supports of Shu,

Witness: B3C

Transliteration:

*sḳdd. w ḥr sṭs. w šw*

Translation:

who sails upon the supports of Shu,

Witness: T1C,b

Transliteration:

*sḳdd ḥr sṭs. w šw*

Translation:

who sails upon the supports of Shu,

Witness: B1Y

Transliteration:

*sḳ[dd] ḥr s[ʔ]s. w [šw]*

Translation:

who sails upon the supports of Shu,

Notes:

Only traces left of the P1, the D46:D46 group is no longer visible.

Witness: Sq1C

Transliteration:

*sḳdd ḥr sṭs. w šw*

Translation:

who sails upon the supports of Shu,

Witness: B9C,b

Transliteration:

*sḳdd ḥr sṭs. w šw*

Translation:

who sails upon the supports of Shu,

Witness: Sq4Sq

Transliteration:

*sḳdd ḥr sṭ[s]. w šw*

Translation:

who sails upon the supports of Shu,

Notes:

The first D46 is damaged.

Witness: B1P

Transliteration:

*sḳdd ḥr sṭs. w šw*

Translation:

who sails upon the supports of Shu,

Witness: B9C,a

Transliteration:

*sḳdd ḥr sṭs. w šw*

Translation:

who sails upon the supports of Shu,

Witness: Sq2C

Transliteration:

*s[sḳdd] ḥr sṭs]. w [šw]*

Translation:

who sails upon the supports of Shu,

Notes:

Only traces left of the S29, the rest is lost.

Witness: Sq7Sq

Transliteration:

*sk̄dd ḥr s̄s. w šw*

Translation:

who sails upon the supports of Shu,

Notes:

The D12 is not visible.

Witness: M7C

Transliteration:

*sk̄dd ḥr s̄s. w šw*

Translation:

who sails upon the supports of Shu,

Witness: L1NY

Transliteration:

*sk̄[dd ḥr] s̄s. w šw*

Translation:

who sails upon the supports of Shu,

Notes:

The S29\*Aa28 group was visible for de Buck.

Witness: T2Be

Transliteration:

*s[k̄dd] ḥr s̄s. w šw*

Translation:

who sails upon the supports of Shu,

Notes:

Only the S29 and P1 are visible.

Witness: M1NY

Transliteration:

*sk̄dd ḥr s̄s. w šw*

Translation:

who sails upon the supports of Shu,

Witness: M4C

Transliteration:

*sk̄dd ḥr s̄s. w šw*

Translation:

who sails upon the supports of Shu,

Witness: M54C

Transliteration:

*sk̄dd ḥr s[̄s. w šw]*

Translation:

who sails upon the supports of Shu,

Witness: T1Be

Transliteration:

*sk̄dd ḥr s̄s. w šw*

Translation:

who sails upon the supports of Shu,

Witness: M57C

Transliteration:

*sk̄dkd ḥr s̄s. w šw*

Translation:

who sails upon the supports of Shu,

Notes:

Assumed to be a corruption of *sk̄di*.

Witness: BH1Br

Transliteration:

*[sk̄dd] ḥr s̄s. w šw*

Translation:

who sails upon the supports of Shu,

**Group 2:** *Imperfective passive participle (masculine singular), Lemma *sḥdī**

Lemma: *sḥdī* (to cause to sail)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T3Be

Transliteration:

*sḥdd hr ts.w šw*

Translation:

who is caused to sail upstream upon the supports of Shu,

**Group 3:** *Imperfective active participle (masculine plural), Lemma *ṣḳdī**

Lemma: *ṣḳdī* (to sail)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M1Be

Transliteration:

*ṣḳdd.yw hr ts.w šw*

Translation:

those who sail upon the supports of Shu,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1P, B1Y, B9C,a, Sq1C, Sq2C, Sq7Sq, M4C, M7C, M54C, L1NY, T1Be, T2Be, M57C, M1NY, BH1Br), G2 (T3Be), G3 (M1Be).*

**Spell:** 335 **Phrase:** 4 296-297 c

**Group 1:** *Imperfective active participle (masculine singular), Lemma *sḥd* (first position)*

Lemma: *sḥd* (to illuminate)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,a

Transliteration:

*shd* t3.wy m i3h.w=f

Translation:

who illuminates the two lands with his sunshine.

Witness: B3C

Transliteration:

*shd* t3.wy m i3h.w=f

Translation:

who illuminates the two lands with his sunshine.

Witness: T1C,b

Transliteration:

*shd* t3.wy m i3h.w=f

Translation:

who illuminates the two lands with his sunshine.

Witness: B9C,a

Transliteration:

*shd* t3.wy m nbi.w=f

Translation:

who illuminates the two lands with his flames.

Witness: Sq2C

Transliteration:

[*shd* t3.wy] m w[bn=f]

Translation:

who illuminates the two lands as he rises.

Witness: B9C,b

Transliteration:

*shd* t3.wy m nbi.w=f

Translation:

who illuminates the two lands with his flames.

Notes:

Only traces left of the T3, the rest is visible.

Witness: Sq4Sq

Transliteration:

*s[h]d* t3 m wbn.w=f

Translation:

who illuminates the land with his rays of the sun.

Notes:

Only traces left of the S29, the T3 is not visible.

Witness: B1Y

Transliteration:

*shd* t3 [m i3h.w=f]

Translation:

who illuminates the land with his sunshine.

Witness: Sq1C

Transliteration:

*shd* t3.wy m wbn=f

Translation:

who illuminates the two lands as he rises.

Witness: Sq7Sq

Transliteration:

*shd* t3 m i3h.w=f

Translation:

who illuminates the land with his sunshine.

Witness: M4C

Transliteration:

*shd* t3 m i3h.w=f

Translation:

who illuminates the land with his sunshine.

Witness: M54C

Transliteration:

*shd* [t3.wy] m stw.t=f

Translation:

who illuminates the two lands with his light.

Notes:

Only the S29\*T3 group is visible.

Witness: T2Be

Transliteration:

[*shd*] t3.wy m (i)3h.w[=f]

Translation:

who illuminates the land with his sunshine.

Witness: M57C

Transliteration:

*shd* [t3.wy] m i3h.w=f

Translation:

who illuminates the land with his sunshine.

Notes:

The N8 is not visible.

Witness: BH1Br

Transliteration:

*shd* t3.wy [m i3h.w=f]

Translation:

who illuminates the two lands with his sunshine.

Witness: M7C

Transliteration:

*shd* t3.wy m i3h.w=f

Translation:

who illuminates the two lands with his sunshine.

Notes:

The N8 is damaged.

Witness: L1NY

Transliteration:

*shd* t3.wy [m w]bn=f

Translation:

who illuminates the two lands as he rises.

Notes:

Visible for de Buck, no longer visible in my image.

Witness: T3Be

Transliteration:

*shd* t3.wy m (i)3h.w=f

Translation:

who illuminates the land with his sunshine.

Witness: M1NY

Transliteration:

*shd* t3.wy m wbn=f

Translation:

who illuminates the two lands as he rises,

Notes:

The top of the S29\*T3 group is damaged.

Witness: M1Be

Transliteration:

*shd* t3 m i3h.w=f

Translation:

who illuminates the land with his sunshine.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥḏ* (first position)

Lemma: *ḥḏ* (to be bright)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: B1P

Transliteration:

*ḥḏ* t3.wy [ḥr=f]

Translation:

while the two lands are bright because of him.

Notes:

Only the T3\*I10 group is visible.

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *shḏ* (first position)

Lemma: *shḏ* (to illuminate)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: T1Be

Transliteration:

*[sh]ḏ=f* t3.wy m [wbn]=f

Translation:

while he illuminates the two lands as he rises.

Notes:

Only the I10 is visible.

**Group 4:** Indicative *sḏm=f* (Nominal use), Lemma *wbn* (second position)

Lemma: *wbn* (to rise)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: Sq1C

Transliteration:

*shḍ ṭ. wy m wbn=f*

Translation:

who illuminates the two lands as he rises.

Witness: L1NY

Transliteration:

*shḍ ṭ. wy [m w]bn=f*

Translation:

who illuminates the two lands as he rises.

Notes:

The G43 was not visible for de Buck, no longer visible in my image.

Witness: M1NY

Transliteration:

*shḍ ṭ. wy m wbn=f*

Translation:

who illuminates the two lands as he rises,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1Y, B9C,a, Sq7Sq, M4C, M7C, M54C, T2Be, T3Be, M57C, BH1Br, M1Be), G1+G4 (Sq1C, Sq2C, L1NY, M1NY), G2 (B1P), G3+G4 (T1Be).*

**Spell:** 335 **Phrase:** 4 298-299 a

**Group 1:** Subjunctive *sḏm=f* (Wish clause), Lemma *nḥm* (first position)

Lemma: *nḥm* (to rescue)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: Sq2C

Transliteration:

*[shḍ ṭ. wy] m w[bn=f]*

Translation:

who illuminates the two lands as he rises.

Notes:

Only traces left of the G43, the rest is lost.

Witness: T1Be

Transliteration:

*[sh]ḍ=f ṭ. wy m [wbn]=f*

Translation:

while he illuminates the two lands as he rises.

Notes:

Not seen by de Buck himself.

Witness: T1C,a

Transliteration:

*nḥm=k ḥr-ḥtp pn m-<sup>c</sup> nṯr pw št3 n.t(y) im*

Translation:

May you rescue this *ḥr-ḥtp* from this hidden god who is there.

Witness: B3C

Transliteration:

*nḥm=k s3.t-ḥd-ḥtp tn m-<sup>c</sup> nṯr pw št3 irw.w*

Translation:

May you rescue this *s3.t-ḥd-ḥtp* from this god who is hidden of shapes,

Witness: T1C,b

Transliteration:

*nḥm=k w(i) m nṯr pw št3 irw.w*

Translation:

May you rescue me from this god who is hidden of shapes,

Witness: B9C,a

Transliteration:

*nḥm=k wi m-<sup>c</sup> nṯr pw št3 irw*

Translation:

May you rescue me from this god who is hidden of shape,

Witness: B9C,b

Transliteration:

*nḥm=k w(i) m-<sup>c</sup> nṯr pw št3 irw*

Translation:

May you rescue me from this god who is hidden of shape,

Witness: Sq4Sq

Transliteration:

*nḥm=k ipi-ḥr-ssnb=f pn m-<sup>c</sup> nṯr pw š[t3] irw*

Translation:

May you rescue this *ipi-ḥr-ssnb=f* from this god who is hidden of shape,

Witness: B1Y

Transliteration:

*[n]ḥm=k w(i) [m-<sup>c</sup>] nṯr pw št3 irw*

Translation:

May you rescue me from this god who is hidden of shape,

Notes:

Only traces left of the N42 and G17, the N35 is not visible.

Witness: Sq1C

Transliteration:

*nḥm=k wi m-<sup>c</sup> nṯr pw št3 irw im3ḥ.yt s3.t-b3s.tt m3<sup>c</sup>.t ḥrw*

Translation:

May you rescue me from this god who is hidden of shape.

The honoured dead, *s3.t-b3s.tt*, true of voice.

Notes:

The hand of the D40 is damaged.

Witness: Sq2C

Transliteration:

*nḥm*-k w[i m-<sup>c</sup> nṯr pw št3 irw]

Translation:

May you rescue me from this god who is hidden of shape,

Witness: M4C

Transliteration:

*nḥm*-k wī m nṯr pw sšt3 irw

Translation:

May you rescue me from this god who is secret of shape,

Witness: M54C

Transliteration:

*nḥm*-k w[i m-<sup>c</sup> nṯr pw št3] i[r]w

Translation:

May you rescue me from this god who is hidden of shape,

Witness: T1Be

Transliteration:

*nḥm*-k wī m-<sup>c</sup> nṯr pw št3 irw

Translation:

May you rescue me from this god who is hidden of shape,

Notes:

Witness: T3Be

Transliteration:

*nḥm*-k wī m-<sup>c</sup> nṯr pw št3 irw

Translation:

May you rescue me from this god who is secret of shapes,

Witness: Sq7Sq

Transliteration:

*nḥm*-k wī m-<sup>c</sup> nṯr. w št3. w irw

Translation:

May you rescue me from the gods who are hidden of shape,

Witness: M7C

Transliteration:

*nḥm*-k wī m-<sup>c</sup> nṯr pw št3

Translation:

May you rescue me from this hidden god,

Witness: L1NY

Transliteration:

*nḥm*-k w(i) m-<sup>c</sup> nṯr pw št3 irw. w

Translation:

May you rescue me from this god who is hidden of shapes,

Witness: T2Be

Transliteration:

*nḥm*-k wī m-<sup>c</sup> nṯr p(w) sšt3 [ir]w

Translation:

May you rescue me from this god who is secret of shape,

Notes:

Only traces left of the N35 and D40.

Witness: M57C

Transliteration:

*nḥm*-k sbk-ḥr-ḥb m-<sup>c</sup> nṯr pw št3 irw. w

Translation:

May you rescue *sbk-ḥr-ḥb* from this god who is hidden of shapes,

Witness: M1Be

Transliteration:

*nḥm-k wī m-<sup>c</sup> nṯr pw št3 irw.w*

Translation:

May you rescue me from this god who is hidden of shapes,

**Group 2:** *Imperfective active participle (masculine singular), Lemma nḥm (first position)*

Lemma: *nḥm* (to rescue)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M1NY

Transliteration:

*nḥm m-<sup>c</sup> nṯr pw št3 irw.w*

Translation:

who rescues from this god who is hidden of shapes,

**Group 3:** *Imperfective active participle (masculine singular), Lemma št3 (second position)*

Lemma: *št3* (to be hidden)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B9C,b

Transliteration:

*nḥm-k w(i) m-<sup>c</sup> nṯr pw št3 irw*

Translation:

May you rescue me from this god who is hidden of shape,

Witness: B3C

Transliteration:

*nḥm-k s3.t-ḥd-ḥtp tn m-<sup>c</sup> nṯr pw št3 irw.w*

Translation:

May you rescue this *s3.t-ḥd-ḥtp* from this god who is hidden of shapes,

Witness: Sq4Sq

Transliteration:

*nḥm=k ipi-ḥr-ssnb=f pn m-<sup>c</sup> nṯr pw š[t3] irw*

Translation:

May you rescue this *ipi-ḥr-ssnb=f* from this god who is hidden of shape,

Notes:

Only traces of the N37 are left, the rest is lost.

Witness: B1Y

Transliteration:

*[n]ḥm=k w(i) [m-<sup>c</sup>] nṯr pw š[t3] irw*

Translation:

May you rescue me from this god who is hidden of shape,

Witness: Sq1C

Transliteration:

*nḥm=k wi m-<sup>c</sup> nṯr pw š[t3] irw im3ḥ.yt s3.t-b3s.tt m3<sup>c</sup>.t ḥrw*

Translation:

May you rescue me from this god who is hidden of shape.  
The honoured dead, *s3.t-b3s.tt*, true of voice.

Witness: M54C

Transliteration:

*nḥm=k w[i m-<sup>c</sup> nṯr pw š[t3] i[r]w*

Translation:

May you rescue me from this god who is hidden of shape,

Witness: T1Be

Transliteration:

*nḥm=k wi m-<sup>c</sup> nṯr pw š[t3] irw*

Translation:

May you rescue me from this god who is hidden of shape,

Witness: T1C,b

Transliteration:

*nḥm=k w(i) m nṯr pw š[t3] irw.w*

Translation:

May you rescue me from this god who is hidden of shapes,

Witness: B9C,a

Transliteration:

*nḥm=k wi m-<sup>c</sup> nṯr pw š[t3] irw*

Translation:

May you rescue me from this god who is hidden of shape,

Witness: Sq2C

Transliteration:

*[nḥm]=k w[i m-<sup>c</sup> nṯr pw š[t3] irw]*

Translation:

May you rescue me from this god who is hidden of shape,

Witness: L1NY

Transliteration:

*nḥm=k w(i) m-<sup>c</sup> nṯr pw š[t3] irw.w*

Translation:

May you rescue me from this god who is hidden of shapes,

Notes:

Only the N37:X1:U30 group was visible for de Buck.

Witness: T3Be

Transliteration:

*nḥm=k wi m-<sup>c</sup> nṯr pw š[t3] irw*

Translation:

May you rescue me from this god who is secret of shapes,

Witness: M57C

Transliteration:

*nḥm-k sbk-ḥr-ḥb m-<sup>c</sup> nṯr pw št3 ṯrw.w*

Translation:

May you rescue *sbk-ḥr-ḥb* from this god who is hidden of shapes,

Witness: M1Be

Transliteration:

*nḥm-k wi m-<sup>c</sup> nṯr pw št3 ṯrw.w*

Translation:

May you rescue me from this god who is hidden of shapes,

**Group 4:** *Imperfective active participle (masculine plural), Lemma št3 (second position)*

Lemma: *št3* (to be hidden)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: Sq7Sq

Transliteration:

*nḥm-k wi m-<sup>c</sup> nṯr.w št3.w ṯrw*

Translation:

May you rescue me from the gods who are hidden of shape,

**Group 5:** *Imperfective active participle (masculine singular), Lemma sšt3 (second position)*

Lemma: *sšt3* (to be secret)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: M4C

Transliteration:

*nḥm-k wi m nṯr pw sšt3 ṯrw*

Translation:

May you rescue me from this god who is secret of shape,

Notes:

The reading of the G37 is uncertain (see de Buck 4,298,5\*).

Witness: M1NY

Transliteration:

*nḥm m-<sup>c</sup> nṯr pw št3 ṯrw.w*

Translation:

who rescues from this god who is hidden of shapes,

Witness: T2Be

Transliteration:

*nḥm-k wi m-<sup>c</sup> nṯr p(w) sšt3 [ṯr]w*

Translation:

May you rescue me from this god who is secret of shape,

Notes:

Only traces left of the Y2, the rest is visible.

**Group 6:** Perfective active participle (feminine singular), Lemma *m3c* (third position)

Lemma: *m3c* (to be true)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: feminine singular      Syntax:      Subject:

Witness: Sq1C

Transliteration:

*nḥm=k wi m-<sup>c</sup> nṯr pw št3 irw im3ḥ.yt s3.t-b3s.tt m3<sup>c</sup>.t ḥrw*

Translation:

May you rescue me from this god who is hidden of shape. The honoured dead, *s3.t-b3s.tt*, true of voice.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, M7C), G1+G3 (B9C,b, B3C, Sq4Sq, T1C,b, B1Y, B9C,a, Sq2C, M54C, L1NY, T1Be, T3Be, M57C, M1Be), G1+G3+G6 (Sq1C), G1+G4 (Sq7Sq), G1+G5 (M4C, T2Be), G2+G3 (M1NY).

**Spell:** 335      **Phrase:** 4      300      b

**Group 1:** Imperfective active participle (masculine singular), Lemma *rdi* (first position)

Lemma: *rdi* (to give, to place)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B9C,b

Transliteration:

*didī sphw m isf.tyw r nm.t=f*

Translation:

who places the lasso on the evildoers at his place of slaughter,

Witness: B1Y

Transliteration:

*didī sph=f m i<s>f.tyw [r nm.t=f]*

Translation:

who places his lasso on the evildoers at his place of slaughter,

Notes:

The hand of the D40 is damaged

Witness: B3C

Transliteration:

*didī sphw m isf.tyw r nm.t tf*

Translation:

who places the lasso on the evildoers at this place of slaughter,

Witness: Sq2C

Transliteration:

*[di]dī sphw [m isf.tyw] r nm.t=f*

Translation:

who places the lasso on the evildoers at his place of slaughter,

Notes:

Only traces left of the second D37, the first D37 is not visible.

Witness: Sq7Sq

Transliteration:

*didī sphw m isf.tyw r nm.t=f*

Translation:

who places the lasso on the evildoers at his place of slaughter,

Witness: T1Be

Transliteration:

*didī sph.t m isf.tyw r nm.t=f*

Translation:

who places the lasso on the evildoers at his place of slaughter,

Witness: T3Be

Transliteration:

*didī sphw m isf.tyw r nm.wt=sn*

Translation:

who places the lasso on the evildoers at their places of slaughter,

Witness: M1NY

Transliteration:

*didī sphw m isf.tyw r nm.t=f*

Translation:

who places the lasso on the evildoers at his place of slaughter,

**Group 2:** *Imperfective active participle (masculine singular), Lemma wđi (first position)*

Lemma: wđi (to place)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B9C,a

Transliteration:

*wdd sphw n mʒ.n=f m isf.tyw r nm.t=f*

Translation:

who places the lasso, it is not seen,  
on the evildoers at his place of slaughter,

Witness: L1NY

Transliteration:

*didī sphw.w m isf.tyw [r nm].t=f*

Translation:

who places the lassoes on the evildoers at his place of slaughter,

Witness: T2Be

Transliteration:

*[didī sp]hw m iw[sf].tyw r nm.t=f*

Translation:

who places the lasso on the evildoers at his place of slaughter,

Witness: M57C

Transliteration:

*didī sph.t m isf.tyw r nm.t=f*

Translation:

who places the lasso on the evildoers at his place of slaughter,

Witness: M1Be

Transliteration:

*didī sphw m isf.tyw r nm.wt=f*

Translation:

who places the lasso on the evildoers at his places of slaughter,

Witness: M54C

Transliteration:

*wdd sphw [m isf.tyw r nm.t=f]*

Translation:

who places the lasso on the evildoers at his place of slaughter,

**Group 3:** Nominal *sḏm.t=f* (Nominal use), Lemma *rdī* (first position)

Lemma: *rdī* (to give, to place)

<u>Morphology 1:</u> <i>sḏm.t=f</i>	<u>Morphology 2:</u> passive	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Nominal subject
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Witness: M4C

Transliteration:

*n rdī.t(w) sph m isf.tyw r nm.t=f*

Translation:

because the lasso is placed on the evildoers at his place of slaughter,

Notes:

Could be read *rdī=tw* as well.

**Group 4:** Passive circumstantial *sḏm.n=f* (Negation), Lemma *mꜣꜣ* (second position)

Lemma: *mꜣꜣ* (to see)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: B9C,a

Transliteration:

*wdd sphw n mꜣ.n=f m isf.tyw r nm.t=f*

Translation:

who places the lasso, it is not seen, on the evildoers at his place of slaughter,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, B1Y, Sq2C, Sq7Sq, L1NY, T1Be, T2Be, T3Be, M57C, M1NY, M1Be), G2 (M54C), G2+G4 (B9C,a), G3 (M4C).

**Spell:** 335 **Phrase:** 4 301 a

**Group 1:** imperfective active participle (feminine singular), Lemma *dn*

Lemma: *dn* (to kill)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B9C,b  
Transliteration:  
*dn.t bꜣ.w*  
Translation:  
which kills the souls.

Witness: B1Y  
Transliteration:  
*[dn.t bꜣ.w]*  
Translation:  
which kills the souls.

Witness: Sq2C  
Transliteration:  
*[dn.t bꜣ.w]*  
Translation:  
which kills the souls.

Witness: M4C  
Transliteration:  
*dn.t bꜣ.w*  
Translation:  
which kills the souls.

Notes:  
Only traces left of the N35, the rest is visible.

Witness: L1NY  
Transliteration:  
*dn.t bꜣ.w*  
Translation:  
which kills the souls.

Notes:  
Visible for de Buck, no longer visible in my image.

Witness: B3C  
Transliteration:  
*dn.t bꜣ.w*  
Translation:  
which kills the souls.

Witness: B9C,a  
Transliteration:  
*dn.t bꜣ[.w]*  
Translation:  
which kills the souls,

Witness: Sq7Sq  
Transliteration:  
*dn.t bꜣ.w*  
Translation:  
which kills the souls.

Witness: M54C  
Transliteration:  
*[dn.t] bꜣ.w*  
Translation:  
which kills the souls,

Witness: T1Be  
Transliteration:  
*dn.t bꜣ.w*  
Translation:  
which kills the souls.

Witness: T2Be

Transliteration:

*r dn.t b3.w*

Translation:

at that which kills the souls.

Notes:

The D46 is damaged, the rest is visible.

Witness: M57C

Transliteration:

*dn.t b3.w*

Translation:

which kills the souls.

Witness: M1NY

Transliteration:

*dn.t b3.w*

Translation:

which kills the souls.

**Group 2:** *imperfective active participle (feminine plural), Lemma dn*

Lemma: *dn* (to kill)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
feminine plural

Syntax:

Subject:

Witness: T3Be

Transliteration:

*dn.t b3.w*

Translation:

which kills the souls.

Witness: M1Be

Transliteration:

*dn.(w)t b3.w*

Translation:

which kills the souls.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, B1Y, B9C,a, Sq2C, Sq7Sq, M4C, M54C, L1NY, T1Be, T2Be, M57C, M1NY), G2 (T3Be, M1Be).*

**Spell:** 335 **Phrase:** 4 303 a

**Group 1:** *Subjunctive sdm=f (Wish clause), Lemma nḥm (first position)*

Lemma: *nḥm* (to rescue)

Morphology 1:  
*sdm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: B9C,b

Transliteration:

*nḥm=k w(i) m-<sup>c</sup> nw ntr nb stz.w*

Translation:

May you save me from this god, the lord of wounds,

Witness: T1C,b

Transliteration:

*nḥm=k wi m-<sup>c</sup> nw n ir.yw stz.w*

Translation:

May you rescue me from this which belongs to the keepers of wounds,

Witness: B9C,a

Transliteration:

*nḥm=k wi m-<sup>c</sup> nw n tnmw.w spd(.w) db<sup>c</sup>.w*

Translation:

May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,

Witness: Sq7Sq

Transliteration:

*nḥm=k wi m-<sup>c</sup> nw n ir.yw stz.w*

Translation:

May you rescue me from this which belongs to the keepers of wounds,

Witness: M54C

Transliteration:

*nḥm=k wi [m-<sup>c</sup> nw n tnm]w.w spd.w db<sup>c</sup>.w*

Translation:

May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,

Witness: B3C

Transliteration:

*nḥm=k s3.t-ḥd-ḥtp tn m-<sup>c</sup> nw n ir.yw stz.w*

Translation:

May you rescue this *s3.t-ḥd-ḥtp* from this which belongs to the keepers of wounds,

Witness: B1Y

Transliteration:

*[nḥm]=k wi m-<sup>c</sup> nw n ir.yw stz*

Translation:

May you rescue me from this which belongs to the keepers of the wound,

Notes:

Only the D40 is visible.

Witness: Sq2C

Transliteration:

*[nḥm=k] w[i m-<sup>c</sup> nw n tnm]w[.w spd.w db<sup>c</sup>.w]*

Translation:

May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,

Witness: M4C

Transliteration:

*nḥm=k wi m nw pw n tnmw(.w) spd.w db<sup>c</sup>.w*

Translation:

May you rescue me, as it is this, which belongs to those who boil in a vat, who are sharp of fingers,

Witness: L1NY

Transliteration:

*n[h]m=k w(i) m-<sup>c</sup> nw n [ir.y]w stz.w*

Translation:

May you rescue me from this which belongs to the keepers of wounds,

Notes:

The N42 was not visible for de Buck, nothing is visible in my image.

Witness: T1Be

Transliteration:

*nḥm=k wī m-ꜥ nw n ḥr(.y) stz.w*

Translation:

May you rescue me from this which belongs to the keeper of wounds,

Witness: T3Be

Transliteration:

*nḥm=k wī m-ꜥ nw n ḥr.w stz.w*

Translation:

May you rescue me from this which belongs to those who made wounds,

Witness: M1NY

Transliteration:

*nḥm=k wī <n> m-ꜥ nw n ṯnmy.w spd.w ḏbꜥ.w n.w wsir*

Translation:

May you save me from this which belongs to those who boil in a vat, who make the fingers of Osiris sharp.

**Group 2:** *Imperfective active participle (masculine plural), Lemma spd (second position)*

Lemma: *spd* (to be sharp)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Witness: T2Be

Transliteration:

*nḥm=k wī [m-ꜥ n]w n ḥr.yw stz.w*

Translation:

May you rescue me from these which belong to the keepers of wounds,

Witness: M57C

Transliteration:

*nḥm=k wī m nw n ḥr.yw stz[.w]*

Translation:

May you rescue me from this which belongs to the keepers of wounds,

Witness: M1Be

Transliteration:

*nḥm=k wī m-ꜥ nw n ḥr.yw stz.w*

Translation:

May you save me from this which belongs to the keepers of wounds,

Witness: B9C,a

Transliteration:

*nḥm=k wī m-ꜥ nw n ṯnmw.w spd(.w) ḏbꜥ.w*

Translation:

May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,

Notes:

Witness: Sq2C

Transliteration:

*[nḥm=k] w[i m-ꜥ nw n ṯnm]w[.w spd.w ḏbꜥ.w]*

Translation:

May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,

Notes:

Might not have been there at all.

Witness: M4C

Transliteration:

*nḥm=k wī m nw pw n ṯnmw(.w) spd.w db<sup>c</sup>.w*

Translation:

May you rescue me, as it is this, which belongs to those who boil in a vat, who are sharp of fingers,

Notes:

Witness: M54C

Transliteration:

*nḥm=k wī [m-<sup>c</sup> nw n ṯnm]w.w spd.w db<sup>c</sup>.w*

Translation:

May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,

Notes:

The D46 is not visible.

Witness: M1NY

Transliteration:

*nḥm=k wī <n> m-<sup>c</sup> nw n ṯnmy.w spd.w db<sup>c</sup>.w n.w wsir*

Translation:

May you save me from this which belongs to those who boil in a vat, who make the fingers of Osiris sharp.

**Group 3:** *Perfective active participle (masculine plural), Lemma ṯri (second position)*

Lemma: *ṯri* (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine plural

Syntax:

Subject:

Witness: T3Be

Transliteration:

*nḥm=k wī m-<sup>c</sup> nw n ṯr.w stz.w*

Translation:

May you rescue me from this which belongs to those who made wounds,

Notes:

Variation due to the use of the D4, although it would be possible to read *ṯr.yw* here as well.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, T1C,b, B1Y, Sq7Sq, L1NY, T1Be, T2Be, M57C, M1Be), G1+G2 (B9C,a, Sq2Sq, M4C, M54C, M1NY), G1+G3 (T3Be).*

**Spell:** 335 **Phrase:** 4 303 b

**Group 1:** Imperfective active participle (masculine singular), Lemma *mr*

Lemma: *mr* (to have pain)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B9C,b

Transliteration:

*tm mr db<sup>c</sup>.w*

Translation:

the perished one, who has painful fingers.

Notes:

Witness: T1Be

Transliteration:

*tm mr [db<sup>c</sup>.w]*

Translation:

the perished one, who has painful fingers.

Notes:

Only traces left of the G37, the rest is visible.

**Group 2:** Imperfective active participle (masculine plural), Lemma *mr*

Lemma: *mr* (to have pain)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine plural      Syntax:      Subject:

Witness: B3C

Transliteration:

*tm.w mr.w db<sup>c</sup>.w*

Translation:

the perished ones who have painful fingers.

Witness: T1C,b

Transliteration:

*tm.w mr.w db<sup>c</sup>.w n.w wsir*

Translation:

'the perished ones who have painful fingers' of Osiris.

Witness: B1Y

Transliteration:

*mr db<sup>c</sup>.w*

Translation:

who have painful fingers.

Notes:

Only traces left of the D40, the rest is visible.

Witness: T2Be

Transliteration:

*mr.w db<sup>c</sup>.w*

Translation:

those who have painful fingers.

Witness: T3Be

Transliteration:

*mr.w db<sup>c</sup>.w*

Translation:

those who have painful fingers.

Witness: M1Be

Transliteration:

*nm.tyw mr.w db<sup>c</sup>.w*

Translation:

the executioners who have painful fingers

**Group 3:** *Imperfective active participle (masculine plural), Lemma spd*

Lemma: spd (to be sharp)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: Sq7Sq

Transliteration:

*mnḥ.w spd.w db<sup>c</sup>.w*

Translation:

The butchers, who are sharp of fingers.

Witness: L1NY

Transliteration:

*imnh.y [nmw[.w spd.w] db<sup>c</sup>.w*

Translation:

the butcher, those who boil in a vat, who are sharp of fingers,

Witness: M57C

Transliteration:

*[t]m.wt wsir spd.w db<sup>c</sup>.w*

Translation:

the perised ones of Osiris, who are sharp of fingers.

**Group 4:** *Imperfective active participle (masculine plural), Lemma st<sub>3</sub>*

Lemma: st<sub>3</sub> (to pull)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: M4C

Transliteration:

*st<sub>3</sub>.w n.w wsir*

Translation:

the ones who pull of Osiris.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B9C,b, T1Be), G2 (B3C, T1C,b, B1Y, T2Be, T3Be, M1Be), G3 (Sq7Sq, L1NY, M57C), G4 (M4C).  
Note that B9C,a, Sq2C and M54C do have a phrase here, but it is non-verbal.

**Spell:** 335 **Phrase:** 4 304 b

**Group 1:** Imperfective active participle (feminine singular), Lemma *ḥsf* (first position)

Lemma: *ḥsf* (to oppose)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,b

Transliteration:

*d̥d̥.t tn pw ḥsf.t (i)ḥ.wt n(.wt) ḥft.yw n.w r̥*

Translation:

it is this tribunal, who opposes the matters of the enemies of Re.

Witness: B9C,a

Transliteration:

*d̥d̥.t tn pw n.t wsir ḥsf.t ḥft.yw wsir imn-m-ḥz.t m̥z̥-ḥrw*

Translation:

It is this tribunal of Osiris, who opposes the enemies of the Osiris *imn-m-ḥz.t*, true of voice.

Witness: Sq2C

Transliteration:

*d̥d̥.t p[w ḥsf.t (i)ḥ.wt n(.wt) ḥft.yw n(.w) wsir]*

Translation:

it is the tribunal who opposes the matters of the enemies of Osiris.

Witness: Sq7Sq

Transliteration:

*d̥d̥.t pw n.t šnw ḥsf.t (i)ḥ.t n(.t) ḥft.yw nb r-ḏr*

Translation:

It is the tribunal of the *šnw* court, who opposes the matter of the enemies of the lord of all.

Notes:

The X1 In A24 are not visible, and are a guess.

Witness: M4C

Transliteration:

*d̥d̥.t pw ḥsf.t (i)ḥ.wt n(.wt) ḥft.yw n(.w) wsir*

Translation:

it is the tribunal who opposes the matters of the enemies of Osiris.

Witness: M54C

Transliteration:

*[d̥d̥.t pw] ḥsf.t (i)ḥ.t n(.t) ḥft.yw*

Translation:

it is the tribunal who opposes the case of the enemies.

Notes:

The Aa1 is not visible.

Witness: L1NY

Transliteration:

*dʒdʒ.t pw hsf.t (i)h.t n(.t) hft.yw n.w wsir*

Translation:

it is the tribunal who opposes the case of the enemies of Osiris.

Notes:

Visible for de Buck, in my image the Aa1 is not visible.

**Group 2:** *Perfective active participle (masculine singular), Lemma mʒc (second position)*

Lemma: *mʒc* (to be true)

<i>Morphology 1:</i> participle	<i>Morphology 2:</i> perfective active	<i>Morphology 3:</i> masculine singular	<i>Syntax:</i>	<i>Subject:</i>
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Witness: B9C,a

Transliteration:

*dʒdʒ.t tn pw n.t wsir hsf.t hft.yw wsir imn-m-hʒ.t mʒc-hrw*

Translation:

It is this tribunal of Osiris, who opposes the enemies of the Osiris *imn-m-hʒ.t*, true of voice.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, Sq2C, Sq7Sq, M4C, M54C, L1NY), G1+G2 (B9C,a).

**Spell:** 335 **Phrase:** 4 305 a

**Group 1:** *Prospective sḏm=f (Negation), Lemma sḥm*

Lemma: *sḥm* (to have power)

<i>Morphology 1:</i> <i>sḏm=f</i>	<i>Morphology 2:</i> prospective	<i>Morphology 3:</i>	<i>Syntax:</i> Negation	<i>Subject:</i> Nominal subject
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Witness: B9C,b

Transliteration:

*n sḥm ds.w=sn im=i*

Translation:

Their knives will not have power over me,

Notes:

The Y2 is not visible (see de Buck 4,305,1\*).

Witness: B3C

Transliteration:

*n sḥm ds.w=sn m sʒ.t-hd-ḥtp tn*

Translation:

Their knives will not have power over this *sʒ.t-hd-ḥtp*,

Witness: Sq2C

Transliteration:

[n s]hm ds.w=sn im=i

Translation:

Their knives will not have power over me,

Witness: T1Be

Transliteration:

[n s]hm ds.w=sn [im]=i

Translation:

Their knives will not have power over me,

Notes:

The S29 was not seen, there are only traces left of the S42.

Witness: T3Be

Transliteration:

n s]hm ds.w=sn im=i

Translation:

Their knives will not have power over me,

**Group 2:** Subjunctive sdm=f (Negation), Lemma hr

Lemma: hr (to fall)

Morphology 1:

sdm=f

Morphology 2:

subjunctive

Morphology 3:

Witness: Sq7Sq

Transliteration:

n s]hm ds=sn im=i

Translation:

Their knife will not have power over me,

Notes:

Only traces left of the G17, the rest is visible.

Witness: T2Be

Transliteration:

n s]hm ds.w=tn im=i

Translation:

Your knives will not have power over me,

Witness: M1Be

Transliteration:

n s]hm ds.w=sn im=i

Translation:

Their knives will not have power over me,

Syntax:

Negation

Subject:

Pronominal subject

Witness: T1C,b

Transliteration:

nn hr=i n dm.wt=tn

Translation:

I will not fall because of your knives,

Witness: M4C

Transliteration:

nn hr=i n ds.w=tn

Translation:

I will not fall because of your knives,

Witness: L1NY

Transliteration:

*n[n h]r=i [n] ds. w=tn*

Translation:

I will not fall because of your knives,

Notes:

Only the D21-A54 group was visible for de Buck.

Witness: M1NY

Transliteration:

*nn hr wh-htp pn <n> ds. w=tn*

Translation:

This *wh-htp* will not fall because of your knives,

Notes group:

*Group 2 and Group 3 should be considered to be the same.*

*Note that M1NY uses a nominal subject instead of a pronominal subject.*

**Group 3:** Prospective *sḏm=f* (Negation), Lemma *hr*

Lemma: *hr* (to fall)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B9C,a

Transliteration:

*n hr=i n ds. w=tn*

Translation:

I will not fall because of your knives,

Notes group:

*Group 2 and Group 3 should be considered to be the same.*

**Group 4:** Prospective *sḏm=f* (Negation), Lemma *hbw*

Lemma: *hbw* (to plough)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: B1Y

Transliteration:

*n hb ds.w=s[n im=i]*

Translation:

Their knives will not plough into me,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, Sq2C, Sq7Sq, T1Be, T2Be, T3Be, M1Be),*

*G2 (and G3) (T1C,b, B9C,a, M4C, M54C, L1NY, M57C, M1NY), G4 (B1Y).*

**Spell:** 335 **Phrase:** 4 305 b

**Group 1:** Prospective *sḏm=f* (Negation), Lemma *h3i*

Lemma: *h3i* (to descend)

Morphology 1: *sḏm=f* Morphology 2: prospective Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B9C,b

Transliteration:

*n h3.y=i r wh3.wt=sn*

Translation:

I will not descend into their cauldrons,

Witness: B3C

Transliteration:

*n h3.w s3.t-hd-ḥtp tn r wh3.wt=sn*

Translation:

this *s3.t-hd-ḥtp* will not descend into their cauldrons,

Witness: B1Y

Transliteration:

*n h33.y=i r w[h3.wt=sn]*

Translation:

I will not descend into their cauldrons,

Witness: B9C,a

Transliteration:

*n h3.y=i r wh3.wt=s[n]*

Translation:

I will not descend into their cauldrons,

Notes:

Note that the gemination of the G1 is a bit unusual here.

Witness: Sq2C

Transliteration:

*n [h3.y=i r wh3.wt=sn]*

Translation:

I will not descend into their cauldrons,

Witness: T1Be

Transliteration:

*n h3.y=i r wh3.wt=sn*

Translation:

I will not descend into their cauldrons,

Witness: M1Be

Transliteration:

*n h3.y=i r wh3.wt=sn*

Translation:

I will not descend into their cauldrons,

Notes group:

*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 2:** Subjunctive *sdm=f* (Negation), Lemma *h3i*

Lemma: *h3i* (to descend)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: T1C,b

Transliteration:

*nn h3.y=i r wh3.wt=tn*

Translation:

I will not descend into your cauldrons,

Witness: Sq7Sq

Transliteration:

*[n h]3.y=i r wh3.wt=sn*

Translation:

I will not descend into their cauldrons,

Notes:

Only traces left of the G1, the O4 is not visible.

Witness: T2Be

Transliteration:

*n h3=i [r] wh3.w(t)=tn*

Translation:

I will not descend into your cauldrons,

Witness: M54C

Transliteration:

*nn h3z=i r h3[.wt=tn]*

Translation:

I will not descend into your cauldrons,

Witness: T3Be

Transliteration:

*nn h3=i r wh3.wt=sn*

Translation:

I will not descend into their cauldrons,

Witness: M1NY

Transliteration:

*nn h3 wh-htp pn r h3.w(t)=tn*

Translation:

this *wh-htp* will not descend into your cauldrons,

Notes group:

*Note that M1NY uses a nominal subject instead of a pronominal subject.*

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, B1Y, B9C,a, Sq2C, Sq7Sq, T1Be, T2Be, M1Be), G2 (T1C,b, M4C, M54C, L1NY, T3Be, M57C, M1NY).*

*However, for the purpose of analysis, the two groups should be considered to be the same.*

**Spell:** 335 **Phrase:** 4 306 a

**Group 1:** Subjunctive *sḏm=f* (Negation), Lemma ḥk

Lemma: ḥk (to enter)

**Morphology 1:**

*sḏm=f*

**Morphology 2:**

subjunctive

**Morphology 3:**

**Syntax:**

Negation

**Subject:**

Pronominal subject

Witness: M4C  
Transliteration:  
nn ʕk=i r-hnw iʒt.wt=tn

Translation:  
I will not enter within your places of judgement,

Witness: L1NY  
Transliteration:  
nn ʕk=i r iʒtw[.w=tn]

Translation:  
I will not enter into your places of judgement,  
Notes:  
Visible for de Buck, not longer visible in my image.

**Group 2:** Prospective *sḏm=f* (Negation), Lemma ʕk

Lemma: ʕk (to enter)

Morphology 1:  
*sḏm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Negation

Subject:  
Pronominal subject

Witness: M1Be

Transliteration:  
n ʕk=i r-hnw tnm.w=sn

Translation:  
I will not enter within their vats,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (M4C, L1NY), G2 (M1Be).  
However, for the purpose of analysis, the two groups should be considered to be the same.*

**Spell:** 335 **Phrase:** 4 306 c

**Group 1:** Subjunctive *sḏm=f* (Negation), Lemma ḥmsi

Lemma: ḥmsi (to sit)

Morphology 1:  
*sḏm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Negation

Subject:  
Pronominal subject

Witness: L1NY

Transliteration:

[nn ḥms=i r]-ḥnw ḥ<sup>c</sup>d.w=tn

Translation:

I will not sit within their traps,

Notes:

Only traces of the N42 and the S29 were visible for de Buck, nothing is visible in my image.

**Group 2:** Prospective *sḏm=f* (Negation), Lemma ḥmsi

Lemma: ḥmsi (to sit)

Morphology 1:

sḏm=f

Morphology 2:

prospective

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: M1Be

Transliteration:

n ḥms=i m-ḥnw ḥ<sup>c</sup>d.w=sn

Translation:

I will not sit within their traps,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (L1NY), G2 (M1Be).

However, for the purpose of analysis, the two groups should be considered to be the same.

**Spell:** 335 **Phrase:** 4 307 e

**Group 1:** Perfective active participle (masculine singular), Lemma smi

Lemma: smi (to report)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: Sq2C

Transliteration:

[smi h<sup>c</sup>py]

Translation:

'the one who reports the Nile',

Witness: M57C

Transliteration:

smi h<sup>c</sup>p[y]

Translation:

'the one who reports the Nile',

Notes:

Only traces left.

**Group 2:** *Perfective active participle (masculine singular), Lemma sʒi*

Lemma: sʒi (to prepare)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: M54C

Transliteration:

sʒ [h<sup>c</sup>py]

Translation:

'the one who prepares the Nile'.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (Sq2C, M57C), G2 (M54C).

**Spell:** 335 **Phrase:** 4 308 b

**Group 1:** *Imperfective active participle (masculine singular), Lemma wdʒ*

Lemma: wdʒ (to proceed)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: B9C,b

Transliteration:

ink wdʒ tp tʒ hr r<sup>c</sup>

Translation:

I am the one who proceeds upon the land with Re,

Witness: B1Y

Transliteration:

ink [wdʒ] tp tʒ [hr r<sup>c</sup>]

Translation:

I am the one who proceeds upon the land with Re,

Notes:

Note that based on 4,308,c, it is possible that wdʒ=i should be read here.

Witness: Sq2C

Transliteration:

*ink [wḍʒ tp tʒ]*

Translation:

I am the one who proceeds upon the land,

Witness: M4C

Transliteration:

*hr-ntt ink is wḍʒ tp tʒ hr r̥*

Translation:

Because it is me even, who proceeds upon the land with Re,

Witness: T1Be

Transliteration:

*ink wḍʒ tp tʒ hr r̥*

Translation:

I am the one who proceeds upon the land with Re,

Witness: T3Be

Transliteration:

*ink wḍʒ tp tʒ hr r̥*

Translation:

I am the one who proceeds upon the land with Re,

Witness: M1Be

Transliteration:

*ink wḍʒ tp tʒ hr r̥*

Translation:

I am the one who proceeds upon the land with Re,

Witness: Sq7Sq

Transliteration:

*ink wḍʒ [tp tʒ] hr r̥*

Translation:

I am the one who proceeds upon the land with Re,

Notes:

Only the U39\*G43 group is visible.

Witness: M54C

Transliteration:

*[hr-ntt in]k is wḍʒ [tp] tʒ hr r̥*

Translation:

Because it is me even, who proceeds upon the land with Re,

Notes:

Only traces left of the U29, the rest is visible.

Witness: T2Be

Transliteration:

*ink w[ḍ]ʒ tp [tʒ] hr r̥*

Translation:

I am the one who proceeds upon the land with Re,

Notes:

Only traces left of the Y2, the U29 is not visible.

Witness: M1NY

Transliteration:

*hr-ntt ink is tp tʒ wḍʒ tp tʒ hr r̥*

Translation:

Because I am even upon the land, the one who proceeds upon the land with Re,

Notes group:

Note that Group 1 and Group 2 should be treated as the same, as the variation is only due to the gender of the owner.

**Group 2:** Imperfective active participle (feminine singular), Lemma *wḏʕ*

Lemma: *wḏʕ* (to proceed)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C

Transliteration:

*sʕ.t-ḥd-ḥtp tn wḏʕ.t tp tʕ hr rʕ*

Translation:

This *sʕ.t-ḥd-ḥtp* is the one who proceeds upon the land with Re,

Notes group:

Note that Group 1 and Group 2 should be treated as the same, as the variation is only due to the gender of the owner.

**Group 3:** Prospective *sḏm=f* (Main clause), Lemma *wḏʕ*

Lemma: *wḏʕ* (to proceed)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Pronominal subject
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Witness: T1C,b

Transliteration:

*hr-ntt ink wḏʕ=i tp tʕ hr rʕ*

Translation:

Because it is me, I will proceed upon the land with Re,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B9C,b, B1Y, Sq2C, Sq7Sq, M4C, M54C, T1Be, T2Be, T3Be, M1NY, M1Be), G2 (B3C, (=G1)), G3 (T1C,b).

Note that M57C does have a phrase here, but it is non-verbal.

**Spell:** 335 **Phrase:** 4 308 c

**Group 1:** *Imperfective active participle (masculine singular), Lemma mni*

Lemma: *mni* (to moor)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B9C,b

Transliteration:

*mni nfr r wsir*

Translation:

who moors well at Osiris.

Witness: Sq2C

Transliteration:

*mni nfr [hr wsir]*

Translation:

who moors well with Osiris.

Notes:

Only traces left of the Y5:N35 group and the Y2, the rest is visible.

Witness: Sq7Sq

Transliteration:

*mni nfr hr wsir*

Translation:

who moors well with Osiris.

Notes:

The P11 and Z6 are not visible.

Witness: M4C

Transliteration:

*mni nfr hr wsir*

Translation:

who moors well with Osiris.

Witness: T1Be

Transliteration:

*mni nfr [hr] wsir*

Translation:

who moors well with Osiris.

Witness: T2Be

Transliteration:

*[mni] nfr hr wsir*

Translation:

who moors well with Osiris.

Witness: T3Be

Transliteration:

*mni nfr hr wsir*

Translation:

who moors well with Osiris.

Witness: M1NY

Transliteration:

*mny nfr h[r] wsir*

Translation:

who moors well with Osiris.

Witness: M1Be

Transliteration:

*mnī nfr ḥr wsīr*

Translation:

who moors well with Osiris.

Notes group:

Note that Group 1 and Group 2 should be treated as being the same, as the variation is only due to the gender of the owner.

**Group 1:** Imperfective active participle (feminine singular), Lemma *mnī*

Lemma: *mnī* (to moor)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C

Transliteration:

*mnī(.t) nfr ḥr wsīr*

Translation:

who moors well with Osiris.

Notes group:

Note that Group 1 and Group 2 should be treated as being the same, as the variation is only due to the gender of the owner.

**Group 3:** Prospective *sdm=f* (Main clause), Lemma *mnī*

Lemma: *mnī* (to moor)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Pronominal subject
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Witness: T1C,b

Transliteration:

*mnī.y-ī nfr ḥr wsīr*

Translation:

I will moor well with Osiris.

Witness: B1Y

Transliteration:

*mn(ī).y-ī nfr ḥr wsīr ḏḥwtj-nḥt*

Translation:

I will moor well with the Osiris *ḏḥwtj-nḥt*.

**Group 4:** Imperfective passive participle (masculine singular), Lemma *mnî*

Lemma: *mnî* (to moor)

Morphology 1:

participle

Morphology 2:

imperfective passive

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: M54C

Transliteration:

*mnî.y nfr hr wsîr*

Translation:

who is moored well with Osiris.

Notes:

Only traces left of the M17\*M17:Y2 group, the rest is visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B9C,b, Sq2C, Sq7Sq, M4C, T1Be, T2Be, T3Be, M1NY, M1Be), G2 (B3C, (=G1)), G3 (T1C,b, B1Y), G4 (M54C).

**Spell:** 335 **Phrase:** 4 309 a

**Group 1:** Prospective *sḏm=f* (Negation), Lemma *hpr*

Lemma: *hpr* (to become)

Morphology 1:

*sḏm=f*

Morphology 2:

*prqspeštîe*

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: B9C,b

Transliteration:

*n hpr ʕzb.t=sn im=i n n3 n hr.(y)w ʕh.w=sn*

Translation:

Their offerings will not come to be with me because of these which belong to the chiefs of their braziers.

Witness: B3C

Transliteration:

*n hpr ʕzb.t=sn m s3.t-ḥd-ḥtp tn n n3 n hr.(y)w ʕh.w=sn*

Translation:

Their offerings will not come to be with this *s3.t-ḥd-ḥtp* because of these which belong to the chiefs of their braziers.

Witness: B1Y

Transliteration:

*n h[pr] ʕz̤b.t]=sn im=i n n̄z hr.(y)w [ʕ]h[.w]=s[n]*

Translation:

Their offerings will not come to be with me because of these of the chiefs of their braziers,

Notes:

Only traces left of the Aa1, the rest is lost.

Witness: Sq7Sq

Transliteration:

*n h[pr] ʕz̤b.t]=sn im n̄z n hr.(y)w [ʕ]h.w=sn*

Translation:

Their offerings will not come to be there, these which belong to the chiefs of their braziers.

Witness: T1Be

Transliteration:

*[n] h[pr] ʕz̤b.t]=tn im[=i n̄z n hr.(y)w ʕh=sn*

Translation:

Your offerings will not come to be with me, these which belong to the chiefs their brazier.

Witness: M1Be

Transliteration:

*n h[pr] ʕz̤b.t]=sn im=i n n̄z n hr.(y)w ʕh.w=sn*

Translation:

Their offerings will not come to be with me because of these of the chiefs of their braziers,

**Group 2:** Subjunctive *sḏm=f* (Negation), Lemma *hpr*

Lemma: *hpr* (to become)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Negation

Subject:

Nominal subject

Witness: Sq2C

Transliteration:

*[n h[pr] ʕz̤b.t]=sn im=i n̄z n hr.(y)w [ʕ]h.w=sn]*

Translation:

Their offerings will not come to be with me, these which belong to the chiefs of their braziers.

Witness: M54C

Transliteration:

*n h[pr] ʕz̤b.t]=tn im=i n̄z n hr.(y)w ʕh.w=sn*

Translation:

Your offerings will not come to be with me because of these which belong to the chiefs their braziers.

Witness: T2Be

Transliteration:

*n h[pr] ʕz̤b.t]=tn [i]m=i n̄z n [hr.(y)w] ʕh.w=s[n]*

Translation:

Your offerings will not come to be with me, these which belong to the chiefs their braziers.

Witness: T1C,b

Transliteration:

*nn hpr ʿzb.t=tn im=i nʒ n hr.(y)w ʿh.w=sn*

Translation:

Your offerings will not come to be with me,  
these which belong to the chiefs of their braziers.

Witness: T3Be

Transliteration:

*nn hpr ʿzb.t=tn im=i nʒ n hr.(y)w ʿh.w=sn*

Translation:

Your offerings will not come to be with me,  
these which belong to the chiefs their braziers.

Witness: M4C

Transliteration:

*nn hpr ʿzb.t=tn im=i m nʒ n hr.(y)w ʿh.w=sn*

Translation:

Your offerings will not come to be with me from  
these which belong to the chiefs their braziers.

Witness: M1NY

Transliteration:

*nn hpr ʿzb.t=tn im=i n nʒ n hr.(y)w ʿh.w=sn*

Translation:

Your offerings will not come to be with me because  
of these which belong to the chiefs their braziers.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, B1Y, Sq2C, Sq7Sq, M54C, T1Be, T2Be, M1Be), G2 (T1C,b, M4C, T3Be, M1NY).  
However, for the purpose of analysis, the two groups should be considered the same.*

**Spell:** 335 **Phrase:** 4 310 a

**Group 1:** Imperfective active participle (masculine singular), Lemma *sš* (first position)

Lemma: *sš* (to write)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B9C,b

Transliteration:

*iw=i m šms(.w) n nb psd.t sš n hp(r).w*

Translation:

I am in the following of the lord of the Ennead,  
who writes for those who will come to be.

Notes:

Witness: B1Y

Transliteration:

*iw=i m šms(.w) [n] nb (i)h.wt sš [n] h[pr].w*

Translation:

I am in the following of the lord of things,  
who writes for those who will come to be.

Notes:

Only the Y3 is visible.

**Group 2:** *Infinitive (status absolutus), Lemma sš (first position)*

Lemma: sš (to write)

Morphology 1:  
infinitive

Morphology 2:  
status absolutus

Morphology 3:

Syntax:

Subject:

Witness: B3C

Transliteration:

*iw sʒ.t-ḥd-ḥtp tn m šms.w n nb ḥ.t r sš n ḥpr.w*

Translation:

This *sʒ.t-ḥd-ḥtp* is in the following of the lord of the thing in order to write for those who will come to be.

Witness: Sq2C

Transliteration:

*[iw=i m šms(.w) n nb (i)ḥ.wt r sš n] ḥpr.w*

Translation:

I am in the following of the lord of things in order to write for those who will come to be.

Witness: M54C

Transliteration:

*ḥr-ntt wī m šms(.w) n nb (i)ḥ.wt r sš n ḥpr.w*

Translation:

Because I am in the following of the lord of things in order to write for the ones who will come to be.

Witness: T2Be

Transliteration:

*iw=i m [šms.w n] nb (i)ḥ[.t] r sš n ḥpr.yw*

Translation:

I am in the following of the lord of the thing in order to write for the ones who will come to be.

Witness: T1C,b

Transliteration:

*iw=i m šms.w n nb (i)ḥ.wt r sš n ḥpr.w*

Translation:

I am in the following of the lord of things in order to write for those who will come to be.

Witness: Sq7Sq

Transliteration:

*[iw=i m šms(.w)] n nb (i)ḥ.wt [r] sš n ḥpr.w*

Translation:

I am in the following of the lord of things in order to write for those who will come to be.

Witness: T1Be

Transliteration:

*iw=i m šms.w n nb (i)ḥ.w[t] r sš n ḥpr.w*

Translation:

I am in the following of the lord of things in order to write for the ones who will come to be.

Notes:

The Y2 was not seen by de Buck himself.

Witness: M1NY

Transliteration:

*ḥr-ntt {t}wī m šms(.w) n nb (i)ḥ.wt r sš n ḥpr.yw*

Translation:

Because I am in the following of the lord of things in order to write for the ones who will come to be.

Notes:

Due to the Z1, it would be possible to read *sš mdʒ.t* as well.

**Group 3:** Circumstantial *sḏm.n=f* (iw(=f) *sḏm.n=f*), Lemma *šms* (first position)

Lemma: *šms* (to follow)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> iw(=f) sDm.n=f	<u>Subject:</u> Nominal subject
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Witness: M4C

Transliteration:

*iw šms.n nb=i (i)ḥ.wt r sš n ḥpr.w*

Translation:

My lord followed the things in order to write for the ones who will come to be.

**Group 4:** Prospective active participle (masculine plural), Lemma *ḥpr* (first position)

Lemma: *ḥpr* (to become)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> prospective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T3Be

Transliteration:

*iw=i m šms.w nb (i)ḥ.wt r pr.w ḥpr.w*

Translation:

I am in the following of the lord of things,  
at the houses of those who will come to be.

Witness: M1Be

Transliteration:

*iw=i m šms.w n nb ḥ.wt r sš.w n ḥpr.w*

Translation:

I am in the following of the lord of things concerning  
the writing for the ones who will come to be.

**Group 5:** Prospective active participle (masculine plural), Lemma *ḥpr* (second position)

Lemma: *ḥpr* (to become)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> prospective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B9C,b

Transliteration:

*iw=i m šms(.w) n nb psḏ.t sš n ḥp(r).w*

Translation:

I am in the following of the lord of the Ennead,  
who writes for those who will come to be.

Notes:

Note that the D21 most likely needs to be added, the Z2 is not visible.

Witness: B3C

Transliteration:

*iw sḏ.t-ḥḏ-ḥtp tn m šms.w n nb ḥ.t r sš n ḥpr.w*

Translation:

This *sḏ.t-ḥḏ-ḥtp* is in the following of the lord  
of the thing in order to write for those who will come to be.

Witness: T1C,b

Transliteration:

*iw=i m šms.w n nb (i)h.wt r sš n hpr.w*

Translation:

I am in the following of the lord of things in order to write for those who will come to be.

Witness: Sq2C

Transliteration:

*[iw=i m šms(.w) n nb (i)h.wt r sš n] hpr.w*

Translation:

I am in the following of the lord of things in order to write for those who will come to be.

Notes:

Only traces left of the G43, the rest is visible.

Witness: M54C

Transliteration:

*hr-ntt wī m šms(.w) n nb (i)h.wt r sš n hpr.w*

Translation:

Because I am in the following of the lord of things in order to write for the ones who will come to be.

Notes:

Only traces left of the G43, the Z2 is not visible.

Witness: T2Be

Transliteration:

*iw=i m [šms.w n] nb (i)h[.t] r sš n hpr.yw*

Translation:

I am in the following of the lord of the thing in order to write for the ones who will come to be.

**Group 6:** *Infinitive (status absolutus), Lemma sš (second position)*

Lemma: sš (to write)

Morphology 1:  
infinitive

Morphology 2:  
status absolutus

Morphology 3:

Witness: B1Y

Transliteration:

*iw=i m šms(.w) [n] nb (i)h.wt sš [n] h[pr].w*

Translation:

I am in the following of the lord of things, who writes for those who will come to be.

Witness: Sq7Sq

Transliteration:

*[iw=i m šms(.w)] n nb (i)h.wt [r] sš n hpr.w*

Translation:

I am in the following of the lord of things in order to write for those who will come to be.

Witness: T1Be

Transliteration:

*iw=i m šms.w n nb (i)h.w[t] r sš n hpr.w*

Translation:

I am in the following of the lord of things in order to write for the ones who will come to be.

Witness: M1NY

Transliteration:

*hr-ntt {t}wī m šms(.w) n nb (i)h.wt r sš n hpr.yw*

Translation:

Because I am in the following of the lord of things in order to write for the ones who will come to be.

Witness: M4C

Transliteration:

*iw šms.n nb=i (i)h.wt r sš n hpr.w*

Translation:

My lord followed the things in order to write for the ones who will come to be.

**Group 7:** Prospective active participle (masculine plural), Lemma *hpr* (third position)

Lemma: *hpr* (to become)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> prospective active	<u>Morphology 3:</u> masculine plural	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M4C

Transliteration:

*iw šms.n nb=i (i)h.wt r sš n hpr.w*

Translation:

My lord followed the things in order to write for the ones who will come to be.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G5 (B9C,b, B1Y), G2+G5 (B3C, T1C,b, Sq2C, Sq7Sq, M54C, T1Be, T2Be, M1NY), G3+G6+G7 (M4C), G4 (T3Be, M1Be).

**Spell:** 335 **Phrase:** 4 310 b

**Group 1:** Prospective *sḏm=f* (Main clause), Lemma *ḥi*

Lemma: *ḥi* (to fly)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Main clause	<u>Subject:</u> Pronominal subject
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Witness: B9C,b

Transliteration:

*ḥ.y=i m bik*

Translation:

I will fly as a falcon,

Witness: B3C

Transliteration:

*ḥ.y sš.t-ḥd-ḥtp tn m bik*

Translation:

This *sš.t-ḥd-ḥtp* will fly as a falcon,

Witness: T1C,b

Transliteration:

*ḥ.y=i m bik*

Translation:

I will fly as a falcon,

Witness: Sq2C

Transliteration:

[*ḥ.y=i m bik*]

Translation:

I will fly as a falcon,

Witness: T1Be

Transliteration:

*ḥ.y=i m bi[k]*

Translation:

I will fly as a falcon,

Witness: T3Be

Transliteration:

*ḥ.y=i m bik*

Translation:

I will fly as a falcon,

Witness: M1Be

Transliteration:

*ḥ.y=i m bik*

Translation:

I will fly like a falcon,

Notes group:

Note that B3C and M1NY use a nominal subject instead of a pronominal subject.

Witness: B1Y

Transliteration:

*ḥ=i m bi[k]*

Translation:

I will fly as a falcon,

Witness: M54C

Transliteration:

[*ḥ=i m bik*]

Translation:

I will fly as a falcon,

Witness: T2Be

Transliteration:

*ḥ.y=i mi bi[k]*

Translation:

I will fly like a falcon,

Witness: M1NY

Transliteration:

*ḥ.y wh-ḥtp pn m bik*

Translation:

This *wh-ḥtp* will fly as a falcon,

**Group 2:** Prospective active participle (masculine singular), Lemma ḥī

Lemma: ḥī (to fly)

Morphology 1: participle      Morphology 2: prospective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: M4C

Transliteration:

ḥ.y m bik

Translation:

The one who will fly as a falcon,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, T1C,b, B1Y, Sq2C, M54C, T1Be, T2Be, T3Be, M1NY, M1Be), G2 (M4C).

**Spell:** 335      **Phrase:** 4      311      a

**Group 1:** Perfective active participle (masculine singular), Lemma ngg

Lemma: ngg (to cackle)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B9C,b

Transliteration:

ng m smn

Translation:

who cackled as a goose,

**Group 2:** Prospective sdm=f (Main clause), Lemma ngg

Lemma: ngg (to cackle)

Morphology 1: sdm=f      Morphology 2: prospective      Morphology 3:      Syntax: Main clause      Subject: Nominal subject

Witness: B3C  
Transliteration:  
*ng sʒ.t-ḥd-ḥtp tn m smn*  
Translation:  
this *sʒ.t-ḥd-ḥtp* will cackle as a goose,

Witness: B1Y  
Transliteration:  
*[ng=i] m [smn]*  
Translation:  
I will cackle as a goose,

Witness: M54C  
Transliteration:  
*[ng=i] m smn*  
Translation:  
I will cackle as a goose,

Witness: T3Be  
Transliteration:  
*ngi=i m smn.w*  
Translation:  
I will cackle as geese,

Witness: M1Be  
Transliteration:  
*ng=i m smn*  
Translation:  
I will cackle as a goose,

Notes group:  
Note that B3C uses a nominal subject instead of a pronominal subject.

Witness: T1C,b  
Transliteration:  
*ng=i m smn*  
Translation:  
I will cackle as a goose,

Witness: Sq2C  
Transliteration:  
*[ng=i m smn]*  
Translation:  
I will cackle as a goose,

Witness: T1Be  
Transliteration:  
*[ng=i m] smn*  
Translation:  
I will cackle as a goose,

Witness: M1NY  
Transliteration:  
*ng=f wh-ḥtp pn m smn*  
Translation:  
he, this *wh-ḥtp*, will cackle as a goose,

**Group 3:** Imperfective active participle (masculine singular), Lemma *ngg*

Lemma: *ngg* (to cackle)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: M4C

Transliteration:

*ngg m smn*

Translation:

who cackles as a goose,

**Group 4:** Circumstantial *sdm=f* (Temporal clause), Lemma *ngg*

Lemma: *ngg* (to cackle)

Morphology 1: *sdm=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: T2Be

Transliteration:

[*ngg-i mi smn*]

Translation:

while I cackle like a goose,

Notes:

Only the A2 is visible. Due to the size of the lacuna, reading two W11 signs seems most likely.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B9C,b), G2 (B3C, T1C,b, B1Y, Sq2C, M54C, T1Be, T3Be, M1NY, M1Be), G3 (M4C), G4 (T2Be).

**Spell:** 335      **Phrase:** 4      311      b

**Group 1:** Prospective *sdm=f* (Main clause), Lemma *ski*

Lemma: *ski* (to pass time)

Morphology 1: *sdm=f*      Morphology 2: prospective      Morphology 3:      Syntax: Main clause      Subject: Pronominal subject

Witness: B9C,b  
Transliteration:  
*sk.y=i nhḥ mi nhb-k3.w*  
Translation:  
I will pass eternity like Nehebkau.

Witness: T1C,b  
Transliteration:  
*sk.y=i nhḥ mi nhb-k3.w*  
Translation:  
I will pass eternity like Nehebkau.

Witness: Sq2C  
Transliteration:  
*[sk.y=i nhḥ] mi nh[b-k3.w]*  
Translation:  
I will pass eternity like Nehebkau.

Witness: T1Be  
Transliteration:  
*sk=i nhḥ mi nhb-k3.w*  
Translation:  
I will pass eternity like Nehebkau.

Witness: T3Be  
Transliteration:  
*sk=i nhḥ mi nhb-k3.w*  
Translation:  
I will pass eternity like Nehebkau.

Witness: B3C  
Transliteration:  
*sk.y s3.t-ḥd-ḥtp tn nhḥ mi nhb-k3.w*  
Translation:  
this *s3.t-ḥd-ḥtp* will pass eternity like Nehebkau.

Witness: B1Y  
Transliteration:  
*[s]k.y[=i nhḥ] mi nhb-k3.w*  
Translation:  
I will pass eternity like Nehebkau.  
Notes:  
Only the V31A and M17\*M17 group is visible.

Witness: M54C  
Transliteration:  
*ski=i nhḥ mi nhb-k3.w*  
Translation:  
I will pass eternity like Nehebkau.

Witness: T2Be  
Transliteration:  
*sk.y[=i] nhḥ mi nhb-k3.w*  
Translation:  
I will pass eternity like Nehebkau.

Witness: M1NY  
Transliteration:  
*sk.y wsir wh-ḥtp pn nhḥ mi nhb-k3(.w)*  
Translation:  
the Osiris, this *wh-ḥtp*, will pass eternity like Nehebkau.

Witness: M1Be

Transliteration:

*sk.y=i nḥḥ mi nḥb-kz.w*

Translation:

I will pass eternity like Nehebka.

Notes group:

Note that B3C and M1NY use a nominal subject instead of a pronominal subject.

**Group 2:** Prospective active participle (masculine singular), Lemma *ski*

Lemma: *ski* (to pass time)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> prospective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M4C

Transliteration:

*sk.y nḥḥ mi nḥb-kz.w*

Translation:

who will pass eternity like Nehebka.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, T1C,b, B1Y, Sq2C, M54C, T1Be, T2Be, T3Be, M1NY, M1Be), G2 (M4C).

**Spell:** 335 **Phrase:** 4 312 c

**Group 1:** Imperfective active participle (masculine singular), Lemma *ḥnh*

Lemma: *ḥnh* (to live)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C

Transliteration:

*ḥnh m ḥr.yt*

Translation:

who lives in butchery,

Witness: T1C,b

Transliteration:

*ḥnh m ḥr.yt*

Translation:

who lives in butchery,

Witness: B1Y  
Transliteration:  
𐤊𐤍𐤇 𐤌 𐤇𐤓.𐤀  
Translation:  
who lives in butchery,

Witness: M4C  
Transliteration:  
𐤊𐤍𐤇 𐤌 𐤇𐤓.𐤀  
Translation:  
who lives in butchery,  
Notes:  
Only traces left of the N35, the rest is visible.

Witness: M1Be  
Transliteration:  
𐤊𐤍𐤇 𐤌 𐤇𐤓.𐤀  
Translation:  
who lives in butchery,

**Group 2:** Imperfective active participle (masculine singular), Lemma *anx*

Lemma: 𐤊𐤍 (to swear)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M1NY  
Transliteration:  
𐤊𐤍𐤇 𐤌 𐤇𐤓.𐤀  
Translation:  
who swears in butchery,  
Notes:  
*Variation due to the classifier used in M1NY.*

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3C, T1C,b, B1Y, Sq2C, M4C, M54C, M1Be), G2 (M1NY).*

Witness: Sq2C  
Transliteration:  
[𐤊𐤍 𐤌 𐤇𐤓].𐤀[t]  
Translation:  
who lives in butchery,

Witness: M54C  
Transliteration:  
𐤊𐤍 𐤌 𐤓𐤇.𐤀  
Translation:  
who lives with the people,  
Notes:  
The Aa1 is not visible.

**Spell:** 335 **Phrase:** 4 314 d

**Group 1:** *Imperfective active participle (masculine singular), Lemma wđi*

Lemma: wđi (to place)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B3C

Transliteration:

wđđ stʒ. w

Translation:

who places wounds,

Witness: Sq2C

Transliteration:

[wđđ stʒ. w]

Translation:

who places wounds,

Witness: T1Be

Transliteration:

wđđ stʒ. w

Translation:

who places wounds,

Witness: T1C,b

Transliteration:

wđđ stʒ

Translation:

who places the wound,

Witness: M54C

Transliteration:

[wđđ] stʒ

Translation:

who places the wound,

Notes:

Only the D36 is visible.

Witness: M1NY

Transliteration:

wđđ stʒ

Translation:

who places the wound,

Notes:

Only traces left of the G43 due to a crack in the wood.

**Group 2:** *Imperfective active participle (masculine singular), Lemma wđi*

Lemma: wđi (to send)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B1Y

Transliteration:

*wd{f} <d> s[ʔz.w]*

Translation:

who sends wounds,

Witness: M4C

Transliteration:

*wdd skr*

Translation:

who sends injury,

Notes:

The G37 is not visible.

Witness: T2Be

Transliteration:

*wdd stz.w [m tp=f]*

Translation:

who sends wounds on his head,

Notes:

Only traces left of the G43, the rest is visible.

Witness: M1Be

Transliteration:

*wdd stz*

Translation:

who sends the wound,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3C, T1C,b, Sq2C, M54C, T1Be, M1NY), G2 (B1Y, M4C, T2Be, M1Be).*

**Spell:** 335 **Phrase:** 4 314 e

**Group 1:** *Circumstantial sdm.n.tw=f (Negation), Lemma m33*

Lemma: *m33* (to see)

Morphology 1:

*sdm.n.tw=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Negation

Subject:

Pronominal subject

Witness: B3C

Transliteration:

*n m3.n.t(w)=f*

Translation:

'he is not seen'.

Witness: T1C,b

Transliteration:

*n m3.n.t(w)=f*

Translation:

'he is not seen'.

Witness: B1Y

Transliteration:

[n] mʒ[.n.t(w)]=f

Translation:

'he is not seen'.

Notes:

Only the U1 and traces of the G1 are visible.

Witness: M4C

Transliteration:

n mʒ.n.t(w)=f

Translation:

'he is not seen'.

Witness: T1Be

Transliteration:

n mʒ.n.t(w)[=f]

Translation:

'he is not seen'.

Notes:

Only traces left of the X1, the rest is visible.

**Group 2:** Circumstantial *sḏm.n=f* (Negation), Lemma *mʒʒ*

Lemma: *mʒʒ* (to see)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Witness: Sq2C

Transliteration:

[n m]ʒ.n.t(w)=f

Translation:

'he is not seen'.

Notes:

Only the N35:X1 group and traces of the G1 are visible.

Witness: M54C

Transliteration:

n mʒ.n.t(w)=f

Translation:

'he is not seen'.

Witness: M1Be

Transliteration:

n mʒ.n.t(w)=f

Translation:

'he is not seen'.

Syntax:

Negation

Subject:

Pronominal subject

Witness: T2Be

Transliteration:

[n m]ʒ.n=tw

Translation:

one does not see.

Notes:

Only traces left of the D4, the U1 is not visible.

**Group 3:** Passive *sdm.t=f* (Negation), Lemma *m33*

Lemma: *m33* (to see)

Morphology 1: *sdm.t=f*      Morphology 2: passive      Morphology 3:      Syntax: Negation      Subject: Pronominal subject

Witness: M1NY

Transliteration:

*n m3.t=f*

Translation:

before he is seen.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3C, T1C,b, B1Y, Sq2C, M4C, M54C, T1Be, M1Be), G2 (T2Be), G3 (M1NY).

**Spell:** 335      **Phrase:** 4      317      d

**Group 1:** Imperfective relative *sdm=f*, Lemma *wđi*

Lemma: *wđi* (to send)

Morphology 1: *sdm=f*      Morphology 2: Imperfective relative      Morphology 3:      Syntax:      Subject: Nominal subject

Witness: B3C

Transliteration:

*wđđ n=f hk3.t m ntr.w*

Translation:

to whom the rulership over the gods sends

Witness: T1C,b

Transliteration:

*wđđ n=f hk3.t m ntr.w*

Translation:

to whom the rulership over the gods sends

Witness: B1Y

Transliteration:

*wđđ [n=f] hk3.t [m] ntr.w*

Translation:

to whom the rulership over the gods sends

Notes:

Only traces left.

Witness: Sq2C

Transliteration:

*[wđđ n=f hk3.t m ntr.w]*

Translation:

to whom the rulership over the gods sends

Witness: M4C

Transliteration:

[wḏd n=f ḥkz.t] m ntr.w

Translation:

to whom the rulership over the gods sends

Witness: T2Be

Transliteration:

wḏd n=f ḥkz.t m ntr.w

Translation:

The one to whom the rulership over the gods sends

Notes:

Only traces left of the D46, the rest is visible.

Witness: M54C

Transliteration:

wḏd n=f ḥkz.t m [ntr.w]

Translation:

The one to whom the rulership over the gods sends

Witness: M1NY

Transliteration:

wḏd n=f ḥkz.t m ntr.w

Translation:

to whom the rulership over the gods sends

**Group 2:** Imperfective active participle (masculine plural), Lemma wḏi

Lemma: wḏi (to send)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	imperfective active	masculine plural		

Witness: T1Be

Transliteration:

wḏd.w n=f ḥkz.t m ntr.w

Translation:

those who sent the rulership over the gods to him,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3C, T1C,b, B1Y, Sq2C, M4C, M54C, T2Be, M1NY), G2 (T1Be).

**Spell:** 335 **Phrase:** 4 319 b

**Group 1:** Imperfective active participle (masculine singular), Lemma rdī (first position)

Lemma: rdī (to give, to place)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	imperfective active	masculine singular		

Witness: B3C

Transliteration:

*didī kə.w dr isf.tyw*

Translation:

who gives essences, who expels evildoers,

Witness: B1Y

Transliteration:

*didī kə.w dr isf.tyw*

Translation:

who gives essences, who expels evildoers,

Witness: T1Be

Transliteration:

*didī kə.w dr isf.tyw*

Translation:

who gives essences, who expels evildoers,

Witness: M1NY

Transliteration:

*didī kə.w dr isf.tyw*

Translation:

who gives essences, who expels evildoers,

**Group 2:** *Imperfective active participle (masculine singular), Lemma dr (second position)*

Lemma: *dr* (to expel)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: T1C,b

Transliteration:

*didī kə.w dr isf.tyw*

Translation:

who gives essences, who expels evildoers,

Notes:

Could technically be the participle of *wđi* as well.

Witness: Sq2C

Transliteration:

[*didī kə.w dr isf.tyw*]

Translation:

who gives essences, who expels evildoers,

Witness: T2Be

Transliteration:

*di[di] kə.w dr iwsf.tyw*

Translation:

who gives essences, who hinders evildoers,

Notes:

Only traces left of the first D37, the second is not visible.

Witness: B3C

Transliteration:

*didì kə.w dr isf.tyw*

Translation:

who gives essences, who expels evildoers,

Witness: B1Y

Transliteration:

*didì kə.w dr is[f.tyw]*

Translation:

who gives essences, who expels evildoers,

Witness: T1Be

Transliteration:

*didì kə.w dr isf.tyw*

Translation:

who gives essences, who expels evildoers,

**Group 3:** *Imperfective active participle (masculine singular), Lemma dr (second position)*

Lemma: *dr* (to hinder)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

Witness: T2Be

Transliteration:

*dì[dì] kə.w dr iwsf.tyw*

Translation:

who gives essences, who hinders evildoers,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2 (B3C, T1C,b, B1Y, Sq2C, T1Be, M1NY), G1+G3 (T2Be).*

Witness: T1C,b

Transliteration:

*didì kə.w dr isf.tyw*

Translation:

who gives essences, who expels evildoers,

Notes:

Only traces left.

Witness: Sq2C

Transliteration:

[*didì kə.w dr isf.tyw*]

Translation:

who gives essences, who expels evildoers,

Witness: M1NY

Transliteration:

*didì kə.w dr isf.tyw*

Translation:

who gives essences, who expels evildoers,

**Spell:** 335 **Phrase:** 4 319 e

**Group 1:** Subjunctive *sḏm=f* (wish clause), Lemma *nḥm* (first position)

Lemma: *nḥm* (to rescue)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: B3C

Transliteration:

*nḥm=k s3.t-ḥd-ḥtp tn m nṯr pw t33 sṯ3.w*

Translation:

May you rescue this *s3.t-ḥd-ḥtp*  
from this god who takes the wounds,

Witness: B1Y

Transliteration:

*nḥm=k wi m nṯr [p]w t33 sṯ3.w*

Translation:

May you rescue me from this god who takes the wounds,

Notes:

The D40 is not visible.

Witness: T1Be

Transliteration:

*nḥm=k [wi] m-ᶜ nṯr p[w] t33 b3.w*

Translation:

May you rescue me from this god who takes the souls,

Notes:

The hand of the D37 is not visible.

Witness: M1NY

Transliteration:

*nḥm=k wh-ḥtp pn m t33 rh.yt*

Translation:

May you rescue this *wh-ḥtp* from the one who takes the people,

Witness: T1C,b

Transliteration:

*nḥm=k wi m-ᶜ nṯr pw t33 b3.w*

Translation:

May you rescue me from this god who takes the souls,

Witness: Sq2C

Transliteration:

*[nḥm=k wi m-ᶜ nṯr pw t33 b3.w]*

Translation:

May you rescue me from this god who takes the souls,

Witness: T2Be

Transliteration:

*nḥm=k [w]i m-ᶜ nṯr pwy t3 b3.w*

Translation:

May you rescue me from this god who took the souls,

**Group 2:** Imperfective active participle (masculine singular), Lemma 𐤋𐤆𐤀 (second position)

Lemma: 𐤋𐤆𐤀 (to take)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: B3C

Transliteration:

*nḥm=k sʕ.t-ḥd-ḥtp tn m nṯr pw 𐤋𐤆𐤀 s𐤋𐤆.w*

Translation:

May you rescue this *sʕ.t-ḥd-ḥtp*  
from this god who takes the wounds,

Notes:

Only traces left of the G1:D40 group, the rest is visible.

Witness: B1Y

Transliteration:

*nḥm=k wi m nṯr [p]w 𐤋𐤆𐤀 s𐤋𐤆.w*

Translation:

May you rescue me from this god who takes the wounds,

Notes:

The first G1 is not visible.

Witness: T1Be

Transliteration:

*nḥm=k [wi] m-ʕ nṯr p[w] 𐤋𐤆𐤀 bʕ.w*

Translation:

May you rescue me from this god who takes the souls,

Witness: T1C,b

Transliteration:

*nḥm=k wi m-ʕ nṯr pw 𐤋𐤆𐤀 bʕ.w*

Translation:

May you rescue me from this god who takes the souls,

Witness: Sq2C

Transliteration:

*[nḥm=k wi m-ʕ nṯr pw 𐤋𐤆𐤀 bʕ.w]*

Translation:

May you rescue me from this god who takes the souls,

Witness: M1NY

Transliteration:

*nḥm=k wh-ḥtp pn m 𐤋𐤆𐤀 rh.yt*

Translation:

May you rescue this *wh-ḥtp* from the one who takes the people,

**Group 3:** Perfective active participle (masculine singular), Lemma 𐤋𐤆𐤀 (second position)

Lemma: 𐤋𐤆𐤀 (to take)

Morphology 1: participle      Morphology 2: perfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: T2Be

Transliteration:

*nḥm-k [w]i m-<sup>c</sup> nṯr pwy 𐎎𐎗 bꜣ.w*

Translation:

May you rescue me from this god who took the souls,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2 (B3C, T1C,b, B1Y, Sq2C, T1Be, M1NY), G1+G3 (T2Be).*

**Spell:** 335 **Phrase:** 4 320 e

**Group 1:** *Infinitive (status constructus), Lemma 𐎎𐎗-𐎎𐎗 (first position)*

Lemma: 𐎎𐎗-𐎎𐎗 (to recite)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
infinitive	status constructus			

Witness: T1C,b

Transliteration:

*𐎎𐎗-𐎎𐎗*

Translation:

Recitation:

**Group 2:** *Imperfective active participle (masculine singular), Lemma 𐎎𐎗 (first position)*

Lemma: 𐎎𐎗 (to take)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
participle	imperfective active	masculine singular		

Witness: Sq2C

Transliteration:

*ir [nṯr pw 𐎎𐎗 bꜣ.w nsb iwt.yw]*

Translation:

As for this god, who takes the souls, who licks what is putrefied,

Witness: T1Be

Transliteration:

*ir [nṯr p]w 𐎎𐎗 bꜣ.w nsb iwt.yw*

Translation:

As for this god, who takes the souls, who licks what is putrefied,

Notes:

Only traces left of the G47, the rest is visible.

**Group 3:** Imperfective active participle (masculine singular), Lemma *nsb* (second position)

Lemma: *nsb* (to lick)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: Sq2C

Transliteration:

*ir* [ntr pw t33 b3.w *nsb* iwt.yw]

Translation:

As for this god, who takes the souls, who licks what is putrefied,

Witness: T1Be

Transliteration:

*ir* [ntr p]w t33 b3.w *nsb* iwt.yw

Translation:

As for this god, who takes the souls, who licks what is putrefied,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b), G2+G3 (Sq2C, T1Be).

**Spell:** 335      **Phrase:** 4      321      f

**Group 1:** Relative *sḏm.n=f*, Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sḏm.n=f*      Morphology 2: relative      Morphology 3:      Syntax:      Subject: Nominal subject

Witness: B3C

Transliteration:

*rdi.n* n=sn nb r-ḏr 3ḥ(w)

Translation:

to whom the lord of all gave power,

Witness: B1Y

Transliteration:

*rdi[.n]* n=s[n] r<sup>c</sup>-itm.w 3ḥw

Translation:

to whom Re-Atoum gave power,

Notes:

The hand of the D37 is damaged, the N35 is not visible.

Witness: T2Be

Transliteration:

*rdi.n* n=sn nb r-ḏr 3ḥ(w)

Translation:

to whom the lord of all gave power,

Witness: M1NY

Transliteration:

*rdi.n* n nb r-ḏr 3ḥ(w)=f

Translation:

whose power was given to the lord of all,

**Group 2:** *Circumstantial sdm.n=f (Temporal clause), Lemma rdī*

Lemma: *rdī* (to give, to place)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: T1C,b

Transliteration:

*rdī.n=sn n nb r-ḏr ʔh(w)*

Translation:

after they gave power to the lord of all,

**Group 3:** *Imperfective relative sdm=f, Lemma ʕnn*

Lemma: *ʕnn* (to turn back)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> Imperfective relative	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u> Nominal subject
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Witness: T1Be

Transliteration:

*ʕn n=sn nb r-ḏr ḏw.t ʔhw*

Translation:

for whom the lord of all turns back evil and power,

Notes:

Uncertain, as there is no gemination of the N35, which should occur with 2-gem. It is possible this should be read as *dī.n* instead.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3C, B1Y, T2Be, M1NY), G2 (T1C,b), G3 (T1Be).*

**Spell:** 335 **Phrase:** 4 322 a

**Group 1:** *Infinitive (status constructus), Lemma irī*

Lemma: *irī* (to do, to make)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status constructus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C

Transliteration:

*r ir.t sʒ.wt hft.yw=f*

Translation:

in order to watch over his enemies,

Witness: T1Be

Transliteration:

*r ir.t sʒ hft.yw*

Translation:

in order to do watching over enemies,

Witness: M1NY

Transliteration:

*r ir.t sʒ.(w)t hft.yw=f*

Translation:

in order to watch over his enemies,

**Group 2:** Imperfective active participle (masculine plural), Lemma *iri*

Lemma: *iri* (to do, to make)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: T1C,b

Transliteration:

*irr.w sʒ.wt r hft.yw=f*

Translation:

those who do guard duty against his enemies,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3C, B1Y, T1Be, T2Be, M1NY), G2 (T1C,b).

Witness: B1Y

Transliteration:

*r ir(.t) sʒ.wt h[ʃ]t[.yw=f]*

Translation:

in order to watch over his enemies,

Notes:

The X1 is not visible, and there is barely any space for it.

Witness: T2Be

Transliteration:

*r ir.t sʒ.wt sby.w*

Translation:

in order to watch over the rebels,

**Spell:** 335 **Phrase:** 4 322 d

**Group 1:** Subjunctive *sḍm=f* (Negation), Lemma *ḥr*

Lemma: *ḥr* (to fall)

Morphology 1:  
*sḍm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Negation

Subject:  
Pronominal subject

Witness: T1C,b

Transliteration:

*nn ḥr=i n ds.w=ṯn*

Translation:

I will not fall to your knives,

Witness: M1NY

Transliteration:

*nn ḥr wh-ḥtp pn n ds.w=ṯn*

Translation:

This *wh-ḥtp* will not fall to your knives,

Notes group:

Note that M1NY uses a nominal subject instead of a pronominal subject.

**Group 2:** Prospective *sḍm=f* (Negation), Lemma *ḥbw*

Lemma: *ḥbw* (to plough)

Morphology 1:  
*sḍm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Negation

Subject:  
Nominal subject

Witness: B1Y

Transliteration:

*[n ḥb ds.w]=s[n] im=i*

Translation:

Their knives will not plough into me,

Notes:

Only traces left of the D58, the rest is lost.

Witness: T1Be

Transliteration:

*[n ḥb ds.w]=s[n] im=i*

Translation:

Their knives will not plough into me,

Witness: T2Be

Transliteration:

*n ḥb.w ds=sn im=i*

Translation:

Their knife will not plough into me,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,b, M1NY), G2 (B1Y, T1Be, T2Be).

**Spell:** 335 **Phrase:** 4 323 b

**Group 1:** Prospective *sḍm=f* (Negation), Lemma ʕk

Lemma: ʕk (to enter)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: B3C

Transliteration:

*n ʕk s3.t-ḥd-ḥtp tn r i3tw.w=sn*

Translation:

This *s3.t-ḥd-ḥtp* will not enter into their places of judgment,

Witness: B1Y

Transliteration:

*n ʕk=i r i3tw].w=sn]*

Translation:

I will not enter into their places of judgment,

Notes group:

Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 2:** Subjunctive *sḍm=f* (Negation), Lemma ʕk

Lemma: ʕk (to enter)

<u>Morphology 1:</u> <i>sḍm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: T1C,b

Transliteration:

*nn ʕk=i ir i3tw.w=tn*

Translation:

I will not enter into your places of judgment,

Witness: T1Be

Transliteration:

*nn [ʕk=i r i3tw.w=sn*

Translation:

I will not enter into their places of judgment,

Notes:

Only traces left of the N29\*D54 group, the D36 was not seen.

Witness: T2Be

Transliteration:

*nn ḫ[-i] r išt.tyw=sn*

Translation:

I will not enter into their places of judgment,

Witness: M1NY

Transliteration:

*nn ḫ=f r išt.w.w=tn*

Translation:

he will not enter into your places of judgment,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3C, B1Y), G2 (T1C,b, T1Be, T2Be, M1NY).*

*However, for the purpose of analysis, the two groups should be considered to be the same.*

**Spell:** 335 **Phrase:** 4 323 d

**Group 1:** Prospective *sḏm=f* (Negation), Lemma *hꜣi*

Lemma: *hꜣi* (to descend)

Morphology 1: *sḏm=f* Morphology 2: prospective Morphology 3:

Syntax:  
Negation

Subject:  
Pronominal subject

Witness: B3C

Transliteration:

*n ḫꜣ.w sꜣ.t-ḥꜣ-ḥꜣp tn r wḥꜣ.wt=sn*

Translation:

this *sꜣ.t-ḥꜣ-ḥꜣp* will not descend into their cauldrons,

Witness: B1Y

Transliteration:

*[n ḫ]ꜣ.y=i r tnm.w=sn*

Translation:

I will not descend into their vats,

Notes:

The O4 is not visible, and there are only traces left of the G1.

Witness: T1Be

Transliteration:

*n ḫꜣ.y=i r tnm=sn*

Translation:

I will not descend into their vat,

Notes group:

*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 2:** Subjunctive *sḏm=f* (Negation), Lemma *hʒi*

Lemma: *hʒi* (to descend)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: T1C,b

Transliteration:

*nn hʒ.y=i r-hnw ḥʕd.w=tn*

Translation:

I will not descend within your traps,

Witness: T2Be

Transliteration:

*nn hʒ=i r nm.wt=sn*

Translation:

I will not descend into their places of slaughter,

Witness: M1NY

Transliteration:

*nn hʒ wh-hṭp pn r ḥʒd.w=tn*

Translation:

this *wh-hṭp* will not descend into your traps,

Notes group:

Note that M1NY uses a nominal subject instead of a pronominal subject.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3C, B1Y, T1Be), G2 (T1C,b, T2Be, M1NY).

However, for the purpose of analysis, the two groups should be considered to be the same.

**Spell:** 335 **Phrase:** 4 324 a

**Group 1:** Prospective *sḏm=f* (Negation), Lemma *ḥmsi*

Lemma: *ḥmsi* (to sit)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> prospective	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: B3C

Transliteration:

*n ḥms.w sʒ.t-ḥd-hṭp tn m-hnw ḥʕd.w=sn*

Translation:

this *sʒ.t-ḥd-hṭp* will not sit within their traps,

Witness: B1Y

Transliteration:

*n ḥmsi=i m[-hnw ḥʕd].w[=sn]*

Translation:

I will not sit within their traps,

Witness: T1Be

Transliteration:

*n ḥms=i m-ḥnw ḥz[d.w=sn]*

Translation:

I will not sit within their traps,

Notes group:

*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 2:** Subjunctive *sḏm=f* (Negation), Lemma *ḥmsi*

Lemma: *ḥmsi* (to sit)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
<i>sḏm=f</i>	subjunctive		Negation	Pronominal subject

Witness: T2Be

Transliteration:

*nn ḥms=i ḥr mw n ḥꜥd.w=sn*

Translation:

I will not sit upon the water of their traps,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3C, B1Y, T1Be), G2 (T2Be).*

*However, for the purpose of analysis, the two groups should be considered to be the same.*

**Spell:** 335 **Phrase:** 4 324 b

**Group 1:** Subjunctive *sḏm=f* (Negation), Lemma *iri*

Lemma: *iri* (to do, to make)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
<i>sḏm.tw=f</i>	subjunctive		Negation	Nominal subject

Witness: B3C

Transliteration:

*nn ir.t(w) n s3.t-ḥd-ḥtp tn ih.wt m nw n bw.wt ntr.w*

Translation:

nothing will be done to this *s3.t-ḥd-ḥtp* from  
this which belongs to the abominations of the gods,

Witness: B1Y

Transliteration:

*n[n ir.t(w) n=i (i)h.wt] m nw n by.t [ntr.w]*

Translation:

nothing will be done to me from  
this which belongs to the abomination of the gods,

Witness: T2Be

Transliteration:

*nn ir.tw n=i (i)h.wt m nw n bw.t ntr.w*

Translation:

nothing will be done to me from this which belongs to the abomination of the gods,

**Group 2:** *Infinitive (status pronominalis), Lemma iri*

Lemma: *iri* (to do, to make)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
infinitive	status pronominalis			

Witness: M1NY

Transliteration:

*nn ir.t=tn (i)h.wt m wh-ḥtp pn nm nw n bw.wt ntr.w*

Translation:

without you doing things with this *wh-ḥtp* and this which belongs to the abominations of the gods,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (B3C, T1C,b, B1Y, T1Be, T2Be), G2 (M1NY).*

Witness: T1C,b

Transliteration:

*nn ir.t(w) n=i (i)h.wt m nw n bw.t ntr.w*

Translation:

nothing will be done to me from  
this which belongs to the abomination of the gods,

Witness: T1Be

Transliteration:

*[nn ir.t(w) n=i (i)h.wt m] nw n bw m3c ntr.w*

Translation:

nothing will be done to me from  
this which belongs to the true place of the gods,

**Spell:** 335 **Phrase:** 4 324 c

**Group 1:** *Perfective active participle (feminine singular), Lemma swʒi (first position)*

Lemma: swʒi (to pass)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C

Transliteration:

hr-ntt sʒ.t-ḥd-ḥtp tn is swʒ.t wʕb.t(i) hr.t-ib msk.t

Translation:

because this sʒ.t-ḥd-ḥtp is even one who passed being pure, who is in the midst of the Mesqet,

Notes group:

Group 1 and Group 2 should be considered the same, as the variation is only due to the gender of the owner.

**Group 2:** *Perfective active participle (masculine singular), Lemma swʒi (first position)*

Lemma: swʒi (to pass)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,b

Transliteration:

hr-ntt ink swʒ wʕb(.w) hr(.y)-ib msk.t

Translation:

because I am the one who passed being pure,  
who is in the midst of the Mesqet,

Witness: T1Be

Transliteration:

hr[-ntt] ink is swʒ [wʕb(.w) hr(.y)-ib msk.t]

Translation:

because I am even the one who passed being pure,  
who is in the midst of the Mesqet,

Notes:

Only traces left of the N31, the rest is visible.

Witness: B1Y

Transliteration:

hr[-ntt ink] is swʒ wʕb(.w) hr(.y)-ib msk.t

Translation:

because I am the one who passed being pure,  
who is in the midst of the Mesqet,

Witness: T2Be

Transliteration:

hr-nt[t] ink swʒ wdʒ.w hr(.y)-ib msk.t

Translation:

because I am the one who passed being hale,  
who is in the midst of the Mesqet,

Notes group:

Group 1 and Group 2 should be considered the same, as the variation is only due to the gender of the owner.

**Group 3:** Nominal *sḏm.n=f* (Emphatic use), Lemma *swʒi* (first position)

Lemma: *swʒi* (to pass)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: M1NY

Transliteration:

*ḥr-ntt ḥr wh-ḥtp pn swʒ.n=f wʕb(.w) ḥr-ib msk.t*

Translation:

because it is this *wh-ḥtp*, after he passed being pure in the midst of the Mesqet,

**Group 4:** Stative (3rd person feminine singular), Lemma *wʕb* (second position)

Lemma: *wʕb* (to be pure)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 3rd person feminine singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: B3C

Transliteration:

*ḥr-ntt sʒ.t-ḥd-ḥtp tn is swʒ.t wʕb.t(i) ḥr.t-ib msk.t*

Translation:

because this *sʒ.t-ḥd-ḥtp* is even one who passed being pure, who is in the midst of the Mesqet,

Notes group:

Group 4 and Group 5 should be considered the same, as the variation is only due to the gender of the owner.

**Group 5:** Stative (3rd person masculine singular), Lemma *wʕb* (second position)

Lemma: *wʕb* (to be pure)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 3rd person masculine singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: T1C,b

Transliteration:

*ħr-ntt ink swʒ wʕb(.w) ħr(.y)-ib msk.t*

Translation:

because I am the one who passed being pure,  
who is in the midst of the Mesqet,

Witness: T1Be

Transliteration:

*ħr[-ntt] ink is swʒ [wʕb(.w) ħr(.y)-ib msk.t]*

Translation:

because I am even the one who passed being pure,  
who is in the midst of the Mesqet,

Notes:

Only the N35A is visible.

Notes group:

*Group 4 and Group 5 should be considered the same, as the variation is only due to the gender of the owner.*

**Group 6:** *Stative (3rd person masculine singular), Lemma wɖʒ (second position)*

Lemma: *wɖʒ* (to be hale)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
Stative		3rd person masculine singular		

Witness: T2Be

Transliteration:

*ħr-nt[t] ink swʒ wɖʒ.w ħr(.y)-ib msk.t*

Translation:

because I am the one who passed being hale, who is in the midst of the Mesqet,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (B3C, (=G2+G5)), G2+G5 (T1C,b, B1Y, T1Be), G2+G6 (T2Be), G3+G5 (M1NY).*

Witness: B1Y

Transliteration:

*ħr[-ntt ink] is swʒ wʕb(.w) ħr(.y)-ib msk.t*

Translation:

because I am the one who passed being pure,  
who is in the midst of the Mesqet,

Witness: M1NY

Transliteration:

*ħr-ntt ir wħ-ħtp pn swʒ.n=f wʕb(.w) ħr-ib msk.t*

Translation:

because it is this *wħ-ħtp*, after he passed  
being pure in the midst of the Mesqet,

**Spell:** 335 **Phrase:** 4 325 a

**Group 1:** Prospective relative *sḏm=f*, Lemma *ini*

Lemma: *ini* (to bring)

Morphology 1: *sḏm=f*      Morphology 2: prospective relative      Morphology 3:      Syntax:      Subject: Nominal subject

Witness: B3C

Transliteration:

*in.yt n=s ms.yt m tnn.t*

Translation:

to whom supper will be brought in the *tnn.t* shrine.

Witness: B1P

Transliteration:

*in.y n=f ms.y[.t m tḥn.t] m tnn.t*

Translation:

to whom supper from faience will be brought in the *tnn.t* shrine.

**Group 2:** Prospective relative *sḏm=f*, Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1: *sḏm=f*      Morphology 2: prospective relative      Morphology 3:      Syntax:      Subject: Nominal subject

Witness: T1C,b

Transliteration:

*rd.y n=f ms.yt m tḥn.t m tnn.t*

Translation:

to whom supper from faience will be given in the *tnn.t* shrine.

Witness: T1Be

Transliteration:

*[r]di n=f ms.yt m tḥn.t m tnn.t*

Translation:

to whom supper from faience will be given in the *tnn.t* shrine.

Notes:

The D21 is not visible.

Witness: T2Be

Transliteration:

*rd.y n=f ms.yt m tḥn.t m tnn.t*

Translation:

to whom supper from faience will be given in the *tnn.t* shrine.

Witness: M1NY

Transliteration:

*rdi n=f ms.yt m tḥn.t m tnn.t*

Translation:

to whom supper from faience is given in the *tnn.t* shrine.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3C, B1Y), G2 (T1C,b, T1Be, T2Be, M1NY).

## Appendix 5.46. Spell 355

**Spell:** 355 **Phrase:** 5 1 d

**Group 1:** Stative (3rd person feminine singular), Lemma *wn*

**Lemma:** *wn* (to open)

**Morphology 1:** Stative **Morphology 2:** 3rd person feminine singular **Morphology 3:** **Syntax:** **Subject:**

**Witness:** B1Bo,a

**Transliteration:**

*iw r(z) n šr.t=f wn.t(i) m ḏdw*

**Translation:**

The mouth of his nostril is open in Busiris

**Witness:** S1C

**Transliteration:**

*iw r(z) n šr.t=i wn.t(i) m ḏdw*

**Translation:**

The mouth of my nostril is open in Busiris

**Witness:** G1T

**Transliteration:**

*iw r(z) n šr.t=i wn.t(i) m ḏdw*

**Translation:**

The mouth of my nostril is open in Busiris

**Witness:** B4C

**Transliteration:**

*iw r(z) n šr.t wn.t(i) m ḏdw*

**Translation:**

The mouth of her nostril is open in Busiris

**Witness:** B1Bo,b

**Transliteration:**

*iw r(z) n šr.t n.t ḏḥwty-nḥt pn wn.t(i) m ḏdw*

**Translation:**

The mouth of the nostril of this *ḏḥwty-nḥt* is open in Busiris

**Witness:** S2C

**Transliteration:**

*iw [r(z) n šr.t=i wn.t(i) m ḏdw]*

**Translation:**

The mouth of my nostril is open in Busiris

**Witness:** BH3Ox

**Transliteration:**

*[iw r(z) n šr.t n.t] ḥnm-ḥtpi pn wn.t(i) m ḏdw*

**Translation:**

The mouth of the nostril of this *ḥnm-ḥtpi* is open in Busiris

**Witness:** B2Bo

**Transliteration:**

*iw r(z) n šr.t ḏḥwty-nḥt tn wn.t(i) m ḏdw*

**Translation:**

The mouth of the nostril is open in Busiris

Witness: B4Bo

Transliteration:

*iw r(z) n šr.t dḥwty-nḥt tn wn.t(i) m ḏdw*

Translation:

The mouth of the nostril of this *dḥwty-nḥt* is open in Busiris

Witness: M22C

Transliteration:

*[iw r(z) n šr.t=i wn.t(i)] m ḏdw*

Translation:

The mouth of my nostril is open in Busiris

**Group 2:** Imperfective relative *sḏm=f*, Lemma *wn*

Lemma: *wn* (to open)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: A1C

Transliteration:

*iw r(z) n šr.t m wn.t t3w*

Translation:

The mouth of the nostril is as that which the air opens.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo,a, B1Bo,b, S1C, S2C, G1T, BH3Ox, B4C, B2Bo, B4Bo, M22C), G2 (A1C).

**Spell:** 355 **Phrase:** 5 2 a

**Group 1:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥtp*

Lemma: *ḥtp* (to rest)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: B4C

Transliteration:

*ḥtp=s r=s m iwnw*

Translation:

while she rest for herself in Heliopolis

**Group 2:** Circumstantial *sdm.n=f* (*iw(=f) sdm.n=f*), Lemma *ḥtp*

Lemma: *ḥtp* (to rest)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
*iw(=f) sdm.n=f*

Subject:  
Nominal subject

Witness: B2Bo

Transliteration:

*iw ḥtp.n ḥtp.w(t)=i m iwnw*

Translation:

after my offerings rest in Heliopolis.

Witness: B4Bo

Transliteration:

*iw ḥtp.n ḥtp[.wt] dḥwty-nḥt tn m iwnw*

Translation:

After the offerings of this *dḥwty-nḥt* rest in Heliopolis.

Witness: M22C

Transliteration:

*iw ḥtp.n ḥtp.wt=i m iwnw*

Translation:

My offerings rest in Heliopolis.

Notes phrase:

In this phrase, the following pattern variations occur: G2 (B2Bo, B4Bo, M22C), G1 (B4C).

Note that there is a phrase in B1Bo,a-b, S1-2C, G1T, A1C and BH3Ox, but it is non-verbal.

**Spell:** 355 **Phrase:** 5 2 c

**Group 1:** Nominal *sdm.n=f* (Emphatic use), Lemma *ḥmsi*

Lemma: *ḥmsi* (to sit)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Nominal subject

Witness: B1Bo,a

Transliteration:

*ḥms.n ḥnmw ḥr snb.wt=f*

Translation:

Khnoum sat on its parapets.

Witness: B1Bo,b

Transliteration:

*ḥms.n ḥnmw ḥr snb.wt=f*

Translation:

Khnoum sat on its parapets.

Witness: S1C  
Transliteration:  
*ḥms.n ḥr ḥr snb.wt=f*  
Translation:  
Horus sat on its parapets.

Witness: G1T  
Transliteration:  
*ḥms.n ḥnmw ḥr snb.w(t)=f*  
Translation:  
Khnoum sat on its parapets.

Witness: B4C  
Transliteration:  
*[ḥms.n ḥnmw ḥr snb.wt=f]*  
Translation:  
Khnoum sat on its parapets.

Witness: B4Bo  
Transliteration:  
*ḥms.n ḥnmw ḥr snb.wt=f*  
Translation:  
Khnoum sat on its parapets.

**Group 2:** Nominal *sḏm=f* (Emphatic use), Lemma *ḥmsi*  
Lemma: *ḥmsi* (to sit)  
*Morphology 1:* *sḏm=f*      *Morphology 2:* nominal      *Morphology 3:*

Witness: A1C  
Transliteration:  
*ḥms ḥnmw ḥr snb.w(t)*  
Translation:  
Khnoum sits even on the parapets.

Witness: S2C  
Transliteration:  
*[ḥms.n ḥnmw] ḥr [snb.wt]=f*  
Translation:  
Khnoum sat on its parapets.

Witness: BH3Ox  
Transliteration:  
*ḥms.n ḥnmw ḥr snb.[w]t[=f]*  
Translation:  
Khnoum sat on its parapets.

Witness: B2Bo  
Transliteration:  
*ḥms.n ḥnmw ḥr snb.w(t)=f*  
Translation:  
Khnoum sat on its parapets.

Witness: M22C  
Transliteration:  
*[ḥms.n ḥnmw ḥr snb.wt=f]*  
Translation:  
Khnoum sat on its parapets.

*Syntax:* Emphatic use      *Subject:* Nominal subject

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo,a, B1Bo,b, S1C, S2C, G1T, BH3Ox, B4C, B2Bo, B4Bo, M22C), G2 (A1C).

**Spell:** 355 **Phrase:** 5 3 c

**Group 1:** Subjunctive *sḍm=f* (Conditional), Lemma *ìwì*

Lemma: *ìwì* (to come)

Morphology 1:  
*sḍm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Conditional

Subject:  
Nominal subject

Witness: B1Bo,a

Transliteration:

*ìr ìwì.t p.t tn m mḥ(y).t*

Translation:

If this sky comes as the north wind

Notes:

Could theoretically be a *sḍm.t=f*.

**Group 2:** Prospective *sḍm=f* (Conditional), Lemma *ìwì*

Lemma: *ìwì* (to come)

Morphology 1:  
*sḍm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Conditional

Subject:  
Nominal subject

Witness: B1Bo,b

Transliteration:

*ìr ìwì p.t tn m mḥ(y).t*

Translation:

If this sky comes as the north wind

Witness: S1C

Transliteration:

*ìr ìwì p.t tn m mḥy.t*

Translation:

If this sky comes as the north wind

Witness: S2C

Transliteration:

*ìr ìwì p.t tn m mḥy.t*

Translation:

If this sky comes as the north wind

Witness: G1T

Transliteration:

*ìr ìwì p.t tn m mḥy.t*

Translation:

If this sky comes as the north wind

Witness: A1C

Transliteration:

*ir iwi p.t tn m mhy.t*

Translation:

If this sky comes as the north wind

Witness: B4C

Transliteration:

*ir iwi p.t m mhy.t*

Translation:

If the sky comes as the north wind

Witness: B4Bo

Transliteration:

*ir iwi p.t tn m mhy.t*

Translation:

If this sky comes as the north wind

Witness: BH3Ox

Transliteration:

*[ir iwi p.t tn m] mhy.t*

Translation:

If this sky comes as the north wind

Witness: B2Bo

Transliteration:

*ir iwi p.t tn m mhy.t*

Translation:

If this sky comes as the north wind

Witness: M22C

Transliteration:

*ir iwi [p.t t]n m mhy.t*

Translation:

If this sky comes as the north wind

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo,a), G2 (B1Bo,b, S1C, S2C, G1T, A1C, BH3Ox, B4C, B2Bo, B4Bo, M22C).

**Spell:** 355 **Phrase:** 5 4 a

**Group 1:** Prospective *sdm=f* (Conditional), Lemma *hmsi*

Lemma: *hmsi* (to sit)

**Morphology 1:**

*sdm=f*

**Morphology 2:**

prospective

**Morphology 3:**

**Syntax:**

Conditional

**Subject:**

Pronominal subject

Witness: B1Bo,a

Transliteration:

*hms dhwti-nht pn hr rsy s(w)*

Translation:

then this *dhwti-nht* will sit to the south of it.

Witness: B1Bo,b

Transliteration:

*hms dhwti-nht pn hr rsy s(w)*

Translation:

then this *dhwti-nht* will sit to the south of it.

Witness: S1C  
Transliteration:  
*ḥms=i < m > rsy s(w)*  
Translation:  
then I will sit to the south of it.

Witness: A1C  
Transliteration:  
*ḥms=i m rsy s(w)*  
Translation:  
then I will sit in the south of it.

Witness: B4C  
Transliteration:  
*ḥms.w s3.t-ḥd-ḥtp tn m rsy s(w)*  
Translation:  
then this *s3.t-ḥd-ḥtp* will sit in the south of it.

Witness: B4Bo  
Transliteration:  
*ḥms dḥwty-nḥt tn ḥr rsy s(w)*  
Translation:  
then this *dḥwty-nḥt* will sit to the south of it.

Notes group:

Note that B1Bo,a-b, B4C and B4Bo use a nominal subject instead of a pronominal subject.

**Group 2:** Nominal *sdm.n=f* (Emphatic use), Lemma *ḥmsi*

Lemma: *ḥmsi* (to sit)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: S2C  
Transliteration:  
*ḥms[=i ḥr] rsy s(w)*  
Translation:  
then I will sit upon the south of it.

Witness: BH3Ox  
Transliteration:  
*ḥms=f ḥr rsy s(w)*  
Translation:  
then he will sit to the south of it.

Witness: B2Bo  
Transliteration:  
*ḥms <=i > ḥr rsy s(w)*  
Translation:  
then I will sit to the south of it.

Witness: M22C  
Transliteration:  
*ḥms[=i m rsy s(w)]*  
Translation:  
then I will sit to the south of it

Witness: G1T

Transliteration:

*hms.n-i hr rsy s(w)*

Translation:

I sat even upon the south of it.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo,a, B1Bo,b, S1C, S2C, A1C, BH3Ox, B4C, B2Bo, B4Bo, M22C), G2 (G1T).

**Spell:** 355 **Phrase:** 5 4 b

**Group 1:** Subjunctive *sḏm=f* (Conditional), Lemma *iwī*

Lemma: *iwī* (to come)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Conditional

Subject:

Nominal subject

Witness: B1Bo,a

Transliteration:

*ir iw.t p.t tn m rsw*

Translation:

If this sky comes as the south wind

Notes:

Could theoretically be a *sḏm.t=f*.

**Group 2:** Prospective *sḏm=f* (Conditional), Lemma *iwī*

Lemma: *iwī* (to come)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Conditional

Subject:

Nominal subject

Witness: S1C

Transliteration:

*ir iwī p.t tn m rsw*

Translation:

If this sky comes as the south wind

Witness: G1T

Transliteration:

*ir iwī p.t tn m rsw*

Translation:

If this sky comes as the south wind

Witness: A1C  
Transliteration:  
*ir iwi p.t tn m rsw*  
Translation:  
If this sky comes as the south wind

Witness: B4C  
Transliteration:  
*ir iwi p.t m rsw*  
Translation:  
If the sky comes as the south wind

Witness: B4Bo  
Transliteration:  
*ir iwi p.t tn m rsw*  
Translation:  
If this sky comes as the south wind

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo,a), G2 (S1C, G1T, A1C, BH3Ox, B4C, B2Bo, B4Bo).

**Spell:** 355 **Phrase:** 5 4 c

**Group 1:** Prospective *sdm=f* (Conditional), Lemma *ḥmsi*

Lemma: *ḥmsi* (to sit)

Morphology 1:  
*sdm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Conditional

Subject:  
Pronominal subject

Witness: B1Bo,a  
Transliteration:  
*ḥms dhwtj-nḥt pn ḥr rsy s(w)*  
Translation:  
then this *dhwtj-nḥt* will sit to the south of it.

Witness: BH3Ox  
Transliteration:  
*ir iwi p.t tn m [rsw]*  
Translation:  
If this sky comes as the south wind

Witness: B2Bo  
Transliteration:  
*ir iwi p.t tn m rsw*  
Translation:  
If this sky comes as the south wind

Witness: S1C  
Transliteration:  
*ḥms=i m mḥ.t s(w)*  
Translation:  
then I will sit in the north of it.

Witness: A1C  
Transliteration:  
*ḥms=i m mḥ.t*  
Translation:  
then I will sit in the north.

Witness: B4C  
Transliteration:  
*ḥms.w sṣ.t-ḥd-ḥtp [tn m mḥ.t s(w)]*  
Translation:  
then this *sṣ.t-ḥd-ḥtp* will sit in the north of it.

Witness: B4Bo  
Transliteration:  
*ḥms dḥwty-nḥt tn ḥr mḥ.t s(w)*  
Translation:  
then this *dḥwty-nḥt* will sit to the north of it.

Notes group:  
*Note that B1Bo,a, B4C and B4Bo use a nominal subject instead of a pronominal subject.*

**Group 2:** Nominal *sḍm.n=f* (Emphatic use), Lemma *ḥmsi*

Lemma: *ḥmsi* (to sit)

Morphology 1:  
*sḍm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: G1T  
Transliteration:  
*ḥms.n <=i> ḥr mḥ.t s(w)*  
Translation:  
I sat even upon the north of it.

Notes phrase:  
*In this phrase, the following pattern variations occur: G1 (B1Bo,a, S1C, A1C, BH3Ox, B4C, B2Bo, B4Bo), G2 (G1T).*

Witness: BH3Ox  
Transliteration:  
*[ḥms=f] ḥr mḥ.t s(w)*  
Translation:  
then he will sit upon the north of it.

Witness: B2Bo  
Transliteration:  
*ḥms=i ḥr mḥ.t s(w)*  
Translation:  
then I will sit to the north of it

**Spell:** 355 **Phrase:** 5 5 a

**Group 1:** Subjunctive *sḍm=f* (Conditional), Lemma *ìwi*

Lemma: *ìwi* (to come)

Morphology 1:  
*sḍm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Conditional

Subject:  
Nominal subject

Witness: B1Bo,a

Transliteration:

*ir ìw.t p.t tn m ìmn.tì*

Translation:

If this sky comes as the west wind,

Notes:

Could theoretically be a *sḍm.t=f*.

**Group 2:** Prospective *sḍm=f* (Conditional), Lemma *ìwi*

Lemma: *ìwi* (to come)

Morphology 1:  
*sḍm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Conditional

Subject:  
Nominal subject

Witness: B1Bo,b

Transliteration:

*ir ìwi p.t tn m ìmn.tì ìsb.t*

Translation:

If this sky comes as the west and east wind,

Witness: S2C

Transliteration:

*[ir ìwi p.t tn] m ìmn.tì*

Translation:

if this sky comes as the west wind,

Witness: S1C

Transliteration:

*ir ìwi p.t tn m ìmn.tì*

Translation:

If this sky comes as the west wind,

Witness: G1T

Transliteration:

*ir ìwi p.t tn m ìmn.tì*

Translation:

If this sky comes as the west wind,

Witness: A1C

Transliteration:

*ir iwi p.t tn m imn.ti*

Translation:

If this sky comes as the west wind,

Witness: B4C

Transliteration:

[*ir iwi p.t m imn.ti*]

Translation:

If the sky comes as the west wind,

Witness: B4Bo

Transliteration:

*ir iwi p.t tn m imn.ti*

Translation:

If this sky comes as the west wind,

Witness: BH3Ox

Transliteration:

*ir iwi p.t tn m imn.ti*

Translation:

if this sky comes as the west wind,

Witness: B2Bo

Transliteration:

*ir iwi p.t tn m imn.ti*

Translation:

If this sky comes as the west wind,

Witness: M22C

Transliteration:

[*ir iwi p.t tn m imn.ti*]

Translation:

If this sky comes as the west wind,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo,a), G2 (B1Bo,b, S1C, S2C, G1T, A1C, BH3Ox, B4C, B2Bo, B4Bo, M22C).

**Spell:** 355 **Phrase:** 5 5 b

**Group 1:** Prospective *sdm=f* (Conditional), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

Morphology 1:

*sdm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Conditional

Subject:

Pronominal subject

Witness: B1Bo,a

Transliteration:

*ḥms dhwti-nḥt pn ḥms dhwti-nḥt pn ḥr i3b.t s(w)*

Translation:

then this *dhwti-nḥt* will sit,

this *dhwti-nḥt* will sit upon the east of it.

Witness: B1Bo,b

Transliteration:

*ḥms=f ḥr i3b.t imn.t s(w)*

Translation:

then he will sit upon the east and west of it.

Witness: S1C  
Transliteration:  
*ḥms=i m iʒb.t s(w)*  
Translation:  
then I will sit in the east of it.

Witness: A1C  
Transliteration:  
*ḥms=i m iʒb.t*  
Translation:  
then I will sit in the east.

Witness: B4C  
Transliteration:  
*ḥms sʒ.t-ḥd-ḥtp tn m iʒb.t s(w)*  
Translation:  
then this *sʒ.t-ḥd-ḥtp* will sit in the east of it.

Witness: B4Bo  
Transliteration:  
*ḥms dḥwty-nḥt tn ḥr iʒb.t s(w)*  
Translation:  
then this *dḥwty-nḥt* will sit upon the east of it.

Notes group:

Note that B1Bo,a-b, B4C and B4Bo use a nominal subject instead of a pronominal subject.

**Group 2:** Nominal *sḍm.n=f* (Emphatic use), Lemma *ḥmsi* (first position)

Lemma: *ḥmsi* (to sit)

Morphology 1:  
*sḍm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: S2C  
Transliteration:  
*ḥms=i ḥr iʒb.t s(w)*  
Translation:  
then I will sit upon the east of it.

Witness: BH3Ox  
Transliteration:  
*[ḥms=f ḥr iʒb.t s(w)]*  
Translation:  
then he will sit upon the east of it

Witness: B2Bo  
Transliteration:  
*ḥms=i ḥr iʒb.t s(w)*  
Translation:  
then I will sit upon the east of it.

Witness: M22C  
Transliteration:  
*[ḥms]=i ḥr iʒb.t s(w)*  
Translation:  
then I will sit upon the east of it.

Witness: G1T

Transliteration:

*ḥms.n-ī ḥr iʒb.t s(w)*

Translation:

I sat even upon the east of it.

**Group 3:** Prospective *sdm=f* (Conditional), Lemma *ḥmsi* (second position)

Lemma: *ḥmsi* (to sit)

Morphology 1:

*sdm=f*

Morphology 2:

prospective

Morphology 3:

Syntax:

Conditional

Subject:

Nominal subject

Witness: B1Bo,a

Transliteration:

*ḥms dḥwty-nḥt pn ḥms dḥwty-nḥt pn ḥr iʒb.t s(w)*

Translation:

then this *dḥwty-nḥt* will sit, this *dḥwty-nḥt* will sit upon the east of it.

Notes:

Dittography

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo,b, S1C, S2C, A1C, BH3Ox, B4C, B2Bo, B4Bo, M22C), G1+G3 (B1Bo,a), G2 (G1T).

**Spell:** 355 **Phrase:** 5 5 c

**Group 1:** Subjunctive *sdm=f* (Conditional), Lemma *iwī*

Lemma: *iwī* (to come)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Conditional

Subject:

Nominal subject

Witness: B1Bo,a

Transliteration:

*ir iw.t p.t tn m iʒb.t*

Translation:

If this sky comes as the east wind,

Notes:

Could theoretically be a *sdm.t=f*.

**Group 2:** Prospective *sḍm=f* (Conditional), Lemma *ìwì*

Lemma: *ìwì* (to come)

Morphology 1:  
*sḍm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Conditional

Subject:  
Nominal subject

Witness: S1C

Transliteration:

*ir ìwì p.t tn m ìzb.t*

Translation:

If this sky comes as the east wind,

Witness: G1T

Transliteration:

*ir ìwì p.t tn m ìzb.t*

Translation:

If this sky comes as the east wind,

Witness: BH3Ox

Transliteration:

[*ir*] *ìwì p.t tn <m> ìzb.t*

Translation:

If this sky comes as the east wind,

Witness: B4Bo

Transliteration:

*ir ìwì p.t tn m ìzb.t*

Translation:

If this sky comes as the east wind,

Witness: S2C

Transliteration:

*ir ìwì p.t tn m ìzb.t*

Translation:

If this sky comes as the east wind,

Witness: A1C

Transliteration:

*ir ìwì p.t tn m ìzb.t*

Translation:

If this sky comes as the east wind,

Witness: B2Bo

Transliteration:

*ir ìwì p.t tn m ìzb.t*

Translation:

If this sky comes as the east wind,

Witness: M22C

Transliteration:

[*ir ìwì p.t tn m ìzb.t*]

Translation:

If this sky comes as the east wind,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo,a), G2 (S1C, S2C, G1T, A1C, BH3Ox, B2Bo, B4Bo, M22C).

**Spell:** 355 **Phrase:** 5 6 a

**Group 1:** Prospective *sḏm=f* (Conditional), Lemma *ḥmsi*

Lemma: *ḥmsi* (to sit)

Morphology 1:  
*sḏm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Conditional

Subject:  
Pronominal subject

Witness: B1Bo,a

Transliteration:

*ḥms ḏḥwty-nḥt pn ḥr imn.t s(w)*

Translation:

then this *ḏḥwty-nḥt* will sit upon the west of it.

Witness: S2C

Transliteration:

*[ḥms=i ḥr] imn.t [s(w)]*

Translation:

then I will sit upon the west of it.

Witness: BH3Ox

Transliteration:

*ḥms=f ḥr [imn.t s(w)]*

Translation:

then he will sit upon the west of it.

Witness: B4Bo

Transliteration:

*ḥms ḏḥwty-nḥt tn ḥr imn.t s(w)*

Translation:

then this *ḏḥwty-nḥt* will sit upon the west of it.

Witness: S1C

Transliteration:

*ḥms=i m imn.t s(w)*

Translation:

then I will sit in the west of it.

Witness: A1C

Transliteration:

*ḥms=i ḥr imn.t s(w)*

Translation:

then I will sit upon the west of it.

Witness: B2Bo

Transliteration:

*ḥms=i ḥr imn.t s(w)*

Translation:

then I will sit upon the west of it.

Witness: M22C

Transliteration:

*[ḥms=i ḥr imn.t s(w)]*

Translation:

then I will sit upon the west of it

Notes group:

Note that B1Bo,a and B4Bo use a nominal subject instead of a pronominal subject.

**Group 2:** Nominal *sqm.n=f* (Emphatic use), Lemma *ḥmsi*  
Lemma: *ḥmsi* (to sit)  
Morphology 1: *sqm.n=f* Morphology 2: nominal Morphology 3: Syntax: Emphatic use Subject: Pronominal subject

Witness: G1T  
Transliteration:  
*ḥms.n=i ḥr imn.t s(w)*  
Translation:  
I sat even upon the west of it.

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (B1Bo,a, S1C, S2C, A1C, BH3Ox, B2Bo, B4Bo, M22C), G2 (G1T).

**Spell:** 355 **Phrase:** 5 7 a

**Group 1:** Infinitive (status constructus), Lemma *iḥ*  
Lemma: *iḥ* (to pull)  
Morphology 1: infinitive Morphology 2: status constructus Morphology 3: Syntax: Subject:

Witness: B1Bo,a  
Transliteration:  
*iḥ inm m fnd*  
Translation:  
Pulling the skin from the nose

Witness: B2Bo  
Transliteration:  
*iḥ inm m šr.t*  
Translation:  
Pulling the skin from the nose,

Witness: B1Bo,b  
Transliteration:  
*iḥ inm m šr.t=k*  
Translation:  
pulling the skin from your nose

Witness: B4Bo  
Transliteration:  
*iḥ inm m šr.t*  
Translation:  
Pulling the skin from the nose,

Witness: M22C

Transliteration:

[iḥ in]m m šr.t

Translation:

Pulling the skin from the nose,

**Group 2:** Nominal *sdm.n=f* (Emphatic use), Lemma *iḥ*

Lemma: *iḥ* (to pull)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: S1C

Transliteration:

*iḥ.n=i inm m sr.t=i*

Translation:

I have pulled the skin even from my nose

Witness: S2C

Transliteration:

*iḥ[.n=i inm] m šr.t[=i]*

Translation:

I have pulled the skin even from my nostril.

Notes:

The N35 is not visible.

**Group 3:** Imperfective passive participle (masculine singular), Lemma *wbꜣ*

Lemma: *wbꜣ* (to open)

Morphology 1:

participle

Morphology 2:

imperfective passive

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: G1T

Transliteration:

*ḥnt wbꜣ inm šr.t*

Translation:

The face (is that) which is opened of the skin of the nostril,

**Group 4:** Stative (1st person singular), Lemma *wbꜣ*

Lemma: *wbA* (to open)

Morphology 1:

Stative

Morphology 2:

1st person singular

Morphology 3:

Syntax:

Subject:

Witness: A1C

Transliteration:

*hnt wbʒ.k(wi) (i)nm šr.t=i*

Translation:

The face, I am clearing of the skin of my nostril,

Notes:

Could be read as a relative *sḏm=f* (*wbʒ=k*: the face which you opened of the skin of my nostril)

**Group 5:** Nominal *sḏm=f* (Emphatic use), Lemma *ih*

Lemma: *ih* (to pull)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: BH3Ox

Transliteration:

*[ih] iwn.w (i)nm <m> šr.t*

Translation:

The colour and skin is pulled even <from> the nostril,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo,a-b, B2Bo, B4Bo, M22C), G2 (S1-2C), G3 (G1T), G4 (A1C), G5 (BH3Ox).

**Spell:** 355 **Phrase:** 5 7 b

**Group 1:** Imperfective relative *sḏm=f*, Lemma *wbʒ* (first position)

Lemma: *wbʒ* (to open)

Morphology 1:

*sḏm=f*

Morphology 2:

Imperfective relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: B1Bo,a

Transliteration:

*wbʒ tʒw ir bw mry ḏhwtj-nḥt pn ḥms=f im*

Translation:

which the wind opens at the place which this *ḏhwtj-nḥt* will love, in which he will sit.

**Group 2:** Prospective relative *sḏm=f*, Lemma *mri* (first position)

Lemma: *mri* (to love)

Morphology 1:  
*sḏm=f*

Morphology 2:  
prospective relative

Morphology 3:

Syntax:

Subject:  
Nominal subject

Witness: B1Bo,b

Transliteration:

*ir bw nb mry ḏḥwty-nḥt pn ḥms.y=f im*

Translation:

to every place which this *ḏḥwty-nḥt* will love,  
in which he will sit.

Witness: G1T

Transliteration:

*r bw mry=s nb im*

Translation:

at the place in which she will love all.

Notes group:

Note that G1T uses a pronominal subject instead of a nominal subject.

**Group 3:** Imperfective passive participle (feminine singular), Lemma *wb3* (first position)

Lemma: *wb3* (to open)

Morphology 1:  
participle

Morphology 2:  
imperfective passive

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: S1C

Transliteration:

*wb3 ir bw mry=i ḥms=i im*

Translation:

which is opened at the place which I will love, in which I will sit.

Witness: S2C

Transliteration:

*[wb3 i]r bw [m]ry=i ḥms=i im*

Translation:

which is opened at the place which I will love, in which I will sit.

Witness: BH3Ox

Transliteration:

*wb3 ir bw mry ḥnm-ḥtpi pn ḥms=f im*

Translation:

which is opened at the place which this *ḥnm-ḥtp* will love,  
in which he will sit.

Witness: B2Bo

Transliteration:

*wb3 r bw mry ḥms=i im*

Translation:

which is opened at the place which is loved, in which I will sit.

Witness: B4Bo

Transliteration:

*wbꜣ r bw mry ḥms dḥwty-nḥt tn im*

Translation:

which is opened at the place which is loved,  
in which this *dḥwty-nḥt* will sit.

**Group 4:** *Perfective passive participle (masculine singular), Lemma mri (first position)*

Lemma: *mri* (to love)

Morphology 1:  
participle

Morphology 2:  
perfective passive

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: A1C

Transliteration:

*r bw mry ḥms im*

Translation:

at the place which is loved, in which one sits.

**Group 5:** *Passive nominal sdm=f (Emphatic use), Lemma wbꜣ (first position)*

Lemma: *wbꜣ* (to open)

Morphology 1:  
*sdm=f*

Morphology 2:  
nominal

Morphology 3:  
passive

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: B4C

Transliteration:

*wbꜣ=s r bw mr=s ḥms.t im*

Translation:

She is opened even at the place in which she loved sitting.

**Group 6:** *Prospective relative sdm=f, Lemma mri (second position)*

Lemma: *mri* (to love)

Morphology 1:  
*sdm=f*

Morphology 2:  
prospective relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: B1Bo,a

Transliteration:

*wb3 t3w ir bw mry dhwtj-nht pn hms=f im*

Translation:

which the wind opens at the place which this *dhwtj-nht* will love, in which he will sit.

Witness: S2C

Transliteration:

*[wb3 i]r bw [m]ry=i hms=i im*

Translation:

which is opened at the place which I will love, in which I will sit.

Notes:

The U7 is not visible.

Witness: M22C

Transliteration:

*wb3 ir bw mry=i hms=i [im]*

Translation:

which is opened at the place which I will love, in which I will sit.

Notes group:

Note that B1Bo,a and BH3Ox use a nominal subject instead of a pronominal subject.

**Group 7:** Prospective relative *sḏm=f*, Lemma *hmsi* (second position)

Lemma: *hmsi* (to sit)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B1Bo,b

Transliteration:

*ir bw nb mry dhwtj-nht pn hms.y=f im*

Translation:

to every place which this *dhwtj-nht* will love, in which he will sit.

Witness: S1C

Transliteration:

*wb3 ir bw mry=i hms=i im*

Translation:

which is opened at the place which I will love, in which I will sit.

Witness: BH3Ox

Transliteration:

*wb3 ir bw mry hnm-htpi pn hms=f im*

Translation:

which is opened at the place which this *hnm-htp* will love, in which he will sit.

**Group 8:** Perfective active participle (masculine singular), Lemma *ḥmsi* (second position)

Lemma: *ḥmsi* (to sit)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: A1C

Transliteration:

*r bw mry ḥms im*

Translation:

at the place which is loved, in which one sits.

**Group 9:** Perfective relative *sḏm=f*, Lemma *mri* (second position)

Lemma: *mri* (to love)

Morphology 1:  
*sḏm=f*

Morphology 2:  
perfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: B4C

Transliteration:

*wb3-s r bw mr=s ḥms.t im*

Translation:

She is opened even at the place in which she loved sitting.

**Group 10:** Perfective passive participle (masculine singular), Lemma *mri* (second position)

Lemma: *mri* (to love)

Morphology 1:  
participle

Morphology 2:  
perfective passive

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: B2Bo

Transliteration:

*wb3 r bw mry ḥms=i im*

Translation:

which is opened at the place which is loved, in which I will sit.

Witness: B4Bo

Transliteration:

*wb3 r bw mry ḥms ḏḥwty-nḥt tn im*

Translation:

which is opened at the place which is loved,  
in which this *ḏḥwty-nḥt* will sit.

**Group 11:** Prospective relative *sḏm=f*, Lemma *ḥmsi* (third position)

Lemma: *ḥmsi* (to sit)

Morphology 1:  
*sḏm=f*

Morphology 2:  
prospective relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: B1Bo,a

Transliteration:

*wb3 ṯ3w ir bw mry ḏḥwty-nḥt pn ḥms=f im*

Translation:

which the wind opens at the place which  
this *ḏḥwty-nḥt* will love, in which he will sit.

Witness: S2C

Transliteration:

*[wb3 i]r bw [m]ry=i ḥms=i im*

Translation:

which is opened at the place which I will love, in which I will sit.

Witness: B2Bo

Transliteration:

*wb3 r bw mry ḥms=i im*

Translation:

which is opened at the place which is loved, in which I will sit.

Witness: M22C

Transliteration:

*wb3 ir bw mry=i ḥms=i [im]*

Translation:

which is opened at the place which I will love, in which I will sit.

**Group 12:** Infinitive (*status absolutus*), Lemma *ḥmsi* (third position)

Lemma: *ḥmsi* (to sit)

Morphology 1:  
infinitive

Morphology 2:  
*status absolutus*

Morphology 3:

Syntax:

Subject:

Witness: B4C

Transliteration:

*wbʒ=s r bw mr=s ḥms.t im*

Translation:

She is opened even at the place in which she loved sitting.

Notes phrase:

*In this phrase, the following pattern variations occur: G3+G6+G11 (S1-2C, BH3Ox, M22C), G3+G10+G11 (B2Bo, B4Bo), G1+G6+G11 (B1Bo,a), G5+G9+G12 (B4C), G2+G7 (B1Bo,b), G2 (G1T), G4+G8 (A1C).*

## Appendix 5.47. Spell 398

**Spell:** 398 **Phrase:** 5 120 b

**Group 1:** Imperfective active participle (masculine singular), Lemma *ini* (first position)

Lemma: *ini* (to bring)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: G1T

Transliteration:

*inn hr n ir.t=f inn sth n hr.wy=f*

Translation:

who brings Horus to this eye, who brings Seth to his testicles,

Witness: A1C

Transliteration:

*inn hr n ir.[t]=f inn sth n hr.wy=f*

Translation:

who brings Horus to this eye, who brings Seth to his testicles,

Witness: M3C

Transliteration:

*inn hr n ir.t=f sth n hr.wy=f*

Translation:

who brings Horus to his eye, Seth to his testicles,

Witness: M6C

Transliteration:

*[inn hr n ir].t=f sth n hr.wy=f*

Translation:

who brings Horus to his eye, Seth to his testicles,

Witness: G2T

Transliteration:

*inn hr n ir.t=f inn sth n hr.wy=f*

Translation:

who brings Horus to this eye, who brings Seth to his testicles,

Witness: T3L

Transliteration:

*inn ir.t n=f inn sth n [hr.wy]=f*

Translation:

who brings the eye to him, who brings Seth to his testicles.

Witness: M21C

Transliteration:

*[inn hr n ir.t=f sth n hr.wy=f]*

Translation:

who brings Horus to his eye, Seth to his testicles,

Witness: M5C

Transliteration:

*inn hr n ir.t=f sth n hr.wy=f*

Translation:

who brings Horus to his eye, Seth to his testicles,

Witness: M4C

Transliteration:

[*inn ḥr n ir.t=f stḥ n ḥr.wy=f*]

Translation:

who brings Horus to his eye, Seth to his testicles,

Witness: M1Be

Transliteration:

[*inn ḥr*] *n ir.t=f stḥ n ḥr.wy*

Translation:

who brings Horus to his eye, Seth to the testicles,

**Group 2:** *Perfective active participle (masculine singular), Lemma inī (first position)*

Lemma: *inī* (to bring)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: M2NY

Transliteration:

*in ḥr n ir.t=f stḥ n ḥr.wy=f*

Translation:

who brought Horus to his eye, Seth to his testicles,

**Group 3:** *Imperfective active participle (masculine singular), Lemma inī (second position)*

Lemma: *inī* (to bring)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: G1T

Transliteration:

*inn ḥr n ir.t=f inn stḥ n ḥr.wy=f*

Translation:

who brings Horus to this eye, who brings Seth to his testicles,

Witness: G2T

Transliteration:

*inn ḥr n ir.t=f inn stḥ n ḥr.wy=f*

Translation:

who brings Horus to this eye, who brings Seth to his testicles,

Witness: A1C

Transliteration:

*inn ḥr n ir.[t]=f inn stḥ n ḥr.wy=f*

Translation:

who brings Horus to this eye, who brings Seth to his testicles,

Witness: T3L

Transliteration:

*inn ir.t n=f inn stḥ n [ḥr.wy]=f*

Translation:

who brings the eye to him, who brings Seth to his testicles.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (G1T, G2T, A1C, T3L), G1 (M3C, M21C, M6C, M5C, M4C, M1Be), G2 (M2NY).*

**Spell:** 398 **Phrase:** 5 121 c-d

**Group 1:** Imperfective relative *sḍm=f*, Lemma *ini*

Lemma: *ini* (to bring)

Morphology 1:  
*sḍm=f*

Morphology 2:  
Imperfective relative

Morphology 3:

Syntax:

Subject:  
Pronominal subject

Witness: G1T

Transliteration:

*i mḥn.ty pn inn=i*

Translation:

O, this ferryman, (through) who I am brought

Witness: G2T

Transliteration:

*i mḥn.ty pn inn=i*

Translation:

O, this ferryman, (through) who I am brought

Witness: A1C

Transliteration:

*i mḥn.ty pn inn=i*

Translation:

O, this ferryman, (through) who I am brought

Witness: T3L

Transliteration:

*i mḥn.ty pn inn=i*

Translation:

O, this ferryman, (through) who I am brought

Witness: M1Be

Transliteration:

*[i m]ḥn.ty p[n] inn[=i]*

Translation:

O, this ferryman, (through) who I am brought

Notes group:

Uncertain, might be *in n=i* instead, or a passive relative.

**Group 2:** Imperfective active participle (masculine singular), Lemma *ini* (first position)

Lemma: *ini* (to bring)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: M3C

Transliteration:

*i mhn.ty inn nw fd.w*

Translation:

O, ferryman, who brings these four

**Group 3:** *Perfective active participle (masculine singular), Lemma inĭ*

Lemma: *inĭ* (to bring)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: M46C

Transliteration:

*i mhn.ty in n=i nw*

Translation:

O, ferryman, who brought this to me

Witness: M21C

Transliteration:

*i mhn.ty in n=i [nw]*

Translation:

O, ferryman, who brought this to me

Witness: M6C

Transliteration:

*i mhn.ty in [n=i nw]*

Translation:

O, ferryman, who brought this to me

Notes:

Only traces of the N35 are left.

Witness: M2NY

Transliteration:

*i mhn.ty in n=i nw*

Translation:

O, ferryman, who brought this to me

Witness: M5C

Transliteration:

*i mhn.ty in n=i nw*

Translation:

O, ferryman, who brought this to me

Witness: M4C

Transliteration:

*[i mhn.ty in n]=i nw*

Translation:

O, ferryman, who brought this to me

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, T3L, M1Be), G2 (M3C), G3 (M46C, M21C, M6C, M2NY, M5C, M4C).*

**Spell:** 398 **Phrase:** 5 122 a a-b for M2NY

**Group 1:** Imperfective active participle (masculine singular), Lemma *mri*

Lemma: *mri* (to love)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: G1T

Transliteration:

*ink mrr it=f*

Translation:

I am the one who loves his father

Witness: A1C

Transliteration:

*ink mrr it*

Translation:

I am the one who loves the father

Witness: M3C

Transliteration:

*ink mrr.w it=f*

Translation:

I am the one who loves his father

Witness: M21C

Transliteration:

*ink mrr [it=f]*

Translation:

I am the one who loves his father

Witness: G2T

Transliteration:

*ink mrr it=f*

Translation:

I am the one who loves his father

Witness: T3L

Transliteration:

*ink mr[r] it=f*

Translation:

I am the one who loves his father

Notes:

Only traces left of the U7:D21, and the second D21 is not visible.

Witness: M46C

Transliteration:

*[ink mrr it=f]*

Translation:

I am the one who loves his father

Witness: M6C

Transliteration:

*[ink mrr].w it[=f]*

Translation:

I am the one who loves his father

Notes:

Only traces of the G43 are visible.

Witness: M5C

Transliteration:

*ink mrr.w it=f*

Translation:

I am the one who loves his father

Witness: M4C

Transliteration:

*[ink] mrr it*

Translation:

I am the one who loves the father

Witness: M1Be

Transliteration:

*[ink mrr it=f]*

Translation:

I am the one who loves his father

**Group 2:** *Perfective active participle (masculine singular), Lemma mri*

Lemma: *mri* (to love)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
participle	perfective active	masculine singular		

Witness: M2NY

Transliteration:

*ink mr tw it[-k]*

Translation:

I am the one who loved you, your father

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, T3L, M3C, M46C, M21C, M6C, M5C, M4C, M1Be), G2 (M2NY).*

**Spell:** 398 **Phrase:** 5 122 b

**Group 1:** *Nominal sḍm=f (Emphatic use), Lemma mri*

Lemma: *mri* (to love)

<u>Morphology 1:</u>	<u>Morphology 2:</u>	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
<i>sḍm=f</i>	nominal		Emphatic use	Nominal subject

Witness: G1T  
Transliteration:  
*mrr tw it=k*  
Translation:  
your father loves you.

Witness: A1C  
Transliteration:  
*mrr tw it=k*  
Translation:  
your father loves you.

Witness: G2T  
Transliteration:  
*mrr tw it=k*  
Translation:  
your father loves you.

Witness: M6C  
Transliteration:  
*mr[r] wi it=k*  
Translation:  
your father loves me.

Notes:  
only traces left of the U7:D21 group, and the second D21 is not visible.

**Group 2:** Imperfective relative *sḏm=f*, Lemma *mri*

Lemma: *mri* (to love)

Morphology 1: *sḏm=f*  
Morphology 2: Imperfective relative

Morphology 3: Syntax:

Subject:  
Nominal subject

Witness: T3L  
Transliteration:  
*mrr.w it=k*  
Translation:  
whom your father loves

**Group 3:** Prospective *sḏm=f* (Main clause), Lemma *mri*

Lemma: *mri* (to love)

Morphology 1: *sḏm=f*  
Morphology 2: prospective  
Morphology 3:

Syntax: Main clause  
Subject: Nominal subject

Witness: M3C  
Transliteration:  
*mr tw it=k*  
Translation:  
your father will love you

Witness: M46C  
Transliteration:  
*[mr tw it]=k*  
Translation:  
your father will love you

Witness: M21C  
Transliteration:  
*mr tw it=k*  
Translation:  
your father will love you

Witness: M4C  
Transliteration:  
*[mr tw it]=k*  
Translation:  
your father will love you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, M6C), G2 (T3L), G3 (M3C, M46C, M21C, M5C, M4C, M1Be).

**Spell:** 398 **Phrase:** 5 122 e

**Group 1:** Nominal *sdm.n=f* (Balanced sentence), Lemma *tsi*

Lemma: *tsi* (to raise)

Morphology 1:  
*sdm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Balanced sentence

Subject:  
Pronominal subject

Witness: G1T  
Transliteration:  
*ts.n=i ks.w=f*  
Translation:  
I have raised his bones,

Witness: G2T  
Transliteration:  
*ts.w.n=i ks.w=f*  
Translation:  
I have raised his bones,  
Notes:  
I have no real way to explain the G43 here.

Witness: T3L  
Transliteration:  
*ts.n=i ks.w=f*  
Translation:  
I have raised his bones,

Witness: M2NY  
Transliteration:  
*ts.n=i ks.w=i*  
Translation:  
I have raised my bones,

**Group 2:** Nominal *sḏm.n=f* (Emphatic use), Lemma *ṯṣi*

Lemma: *ṯṣi* (to raise)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: A1C

Transliteration:

*ṯṣ.n=i ḳs.w=f*

Translation:

I have raised his bones,

**Group 3:** Indicative *sḏm=f* (Main clause), Lemma *ṯṣi*

Lemma: *ṯṣi* (to raise)

Morphology 1:  
*sḏm=f*

Morphology 2:  
indicative

Morphology 3:

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: M3C

Transliteration:

*ṯṣ=i n=f ḳs.w=f*

Translation:

I have raised his bones for him

**Group 4:** Nominal *sḏm=f* (Emphatic use), Lemma *ṯṣi*

Lemma: *ṯṣi* (to raise)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: M46C

Transliteration:

*ṯṣṣ=i n=f ḳs.w=f*

Translation:

I raise his bones for him,

Witness: M21C

Transliteration:

*[ṯṣṣ]=i ḳs.w=i*

Translation:

I raise my bones,

**Group 5:** Nominal *sḏm=f* (Balanced sentence), Lemma *ṯs*

Lemma: *ṯs* (to knit together)

Morphology 1: *sḏm=f*      Morphology 2: nominal      Morphology 3:

Syntax:  
Balanced sentence

Subject:  
Pronominal subject

Witness: M6C

Transliteration:

*[ṯs=i n=f ks.w=f]*

Translation:

I knit his bones together for him,

Witness: M4C

Transliteration:

*[ṯs=i n=f ks.w=f]*

Translation:

I knit his bones together for him,

Notes:

only the V14:O34 is visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1-2T, T3L, M2NY), G2 (A1C), G3 (M3C), G4 (M46C, M21C), G5 (M6C, M5C, M4C, M1Be).

**Spell:** 398      **Phrase:** 5      123      a

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *sḏk*

Lemma: *sḏk* (to gather)

Morphology 1: *sḏm.n=f*      Morphology 2: nominal      Morphology 3:

Syntax:  
Balanced sentence

Subject:  
Pronominal subject

Witness: G1T

Transliteration:

*sḏk.n=i ʿ.wt=f*

Translation:

I gathered his limbs together,

Witness: G2T

Transliteration:

*sḏk.n=i ʿ.wt=f*

Translation:

I gathered his limbs together,

Witness: T3L

Transliteration:

*sʕk.n=i ʕ.wt=f*

Translation:

I gathered his limbs together,

**Group 2:** *Infinitive (status constructus), Lemma sʕk*

Lemma: *sʕk* (to gather)

Morphology 1: infinitive      Morphology 2: status constructus      Morphology 3:

Witness: M2NY

Transliteration:

*sʕ[k.n=i ʕ.wt=i]*

Translation:

I have gathered my limbs together,

Notes:

only the S29\*Aa17-G1 group is visible.

Witness: A1C

Transliteration:

*sʕk ʕ.wt=f*

Translation:

gathering his limbs together

Notes:

Could be a passive *sʕm=f*, or a participle.

**Group 3:** *Circumstantial sʕm.n=f (Temporal clause), Lemma sʕk*

Lemma: *sʕk* (to gather)

Morphology 1: *sʕm.n=f*      Morphology 2: circumstantial      Morphology 3:      Syntax: Temporal clause      Subject: Pronominal subject

Witness: M3C

Transliteration:

*sʕk.n=i n=f ʕ.wt=f*

Translation:

after I have gathered his limbs together for him

Witness: M46C

Transliteration:

*sʕk[.n=i ʕ.wt=f]*

Translation:

after I have gathered his limbs together,

Notes:

The N35 is not visible.

Witness: M21C

Transliteration:

*sʒk̄.n=i ʿ.wt=i*

Translation:

after I have gathered my limbs together,

Notes:

only traces of the I5 left, and the Y1 is not visible.

**Group 4:** Nominal *sḏm=f* (Balanced sentence), Lemma *sʒk̄*

Lemma: *sʒk̄* (to gather)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: M6C

Transliteration:

*[sʒk̄=i n=f ʿ.wt]=f*

Translation:

I gather his limbs together for him,

Witness: M5C

Transliteration:

*sʒk̄=i n=f ʿ.w.t=f*

Translation:

I gather his limbs together for him,

Witness: M4C

Transliteration:

*[sʒk̄=i ʿ.wt=f]*

Translation:

I gather his limbs together,

Witness: M1Be

Transliteration:

*[sʒk̄=i n=s ʿ.wt]=s*

Translation:

I gather her limbs together for her,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1T, G2T, T3L, M2NY), G2 (A1C), G3 (M3C, M46C, M21C), G4 (M6C, M5C, M4C, M1Be).

**Spell:** 398 **Phrase:** 5 123 b

**Group 1:** Nominal *sḏm.n=f* (Balanced sentence), Lemma *rdi* (first position)

Lemma: *rdi* (to give)

Morphology 1:

*sḏm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Balanced sentence

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*di.n=i n=f t r mrr=i*

Translation:

I have given him bread as I wish,

Witness: T3L

Transliteration:

*di{.t}.n=i n=f t [r mrr]=i*

Translation:

I have given him bread as I wish,

Notes:

I consider the X1 a mistake here

**Group 2:** *Circumstantial sdm=f (temporal clause), Lemma rdi (first position)*

Lemma: *rdi* (to give)

Morphology 1:

*sdm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: A1C

Transliteration:

*di=i n=f t r mrr=i*

Translation:

while I give bread to him as I wish

Witness: M6C

Transliteration:

*di=i n=f pr.t-hrw i mr=i*

Translation:

while I give a invocation offering to him, O, (one) who I will love,

Notes:

only traces left.

Witness: M2NY

Transliteration:

*[di]=i t [r mrr=i]*

Translation:

while I give bread as I wish

Witness: M5C

Transliteration:

*di=i n=f t i mr=i*

Translation:

while I give bread to him, O, (one) who I will love,

Witness: M1Be

Transliteration:

*di=i n=s pr.wt-hrw i mr*

Translation:

while I give invocation offerings to her, O, who was loved,

**Group 3:** Nominal *sdm.n=f* (Emphatic use), Lemma *rdi* (first position)

Lemma: *rdi* (to give)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: M3C

Transliteration:

*di.n=i n=f pr.t-hrw i mr=i*

Translation:

I have given him a invocation offering, O, (one) who I will love,

Witness: M46C

Transliteration:

*[di.n=i n=f t i m]r=i*

Translation:

I have given bread to him, O, (one) who I will love,

Witness: M4C

Transliteration:

*rdi.n=f t i mr=i*

Translation:

he gave bread, O, (one) who I will love,

Notes group:

*Could be circumstantial as well.*

**Group 4:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *rdi* (first position)

Lemma: *rdi* (to give)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: M21C

Transliteration:

*di.n=f t mr=i*

Translation:

after he gave the bread which I will love,

Notes:

only traces left.

**Group 5:** Nominal *sḏm=f* (Nominal use), Lemma *mri* (second position)

Lemma: *mri* (to love)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*di.n=i n=f t r mrr=i*

Translation:

I have given him bread as I wish,

Witness: G2T

Transliteration:

*di.n=i n=f t r mrr=i*

Translation:

I have given him bread as I wish,

Witness: A1C

Transliteration:

*di=i n=f t r mrr=i*

Translation:

while I give bread to him as I wish

Witness: T3L

Transliteration:

*di{.t}.n=i n=f t [r mrr]=i*

Translation:

I have given him bread as I wish,

Witness: M2NY

Transliteration:

*[di]=i t [r mrr]=i*

Translation:

while I give bread as I wish

**Group 6:** Prospective relative *sḏm=f*, Lemma *mri* (second position)

Lemma: *mri* (to love)

Morphology 1:

*sḏm=f*

Morphology 2:

prospective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: M3C

Transliteration:

*dì.n=i n=f pr.t-hrw i mr=i*

Translation:

I have given him a invocation offering, O, (one) who I will love,

Witness: M21C

Transliteration:

*dì.n=f t mr=i*

Translation:

after he gave the bread which I will love,

Witness: M5C

Transliteration:

*dì=i n=f t i mr=i*

Translation:

while I give bread to him, O, (one) who I will love,

Witness: M46C

Transliteration:

*[dì.n=i n=f t i m]r=i*

Translation:

I have given bread to him, O, (one) who I will love,

Notes:

only the D21 is visible.

Witness: M6C

Transliteration:

*dì=i n=f pr.t-hrw i mr=i*

Translation:

while I give a invocation offering to him, O, (one) who I will love,

Witness: M4C

Transliteration:

*rdì.n=f t i mr=i*

Translation:

he gave bread, O, (one) who I will love,

**Group 7:** *Perfective passive participle (masculine singular), Lemma mri (second position)*

Lemma: *mri* (to love)

Morphology 1:

participle

Morphology 2:

perfective passive

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: M1Be

Transliteration:

*dì=i n=s pr.wt-hrw i mr*

Translation:

while I give invocation offerings to her, O, who was loved,

Notes:

Only traces left.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G5 (G1-2T, T3L), G2+G5 (A1C, M2NY), G3+G6 (M3C, M46C, M4C), G2+G6 (M6C, M5C), G4+G6 (M21C), G2+G7 (M1Be).*

**Spell:** 398 **Phrase:** 5 123 c

**Group 1:** *Stative (3rd person masculine singular), Lemma ʕh (first position)*

Lemma: ʕh (to be beneficent)

Morphology 1: Stative Morphology 2: 3rd person masculine singular Morphology 3: Syntax: Subject:

Witness: G1T

Transliteration:

*ʕh(.w) n=f ʕh.w n tp.yw-tʕ=f*

Translation:

beneficent for him, beneficent for his survivors.

Witness: T3L

Transliteration:

*ʕh(.w) n=f ʕh(.w) n tp.yw[-tʕ=f]*

Translation:

beneficent for him, beneficent for his survivors.

Witness: M46C

Transliteration:

*ʕh(.w) [n=f ʕh(.w) n tp.yw-tʕ=f]*

Translation:

beneficent for him, beneficent for his survivors.

Witness: M6C

Transliteration:

*ʕh(.w) [n=f] ʕh(.w) [n tp.yw-tʕ=f]*

Translation:

beneficent for him, beneficent for his survivors.

Witness: M5C

Transliteration:

*ʕh(.w) n=f ʕh(.w) n tp.yw-tʕ=f*

Translation:

beneficent for him, beneficent for his survivors.

Witness: G2T

Transliteration:

*ʕh(.w) n=f ʕh(.w) n tp.yw-tʕ=f*

Translation:

beneficent for him, beneficent for his survivors.

Witness: M3C

Transliteration:

*ʕh(.w) n=f ʕh(.w) n tp.yw=f tʕ*

Translation:

beneficent for him, beneficent for those of his which are upon the land.

Witness: M21C

Transliteration:

*ʕh(.w) n=f ʕh(.w) n tp.yw=f tʕ*

Translation:

beneficent for him, beneficent for those of his which are upon the land.

Witness: M2NY

Transliteration:

*[ʕh(.w) n=f ʕh(.w) n tp.yw-tʕ=f]*

Translation:

beneficent for him, beneficent for his survivors.

Witness: M4C

Transliteration:

*[ʕh(.w) n=f ʕh(.w) n tp.yw-tʕ=f]*

Translation:

beneficent for him, beneficent for his survivors.

Witness: M1Be

Transliteration:

ʔh[(.w) n=f ʔh(.w) n tp.yw-tʔ=f]

Translation:

beneficent for him, beneficent for his survivors.

Notes:

Only traces left.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma ʔh (first position)

Lemma: ʔh (to be well)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: A1C

Transliteration:

ʔh=f ʔh.w n tp.yw-tʔ=f

Translation:

while he is well, beneficent for his survivors.

**Group 3:** Stative (3rd person masculine singular), Lemma ʔh (second position)

Lemma: ʔh (to be beneficent)

Morphology 1:

Stative

Morphology 2:

3rd person masculine singular

Morphology 3:

Syntax:

Subject:

Witness: G1T

Transliteration:

ʔh(.w) n=f ʔh.w n tp.yw-tʔ=f

Translation:

beneficent for him, beneficent for his survivors.

Witness: G2T

Transliteration:

ʔh(.w) n=f ʔh(.w) n tp.yw-tʔ=f

Translation:

beneficent for him, beneficent for his survivors.

Witness: A1C

Transliteration:

ʔh=f ʔh.w n tp.yw-tʔ=f

Translation:

while he is well, beneficent for his survivors.

Witness: T3L

Transliteration:

ʔh(.w) n=f ʔh(.w) n tp.yw[-tʔ=f]

Translation:

beneficent for him, beneficent for his survivors.

Witness: M3C

Transliteration:

šh(.w) n=f šh(.w) n tp.yw=f t3

Translation:

beneficent for him, beneficent for those of his  
which are upon the land.

Witness: M21C

Transliteration:

šh(.w) n=f šh(.w) n tp.yw=f t3

Translation:

beneficent for him, beneficent for those of his  
which are upon the land.

Witness: M2NY

Transliteration:

[šh(.w) n=f šh(.w) n tp.yw-t3=f]

Translation:

beneficent for him, beneficent for his survivors.

Witness: M4C

Transliteration:

[šh(.w) n=f šh(.w) n tp.yw-t3=f]

Translation:

beneficent for him, beneficent for his survivors.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (G1T, G2T, T3L, M3C, M46C, M21C, M6C, M2NY, M5C, M4C, M1Be), G2+G3 (A1C).

**Spell:** 398 **Phrase:** 5 124 c

**Group 1:** Passive subjunctive *šdm=f* (Wish clause), Lemma *šdi* (first position)

Lemma: šdi (to cut out)

Morphology 1:

*šdm=f*

Morphology 2:

subjunctive

Morphology 3:

passive

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: M46C

Transliteration:

šh(.w) [n=f šh(.w) n tp.yw-t3=f]

Translation:

beneficent for him, beneficent for his survivors.

Witness: M6C

Transliteration:

šh(.w) [n=f] šh(.w) [n tp.yw-t3=f]

Translation:

beneficent for him, beneficent for his survivors.

Witness: M5C

Transliteration:

šh(.w) n=f šh(.w) n tp.yw-t3=f

Translation:

beneficent for him, beneficent for his survivors.

Witness: M1Be

Transliteration:

šh(.w) n=f šh(.w) n tp.yw-t3=f

Translation:

beneficent for him, beneficent for his survivors.

Witness: G1T

Transliteration:

*šd=s sp=s dmd=s ḥnꜥ skr ḥnꜥ nb ḥnw*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
together with the lord of the Henu bark.

Witness: A1C

Transliteration:

*šd=s sp=s dmd=s ḥnꜥ skr ḥnꜥ nb ḥnw nīw.t*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
together with the lord of the Hnw bark of the city.

Witness: M3C

Transliteration:

*šd=s sp=s dmd=s ḥnꜥ skr nb ḥnw*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
the lord of the Henu bark.

Witness: M6C

Transliteration:

*[šd]=s s[p=s dmd=s ḥnꜥ skr nb ḥnw]*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
the lord of the Henu bark.

Witness: G2T

Transliteration:

*šd=s sp=s dmd=s ḥnꜥ skr ḥnꜥ nb ḥnw*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
together with the lord of the Henu bark.

Witness: T3L

Transliteration:

*šd=s dmd=s ḥnꜥ sk[r] nb [ḥnw]*

Translation:

Witness: M46C

Transliteration:

*[šd=s sp=s dmd=s ḥnꜥ skr nb ḥnw]*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
the lord of the Henu bark.

Witness: M2NY

Transliteration:

*[šd=s] sp[=s dmd=s ḥnꜥ skr ḥnꜥ nb ḥnw]*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
together with the lord of the Henu bark.

Witness: M4C

Transliteration:

[šd=s sp=s dmd=s hn<sup>c</sup> skr] nb hnyw

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
the lord of the Henu bark.

Notes group:

Could be imperative followed by s(y) as well.

**Group 2:** Subjunctive *sḏm.tw=f* (Wish clause), Lemma *šdī* (first position)

Lemma: *šdī* (to cut out)

Morphology 1:

*sḏm.tw=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: M5C

Transliteration:

šd.t(w)=s sp.t(w)=s dmd.t(w)=s hn<sup>c</sup> skr nb hnw

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar, the lord of the Henu bark.

**Group 3:** Passive subjunctive *sḏm=f* (Wish clause), Lemma *spī* (first position)

Lemma: *spī* (to bind together)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

passive

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: M21C

Transliteration:

sp=s dmd=s hn<sup>c</sup> [s]k[r hn<sup>c</sup>] nb hnw

Translation:

May she be bound together, may she be assembled together with Sokar,  
together with the lord of the Henu bark.

Notes:

Could be imperative followed by s(y) as well.

Witness: M1Be

Transliteration:

[šd=s sp]=s dmd[=s hn<sup>c</sup>] skr nb hnw

Translation:

May she be cut out, may she be bound together,  
may she be assembled  
together with Sokar, the lord of the Henu bark.

**Group 4:** *Passive subjunctive sdm=f (Wish clause), Lemma spi (second position)*

Lemma: *spi* (to bind together)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u> passive	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: G1T

Transliteration:

*šd=s sp=s dmd=s hn<sup>c</sup> skr hn<sup>c</sup> nb hnw*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
together with the lord of the Henu bark.

Witness: A1C

Transliteration:

*šd=s sp=s dmd=s hn<sup>c</sup> skr hn<sup>c</sup> nb hnw niw.t*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
together with the lord of the Hnw bark of the city.

Witness: M46C

Transliteration:

[*šd=s sp=s dmd=s hn<sup>c</sup> skr nb hnw*]

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
the lord of the Henu bark.

Witness: G2T

Transliteration:

*šd=s sp=s dmd=s hn<sup>c</sup> skr hn<sup>c</sup> nb hnw*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
together with the lord of the Henu bark.

Witness: M3C

Transliteration:

*šd=s sp=s dmd=s hn<sup>c</sup> skr nb hnw*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
the lord of the Henu bark.

Witness: M6C

Transliteration:

[*šd*]=s s[*p*]=s dmd=s hn<sup>c</sup> skr nb hnw]

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
the lord of the Henu bark.

Notes:

There might be traces of the S29 left.

Witness: M2NY

Transliteration:

[šd=s] sp[=s dmd=s hn<sup>c</sup> skr hn<sup>c</sup> nb hnw]

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
together with the lord of the Henu bark.

Witness: M4C

Transliteration:

[šd=s sp=s dmd=s hn<sup>c</sup> skr] nb hn<sup>y</sup>w

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
the lord of the Henu bark.

Witness: M1Be

Transliteration:

[šd=s sp]=s dmd[=s hn<sup>c</sup>] skr nb hn<sup>w</sup>

Translation:

May she be cut out, may she be bound together,  
may she be assembled  
together with Sokar, the lord of the Henu bark.

Notes group:

Could be imperative followed by s(y) as well.

**Group 5:** Subjunctive *sḏm.tw=f* (Wish clause), Lemma *spi* (second position)

Lemma: *spi* (to bind together)

Morphology 1:

*sḏm.tw=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: M5C

Transliteration:

šd.t(w)=s sp.t(w)=s dmd.t(w)=s hn<sup>c</sup> skr nb hn<sup>w</sup>

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar, the lord of the Henu bark.

**Group 6:** Passive subjunctive *sḏm=f* (Wish clause), Lemma *dmd* (final position)

Lemma: *dmd* (to assemble)

Morphology 1:

*sḏm=f*

Morphology 2:

subjunctive

Morphology 3:

passive

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*šd=s sp=s dmq=s ḥnꜥ skr ḥnꜥ nb ḥnw*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
together with the lord of the Henu bark.

Witness: A1C

Transliteration:

*šd=s sp=s dmq=s ḥnꜥ skr ḥnꜥ nb ḥnw nīw.t*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
together with the lord of the Hnw bark of the city.

Witness: M3C

Transliteration:

*šd=s sp=s dmq=s ḥnꜥ skr nb ḥnw*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
the lord of the Henu bark.

Witness: M21C

Transliteration:

*sp=s dmq=s ḥnꜥ [s]k[r ḥnꜥ] nb ḥnw*

Translation:

May she be bound together, may she be assembled  
together with Sokar, together with the lord of the Henu bark.

Witness: G2T

Transliteration:

*šd=s sp=s dmq=s ḥnꜥ skr ḥnꜥ nb ḥnw*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
together with the lord of the Henu bark.

Witness: T3L

Transliteration:

*šd=s dmq=s ḥnꜥ sk[r] nb [ḥnw]*

Translation:

May she be cut out, may she be assembled together with the Sokar,  
the lord of the Hnw bark.

Witness: M46C

Transliteration:

*[šd=s sp=s dmq=s ḥnꜥ skr nb ḥnw]*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
the lord of the Henu bark.

Witness: M6C

Transliteration:

*[šd]=s s[p=s dmq=s ḥnꜥ skr nb ḥnw]*

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
the lord of the Henu bark.

Witness: M2NY

Transliteration:

[šd=s] sp[=s dmq=s hn<sup>c</sup> skr hn<sup>c</sup> nb hnw]

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar,  
together with the lord of the Henu bark.

Witness: M1Be

Transliteration:

[šd=s sp]=s dmq[=s hn<sup>c</sup>] skr nb hnw

Translation:

May she be cut out, may she be bound together,  
may she be assembled  
together with Sokar, the lord of the Henu bark.

Notes:

Only traces left of the S29 and Y2, the S23 is still visible.

Notes group:

Could be imperative followed by s(y) as well.

**Group 7:** Subjunctive sdm.tw=f (Wish clause), Lemma dmq (final position)

Lemma: dmq (to assemble)

Morphology 1:

sdm.tw=f

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: M5C

Transliteration:

šd.t(w)=s sp.t(w)=s dmq.t(w)=s hn<sup>c</sup> skr nb hnw

Translation:

May she be cut out, may she be bound together,  
may she be assembled together with Sokar, the lord of the Henu bark.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G4+G6 (G1-2T, A1C, M3C, M46C, M6C, M2NY, M4C, M1Be), G2+G5+G7 (M5C), G1+G6 (T3L), G3+G6 (M21C).

**Spell:** 398 **Phrase:** 5 131 a

**Group 1:** Circumstantial *sdm=f* (Temporal clause), Lemma *m33*

**Lemma:** *m33* (to see)

**Morphology 1:**  
*sdm=f*

**Morphology 2:**  
circumstantial

**Morphology 3:**

**Syntax:**  
Temporal clause

**Subject:**  
Pronominal subject

**Witness:** G1T

**Transliteration:**

*ir.ty=s ir.ty 3h m33=f wr*

**Translation:**

Her two eyes are the two eyes of the spirit,  
while he sees the great one.

**Witness:** A1C

**Transliteration:**

*ir.wt=s ir.ty 3h m3=f wr*

**Translation:**

Her eyes are the two eyes of the spirit,  
while he sees the great one.

**Notes:**

Could be indicative as well.

**Group 2:** Relative *sdm.n=f*, Lemma *m33*

**Lemma:** *m33* (to see)

**Morphology 1:**  
*sdm.n=f*

**Morphology 2:**  
relative

**Morphology 3:**

**Syntax:**

**Subject:**  
Nominal subject

**Witness:** M3C

**Transliteration:**

*[ir.wt ht=s] m ir[.ty] 3h.t m3[.t.n] ntr*

**Translation:**

The eyes of her wood are as the two eyes  
of the female spirit, whom the god saw.

**Notes:**

The X1:N35 group is not visible.

**Witness:** M13C

**Transliteration:**

*ir.wt n[(.w)t ht=s] m ir.wt 3h[.t m3.t.n hr]*

**Translation:**

The eyes of her wood are as the eyes of the female spirit,  
which Horus saw.

**Witness:** M46C

**Transliteration:**

*[ir.wt ht=s] m ir.wt 3h.t m3.t.n [hr]*

**Translation:**

The eyes of her wood are as the eyes of the female spirit,  
which Horus saw.

**Witness:** M6C

**Transliteration:**

*[s3y.w=s m ir.ty 3h.t m3.t.n hr]*

**Translation:**

Her bundle is as the two eyes of the female spirit,  
which Horus saw.

Witness: M2NY

Transliteration:

ššs.w m ir.ty ʔh.t mʔ.t.n hr

Translation:

The ššs plants are as the two eyes of the female spirit, which Horus saw.

Witness: M4C

Transliteration:

[šš]s.w [m ir. ]t[y] ʔh.t mʔ.t.n [hr]

Translation:

The ššs plants are as the two eyes of the female spirit, which Horus saw.

Witness: M5C

Transliteration:

ššy.w=s m ir.ty ʔh.t mʔ.t.n hr

Translation:

Her bundle is as the two eyes of the female spirit, which Horus saw.

Witness: M1Be

Transliteration:

ir.wt=s m ir.wt ʔh[.t mʔ.t.n hr]

Translation:

Her eyes are as the eyes of the female spirit, which Horus saw.

**Group 3:** Prospective active participle (feminine singular), Lemma mʔʔ

Lemma: mʔʔ (to see)

Morphology 1:  
participle

Morphology 2:  
prospective active

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: M21C

Transliteration:

ššs.w=s m ir.ty ʔh.t mʔ.ty hr

Translation:

Her ššs plants are as the eyes of the female spirit, which will see Horus.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1T, A1C), G2 (M3C, M13C, M46C, M6C, M2NY, M5C, M4C, M1Be), G3 (M21C).

**Spell:** 398 **Phrase:** 5 133 b

**Group 1:** Infinitive (status absolutus), Lemma hr (first position)

Lemma: hr (to fall)

Morphology 1:  
infinitive

Morphology 2:  
status absolutus

Morphology 3:

Syntax:

Subject:

Witness: G1T

Transliteration:

*mḏṣb.wt=s ibḥ.w wsir m ḥr ḥpt.n=f tṣ m ndi.t*

Translation:

Her bailing scoops are the teeth of Osiris, falling,  
after he embraced the land in Nedit.

Witness: M4C

Transliteration:

*[i]n.w=s [m ibḥ].w wsir m ḥr ḥpt=f tṣ*

Translation:

Her cordage is as the teeth of Osiris, falling while he embraces the earth.

**Group 2:** Nominal *sḏm=f* (Nominal use), Lemma *ḥr* (first position)

Lemma: *ḥr* (to fall)

Morphology 1:

*sḏm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: M3C

Transliteration:

*[mḏṣ.wt=s m ibḥ.w wsir m ḥr=f ḥpt=f tṣ m ndi.t]*

Translation:

Her poles are as the teeth of Osiris,  
as he falls and embraces the land in Nedit.

Notes:

only traces left of the A15

Witness: M46C

Transliteration:

*[mḏṣ.wt=s m] ibḥ.w wsir [m ḥr=f ḥpt=f tṣ]*

Translation:

Her poles are as the teeth of Osiris,  
as he falls and embraces the land.

Witness: A1C

Transliteration:

*mḏṣb.wt=s ibḥ.w wsir m ḥr ḥpt.n=f tṣ m idn.t*

Translation:

Her bailing scoops are the teeth of Osiris, falling  
after he embraced the land in Nedit.

Witness: M13C

Transliteration:

*mḏṣ[.wt=s] m ibḥ.w wsir [m ḥr=f ḥpt=f tṣ]*

Translation:

Her poles are as the teeth of Osiris,  
as he falls and embraces the land.

Witness: M21C

Transliteration:

*in.w=s m ibḥ.w wsir m ḥr=f ḥpt[=f tṣ m ndi.t]*

Translation:

Her cordage is as the teeth of Osiris,  
as he falls and embraces the land in Nedit.

Witness: M6C

Transliteration:

[*in.w=s m ibh.w*] *wsir m hr=f hpt=f t3*

Translation:

Her cordage is as the teeth of Osiris,  
as he falls and embraces the land.

Witness: M5C

Transliteration:

*ini.w=s m ibh.w* [*wsir*] *m hr=f hpt=f t3 m ndi.t*

Translation:

Her cordage is as the teeth of Osiris,  
as he falls and embraces the land in Nedit.

Notes:

Only traces left.

**Group 3:** *Circumstantial sdm.n=f (Temporal clause), Lemma hpt (second position)*

Lemma: *hpt* (to embrace)

Morphology 1:

*sdm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*md3b.wt=s ibh.w wsir m hr hpt.n=f t3 m ndi.t*

Translation:

Her bailing scoops are the teeth of Osiris, falling,  
after he embraced the land in Nedit.

Witness: M2NY

Transliteration:

*in.w=s m ibh.w wsir m hr=f hpt.n=f t3 m ndi.t*

Translation:

Her cordage is as the teeth of Osiris, as he falls,  
after he has embraced the land in Nedit.

Witness: M2NY

Transliteration:

*in.w=s m ibh.w wsir m hr=f hpt.n=f t3 m ndi.t*

Translation:

Her cordage is as the teeth of Osiris, as he falls,  
after he has embraced the land in Nedit.

Witness: M1Be

Transliteration:

*md3[wt=s] m [ibh.w wsir [m hr=f] hpt.n=s t3 m nd.yt*

Translation:

Her poles are as the teeth of Osiris, as he falls,  
after she embraced the land in Nedit.

Witness: A1C

Transliteration:

*md3b.wt=s ibh.w wsir m hr hpt.n=f t3 m idn.t*

Translation:

Her bailing scoops are the teeth of Osiris, falling  
after he embraced the land in Nedit.

Witness: M1Be

Transliteration:

*md3[wt=s] m [ibh.w wsir [m hr=f] hpt.n=s t3 m nd.yt*

Translation:

Her poles are as the teeth of Osiris, as he falls,  
after she embraced the land in Nedit.

**Group 4:** Nominal *sḏm=f* (Nominal use), Lemma *ḥpt* (second position)

Lemma: *ḥpt* (to embrace)

Morphology 1:  
*sḏm=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Nominal use

Subject:  
Pronominal subject

Witness: M3C

Transliteration:

[*mḏs.wt=s m ibḥ.w wsir m ḥr=f ḥpt=f t3 m ndi.t*]

Translation:

Her poles are as the teeth of Osiris,  
as he falls and embraces the land in Nedit.

Witness: M46C

Transliteration:

[*mḏs.wt=s m*] *ibḥ.w wsir [m ḥr=f ḥpt=f t3]*

Translation:

Her poles are as the teeth of Osiris,  
as he falls and embraces the land.

Witness: M6C

Transliteration:

[*in.w=s m ibḥ.w*] *wsir m ḥr=f ḥpt=f t3*

Translation:

Her cordage is as the teeth of Osiris,  
as he falls and embraces the land.

**Group 5:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥpt* (second position)

Lemma: *ḥpt* (to embrace)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: M13C

Transliteration:

*mḏs[.wt=s] m ibḥ.w wsir [m ḥr=f ḥpt=f t3]*

Translation:

Her poles are as the teeth of Osiris,  
as he falls and embraces the land.

Witness: M21C

Transliteration:

*in.w=s m ibḥ.w wsir m ḥr=f ḥpt[=f t3 m ndi.t]*

Translation:

Her cordage is as the teeth of Osiris,  
as he falls and embraces the land in Nedit.

Notes:

Only traces left of the X1.

Witness: M5C

Transliteration:

*ini.w=s m ibḥ.w [wsir] m ḥr[=f ḥpt=f t3 m ndi.t]*

Translation:

Her cordage is as the teeth of Osiris,  
as he falls and embraces the land in Nedit.

Witness: M4C

Transliteration:

[i]n.w=s [m ibh].w wsir m hr hpt=f t3

Translation:

Her cordage is as the teeth of Osiris, falling while he embraces the earth.

Notes:

Only traces of the Q3:X1 group left.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3 (G1T, A1C), G1+G5 (M4C), G2+G4 (M3C, M13C, M46C, M21C, M6C, M5C), G2+G3 (M2NY, M1Be).

**Spell:** 398 **Phrase:** 5 139 a

**Group 1:** Perfective active participle (feminine singular), Lemma *wpi* (first position)

Lemma: *wpi* (to divide)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: G1T

Transliteration:

snbw.wy=s wp.t mn.ty b3by m dbn=f t3

Translation:

Her two battlements are that which divided  
the two thighs of Baby as he goes around the land.

Witness: A1C

Transliteration:

snbw.wy=s wp.t mn.ty b3by m dbn=f t3

Translation:

Her two battlements are that which divided  
the two thighs of Baby as he goes around the land.

Witness: M3C

Transliteration:

s[n]bw.wy[=s m w]p.t mn.t[y] b3by

Translation:

Her two battlements are as that which divided  
the two thighs of Baby.

Notes:

The F13 is not visible.

Witness: M13C

Transliteration:

s[n]bw.wy=s [m wp.t mn.ty b3by]

Translation:

Her two battlements are as that which divided  
the two thighs of Baby.

Witness: M46C

Transliteration:

[snbw.wy=s m] wp.t mn.ty b3by

Translation:

Her two battlements are as that which divided the two thighs of Baby.

Witness: M6C

Transliteration:

mq3b.[w]t[=s m] wp.t mn.ty b3by m r(3) dbn n=f t3

Translation:

Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Witness: M5C

Transliteration:

mq3b.wt=s m wp[.t] mn.ty b3by m r(3) dbn n=f] t3

Translation:

Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Notes:

Only the F13 is visible.

Witness: M1Be

Transliteration:

snbw=s m wp(.t) mn.ty b3by

Translation:

Her battlement is as that which divided the two thighs of Baby.

**Group 2:** Nominal *sdm=f* (Nominal use), Lemma *dbn* (second position)

Lemma: *dbn* (to go around)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Nominal use

Subject:

Pronominal subject

Witness: M21C

Transliteration:

mq3b[.w=s] m wp.t mn.ty b3by m wd[b=f t3]

Translation:

Her bailing scoops are as that which divided the two thighs of Baby, as he turned the land back.

Witness: M2NY

Transliteration:

mq3b.t=s m wp.t mn.ty b3by m r(3) dbn n=f t3

Translation:

Her bailing scoop is as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Witness: M4C

Transliteration:

mq3b.wt=s m wp[.t] mn.ty b3by m r(3) dbn n=f t3

Translation:

Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Notes:

Only traces of the F13 and X1 left.

Witness: G1T

Transliteration:

*snbw.wy=s wp.t mn.ty b3by m dbn=f t3*

Translation:

Her two battlements are that which divided  
the two thighs of Baby as he goes around the land.

Witness: A1C

Transliteration:

*snbw.wy=s wp.t mn.ty b3by m dbn=f t3*

Translation:

Her two battlements are that which divided  
the two thighs of Baby as he goes around the land.

**Group 3:** Nominal *sḏm=f* (Nominal use), Lemma *wḏb* (second position)

Lemma: *wḏb* (to turn back)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm=f*

nominal

Nominal use

Pronominal subject

Witness: M21C

Transliteration:

*mḏ3b[.w=s] m wp.t mn.ty b3by m wd[b=f t3]*

Translation:

Her bailing scoops are as that which divided the two thighs of Baby, as he turned the land back.

Notes:

Only the G43 and D46 are visible.

**Group 4:** Imperfective relative *sḏm=f*, Lemma *dbn*

Lemma: *dbn* (to go around)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm=f*

Imperfective relative

Nominal subject

Witness: M6C

Transliteration:

*mḏ3b.[w]t[=s m wp.t mn.ty b3by m r(3) dbn n=f t3]*

Translation:

Her bailing scoops are as that which divided  
the two thighs of Baby in the mouth  
of that which the land surrounds for him.

Witness: M2NY

Transliteration:

*mḏ3b.t=s m wp.t mn.ty b3by m r(3) dbn n=f t3*

Translation:

Her bailing scoop is as that which divided the  
two thighs of Baby in the mouth  
of that which the land surrounds for him.

Witness: M5C

Transliteration:

*mḏṣb.wt=s m wp[.t mn.ty bṣby m r(ṣ) dbn n=f] tṣ*

Translation:

Her bailing scoops are as that which divided  
the two thighs of Baby in the mouth  
of that which the land surrounds for him.

Notes group:

Could be read as *dbn.n=f* or *dbn=f* as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (G1T, A1C), G1+G3 (M21C), G1+G4 (M6C, M2NY, M5C, M4C), G1 (M3C, M13C, M46C, M1Be).

**Spell:** 398 **Phrase:** 5 140 b

**Group 1:** Circumstantial *sḏm.n=f* (Temporal clause), Lemma *wḏ<sup>c</sup>* (first position)

Lemma: *wḏ<sup>c</sup>* (to divide, to separate)

Morphology 1:

*sḏm.n=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*ḥt-tṣw=s sbṣ w<sup>c</sup>.tī wḏ<sup>c</sup>.n=f šni.t m p.t*

Translation:

Her mast is the lone star, after he has  
separated the storm from the sky.

Witness: M13C

Transliteration:

*[ḥt]-n-tṣw [m sbṣ w<sup>c</sup> wḏ<sup>c</sup>.n=f šni.t m p.t] wḏ<sup>c</sup>-mdw*

Translation:

The mast is as the lone star, after he separated  
the storm from the sky, (the one) who judges.

Witness: M4C

Transliteration:

*mḏṣb.wt=s m wp.t mn.ty bṣby m r(ṣ) dbn n=f tṣ*

Translation:

Her bailing scoops are as that which divided  
the two thighs of Baby in the mouth  
of that which the land surrounds for him.

Witness: A1C

Transliteration:

*ḥt-tṣw=s sbṣ w<sup>c</sup>.tī wḏ<sup>c</sup>.n=f šni.t m p.t*

Translation:

Her mast is the lone star, after he has separated  
the storm from the sky.

Witness: M46C

Transliteration:

*[ḥt-n-tṣw=s m] sbṣ [w<sup>c</sup>] wḏ<sup>c</sup>.n=f š[n]i[.t] m p.t [wḏ<sup>c</sup>-mdw]*

Translation:

Her mast is as the lone star, after he separated  
the storm from the sky, (the one) who judges.

Witness: M21C

Transliteration:

[ʕə.w]=s m sbʔ [wʕ wɔ̄ʕ.n=f] šn[i.t] m p.t wɔ̄ʕ-mdw m šhm

Translation:

Her beams are as the lone star, after he separated the storm from the sky, who judges with power.

Notes:

only the Aa21 is visible.

Witness: M4C

Transliteration:

[ʕə.w]=s m sbʔ wʕ wɔ̄ʕ.n=f šni(.t) m p.t wɔ̄ʕ-mdw m šhm

Translation:

Her beams are as the lone star, after he has separated the storm from the sky, who judges with power.

**Group 2:** *Perfective active participle (masculine singular), Lemma wɔ̄ʕ (first position)*

Lemma: wɔ̄ʕ (to divide, to separate)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
masculine singular

Syntax:

Subject:

Witness: M3C

Transliteration:

ħt-n-tʔw=s m sbʔ wʕ.t wɔ̄ʕ šn[i.t m] p.t

Translation:

Her mast is as the lone star, who separated the storm from the sky.

Witness: M5C

Transliteration:

ʕə.w=s [m] sb[ʔ] wʕ.t wɔ̄ʕ šni.t m p.t

Translation:

Her beams are as the lone star, who separated the storm from the sky.

Witness: M2NY

Transliteration:

ʕə.w=s m sbʔ wʕ wɔ̄ʕ.n=f šni(.t) m p.t wɔ̄ʕ-mdw m šhm

Translation:

Her beams are as the lone star, after he separated the storm from the sky, who judges with power.

Witness: M1Be

Transliteration:

ħt-tʔw=s m sb[ʔ] wʕ wɔ̄ʕ.n=f šni.t m p.t

Translation:

Her mast is like the lone star, after he has separated the storm from the sky.

Witness: M6C

Transliteration:

ʕə.w=s [m sbʔ w]ʕ.t wɔ̄ʕ š <n> i.t m p.t

Translation:

Her beams are as the lone star, who separated the storm from the sky.

**Group 3:** Imperfective active participle (masculine singular), Lemma *wḏ<sup>c</sup>-mdw* (second position)

Lemma: *wḏ<sup>c</sup>-mdw* (to judge)

Morphology 1: participle      Morphology 2: imperfective active      Morphology 3: masculine singular      Syntax:      Subject:

Witness: M13C

Transliteration:

[*ḥt*]-*n-tʒw* [*m sbʒ w<sup>c</sup> wḏ<sup>c</sup>.n=f šni.t m p.t*] *wḏ<sup>c</sup>-mdw*

Translation:

The mast is as the lone star, after he separated the storm from the sky, (the one) who judges.

Witness: M21C

Transliteration:

[*ʿʒ.w*]=*s m sbʒ [w<sup>c</sup>] wḏ<sup>c</sup>[.n=f] šn[i.t] m p.t* *wḏ<sup>c</sup>-mdw m šḥm*

Translation:

Her beams are as the lone star, after he separated the storm from the sky, who judges with power.

Witness: M4C

Transliteration:

[*ʿʒ.w*]=*s m sbʒ w<sup>c</sup> wḏ<sup>c</sup>.n=f šni(.t) m p.t* *wḏ<sup>c</sup>-mdw m šḥm*

Translation:

Her beams are as the lone star, after he has separated the storm from the sky, who judges with power.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1T, A1C, M1Be), G2 (M3C, M6C, M5C), G1+G3 (M13C, M46C, M21C, M2NY, M4C).

**Spell:** 398      **Phrase:** 5      143      a

**Group 1:** Infinitive (status absolutus), Lemma *fʒi*

Lemma: *fʒi* (to raise)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: G1T

Transliteration:

*ibw.w n.w f3.t psd n nḥb-k3.w*

Translation:

The ropes of raising are the backbone of Nehebkaū.

**Group 2:** *Infinitive (status constructus), Lemma f3i*

Lemma: *f3i* (to raise)

Morphology 1: *infinitive*      Morphology 2: *status constructus*      Morphology 3:

Witness: A1C

Transliteration:

*ibw.w n.w f3.t psd n nḥb-k3.w*

Translation:

The ropes of raising are the backbone of Nehebkaū.

Witness: M3C

Transliteration:

*ibw.w n(.w) f3(.t) t3w m psd n nḥb-k3.w*

Translation:

The ropes of raising the sail are as the backbone of Nehebkaū.

Witness: M13C

Transliteration:

*ibw n.f3.t t3w [m psd n nḥb]-k3[.w]*

Translation:

The rope of raising the sail is as the backbone of Nehebkaū.

Witness: M46C

Transliteration:

*[ibw n.f3.t t3w m] psd n nḥ[b-k3.w]*

Translation:

The rope of raising the sail is as the backbone of Nehebkaū.

Witness: M1Be

Transliteration:

*ibw.w n(.w) f3.t t3w m ḥnsk.t nbd*

Translation:

The ropes of raising the sail are like the braided lock of the evil one.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (G1T, A1C), G2 (M3C, M13C, M46C, M1Be).*

*Note that M21C, M6C, M2NY, M5C and M4C do have a phrase here, but it is non-verbal.*

**Spell:** 398      **Phrase:** 5      144      b

**Group 1:** *Circumstantial sdm=f (Temporal clause), Lemma rwi*

Lemma: *rwi* (to depart)

Morphology 1: *sdm=f*      Morphology 2: *circumstantial*      Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*imy-tp=s shm.t rw=s*

Translation:

Her stern post is Sekhmet, while she departs.

Notes group:

*Could be read as rwi (to dance) as well, see Faulkner vol. 2 p. 35*

**Group 2:** *Circumstantial sdm=f (Temporal clause), Lemma hwi*

Lemma: *hwi* (to protect)

Morphology 1:

*sdm=f*

Morphology 2:

*circumstantial*

Morphology 3:

Witness: A1C

Transliteration:

*imy-tp=s shm.t rw=s*

Translation:

Her stern post is Sekhmet, while she departs.

Syntax:

*Temporal clause*

Subject:

*Pronominal subject*

Witness: M3C

Transliteration:

*imy-tp=s m shm.t hw=s*

Translation:

Her stern post is as Sekhmet, while she protects.

Witness: M13C

Transliteration:

*[imy]-tp=s m [shm.t] hw=s*

Translation:

Her stern post is as Sekhmet, while she protects.

Witness: M46C

Transliteration:

*[imy-tp=s m] shm.t hw[=s]*

Translation:

Her stern post is as Sekhmet, while she protects.

Witness: M21C

Transliteration:

*t3-ʿ3=s m shm.t hw=s*

Translation:

Her port side is as Sekhmet, while she protects.

Witness: M6C

Transliteration:

*t3.t-ʿ3=s [m sh]m.t [hw=s]*

Translation:

Her port side is as Sekhmet, while she protects.

Witness: M2NY

Transliteration:

*t3-ʿ3=s m shm.t hw=s*

Translation:

Her port side is as Sekhmet, while she protects.

Notes:

Only traces of the G43 left.

Witness: M5C

Transliteration:

*hr-s n t3-wr-<sup>c</sup>3=s m shm[.t] hw=s*

Translation:

Her port side face is as Sekhmet, while she protects.

Notes:

Only traces of the G43 left.

Witness: M1Be

Transliteration:

*im.y-tp=s m shm.t hw=s*

Translation:

Her stern post is as Sekhmet, while she protects.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (G1T, A1C), G2 (M3C, M13C, M46C, M21C, M6C, M2NY, M5C, M4C, M1Be).*

**Spell:** 398 **Phrase:** 5 145 a

**Group 1:** Imperfective active participle (feminine singular), Lemma 3h

Lemma: 3h (to be beneficent)

<i>Morphology 1:</i>	<i>Morphology 2:</i>	<i>Morphology 3:</i>	<i>Syntax:</i>	<i>Subject:</i>
participle	imperfective active	feminine singular		

Witness: G1T

Transliteration:

*hr-<sup>c</sup>=s shm.t 3h r=s*

Translation:

Her tiller is Sekhmet, who is beneficial to it

Witness: M4C

Transliteration:

*t3-<sup>c</sup>3=s m shm.t hw=s*

Translation:

Her port side is as Sekhmet, while she protects.

Witness: A1C

Transliteration:

*hr-<sup>c</sup>=s shm.t 3h r=s*

Translation:

Her tiller is Sekhmet, who is beneficial to it

Witness: M13C

Transliteration:

*[hr(.y)-ht]=s m shm[.t] {3h} r=s*

Translation:

Her that which is under the wood is as Sekhmet who is beneficial to it

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥwī*

Lemma: *ḥwī* (to protect)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: M3C

Transliteration:

*ḥr(.y)-ḥt=s m šḥm.t <ḥw>=s*

Translation:

Her that which is under the wood is as Sekhmet while she protects

Witness: M46C

Transliteration:

*[ḥr(.y)-ḥt=s m] šḥm.t ḥw[=s]*

Translation:

Her that which is under the wood is as Sekhmet while she protects

Notes:

Reconstruction, not written in the original.

Witness: M4C

Transliteration:

*imy-tp=s m šḥm.t ḥw=s*

Translation:

Her stern post is as Sekhmet, while she protects.

**Group 3:** Passive circumstantial *sḏm=f* (Temporal clause), Lemma *ṣwḥ*

Lemma: *ṣwḥ* (to serve)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:  
passive

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: M21C

Transliteration:

*imy-tp=s m šḥm.t ṣḥw=s*

Translation:

Her stern post is as Sekhmet while she is served.

Witness: M2NY

Transliteration:

*imy-tp=s m šḥm.t ṣwḥ.w=s*

Translation:

Her stern post is as Sekhmet, while she is served

Witness: M5C

Transliteration:

*t3.t=s sħm.t [zħ.]w[=s]*

Translation:

Her sail is Sekhmet while she is served

Notes:

Only the G43 is visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (G1T, A1C, M13C), G2 (M3C, M46C, M4C), G3 (M21C, M2NY, M5C).*

*Note that M6C does have a phrase here, but it is non-verbal.*

**Spell:** 398 **Phrase:** 5 146 a

**Group 1:** Imperfective passive participle (feminine singular), Lemma *psš*

Lemma: *psš* (to divide)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M21C

Transliteration:

*t3.t=s [m] nw.t pšš.t*

Translation:

Her sail is as Nut who is spread out.

Notes:

the Q3:N37 group is not visible, only traces left of the second N37.

Witness: M6C

Transliteration:

*t3w(.t)=s m [nw.t pšš.t]*

Translation:

Her sail is as Nut who is spread out.

**Group 2:** Stative (3rd person feminine singular), Lemma *ħtp*

Lemma: *ħtp* (to be content)

<u>Morphology 1:</u> Stative	<u>Morphology 2:</u> 3rd person feminine singular	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M5C

Transliteration:

*hr-<sup>c</sup>=s m nw.t ḥp[.i]*

Translation:

Her tiller is as Nut the content

Notes:

Only the Q3 is visible, and there are only traces left of the R4 and X1.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (M21C, M6C), G2 (M5C).*

*Note that M2Ny and M4C have a phrase here, but it is non-verbal.*

**Spell:** 398 **Phrase:** 5 149 a

**Group 1:** *Circumstantial sḏm=f (Temporal clause), Lemma rmnī*

Lemma: *rmnī* (to support)

Morphology 1:

*sḏm=f*

Morphology 2:

*circumstantial*

Morphology 3:

Syntax:

*Temporal clause*

Subject:

*Pronominal subject*

Witness: M3C

Transliteration:

*mnī.t=s n.t ḥ3.t m ḥd.t rmn=s w3d.t*

Translation:

Her mooring post of the front is as the white crown while it supports Wadjet.

Witness: M21C

Transliteration:

*'mn(i).t=s-n.t-ḥ3.t=s'=s m ḥd.t rmn=s w3d.t*

Translation:

Her her mooring post of her front is as the white crown while it supports Wadjet.

Witness: M46C

Transliteration:

*[mnī.t=s n.t ḥ3.t] m ḥd.t rmn=s [w3d.t]*

Translation:

Her mooring post of the front is as the white one, while she supports Wadjet.

Witness: M2NY

Transliteration:

*mnī.t ḥ3.t=s m ḥd.t rmn=s w3d.t*

Translation:

The mooring post of her front is as the white crown while it supports Wadjet.

Witness: M5C

Transliteration:

*mn̄i.t-s n.t ḥz̄.t m ḥd̄.t rmn=s wzd̄.t*

Translation:

Her mooring post of the front is as the white crown  
while it supports Wadjet.

**Group 2:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ḥwi*

Lemma: *ḥwi* (to protect)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm=f*

circumstantial

Temporal clause

Pronominal subject

Witness: M6C

Transliteration:

*mn̄i.t-s n.t ḥz̄.t m šḥm.t ḥw=s*

Translation:

Her mooring post of the front is as Sekhmet while she protects.

Notes:

note that the hand part of the D43 is not visible.

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (M3C, M46C, M21C, M2NY, M5C), G2 (M6C).*

*Note that G1T and A1C do have a phrase here, but it is non-verbal.*

**Spell:** 398 **Phrase:** 5 150 c

**Group 1:** Imperfective active *sḏm=f*, Lemma *šdi* (first position)

Lemma: *šdi* (to take)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sḏm=f*

Imperfective relative

Pronominal subject

Witness: G1T

Transliteration:

*ntsn pw šdd.w=sn m pr šn<sup>c</sup> pw šd.n=sn ḥr nb*

Translation:

It is them who they take from the storehouse,  
them who they have taken (to) Horus, the lord

Witness: G2T

Transliteration:

*ntsn pw šdd.w=sn m pr šn<sup>c</sup> pw šd.n=sn ḥr nb*

Translation:

It is them who they take from the storehouse,  
them who they have taken (to) Horus, the lord

Witness: A1C

Transliteration:

*ntsn pw šdd.w=sn < m > pr šn<sup>c</sup> pw šd.n=sn ḥr nb*

Translation:

It is them who they take from the storehouse,  
them who they have taken (to) Horus, the lord

**Group 2:** *Perfective relative sdm=f, Lemma šdi (first position)*

Lemma: *šdi* (to take)

Morphology 1:

*sdm=f*

Morphology 2:

perfective relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: T3L

Transliteration:

*[ntsn] pw [š]d=k m=s m pr šn<sup>c</sup>=s pw šd.n=sn [ḥr nb]*

Translation:

It is them, who you took from it, from her storehouse, them who they have taken (to) Horus, the lord

Notes:

Only the D46 is visible.

**Group 3:** *Imperfective active participle (masculine plural), Lemma šdi (first position)*

Lemma: *šdi* (to take)

Morphology 1:

participle

Morphology 2:

imperfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: M2NY

Transliteration:

*ints<sup>n</sup> pw šdd.w n=sn m šn<sup>c</sup> pw šd.n=sn im n hr nb*

Translation:

It is they who take for them from the storehouse,  
they who they have taken there, for Horus, the lord

Notes:

Only traces left of the G43.

Witness: M4C

Transliteration:

*[nt]sn pw šdd.w [m] šn<sup>c</sup> pw [šd.n]=sn im n hr [nb]*

Translation:

It is they who take from the storehouse, they who have taken there, for Horus, the lord

**Group 4:** Relative *sđm.n=f*, Lemma *šđi* (second position)

Lemma: *šđi* (to take)

Morphology 1:

*sđm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*ntsn pw šdd.w=sn m pr šn<sup>c</sup> pw šd.n=sn hr nb*

Translation:

It is them who they take from the storehouse,  
them who they have taken (to) Horus, the lord

Witness: A1C

Transliteration:

*ntsn pw šdd.w=sn < m > pr šn<sup>c</sup> pw šd.n=sn hr nb*

Translation:

It is them who they take from the storehouse,  
them who they have taken (to) Horus, the lord

Witness: M5C

Transliteration:

*ntsn pw šdd.w n=sn m šn<sup>c</sup> pw šd.n=sn im n hr nb*

Translation:

It is they who take for them from the storehouse,  
they who they have taken there, for Horus, the lord

Witness: G2T

Transliteration:

*ntsn pw šdd.w=sn m pr šn<sup>c</sup> pw šd.n=sn hr nb*

Translation:

It is them who they take from the storehouse,  
them who they have taken (to) Horus, the lord

Witness: T3L

Transliteration:

*[ntsn] pw [š]d=k m=s m pr šn<sup>c</sup>=s pw šd.n=sn [hr nb]*

Translation:

It is them, who you took from it, from her storehouse,  
them who they have taken (to) Horus, the lord

Witness: M2NY

Transliteration:

*ntsn pw šdd.w n=sn m šn<sup>c</sup> pw šd.n=sn im n hr nb*

Translation:

It is they who take for them from the storehouse,  
they who they have taken there, for Horus, the lord

Witness: M4C

Transliteration:

*[nt]sn pw šdd.w [m] šn<sup>c</sup> pw [šd.n]=sn im n hr [nb]*

Translation:

It is they who take from the storehouse, they who have taken there, for Horus, the lord

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (G1-2T, A1C), G2+G4 (T3L), G3+G4 (M2NY, M5C, M4C).*

**Spell:** 398 **Phrase:** 5 151 a

**Group 1:** *Infinitive (status pronominalis), Lemma pri (first position)*

Lemma: *pri* (to go forth)

Morphology 1: infinitive      Morphology 2: status pronominalis      Morphology 3:      Syntax:      Subject:

Witness: G1T

Transliteration:

*m pr.t=f r p.t špt(.w) r rmt.w*

Translation:

in his going forth to the sky, angry with mankind,

Witness: A1C

Transliteration:

*m pr.t=f r p.t špt(.w) r rmt.w*

Translation:

in his going forth to the sky, angry with mankind,

Witness: M5C

Transliteration:

*ntsn pw šdd.w n=sn m šn<sup>c</sup> pw šd.n=sn im n hr nb*

Translation:

It is they who take for them from the storehouse,  
they who they have taken there, for Horus, the lord

Witness: G2T

Transliteration:

*m pr.t=f r p.t špt(.w) r rmt.w*

Translation:

in his going forth to the sky, angry with mankind,

Witness: T3L

Transliteration:

*[m] pr.t=f r p.t špt(.w) [r rmt].w*

Translation:

in his going forth to the sky, angry with mankind,

Witness: M5C

Transliteration:

*m pr.t=f r p.t špt(.w) r rmt̄.w*

Translation:

in his going forth to the sky, angry with mankind,

**Group 2:** *Infinitive (status absolutus), Lemma pri (first position)*

Lemma: pri (to go forth)

Morphology 1: infinitive      Morphology 2: status absolutus      Morphology 3:      Syntax:      Subject:

Witness: M2NY

Transliteration:

*m pr.t r=f r p.t špt(.w) r rmt̄.w*

Translation:

in going forth to him, to the sky, angry with mankind,

Notes:

Only traces left of the X1.

Witness: M4C

Transliteration:

*m pr.t r=f r [p.t] špt(.w) r rmt̄.w*

Translation:

in going forth to him, to the sky, angry with mankind,

**Group 3:** *Stative (3rd person masculine singular), Lemma špt (second position)*

Lemma: špt (to be angry)

Morphology 1: Stative      Morphology 2: 3rd person masculine singular      Morphology 3:      Syntax:      Subject:

Witness: G1T

Transliteration:

*m pr.t=f r p.t špt(.w) r rmt̄.w*

Translation:

in his going forth to the sky, angry with mankind,

Witness: G2T

Transliteration:

*m pr.t=f r p.t špt(.w) r rmt̄.w*

Translation:

in his going forth to the sky, angry with mankind,

Witness: A1C

Transliteration:

*m pr.t=f r p.t špt(.w) r rmt̄.w*

Translation:

in his going forth to the sky, angry with mankind,

Witness: T3L

Transliteration:

*[m] pr.t=f r p.t špt(.w) [r rmt̄].w*

Translation:

in his going forth to the sky, angry with mankind,

Witness: M2NY  
Transliteration:  
*m pr.t r=f r p.t špt(.w) r rmt.w*

Translation:  
in going forth to him, to the sky, angry with mankind,

Witness: M4C  
Transliteration:  
*m pr.t r=f r [p.t] špt(.w) r rmt.w*

Translation:  
in going forth to him, to the sky, angry with mankind,

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (G1-2T, A1C, T3L, M5C), G2+G3 (M2NY, M4C).*

**Spell:** 398 **Phrase:** 5 151 b

**Group 1:** *Perfective passive participle (masculine singular), Lemma rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: G1T  
Transliteration:  
*di n=k r=k m-m*  
Translation:  
which was even placed for you among

Witness: A1C  
Transliteration:  
*rdi n=k r=k m-m*  
Translation:  
which was even placed for you among

Witness: M5C  
Transliteration:  
*m pr.t=f r p.t špt(.w) r rmt.w*

Translation:  
in his going forth to the sky, angry with mankind,

Witness: G2T  
Transliteration:  
*di n=k r=k m-m*

Translation:  
which was even placed for you among

Witness: T3L  
Transliteration:  
*di n=k r=k m-m*

Translation:  
which was even placed for you among

Witness: M2NY

Transliteration:

*di* n=k r=k m-m sšsš.t=s

Translation:

which was even placed for you among her cargo,

Witness: M4C

Transliteration:

*di* n=k r=k [m]-m sšsš.t[=s]

Translation:

which was even placed for you among her cargo,

**Group 2:** *Perfective passive participle (masculine singular), Lemma dr*

Lemma: *dr* (to repel)

Morphology 1:

participle

Morphology 2:

perfective passive

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: M5C

Transliteration:

*dr* n=k r=k m-m sšsš.t=s

Translation:

which was repelled even for you among her cargo,

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, T3L, M2NY, M4C), G2 (M5C).*

**Spell:** 398 **Phrase:** 5 152 a

**Group 1:** *Nominal sdm=f (Emphatic use), Lemma iyì*

Lemma: *iyì* (to come)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: G1T

Transliteration:

*iyì* n=k r=k ʕ=tn

Translation:

Your warrant comes even to you.

Witness: G2T

Transliteration:

*iyì* n=k r=k ʕ=tn

Translation:

Your warrant comes even to you.

Witness: T3L

Transliteration:

*iyi* [n]=k r=k ʕ n hr

Translation:

The warrant of Horus even comes to you.

Notes:

Only traces left.

Witness: M5C

Transliteration:

*iyi* n=k r=k ʕ n=tn

Translation:

The warrant comes even to you because of you.

**Group 2:** Nominal *sdm.n=f* (Emphatic use), Lemma *iyi*

Lemma: *iyi* (to come)

Morphology 1:

*sdm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: A1C

Transliteration:

*iyi.n=i* n=k r=k ʕ=tn

Translation:

I have come even to you, your warrant.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1T, G2T, T3L, M2NY, M5C, M4C), G2 (A1C).

**Spell:** 398 **Phrase:** 5 152 d-e

**Group 1:** Subjunctive *sdm=f* (wish clause), Lemma *imi* (first position)

Lemma: *imi* (to not do)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

Syntax:

Wish clause

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*im̄i=sn nḥm nn rdī.n=sn wī tp š r̄r̄r̄ īr̄r̄.w*

Translation:

May they not take these away, which they have given me upon the lake which the rushes cover.

Witness: A1C

Transliteration:

*im=sn ḥm nn rdī.n=sn wī tp š r̄r̄r̄ īr̄r̄*

Translation:

May they not repel these, which they gave me upon the lake which the rush covers.

**Group 2:** Imperative (2nd person singular), Lemma *tm* (first position)

Lemma: tm (to not do)

Morphology 1:

imperative

Morphology 2:

2nd person singular

Morphology 3:

Syntax:

Subject:

Witness: M2NY

Transliteration:

*im nḥm sn nn rdī.n=sn n=i tp š š̄r̄r̄ īr̄r̄.w*

Translation:

Do not take them away, these which they gave to me upon the lake, which the rushes cover.

Witness: M4C

Transliteration:

*im nḥm sn nn rdī.n=sn wī tp š š̄r̄r̄ īr̄r̄.w*

Translation:

Do not take them away, these which they gave me upon the lake of the one of *š̄r̄r̄* of the rushes.

Witness: G2T

Transliteration:

*im=sn nḥm nn rdī.n=sn n=i tp š r̄r̄r̄ īr̄r̄*

Translation:

May they not take these away, which they gave to me upon the lake which the rush covers

Witness: T3L

Transliteration:

*im=sn nḥm nn rdī.n=sn n=i tp š īr̄r̄=sn īr̄r̄.w*

Translation:

May they not take these away, which they gave to me upon the lake, while they drive the rushes away.

Witness: M5C

Transliteration:

*im nḥm sn nn rdī.n=sn n=i tp š š̄r̄r̄ īr̄r̄.w*

Translation:

Do not take them away, these which they gave to me upon the lake, which the rushes cover.

**Group 3:** Relative *sdm.n=f*, Lemma *rdi* (second position)

Lemma: *rdi* (to give, to place)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm.n=f*

relative

Pronominal subject

Witness: G1T

Transliteration:

*im̄i=sn nḥm nn rdi.n=sn wi tp š r3r i3r.w*

Translation:

May they not take these away, which they have given me upon the lake which the rushes cover.

Witness: A1C

Transliteration:

*im=sn ḥm nn rdi.n=sn wi tp š r3r i3r*

Translation:

May they not repel these, which they gave me upon the lake which the rush covers.

Witness: M2NY

Transliteration:

*im nḥm sn nn rdi.n=sn n=i tp š š3r i3r.w*

Translation:

Do not take them away, these which they gave to me upon the lake, which the rushes cover.

Witness: M4C

Transliteration:

*im nḥm sn nn rdi.n=sn wi tp š š3r i3r.w*

Translation:

Do not take them away, these which they gave me upon the lake of the one of SAR of the rushes.

Witness: G2T

Transliteration:

*im=sn nḥm nn rdi.n=sn n=i tp š r3r i3r*

Translation:

May they not take these away, which they gave to me upon the lake which the rush covers

Witness: T3L

Transliteration:

*im=sn nḥm nn rdi.n=sn n=i tp š i3r=sn i3r.w*

Translation:

May they not take these away, which they gave to me upon the lake, while they drive the rushes away.

Witness: M5C

Transliteration:

*im nḥm sn nn rdi.n=sn n=i tp š š3r i3r.w*

Translation:

Do not take them away, these which they gave to me upon the lake, which the rushes cover.

**Group 4:** Imperfective relative *sḏm=f*, Lemma *rꜣr/šꜣr* (third position)

Lemma: *rꜣr/šꜣr* (to cover)

Morphology 1:  
*sḏm=f*

Morphology 2:  
Imperfective relative

Morphology 3:

Syntax:

Subject:  
Nominal subject

Witness: G1T

Transliteration:

*im̄i=sn nḥm nn rdī.n=sn wī tp š rꜣr iꜣr.w*

Translation:

May they not take these away, which they have given me upon the lake which the rushes cover.

Witness: G2T

Transliteration:

*im=sn nḥm nn rdī.n=sn n=i tp š rꜣr iꜣr*

Translation:

May they not take these away, which they gave to me upon the lake which the rush covers

Witness: A1C

Transliteration:

*im=sn ḥm nn rdī.n=sn wī tp š rꜣr iꜣr*

Translation:

May they not repel these, which they gave me upon the lake which the rush covers.

Witness: M2NY

Transliteration:

*im nḥm sn nn rdī.n=sn n=i tp š šꜣr iꜣr.w*

Translation:

Do not take them away, these which they gave to me upon the lake, which the rushes cover.

Witness: M5C

Transliteration:

*im nḥm sn nn rdī.n=sn n=i tp š šꜣr iꜣr.w*

Translation:

Do not take them away, these which they gave to me upon the lake, which the rushes cover.

**Group 5:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ꜣr* (third position)

Lemma: *ꜣr* (to drive away)

Morphology 1:  
*sḏm=f*

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness: T3L

Transliteration:

*im=sn nḥm nn rdī.n=sn n=i tp š iꜣr=sn iꜣr.w*

Translation:

May they not take these away, which they gave to me upon the lake, while they drive the rushes away.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G3+G4 (G1-2T, A1C), G2+G3+G4 (M2NY, M5C), G1+G3+G5 (T3L), G2+G3 (M4C).

**Spell:** 398 **Phrase:** 5 153 a

**Group 1:** *Passive circumstantial sdm=f (None-initial main clause), Lemma gmi (first position)*

Lemma: gmi (to find)

<u>Morphology 1:</u> sdm=f	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> None-initial main clause	<u>Subject:</u> Pronominal subject
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Witness: G1T

Transliteration:

sfh.w ipw ntr.w gm=sn ks.w

Translation:

These seven gods, they are found bowing down,

Witness: G2T

Transliteration:

sfh.w ipw ntr.w gm=sn ks.w

Translation:

These seven gods, they are found bowing down,

**Group 2:** *Circumstantial sdm.n=f (None-initial main clause), Lemma gmi (first position)*

Lemma: gmi (to find)

<u>Morphology 1:</u> sdm.n=f	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> None-initial main clause	<u>Subject:</u> Pronominal subject
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Witness: T3L

Transliteration:

sfh.w ipw nw [ntr.w] gm.n=i sn ks.w

Translation:

These seven, these gods, I have found them bowing

**Group 3:** *Passive circumstantial sdm.n=f (None-initial main clause), Lemma gmi (first position)*

Lemma: gmi (to find)

<u>Morphology 1:</u> sdm.n=f	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> None-initial main clause	<u>Subject:</u> Pronominal subject
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Witness: M2NY

Transliteration:

*sfl. w ipw ntr. w gm[.n]=sn kss. w=sn*

Translation:

These seven gods, they were found. They are bowed

Witness: M5C

Transliteration:

*sfl. w ipw ntr. w gm.n=sn kss. w=sn*

Translation:

These seven gods, they were found. They are bowed

Witness: M4C

Transliteration:

*sfl. w ipw ntr. w gm.n=s kss. w=sn*

Translation:

These seven gods, it was found. They are bowed,

**Group 4:** *Stative (3rd person masculine plural), Lemma ksi (final position)*

Lemma: *ksi* (to bow down)

Morphology 1:

Stative

Morphology 2:

3rd person masculine plural

Morphology 3:

Syntax:

Subject:

Witness: G1T

Transliteration:

*sfl. w ipw ntr. w gm=sn ks.w*

Translation:

These seven gods, they are found bowing down,

Witness: G2T

Transliteration:

*sfl. w ipw ntr. w gm=sn ks.w*

Translation:

These seven gods, they are found bowing down,

Witness: T3L

Transliteration:

*sfl. w ipw nw [ntr. w] gm.n=i sn ks.w*

Translation:

These seven, these gods, I have found them bowing

**Group 5:** *Perfective active participle (masculine plural), Lemma ksi (final position)*

Lemma: *ksi* (to bow down)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine plural

Syntax:

Subject:

Witness: A1C

Transliteration:

*sfh.w ipw ntr.w ʔh.w m ks.w*

Translation:

These seven gods, the spirits as those who have bowed,

**Group 6:** *Passive nominal sdm=f (Balanced sentence), Lemma ksi (final position)*

Lemma: *ksi* (to bow down)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm=f*

nominal

passive

Balanced sentence

Pronominal subject

Witness: M2NY

Transliteration:

*sfh.w ipw ntr.w gm[.n]=sn kss.w=sn*

Translation:

These seven gods, they were found. They are bowed

Witness: M5C

Transliteration:

*sfh.w ipw ntr.w gm.n=sn kss.w=sn*

Translation:

These seven gods, they were found. They are bowed

Witness: M4C

Transliteration:

*sfh.w ipw ntr.w gm.n=s kss.w=sn*

Translation:

These seven gods, it was found. They are bowed,

Notes group:

*Balanced sentence with ʔsh (5,153,b)*

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G4 (G1-2T), G2+G4 (T3L), G3+G6 (M2NY, M5C, M4C), G5 (A1C).*

**Spell:**

398

**Phrase:**

5

153

b

**Group 1:** *Circumstantial sdm=f (Temporal clause), Lemma ʔsh (first position)*

Lemma: *ʔsh* (to harvest)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sdm=f*

circumstantial

Temporal clause

Pronominal subject

Witness: G1T  
Transliteration:  
*ʒsh=sn bd.t ʒmtt ks=k*

Translation:  
while they harvest emmer and barley, while you bow

Witness: A1C  
Transliteration:  
*ʒsh=sn.t bd.t ʒʒ.tt ks=k*

Translation:  
while they harvest emmer and barley, while you bow

Witness: G2T  
Transliteration:  
*ʒsh=sn bd.t kʒm.tt ks=k*

Translation:  
while they harvest emmer and barley, while you bow

Witness: T3L  
Transliteration:  
*ʒs[h]=sn nw bd.t kʒm.ty ks=k*

Translation:  
while they harvest these emmer and barley, while you bow

Notes:  
the Aa1 is not visible, and there are only traces left of the U1\

**Group 2:** Nominal *sḏm=f* (Balanced sentence), Lemma *ʒsh* (first position)

Lemma: *ʒsh* (to harvest)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Balanced sentence	<u>Subject:</u> Pronominal subject
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Witness: M2NY  
Transliteration:  
*ʒsh=sn kʒm.wtt ks=k*

Translation:  
and they harvest barley, while you bow

Witness: M5C  
Transliteration:  
*ʒsh=sn ḥʒkm.wt ks=k*

Translation:  
and they harvest barley, while you bow

Witness: M4C  
Transliteration:  
*ʒsh=sn kʒm.wtt ks=k*

Translation:  
and they harvest barley, while you bow

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *ksī* (final position)

Lemma: *ksī* (to bow down)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: G1T  
Transliteration:  
ʒsh=sn bd.t ʒmtt ks=k

Translation:  
while they harvest emmer and barley, while you bow

Witness: A1C  
Transliteration:  
ʒsh=sn.t bd.t ʒʒ.tt ks=k

Translation:  
while they harvest emmer and barley, while you bow

Witness: M2NY  
Transliteration:  
ʒsh=sn kʒm.wt ks=k

Translation:  
and they harvest barley, while you bow

Witness: M4C  
Transliteration:  
ʒsh=sn kʒm.wt ks=k

Translation:  
and they harvest barley, while you bow

Notes group:  
*Could theoretically be read as a first person stative as well.*

Notes phrase:  
*In this phrase, the following pattern variations occur: G1+G3 (G1T, G2T, A1C, T3L), G2+G3 (M2NY, M5C, M4C).*

**Spell:** 398 **Phrase:** 5 153 c

**Group 1:** Nominal *sḏm.n=f* (Emphatic use), Lemma *sʒk* (first position)

Lemma: *sʒk* (to gather)

Morphology 1:  
*sḏm.n=f*

Morphology 2:  
nominal

Morphology 3:

Syntax:  
Emphatic use

Subject:  
Pronominal subject

Witness: G2T  
Transliteration:  
ʒsh=sn bd.t kʒm.tt ks=k

Translation:  
while they harvest emmer and barley, while you bow

Witness: T3L  
Transliteration:  
ʒs[h]=sn nw bd.t kʒm.ty ks=k

Translation:  
while they harvest these emmer and barley, while you bow

Witness: M5C  
Transliteration:  
ʒsh=sn hʒkm.wt ks=k

Translation:  
and they harvest barley, while you bow

Witness: G1T

Transliteration:

*s3k.n=i im.ty mn.ty=sn r pr.t-hrw n=sn im  
m hd(.t) r hm m hsfw(.t) m3=f*

Translation:

I have gathered even that which is between their thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Witness: A1C

Transliteration:

*s3k.n=i im.ty mn.t(y)=sn r pr.t-hrw n=sn im  
m hd(.t) r hm m hsfw(.t) m3=f*

Translation:

I have gathered even that which is between their thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

**Group 2:** Nominal *s3m=f* (Emphatic use), Lemma *s3k* (first position)

Lemma: *s3k* (to gather)

Morphology 1:

*s3m=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Pronominal subject

Witness: M2NY

Transliteration:

*s3k=i im.t mn.ty=sn r pr.t n=sn hrw im  
m hd(.t) r hm=sn m hsfw.t m3=f*

Translation:

I gather even that which is between their thighs  
in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis,  
in traveling upstream. He saw

Witness: G2T

Transliteration:

*s3k.n=i im.ty mn.ty=s r pr.t-hrw n=sn im  
m hd(.t) r hm m hsfw(.t) m3=f*

Translation:

I have gathered even that which is between her thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Witness: T3L

Transliteration:

*s3k.n=i im.ty mn.ty=sn r pr.t-hrw n=sn im  
m hd(.t) r hm m hsfw(.t) m3=f*

Translation:

I have gathered even that which is between their thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Witness: M5C

Transliteration:

*s3k=i im.wt mn.ty=sn r pr.t n=sn hrw im  
m hd(.t) r hnm.ty[=sn] m hsf.yt m3=f*

Translation:

I gather even that which is between their thighs  
in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis,  
in traveling upstream. He saw

Witness: M4C

Transliteration:

*s3k=i im.t mn.wt=sn r pr.t n=sn hrw im*  
*m hd(.t) r hm.t=sn m hsfw.t m3=f*

Translation:

I gather even that which is between their thighs in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis, in traveling upstream. He saw

**Group 3:** *Infinitive (status absolutus), Lemma hdi (second position)*

Lemma: *hdi* (to travel downstream)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: G1T

Transliteration:

*s3k.n=i im.ty mn.ty=sn r pr.t-hrw n=sn im*  
*m hd(.t) r hm m hsfw(.t) m3=f*

Translation:

I have gathered even that which is between their thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Witness: G2T

Transliteration:

*s3k.n=i im.ty mn.ty=s r pr.t-hrw n=sn im*  
*m hd(.t) r hm m hsfw(.t) m3=f*

Translation:

I have gathered even that which is between her thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Witness: A1C

Transliteration:

*s3k.n=i im.ty mn.t(y)=sn r pr.t-hrw n=sn im*  
*m hd(.t) r hm m hsfw(.t) m3=f*

Translation:

I have gathered even that which is between their thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Witness: T3L

Transliteration:

*s3k.n=i im.ty mn.ty=sn r pr.t-hrw n=sn im*  
*m hd(.t) r hm m hsfw(.t) m3=f*

Translation:

I have gathered even that which is between their thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

**Group 4:** Subjunctive *sdm=f* (Object clause), Lemma *pri* (second position)

Lemma: *pri* (to go forth)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Object clause	<u>Subject:</u> Nominal subject
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Witness: M2NY

Transliteration:

*s3k=i im.t mn.ty=sn r pr.t n=sn hrw im*  
*m hd(.t) r hm=sn m hsfw.t m3=f*

Translation:

I gather even that which is between their thighs  
in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis,  
in traveling upstream. He saw

Witness: M5C

Transliteration:

*s3k=i im.wt mn.ty=sn r pr.t n=sn hrw im*  
*m hd(.t) r hnm.ty[=sn] m hsf.yt m3=f*

Translation:

I gather even that which is between their thighs  
in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis,  
in traveling upstream. He saw

Witness: M4C

Transliteration:

*s3k=i im.t mn.wt=sn r pr.t n=sn hrw im*  
*m hd(.t) r hm.t=sn m hsfw.t m3=f*

Translation:

I gather even that which is between their thighs in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis, in traveling upstream. He saw

**Group 5:** Infinitive (*status absolutus*), Lemma *hsfw* (third position)

Lemma: *hsfw* (to travel upstream)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: G1T

Transliteration:

s3k.n=i im.ty mn.ty=sn r pr.t-hrw n=sn im  
m hd(.t) r hm m hsfw(.t) m3=f

Translation:

I have gathered even that which is between their thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Witness: A1C

Transliteration:

s3k.n=i im.ty mn.t(y)=sn r pr.t-hrw n=sn im  
m hd(.t) r hm m hsfw(.t) m3=f

Translation:

I have gathered even that which is between their thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

**Group 6:** *Infinitive (status absolutus), Lemma hdi (third position)*

Lemma: hdi (to travel downstream)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Witness: G2T

Transliteration:

s3k.n=i im.ty mn.ty=s r pr.t-hrw n=sn im  
m hd(.t) r hm m hsfw(.t) m3=f

Translation:

I have gathered even that which is between her thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Witness: T3L

Transliteration:

s3k.n=i im.ty mn.ty=sn r pr.t-hrw n=sn im  
m hd(.t) r hm m hsfw(.t) m3=f

Translation:

I have gathered even that which is between their thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Syntax:

Subject:

Witness: M2NY

Transliteration:

s3k=i im.t mn.ty=sn r pr.t n=sn hrw im  
m hd(.t) r hm=sn m hsfw.t m3=f

Translation:

I gather even that which is between their thighs  
in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis,  
in traveling upstream. He saw

Witness: M5C

Transliteration:

s3k=i im.wt mn.ty=sn r pr.t n=sn hrw im  
m hd(.t) r hnm.ty[=sn] m hsf.yt m3=f

Translation:

I gather even that which is between their thighs  
in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis,  
in traveling upstream. He saw

Witness: M4C

Transliteration:

*s3k=i im.t mn.wt=sn r pr.t n=sn hrw im*

*m hd(.t) r hm.t=sn m hsfw.t m3=f*

Translation:

I gather even that which is between their thighs in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis, in traveling upstream. He saw

**Group 7:** *Infinitive (status absolutus), Lemma hsfw (fourth position)*

Lemma: *hsfw* (to travel upstream)

Morphology 1:

infinitive

Morphology 2:

status absolutus

Morphology 3:

Syntax:

Subject:

Witness: M2NY

Transliteration:

*s3k=i im.t mn.ty=sn r pr.t n=sn hrw im*

*m hd(.t) r hm=sn m hsfw.t m3=f*

Translation:

I gather even that which is between their thighs  
in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis,  
in traveling upstream. He saw

Witness: M5C

Transliteration:

*s3k=i im.wt mn.ty=sn r pr.t n=sn hrw im*

*m hd(.t) r hnm.ty[=sn] m hsf.yt m3=f*

Translation:

I gather even that which is between their thighs  
in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis,  
in traveling upstream. He saw

Witness: M4C

Transliteration:

*s3k=i im.t mn.wt=sn r pr.t n=sn hrw im*

*m hd(.t) r hm.t=sn m hsfw.t m3=f*

Translation:

I gather even that which is between their thighs in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis, in traveling upstream. He saw

**Group 8:** *Indicative sdm=f (Main clause), Lemma m33 (final position)*

Lemma: *m33* (to see)

Morphology 1:

*sdm=f*

Morphology 2:

indicative

Morphology 3:

Syntax:

Main clause

Subject:

Pronominal subject

Witness: G1T

Transliteration:

*sꜣḳ.n=i im.ty mn.ty=sn r pr.t-ḥrw n=sn im  
m ḥd(.t) r ḥm m ḥsfw(.t) mꜣ=f*

Translation:

I have gathered even that which is between their thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Witness: A1C

Transliteration:

*sꜣḳ.n=i im.ty mn.t(y)=sn r pr.t-ḥrw n=sn im  
m ḥd(.t) r ḥm m ḥsfw(.t) mꜣ=f*

Translation:

I have gathered even that which is between their thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Witness: M2NY

Transliteration:

*sꜣḳ=i im.t mn.ty=sn r pr.t n=sn ḥrw im  
m ḥd(.t) r ḥm=sn m ḥsfw.t mꜣ=f*

Translation:

I gather even that which is between their thighs  
in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis,  
in traveling upstream. He saw

Witness: G2T

Transliteration:

*sꜣḳ.n=i im.ty mn.ty=s r pr.t-ḥrw n=sn im  
m ḥd(.t) r ḥm m ḥsfw(.t) mꜣ=f*

Translation:

I have gathered even that which is between her thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Witness: T3L

Transliteration:

*sꜣḳ.n=i im.ty mn.ty=sn r pr.t-ḥrw n=sn im  
m ḥd(.t) r ḥm m ḥsfw(.t) mꜣ=f*

Translation:

I have gathered even that which is between their thighs  
for an invocation offering for them there,  
in traveling downstream to Letopolis,  
in sailing upstream. He saw

Witness: M5C

Transliteration:

*sꜣḳ=i im.wt mn.ty=sn r pr.t n=sn ḥrw im  
m ḥd(.t) r ḥnm.ty[=sn] m ḥsf.yt mꜣ=f*

Translation:

I gather even that which is between their thighs  
in order that the voice will go forth for them there,  
in traveling downstream to their Letopolis,  
in traveling upstream. He saw

Witness: M4C

Transliteration:

*sꜣk=i im.t mn.wt=sn r pr.t n=sn hrw im*

*m hd(.t) r hm.t=sn m hsfw.t mꜣ=f*

Translation:

I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw

Notes group:

*Could be read as subjunctive or circumstantial as well.*

*This group should be considered part of the phrase of 5,154,a, rather than this phrase.*

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3+G5+G8 (G1-2T, A1C, T3L), G2+G4+G6+G7+G8 (M2NY, M5C, M4C).*

**Spell:** 398 **Phrase:** 5 154 d

**Group 1:** *Subjunctive sdm=f (Wish clause), Lemma hꜣi*

Lemma: *hꜣi* (to descend)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Pronominal subject
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Witness: G1T

Transliteration:

*hꜣ=k m hn.t tn*

Translation:

May you descend into the ferry boat.

Witness: G2T

Transliteration:

*hꜣ=k m hn.t tn*

Translation:

May you descend into the ferry boat.

Witness: A1C

Transliteration:

*hꜣ=k m hn.t tn*

Translation:

May you descend into the ferry boat.

Witness: M2NY

Transliteration:

*hꜣ.w=k m hn.t tn*

Translation:

May you descend into this ferry boat.

Witness: M4C

Transliteration:

*hɜ.w=k m ʎn.t tn*

Translation:

May you descend into this ferry boat.

**Group 2:** Subjunctive *sɔm=f* (Wish clause), Lemma *ɜzi*

Lemma: *ɜzi* (to be great)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

*sɔm=f*

subjunctive

Wish clause

Pronominal subject

Witness: T3L

Transliteration:

*ɜ=k m mʎn.t <t>n*

Translation:

May you be great in this ferry boat.

Notes:

Due to the D54 classifier, it is not unlikely that this was a corruption of *hɜi*.

**Group 3:** Imperative (2nd person singular), Lemma *hɜi*

Lemma: *hɜi* (to descend)

Morphology 1:

Morphology 2:

Morphology 3:

Syntax:

Subject:

imperative

2nd person singular

Witness: M5C

Transliteration:

*hɜ r=k r mʎn.t tn*

Translation:

Descend to this ferry boat.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1-2T, A1C, M2NY, M4C), G2 (T3L), G3 (M5C).

**Spell:** 398 **Phrase:** 5 154 e

**Group 1:** Indicative *sḏm=f* (Negation), Lemma *rḥ*

Lemma: *rḥ* (to know)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> indicative	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: M2NY

Transliteration:

*n [r]ḥ=k tnw ḏb<sup>c</sup>.w=k*

Translation:

You did not know the number of your fingers

Notes:

The D21 is not visible.

Witness: M5C

Transliteration:

*n rḥ=k tnw ḏb<sup>c</sup>.w=k*

Translation:

You did not know the number of your fingers

**Group 2:** Active *sḏm.t=f* (Negation), Lemma *rḥ*

Lemma: *rḥ* (to know)

<u>Morphology 1:</u> <i>sḏm.t=f</i>	<u>Morphology 2:</u> active	<u>Morphology 3:</u>	<u>Syntax:</u> Negation	<u>Subject:</u> Pronominal subject
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Witness: M4C

Transliteration:

*n rḥ.t=k tnw ḏb<sup>c</sup>.w=k*

Translation:

You did not yet know the number of your fingers

Notes phrase:

In this phrase, the following pattern variations occur: G1 (M2NY, M5C), G2 (M4C).

**Spell:** 398 **Phrase:** 5 155 a

**Group 1:** Perfective active participle (feminine singular), Lemma *snnw* (first position)

Lemma: *snnw* (to make two)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M2NY  
Transliteration:  
*snn.t snn.t snn.n=f snn.wt sn.t*

Translation:  
The second which made two, he has passed by the second of two.

Witness: M4C  
Transliteration:  
*snn.t snn.t snn.n=f snn.wt sn.t*

Translation:  
The second which made two, he has passed by the second of two.

**Group 2:** Imperfective active participle (feminine singular), Lemma *sni* (first position)

Lemma: *sni* (to pass)  

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M5C  
Transliteration:  
*snn.t snn.t snn.n=f snn.wt*

Translation:  
The second which is passed by, he has passed by the second.

**Group 3:** Nominal *sdm.n=f* (Emphatic use), Lemma *sni* (second position)

Lemma: *sni* (to pass)  

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness:  
Transliteration:  
*snn.t snn.t snn.n=f snn.wt sn.t*

Translation:  
The second which made two, he has passed by the second of two.

Witness: M5C  
Transliteration:  
*snn.t snn.t snn.n=f snn.wt*  
Translation:  
The second which is passed by, he has passed by the second.

Witness: M4C  
Transliteration:  
*snn.t snn.t snn.n=f snn.wt sn.t*

Translation:  
The second which made two, he has passed by the second of two.

Notes phrase:  
In this phrase, the following pattern variations occur: G1+G3 (M2NY, M4C), G2+G3 (M5C).

**Spell:** 398 **Phrase:** 5 155 c

**Group 1:** *Passive circumstantial sdm=f (Temporal clause), Lemma fdi (first position)*

Lemma: *fdi* (to uproot)

<u>Morphology 1:</u> <i>sdm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u> passive	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: G1T

Transliteration:

*fd.w fd w<sup>c</sup> sn.t mr di.w di.n=f snn.twt w<sup>c</sup>=i m-m htm*

Translation:

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: A1C

Transliteration:

*fd.w fd w<sup>c</sup> sn.t mr di.w rdi.n snn.twt w<sup>c</sup>=i m-m htm*

Translation:

Four, while one is uprooted, the two suffer. Five, the second has placed my one among that which is sealed.

**Group 2:** *Nominal sdm.n=f (Nominal use), Lemma fdi*

Lemma: *fdi* (to uproot)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Nominal use	<u>Subject:</u> Pronominal subject
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Witness: M2NY

Transliteration:

*fd.w m fd.n=f w<sup>c</sup> snn.t mr di.w wd.n=f snn.twt w<sup>c</sup>=i m-m htm*

Translation:

Four as he has uprooted the one, the second suffers.  
Five, he has placed the second, my one is among that which is sealed.

Witness: G2T

Transliteration:

*fd.w fd w<sup>c</sup> sn.t mr [di].w di.n=f snn.twt w<sup>c</sup>=i m-m htm*

Translation:

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: T3L

Transliteration:

*fd.w fd w<sup>c</sup> sn(.w) mr di.w di.n=f sn<sub>t</sub>.nw w<sup>c</sup>=i m-m htm*

Translation:

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: M5C

Transliteration:

*fd.w m fd.n=f w<sup>c</sup> [snn.t mr d]i.w wd.n=f snn.w w<sup>c</sup> m-m htm*

Translation:

Four as he has uprooted one, the second suffers.  
Five, he has placed the second, one is among that which is sealed.

**Group 3:** *Stative (3rd person feminine singular), Lemma mr (second position)*

Lemma: *mr* (to suffer)

Morphology 1: *stative*  
Morphology 2: *3rd person feminine singular*

Morphology 3: *Syntax:*

Subject:

Witness: G1T

Transliteration:

*fd.w fd w<sup>c</sup> sn.t mr di.w di.n=f snn.twt w<sup>c</sup>=i m-m htm*

Translation:

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: G2T

Transliteration:

*fd.w fd w<sup>c</sup> sn.t mr [di].w di.n=f snn.twt w<sup>c</sup>=i m-m htm*

Translation:

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: A1C

Transliteration:

*fd.w fd w<sup>c</sup> sn.t mr di.w rdi.n snn.twt w<sup>c</sup>=i m-m htm*

Translation:

Four, while one is uprooted, the two suffer. Five, the second has placed my one among that which is sealed.

Witness: M2NY

Transliteration:

*fd.w m fd.n=f w<sup>c</sup> snn.t mr di.w wd.n=f snn.twt w<sup>c</sup>=i m-m htm*

Translation:

Four as he has uprooted the one, the second suffers. Five, he has placed the second, my one is among that which is sealed.

Witness: M5C

Transliteration:

*fd.w m fd.n=f w<sup>c</sup> [snn.t mr d]i.w wd.n=f snn.w w<sup>c</sup> m-m htm*

Translation:

Four as he has uprooted one, the second suffers. Five, he has placed the second, one is among that which is sealed.

**Group 4:** *Stative (3rd person masculine singular), Lemma mr (second position)*

Lemma: *mr* (to suffer)

Morphology 1: *stative*  
Morphology 2: *3rd person masculine singular*

Morphology 3: *Syntax:*

Subject:

Witness: T3L

Transliteration:

*fd.w fd w<sup>c</sup> sn(.w) mr di.w di.n=f sn<sub>1</sub>.nw w<sup>c</sup>=i m-m htm*

Translation:

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

**Group 5:** Nominal *sḡm.n=f* (Emphatic use), Lemma *rdī* (third position)

Lemma: *rdī* (to give, to place)

<u>Morphology 1:</u> <i>sḡm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: G1T

Transliteration:

*fd.w fd w<sup>c</sup> sn.t mr dī.w dī.n=f snn.twt w<sup>c</sup>=ī m-m ḥtm*

Translation:

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: A1C

Transliteration:

*fd.w fd w<sup>c</sup> sn.t mr dī.w rdī.n snn.twt w<sup>c</sup>=ī m-m ḥtm*

Translation:

Four, while one is uprooted, the two suffer. Five, the second has placed my one among that which is sealed.

Witness: G2T

Transliteration:

*fd.w fd w<sup>c</sup> sn.t mr [dī].w dī.n=f snn.twt w<sup>c</sup>=ī m-m ḥtm*

Translation:

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: T3L

Transliteration:

*fd.w fd w<sup>c</sup> sn(.w) mr dī.w dī.n=f snṯ.nw w<sup>c</sup>=ī m-m ḥtm*

Translation:

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

**Group 6:** Nominal *sḡm.n=f* (Emphatic use), Lemma *wḏī* (third position)

Lemma: *wḏī* (to place)

<u>Morphology 1:</u> <i>sḡm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Pronominal subject
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Witness: M2NY

Transliteration:

*fd.w m fd.n=f w<sup>c</sup> snn.t mr dī.w wḏ.n=f snn.twt w<sup>c</sup>=ī m-m ḥtm*

Translation:

Four as he has uprooted the one, the second suffers.  
Five, he has placed the second, my one is among that which is sealed.

Witness: M5C

Transliteration:

*fd.w m fd.n=f w<sup>c</sup> [snn.t mr d]ī.w wḏ.n=f snn.w w<sup>c</sup> m-m ḥtm*

Translation:

Four as he has uprooted one, the second suffers.  
Five, he has placed the second, one is among that which is sealed.

**Group 7:** Imperfective passive participle (masculine singular), Lemma *ḥtm* (fourth position)

Lemma: *ḥtm* (to seal)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> imperfective passive	<u>Morphology 3:</u> masculine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: G1T

Transliteration:

*fd.w fd w<sup>c</sup> sn.t mr dī.w dī.n=f snn.twt w<sup>c</sup>=ī m-m htm*

Translation:

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: A1C

Transliteration:

*fd.w fd w<sup>c</sup> sn.t mr dī.w rdī.n snn.twt w<sup>c</sup>=ī m-m htm*

Translation:

Four, while one is uprooted, the two suffer. Five, the second has placed my one among that which is sealed.

Witness: M2NY

Transliteration:

*fd.w m fd.n=f w<sup>c</sup> snn.t mr dī.w wd.n=f snn.twt w<sup>c</sup>=ī m-m htm*

Translation:

Four as he has uprooted the one, the second suffers.  
Five, he has placed the second, my one is among that which is sealed.

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3+G5+G7 (G1-2T, A1C), G2+G3+G6+G7 (M2NY, M5C), G1+G4+G5+G7 (T3L).*

**Spell:** 398 **Phrase:** 5 156 c

**Group 1:** Imperative (2nd person singular), Lemma *nđ* (first position)

Lemma: *nđ* (to protect)

**Morphology 1:** imperative **Morphology 2:** 2nd person singular **Morphology 3:** **Syntax:** **Subject:**

Witness: G2T

Transliteration:

*fd.w fd w<sup>c</sup> sn.t mr [dī].w dī.n=f snn.twt w<sup>c</sup>=ī m-m htm*

Translation:

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: T3L

Transliteration:

*fd.w fd w<sup>c</sup> sn(.w) mr dī.w dī.n=f sn̄.nw w<sup>c</sup>=ī m-m htm*

Translation:

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: M5C

Transliteration:

*fd.w m fd.n=f w<sup>c</sup> [snn.t mr d]i.w wd.n=f snn.w w<sup>c</sup> m-m htm*

Translation:

Four as he has uprooted one, the second suffers.  
Five, he has placed the second, one is among that which is sealed.

Witness: G1T

Transliteration:

*i.nd ḥr=ṯ ṯr.t ḥr ḥnm.t nṯr.w r=s*

Translation:

Greetings to you, eye of Horus, who unites the gods with itself

Witness: A1C

Transliteration:

*i.nd ḥr=ṯ ṯr.t ḥr ḥnm.t nṯr.w r=s*

Translation:

Greetings to you, eye of Horus, who unites the gods with itself

Witness: M2NY

Transliteration:

*i.nd ḥr=ṯ ṯr.t ḥr ḥnm.t nṯr.w r=s*

Translation:

Greetings to you, eye of Horus, who unites the gods with itself

**Group 2:** *Imperfective active participle (feminine singular), Lemma ḥnm (second position)*

Lemma: *ḥnm* (to unite)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
feminine singular

Syntax:

Subject:

Witness: G1T

Transliteration:

*i.nd ḥr=ṯ ṯr.t ḥr ḥnm.t nṯr.w r=s*

Translation:

Greetings to you, eye of Horus, who unites the gods with itself

Witness: A1C

Transliteration:

*i.nd ḥr=ṯ ṯr.t ḥr ḥnm.t nṯr.w r=s*

Translation:

Greetings to you, eye of Horus, who unites the gods with itself

Witness: G2T

Transliteration:

*i.nd ḥr=ṯ ṯr.t ḥr ḥnm.t nṯr.w r=s*

Translation:

Greetings to you, eye of Horus, who unites the gods with itself

Witness: T3L

Transliteration:

*i.nd ḥr=ṯ ṯr.t ḥr ḥnm.t.n nṯr.w r=s*

Translation:

Greetings to you, eye of Horus, to whom the gods have been joined.

Witness: M5C

Transliteration:

*i.nd ḥr=ṯ ṯr.t ḥr [ḥ]nm.t nṯr.w r=s*

Translation:

Greetings to you, eye of Horus, who unites the gods with itself.

Witness: G2T

Transliteration:

*i.nd ḥr=ṯ ṯr.t ḥr ḥnm.t nṯr.w r=s*

Translation:

Greetings to you, eye of Horus, who unites the gods with itself

Witness: M2NY

Transliteration:

*i.nd ḥr=ṯ ṯr.t ḥr ḥnm.t nṯr.w r=s*

Translation:

Greetings to you, eye of Horus, who unites the gods with itself

Witness: M5C

Transliteration:

*i.nḏ ḥr=ḏ ir.t ḥr [ḥ]nm.t nṯr.w r=s*

Translation:

Greetings to you, eye of Horus, who unites the gods with itself.

Notes:

The X1:D40-A2 group is visible, only traces left of the T34\*G17 group, and the rest is lost.

**Group 3:** Relative *sdm.n=f*, Lemma *ḥnm* (second position)

Lemma: *ḥnm* (to unite)

Morphology 1:

*sdm.n=f*

Morphology 2:

relative

Morphology 3:

Syntax:

Subject:

Nominal subject

Witness: T3L

Transliteration:

*i.nḏ ḥr=ḏ ir.t ḥr ḥnm.t.n nṯr.w r=s*

Translation:

Greetings to you, eye of Horus, to whom the gods have been joined.

Notes phrase:

In this phrase, the following pattern variations occur: G1+G2 (G1T, G2T, A1C, M2NY, M5C), G1+G3 (T3L).

**Spell:** 398 **Phrase:** 5 156 d

**Group 1:** Nominal *sdm=f* (Emphatic use), Lemma *sd3*

Lemma: *sd3* (to tremble)

Morphology 1:

*sdm=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: G1T

Transliteration:

*sd3 n=i p.t ir(y).w-t3*

Translation:

The sky and those who are on earth tremble even for me,

Witness: G2T

Transliteration:

*sd3 n=i p.t ir(y).w-t3*

Translation:

The sky and those who are on earth tremble even for me,

Witness: T3L

Transliteration:

*sḍṣ n=i p.t ir(y).w-ṭṣ*

Translation:

The sky and those who are on earth tremble even for me,

Notes:

Only traces left of the G38.

Witness: M5C

Transliteration:

*sḍṣ n[-i p.t iry].w-ṭṣ iṣt*

Translation:

The sky and those who are on earth tremble for me, while

Notes:

Only traces left of the G172.

**Group 2:** Nominal *sḍm.n=f* (Emphatic use), Lemma *sḍṣ*

Lemma: *sḍṣ* (to tremble)

Morphology 1:

*sḍm.n=f*

Morphology 2:

nominal

Morphology 3:

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: A1C

Transliteration:

*sḍṣ.n p.t ir(y).w-ṭṣ*

Translation:

The sky and those who are on earth have even trembled,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1T, G2T, T3L, M2NY, M5C), G2 (A1C).

**Spell:**

398

**Phrase:**

5

158

d

**Group 1:** Passive nominal *sḍm=f* (Emphatic use), Lemma *rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sḍm=f*

Morphology 2:

nominal

Morphology 3:

passive

Syntax:

Emphatic use

Subject:

Nominal subject

Witness: G1T  
Transliteration:  
*rdi.w n=i ʒw.t-ib im=s*

Translation:  
Joy is given to me through it,

Witness: T3L  
Transliteration:  
*rdi(.w) n=i ʒw.t-ib=i im=s*

Translation:  
My joy is given to me through it,

Notes:  
Could be read as a nominal *sḏm.n=f* as well. (I have given my joy through it)

**Group 2:** Nominal *sḏm.tw=f* (Emphatic use), Lemma *rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm.tw=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: A1C  
Transliteration:  
*rdi.t(w) n=i ʒw.t-ib=i im=s*

Translation:  
My joy is given to me through it,

**Group 3:** Nominal *sḏm.n=f* (Emphatic use), Lemma *rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sḏm.n=f</i>	<u>Morphology 2:</u> nominal	<u>Morphology 3:</u>	<u>Syntax:</u> Emphatic use	<u>Subject:</u> Nominal subject
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Witness: M2NY  
Transliteration:  
*rdi.n n=i it=i gbb ʒw.t-ib=i [i]m=s*

Translation:  
My father Geb has given my joy even to me through it,

Witness: G2T  
Transliteration:  
*rdi.w n=i ʒw.t-ib=i im=s*

Translation:  
My joy is given to me through it,

Witness: M5C  
Transliteration:  
*[rdi.n n=i it=i] gbb ʒw[.t-]ib=i [im=s]*

Translation:  
My father Geb has given my joy even to me through it,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1-2T, T3L), G2 (A1C), G3 (M2NY, M5C).

**Spell:** 398 **Phrase:** 5 158 e

**Group 1:** Circumstantial *sḏm=f* (Temporal clause), Lemma *mḥi*

Lemma: *mḥi* (to overflow)

<u>Morphology 1:</u> <i>sḏm=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Nominal subject
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Witness: G1T

Transliteration:

*mḥ r sn.w iʒr.w*

Translation:

while the mouth of the offerings of rushes overflows.

Witness: G2T

Transliteration:

*mḥ r sn.w iʒr.w*

Translation:

while the mouth of the offerings of rushes overflows.

Witness: A1C

Transliteration:

*mḥ r sn.w iʒr.w*

Translation:

while the mouth of the offerings of rushes overflows.

**Group 2:** Infinitive (*status absolutus*), Lemma *mḥ*

Lemma: *mḥ* (to fill)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status absolutus	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: M2NY

Transliteration:

*mḥ r=sn š.w iʒr.w*

Translation:

filling even the lakes of rushes.

Witness: M5C

Transliteration:

*[mḥ r=sn] š.w iʒr.yw*

Translation:

filling even the lakes of rushes.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1-2T, A1C), G2 (M2NY, M5C).

Note that T3L has a phrase here, but it is non-verbal.

**Spell:** 398 **Phrase:** 5 159 b

**Group 1:** *Circumstantial sdm=f (Temporal clause), Lemma d̄zi*

Lemma: d̄zi (to cross)

Morphology 1:  
sdm=f

Morphology 2:  
circumstantial

Morphology 3:

Syntax:  
Temporal clause

Subject:  
Nominal subject

Witness: G1T

Transliteration:

d̄z d̄z.t

Translation:

while the ferry boat crosses.

Witness: G2T

Transliteration:

d̄z d̄z.t

Translation:

while the ferry boat crosses.

Witness: A1C

Transliteration:

d̄z d̄z.t

Translation:

while the ferry boat crosses.

Witness: M2NY

Transliteration:

d̄z [d̄z.t]

Translation:

while the ferry boat crosses.

Witness: M5C

Transliteration:

[d̄z d̄z.t]

Translation:

while the ferry boat crosses.

**Group 2:** *Infinitive (status absolutus), Lemma d̄zi*

Lemma: d̄zi (to cross)

Morphology 1:  
infinitive

Morphology 2:  
status absolutus

Morphology 3:

Syntax:

Subject:

Witness: T3L

Transliteration:

*d3.t*

Translation:

crossing.

Notes:

Could be the substantive *d3.t* (ferry boat) as well.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, M2NY, M5C), G2 (T3L).

**Spell:** 398 **Phrase:** 5 159 c

**Group 1:** *Passive subjunctive sdm=f (Wish clause), Lemma rdi*

Lemma: *rdi* (to give, to place)

Morphology 1:

*sdm=f*

Morphology 2:

subjunctive

Morphology 3:

passive

Syntax:

Wish clause

Subject:

Nominal subject

Witness: G1T

Transliteration:

*hw.t-hr di n=i c=t*

Translation:

Hathor, may your hand be given to me,

Witness: G2T

Transliteration:

*hw.t-hr di n=i c=t*

Translation:

Hathor, may your hand be given to me,

Witness: A1C

Transliteration:

*hw.t-hr di n=i c=t*

Translation:

Hathor, may your hand be given to me,

Witness: M2NY

Transliteration:

*hw.t-hr [di n=i c=t]*

Translation:

Hathor, may your hand be given to me,

Witness: M5C

Transliteration:

*[hw.t-hr di n]=i c=t*

Translation:

Hathor, may your warrant be given to me,

**Group 2:** Subjunctive *sdm.tw=f* (Wish clause), Lemma *rdi*

Lemma: *rdi* (to give, to place)

<u>Morphology 1:</u> <i>sdm.tw=f</i>	<u>Morphology 2:</u> subjunctive	<u>Morphology 3:</u>	<u>Syntax:</u> Wish clause	<u>Subject:</u> Nominal subject
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Witness: T3L

Transliteration:

*hw.t-hr di.t(w) n=i c=t {t}*

Translation:

Hathor, may your hand be given to me,

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, M2NY, M5C), G2 (T3L).

**Spell:** 398 **Phrase:** 5 159 d

**Group 1:** Circumstantial *sdm.n=f* (Temporal clause), Lemma *šdi*

Lemma: *šdi* (to take)

<u>Morphology 1:</u> <i>sdm.n=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: G1T

Transliteration:

*šd.n=t wi r p.t*

Translation:

after you have taken me to the sky.

**Group 2:** Circumstantial *sdm.tw=f* (Temporal clause), Lemma *šdi*

Lemma: *šdi* (to take)

<u>Morphology 1:</u> <i>sdm.tw=f</i>	<u>Morphology 2:</u> circumstantial	<u>Morphology 3:</u>	<u>Syntax:</u> Temporal clause	<u>Subject:</u> Pronominal subject
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Witness: G2T

Transliteration:

*šd.tw=i r p.t*

Translation:

while I am taken to the sky.

**Group 3:** Circumstantial *sḏm=f* (Temporal clause), Lemma *šdī*

Lemma: *šdī* (to take)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: A1C

Transliteration:

*šd=īn wī r p.t*

Translation:

while you take me to the sky.

Witness: T3L

Transliteration:

*šd=ī wī r p.t*

Translation:

while you take me to the sky.

Notes group:

*Could be subjunctive as well.*

**Group 4:** Circumstantial *sḏm=f* (Temporal clause), Lemma *rdī*

Lemma: *rdī* (to give, to place)

Morphology 1:

*sḏm=f*

Morphology 2:

circumstantial

Morphology 3:

Syntax:

Temporal clause

Subject:

Pronominal subject

Witness: M2NY

Transliteration:

*[dī=ī] wī r [p.t]*

Translation:

while you give me to the sky.

Witness: M5C

Transliteration:

*dī=ī w[ī r p.t]*

Translation:

while you give me to the sky.

Notes group:

*Could be subjunctive as well.*

Notes phrase:

*In this phrase, the following pattern variations occur: G1 (G1T), G2 (G2T), G3 (A1C, T3L), G4 (M2NY, M5C).*

**Spell:** 398 **Phrase:** 5 160 a

**Group 1:** *Prospective sdm=f (Main clause), Lemma iḥ*

Lemma: *iḥ* (to control)

Morphology 1:  
*sdm=f*

Morphology 2:  
prospective

Morphology 3:

Syntax:  
Main clause

Subject:  
Pronominal subject

Witness: G1T

Transliteration:

*iḥ=i p<sup>c</sup>.t rḥy.t*

Translation:

I will control the patricians and the people

Witness: G2T

Transliteration:

*iḥ=i p<sup>c</sup>.t rḥy.t*

Translation:

I will control the patricians and the people

Witness: A1C

Transliteration:

*iḥ=i p<sup>c</sup>.t rḥy.t*

Translation:

I will control the patricians and the people

Witness: M2NY

Transliteration:

*[iḥ=i p<sup>c</sup>.t rḥy.t]*

Translation:

I will control the patricians and the people

Witness: M5C

Transliteration:

*[iḥ=i p<sup>c</sup>.t rḥy.t]*

Translation:

I will control the patricians and the people

**Group 2:** *Subjunctive sdm=f (Wish clause), Lemma mꜣꜣ*

Lemma: *mꜣꜣ* (to see)

Morphology 1:  
*sdm=f*

Morphology 2:  
subjunctive

Morphology 3:

Syntax:  
Wish clause

Subject:  
Pronominal subject

Witness: T3L

Transliteration:

*mꜣꜣ=sn p<sup>c</sup>.t*

Translation:

may they see the patricians

Notes phrase:

In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, M2NY, M5C), G2 (T3L).

**Spell:** 398 **Phrase:** 5 160 b

**Group 1:** Perfective active participle (feminine singular), Lemma *iwī* (first position)

Lemma: *iwī* (to come)

<u>Morphology 1:</u> participle	<u>Morphology 2:</u> perfective active	<u>Morphology 3:</u> feminine singular	<u>Syntax:</u>	<u>Subject:</u>
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Witness: G1T

Transliteration:

*iw.t n=i m ks.w*

Translation:

who came to me as one who bowed.

Witness: G2T

Transliteration:

*iw.t n=i m ks.w*

Translation:

who came to me as one who bowed.

Witness: M2NY

Transliteration:

[*iw.t n=i imy-r pr*] *hpy-<sup>c</sup>nh.t(y)=f(y)*

Translation:

who come to me. The overseer of the domain, *hpy-<sup>c</sup>nh.ty=fy*.

Witness: M5C

Transliteration:

[*iw.t n=i hw.t-hr-nht*]

Translation:

who come to me, *hw.t-hr-nht*.

**Group 2:** Infinitive (status pronominalis), Lemma *iwī* (first position)

Lemma: *iwī* (to come)

<u>Morphology 1:</u> infinitive	<u>Morphology 2:</u> status pronominalis	<u>Morphology 3:</u>	<u>Syntax:</u>	<u>Subject:</u>
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Witness: A1C

Transliteration:

*iw.t=i m ks.w nfr pw*

Translation:

my coming is as one who bowed, it is good.

Witness: T3L

Transliteration:

*iw.t=i m ks.w*

Translation:

my coming is as one who bowed

Notes group:

Could be a subjunctive or relative *s<sub>d</sub>m=f* as well.

**Group 3:** *Perfective active participle (masculine singular), Lemma kšî (second position)*

Lemma: *kšî* (to bow down)

Morphology 1:

participle

Morphology 2:

perfective active

Morphology 3:

masculine singular

Syntax:

Subject:

Witness: G1T

Transliteration:

*iw.t n=i m kš.w*

Translation:

who came to me as one who bowed.

Witness: G2T

Transliteration:

*iw.t n=i m kš.w*

Translation:

who came to me as one who bowed.

Witness: A1C

Transliteration:

*iw.t=i m kš.w nfr pw*

Translation:

my coming is as one who bowed, it is good.

Witness: T3L

Transliteration:

*iw.t=i m kš.w*

Translation:

my coming is as one who bowed

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G3 (G1-2T), G2+G3 (A1C, T3L), G1 (M2NY, M5C).*

# Appendix 6. Graphical forms of verbal lemmas

The following appendix consists of all the lemmas studied for chapter 5, expanding beyond the lemmas in which some meaningful regionally conditioned variation occurred in the graphical form. Therefore, note that some of the sections in this appendix are identical to those included in chapter 5. However, the list of lemmas which only provided substantives or adjectives, or which were problematic, discussed in chapter 5.2, are excluded from this appendix. as well.

The tables are based exclusively on the material from the database, in a manner similar to the one used for the lemmas in chapter 5. Although the material outside the database is included in the discussion, they are not included in the tables, or used for the number of attestations.

## Appendix 6.1. $\text{z}w\dot{i}$ (to extend)<sup>42</sup>

In the database, this lemma is only attested twice, both of which occur in Meir.<sup>43</sup> Therefore, the database does not inform any regional preference. Moreover, the two graphical forms (see table 6.1) are quite distinct, which suggests that this verb form is extremely varied in Meir. However, outside the database, a variant of form 2 without the Z1 (ⲓ) classifier is attested in Deir el-Bersha as well.<sup>44</sup> Moreover, outside the database it is possible in Deir el-Bersha and the Theban area to include the Y2 (ⲓ) classifier.<sup>45</sup> Nonetheless, the phonetic spelling of form 1 is only attested in Meir.

Graphical form stem	no.	Region	Attestations
	1	Meir	1
	2	Meir	1 <sup>46</sup>

Table 6.1 Graphical forms of the stem of  $\text{z}w\dot{i}$ .

## Appendix 6.2. $\text{z}wh$ (to drive out, to drive away)

This lemma is attested only once,<sup>47</sup> in Sq7Sq, a witness from Saqqara, which consists of a fragmentary variant of spell 335, which is partly in a different order. To make matters worse, the graphical form (see figure 6.1) is a reconstruction, as the G1 (ⲓ) is not visible, and the A24 (ⲓ) is damaged. Thus, other spellings and/or readings of this verb are possible. However, the lemma used in the other witnesses ( $\text{ii}$ ) is unlikely here, as according to de Buck the V28 (ⲓ) is clearly visible.

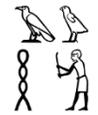


Figure 6.1

## Appendix 6.3. $\text{z}wh$ (to serve)<sup>48</sup>

The lemma  $\text{z}wh$  only occurs three times in the database,<sup>49</sup> and all attestations occur in Meir, in the same phrase. It is not unlikely that the use of this form represents a corruption, as G1T and A1C use  $\text{z}h$  (to be/become a spirit; see appendix 6.7), and M46C and M4C use  $hw\dot{i}$  (to protect; see appendix 6.183)

<sup>42</sup> Molen (2000), p. 2.

<sup>43</sup> Buck (1947) *CT III*, p. 11,c; Buck (1954) *CT V*, p. 149,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 1.

<sup>44</sup> Buck (1947) *CT III*, p. 156,b (B2Bo,a).

<sup>45</sup> Buck (1935) *CT I*, p. 222/102 (B16C); Buck (1961) *CT VII*, p. 25,j (T1Be).

<sup>46</sup> Note that reading this as  $\text{z}w\dot{i}$  is highly uncertain, as it might simply be a corruption of  $\text{z}w.w\dot{i}$  (offerings). See Buck (1947) *CT III*, p. 11,c (M2C).

<sup>47</sup> Buck (1951) *CT IV*, p. 411 (236,b). For additional attestations outside the database, see Plas & Borghouts (1998), p. 2.

<sup>48</sup> Molen (2000), p. 2.

<sup>49</sup> Buck (1954) *CT V*, p. 145,a.

instead. In general, this section of the text is badly damaged for all witnesses from Meir, which compounds the issues. As one can see in table 6.2, the graphical forms are varied. Based on the additional attestations outside the database,<sup>50</sup> form 2 and 3 are only attested in Meir, while form 1 is attested in Deir el-Bersha as well. However, it is possible outside the database to use a F40 (𐤔) instead of the G1 (𐤂) in Asyut and Deir el-Bersha. Moreover, the A24 (𐤀) classifier can be used in Deir el-Bersha as addition to the D40 (𐤌) classifier.

Graphical form stem	no.	Region	Attestations
	1	Meir	1
	1	Meir	1
	1	Meir	1 <sup>51</sup>

Table 6.2 Graphical forms of the stem of *ʔwḥ*.

#### Appendix 6.4. *ʔfi* (to gorge)<sup>52</sup>

In the database the lemma *ʔfi* occurs in one phrase only,<sup>53</sup> although it is attested in ten witnesses. As one can see in table 6.3, the variation lies mostly in the use of a different classifier, or in a duplication of the *ʔf* section. Note that in van der Molen *ʔfʔf* (form 3) is considered a separate lemma,<sup>54</sup> although still unique to this phrase. Form 4 should be considered a corruption, in which the I9 (𐤓) and G1 (𐤂) switched position.<sup>55</sup>

<sup>50</sup> Buck (1951) *CT IV*, p. 365,a.

<sup>51</sup> See Buck (1951) *CT IV*, p. 365,a (M5C), the G25 (𐤔) is not visible, but de Buck suggest the traces suit a bird. It could simply be a G1 (𐤂) as well.

<sup>52</sup> Molen (2000), p. 4.

<sup>53</sup> Buck (1938) *CT II*, p. 394,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 2.

<sup>54</sup> Molen (2000), p. 4.

<sup>55</sup> Even though it would be possible to read it as *fʔi* (to lift, to carry) here, the G38 (𐤔) classifier would be unusual.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1		3	Theban area	1
						Gebelein	1
							
	2	Deir el-Bersha	3		4	Unknown (Y1C)	1
		Meir	2				
		Asyut	1				

Table 6.3 Graphical forms of the stem of *zfi*.

Although it is based on a single attestation, it could be suggested that Beni Hasan prefers to use a humanoid classifier over the bird here. However, the additional attestations outside the database show that the use of a humanoid classifier occurs in P.Gard.2 as well, which is suggested to originate from Asyut.<sup>56</sup> Therefore, it cannot be assumed to be a local preference.

The use of the *zʒf* does present an interesting feature. Even though the attestations come from the Theban area and Gebelein, there seems to be some distinction, as T3C and G1T both considered represent the same southern Egyptian school of artist which seemed to exist in the First Intermediate Period.<sup>57</sup> Thus, the duplication of *zʒf* could suggest a regional preference, even if it only occurred during the First Intermediate Period.

## Appendix 6.5. *zmm* (to seize, to grasp)<sup>58</sup>

The lemma *zmm* is attested thirteen times in the database. However, only eleven attestations are from verbal forms.<sup>59</sup> The majority of the attestations are from spell 75, while one attestation comes from spell 313, a unique spell which only occurs in B5C. The attestations per region are set out in table 6.4, for every graphical form of the stem. Note that as this is a *2ae gem.* lemma and gemination occurs in the database, the table has been divided in gemination and no gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Deir el-Bersha	5				
		Meir	1				

<sup>56</sup> Schenkel (1996), p. 125.

<sup>57</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>58</sup> Molen (2000), p. 4.

<sup>59</sup> Buck (1935) *CT I*, p. 397,b, 397,b; Buck (1951) *CT IV*, p. 92,h. For additional attestations outside the database, see Plas & Borghouts (1998), p. 3.

Geminatio			Geminatio				
	2	Theban area	1		4	Deir el-Bersha	1
	3	Asyut	2		5	Asyut	1

Table 6.4 Graphical forms of the stem of *zmm*.

Note that form 5 represents an error by the artist, as the second G1 () should be read as a G17 (). The use of a classifier seems to be the preference in most regions. It is remarkable that form 3 and 5 both use a D36 () as classifier, where the D49 () and D40 () seems more preferable for this verb. Moreover, it has to be a choice by the artist, as the script used in the witnesses (S1C and S2C) is a nearly hieroglyphic form of cursive. This type of script would differentiate between the different signs of the arm, which can become indistinguishable in hieratic and near hieratic cursive script.<sup>60</sup> Thus, it could be argued that Asyut prefers to use the D36 as classifier with *zmm*. However, as S1C and S2C belong to the same owner, it might be a feature of these two supports instead.

Based on the sole attestation from the Theban area, one could suggest that the Theban area prefers not to add a classifier. However, in the original support (T3C) the verb is written together with *ndr* as a double column,<sup>61</sup> which could have been the reason why there is no classifier. Outside the database there are no other attestations from the Theban area which use this lemma, although the absence of a classifier is attested in Asyut as well.<sup>62</sup> Thus, although the absence of a classifier might be a feature of the Theban area, it can be left out in other regions.

## Appendix 6.6. *zr* (to drive away)<sup>63</sup>

This lemma is attested 28 times in the database,<sup>64</sup> although the majority of its attestations come from the name of a divinity in spell 335.<sup>65</sup> Note that the first vowel of this lemma is varied, as it can be written as *iz* or *iz̄* as well. This is most likely a visual representation of the conflation of the *z* phoneme with the *i*

<sup>60</sup> Möller (1909), p. 9.

<sup>61</sup> It sometimes occurs in the *Coffin Texts* that the text has repeated features in the text, where for example the subject of a verb is written once in the column, and the two verbs forms are written above it as two columns next to each other, both using the subject that is only written once. Thus, it does not mean that two columns are written in one column, but rather that sections of the phrase in recurrent constructions are written as two columns, instead of repeating parts of the phrase that do not change twice.

<sup>62</sup> Buck (1938) *CT II*, p. 236,c (S1C,b).

<sup>63</sup> Molen (2000), p. 5.

<sup>64</sup> Buck (1951) *CT IV*, p. 265,d, 266-267,b, 266-267,e; Buck (1954) *CT V*, p. 152,d-e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 3.

<sup>65</sup> *n cr wr rn=f* 'the great one is not driven away' is his name Buck (1951) *CT IV*, p. 267,c (M57C). Note that the phrase is extremely variable, and in some witnesses the negation is not written.

in this lemma.<sup>66</sup> In the following table the attestations per region are set out for every graphical form of the stem (table 6.5):

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		7	Saqqara	2
	2	Saqqara	1		8	Theban area	1
	3	Deir el-Bersha	3		9	Theban area	1
		Meir	2				
		Theban area	3				
	4	el-Lisht	3		10	Meir	1
		Beni Hasan	2				
		Meir	4				
	5	Saqqara	1		11	Meir	1
	6	Theban area	1 <sup>67</sup>		12	Meir	1

Table 6.5 Graphical forms of the stem of *ʒr*.

Based on these attestations, it seems that in Deir el-Bersha there is the preference to not add a M17 (𓄿) to the word. Although the form *ʒʒr* is attested once in the Theban area as well, it occurs more often in Meir. In el-Lisht and Beni Hasan there seems to be a preference for writing *ʒʒr* in a compact format (form 4). Beyond these points, there does not seem to be any clear regional preferences in the spelling of the stem of *ʒr*, and especially Meir can be extremely varied in its graphical form.

## Appendix 6.7. ʒḥ (to be/become a spirit, to be potent, to be well)<sup>68</sup>

In the database, the lemma *ʒḥ* is attested 63 times. However, some of these are substantives,<sup>69</sup> and only 52 attestations represent verbal forms.<sup>70</sup> In table 6.6, the attestations per region are set out for every graphical form of the stem:

<sup>66</sup> Peust (1999), p. 142.

<sup>67</sup> Note that the V4 (𓄿) is assumed to be a corruption of the T12 (𓄿) due to their similar form.

<sup>68</sup> Molen (2000), p. 6.

<sup>69</sup> For example, in Buck (1935) *CT I*, p. 4,a (B1P), *ʒḥ.w* (the potent ones) is used, even though it could be argued that it is technically a participle.

<sup>70</sup> Buck (1935) *CT I*, p. 4-5,a, 141,e, 376,b; Buck (1938) *CT II*, p. 266-267,d, 273,d-f, 287,d-g, 288-289,a; Buck (1954) *CT V*, p. 123,c, 145,a, 157,c-d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 3.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	2		7	Asyut	1
	2	Meir Theban area	2 1		8	Meir Asyut Aswan	4 1 1
	3	Gebelein Aswan	1 1		9	Deir el-Bersha Meir	1 2
	4	Meir	1		10	Deir el-Bersha Asyut Aswan	3 5 1
	5	Deir el-Bersha Gebelein	2 2		11	Beni Hasan Deir el-Bersha Meir Asyut	1 1 4 9
	6	Asyut Theban area Gebelein	1 2 2				

Table 6.6 Graphical forms of the stem of ʾḥ.

In this lemma, there are only scant signs of regional preference. The graphical form used in Meir is highly varied, but it seems that the G25 () is never written with a curl or stroke at its claws. The attestations from the Theban area suggest that the Y2 () classifier is always written. However, as this is based on one witness only (T3L), it might be a personal preference of the artist responsible for this witness. Moreover, outside the database the Theban area occurs without an Y2 classifier.<sup>71</sup> Asyut seems to have a preference for using the interpretant Aa1 () and the Y2 classifier, although the interpretant is not always there. Alternative forms occur in Asyut, but are rare in comparison to form 10 and 11.

## Appendix 6.8. ʾḥ (to flourish)<sup>72</sup>

This lemma is attested 13 times in the database.<sup>73</sup> Note that the distinction between this lemma and 0 can only be clearly seen in the in the classifier M15 ().<sup>74</sup> As one can see in table 6.7, the graphical form of the lemma is remarkably stable, with only one exception (B1Be), which used a Y2 () classifier instead of a M15 as classifier.

<sup>71</sup> Buck (1935) *CT I*, p. 286,f (T9C).

<sup>72</sup> Molen (2000), p. 6.

<sup>73</sup> Buck (1938) *CT II*, p. 394,a; Buck (1947) *CT III*, p. 6,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 5.

<sup>74</sup> It could be argued that this lemma is actually part of 0, as it is related in meaning, although specifically for growth.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1
	2	Saqqara	1
		Deir el-Bersha	8
		Meir	1
		Asyut	2

Table 6.7 Graphical forms of the stem of *šḥ* (to flourish).

Due to the stability of the stem of the lemma, there does not seem to be any sign of regional preferences. Even when the additional attestations of van der Molen are included, the only variation from form 2 is due to errors or corruptions, rather than any intentional change.

### Appendix 6.9. *šsb* (to burn, to singe, to glow)<sup>75</sup>

The lemma *šsb* occurs 13 times in the database,<sup>76</sup> all in spell 335, and all as a participle in the name of a divinity, used in the *nfr-ḥr* construction. Table 6.8 shows the attestations per region for every graphical form:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		4	Saqqara	3
						el-Lisht	1
						Meir	2
						Theban area	2
	2	Deir el-Bersha	1		5	Meir	1
		Meir	1				
	3	Theban area	1 <sup>77</sup>				

Table 6.8 Graphical forms of the stem of *šsb*.

For this lemma, there are no clear signs of regional preference, although it is clear that form 4 is the most common. A classifier is only used in Meir in the database, but is more common in the attestations of van der Molen, although that is due to the fact that most of his attestations are actually substantives.<sup>78</sup>

<sup>75</sup> Molen (2000), p. 8.

<sup>76</sup> Buck (1951) *CT IV*, p. 270-271,b, 272,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 6.

<sup>77</sup> Note that *šbs* is assumed to be a graphical form variation of *šsb*, instead of a lemma variation.

<sup>78</sup> For example, Buck (1938) *CT II*, p. 135,b, which uses *šsb.w* (the glowing ones), which uses an A40 () classifier. Note however that it is possible to still consider this a participle (those that glow).

## Appendix 6.10. *ꜣsh* (to reap, to harvest)<sup>79</sup>

In the database, this lemma is attested seven times, all from the same phrase of spell 398.<sup>80</sup> The graphical forms are extremely varied, see table 6.9:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Gebelein	1		5	Meir	1
	2	Gebelein	1		6	Theban area	1
	3	Aswan	1		7	Meir	1
	4	Meir	1				

Table 6.9 Graphical forms of the stem of *ꜣsh*.

Although every attestation of this lemma has its own form, there is some variation of note between Meir and the other regions. Meir uses classifiers representing force and effort (A24 (𓂏)), D37 (𓂏) and D40 (𓂏)), where Gebelein and the Theban area use a sign representing a tool, U1 (𓂏) or V24 (𓂏). This could suggest that there is some pattern based on the north south axis in Egypt. Deir el-Bersha uses D40 classifiers as well,<sup>81</sup> but in Asyut only the tool is used. Thus, it could be argued that from Meir and northwards this lemma can receive a classifier representing force and effort, but from Asyut to the south the preference lies in only using a classifier representing a tool, most commonly the U1. However, outside the database this is not true, as the D40 is attested in the Theban area as well, although with a U1 classifier as well, and in Saqqara a form with only a U1 classifier is attested as well.<sup>82</sup> Thus, it seems unlikely that there is a regional preference for this lemma, even though the absence of any classifier is only attested in Aswan.

<sup>79</sup> Molen (2000), p. 8.

<sup>80</sup> Buck (1954) *CT V*, p. 153,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 6.

<sup>81</sup> Although the absence of a classifier or the use of a U1 (𓂏) occurs as well.

<sup>82</sup> Buck (1935) *CT I*, p. 286,a (T2C, Sq3C).

## Appendix 6.11. *ꜣꜣ* (to nurse, to bring up)<sup>83</sup>

This lemma is attested 21 times in the database, although ten of these attestations are substantives, as *ꜣꜣ.yꜣ* (nurse) was encoded as part of this lemma.<sup>84</sup> Note that all attestations, including the substantives, all occur in the same phrase.<sup>85</sup> Additionally, the use of the B5 () represents a standardisation, as the scripts used by the witnesses rarely provide the all the specific details of this complex sign. In table 6.10, the attestations per region are set out for every graphical form:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	4		4	Deir el-Bersha	1
	2	Deir el-Bersha	1		5	Deir el-Bersha	1 <sup>86</sup>
	3	Beni Hasan	1				

Table 6.10 Graphical forms of the stem of *ꜣꜣ*.

In this lemma, there are no clear signs of regional preferences for the graphical form of the stem.

However, one interesting feature stands out. The addition of a M17\*M17 () group only occurs in Deir el-Bersha, and more specifically in the witnesses that are dated to Amenemhat II – Sesostri III (B15C and B1P).<sup>87</sup> The other attestations of Deir el-Bersha (B2Bo, B3Bo, B4Bo and B6C) are all dated to the period of the late 11th dynasty until the early 12th dynasty,<sup>88</sup> thus it could be suggested that the addition of the M17\*M17 is based on the date of coffin creation. However, outside the database, the addition of this group seems to be unique to this phrase, as it is not repeated in the other attestations from the *Coffin Texts*.

<sup>83</sup> Molen (2000), p. 10.

<sup>84</sup> As the noun is technically a participle of *ꜣꜣ* (she who nurses, i.e. a nurse).

<sup>85</sup> Buck (1935) *CT I*, p. 48,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 6-7.

<sup>86</sup> Note that this form represents a special case, as it only occurs with this witness (B6C). It might be simply a dittography of the *ꜣꜣ.wꜣ* before it in the phrase, but due to the duplication of the V13 () with a 2-lit verb, I took it as a *ꜣꜣmm=f* instead here.

<sup>87</sup> Willems (1988), p. 74-77.

<sup>88</sup> Willems (1988), p. 70-74.

## Appendix 6.12. *i* (to say, to speak)<sup>89</sup>

In the database, this lemma has 225 attestations. However, only 79 attestations represent verb forms,<sup>90</sup> the other attestations are interjections. In table 6.11, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht Deir el-Bersha Meir Asyut	3 25 1 2		7	Deir el-Bersha	3
	2	Deir el-Bersha Meir Asyut Gebelein	23 2 2 1		8	el-Lisht Deir el-Bersha	3 6
	3	Meir	1		9	Asyut	1
	4	Deir el-Bersha	1		10	Deir el-Bersha	1
	5	Theban area	1		11	Theban area	1
	6	Meir Theban area	1 1				

Table 6.11 Graphical forms of the stem of *i*.

For this lemma, some regional preferences can be distinguished. The addition of a G1 () is only attested in the Theban area, although both form 5 and 11 come from the same witness (T1L).<sup>91</sup> The use of the Y2 () classifier is only attested in Deir el-Bersha, likewise from one witness (B1P). In el-Lisht, there is either no classifier, or a Z1 () which suggest that this region prefers to avoid the humanoid classifiers. Gebelein is only attested with form 2. Even though this is only a single attestation, the same form is used for the interjection as well,<sup>92</sup> which suggests that form 2 represents the preferred form for Gebelein.

<sup>89</sup> Molen (2000), p. 11.

<sup>90</sup> Buck (1935) *CT I*, p. 32,a, 94,c, 102,a, 107,b, 121,b, 141,b, 145,a, 145,d, 397,a; Buck (1938) *CT II*, p. 79,a, 79,b; Buck (1947) *CT III*, p. 223,f; Buck (1951) *CT IV*, p. 87,b, 92,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 9.

<sup>91</sup> Context and the other witnesses make it unlikely that this should be read as *iṣ* (to stride) instead, see appendix 6.13.

<sup>92</sup> Buck (1954) *CT V*, p. 120,a.

### Appendix 6.13. *i3* (to stride)<sup>93</sup>

There are seventeen attestations of this lemma in the database.<sup>94</sup> Table 6.12 shows the attestations per region for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Asyut	3 1		4	Asyut	1 <sup>95</sup>
	2	Deir el-Bersha	2 <sup>96</sup>		5	Asyut	1 <sup>97</sup>
	3	Asyut	9				

Table 6.12 Graphical forms of the stem of *i3*.

For the attestations in the database, there is a clear difference between the attestations from Asyut and Deir el-Bersha, as the long format of form 3 is only attested in Asyut. For the attestations outside the database this is true as well, although there are hardly any other attestations of this lemma in the *Coffin Texts*.

### Appendix 6.14. *i3wi* (to be aged)<sup>98</sup>

There are eighteen attestations of this lemma in the database, although only sixteen attestations from the same phrase in spell 75 are verbal forms.<sup>99</sup> As one can see in table 6.13, there are only two forms used for the stem:

<sup>93</sup> Molen (2000), p. 11.

<sup>94</sup> Buck (1935) *CT I*, p. 86-87,b; Buck (1938) *CT II*, p. 68,a, 68,2\*, 71,a, 77,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 9 and Gracia Zamacona (2008), p. 12.

<sup>95</sup> Written as a line in the original witness. Note that the Z1 ( ) signs represent filler strokes.

<sup>96</sup> From the same witness (B3L), see Buck (1938) *CT II*, p. 71,a, 77,c. Due to the A28 (𓆎) classifier is it uncertain if it even is this lemma, the reading is based on S2C which has this lemma in the same phrases. However, it is possible that this represents a corruption of *k3i* (to be tall, to be high), see appendix 6.317, where the use of the A28 makes more sense.

<sup>97</sup> Note that the Z1 ( ) signs represent filler strokes.

<sup>98</sup> Molen (2000), p. 12-13.

<sup>99</sup> Buck (1935) *CT I*, p. 374-375,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 10.

Graphical form stem	no.	Region	Attestations
	1	Saqqara	1
		Deir el-Bersha	4
		Meir	6
		Asyut	1
		Theban area	1
		Gebelein	1
	2	Deir el-Bersha	2

Table 6.13 Graphical forms of the stem of *i3wi*.

The only variation occurs in Deir el-Bersha, where form 2 is used in addition to form 1. However, as the other attestations of this lemma in the *Coffin Texts* outside this lemma only feature witnesses from Deir el-Bersha, it cannot be said if the other regions might use form 2 as well.

### Appendix 6.15. *i3hi* (to overflow, to be flooded)<sup>100</sup>

In the database there is only one attestation of this lemma,<sup>101</sup> in a phrase where the other witnesses use *3h* (to flourish; see 0) instead. However, as this lemma is functional in this phrase, it was not adjusted into *3h*. Based on the other attestations of this lemma outside the database,<sup>102</sup> it is clear that the form used (figure 6.2) does not represent a regional preference, but rather a common form for this lemma.



Figure 6.2

### Appendix 6.16. *i3t* (to injure, to be injured, to be missing)<sup>103</sup>

This lemma has a total of seventeen attestations in the database, from the same phrase in spell 154.<sup>104</sup> In the following table, the attestations per regions are shown for every graphical form of the stem (table 6.14):

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		7	Deir el-Bersha	1

<sup>100</sup> Molen (2000), p. 14.

<sup>101</sup> Buck (1947) *CT III*, p. 6,b (B5C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 11.

<sup>102</sup> Buck (1938) *CT II*, p. 173,f, (Sq3Sq).

<sup>103</sup> Molen (2000), p. 16

<sup>104</sup> Buck (1938) *CT II*, p. 276-277,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 12.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	2	Deir el-Bersha	2		8	Deir el-Bersha Asyut	1 4
	3	Asyut	1		9	Asyut	1
	4	Deir el-Bersha	2		10	Deir el-Bersha	1
	5	Deir el-Bersha	1		11	Deir el-Bersha	1
	6	Deir el-Bersha	1				

Table 6.14 Graphical forms of the stem of *iszl*.

For this lemma, there are some signs of regional preferences, without clear borders. Although the use of X1 (.) instead of V13 (=) occurs in Deir el-Bersha as well, it is more common in Asyut. Inversely, Deir el-Bersha is more likely to use the V13 instead of the X1. If a classifier is written, Asyut is more likely to use the D57 (𐎠) than the G37 (𐎡), where Deir el-Bersha uses both classifiers at more or less the same rate. The use of other classifiers seems to only occur in Deir el-Bersha. Outside the database there is only one additional attestation of this lemma,<sup>105</sup> and the only visible attestations are from the Theban area and Saqqara, which use either form 2 or form 8.<sup>106</sup>

## Appendix 6.17. *iyi*<sup>107</sup> and *iwi*<sup>108</sup> (to come)

These two lemmas are treated as if they belong to one single lemma, following Winand.<sup>109</sup> These lemmas occur relatively frequent, with 305 attestations for *iyi* and 190 for *iwi*.<sup>110</sup> Note however, that due to the

<sup>105</sup> Buck (1935) *CT I*, p. 295,c.

<sup>106</sup> Although T2C uses a long format of form 1, and Sq3C used a D56 (𐎠) instead of a D57.

<sup>107</sup> Molen (2000), p. 16-17.

<sup>108</sup> Molen (2000), p. 20.

<sup>109</sup> Winand (1991).

<sup>110</sup> Buck (1935) *CT I*, p. 12,b, 20,b, 35,e, 36,d-e, 37,a, 49-50,c-a, 58,c, 73,a, 88-89,b, 89,e, 102-103,a, 107,b, 108,b, 110,b, 113,b-c, 115,a, 116,b, 117,b, 120,c, 121,d, 135,b-c, 137,b, 141,e, 142,c, 145,b, 386,a; Buck (1938) *CT II*, p. 28,c, 55,b, 56,c, 57,b, 58,c, 84,a, 86-87,e-a, 88,c, 91,d, 92,b-c, 402,c; Buck (1947) *CT III*, p. 18,a, 186-187,c-a; Buck (1951) *CT IV*, p. 87,b, 87,l, 88,l, 89,j, 89,k, 89,l, 90,a, 90,b, 90,e, 90,i, 206-207,b, 227,a, 256-257,b, 260-261,a, 265,c,

separate encodings of these lemmas, there are some cases where one sub-lemma is preferred over the other in the *Coffin Texts*. For example, there are 160 attestations of the *sdm.n=f* using the sub-lemma *iyi*, where there are only nine attestations of the sub-lemma *iwi*. On the other hand, there are only six attestations of the sub-lemma *iyi* for the *sdm=f*, where the sub-lemma *iwi* has 80 attestations. For the stative, the preference seems to lie with sub-lemma *iyi*, which has 82 attestations, where sub-lemma *iwi* only has 26. Moreover, in the database there are no attestations from Saqqara, el-Lisht and Beni Hasan which use the sub-lemma *iwi* with the stative, while Asyut is only attested in the stative using *iwi*.<sup>111</sup> All the attestations for the imperative have been encoded under the sub-lemma *iwi*, but as this lemma is irregular, this is rather an aspect of the encoding, than regional preference.

In table 6.15, the attestations per region are set out for every graphical form of the lemma. Note that this table consist of the attestations of both *iyi* and *iwi*.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht	1		18	Aswan	1
	2	Saqqara	1		19	Deir el-Bersha	3
		Beni Hasan	4			Asyut	1
		Deir el-Bersha	67		20	Asyut	1
		Meir	7				
		Asyut	11		21	Deir el-Bersha	1
		Theban area	10				
		Gebelein	4				
		Aswan	3				
		Unknown (Y1C)	1				
	3	Asyut	3 <sup>112</sup>		22	Saqqara	3
						el-Lisht	1
						Deir el-Bersha	111
						Meir	24
	4	Gebelein	2			Asyut	20
						Theban area	23
	5	Theban area	1			Gebelein	9
						Aswan	1
						Papyrus <sup>113</sup>	4
	6	Deir el-Bersha	1		23	el-Lisht	3
		Gebelein	3				

278,a; Buck (1954) *CT V*, p. 3,a, 3,c, 4,b, 5,a, 5,c, 151,e, 152,a, 152,b, 157,b, 158,a, 160,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 12-13, 17 and Gracia Zamacona (2008), p. 14-248.

<sup>111</sup> However, this might be the result of the encoding of the database, rather than a regional preference. Moreover, the preference of one sub-lemma over the other in a single region does not seem to be true for the *sdm=f* or *sdm.n=f* forms.

<sup>112</sup> Note that the Z1 (|) stroke is actually written between the legs of the D54 (∧).

<sup>113</sup> P.Gard.2 and Pap.Berl.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	7	Meir	1		24	Deir el-Bersha Meir	3 6
	8	Beni Hasan	1		25	Deir el-Bersha	10
	9	Deir el-Bersha	1		26	Deir el-Bersha	1
	10	Saqqara Deir el-Bersha Meir Asyut Theban area Aswan	1 19 4 1 3 1		27	Saqqara el-Lisht Deir el-Bersha Meir	1 5 3 1
	11	Deir el-Bersha Meir Theban area	8 2 3		28	Saqqara el-Lisht  Beni Hasan Deir el-Bersha Meir Theban area	2 6  2 13 5 7
	12	el-Lisht	1		30	Deir el-Bersha Meir Asyut Theban area	4 4 2 2
	13	Theban area	1		31	el-Lisht	1
	14	el-Lisht Deir el-Bersha	1 2		32	Meir	1
	15	Deir el-Bersha Theban area Gebelein Aswan	5 1 2 4		33	Beni Hasan	1
	16	el-Lisht	1		34	Deir el-Bersha	1
	17	Deir el-Bersha	9				

Table 6.15 Graphical forms of the stem of *iyi* and *iwi*.

As one can see in the table above, the usual form of this lemma group is either form 2, 10 or 22, which occurs in nearly every region. Therefore, there does not seem to be any distinct regional preference, as nearly every form is attested in more than one region, or represents a single attestation.

Some of the forms of el-Lisht stand out (form 1, 12, 23, 31) due to the use of partial forms of hieroglyphs of animates, but as these come from the same witness (L2Li), it should not be considered a regional feature. For the forms of the imperative (form 6-13), it seems that there is the preference in Gebelein to use a compact format (form 6). Form 3 is only attested in Asyut, but as these attestations all come from the same witness (S1C), it is assumed to represent a preference of the artist, rather than a regional variant.

### Appendix 6.18. *iʿi* (to wash)<sup>114</sup>

The lemma *iʿi* has 26 attestations in the database, although only 21 attestations represent verbal forms.<sup>115</sup> In table 6.16, the attestations per region are shown for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Meir	5 4		4	Deir el-Bersha	1
	2	Meir	1		5	Deir el-Bersha Asyut	4 4
	3	Papyrus (P.Gard.2)	2				

Table 6.16 Graphical forms of the stem of *iʿi*.

From the attestations in the database, one could make the suggestion that Asyut prefers to use a long format (form 5) for this lemma. However, form 1 is attested outside the database in Asyut as well.<sup>116</sup> In Meir there seems to be a preference for the compact format (form 1). However, the long format occurs outside the database as well.<sup>117</sup> However, the use of the Y2 (𓏏) seems to only occur in Meir for this lemma. Note that this lemma does not serve as evidence that P.Gard.2 originates from Asyut,<sup>118</sup> as Asyut usually adds the N35A (𓏏) as classifier, which was not added in P.Gard.2.

### Appendix 6.19. *iʿb* (to unite, to be united, to hand over)<sup>119</sup>

In the database, this lemma has a total of 30 attestations.<sup>120</sup> In table 6.17, the attestations per region are set out for every graphical form of the stem:

<sup>114</sup> Molen (2000), p. 17.

<sup>115</sup> Buck (1938) *CT II*, p. 81,b; Buck (1947) *CT III*, p. 179,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 13.

<sup>116</sup> Buck (1954) *CT V*, p. 292,h (S2C).

<sup>117</sup> Buck (1961) *CT VII*, p. 128,f (M2C).

<sup>118</sup> Schenkel (1996), p. 125.

<sup>119</sup> Molen (2000), p. 18.

<sup>120</sup> Buck (1935) *CT I*, p. 376-377,c, 393,c; Buck (1938) *CT II*, p. 76,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 13-14.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Asyut	1		9	Gebelein	1
	2	Asyut	2		10	Deir el-Bersha	2
	3	Gebelein	1		11	Deir el-Bersha	1
	4	Meir	1		12	Meir	1
	5	Deir el-Bersha	1		13	Deir el-Bersha Theban area	1 1
	6	Deir el-Bersha Meir	5 2		14	Deir el-Bersha Meir	1 1
	7	Deir el-Bersha Meir	2 4		15	Meir	1
	8	Theban area	1				

Table 6.17 Graphical forms of the stem of *iʿb*.

Based on the database, it could be suggested that the attestations from Asyut never add the M17 (𐎎) to the lemma. However, this does occur in Asyut outside the database.<sup>121</sup> In Gebelein, the F18 (𐎎) is always added to the spelling, even in attestations outside the database. There do not seem to be any other additional regional preferences, as the graphical form can be remarkably varied.

<sup>121</sup> Buck (1951) *CT IV*, p. 173,e (S2C).

## Appendix 6.20. *iʕr* (to ascend, to draw near)<sup>122</sup>

The lemma *iʕr* is only attested nine times in the database.<sup>123</sup> Note that this lemma overlaps with the lemma *ʕr* (see appendix 6.45), as they function in a similar manner. In table 6.18, the attestations in the regions are set out to the different graphical forms:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>124</sup>		4	Theban area	2
	2	Theban area	1		5	Asyut Theban area	2 2
	3	Gebelein	1 <sup>125</sup>				

Table 6.18 Graphical forms of the stem of *iʕr*.

As there is only one attestation of *iʕr* in Deir el-Bersha, in a dubious source, it could be suggested that this lemma does not occur in Deir el-Bersha. However, this is not the case as this lemma occurs outside the database in Deir el-Bersha as well.<sup>126</sup> Thus, this lemma is most likely used in all regions. In the Theban area, the N31 (≡) classifier can be used or left out. The attestations from Asyut are from the same witness (S2C), and both occur in the same phrase,<sup>127</sup> which can only be considered a feature of the support, rather than a regional preference. Moreover, outside the database form 2 is attested in Asyut as well.<sup>128</sup> Gebelein seem to only use a form without a classifier, but form 2 is attested in Gebelein as well.<sup>129</sup> Thus, there does not seem to be a regional preference for this lemma.

## Appendix 6.21. *iwi* (to be boatless, to leave stranded)<sup>130</sup>

In the database, there are only six attestations of this lemma.<sup>131</sup> As one can see in table 6.19, the graphical form is remarkably stable, and only varies in form 2, which represents the use of partial

<sup>122</sup> Molen (2000), p. 19.

<sup>123</sup> Buck (1935) *CT I*, p. 44,d.; Buck (1938) *CT II*, p. 56,d, 76,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 14.

<sup>124</sup> Buck (1935) *CT I*, p. 44,d (B15C). Note that this witness was not seen by de Buck itself, and it is possible that it was incorrectly transcribed (which would explain the unusual classifier as well).

<sup>125</sup> Buck (1938) *CT II*, p. 56,d (G2T). Note that no D21 (≡) was written, and based on the other witnesses, it is possible that the M17 (l) should be read as *iyi*, and the D36 (—) as *di*, written as a double column above the N35 (—) which can be read for both (making *iy.n* and *di.n*).

<sup>126</sup> Buck (1961) *CT VII*, p. 443,c.

<sup>127</sup> Buck (1938) *CT II*, p. 76,b (S2C,a and S2C,b).

<sup>128</sup> Buck (1938) *CT II*, p. 110,k (S1C).

<sup>129</sup> Buck (1938) *CT II*, p. 110,k (G2T).

<sup>130</sup> Molen (2000), p. 21-22.

<sup>131</sup> Buck (1938) *CT II*, p. 259,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 19 and Gracia Zamacona (2008), p. 249.

hieroglyphs of the hieroglyphs of animates in L1Li. Based on attestations outside the database, there does not seem to be any regional preference in the graphical form.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	4
		Asyut	1
	2	el-Lisht	1
			
			

Table 6.19 Graphical forms of the stem of *iwi* (to be boatless).

## Appendix 6.22. *iw<sup>c</sup>* (to inherit)<sup>132</sup>

This lemma is relatively common in the database, with 107 attestations. However, only 51 attestations represent verbal forms.<sup>133</sup> In table 6.20, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		7	Deir el-Bersha	1
	2	Deir el-Bersha	20		8	Theban area	2
		Asyut	6				
	3	Deir el-Bersha	9		9	Deir el-Bersha	3
		Asyut	2				
		Theban area	1		10	Meir	2
	4	Deir el-Bersha	1				
					11	Meir	1
	5	Deir el-Bersha	1				
							
	6	Theban area	1				

Table 6.20 Graphical forms of the stem of *iw<sup>c</sup>*.

<sup>132</sup> Molen (2000), p. 23)

<sup>133</sup> Buck (1935) *CT I*, p. 15,b, 37,f, 41-42,c-a; Buck (1938) *CT II*, p. 278-279,b, 284-285,c; Buck (1951) *CT IV*, p. 93,d; Buck (1954) *CT V*, p. 154,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 19.

In general, there does not seem to be a regional preference, although some regional features do seem to exist. The absence of the E9 (𐤊) for this lemma (form 10, 11 and 12) is rare, but it is only attested in Deir el-Bersha and Meir. However, outside the database, the absence is attested in the Theban area as well.<sup>134</sup> Nonetheless, based on the database, form 11 and 12 represent the only form in which the attestations from Meir occur,<sup>135</sup> while form 10 seems to be unique to Deir el-Bersha.

### Appendix 6.23. *īwr* (to conceive)<sup>136</sup>

This lemma has seventeen attestations in the database, from the same phrase of spell 75.<sup>137</sup> In table 6.21, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Meir	1
	2	Deir el-Bersha Meir Asyut Theban area	4 5 2 1		5	Gebelein	1
	3	Aswan	1		6	Deir el-Bersha	1

Table 6.21 Graphical forms of the stem of *īwr*.

For this lemma, there does not seem to be a clear regional preference. Even though form 5 could be suggested to represent a regional form from Gebelein, outside the database a form akin to form 2 and 3 is used in Gebelein as well.<sup>138</sup> Form 6 does not represent a regional variation, but rather a feature of the witness B2L, as outside the database this witness replaces the E9 (𐤊) with a M17 (𐤍) in other attestations as well.<sup>139</sup>

<sup>134</sup> Buck (1956) *CT VI*, p. 398,h (T1L).

<sup>135</sup> There is a lack of additional attestations from Meir to verify this claim. However, when used as *īw<sup>c</sup>* (heir), see Buck (1938) *CT II*, p. 69,a, the E9 is used in the witnesses from Meir as well.

<sup>136</sup> Molen (2000), p. 25.

<sup>137</sup> Buck (1935) *CT I*, p. 354-355,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 20.

<sup>138</sup> Buck (1938) *CT II*, p. 19,c (G1T).

<sup>139</sup> Buck (1938) *CT II*, p. 3,g, 19,c, 39,i.

## Appendix 6.24. *ibi* (to be thirsty)<sup>140</sup>

There are 47 attestations for this lemma in the database, but only eleven attestations represent verbal forms.<sup>141</sup> In table 6.22, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		5	Deir el-Bersha	2
	2	Asyut	1		6	Deir el-Bersha	2
	3	Deir el-Bersha Meir	2 1		7	Asyut	1
	4	Deir el-Bersha	1				

Table 6.22 Graphical forms of the stem of *ibi*.

In the database, it can be suggested that the use of the E8 () only occurs in Deir el-Bersha. However, outside the database it occurs in the Theban area and Saqqara as well.<sup>142</sup> Additionally, when the attestations beyond the database are included, it becomes clear that form 5 is often used in all regions. Nonetheless, the use of the Y2 () classifier seems to only occur in Deir el-Bersha. Moreover, form 2 seems to only occur in Asyut, as all other witnesses add a A2 ()<sup>143</sup>, E8 or N35A ()<sup>144</sup>.

## Appendix 6.25. *ip* (to count, to recon, to allot)<sup>143</sup>

In the database, there are 29 attestations of this lemma.<sup>144</sup> In table 6.23 the attestations per region for every graphical form are set out:

<sup>140</sup> Molen (2000), p. 26.

<sup>141</sup> Buck (1947) *CT III*, p. 19,b, 19,d, 187,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 21. Note that *ib.t* (thirst) was considered to be part of this lemma.

<sup>142</sup> Buck (1954) *CT V*, p. 19,a (T1C), 22,c (Sq11C).

<sup>143</sup> Molen (2000), p. 27-28.

<sup>144</sup> Buck (1935) *CT I*, p. 70,b, 368-369,b, 402,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 22.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara	1		3	Beni Hasan	1
		Deir el-Bersha	6			Deir el-Bersha	5
		Meir	6			Theban area	2
		Gebelein	1				
	2	Theban area	1		4	Deir el-Bersha	3
						Meir	1
						Theban area	1
						Aswan	1

Table 6.23 Graphical forms of the stem of *ip*.

In this table, there is no real sign of regional preferences. Although Saqqara and Gebelein only use form 1, Beni Hasan only uses form 3 and Aswan only uses form 4, all these are single attestations, and cannot be used as indications of regional preference. Outside the database, Aswan is attested with form 1<sup>145</sup> and Beni Hasan as well.<sup>146</sup> Moreover, Saqqara is attested with form 3.<sup>147</sup> Therefore, it seems unlikely that this lemma has any regional preference.

## Appendix 6.26. *imi* (negative verb)<sup>148</sup>

There are only eleven attestations of this lemma in the database.<sup>149</sup> As table 6.24 shows, there is hardly any variation in the graphical form:

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	6
		Theban area	1
	2 <sup>150</sup>	Gebelein	2
		Aswan	1
	3	el-Lisht	1

Table 6.24 Graphical forms of the stem of *imi*.

The only major variation in this lemma occurs in form 2, which replaced the D35 (𐀓) with a D37 (𐀓) instead. However, outside the database form 1 is used in Gebelein as well.<sup>151</sup> Additionally, form 2 is used in Deir el-Bersha.<sup>152</sup> Therefore, form 2 is not unique to Gebelein and Aswan. Form 4 is only attested in el-

<sup>145</sup> Buck (1938) *CT II*, p. 28,c.

<sup>146</sup> Buck (1947) *CT III*, p. 330,b, (BH4C), although all other witnesses use *sip* here instead.

<sup>147</sup> Buck (1961) *CT VII*, p. 54,w.

<sup>148</sup> Molen (2000), p. 35.

<sup>149</sup> Buck (1935) *CT I*, p. 144,d; Buck (1954) *CT V*, p. 152,d-e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 25-26.

<sup>150</sup> Note that this form can easily be mistaken for the imperative of *rdi* (to give, to place). However, these attestations all come from the same phrase (V,152,d-e), where an imperative would be less suitable.

<sup>151</sup> Buck (1938) *CT II*, p. 115,h (G2T).

<sup>152</sup> Buck (1935) *CT I*, p. 183,b (B12C).

Lisht, but reflects a feature of L2Li, rather than a regional pattern.<sup>153</sup> Thus, there is no regional preference for this lemma.

## Appendix 6.27. *ini* (to bring, to bring away, to buy)<sup>154</sup>

The lemma *ini* is quite common, and has 233 attestations in the database. However, only 229 of these attestations reflect verbal forms,<sup>155</sup> as the other four attestations are considered substantives.<sup>156</sup> In table 6.25, the attestations per region are set out for every graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No Gemination</i>				<i>No Gemination</i>			
	1	el-Lisht Deir el-Bersha Asyut	1 1 1		5	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Asyut	4 6 4 79 29 6
	2	Gebelein	1			Theban area Gebelein Aswan	23 2 4
	3	Beni Hasan Deir el-Bersha Meir Theban area Gebelein	2 2 2 4 4		6	Papyrus (Pap.Berl.) Unknown (Y1C)	1 1
	4	Aswan	1			Gebelein	1
<i>Gemination</i>				<i>Gemination</i>			
	7	Gebelein	2		11	Saqqara Beni Hasan Deir el-Bersha Meir	1 1 7 19
	8	Beni Hasan Theban area Gebelein	1 1 2			Asyut Theban area Gebelein	1 6 2
	9	Gebelein	1			Aswan Unknown (Y1C)	3 1

<sup>153</sup> Although the use of partial hieroglyphs for hieroglyphs of animates is only attested in L1Li and L2Li.

<sup>154</sup> Molen (2000), p. 38.

<sup>155</sup> Buck (1935) *CT I*, p. 4,b, 4,d, 29,b, 35,e, 36,a, 57,d, 73,b,139,b, 140,b, 140,d-e, 140,g, 369-371,c-a, 375,e, 376-377,b; Buck (1938) *CT II*, p. 59,a, 88-89,d-a, 89,e, 89,h, 390,c, 398,b; Buck (1947) *CT III*, p. 223,g; Buck (1951) *CT IV*, p. 88,m-n, 88,o, 270-271,c, 272,c, 283,d, 299,c, 302,e, 325,a; Buck (1954) *CT V*, p. 120,b, 120-121,c-a, 121,c-d, 154,a, 154,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 29.

<sup>156</sup> Buck (1935) *CT I*, p. 4,b (B1P, Y1C, S10C), 4,d (Y1C), even though it could be argued that these substantives are participles.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	10	Gebelein	2				

Table 6.25 Graphical forms of the stem of *ini* (to bring).

For this lemma, there are only some vague signs of a regional preference. The use of the D54 (Λ) classifier is only attested in Gebelein, even though the attestations from Gebelein occur outside the database without the D54 as well. Aswan has one unique feature with form 4, even though this might have simply been an error for a N35 (⏟), despite the signs being quite different.<sup>157</sup> Beyond these features there are no meaningful variations that show regional preferences.

### Appendix 6.28. *ini* (to sever)<sup>158</sup>

This lemma has only five attestations in the database, from the same phrase in spell 23.<sup>159</sup> In table 6.26, one can see the attestations per region for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Deir el-Bersha	1
		Theban area	1				
	2	Theban area	1		4	Theban area	1

Table 6.26 Graphical forms of the stem of *ini* (to sever).

Based on the database, there does not seem to be a regional preference for this lemma, although the D40 (⏟) classifier only occurs in the Theban area. The only other attestation of this lemma in the *Coffin Texts*<sup>160</sup> does not disprove the use of D40 classifier in the Theban area, although the lemma can only be seen fully intact in three of the ten witnesses, due to damage.<sup>161</sup>

<sup>157</sup> See Buck (1954) *CT V*, p. 121,3\* and Willems (1996), pl. 21, col. 140.

<sup>158</sup> Molen (2000), p. 39.

<sup>159</sup> Buck (1935) *CT I*, p. 72,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 30.

<sup>160</sup> Buck (1954) *CT V*, p. 287,c.

<sup>161</sup> B2Bo,b, B7Bo,b and M23C,b.

## Appendix 6.29. *int̄* (to fetter)<sup>162</sup>

In the database, there are a total of five attestations for this lemma, from the same phrase of spell 23.<sup>163</sup> In table 6.27, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>164</sup>		4	Theban area	1
	2	Deir el-Bersha	1		5	Theban area	1
	3	Deir el-Bersha	1				

Table 6.27 Graphical forms of the stem of *int̄*.

As one can see in the table, the graphical forms are extremely varied. Moreover, the use of the V13 (=) is actually rare, which suggests that for this lemma the distinction between the *t̄* and *t* has already been lost. The use of the A24 (𓂏) classifier seems to be unique to the Theban area, but as this is only one attestation, it might be unique to this witness (T1L) instead.

## Appendix 6.30. *iri* (to do, to make, to perform)<sup>165</sup>

This is one of the most common lemmas in the database, with a total of 836 attestations.<sup>166</sup> In table 6.28, one can see the attestations per region for the graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. However, as one can see in form 4, it is possible for the attestations without

<sup>162</sup> Molen (2000), p. 42.

<sup>163</sup> Buck (1935) *CT I*, p. 70,c. Assumed to be the only attestation in the *Coffin Texts*, see Plas & Borghouts (1998), p. 33.

<sup>164</sup> Buck (1935) *CT I*, p. 70,c (B6C), could be read as *ini* (to delay) as well.

<sup>165</sup> Molen (2000), p. 48.

<sup>166</sup> Buck (1935) *CT I*, p. 4,c, 4,d, 4-5,e, 5,f, 5,g, 5,h, 9,c, 10,e 10,f, 13,c, 13-14,e-a,18,c, 18,e, 18,f, 19,a, 21,a, 21,d, 22,c, 24,b, 25,b, 29,a, 32,b, 33,c, 35,c, 35, d, 35,e, 36,c, 40,b, 40,c, 46,b, 46,c, 46,d 52,b, 52,c, 52,d-e, 52,g, 59,f, 60,b, 61,a, 72,c, 79,b, 79,c, 80,e, 83,f, 96,a, 106-107,c, 110,c, 112,c, 112,d, 119,b, 121,g, 336-339,c-a, 344-345,a-b, 344-347,d-a, 346-347,b, 356-357,b, 363,g, 380,b, 382-383,b, 385,c, 386,c, 390,c, 394,d, 395,d, 398,e, 402-403,e-a; Buck (1938) *CT II*, p. 68,b, 68,2\*, 71,b, 77-78,d-a, 79,c, 83,c, 274-275,b, 282-283,a, 286-287,a, 392,d, 401,b, 402,b, 403,c; Buck (1947) *CT III*, p. 6,a, 22,a, 230-231,c, 232-233,a, 247,g, 247,h; Buck (1951) *CT IV*, p. 87,a, 88,e, 90,m, 91,a, 91,b, 91,k, 91,l, 194-195,a, 195,d, 199,d, 236-237,c, 249,a, 258-259,a, 258-259,b, 264-265,b, 284-285,a, 288-289,a, 290-291,a, 302,a, 303,a, 322,a, 324,b, 326,n; Buck (1954) *CT V*, p. 122,c, 122,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 35-37.

geminatio to have an D21 (𐀀) attached as an interpretant, and therefore look identical to form 9 with geminatio.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No geminatio</i>				<i>No geminatio</i>			
	1	Deir el-Bersha	2 <sup>167</sup>		4	Beni Hasan	1
	2	el-Lisht	1 <sup>168</sup>			Deir el-Bersha	2
	3	Saqqara	35			Meir	2
		el-Lisht	11			Theban area	3
		Beni Hasan	14		5	Theban area	1
		Deir el-Bersha	313		6	Beni Hasan	1
		Meir	129			Deir el-Bersha	1
		Asyut	92			Theban area	8
		Theban area	91		7	Beni Hasan	1
		Gebelein	14				
		Aswan	5				
		Papyrus (Pap.Berl.)	1				
		Unknown (Y1C)	6				
<i>Geminatio</i>				<i>Geminatio</i>			
	8	Saqqara	1 <sup>169</sup>		11	Theban area	1
	9	Saqqara	4		12	Theban area	3
		el-Lisht	2				
		Deir el-Bersha	23				
		Meir	7				
		Asyut	13				
		Theban area	36		13	Beni Hasan	1
		Papyrus (Pap.Berl.)	1				
		Unknown (Y1C)	2				
	10	Beni Hasan	3				
		Meir	1				
		Asyut	2				
		Unknown (Y1C)	2				

Table 6.28 Graphical forms of the stem of *iri*.

As one can see in form 3 and 9, for most attestations the same form is used for nearly every region. Nonetheless, there are some features that can represent a regional variation. The addition of M17 (𐀀) is rare, and occurs in Beni Hasan and Deir el-Bersha as well (form 6, 7 and 13), but it is much more common in the Theban area. However, it does not represent any specific period, as it occurs in witnesses dated to the reign of Mentuhotep II (T9C) and to the reign of Sesostri III (T2Be).

<sup>167</sup> Buck (1938) *CT II*, p. 274,b (B2P), 275,b (B1C).

<sup>168</sup> Buck (1935) *CT I*, p. 110,c (L2Li), the D21 (𐀀) represents an eye without a pupil.

<sup>169</sup> Buck (1951) *CT IV*, p. 194,a (Sq4Sq). This attestation is problematic, as it does not show geminatio where it should, as I took it as a nominal *sdm.tw=f* here. However, the *t(w)* is written with a V13 (𐀀), and it is possible that this sign should be read as an N35 (𐀀) and X1 (𐀀) instead, which would make this a nominal *sdm.n.tw=f*, which is what occurs in the other witnesses. Moreover, this would not require geminatio.

The use of the pupil of the eye, D12 (◊), for the entire eye, D4 (◌), is quite rare in the Middle Kingdom, and seems to only occur in Deir el-Bersha. The use of D21 for *iri* only occurs in el-Lisht, although it is far from unlikely that this is a modern error, in which the pupil of the D4 was lost, instead of an intentional change.

Even though form 3 occurs in Beni Hasan for the absence of gemination, it is remarkable that in case of gemination, there are always two D21 signs added (form 10 and 13). Moreover, there is one witness in Beni Hasan (BH5C), which always added the interpretant D21, as there is no attestation in this witness with only the D4.

### Appendix 6.31. *itp* (to be effective)<sup>170</sup>

This lemma has only nine attestations in the database, and only six of these are considered verbal forms.<sup>171</sup> As one can see in table 6.29, there are only three graphical forms, of which one is an error (form 2).<sup>172</sup>

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Theban area	2 2
	2	Deir el-Bersha	1
	3	Beni Hasan	1

Table 6.29 Graphical forms of the stem of *itp*.

The only meaningful variation is the absence of the Y2 (◌) classifier in Beni Hasan. However, outside the database the Y2 classifier is used in Beni Hasan as well,<sup>173</sup> and the absence of the Y2 occurs in Deir el-Bersha as well.<sup>174</sup> Therefore, this lemma does not seem to have a regional preference.

### Appendix 6.32. *ith* (to drag, to pull off)<sup>175</sup>

In the database, there are 24 attestations of the lemma *ith*.<sup>176</sup> In table 6.30, the attestations per region are set out for every graphical form of the stem. Note that the use of the D20 (◌) might actually represent the U31 (◌), as in near hieratic cursive script these two signs can become indistinguishable.<sup>177</sup>

<sup>170</sup> Molen (2000), p. 58.

<sup>171</sup> Buck (1935) *CT I*, p. 4-5,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 43.

<sup>172</sup> Buck (1935) *CT I*, p. 4,a (B1P). However, based on a photo of the original, I would not completely agree with de Buck that a Q3 (◌) should be read, although the remnants of the sign are clearly too large for a X1 (◌).

<sup>173</sup> Buck (1947) *CT III*, p. 271,d (BH30x).

<sup>174</sup> Buck (1956) *CT VI*, p. 327,a (B1P), although it is spelled as *ipt* here.

<sup>175</sup> Molen (2000), p. 60.

<sup>176</sup> Buck (1935) *CT I*, p. 45,c; Buck (1954) *CT V*, p. 7,a, 160,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 43-44.

<sup>177</sup> See Möller (1909), p. 8, 46, no. 90 and 491.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>178</sup>		6	Theban area	1
	2	Deir el-Bersha Meir Gebelein	2 2 2		7	Aswan	1
	3	Beni Hasan	1		8	Deir el-Bersha Asyut	2 1
	4	Deir el-Bersha	2		9	Asyut Theban area	1 1
	5	Deir el-Bersha Meir Theban area	4 1 1		10	Asyut	1

Table 6.30 Graphical forms of the stem of *ith*.

For this lemma, there does not seem to be a regional preference. The only form which is clearly different is form 6, but it is unlikely that this is a regional feature of the Theban area, as de Buck added a sic with the bird.<sup>179</sup> Based on the database, it would be possible to suggest that Gebelein and Aswan do not use the V1 (⊙) classifier. However, outside the database the V1 is used in Gebelein as a classifier.<sup>180</sup> Beni Hasan only has an attestation for form 3,<sup>181</sup> but as it is the only attestation from Beni Hasan in the *Coffin Texts*, it would be assumptive to suggest it represents a regional preference.

### Appendix 6.33. *iti* (to take)<sup>182</sup>

The lemma *iti* has 86 attestations in the database.<sup>183</sup> In table 6.31, the attestations per region are set out for every graphical form of the stem. Note that with this lemma it is often difficult to know if the X1 (⊖) should be considered an interpretant, or an addition due to the morphology of the verbal form in which it is used.

<sup>178</sup> Buck (1935) *CT I*, p. 45,c (B4Bo). Assumed to be a corruption, as *rihi* (to bake) makes little sense in this phrase.

<sup>179</sup> Buck (1935) *CT I*, p. 45,c (T9C).

<sup>180</sup> Buck (1961) *CT VII*, p. 139,n.

<sup>181</sup> Buck (1954) *CT V*, p. 7,a (BH3Ox).

<sup>182</sup> Molen (2000), p. 60.

<sup>183</sup> Buck (1935) *CT I*, p. 15,b, 23,c, 27,a, 37,c, 37,e, 53,b, 58,a, 79,l, 94,b, 399,c; Buck (1951) *CT IV*, p. 93,e, 236-237,b, 270,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 44.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		7	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir	3 2 1 1 3
	2	Asyut Theban area	1 <sup>184</sup> 1		8	Deir el-Bersha Meir	2 1 <sup>185</sup>
	3	Theban area	1		9	Deir el-Bersha Meir Theban area	4 <sup>186</sup> 2 2
	4	Theban area	1		10	Deir el-Bersha Meir Theban area	10 1 2
	5	Saqqara Deir el-Bersha Theban area	1 23 7		11	Deir el-Bersha	2
	6	Deir el-Bersha	5		12	Deir el-Bersha	1

Table 6.31 Graphical forms of the stem of *iii*.

As one can see, the majority of the attestations are either form 5 or form 7. However, some regional preferences seem to occur. The use of the initial M17 (𓄀) seems to only occur in the Theban area, as the sole attestation from Asyut in form 2 represents a reconstruction.

The use of a stroke at the toe of the V15 (𓄁) seems to only occur in Deir el-Bersha in the database, but this form is attested outside the database in Beni Hasan as well.<sup>187</sup> Thus, it is unlikely to be a regional preference. The use of a D40 (𓄂) classifier seems to only occur in Deir el-Bersha, as the attestation from Meir (form 8) is a reconstruction. The attestations from Saqqara and el-Lisht do not seem to appear without the X1 interpretant in the database. However, outside the database this is not true for Saqqara,<sup>188</sup> nor for el-Lisht.<sup>189</sup>

<sup>184</sup> Buck (1935) *CT I*, p. 23,c (S10C), reconstruction, only the V15-A24 (𓄁𓄀) group is visible. It is possible that the particle *iw* was written above the V15, instead of only the M17 (𓄀).

<sup>185</sup> Buck (1951) *CT IV*, p. 237,b (M57C). Partially reconstructed, the D40 (𓄂) is not visible, thus might not have been there at all.

<sup>186</sup> All attestations are from the same witness (B1P).

<sup>187</sup> Buck (1938) *CT II*, p. 116,w.

<sup>188</sup> Buck (1938) *CT II*, p. 176,g.

<sup>189</sup> Buck (1961) *CT VII*, p. 9,r, 9,s.

## Appendix 6.34. *idi* (to be censed)<sup>190</sup>

This lemma has 35 attestations in the database, of which 32 attestations represent verbal forms.<sup>191</sup> In table 6.32, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	2		7	Deir el-Bersha Theban area	1 1
	2	Deir el-Bersha	1		8	Meir	1
	3	Meir Gebelein Aswan	1 1 1		9	Deir el-Bersha Asyut Theban area	3 1 2
	4	Meir	4		10	Meir	1
	5	Deir el-Bersha Meir	2 1		11	Theban area	1
	6	Deir el-Bersha Theban area	3 2		12	Deir el-Bersha Asyut	2 1

Table 6.32 Graphical forms of the stem of *idi*.

Based on the database, it seems that although the D40 () is used as well, Meir has the tendency with this lemma to use D40A () which does not occur in the other regions. However, outside the database there are attestations of the D40A in P.Gard.3.<sup>192</sup> However, as there are no coffins with this hieroglyph, it can still function as a regional preference for Meir.

Although the N4 () classifier (form 6 and 12) occurs outside Deir el-Bersha as well, it seems that Deir el-Bersha is more likely than either Asyut or the Theban area to use it as classifier. Form 11 seems only to occur in the Theban area, although it is only attested in one witness (MC105).

## Appendix 6.35. *ʿzi* (to be great)<sup>193</sup>

This lemma is relatively common as it has 341 attestations. However, this is deceptive, as the majority of the attestations do not actually represent verb forms, but rather adjectives or substantives. In the

<sup>190</sup> Molen (2000), p. 61.

<sup>191</sup> Buck (1935) *CT I*, p. 21,c, 332-333,a, 333,2\*. For additional attestations outside the database, see Plas & Borghouts (1998), p. 44.

<sup>192</sup> Buck (1961) *CT VII*, p. 165,i, 167,b.

<sup>193</sup> Molen (2000), p. 64-65.

database, there are 31 attestations where ʕzi is actually used as a verbal form.<sup>194</sup> In the majority of the attestations (23), ʕzi is used as a stative. There are five attestations where ʕzi is used as a *sdm.n=f*, and two attestations for both a *sdm=f* and participle. The graphical form of the stem is relatively stable, as one can see in table 6.33:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	4		3	Deir el-Bersha	1
		Asyut	1				
		Theban area	2		4	Theban area	1
	2	Saqqara	1				
		Deir el-Bersha	11				
		Asyut	6				
		Theban area	5				

Table 6.33 Graphical forms of the stem of ʕzi.

As one can see in this table, the graphical form of the stem is relatively stable. In the majority of the attestations the interpretant G1 () is added, and only rarely is there a classifier added. Based on these attestations, there does not seem to be a regional preference for writing ʕzi, when used as a verbal form.

### Appendix 6.36. ʕzb (to create)<sup>195</sup>

This is a rare lemma, currently only attested in one witness, M4C. In the database, this verb occurs twice. According to van der Molen, there might be another attestation in B2L,<sup>196</sup> although that might not be the same verb. For M4C, the graphical form does not vary, and it consistently uses the same stem, M43-D58 (see figure 6.3).<sup>197</sup>

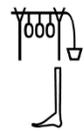


Figure 6.3

However, this lemma could be considered unique to Meir, although this assumption would be based on one witness, and could simply be a feature of this witness, rather than a regional feature.

### Appendix 6.37. ʕpr (to acquire, to provide, to equip)<sup>198</sup>

The lemma ʕpr occurs relatively often, with 98 attestations in the database. However, as this lemma occurs as a substantive and adjective as well, there are only 78 attestations where ʕpr is used as a verb form.<sup>199</sup> Note that the instances of the Aa20 () only reflect a standardisation of the graphemes used in

<sup>194</sup> Buck (1935) *CT I*, p. 38,b-c, 374,d; Buck (1938) *CT II*, p. 268,e; Buck (1951) *CT IV*, p. 92, i-j, 214,a; Buck (1954) *CT V*, p. 154,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 49.

<sup>195</sup> Molen (2000), p. 66.

<sup>196</sup> Molen (2000), p. 66, see Buck (1951) *CT IV*, p. 147,g. For additional attestations outside the database, see Plas & Borghouts (1998), p. 50.

<sup>197</sup> Note that the M43 () is a placeholder for a cursive simplification of the sign, which is currently not covered by Jshesh.

<sup>198</sup> Molen (2000), p. 70.

<sup>199</sup> Buck (1935) *CT I*, p. 86-87,c, 89,d, 119,a, 138,c 141,e, 399,d; Buck (1954) *CT V*, p. 145,b, 147,b, 154,b, 157,b, 157,c-d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 51-52.

the original texts, as the exact form can vary greatly. Table 6.34 shows the different graphical forms of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Gebelein	2		7	el-Lisht	1
	2	Meir	1 <sup>200</sup>		8	Asyut	1 <sup>201</sup>
	3	Asyut	1 <sup>202</sup>		9	el-Lisht Deir el-Bersha Meir Asyut	1 24 8 3
	4	Asyut	1		10	Meir Asyut	1 1
	5	el-Lisht Deir el-Bersha Meir Asyut Theban area Gebelein Aswan	1 8 7 2 3 5 4		11	Theban area	1
	6	el-Lisht	1		12	Theban area	1

Table 6.34 Graphical forms of the stem of *ʕpr*.

The major variation between the forms is the use of only the Aa20 or the addition of the Y2 (𓄱) classifier. In Aswan and Gebelein there are no attestations of the use of the Y2 classifier. The witnesses A1C, G1T and G2T, which provide these attestations should be considered a group, as they represent a southern Egyptian school of artists in the First Intermediate Period, together with T3C.<sup>203</sup> The fact that both Aswan and Gebelein do not have the Y2 classifier supports that grouping. However, as one can see in form 12, the Y2 classifier is used in the Theban area by T1L. As this witness is dated to the reign of Mentuhotep II-III,<sup>204</sup> it is possible that the complete absence of the Y2 in the form is only limited to Aswan and Gebelein.

In Deir el-Bersha it is possible to use the Y2 classifier or leave it out, although the addition of the Y2 is more likely than the absence. Moreover, witnesses that are dated to the late 11th dynasty and the early

<sup>200</sup> Note that this form is reconstructed, based on traces visible on a support de Buck did not see himself.

<sup>201</sup> Note that the Aa20C is a placeholder for an unusual variant of this sign, see Buck (1935) *CT I*, p. 86,c (S11C).

<sup>202</sup> Note that this is a placeholder for an unusual variant of this sign, see Buck (1935) *CT I*, p. 86,c (S10C).

<sup>203</sup> See Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>204</sup> Willems (1988) p. 115.

12th dynasty<sup>205</sup> are more likely leave the Y2 classifier out.<sup>206</sup> Asyut and Meir do not seem to have a specific preference.

### Appendix 6.38. *f*3 (to smash, to crush)<sup>207</sup>

The lemma *f*3 is relatively rare, with only eleven attestations, of which ten come from the same phrase.<sup>208</sup> As table 6.35 shows, the form of the stem can be highly variable, to the extent that form 6 and 7 are technically no longer the same word. However, as *f*3<sup>c</sup> does not seem to exist as a lemma, it was considered a corruption of *f*3. Same principle was applied to form 6, even though a noun *ḥf*<sup>c</sup> (gluttony, glutton) does exist.<sup>209</sup>

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		5	Deir el-Bersha	1
	2	Deir el-Bersha Theban area	1 1		6	Asyut	1
	3	Deir el-Bersha Theban area	3 1		7	Theban area	1
	4	Deir el-Bersha	1				

Table 6.35 Graphical forms of the stem of *f*3.

For this lemma, there does not seem to be any regional preference, as the variation originates only in the use of a classifier. Witnesses from Deir el-Bersha are more likely to use the F51 (⤵) as a classifier.<sup>210</sup> However, as this occurs in the Theban area as well, it might be a personal choice of the artist.

<sup>205</sup> B2Bo and B3Bo, see Willems (1988), p. 70-74.

<sup>206</sup> For form 5 only three of the eight attestations do not belong to this group (B16C and B1L), where there is only one attestation of B2Bo with form 9.

<sup>207</sup> Molen (2000), p. 70.

<sup>208</sup> Buck (1935) *CT I*, p. 30,b, 330,b, occurs only in one witness, S2C, where it seems to be a corruption of *dī=i f3w* (I give splendour), see S1C.

<sup>209</sup> However, as this occurs in S10C in connection with the testicles of Seth and in a *sdm.n=f*, considering this a corruption in comparison to the other witnesses would be preferred here. As this form has a D40 (⤵) classifier, it is necessary to read the D36 (⤵), which is why it cannot be considered a variant of lemma *ḥfi*, see appendix 6.4.

<sup>210</sup> Note that the difference between form 3 and 4 only rests in the orientation of the F51.

### Appendix 6.39. *ʕn* (to cover, to be covered)<sup>211</sup>

The lemma *ʕn* is in the database only attested in one phrase,<sup>212</sup> where it is attested for six witnesses. As one can see in table 6.36, variation lies mostly in the use of a classifier, and which classifier is used. Note that form 4 represents a corruption, as the N35 (.....) is lost.<sup>213</sup> However, based on the classifier it can be assumed that the lemma *ʕn* is intended here, rather than the verb *ʕi* (to squeeze).<sup>214</sup>

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Gebelein	1		3	Meir Theban area Gebelein	1 1 1
	2	Meir	1		4	Aswan	1

Table 6.36 Graphical forms of the stem of *ʕn*.

With the exception of form 2, all the variants with a classifier use some variant of T12 () , which seems to be influenced more by the type of script used in the witness, instead of intentionally using a graphical variant of the sign. However, form 3 seems to be the preferred form of this lemma, as it is attested outside the database in Asyut as well.<sup>215</sup> In the database, form 2 seems to only occur in Meir, but is attested in Deir el-Bersha as well.<sup>216</sup> Thus, there does not seem to be a regional preference for this lemma.

### Appendix 6.40. *ʕm* (to swallow, to devour, to absorb)<sup>217</sup>

In the database, this lemma is attested thirteen times.<sup>218</sup> For these attestations the verb is constantly used as an imperfective participle, as it is used in the name of divinities: ‘the one who swallows ...’. For this lemma, the variation is limited to the use and position of the classifier (see table 6.37).

<sup>211</sup> Molen (2000), p. 70.

<sup>212</sup> Buck (1954) *CT V*, p. 158,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 52.

<sup>213</sup> Moreover, the classifier was only added after the first-person stative ending in the original (A1C), rather than before it.

<sup>214</sup> Molen (2000), p. 70 added *ʕf* as a separate entry, which refers to *ʕn*.

<sup>215</sup> Buck (1938) *CT II*, p. 132,b (S1C).

<sup>216</sup> Buck (1938) *CT II*, p. 4,b (B1Bo).

<sup>217</sup> Molen (2000), p. 71.

<sup>218</sup> Buck (1951) *CT IV*, p. 217,d-e, 314,b, 314,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 52.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		3	Saqqara Deir el-Bersha Meir Theban area	2 2 3 3
	2	Meir	1		4	Theban area	1

Table 6.37 Graphical forms of the stem of *ʕm*.

The majority of the attestations use the A2 () classifier. Meir both has one attestation without a classifier, and one where the A2 has been written next to the G17 (). However, it would be assumptive to suggest more freedom in Meir, as the absence or the placement of the A2 could be simply due to the amount of space available, rather than any specific pattern. Moreover, the absence of a classifier is attested in Deir el-Bersha as well,<sup>219</sup> as is form 2.<sup>220</sup> Even so, the long format of form 3 is the preferred form for this lemma in most regions. Note that outside the database it is possible in Deir el-Bersha to use a Y2 () classifier as well.<sup>221</sup>

The use of the F20 () as classifier in the Theban area could suggest a unique feature. However, as this is based on the witness T1Be, which prefers to write the hieroglyphs clustered together,<sup>222</sup> it might have been a choice by the artist to use a sign which could form around the next word, and use less space. On the other hand, the F20 classifier is attested outside the database in T2Be as well.<sup>223</sup>

#### Appendix 6.41. *ʕnn* (to entwine, to bind up)<sup>224</sup>

This lemma is rare in the database, with nine attestations that all occur in the same phrase.<sup>225</sup> The following table (table 6.38) shows the variations in the stem. As this verb is a *2ae gem* lemma and gemination occurred, distinction was made between gemination and no gemination in the table.

<sup>219</sup> Buck (1938) *CT II*, p. 341,b (B9C).

<sup>220</sup> Buck (1954) *CT V*, p. 51,e (B2Bo).

<sup>221</sup> Buck (1938) *CT II*, p. 12,g (B1C, B1P, B2L).

<sup>222</sup> See Buck (1951) *CT IV*, p. 314,a-b (T1Be), where the final sign of IV,314,a is actually written in front of the D36:M17 group of *ʕm* in the column.

<sup>223</sup> Buck (1956), p. 145,d (T2Be).

<sup>224</sup> Molen (2000), p. 73.

<sup>225</sup> Buck (1938) *CT II*, p. 401,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 53.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>Gemination</i>			
	1	Theban area	1		3	Beni Hasan	1
<i>Gemination</i>				<i>Gemination</i>			
	2	Meir	1		4	Deir el-Bersha	4
						Meir	1
						Asyut	1

Table 6.38 Graphical forms of the stem of *ʿnn* (to entwine).

As one can see, the use of the V1 (⤵) classifier is completely stable. Beni Hasan seems to add a M29 (Ⓛ) to the classifier group, but this is based on de Buck, and not yet validated with the original. Thus, the M29 might be an interpretation by the author, rather than the correct sign. Nonetheless, the sole attestation of this verb in the database from Beni Hasan adds an additional feature to the classifier. However, it might be a unique feature of this witness (BH2C), as another attestation outside the database does not have it.<sup>226</sup>

For the current attestations in the database, it could be suggested that the use of the M22\*M22 group (ⓂⓂ) could be considered a feature of Meir. However, outside the database the use of M22\*M22 group occurs as well in Deir el-Bersha and in P.Gard.2.<sup>227</sup> Thus, there do not seem to be any regional preferences for this lemma.

## Appendix 6.42. *ʿnn* (to turn back, to bring back, to wring)<sup>228</sup>

This lemma is extremely rare, as it occurs three times in the database.<sup>229</sup> As it only occurs once in Deir el-Bersha, Beni Hasan and the Theban area, it is not possible to make meaningful claims for regional preference. Moreover, form 2 shows that it the spelling could be identical to *ʿnn* in 0. In table 6.39 one can see the three different graphical forms:

<sup>226</sup> Buck (1951) *CT IV*, p. 17,b.

<sup>227</sup> Buck (1951) *CT IV*, p. 3,b; Buck (1956) *CT VI*, p. 346,c; Buck (1961) *CT VII*, p. 225,h.

<sup>228</sup> Molen (2000), p. 73.

<sup>229</sup> Buck (1935) *CT I*, p. 72,b; Buck (1951) *CT IV*, p. 321,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 53 and Gracia Zamacona (2008), p. 262-263.

Graphical form stem	no.	Region	Attestations
<i>No gemination</i>			
	1	Theban area	1
<i>Gemination</i>			
	2	Deir el-Bersha	1
	3	Beni Hasan	1

Table 6.39 Graphical forms of the stem of *ʕnn* (to turn back).

### Appendix 6.43. *ʕnh* (to live)<sup>230</sup>

The lemma of *ʕnh* is relatively common, with a total of 347 attestations. However, as was the case with *ʕi* (see appendix 6.35), a large number of these attestations are actually substantives or adjectives.<sup>231</sup> In the database, there are a total of 183 attestations where this lemma is used as a verb form.<sup>232</sup> In table 6.40, one can see that the majority of the graphical forms are either form 3 or form 4, which is simply a variation between a long format and a compact format. Form 1 is a rare spelling, in which the word is written phonetically.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Asyut	1 <sup>233</sup>
	2	Saqqara	4		4	Beni Hasan	1
		el-Lisht	1			Deir el-Bersha	26
		Beni Hasan	8			Meir	2
		Deir el-Bersha	42			Asyut	24
		Meir	23			Theban area	15
		Asyut	3			Aswan	1
		Theban area	13			Papyrus (P.Gard.2)	1
		Gebelein	6			Unknown (Y1C)	6
		Papyrus <sup>234</sup>	5				

Table 6.40 Graphical forms of the stem of *ʕnh*.

<sup>230</sup> Molen (2000), p. 73.

<sup>231</sup> Although it could be argued that the border between a participle and a substantive for this lemma is extremely vague.

<sup>232</sup> Buck (1935) *CT I*, p. 61,c, 62,f, 79,d-e, 88-89,b, 89,e, 393,f; Buck (1938) *CT II*, p. 68,a, 71,a, 77,c, 391,b, 391,e, 394-395,c-a, 396,b, 397,a, 398,d, 398,e-f; Buck (1947) *CT III*, p. 178,c, 234-235,a, 236-237,a; Buck (1951) *CT IV*, p. 312,c, 313,c, 320,b, 321,a; Buck (1954) *CT V*, p. 1,a.

<sup>233</sup> Note that the Z4A (.) represent filler strokes here, as this witness (S5C) prefers to use strokes to fill empty spaces.

<sup>234</sup> P.Gard.2 and Pap.Berl.

Although it is based on the position of the S34 (𓆎), there does seem to be some regional preferences. In Asyut the compact format of form 2 does occur, but it is relatively rare, as it only has three attestations versus 24 attestations of the long format of form 4. Thus, there seem to be a clear preference for the long format in Asyut. This preference would support the suggestion that Y1C originates from Asyut,<sup>235</sup> as it only uses the long format. However, the majority of the attestations in P.Gard.2 and Pap.Berl use form 2, while they are suggested to originate from Asyut as well.<sup>236</sup> Thus, although using the long format in Asyut might be the case for coffins, it does not seem to apply for papyri.

Although not bound to a single region, there seems to have been a preference for using the compact format (form 3) in Saqqara, el-Lisht and Gebelein. In Beni Hasan likewise there seems to have been a preference for the compact format, although the long format occurred there as well. The same is the case for witnesses from Meir, which have a clear preference for the compact writing, although the long format occurs twice. With 42 attestations, it is clear that the preference in Deir el-Bersha lies with the compact format. However, as the long format is attested 26 times as well, there seems to have been some freedom in Deir el-Bersha. In the Theban area there is no preference in the graphical form, as the attestations of form 2 and 4 are about the same.

#### Appendix 6.44. 𓆎 (to swear)

This is a unique lemma, which only occurs once in the database.<sup>237</sup> Due to the use of a A2 (𓆎) classifier (see figure 6.4), it is clear that it should not be read as 𓆎 (to live; see appendix 6.43). The sole attestation comes from Meir (M1NY), but it is possible that it is a corruption, as all the other witnesses use 𓆎 (to live) in the phrase.<sup>238</sup> However, when the classifier is not taken into regard, it follows the preference of Meir to use a compact format for 𓆎 (see appendix 6.43).



Figure 6.4

#### Appendix 6.45. 𓆎 (to mount up, to ascent, to approach)<sup>239</sup>

The lemma 𓆎 is attested 22 times in the database.<sup>240</sup> Note that there is overlap for this lemma with 𓆎 (see appendix 6.20), as they are functionally similar, and for example in I,44,d and II,76,b, where both lemmas are used by the witnesses.<sup>241</sup> In table 6.41, the attestation per region are set out for every graphical form of the stem:

<sup>235</sup> Jürgens (1990), p. 55-56.

<sup>236</sup> Regulski (2015), p. 301, for Pap.Berl. and Schenkel (1996), p. 125, for P.Gard.2.

<sup>237</sup> Buck (1951) *CT IV*, p. 312,c.

<sup>238</sup> It is possible the A2 was added as a clarification that the god who is discussed here does not 'lives in butchery' (location), but rather 'lives through butchery' (agency), as if the god is nourished by it. In this case, it would fall under 𓆎 (to live) instead.

<sup>239</sup> Molen (2000), p. 74-75.

<sup>240</sup> Buck (1935) *CT I*, p. 44,d, 358,b; Buck (1938) *CT II*, p. 76,b; Buck (1951) *CT IV*, p. 91,l.

<sup>241</sup> In I,44,d, T9C, there is even a case where both 𓆎 and 𓆎 are used in the same phrase, where the other witnesses usually use one or the other.

Graphical form stem	no.	Region	Attestations
	1	Asyut	1 <sup>242</sup>
	2	Deir el-Bersha Asyut Theban area	15 1 <sup>243</sup> 1
	3	Deir el-Bersha	4

Table 6.41 Graphical forms of the stem of  $\epsilon r$ .

As one can see in the table, the graphical form of this lemma is surprisingly stable. The use of the D54 ( $\Delta$ ) classifier only occurs Deir el-Bersha. In general, this lemma is only rarely used outside Deir el-Bersha, as both attestations of Asyut are dubious and the occurrence of form 2 in the Theban area seems to be an exception, as the other witnesses from the Theban area use the lemma  $i\epsilon r$  instead in the same phrase.<sup>244</sup> Based on this, it could be argued that the use of  $\epsilon r$  over  $i\epsilon r$  might be a preference of Deir el-Bersha. However, in the attestations of this lemma in Gracia Zamacona,<sup>245</sup> which includes all attestations of this lemma in the *Coffin Texts*, it becomes clear that  $\epsilon r$  is used in other regions as well.

## Appendix 6.46. $\epsilon h_3$ (to fight)<sup>246</sup>

This lemma is relatively common, as it is attested 155 times in the database. However, in the same manner as  $\epsilon_3 i$ , the lemma is often used for substantives,<sup>247</sup> and is only attested 30 times as a verb form.<sup>248</sup> Note that it was attempted to correctly represent the different graphical forms of D34 ( $\Delta$ ), and that the exact form should not be considered important. Due to the varied type of script used in most witnesses, the distinctions in the different classes of D34 are usually not clearly visible.<sup>249</sup> In table 6.42, one can see that form 2 is completely unique. This form represents a unique spelling of  $\epsilon h_3$  as  $i h n$ ,<sup>250</sup> which is currently only attested in Beni Hasan. However, as this is based on only one witness (BH1Br), the current data is not sufficient to suggest that this only occurs in Beni Hasan.

<sup>242</sup> Buck (1935) *CT I*, p. 44,d (S10C), the Aa1 ( $\ominus$ ) is assumed to be a corruption of a D21 ( $\ominus$ ).

<sup>243</sup> Buck (1935) *CT I*, p. 44,d (S10C), reconstructed, no longer visible, so the spelling or graphical form might have been completely different.

<sup>244</sup> Buck (1935) *CT I*, p. 44,d, see appendix 6.20 for more details.

<sup>245</sup> Gracia Zamacona (2008), p. 264-274. Note that he did not make any distinction between  $i\epsilon r$  and  $\epsilon r$ .

<sup>246</sup> Molen (2000), p. 76.

<sup>247</sup> As for example fighter, battlefield and warship were added under this lemma in the database, instead of receiving their own lemma.

<sup>248</sup> Buck (1935) *CT I*, p. 19,c, 325-327,d-a; Buck (1951) *CT IV*, p. 234-235,b, 292,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 55.

<sup>249</sup> A class is considered a group of graphemes with similar iconic features, see Polis (2020) *About Thot Sign List (TSL). Goal, datamodel and audience of TSL*, <http://thotsignlist.org/About> (accessed 29-06-2020). The new grapheme was made by myself for the TSL, and is currently not yet part of the repertoire of Jshesh.

<sup>250</sup> Note that although it is spelled  $i h$  or  $\epsilon h$  here,  $i h n$  is the more common form of this lemma for the substantive forms in BH1Br.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		5	Deir el-Bersha Meir Asyut Theban area	7 2 1 6
	2	Beni Hasan	1		6	Saqqara Deir el-Bersha	1 2
	3	Saqqara el-Lisht Deir el-Bersha Theban area	2 2 1 1		7	Theban area	1
	4	Meir	1		8	Meir	1

Table 6.42 Graphical forms of the stem of  $\text{ḥ}3$ .

The use of the D40 () classifier is less common than the A24 () which is rather remarkable, as the A24 takes up a lot more space in the column than the D40 would. The use of the D40 classifier in Saqqara needs to be discounted however, as it is a reconstruction (Sq8Sq).<sup>251</sup> The other two attestations from Saqqara do not have any classifier, which is the case in el-Lisht as well. Thus, it could be suggested that for the most northern attestations of this lemma in the *Coffin Texts*, there could be a preference for not using a classifier at all, as the other regions like Deir el-Bersha and the Theban area can occur with and without classifier. In Meir however, all the attestations have some sort of classifier attached,<sup>252</sup> although the exact form may vary. Thus, it seems that the use of a classifier is preferred in Meir.

The use of the G1 () interpretant occurs once in Meir and the Theban area. However, it seems to represent a personal preference of the artist. The use of the humanoid figure in form 1 is extremely rare, and seems to represent an interpretation of de Buck, instead of a distinct separate sign.<sup>253</sup>

<sup>251</sup> This witness is one of the witnesses with spell 335 which de Buck added separately, as they are extremely fragmentary. However, the reconstruction was not completely random, as the substantive of  $\text{ḥ}3$  of IV,232,b, see Buck (1951) *CT IV*, p. 408, is actually written with a D40 classifier.

<sup>252</sup> Including form 4, as I consider the Z1 () a classifier here.

<sup>253</sup> Buck (1935) *CT I*, p. 19,c (MC105), de Buck added a sic to this sign, and it seems that it might have been a corruption of the D34 instead, where the weapon was turned into two legs.

## Appendix 6.47. $\text{ḥ}^c$ (to stand, to rise up)<sup>254</sup>

This lemma is attested relatively often, as it was attested 82 times<sup>255</sup> in the database when used as a verbal form.<sup>256</sup> In table 6.43, one can see that form 4 is most common, as it is attested 61 times. The use of a classifier is relatively rare, but can occur. Additionally, there are many unique spellings as well.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Unknown (Y1C)	1		7	Aswan	1
	2	Gebelein	1		8	Theban area	2
	3	Papyrus (P.Gard.2)	1		9	Deir el-Bersha Theban area	1 2
	4	El-Lisht	2		10	Theban area	2
		Deir el-Bersha	33		11	Meir	1
		Meir	6			Theban area	1
		Asyut	13		12	Deir el-Bersha	1
		Theban area	6				
	5	Theban area	1				
	6	Deir el-Bersha	6				

Table 6.43 Graphical forms of the stem of  $\text{ḥ}^c$ .

One of the features that might reflect a regional preference is the use of the D54 ( $\Delta$ ) classifier which is attested in Deir el-Bersha, Meir and the Theban area. However, form 6 occurs only in Deir el-Bersha, whereas Meir and the Theban area only use the classifier when there is no D36 ( $\text{—}$ ) before the P6 ( $\text{𓂏}$ ). Thus, the combination of the classifier and an initial D36 seems to be unique to Deir el-Bersha, although the form without an initial D36 occurs once as well (form 9). Additionally, the use of the D54 classifier seems to only occur in witnesses from Amenemhat II onwards,<sup>257</sup> and thus might represent a development over time.

<sup>254</sup> Molen (2000), p. 77.

<sup>255</sup> In total there are 114 attestations, but 32 of these attestations are substantives.

<sup>256</sup> Buck (1935) *CT I*, p. 14,b, 25,a, 25,b, 26,b, 330-331,a, 386,b, 405,d; Buck (1947) *CT III*, p. 17,c, 186,b, 248-249,d; Buck (1951) *CT IV*, p. 278,c, 279,d, 281,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 56 and Gracia Zamacona (2008), p. 275-327.

<sup>257</sup> The use of a D54 classifier occurs in B1C, B5C, B15C, B17C, B1Y, M4C, T1Be, T2Be and T2L. Only T2L is slightly earlier, as Willems (1988), p. 115, dates it to a period between Sesostri I and Amenemhat II.

The use of humanoid signs as classifiers or phonemograms is rare, and only occurs once in the Theban area and twice in two witnesses which are believed to be from Asyut.<sup>258</sup> It would be assumptive to base a claim on only three witnesses, but for the lemma ḥꜥ the use of a humanoid sign would not support the suggestion that Pap.Berl. and Y1C originate from Asyut.

The use of P7 (𓂏) is only attested twice, once in Deir el-Bersha (form 12) and once in Aswan (form 7). The use of this grapheme seems not to be a regional preference, but rather a feature of the writing style and amount of space available to the artist.

For this lemma, there are only a few signs of regional preference, with fuzzy borders. There is a distinct form where there is an initial D36 when the classifier D54 is used, which only occurs in Deir el-Bersha. However, the use of D54 on its own occurs in Meir and the Theban area as well. The lack of an initial D36 does occur in multiple regions, but is most common in witnesses from the Theban area.

### Appendix 6.48. ḥꜥ (to extinguish, to quench)<sup>259</sup>

In the database, this lemma occurs 27 times.<sup>260</sup> As one can see in table 6.44, the graphical form of this lemma is remarkably constant over the various regions.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations		
	1	Deir el-Bersha	13		3	Theban area	1		
		Meir	6						
		Asyut	1						
			2	Theban area	3		4	Theban area	1
				Gebelein	1				
	2	Asyut	1						

Table 6.44 Graphical forms of the stem of ḥꜥ.

Form 2 should be considered the same as form 1, as the only variation is the orientation of the classifier. This alternative orientation is due to the fact that in I,378,a, S1C is written oriented to the right, rather than to the left. This causes certain signs, like the V31A (𓂏) to be written as the V31 (𓂏), even if the witness would normally use V31A if the writing was oriented to the left. Thus, the orientation of the glyphs should not represent a regional pattern.

Even though the graphical form of the attestations is relatively constant, there are two attestations from the Theban area that add a M17 (𓂏) or replace the D36 (𓂏) with a M17. It could be suggested that this is

<sup>258</sup> Jürgens (1990), p. 55-56 for Y1C; Schenkel (1996), p. 125 for P.Gard.2.

<sup>259</sup> Molen (2000), p. 78.

<sup>260</sup> Buck (1935) *CT I*, p. 21,b, 378-379,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 56.

a preference of the Theban area, but outside the database there is an attestation from Meir as well.<sup>261</sup> Nonetheless, it is clear that the Theban area is more likely to use the M17 with this lemma, although it is rarely the preferred form.

## Appendix 6.49. *ḥi* (to fly, to fly away)<sup>262</sup>

The lemma *ḥi* is attested eleven times in the database, although all attestations come from the same phrase in spell 335.<sup>263</sup> As one can see in table 6.45, there are three different graphical forms, which vary based on the classifier.

Graphical form stem	no.	Region	Attestations
	1	Meir	1
	2	Saqqara	1
		Deir el-Bersha	3
		Theban area	3
	3	Meir	2
		Theban area	1

Table 6.45 Graphical forms of the stem of *ḥi*.

The use of G40 () occurs in one witness (M1NY), but this is rather due to the type of script used in this witness. Whereas the other witnesses use a near hieratic cursive script,<sup>264</sup> M1NY is much closer to hieroglyphic.<sup>265</sup> In hieratic, it is nearly impossible to differentiate between G40 and G41 ()<sup>266</sup> thus it could be argued that the other witnesses might have intended to use the G40, but it can no longer be recognised as such. The additional classifier D54 () only occurs in Meir and the Theban area, which could suggest that this only occurred in the southern regions of Egypt. However, this suggestion might be assumptive, as there are no additional attestations of this lemma in the *Coffin Texts*.<sup>267</sup>

## Appendix 6.50. *ṣṣ* (to be numerous, to be many)

This lemma is attested 25 times in the database, but the majority of these attestations are substantive. Only in six attestations is it used as a verb,<sup>268</sup> in a *nfr-ḥr* construction. The variation in the spelling is relatively limited, with only three different forms attested (table 6.46):

<sup>261</sup> Buck (1954) *CT V*, p. 115,j.

<sup>262</sup> Molen (2000), p. 78.

<sup>263</sup> Buck (1951) *CT IV*, p. 310,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 56.

<sup>264</sup> Fischer (1976), p. 41, fig. 4, type 3b-4.

<sup>265</sup> See appendix 1 for more detail.

<sup>266</sup> Möller (1909), p. 21, no. 221 and no. 222.

<sup>267</sup> Gracia Zamacona (2008), p. 328.

<sup>268</sup> Buck (1938) *CT II*, p. 90,b, 90,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 57.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1
	2	Deir el-Bersha Meir	1 3
	3	Deir el-Bersha	1
			

Table 6.46 Graphical forms of the stem of 𐤊𐤍.

Based on this table, one can assume that Meir prefers only the use of the I1 (𐤊𐤍), where Deir el-Bersha can use a variety of graphical forms. However, when compared to the stem of a substantive,<sup>269</sup> it becomes clear that Meir can include the interpretant G1 (𐤊𐤍). However, the use of the phonetic spelling (form 1) is only attested in Deir el-Bersha, even though it occurs in P.Gard.4 as well, although the I1 is included in this witness.<sup>270</sup> The complete absence of the I1 is only attested in Deir el-Bersha, while a Y2 (𐤊𐤍) classifier can be included in Deir el-Bersha.<sup>271</sup>

## Appendix 6.51. 𐤊𐤍 (to enter)<sup>272</sup>

The lemma 𐤊𐤍 is attested 122 times in the database.<sup>273</sup> In table 6.47, the different graphical forms of 𐤊𐤍 are set out. Note that in form 4,<sup>274</sup> the G1 (𐤊𐤍) is considered to be a corruption of a G35 (𐤊𐤍).<sup>275</sup> Alternatively, it could be the lemma 𐤊𐤍𐤎 (to be accurate), although it would be the only attestation of that lemma in the database.<sup>276</sup>

<sup>269</sup> Buck (1935) *CT I*, p. 325,a.

<sup>270</sup> Buck (1956) *CT VI*, p. 139,i (P.Gard.4).

<sup>271</sup> Buck (1951) *CT IV*, p. 145,d (B2L).

<sup>272</sup> Molen (2000), p. 80.

<sup>273</sup> Buck (1935) *CT I*, p. 141,a, 142,e, 144,c, 144,g, 387,a, 399,b; Buck (1938) *CT II*, p. 266,e, 273,d-f, 288-289,b; Buck (1947) *CT III*, p. 239,b; Buck (1951) *CT IV*, p. 268-269,d, 271,d, 278-279,a, 290-291,c, 306,a, 323,b, 326,j, 326,k. For additional attestations outside the database, see Plas & Borghouts (1998), p. 57 and Gracia Zamacona (2008), p. 329-385.

<sup>274</sup> See Buck (1951) *CT IV*, p. 269,d (T3Be).

<sup>275</sup> Which is not impossible due to the near hieratic cursive script this witness (T3Be) uses.

<sup>276</sup> Although it occurs often enough in the *Coffin Texts*, see Molen (2000), p. 80.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		6	Beni Hasan Deir el-Bersha Meir Asyut Theban area	2 7 1 <sup>277</sup> 8 2
	2	Saqqara el-Lisht Meir Theban area	6 6 5 4		7	Meir	1
	3	el-Lisht Deir el-Bersha Meir	4 15 3		8	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Asyut Theban area	3 1 2 17 4 4 4
	4	Theban area	1		9	Meir Theban area Gebelein	1 4 1
	5	Deir el-Bersha Meir Theban area	7 2 2		10	Meir Theban area	2 2

Table 6.47 Graphical forms of the stem of 𓆏.

As one can see above, most of the graphical variants are used in multiple regions, and there might be a regional preference, but only to the extent that one graphical form occurs more in one region than the other. For example, Deir el-Bersha uses form 2, 3, 5, 6 and 8, but form 3 and 8 are attested the most. However, in Asyut there is a clear preference to use either form 6 or 8. In these attestations the interpretants D36 (𓆏) and N29 (𓆏) are never written, and the G35 is used in all of them. The D54 (𓆏) classifier is optional, the use of G35 is not. Therefore, if a D36 or N29 is written with 𓆏, it seems unlikely that it would have come from Asyut.<sup>278</sup>

## Appendix 6.52. 𓆏𓆏 (to be far)<sup>279</sup>

This lemma has eight attestations in the database, from the same phrase of spell 20.<sup>280</sup> As table 6.48 shows, there are only two graphical forms, which vary based on the addition of the G1 (𓆏) interpretant. Although the table suggests that the absence of the G1 only occurs in Deir el-Bersha, it occurs in other regions as well.<sup>281</sup> Note that outside the database the D54 (𓆏) classifier can be added in Deir el-Bersha

<sup>277</sup> Note that this attestation, Buck (1935) *CT I*, p. 399,b (M23C) is reconstructed, and could therefore be spelled differently as well.

<sup>278</sup> It is possible that additional graphical forms that do include the D36 or N29 exist in Asyut, but were not covered by the spells currently encoded in the database.

<sup>279</sup> Molen (2000), p. 82.

<sup>280</sup> Buck (1935) *CT I*, p. 57,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 59 and Gracia Zamacona (2008), p. 386-389.

<sup>281</sup> Buck (1938) *CT II*, p. 143,g (S1C, S2C, G2T).

and Asyut as well.<sup>282</sup> However, as there are no features that is unique to one region, it seems unlikely that there is a regional preference for this lemma.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1
	2	Beni Hasan Deir el-Bersha Theban area	1 3 3

Table 6.48 Graphical forms of the stem of *wʒi*.

### Appendix 6.53. *wʒḥ* (to lay down, to offer, to endure)<sup>283</sup>

In the database there are eight attestations of this lemma.<sup>284</sup> In table 6.49, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Asyut	5
	2	Asyut	1		4	Deir el-Bersha	1

Table 6.49 Graphical forms of the stem of *wʒḥ*.

In the database it seems that the Y2 (⏟) classifier only occurs in Deir el-Bersha. However, outside the database, the Y2 classifier is attested in Asyut and Meir as well.<sup>285</sup> The use of the G1 (𐎗) interpretant occurs only in Asyut in the database, but occurs in other regions outside the database as well.<sup>286</sup> In the database it seems that only in Deir el-Bersha the V4 (𐎗) phonogram can be left out (form 1), but outside the database this occurs in other regions as well.<sup>287</sup> However, it needs to be noted that in Asyut the V4 phonogram is always added for this lemma.

<sup>282</sup> Buck (1938) *CT II*, p. 45,d (B1C); Buck (1951) *CT IV*, p. 57,j (B3L); Buck (1956) *CT VI*, p. 215,j (S5C).

<sup>283</sup> Molen (2000), p. 83.

<sup>284</sup> Buck (1935) *CT I*, p. 109,a; Buck (1938) *CT II*, p. 266,d, 269-271,f-c, 288,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 60 and Gracia Zamacona (2008), p. 390-391.

<sup>285</sup> Buck (1947) *CT III*, p. 63,c (M57C); Buck (1951) *CT IV*, p. 170,c (S2C).

<sup>286</sup> Buck (1935) *CT I*, p. 128,b (B4L, B13C).

<sup>287</sup> Buck (1935) *CT I*, p. 134,e (L2Li); Buck (1956) *CT VI*, p. 130,c (M3C).

## Appendix 6.54. *wꜣd* (to be green, to be fresh, to cause to flourish)<sup>288</sup>

This lemma has 22 attestations in the database, but only nine represent verbal forms.<sup>289</sup> In table 6.50, the attestations per region are set out for every graphical form of the stem. Note that as de Buck corrected every M13A (𓄀) into a M13 (𓄁), it was only possible to distinguish between the two classes of the same sign in the attestations which were seen by the author. Therefore, the variation between these two classes of the same sign should not be considered relevant.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations		
	1	Meir	1		4	Saqqara	1		
		Theban area	1			Meir	1		
	2	Meir	1				5	Deir el-Bersha	1
		Deir el-Bersha	1					Theban area	1
	3	Deir el-Bersha	1						

Table 6.50 Graphical forms of the stem of *wꜣd*.

In the database, it seems that only in Meir and the Theban area the M13/M13A can be used without interpretants or classifiers. Outside the database this is attested in Deir el-Bersha.<sup>290</sup> The use of the M14 (𓄂) is only attested in Deir el-Bersha and the Theban area. There do not seem to be any other regional features for this lemma, although it is possible to write this lemma phonetically with a V4 (𓄃) phonemogram outside the database.<sup>291</sup>

## Appendix 6.55. *wꜣi* (to be alone, to be unique)<sup>292</sup>

This lemma is relatively common in the database, with 191 attestations. However, the majority of these attestations are adjectives or substantives, with only 46 attestations representing verbal forms.<sup>293</sup> In table 6.51, the attestations per region are set out for every graphical form of the stem:

<sup>288</sup> Molen (2000), p. 85.

<sup>289</sup> Buck (1951) *CT IV*, p. 316,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 61.

<sup>290</sup> Buck (1947) *CT III*, p. 72,c (B2L).

<sup>291</sup> Buck (1947) *CT III*, p. 72,c (B3Bo, T1L); Buck (1954) *CT V*, p. 386,b (B1Bo).

<sup>292</sup> Molen (2000), p. 87.

<sup>293</sup> Buck (1935) *CT I*, p. 334,c, 374-375,d; Buck (1951) *CT IV*, p. 184,d, 186-187,a; Buck (1954) *CT V*, p. 154,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 65.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Saqqara	1		4	Saqqara	4
		el-Lisht	1			el-Lisht	1
		Beni Hasan	1			Deir el-Bersha	11
		Deir el-Bersha	2			Meir	7
		Meir	3			Theban area	2
		Theban area	2				
		Gebelein	1				
	2	Meir	5		5	Asyut	1
		Theban area	3				
	3	Meir	1				

Table 6.51 Graphical forms of the stem of *w<sup>c</sup>i*.

For this lemma, the use of the T21 () alone seems to only occur in Asyut when used as a verbal form, although in Asyut it is more common outside the database to use form 1. Form 2 is only attested in Meir and the Theban area, which is true outside the database as well. In the database, it seems that the G37 () classifier is only used in Meir (form 3), but outside the database this is attested in Deir el-Bersha as well.<sup>294</sup> Nonetheless, it seems that form 1 and form 4 are the preferred forms for this lemma in all regions.

### Appendix 6.56. *w<sup>c</sup>b* (to purify, to be pure)<sup>295</sup>

In the database, there are 71 attestations of this lemma. However, only 51 of these attestations represent verbal forms.<sup>296</sup> In table 6.52, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Saqqara	1		10	Beni Hasan	1
	2	Meir	2		11	Beni Hasan	1

<sup>294</sup> Buck (1938) *CT II*, p. 33,e (B2L).

<sup>295</sup> Molen (2000), p. 88.

<sup>296</sup> Buck (1935) *CT I*, p. 61,b, 61,d, 62,c, 62,g; Buck (1951) *CT IV*, p. 210-211,b, 324,c, 326,a-b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 66.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	el-Lisht	1		12	Theban area	2
	4	Saqqara Deir el-Bersha Theban area	3 1 1		13	Theban area	1
	5	Deir el-Bersha	2		14	Meir Theban area	1 1
	6	Deir el-Bersha Theban area	5 1		15	Deir el-Bersha	1
	7	Deir el-Bersha	1		16	Deir el-Bersha	1
	8	Theban area	1		17	Theban area	1 <sup>297</sup>
	9	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Theban area	2 1 1 4 5 10				

Table 6.52 Graphical forms of the stem of *w<sup>c</sup>b*.

For this lemma, there does not seem to be a regional preference, as most features are attested in multiple regions. Even though the database suggests that in the Theban area the N35A (𓏏) classifier is constantly added, outside the database the lemma can leave it out as well.<sup>298</sup>

<sup>297</sup> Buck (1935) *CT I*, p. 21,d (T9C). Note that this is the only attestations of this lemma in the database which received a *i.* prefix.

<sup>298</sup> Buck (1935) *CT I*, p. 288,b (T2C, T9C).

## Appendix 6.57. *w<sup>c</sup>r* (to flee, to move quickly)<sup>299</sup>

In the database there are eleven attestations of this lemma, from the same phrase in spell 398.<sup>300</sup> In table 6.53, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Gebelein	2		4	Meir	1
	2	Meir	1		5	Meir	1
	3	Meir Theban area Aswan	4 1 1				

Table 6.53 Graphical forms of the stem of *w<sup>c</sup>r*.

In the database it seems that the D54 (∧) classifier only occurs in Meir, but outside the database it is attested in Deir el-Bersha<sup>301</sup> and Asyut as well.<sup>302</sup> Thus, it seems unlikely that there is any regional preference for this lemma, although Gebelein seems to prefer a compact format (form 1).

## Appendix 6.58. *wb3* (to drill, to open)<sup>303</sup>

In the database, there are 26 attestations for this lemma.<sup>304</sup> In table 6.54, the attestations per region are set out for every graphical form of the stem:

<sup>299</sup> Molen (2000), p. 88-89.

<sup>300</sup> Buck (1954) *CT V*, p. 120-121,c-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 66 and Gracia Zamacona (2008), p. 392-394.

<sup>301</sup> Buck (1951) *CT IV*, p. 366,n (B9C).

<sup>302</sup> Buck (1947) *CT III*, p. 394,j (S1C).

<sup>303</sup> Molen (2000), p. 89.

<sup>304</sup> Buck (1935) *CT I*, p. 76,f); Buck (1938) *CT II*, p. 268,a-b, 273,g-h, 288-289,d); Buck (1951) *CT IV*, p. 89,g); Buck (1954) *CT V*, p. 7,a, 7,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 66-67 and Gracia Zamacona (2008), p. 395.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1 <sup>305</sup>		7	Deir el-Bersha Gebelein Aswan	2 1 1
	2	Beni Hasan	1		8	Beni Hasan Deir el-Bersha	1 1
	3	Deir el-Bersha	1		9	Deir el-Bersha Meir Asyut Theban area	4 1 1 1
	4	Asyut	2		10	Deir el-Bersha	2
	5	Asyut	4		11	Deir el-Bersha	1
	6	Asyut	1				

Table 6.54 Graphical forms of the stem of *wb3*.

The use of the G43 () phonemogram is only attested in Beni Hasan in the database. However, it occurs in other regions outside the database as well.<sup>306</sup> In the database, the addition of the G1 interpretant is only attested in Deir el-Bersha (form 11), but it occurs in Meir as well.<sup>307</sup> Furthermore, it seems that Gebelein and Aswan only use form 7, but outside the database form 8 is used in these regions as well.<sup>308</sup> The Y2 () classifier is only attested in Deir el-Bersha in the database, but occurs outside of it in the Theban area as well.<sup>309</sup> Finally, the use of N2 () or one of its classes to replace the U26 () is only attested in Deir el-Bersha and Asyut, and only rarely. Thus, except in the exact form of the U26 or its variants there might be a regional preference, for example with form 5 and 6 in Asyut. There do not seem to be any additional regional features for this lemma.

<sup>305</sup> Buck (1938) *CT II*, p. 273,g-h (S1C,b). The sign used should be considered a class of U26 ()

<sup>306</sup> Buck (1938) *CT II*, p. 164,h (B2L, B2P, Sq3Sq, Sq4C).

<sup>307</sup> Buck (1938) *CT II*, p. 122,a (M48C).

<sup>308</sup> Buck (1938) *CT II*, p. 29,h (G1T, A1C).

<sup>309</sup> Buck (1947) *CT III*, p. 211,j (T3Be).

## Appendix 6.59. *wbn* (to shine, to rise)<sup>310</sup>

This lemma has 52 attestations in the database. However, only 51 represent verbal forms.<sup>311</sup> In table 6.55, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1 <sup>312</sup>		11	Deir el-Bersha	3
	2	Deir el-Bersha	1			Theban area	1
	3	Deir el-Bersha	2		12	Deir el-Bersha	1
	4	Deir el-Bersha	2		13	Deir el-Bersha	1
	5	Theban area	1		14	Meir	1
	6	Deir el-Bersha	1		15	Saqqara	4
	7	Meir	2			el-Lisht	1
	8	Theban area	1			Beni Hasan	2
						Deir el-Bersha	8
						Meir	1
						Asyut	1
						Theban area	2
					16	Deir el-Bersha	1
					17	Theban area	1

<sup>310</sup> Molen (2000), p. 90.

<sup>311</sup> Buck (1935) *CT I*, p. 29,a, 54,a, 114,c, 115,a; Buck (1951) *CT IV*, p. 186,c, 187,d-f, 292-293,c, 294-295,a, 296-297,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 67 and Gracia Zamacona (2008), p. 397-411.

<sup>312</sup> Buck (1935) *CT I*, p. 114,c (T1L,a). Due to the N8 (𓏏) classifier I assume the *w* was lost.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	9	Deir el-Bersha	2		18	Deir el-Bersha	1 <sup>313</sup>
	10	Deir el-Bersha	1		19	el-Lisht	1

Table 6.55 Graphical forms of the stem of *wbn*.

Although the graphical form is highly varied in this lemma, there does not seem to be a clear regional preference. The use of the H8 (𓆎) occurs in Deir el-Bersha and the Theban area (form 2, 3, 4, 11, 12, 13 and 16), but is more likely to be added in Deir el-Bersha than the Theban area. In the database it seems that Asyut only uses form 15, but outside the database form 7 is used as well.<sup>314</sup> Form 19 only occurs in el-Lisht, but represents a feature of the witness (L2Li), rather than a regional feature.<sup>315</sup>

## Appendix 6.60. *wpi* (to divide, to open)<sup>316</sup>

In the database, there are 78 attestations of this lemma.<sup>317</sup> In table 6.56, the attestations per region are set out for every graphical form of the stem:

<sup>313</sup> Buck (1935) *CT I*, p. 115,a (B13C). Due to the N8 (𓆎) classifier I assume this is a variation of form 7.

<sup>314</sup> Buck (1938) *CT II*, p. 314,b (S3C).

<sup>315</sup> Even though the use of partial hieroglyphs for the hieroglyphs of animates is only attested in el-Lisht (L1Li, L2Li).

<sup>316</sup> Molen (2000), p. 90-91.

<sup>317</sup> Buck (1935) *CT I*, p. 34,a, 74,i, 340,b, 342,b, 356-358,d-a; Buck (1947) *CT III*, p. 179,d, 179,e, 180,b, 180,c, 181,a, 219,c; Buck (1954) *CT V*, p. 134,a, 139,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 67.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Theban area	1 1		5	Deir el-Bersha Asyut Theban area	15 5 1
	2	Meir	3		6	Deir el-Bersha Meir	7 5
	3	Deir el-Bersha Meir Asyut Theban area Gebelein Aswan Papyrus (P.Gard.2)	10 9 2 1 2 2 2		7	Deir el-Bersha	4
	4	Deir el-Bersha	1		8	Papyrus (P.Gard.2)	1
					9	Deir el-Bersha Meir Papyrus (P.Gard.2)	1 1 5

Table 6.56 Graphical forms of the stem of *wpi*.

In the database, the Z9 (×) classifier is only attested in Deir el-Bersha and Meir. However, outside the database this classifier occurs in Saqqara and the Theban area as well.<sup>318</sup> The combination of the Z9 and Y2 (—) classifier is only attested in Deir el-Bersha in the database, but occurs in Meir as well.<sup>319</sup> Form 4 only occurs in Deir el-Bersha and seems to be unique. However, it is possible that the N31 (≡) is not a classifier, but rather an erroneous addition, as this lemma often occurs in combination with *w3.t* (road).<sup>320</sup> The use of the G43 (𐀓) in the initial position is limited to Deir el-Bersha, Meir and P.Gard.2 in the database, but as it occurs in Gebelein as well,<sup>321</sup> therefore it cannot be considered a regional feature.

## Appendix 6.61. *wps̥* (to scatter light, to illuminate)<sup>322</sup>

There are 42 attestations in the database for this lemma.<sup>323</sup> In table 6.57, the attestations per region are set out for every graphical form of the stem:

<sup>318</sup> Buck (1947) *CT III*, p. 312,g (T3L); Buck (1951) *CT IV*, p. 40,g (Sq1C).

<sup>319</sup> Buck (1954) *CT V*, p. 201,c (M1NY).

<sup>320</sup> For example, see Buck (1935) *CT I*, p. 312,i.

<sup>321</sup> Buck (1938) *CT II*, p. 110,h (G2T).

<sup>322</sup> Molen (2000), p. 92.

<sup>323</sup> Buck (1935) *CT I*, p. 340-341,b, 352-353,b, 356-359,d-a, 371,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 68.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		6	Gebelein	1
	2	Meir	1		7	Gebelein	1
	3	Deir el-Bersha Meir Asyut Theban area	7 18 2 1		8	Meir	2
	4	Theban area	1		9	Asyut Aswan	4 2
	5	Deir el-Bersha	1				

Table 6.57 Graphical forms of the stem of *wps̄*.

For this lemma, the F13 (∨) is not written in Gebelein and Aswan. However, there are no additional attestations of this lemma from these regions in the *Coffin Texts* to verify whether this is a regional preference of the two southernmost regions. Moreover, the use of the G43 (𓆎) seems to only occur to the south of Meir in the database (form 6-9). Outside the database this is attested in Deir el-Bersha as well.<sup>324</sup> The use of the Y2 (𓆏) classifier is only attested in Deir el-Bersha.

## Appendix 6.62. *wn* (to open)<sup>325</sup>

This is a common lemma in the database, with 197 attestations.<sup>326</sup> In table 6.58, the attestations per region are set out for every graphical form of the stem:

<sup>324</sup> Buck (1956) *CT VI*, p. 382,j (B1C). Note that it is technically written as *wps̄* here, as if the artist was trying to write *ps̄* (to divide; see appendix 6.93). However, reading *wps̄* makes more sense in this phrase.

<sup>325</sup> Molen (2000), p. 92.

<sup>326</sup> Buck (1935) *CT I*, p. 11,a, 40,d, 56,a, 57,c, 75,d; Buck (1938) *CT II*, p. 72,b-c, 75,a, 89,b, 91,b, 255,a, 255,c, 256,b, 256,c, 256,e, 268-271,f-c, 270-271,d, 392,b; Buck (1947) *CT III*, p. 212,e, 214-215,b, 214-215,c, 215,f-g, 218-219,b; Buck (1954) *CT V*, p. 1,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 68.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	5		5	Theban area	1
		Asyut	2				
		Theban area	8		6	Theban area	2 <sup>327</sup>
	2	Saqqara	8				
		Beni Hasan	5		7	el-Lisht	3
		Deir el-Bersha	57			Deir el-Bersha	13
		Meir	16		8	Deir el-Bersha	9
		Asyut	32				
		Theban area	23				
		Gebelein	2				
		Aswan	1				
		Papyrus (Pap.Berl)	3				
		Unknown (Y1C)	4				
	3	Unknown (Y1C)	1		9	Deir el-Bersha	2
	4	Deir el-Bersha	1				

Table 6.58 Graphical forms of the stem of *wm*.

Although the clear majority of the attestations are form 2, which is used in nearly all other regions, there are some features that could be considered a regional preference. The use of the M42 () is only attested in el-Lisht and Deir el-Bersha (form 7). Moreover, el-Lisht only uses this form for this lemma, as the E34 () is not attested in this region for this lemma. Finally, using the O31 () as logogram is only attested in Deir el-Bersha.

### Appendix 6.63. *wmm* (to eat)<sup>328</sup>

The lemma *wmm* has 133 attestations in the database. However, only 132 attestations represent verbal forms.<sup>329</sup> In table 6.59, the attestations per region are set out for every graphical form of the stem:

<sup>327</sup> Buck (1935) *CT I*, p. 11,a, 56,a (T9C). As a *sdmm=f* does not make sense in these phrases, I assume this was an error in this witness.

<sup>328</sup> Molen (2000), p. 94.

<sup>329</sup> Buck (1935) *CT I*, p. 11,e, 76,c; Buck (1938) *CT II*, p. 74,b, 75,b-c, 81,a, 394,a; Buck (1947) *CT III*, p. 5,a, 12,c, 16,c, 17,a, 21,a, 175,b, 184,b, 185,c, 185,d, 234,a, 234-235,c, 236,a; Buck (1954) *CT V*, p. 136,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 69.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		12	Deir el-Bersha	2
	2	Meir	1		13	Saqqara Deir el-Bersha Theban area	1 2 1
	3	Beni Hasan Deir el-Bersha Meir Asyut Theban area Gebelein Aswan Papyrus <sup>330</sup> Unknown (Y1C)	1 13 12 4 5 2 2 4 3		14	Deir el-Bersha	1
	4	Beni Hasan	1		15	Deir el-Bersha	1
	5	Asyut	1		16	Deir el-Bersha Meir	1 1
	6	Deir el-Bersha	1		17	Deir el-Bersha	1
	7	Deir el-Bersha	16		18	Deir el-Bersha	4
	8	Deir el-Bersha Meir Asyut Gebelein	7 2 10 1		19	Deir el-Bersha	5
	9	Deir el-Bersha	2		20	Deir el-Bersha	1
	10	Meir	1		21	Deir el-Bersha Meir Asyut Theban area	5 6 3 2
	11	Meir	1		22	Theban area	1
					23	Deir el-Bersha	2

Table 6.59 Graphical forms of the stem of *wmm*.

In this lemma, the use of the A2 (𓆎) as logogram (form 1) is only attested in Deir el-Bersha. Moreover, although the use of the double X7 (𓆏) is attested in multiple regions, it is more likely to be used in Deir el-Bersha.<sup>331</sup> The addition of the G17 (𓆎) interpretant seems to only occur in Deir el-Bersha. The use of the

<sup>330</sup> P.Gard.2 and Pap.Berl.

<sup>331</sup> However, this might be a feature of the overrepresentation of Deir el-Bersha sources in de Buck.

M17 (𓄀) as replacement classifier for the A2 is attested in Meir and the Theban area (form 11 and 22), but should be considered features of the supports (M2NY and T1Be), as the A2 is attested often enough in both regions. The use of the double X2 (𓄁) is only attested in Deir el-Bersha and Meir, although it is rare in both regions.

## Appendix 6.64. *wnn* (to be, to exist)<sup>332</sup>

This lemma is common in the database, with 209 attestations.<sup>333</sup> In table 6.60, the attestations per region are set out for every graphical form of the stem. Note that this is a *2ae gem.* lemma and gemination occurs. Therefore, the table was separated in gemination and no gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Saqqara	1		4	Saqqara	2
	2	Meir	1			Meir	3
						Theban area	1
	3	Saqqara	14		5	Deir el-Bersha	1
		el-Lisht	11				
		Beni Hasan	3				
		Deir el-Bersha	29		6	el-Lisht	2
		Meir	21				
		Asyut	1				
		Theban area	20				
<i>Gemination</i>				<i>Gemination</i>			
	7	Saqqara	13		8	Theban area	1 <sup>334</sup>
		Beni Hasan	2				
		Deir el-Bersha	30				
		Meir	19				
		Asyut	4		9	Deir el-Bersha	2
		Theban area	26				
		Gebelein	1				

Table 6.60 Graphical forms of the stem of *wnn*.

There is no clear regional variation for this lemma, although in the database the use of the M42 (𓄁) is only attested in Deir el-Bersha and el-Lisht. However, outside the database this occurs in the Theban area as well.<sup>335</sup> Therefore, this variation from the E34 (𓄀) should not be considered a regional feature. Form 5 is a unique form, which only occurs in Deir el-Bersha, but is more likely to be a feature of the witness (B5C), as form 3 and 7 are the more common forms of this lemma in this support.

<sup>332</sup> Molen (2000), p. 94.

<sup>333</sup> Buck (1935) *CT I*, p. 33,a, 52,d-e, 55,b, 78,a, 83,j, 140,g, 141,e, 393,b; Buck (1938) *CT II*, p. 89,b, 89,f; Buck (1951) *CT IV*, p. 88,c, 186-187,a, 200-201,a, 200-201,d, 203,e, 206-207,b, 207,c-d, 230-231,b, 262-263,a, 293,b, 298-299,b, 301,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 70.

<sup>334</sup> Buck (1951) *CT IV*, p. 187,a (T3L). I assume the S43 (𓄀) is an error, and needs to be deleted.

<sup>335</sup> Buck (1935) *CT I*, p. 276,a, (T9C).

## Appendix 6.65. *wrr* (to be great)<sup>336</sup>

This lemma is common in the database, with 442 attestations. However, most of these are adjectives or substantives, with only 54 attestations representing verbal forms.<sup>337</sup> In table 6.61, the attestations per region are set out for every graphical form of the stem. Note that form 4 and 5 represent geminating forms.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	5		4	Meir	1
		Asyut	2				
	2	Deir el-Bersha	32		5	Deir el-Bersha	1
		Asyut	5				
		Theban area	7				
	3	el-Lisht	1				
							

Table 6.61 Graphical forms of the stem of *wrr*.

In this lemma, the A19 () phonemogram is only used in Deir el-Bersha and Asyut. The use of the Y2 () classifier is only attested in Deir el-Bersha, which is true outside the database as well. Form 3 is unique to el-Lisht, but should be considered a feature of the witness (L2Li), rather than a regional feature.<sup>338</sup> Note that outside the database it is possible in Saqqara to only write the G36 () phonemogram.<sup>339</sup>

## Appendix 6.66. *whn* (to overturn, to overthrow)<sup>340</sup>

In the database there are fifteen attestations of this lemma.<sup>341</sup> In table 6.62, the attestations per region are set out for every graphical form of the stem:

<sup>336</sup> Molen (2000), p. 96.

<sup>337</sup> Buck (1935) *CT I*, p. 16,c, 38,b, 38,c, 143,b; Buck (1938) *CT II*, p. 268-269,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 71.

<sup>338</sup> As L1Li and L2Li prefer to write partial forms for the hieroglyphs of animates.

<sup>339</sup> Buck (1935) *CT I*, p. 280,c (Sq3C).

<sup>340</sup> Molen (2000), p. 99.

<sup>341</sup> Buck (1935) *CT I*, p. 60,e, 400-401,d-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 74.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
		Asyut	1				
		Theban area	1				
	2	Deir el-Bersha	1		5	Theban area	1
	3	Beni Hasan	1		6	Deir el-Bersha	1
		Deir el-Bersha	5				
		Theban area	2				

Table 6.62 Graphical forms of the stem of *whn*.

There are no regional preferences for this lemma, except for the use of the D40 (𓄳) classifier, which is only attested in Deir el-Bersha. Although the database suggests that the O37 (𓄳) classifier is only attested in Deir el-Bersha and the Theban area, outside the database this classifier is attested in Saqqara and Asyut as well.<sup>342</sup>

### Appendix 6.67. *wh<sup>c</sup>* (to loosen, to explain, to release)<sup>343</sup>

The lemma *wh<sup>c</sup>* has 30 attestations in the database.<sup>344</sup> In table 6.63, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		6	Meir	2
	2	Deir el-Bersha	6		7	Deir el-Bersha	3
						Asyut	1
						Gebelein	1
	3	Deir el-Bersha	1		8	Deir el-Bersha	1
		Meir	3				

<sup>342</sup> Buck (1938) *CT II*, p. 245,a (S1P); Buck (1951) *CT IV*, p. 159,e (Sq6C).

<sup>343</sup> Molen (2000), p. 99.

<sup>344</sup> Buck (1935) *CT I*, p. 391,c, 392,b, 392,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 74.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	Asyut	3		9	Theban area	1
	5	Gebelein	1		10	Deir el-Bersha Meir	1 3

Table 6.63 Graphical forms of the stem of *wḥr*.

In the database, the Theban area only occurs using the P4 () as a logogram. However, outside the database the lemma is written phonetically (form 5) as well.<sup>345</sup> Asyut and Gebelein do not use the P4 as logogram in the database, but are both attested outside the database using the P4 as logogram as well.<sup>346</sup> Thus, there does not seem to be a regional preference for this lemma, as nearly every feature is attested in more than one region.

### Appendix 6.68. *wḥm* (to repeat)<sup>347</sup>

This lemma has 37 attestations in the database. However, only 34 attestations represent verbal forms.<sup>348</sup> In table 6.64, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		5	Deir el-Bersha Asyut	5 1
	2	Deir el-Bersha Meir Asyut Theban area Unknown (Y1C)	7 4 3 1 1		6	Deir el-Bersha	6
	3	Meir Theban area	1 1		7	Asyut	1

<sup>345</sup> Buck (1951) *CT IV*, p. 34,g (T1L).

<sup>346</sup> Buck (1947) *CT III*, p. 342,i (S2C); Buck (1951) *CT IV*, p. 174,d (G1T).

<sup>347</sup> Molen (2000), p. 100.

<sup>348</sup> Buck (1935) *CT I*, p. 8,a, 326-327,b, 393,g; Buck (1951) *CT IV*, p. 88,j, 89,f, 89,i, 90,i, 90,o. For additional attestations outside the database, see Plas & Borghouts (1998), p. 74.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	Beni Hasan	1		8	Theban area	1 <sup>349</sup>

Table 6.64 Graphical forms of the stem of *whm*.

The use of the Y2 (𓏏) classifier is only attested in Deir el-Bersha and Asyut, which is true outside the database as well. However, the use of the Y2 is rare in Asyut, while much more common in Deir el-Bersha, albeit only in the witnesses of the later period of coffin decoration. Beni Hasan is the only region where the use of the A26 (𓏏) is attested (form 4), which is true outside the database as well. There are no other features which represent a regional preference for this lemma.

### Appendix 6.69. *wh3* (to throw off, to shake out)<sup>350</sup>

This lemma has sixteen attestations in the database.<sup>351</sup> In table 6.65, the attestations per region are set out for every graphical form of the stem:

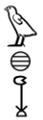
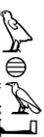
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		4	Deir el-Bersha	1
	2	Asyut	1 <sup>352</sup>			Asyut	2
	3	Deir el-Bersha	4			Theban area	1
		Theban area	3		5	Theban area	1
		Papyrus (Pap.Berl)	1			Unknown (Y1C)	1

Table 6.65 Graphical forms of the stem of *wh3*.

For this lemma, in Asyut there seems to be a preference for the long format of form 2 and 4, both within and outside of the database. The absence of the Aa1 (𓏏) interpretant is only attested in the Theban area

<sup>349</sup> Buck (1935) *CT I*, p. 326,b (T3C). I assume the F35 (𓏏) is a corruption of the F25 (𓏏), as in near hieratic cursive script one can be mistaken for the other, if poorly made. See Möller (1909), p. 15-16, no. 162 and 180.

<sup>350</sup> Molen (2000), p. 100-101.

<sup>351</sup> Buck (1935) *CT I*, p. 90,d; Buck (1947) *CT III*, p. 248-249,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 75.

<sup>352</sup> Buck (1935) *CT I*, p. 90,d (S5C). The strokes are filler, as this witness often has strokes added for pure decorative purposes.

(form 5), but its absence is rare. Note that it is possible in Deir el-Bersha to replace the M12 (𓄀) with an M16 (𓄁) instead.<sup>353</sup>

## Appendix 6.70. *wsr* (to be powerful, to be strong)<sup>354</sup>

The lemma *wsr* has 42 attestations in the database, but only 24 represent verbal forms.<sup>355</sup> In table 6.66, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	3		5	Asyut	1
		Meir	4				
		Aswan	1				
	2	Meir	1		6	Deir el-Bersha	2
						Theban area	1
	3	Deir el-Bersha	1		7	Beni Hasan	1
						Meir	1
	4	Asyut	6		8	Meir	1
		Gebelein	1				

Table 6.66 Graphical forms of the stem of *wsr*.

In the database, it seems as if the Y2 (𓄀) classifier is only attested in Meir and Asyut. However, outside the database it occurs in Deir el-Bersha as well.<sup>356</sup> The use of the G43 (𓄁) occurs only in Beni Hasan and Meir in the database, but is attested outside the database in Deir el-Bersha and Asyut as well.<sup>357</sup>

Moreover, in the database it seems that Asyut and Gebelein do not include the S29 (𓄀) interpretant in this lemma. However, outside the database the S29 interpretant is attested for both regions.<sup>358</sup> The use of the A24 (𓄁) is only attested in Deir el-Bersha in the database, but occurs in the Theban area as well.<sup>359</sup> Thus, there does not seem to be a clear regional preference for this lemma.

<sup>353</sup> Buck (1935) *CT I*, p. 226,c (B12C, B17C, B16C).

<sup>354</sup> Molen (2000), p. 102.

<sup>355</sup> Buck (1935) *CT I*, p. 320,c, 324-327,c-a, 328,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 76.

<sup>356</sup> Buck (1947) *CT III*, p. 270,g (B2Bo, B1C,a).

<sup>357</sup> Buck (1935) *CT I*, p. 153,d (B2Bo, B16C); Buck (1947) *CT III*, p. 339,g (S1C, S2C).

<sup>358</sup> Buck (1947) *CT III*, p. 339,g (S1C, S2C); Buck (1956) *CT VI*, p. 263,r (G1T).

<sup>359</sup> Buck (1956) *CT VI*, p. 144,f (T2L).

## Appendix 6.71. *wšb* (to answer, to answer for)<sup>360</sup>

This lemma has only six attestations in the database. However, only four represent verbal forms.<sup>361</sup> As table 6.67 shows, every attestation has its own form:

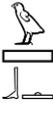
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		3	Asyut	1
	2	Deir el-Bersha	1		4	Asyut	1

Table 6.67 Graphical forms of the stem of *wšb*.

In the database, the A2 () classifier is only attested in Asyut. Outside the database it is attested in Deir el-Bersha and Meir as well.<sup>362</sup> Nonetheless, it seems that Asyut always includes the A2 classifier, which is true outside the database as well. Additionally, only in Asyut is the F16 () classifier added (form 4). Finally, the Y2 () classifier is only attested in Deir el-Bersha.

## Appendix 6.72. *włs* (to raise up, to lift up, to carry)<sup>363</sup>

There are only two attestations of this lemma in the database, from the same phrase of spell 75.<sup>364</sup> As table 6.68 shows, both regions have their own form. Form 1 is additionally attested in other,<sup>365</sup> but form 2 seems to be unique to Aswan. However, in this lemma the T14 () or O30 () are habitually written as classifiers, instead of the initial position.<sup>366</sup> Note that it is possible to have the T14 on the second position in Gebelein as well.<sup>367</sup>

<sup>360</sup> Molen (2000), p. 104.

<sup>361</sup> Buck (1947) *CT III*, p. 20,c. Note that Plas & Borghouts (1998), p. 77 consider this phrase part of *wšb* (to feed) instead, and does not include this lemma. However, I considered this lemma more suitable in this phrase. However, as both these lemmas are difficult to visually distinguish, I used the entries in *wšb* (to feed) to verify the forms.

<sup>362</sup> Buck (1947) *CT III*, p. 204,b (B2Bo, M22C).

<sup>363</sup> Molen (2000), p. 106.

<sup>364</sup> Buck (1935) *CT I*, p. 327-329, c-a (G1T, A1C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 78.

<sup>365</sup> Buck (1935) *CT I*, p. 178,h (B2Bo); Buck (1947) *CT III*, p. 309,d (T3L).

<sup>366</sup> For example, see Buck (1935) *CT I*, p. 305,g, and even in Gebelein as well, see Buck (1938) *CT II*, p. 115,f (G2T).

<sup>367</sup> Buck (1938) *CT II*, p. 7,b (G1T).

Graphical form stem	no.	Region	Attestations
	1	Gebelein	1
	2	Aswan	1

Table 6.68 Graphical forms of the stem of *wds*.

### Appendix 6.73. *wdi* (to put, to place)<sup>368</sup>

There are 50 attestations of this lemma in the database.<sup>369</sup> In table 6.69, the attestations per region are set out for every graphical form of the stem. Note that as this is a *3ae inf.* lemma and gemination occurs, the table has been separated in gemination and no gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	el-Lisht	1		7	Deir el-Bersha	4
		Deir el-Bersha	5				
		Theban area	1				
	2	Saqqara	2		8	Deir el-Bersha	1 <sup>370</sup>
		el-Lisht	1				
		Beni Hasan	1				
		Deir el-Bersha	1				
		Meir	2				
		Theban area	1				
	3	Meir	2		9	Meir	1
		Asyut	1				
		Theban area	2				
	4	Saqqara	1		10	Saqqara	1
		Deir el-Bersha	1				
		Theban area	2				

<sup>368</sup> Molen (2000), p. 106-107.

<sup>369</sup> Buck (1935) *CT I*, p. 31-32,d-a, 36,d-e; Buck (1938) *CT II*, p. 85,d; Buck (1951) *CT IV*, p. 87,l, 88,e, 88,i, 90,n, 236-237,a, 300,b, 315,d; Buck (1954) *CT V*, p. 155,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 78-79.

<sup>370</sup> Buck (1951) *CT IV*, p. 88,e (B5C). I assume the addition of the G37 () classifier is due to the negative nature of the phrase here.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	5	Saqqara Deir el-Bersha Theban area	1 2 1		11	Meir	1 <sup>371</sup>
	6	Deir el-Bersha	4		12	Meir	2
<i>Gemination</i>				<i>Gemination</i>			
	13	Deir el-Bersha Meir	2 1		15	Saqqara Meir Theban area	1 1 1
	14	Meir	1		16	Theban area	1

Table 6.69 Graphical forms of the stem of *wḏi*.

Note that the use of the different arms as classifier should not be considered a valid ground for variation, as in near hieratic cursive script these signs resemble each other.<sup>372</sup> Nonetheless, the U32 () is only attested in Deir el-Bersha. The use of a A24 () classifier only occurs in Saqqara in the database, but occurs outside the database in Deir el-Bersha as well.<sup>373</sup> The use of the Z9 () and the T30 () classifiers are only attested in Meir. However, these represent a specific reading of this lemma together with *sṯz* (to inflict a wound). The G37 () classifier is only attested in Deir el-Bersha, with the classifier representing the negative nature of this lemma in this phrase, rather than a general regional feature.

### Appendix 6.74. *wḏn* (to be heavy, to weigh upon)<sup>374</sup>

There are eight attestations of this lemma in the database.<sup>375</sup> In table 6.70, the attestations per region are set out for every graphical form of the stem:

<sup>371</sup> Buck (1951) *CT IV*, p. 237,a (M54C). This witness habitually replaces humanoid hieroglyphs with the M17\*Z1 () group, thus this form most likely represents form 10.

<sup>372</sup> Möller (1909), p. 9.

<sup>373</sup> Buck (1956) *CT VI*, p. 173,j (B1Bo).

<sup>374</sup> Molen (2000), p. 107.

<sup>375</sup> Buck (1935) *CT I*, p. 71,b, 71,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 79.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>376</sup>		4	Theban area	1
	2	Deir el-Bersha	1 <sup>377</sup>		5	Theban area	1
	3	Beni Hasan Deir el-Bersha Theban area	1 2 1				

Table 6.70 Graphical forms of the stem of *wdn*.

In the database, the absence of the N35 (.....) is only attested in Deir el-Bersha, but outside the database Asyut can leave it out as well.<sup>378</sup> The use of the A24 (𓂏) classifier is only attested in the Theban area, while the D40 (𓂏) classifier is only attested in Deir el-Bersha. Finally, form 5 is only attested in the Theban area, but seems to be a unique form.

### Appendix 6.75. *wḏ* (to command, to order, to decree)<sup>379</sup>

This lemma is common in the database, with a total of 157 attestations. However, only 138 attestations represent verbal forms.<sup>380</sup> In table 6.71, the attestations per region are set out for every graphical form of the stem:

<sup>376</sup> Note that this form could be easily mistaken for form 6 of *wḏi*, see table 6.69.

<sup>377</sup> Note that this form could be easily mistaken for form 7 of *wḏi*, see table 6.69.

<sup>378</sup> Buck (1951) *CT IV*, p. 152,b (S1C,a-b).

<sup>379</sup> Molen (2000), p. 108.

<sup>380</sup> Buck (1935) *CT I*, p. 8,a, 28,b, 115,c, 385,c, 393-394,e-a, 394,d, 402-403,e-a; Buck (1938) *CT II*, p. 67,d 70,d, 76,b, 77,b, 86,d, 90,b; Buck (1947) *CT III*, p. 232-233,a, 247,h; Buck (1951) *CT IV*, p. 91,a, 93,g, 194-195,a). For additional attestations outside the database, see Plas & Borghouts (1998), p. 79.

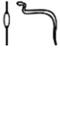
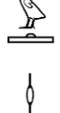
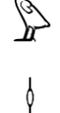
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>381</sup>		11	Saqqara Deir el-Bersha Meir Asyut	1 11 3 4
	2	Meir	1 <sup>382</sup>		12	Theban area Gebelein	1 1
	3	el-Lisht	1		13	Deir el-Bersha	1
	4	Deir el-Bersha	1		14	Theban area	1
	5	Deir el-Bersha Theban area Gebelein Papyrus (Pap.Berl)	5 1 1 1		15	Deir el-Bersha Asyut Theban area	4 1 1
	6	Deir el-Bersha Meir Theban area	14 1 2		16	Deir el-Bersha	1
	7	Deir el-Bersha	1		17	Deir el-Bersha Meir Theban area Gebelein	3 1 2 1
	8	Deir el-Bersha Theban area	1 1		18	Deir el-Bersha Asyut Theban area	7 6 1
	9	Theban area	1		19	Deir el-Bersha Asyut Theban area	5 2 2
	10	Deir el-Bersha Meir Asyut Theban area Unknown (Y1C)	18 16 7 2 1				

Table 6.71 Graphical forms of the stem of *wḏ*.

<sup>381</sup> Buck (1935) *CT I*, p. 402-403,e-a (B1P)) Based on the other witnesses, I assumed the Aa27 (†) was an error for the V25 (!).

<sup>382</sup> Buck (1938) *CT II*, p. 76,b (M28C)) The G43 (Ⓜ) is a reconstruction that might not have been there at all.

Even though the graphical form of this lemma can be remarkably varied, there does not seem to be a regional preference for this lemma, as most features are shared in multiple regions. However, the use of the Z7 (𓏏) instead of a G43 (𓏏) in form 7 only occurs in Deir el-Bersha, although it is rare in that region as well.

### Appendix 6.76. *wḏ-mdw* (to command, to give commands)<sup>383</sup>

This compound should technically be considered a part of *wḏ* (to command; see appendix 6.75). In the database there are only four attestations for this lemma, although only two represent verbal forms.<sup>384</sup> These two attestations were taken separately from *wḏ*, due to the placement of the Y2 (𓏏) classifier (see figure 6.5), which suggests that the compound was understood as an unit for the Ancient Egyptians. Figure 6.5 represents one of the common graphical forms for this lemma,<sup>385</sup> although it is possible in Deir el-Bersha to include the D46 (𓏏) interpretant of *mdw* above the Y2 in the column.<sup>386</sup>



Figure 6.5

### Appendix 6.77. *wḏz* (to be hale, to be uninjured)<sup>387</sup>

This lemma is relatively common, with a total of 68 attestations in the database.<sup>388</sup> The following table shows the attestations per region for the graphical forms of the stem (table 6.72):

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1		10	Saqqara	6
	2	Meir	2		11	el-Lisht	1
	3	Deir el-Bersha	1			Beni Hasan	3
						Deir el-Bersha	3
						Meir	4
						Theban area	4

<sup>383</sup> Molen (2000), p. 108.

<sup>384</sup> Buck (1935) *CT I*, p. 46,a (B2Bo, B3Bo). For additional attestations outside the database, see Plas & Borghouts (1998), p. 79.

<sup>385</sup> Buck (1954) *CT V*, p. 107,h (T1Be).

<sup>386</sup> Buck (1938) *CT II*, p. 264,c, (B1C).

<sup>387</sup> Molen (2000), p. 109.

<sup>388</sup> Buck (1947) *CT III*, p. 7,b; Buck (1951) *CT IV*, p. 246-247,a, 324,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 80.

<sup>389</sup> Buck (1951) *CT IV*, p. 247,a (T2Be). Due to the other witnesses, this form was added to this lemma, although due to the D54 classifier, it could be argued that it should be part of *wḏz* (to proceed) instead (see appendix 6.78).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	Deir el-Bersha	1		12	Meir	2
	5	Deir el-Bersha Theban area	1 2		13	Meir	1
	6	Saqqara el-Lisht Deir el-Bersha Meir	2 1 8 4		14	Saqqara Deir el-Bersha Meir Theban area	2 1 1 2
	7	Deir el-Bersha	1 <sup>390</sup>		15	Deir el-Bersha	1
	8	el-Lisht	2 <sup>391</sup>		16	Deir el-Bersha Asyut	1 1
	9	Saqqara Theban area	1 <sup>392</sup> 2		17	Deir el-Bersha Asyut Theban area	2 1 2

Table 6.72 Graphical forms of the stem of *wḏz* (to be hale).

In this table, form 2 represents a rare form, as it only occurs in one witness (M1NY). However, the variation with form 3 is only due to the use of a Y1 (≡) classifier over Y2 (≡), as the type of script in M1NY<sup>393</sup> allows for the differentiation between the two signs. Note that form 12 and 15 are problematic, as they can be read as part of lemma *ḏzī* (to extend; see appendix 6.349) or *ḏzī* (to cross; see appendix 6.350) as well.

As one can see, the graphical form of the lemma can be extremely varied, and there does not seem to be a clear regional preference for one form over another.

<sup>390</sup> Note that the classifier is a representation of an unclear sign, see Buck (1951) *CT IV*, p. 246,a (B1P).

<sup>391</sup> Buck (1951) *CT IV*, p. 247,a (L3Li) Due to the other witnesses, this form was added to this lemma, although due to the D54 (∧) classifier, it could be argued that it should be part of *wḏz* (to proceed) instead (see appendix 6.78).

<sup>392</sup> Buck (1947) *CT III*, p. 7,b (Sq10C) reconstructed, could be any other form as well.

<sup>393</sup> See [appendix:supports](#) for more detail.

## Appendix 6.78. *wḏz* (to proceed, to go in procession)<sup>394</sup>

This lemma is attested 52 times, although it is limited to spell 335 in the database.<sup>395</sup> Note that it can be difficult to differentiate between this lemma and *wḏz* (to be hale; see appendix 6.77), due to the similar forms. Moreover, the use of the D54 (⤴) classifier is not limited to this lemma alone.<sup>396</sup> In table 6.73, the attestations per region are set out for every graphical form of the stem:

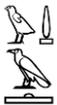
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		8	Deir el-Bersha	1
	2	Theban area	1		9	Saqqara Beni Hasan Deir el-Bersha Meir Theban area	5 2 2 3 5
	3	Meir	1		10	Meir	1
	4	Theban area	3		11	el-Lisht Deir el-Bersha Theban area	1 2 2
	5	Saqqara el-Lisht Deir el-Bersha Meir	4 1 4 3		12	Saqqara Theban area	1 <sup>397</sup> 1
	6	el-Lisht Meir Theban area	1 1 2		13	Saqqara	2
	7	Meir	1		14	Theban area	1

Table 6.73 Graphical forms of the stem of *wḏz* (to proceed).

<sup>394</sup> Molen (2000), p. 109-110.

<sup>395</sup> Buck (1951) *CT IV*, p. 218,a, 220-221,b, 221a, 226-227,a, 308,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 80 and Gracia Zamacona (2008), p. 430-439.

<sup>396</sup> See appendix 6.77, table 6.72, form 8 and 11.

<sup>397</sup> Sq2C Buck (1951) *CT IV*, p. 407 (308,b). Reconstruction, could be any other form as well.

As one can see here, the forms for this lemma are highly varied, but in a same manner as appendix 6.77, there does not seem to be any regional preference. Form 12, 13 and 14, where the G43 (𓄀) is written after the U29 (𓄁) seems to occur in Saqqara and the Theban area only, but the attestations are in the minority in comparison to the attestations in the same regions for form 5 and 9, that can be considered the two main preferred forms for all the regions. Although form 5 is not attested in the Theban area, the use of a long format cannot be used as a preference, as form 2, 4, 6 and 12 represent compact formats, that occur in the Theban area as well. Form 9 is the only form which occurs in Beni Hasan. However, the attestations are both from the same witness (BH1Br). As these two attestations are the only attestations of this lemma from Beni Hasan in the *Coffin Texts*,<sup>398</sup> it cannot be stated if this form represents Beni Hasan or if it represents this witness alone.

### Appendix 6.79. *wḏi* (to send, to depart)

There are twelve attestations of this lemma in the database.<sup>399</sup> In table 6.74, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		5	Theban area	1
	2	Meir	2		6	Deir el-Bersha	1
				3	Meir	1	
	4	Theban area	1		Deir el-Bersha	1	
					Meir	1	
					Theban area	1	

Table 6.74 Graphical forms of the stem of *wḏi*.

<sup>398</sup> The attestations outside the database in van der Plas & Borghouts and Gracia Zamacona do not include another witness from Beni Hasan.

<sup>399</sup> Buck (1951) *CT IV*, p. 314,d, 317,d. This lemma is not attested in van der Molen and van der Plas & Borghouts, as they consider these phrases part of *wḏi* (to put; see appendix 6.73). However, the method I used for encoding required the use of this lemma, as *wḏi* is a valid lemma.

<sup>400</sup> Buck (1951) *CT IV*, p. 314,d (B1Y). I assume the I9 (𓄁) is a corruption of the I10 (𓄀), due to the similarity between the two signs in near hieratic cursive script, see Möller (1909), p. 24-25, no. 250, 263.

As this lemma is not attested in van der Molen and van der Plas & Borghouts, these attestations are currently the only ones of this lemma in the *Coffin Texts*.<sup>401</sup> Based on table 6.74, it seems that the use of the D46 (𓄳) only occurs in Deir el-Bersha and the Theban area. The use of the D40 (𓄲) classifier is only attested in the Theban area, and the G37 (𓄳) classifier is only attested in Meir.

## Appendix 6.80. *wḏꜥ* (to separate, to judge, to appoint)<sup>402</sup>

In the database there are 125 attestations of this lemma, but only 123 of these attestations represent verbal forms.<sup>403</sup> In table 6.75, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan Deir el-Bersha Meir Asyut Gebelein Aswan Unknown (Y1C)	2 8 4 1 2 1 1		9	Beni Hasan Deir el-Bersha	1 1
	2	Meir	1		10	Deir el-Bersha Meir	2 1
	3	Gebelein Meir	3 1		11	Meir	1 <sup>404</sup>
	4	Meir	7		12	Theban area	2 <sup>405</sup>
	5	Meir	3		13	Deir el-Bersha Meir	2 1
	6	Deir el-Bersha Asyut Theban area	9 1 4		14	Deir el-Bersha	4

<sup>401</sup> However, I find it likely that more can be found.

<sup>402</sup> Molen (2000), p. 110.

<sup>403</sup> Buck (1935) *CT I*, p. 24,a, 26,a, 33,d, 43,a, 44-45,e-a, 47,b, 361,b, 378-391,d-a, 382-383,c, 386,b, 391,b; Buck (1938) *CT II*, p. 75,a, 90,d, 394,a; Buck (1951) *CT IV*, p. 234,b, 236,b; Buck (1954) *CT V*, p. 121,b, 140,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 80.

<sup>404</sup> Buck (1935) *CT I*, p. 391,b (M28C). As this witness was not seen by de Buck himself, I assume the N37 (𓄳) is a modern corruption of an Y2 (𓄳).

<sup>405</sup> Buck (1935) *CT I*, p. 24,a (MC105, T9C). I am not certain why the D36 (𓄳) geminates here, as the addition of the X1 (𓄳) in the original makes it unlikely that this should be read as a *sdmm=f*, which would not make much sense here to begin with. However, it is remarkable that this only occurs in the Theban area.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	7	Deir el-Bersha	1		15	Deir el-Bersha	1
	8	Deir el-Bersha Meir Asyut Theban area	34 7 8 8		16	Deir el-Bersha	1

Table 6.75 Graphical forms of the stem of  $w\dot{d}^c$ .

In the database, the use of the G43 () on the initial position only occurs in Deir el-Bersha (form 16). However, outside the database this is attested in other regions as well.<sup>406</sup> The V1 () classifier is only attested in Deir el-Bersha in the database (form 7), but outside of it occurs in Saqqara as well.<sup>407</sup> In the database it seems the Aa22 () is only attested in Deir el-Bersha and Meir (form 13-15), but occurs outside the database in the Theban area as well.<sup>408</sup> The use of the T30 () as classifier only occurs in Deir el-Bersha and Meir in the database, but is attested in multiple other regions as well.<sup>409</sup> The A2 () classifier is only attested in Beni Hasan and Deir el-Bersha (form 9), and might represent a feature of the more northern attestations of this lemma, although it does not occur in Saqqara or el-Lisht.

### Appendix 6.81. $w\dot{d}^c$ - $mdw$ (to judge, to separate words)<sup>410</sup>

This lemma has 86 attestations in the database. However, only 43 attestations represent verbal forms.<sup>411</sup> Note that this lemma is technically part of  $w\dot{d}^c$  (to separate; see appendix 6.80). In table 6.76, the attestations per region are set out for every graphical form of the stem:

<sup>406</sup> Buck (1935) *CT I*, p. 288,h (T1C, Sq3C); Buck (1951) *CT IV*, p. 126,a (S1C).

<sup>407</sup> Buck (1938) *CT II*, p. 163,e (Sq3Sq).

<sup>408</sup> Buck (1935) *CT I*, p. 288,h (T2C).

<sup>409</sup> Buck (1938) *CT II*, p. 154,e (G2T); Buck (1947) *CT III*, p. 344,d (S1C, S2C,a); Buck (1956) *CT VI*, p. 255,h (Sq3C). I assume this classifier is habitually used when  $w\dot{d}^c$  should be read as a more aggressive form of separation (to sever, to cut off).

<sup>410</sup> Molen (2000), p. 110.

<sup>411</sup> Buck (1935) *CT I*, p. 21,d, 35,c, 47,b, 360-361,b; Buck (1954) *CT V*, p. 140,b, 159,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 80-81.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Gebelein	1		10	Deir el-Bersha	1
	2	Theban area	1 <sup>412</sup>		11	Theban area	1
	3	Meir	3		12	Gebelein	1
	4	Meir Asyut	1 1		13	Theban area	1
	5	Asyut	1		14	Meir	1
	6	Deir el-Bersha Meir Asyut Theban area	7 2 2 1		15	Theban area	1
	7	Saqqara Deir el-Bersha Meir Theban area Aswan	1 1 6 2 1		16	Aswan	1

<sup>412</sup> Buck (1935) *CT I*, p. 21,d (T9C). The M17 (𓄏) is assumed to be a corruption of the S43 (𓄏).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	8	Deir el-Bersha Gebelein	1 1		17	Deir el-Bersha	1
	9	Deir el-Bersha	1		18	Theban area	1 <sup>413</sup>

Table 6.76 Graphical forms of the stem of *wḏ<sup>c</sup>-mdw*.

In the database, it seems that in Gebelein the D46 (𐎠) and G43 (𐎡) are always added (form 1, 8 and 12). However, outside the database they can be left out as well.<sup>414</sup> In Asyut there seems to be a preference to write this lemma in a compact form only (form 4-6), but outside the database long formats are attested as well.<sup>415</sup> Finally, the use of the A2 (𐎢) classifier is only attested in Meir and the Theban area, which is true outside the database as well, although the use of any humanoid classifier is rare.<sup>416</sup> Thus, this lemma does not have any clear regional preferences.

## Appendix 6.82. *wḏb* (to turn, to turn back)<sup>417</sup>

This lemma has 24 attestations in the database.<sup>418</sup> In table 6.77, the attestations per region are set out for every graphical form of the stem:

<sup>413</sup> Buck (1954) *CT V*, p. 159,e (T3L). I assume that the X1 (𐎠) and D21 (𐎡) group are a corruption of the Y2 (𐎢) classifier.

<sup>414</sup> Buck (1947) *CT III*, p. 154,d (G2T).

<sup>415</sup> Buck (1947) *CT III*, p. 354,a (S1C,b, S2C,c).

<sup>416</sup> The only other attestation which I spotted with a humanoid classifier was from Beni Hasan, see Buck (1951) *CT IV*, p. 22,c (BH2C).

<sup>417</sup> Molen (2000), p. 111.

<sup>418</sup> Buck (1935) *CT I*, p. 34,b, 385,b, 387,a; Buck (1954) *CT V*, p. 139,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 81 and Gracia Zamacona (2008), p. 440-442.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		9	Deir el-Bersha	2
	2	Deir el-Bersha	1		10	Meir	1
	3	Deir el-Bersha	1		11	Meir	1
	4	Deir el-Bersha	2		12	Theban area	1
	5	Asyut Theban area	1 1 <sup>419</sup>		13	Deir el-Bersha	1
	6	Deir el-Bersha Meir Asyut	1 2 2		14	Deir el-Bersha	1
	7	Asyut	1 <sup>420</sup>		15	Theban area	1 <sup>421</sup>
	8	Deir el-Bersha	3				

Table 6.77 Graphical forms of the stem of *wdb*.

<sup>419</sup> Buck (1935) *CT I*, p. 34,b (MC105). Reconstruction, the phrase is completely lost. Could be any other graphical form as well.

<sup>420</sup> Buck (1935) *CT I*, p. 385,b (S1C). I assume the N18 (𓏏) is a corruption of the F46 (𓏏) or any of its classes, or for the N21 (𓏏).

<sup>421</sup> Buck (1935) *CT I*, p. 34,b (T9C). The V28 (𓏏) is assumed to be a corruption of the V24 (𓏏), and the tusk of form 15 a variation for the N21 (𓏏).

In the database, the D55 (⤴) classifier is only attested in Meir and Deir el-Bersha. However, outside the database the D55 classifier is attested in Asyut as well.<sup>422</sup> In the database it seems that Asyut always uses the F46 (⤵) or any of its classes for this lemma (form 5-7). However, outside the database the N21 (⤶) is attested in Asyut as well.<sup>423</sup> The absence of the V24 (⤷) and the use of a D46 (⤸) is only attested in Meir, which is true outside the database as well. Note that outside the database it is possible in Meir to use a D40 (⤹) classifier, or use the F46 as logogram.<sup>424</sup>

### Appendix 6.83. *bꜣgi* (to be weary, to be languid, to be limp)<sup>425</sup>

In the database, the lemma *bꜣgi* is attested 11 times, although only two attestations are of a verb form, both from the same phrase in spell 6.<sup>426</sup> However, as one is reconstructed, only one graphical form is attested (see figure 6.6) from S10C. However, the attestations of substantives in the database show that there is a preference in the other regions to include a D58 (⤺) as well in the spelling, although none of these include an attestation from Asyut, so it cannot be said if this is a regional preference, or a particularity of S10C.



Figure 6.6

### Appendix 6.84. *bnn* (to beget)<sup>427</sup>

This lemma is attested eleven times in the database, where all attestations occur in the same phrase of spell 15.<sup>428</sup> The following table sets out the attestations per region for every graphical form (table 6.78):

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2 <sup>429</sup>		4	Theban area	1
		Asyut	1				
		Theban area	2 <sup>430</sup>				
	2	Deir el-Bersha	1		5	Deir el-Bersha	1
	3	Deir el-Bersha	3				

Table 6.78 Graphical forms of the stem of *bnn*.

<sup>422</sup> Buck (1938) *CT II*, p. 242,d (S1P).

<sup>423</sup> Buck (1938) *CT II*, p. 242,d (S1C,b, S2C,d).

<sup>424</sup> Buck (1961) *CT VII*, p. 128,i (M5C, M6C).

<sup>425</sup> Molen (2000), p. 116.

<sup>426</sup> Buck (1935) *CT I*, p. 18,a. Note that the other witnesses in this spell use *pꜣg* (to kneel) instead. I assume the variation occurred due to the phonetic proximity between *p* and *b*, and the fact that both lemmas use the same classifiers (A7 (⤴) or any of its classes). For additional attestations outside the database, see Plas & Borghouts (1998), p. 85 and Gracia Zamacona (2008), p. 443.

<sup>427</sup> Molen (2000), p. 121.

<sup>428</sup> Buck (1935) *CT I*, p. 45,b.

<sup>429</sup> Note that one attestation (B4C) is reconstructed.

<sup>430</sup> Note that both attestations (MC105 and T2C) are reconstructed.

For this lemma, the use of the phallus classifier seems to be restricted to Deir el-Bersha, although the damage in the witnesses from the Theban area makes it difficult to be certain. Moreover, T9C used form 4, where a T30 (𐀓) is used instead of a phallus classifier, which can be assumed to be a corruption. As there are no other attestations in the database or in van der Molen, or in van der Plas & Borghouts<sup>431</sup> for the *Coffin Texts*, it cannot be stated with certainty whether the Theban area used a phallus classifier or not.

## Appendix 6.85. *bḥni* (to cut up, to cut off, to punish)<sup>432</sup>

The lemma *bḥni* is attested twelve times in the database.<sup>433</sup> In table 6.79, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	5		3	Deir el-Bersha	2
		Meir	1				
		Asyut	1				
	2	Deir el-Bersha	2		4	Theban area	1

Table 6.79 Graphical forms of the stem of *bḥni*.

For this lemma, the clear preference lies with form 1.<sup>434</sup> However, there are some distinct features in Deir el-Bersha. The use of the D40 (𐀓) as addition to the T30 (𐀓) classifier seems only to occur in Deir el-Bersha (B1C and B5C), specifically in the witnesses that are dated to the later period of coffin decoration.<sup>435</sup> However, as B1C additionally uses form 1 in the same phrase (I,402,b-c), it is not exclusive. Form 3 occurs only in Deir el-Bersha, in B1Bo. It could be argued that it represents a style from the earlier period of coffin decoration in Deir el-Bersha.<sup>436</sup> However, B6C, which is dated to the same period, uses form 1, thus the use of form 3 is more likely a quirk of this support than a regional preference. The use of the F18 (𐀓) phonemogram in the Theban area seems unique, and does not occur outside the database. Therefore, it would be assumptive to associate this with a single region based on a single attestation. However, the F18 is used as classifier in Beni Hasan.<sup>437</sup>

<sup>431</sup> Plas & Borghouts (1998), p. 87.

<sup>432</sup> Molen (2000), p. 122-123.

<sup>433</sup> Buck (1935) *CT I*, p. 21,a, 402,b-c; Buck (1951) *CT IV*, p. 90,m. For additional attestations outside the database, see Plas & Borghouts (1998), p. 87.

<sup>434</sup> Including with other attestations in van der Molen, for all regions, although variations with other classifiers, see for example Buck (1961) *CT VII*, p. 154,s, where A24 (𐀓) is used as a classifier, instead of T30 (𐀓).

<sup>435</sup> Willems (1988), p. 75-78.

<sup>436</sup> Willems (1988), p. 70-74.

<sup>437</sup> Buck (1938) *CT II*, p. 116,g (BH3C).

## Appendix 6.86. *bs* (to introduce, to initiate)<sup>438</sup>

This lemma is attested 25 times in the database.<sup>439</sup> In table 6.80, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		7	Asyut	2
	2	Asyut	1		8	Deir el-Bersha	5
	3	Deir el-Bersha	3		9	Deir el-Bersha	1
	4	Asyut	1		10	Deir el-Bersha	2
	5	el-Lisht	1		11	Deir el-Bersha	1
	6	Deir el-Bersha	1		12	Deir el-Bersha	1
		Asyut	3				

Table 6.80 Graphical forms of the stem of *bs*.

In Asyut, there seems to be a possibility to write *bs* only phonetically, without the addition of a phono-repeater or classifier, which does not occur in the other regions. However, beyond the database, there is an attestation from Deir el-Bersha<sup>440</sup> and the Theban area<sup>441</sup> that does not include a phono-repeater or classifier. It must be noted that the absence of both is more common in Asyut than in the other regions. In Deir el-Bersha, it is possible to use a A2 () as a classifier, which seems to be unique to the region.

<sup>438</sup> Molen (2000), p. 123.

<sup>439</sup> Buck (1935) *CT I*, p. 141,f; Buck (1938) *CT II*, p. 272-273,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 88.

<sup>440</sup> Buck (1954) *CT V*, p. 67,c (B2L,b). Note that B2L,a does have the K5 () phono-repeater.

<sup>441</sup> Buck (1947) *CT III*, p. 310,d (T1Be), although the gemination of the *s* is unusual if *bs* is a 2-*lit* verb, which means it might be *bsi* (to flow forth) here instead.

## Appendix 6.87. *pꜣ* (auxiliary verb, to have done in the past)<sup>442</sup>

In the database, there are eighteen attestations of this lemma, from the same phrase of spell 30.<sup>443</sup> In table 6.81, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		6	Asyut	1
		Asyut	2				
	2	Asyut	1		7	Asyut	1 <sup>444</sup>
							
	3	Asyut	1		8	Deir el-Bersha	1
							
	4	Asyut	1		9	Deir el-Bersha	2
						Theban area	2
	5	Deir el-Bersha	1		10	Deir el-Bersha	2
		Meir	2 <sup>445</sup>				
							

Table 6.81 Graphical forms of the stem of *pꜣ*.

One of the major variations is in the use of the G41 () instead of the G40 (), which occurs in Deir el-Bersha and the Theban area. However, it is not unlikely that this variation occurs due to transcription, rather than original intent, as the witnesses with form 8-10 all use a near hieratic cursive script, in which it is not possible to differentiate between the G40 and G41.<sup>446</sup> However, Deir el-Bersha has one feature which is not attested in the other regions, which is the addition of a circle sign (◦) at the end of the word (form 8 and 10). In Asyut it is possible to only add the Q3 () interpretant (form 2-4), which is not

<sup>442</sup> Molen (2000), p. 127.

<sup>443</sup> Buck (1935) *CT I*, p. 84-85,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 92.

<sup>444</sup> Buck (1935) *CT I*, p. 84,c (S11C), assumed to be a corruption, as the *mꜣꜣ* that follows is not written in this, thus the G1 () signs could be the remnant of *mꜣꜣ*, instead of interpretants of *pꜣ*.

<sup>445</sup> Buck (1935) *CT I*, p. 84,c (M24C, M25C), complete reconstruction, could be any other form as well.

<sup>446</sup> Möller (1909), p. 21, no. 221 and 222. Note that the script type of T1L (the Theban area attestations of form 9) is not known to me.

attested in the other regions. Regrettably, there are no additional attestations of this lemma from Meir outside the database, which makes it impossible to say if the reconstructions are correct.

### Appendix 6.88. *pꜣh* (to scratch)<sup>447</sup>

In the database there is only one attestation,<sup>448</sup> as most of the other witnesses use *pꜣg* (to kneel; see appendix 6.89) here. However, it is possible that this lemma does not even exist in this phrase, as de Buck did not see this witness (B15C) himself (see figure 6.7), so the Aa1 (☉) could be a modern error for the W11 (☉). Based on the attestations from outside the database, the graphical form seems to be the common form of this lemma, even though the D40 (☐) classifier can be added in Deir el-Bersha as well.<sup>449</sup>



Figure 6.7

### Appendix 6.89. *pꜣg* (to kneel, to squat)<sup>450</sup>

The lemma *pꜣg* only has six attestations in the database, from the same phrase of spell 6.<sup>451</sup> As one can see in table 6.82, there are only two graphical forms, based on the addition of the G1 (☐). However, as all attestations are from Deir el-Bersha, and there are no other attestations of this lemma in *the Coffin Texts*, it cannot be said that these two graphical forms represent a regional preference. Moreover, there does not seem to be a variation based on the date of the witness, as form 2 is attested with B4Bo and B1P, which represent the early and later period of coffin decoration in Deir el-Bersha.

Graphical form stem	no.	Region	Attestations
☐ ☉ ☐ ☉	1	Deir el-Bersha	1
☐ ☉ ☐ ☉	2	Deir el-Bersha	1

Table 6.82 Graphical forms of the stem of *pꜣg*.

<sup>447</sup> Molen (2000), p. 129.

<sup>448</sup> Buck (1935) *CT I*, p. 18,a (B15C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 92.

<sup>449</sup> Buck (1961) *CT VII*, p. 491,d (B1Be).

<sup>450</sup> Molen (2000), p. 129.

<sup>451</sup> Buck (1935) *CT I*, p. 18,a. However, based on Plas & Borghouts (1998), p. 93. and Gracia Zamacona (2008), p. 464, this is the only attestation of this lemma in de *Coffin Texts*.

## Appendix 6.90. *pri* (to go forth)<sup>452</sup>

This lemma is one of the most common verb forms in the database, with 669 attestations. However, as the substantive *pr.t* (procession) was encoded under this lemma as well, only 641 attestations represent verbal forms.<sup>453</sup> In table 6.83, the attestations per region are set out for every graphical form of the stem. As this verb is a *3ae inf* lemma and gemination occurred, the distinction between gemination and no gemination has been made in the table.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Gebelein	1		9	Asyut	1
	2	Saqqara Gebelein	3 4		10	Meir	1
	3	Theban area	1		11	Deir el-Bersha	1 <sup>454</sup>
	4	Theban area	1		12	Asyut	1
	5	Deir el-Bersha Theban area Gebelein	1 2 5		13	Beni Hasan	1
	6	Saqqara	1		14	Deir el-Bersha	1
	7	el-Lisht Deir el-Bersha Meir Asyut Theban area Papyrus (Pap.Berl)	3 21 7 2 7 1		15	Theban area	1 <sup>455</sup>

<sup>452</sup> Molen (2000), p. 135-136.

<sup>453</sup> Buck (1935) *CT I*, p. 21,b, 26,b, 28,b, 37,a, 38,b, 38,c, 41,b, 41-42,c-a, 42,c, 43,a, 43-44,c-a, 44,b, 54,c-d, 54,f, 58,d, 60,c, 60,d, 66,d, 68,a, 69,d, 71,d, 80,d, 82-83,a, 113,b-c, 320-323,d-a, 374-375,b, 374-375,c, 382-384,d-a, 384-385,c, 387,a, 391,a, 399,b; Buck (1938) *CT II*, p. 56,a, 57,a, 67,b, 68,2\*, 68,c, 68,d, 71,c, 72,a, 73,a, 73,b, 75,a, 78,b, 78,c, 78,d, 79,b, 80,b, 80,c, 81-82,c-a, 85,b, 86,b, 91,a, 255,a, 256,d, 256,e, 257,a, 258,a, 268,a-b, 273,d-f, 288-289,c, 393,a; Buck (1947) *CT III*, p. 8,a, 11,b, 12,a, 13,a, 24-25,c-a, 25,b, 212,b-d, 218-219,d, 220-221,a, 223,j; Buck (1951) *CT IV*, p. 92,n, 93,k, 184-185,a, 207,b, 208,e-g, 222-223,b, 227,a, 243,d, 270-271,b, 272,a, 279,d, 293,e-f, 293,g, 322,c, 326,g, 236,j, 236,k; Buck (1954) *CT V*, p. 1,b, 7,c, 151,a, 153,c, 156,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 101-102 and Gracia Zamacona (2008), p. 466-673.

<sup>454</sup> Buck (1951) *CT IV*, p. 322,c (B3C). As I consider this an infinitive, it is assumed that the second D21 (𓄀) is a corruption of what should be a X1 (𓄀).

<sup>455</sup> Buck (1935) *CT I*, p. 71,d, (T1C), based on the other witnesses, and the general structure of the phrase it seems unlikely that this should be read as *pr* (house) instead.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations						
	8	Saqqara	16		19	Gebelein	1						
		el-Lisht	4				20	Deir el-Bersha	1				
		Beni Hasan	13						21	el-Lisht	1		
		Deir el-Bersha	252							Deir el-Bersha	1		
		Meir	85								16	Theban area	1
		Asyut	73										
		Theban area	61										
		Gebelein	2										
		Aswan	3										
		Papyrus (Pap.Berl)	2										
Unknown (Y1C)	1												
	17	Deir el-Bersha	5		18	Beni Hasan	1						
		Meir	2			Deir el-Bersha	21						
		Asyut	3			Meir	8						
		Theban area	1			Asyut	9						
	18	Beni Hasan	1		21	el-Lisht	1						
		Deir el-Bersha	21			Deir el-Bersha	1						
		Meir	8										
		Asyut	9										
	18	Theban area	4										

Table 6.83 Graphical forms of the stem of *pri*.

As this is a common lemma, it is not surprising that there is a form (form 8 and 18) which is used in nearly every region. The majority of the variation can be considered errors (form 16) or due to additions of Z1 (i) strokes which are unnecessary (form 6, 9 and 10), but should not be considered regional preferences. Nonetheless, in Gebelein there is a higher tendency to use a compact format (form 1, 2, 5, 19), even though the long format of form 8 occurs as well.

### Appendix 6.91. *phr* (to turn, to go around, to envelop)<sup>456</sup>

In the database there are 92 attestations of this lemma.<sup>457</sup> In table 6.84, the attestations per region are set out for every graphical form of the stem:

<sup>456</sup> Molen (2000), p. 138.

<sup>457</sup> Buck (1935) *CT I*, p. 25,a, 36,b, 48-49,d-a, 79,l, 119-120,d-a; Buck (1938) *CT II*, p. 83,c, 389-390,c-a; Buck (1947) *CT III*, p. 14,a, 232,a, 247,h; Buck (1951) *CT IV*, p. 246-247,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 102-103 and Gracia Zamacona (2008), p. 684-706.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara el-Lisht Deir el-Bersha Meir Asyut Theban area	6 2 15 10 5 4		11	Deir el-Bersha Theban area	4 2
	2	Theban area	2		12	Theban area	1
	3	Theban area	2		13	Deir el-Bersha	1
	4	Deir el-Bersha Theban area	6 1		14	Beni Hasan	2
	5	Asyut	1		15	Deir el-Bersha	1
	6	Asyut	1		16	Deir el-Bersha	1
	7	Asyut	1		17	Deir el-Bersha	3
	8	Deir el-Bersha	1		18	Deir el-Bersha Meir	1 1
	9	Deir el-Bersha Theban area Aswan	6 3 1		19	Deir el-Bersha Asyut Theban area Unknown (Y1C)	1 1 1 1
	10	Deir el-Bersha	2		20	Gebelein	1
					21	Deir el-Bersha	1

Table 6.84 Graphical forms of the stem of *phr*.

Although form 1, 3 and 4 are relatively common for this lemma, it needs to be noted that these forms only occur in the database when used in the construction *ts-phr* (vice-versa). Only in the Theban area does form 2 occur, although it only occurs in T9C. Outside the database it is attested in T1C as well,<sup>458</sup> while form 2 occurs in Asyut as well.<sup>459</sup> In the database, the use of the F47 (≡) instead of the F46 (≡),

<sup>458</sup> Buck (1947) *CT III*, p. 210,c (T1C).

<sup>459</sup> Buck (1947) *CT III*, p. 379,c (S1C,a).

see form 3, is only attested in the Theban area, but outside the database it is attested in Asyut as well.<sup>460</sup> In the database, Gebelein is only attested with a F48 (≡), but outside the database form 19 is attested as well for Gebelein.<sup>461</sup> However, it seems that only using the two interpretants Q3 (⊖) and D21 (↔) and the classifier D54 (∧) is the preferred form in Gebelein for this lemma. The use of the F48 is only attested in Deir el-Bersha, the Theban area and Gebelein (form 4, 11, 17, 20). However, the use of the F49 (≡) is only attested in the Theban area (form 12), which is more likely to use F48 or F49 instead of F46. The attestations from Beni Hasan seem to include the Q3, F32 (↔) and D21 in all its attestations, which is true outside the database as well.<sup>462</sup> Only in Asyut is the F32 replaced by an Aa1 (⊖). However, this only occurs in S10C (form 5-7), and should be considered a feature of this witness, rather than a regional preference in Asyut. The use of the D55 (∧) classifier (form 10 and 16) is only attested in Deir el-Bersha, but all attestations come from the same witness (B2Bo).

## Appendix 6.92. *psḥ* (to bite)<sup>463</sup>

The lemma *psḥ* has seven attestations in the database, from the same phrase of spell 22.<sup>464</sup> In table 6.85, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Theban area	1
	2	Deir el-Bersha	1		5	Beni Hasan	1
	3	Deir el-Bersha Theban area	1 1		6	Deir el-Bersha	1

Table 6.85 Graphical forms of the stem of *psḥ*.

For this lemma, there do seem to be some regional preferences. The Theban area seems to prefer the long format of form 3 and 4.<sup>465</sup> The use of a Y2 (≡) classifier is only attested in Deir el-Bersha, although it

<sup>460</sup> Buck (1956) *CT VI*, p. 180,h (S1C).

<sup>461</sup> Buck (1956) *CT VI*, p. 263,b (G1T).

<sup>462</sup> Buck (1961) *CT VII*, p. 107,a (BH4C). However, in this attestation the F46 is used as a phono-repeater, instead of a phonogram.

<sup>463</sup> Molen (2000), p. 139.

<sup>464</sup> Buck (1935) *CT I*, p. 64-65,c-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 103.

<sup>465</sup> Note that outside the database there are attestations without the A2 (⊖) classifier as well, see Buck (1951) *CT IV*, p. 34,f (T1L), but it is constantly written in the long format.

might be a feature of the witness (B1P), rather than a regional preference. Form 5 suggests that there is a preference in Beni Hasan to use a S29 (Ⓛ). However, there do not seem to be any other attestations from Beni Hasan in the *Coffin Texts*, thus it might be simply a feature of the witness (BH5C), rather than a regional feature.

### Appendix 6.93. *psš* (to divide)<sup>466</sup>

There are 27 attestations of this lemma in the database, but only eight attestations represent verbal forms.<sup>467</sup> In table 6.86, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1 <sup>468</sup>		4	Beni Hasan	2
	2	Deir el-Bersha	1			Deir el-Bersha	1
	3	Beni Hasan	1		5	Meir	1

Table 6.86 Graphical forms of the stem of *psš*.

There does not seem to be any real regional preference for this lemma. The attestations from Beni Hasan do always have a classifier, but as all attestations are from the same witness (BH1Br), this might be a feature of the witness, rather than Beni Hasan. Note that outside the database form 2 and form 4 are most commonly used in all the regions.<sup>469</sup>

### Appendix 6.94. *psd* (to shine)<sup>470</sup>

In the database there are 21 attestations of this lemma.<sup>471</sup> In table 6.87, the attestations per region are set out for every graphical form of the stem:

<sup>466</sup> Molen (2000), p. 139-140.

<sup>467</sup> Buck (1935) *CT I*, p. 376,a; Buck (1951) *CT IV*, p. 282-283,b, 287,e, 288-289,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 103 and Gracia Zamacona (2008), p. 707.

<sup>468</sup> Buck (1951) *CT IV*, p. 283,b (M1C). Assumed to be part of this lemma due to the Z9 (x) classifier.

<sup>469</sup> For example, see Buck (1951) *CT IV*, p. 16,j (B2Be, B1Bo); Buck (1954) *CT V*, p. 275,c (S1C), although the O34 (—) can be replaced with an S29 (Ⓛ) as well.

<sup>470</sup> Molen (2000), p. 141.

<sup>471</sup> Buck (1951) *CT IV*, p. 292-293,c, 294-295,a, 294,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 103.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		7	Saqqara Deir el-Bersha	1 4
	2	el-Lisht Meir	1 2		8	Saqqara Meir	1 2
	3	Theban area	1		9	Theban area	1
	4	Meir	1		10	Saqqara Deir el-Bersha Theban area	1 1 1
	5	Deir el-Bersha	1		11	Theban area	1 <sup>472</sup>
	6	Saqqara	1 <sup>473</sup>				

Table 6.87 Graphical forms of the stem of *psd*.

For this lemma, there does not seem to be any regional preferences. However, the classifier of form 4 and 5 are only attested in Deir el-Bersha and Meir, although it is possible that these attestations represent features of the witness,<sup>474</sup> rather than a regional feature.

### Appendix 6.95. *ps̄n* (to split)<sup>475</sup>

In the database there are 34 attestations of this lemma.<sup>476</sup> In table 6.88, the attestations per region are set out for every graphical form of the stem:

<sup>472</sup> Buck (1951) *CT IV*, p. 293,c (T2Be). I assume that the F37 (𓆏) was attached due to the homonym *psd* (back).

<sup>473</sup> Buck (1951) *CT IV*, p. 407, 294,a (Sq2C). Partial reconstruction, it is possible that the N5 (𓆏) should be read as a N8 (𓆏), see form 6.

<sup>474</sup> As this classifier is only attested in B1P for Deir el-Bersha, including attestations outside the database. For example, Buck (1938) *CT II*, p. 44,d (B1P).

<sup>475</sup> Molen (2000), p. 142. Note that *ps̄n* Molen (2000), p. 140 was encoded under this lemma as well.

<sup>476</sup> Buck (1951) *CT IV*, p. 282-283,b, 287,e, 288-289,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 104. Note that *ps̄n* is added under *ps̄* (see appendix 6.93) in Plas & Borghouts (1998), p. 103.

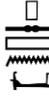
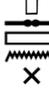
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>477</sup>		5	Saqqara el-Lisht Deir el-Bersha Meir Theban area	7 3 1 4 6
	2	Theban area	1		6	Meir	1
	3	Meir	1		7	Saqqara Deir el-Bersha Meir	1 4 1
	4	Meir Theban area	1 2				

Table 6.88 Graphical forms of the stem of *ps̄n*.

In the database, it seems that Deir el-Bersha prefers to use *ps̄sn* rather than *ps̄n* for this lemma, even though *ps̄n* occurs in Deir el-Bersha as well (form 5). However, based on the attestations outside the database,<sup>478</sup> it becomes clear that *ps̄sn* is only used in witnesses from the later period of coffin creation in Deir el-Bersha,<sup>479</sup> as the earlier witnesses use *ps̄n* or *ps̄š*. The variant *ps̄sn* occurs in Saqqara and Meir as well, but are more an exception rather than the rule. The addition of an additional classifier beyond the Z9 (X) is rare, and is only attested in Meir and the Theban area. Moreover, the use of the D54 (Λ) classifier is only attested in Meir, although it is the only attestation of this classifier, and might therefore represent a feature of the witness (M1NY) rather than a regional feature, as M1NY is attested with form 5 as well.

## Appendix 6.96. *ps̄š* (to spread out)<sup>480</sup>

In the database there are only two attestations of this lemma.<sup>481</sup> However, one of the two attestations (M6C) is a reconstruction. The form used in M21C (see figure 6.8) is simple, and there are only two other attestations of this lemma in the *Coffin Texts*,<sup>482</sup> which use a different classifier. Therefore, it cannot be said with certainty if figure 6.8 is the preferred form in Meir, or if it represents a feature of M21C.

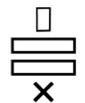


Figure 6.8

<sup>477</sup> Buck (1951) *CT IV*, p. 288,c, (B1P), I consider the G43 (𓆎) an error, rather than reading *pw s̄sn* Here.

<sup>478</sup> Buck (1951) *CT IV*, p. 143 (B2L); Buck (1956) *CT VI*, p. 63,l (B2L).

<sup>479</sup> *ps̄sn* is only attested in Deir el-Bersha in the witnesses B9C, B2L, B1P and B1Y, although B1Y is a reconstruction.

<sup>480</sup> Molen (2000), p. 142.

<sup>481</sup> Buck (1954) *CT V*, p. 146,a (M6C, M21C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 104.

<sup>482</sup> Buck (1956) *CT VI*, p. 264,a (A1C, G1T).

## Appendix 6.97. *pgz* (to unfold, to open up)<sup>483</sup>

The lemma *pgz* has twelve attestations in the database.<sup>484</sup> In table 6.89, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1 <sup>485</sup>		4	Deir el-Bersha	3
	2	Gebelein	1			Meir	1
	3	Beni Hasan	2		5	Unknown (Y1C)	1
		Deir el-Bersha	2				

Table 6.89 Graphical forms of the stem of *pgz*.

In this lemma, there does not seem to be any regional preference, as most witnesses use form 4. Gebelein seems to prefer the compact format of form 2, but outside the database form 4 is attested in Gebelein as well.<sup>486</sup> The use of the F51 (𓆏) classifier is only attested in Y1C, and seems to represent a unique feature of that witness. In Beni Hasan the D40 (𓄳) classifier is not used. However, as there are no additional attestations of this lemma in Beni Hasan, it might represent a regional feature, even though form 3 is not unique to Beni Hasan.<sup>487</sup>

## Appendix 6.98. *ptr* (to see, to behold)<sup>488</sup>

In the database there are seven attestations of this lemma, in the same phrase of spell 97.<sup>489</sup> In table 6.90, the attestations per region are set out for every graphical form of the stem:

<sup>483</sup> Molen (2000), p. 142.

<sup>484</sup> Buck (1938) *CT II*, p. 30,b, 390,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 104.

<sup>485</sup> Buck (1938) *CT II*, p. 390,b (T3C). Assumed not to be intentional, but rather due to limited space at the end of a column.

<sup>486</sup> Buck (1938) *CT II*, p. 138,b (G2T).

<sup>487</sup> Buck (1938) *CT II*, p. 138,b (S1C, G1T, A1C).

<sup>488</sup> Molen (2000), p. 142.

<sup>489</sup> Buck (1938) *CT II*, p. 92,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 104.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		3	Meir	1
	2	Meir	2		4	Deir el-Bersha	3

Table 6.90 Graphical forms of the stem of *ptr*.

In the database, it seems that there are distinct forms for every region. However, outside the database this is not true. Meir is only attested in the database without an eye classifier, but outside the database it is attested with a D5 (𓄿) classifier as well.<sup>490</sup> Deir el-Bersha is the only attestation in the database with a D5 classifier, but outside the database it is attested in other regions as well. However, if an eye is added as classifier in Deir el-Bersha, the D5 is commonly used. The use of the D4 (𓄿) as classifier is only attested in the Theban area in the database, which is true outside the database as well. However, it is remarkable that the D5 classifier does not occur in the Theban area, although other eyes like the D10 (𓄿)<sup>491</sup> are used as classifier there. The absence of an eye classifier is attested in all the other regions which use this lemma.

### Appendix 6.99. *pd* (to stretch out, to spread out)<sup>492</sup>

This lemma has nine attestations in the database.<sup>493</sup> In table 6.91, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht Deir el-Bersha Asyut	1 1 1		4	Deir el-Bersha	1
	2	Asyut	1		5	Saqqara Deir el-Bersha	2 1
	3	Asyut	1				

Table 6.91 Graphical forms of the stem of *pd*.

<sup>490</sup> Buck (1954) *CT V*, p. 207,e (M1C).

<sup>491</sup> Buck (1951) *CT IV*, p. 383,b (T3Be).

<sup>492</sup> Molen (2000), p. 143-144.

<sup>493</sup> Buck (1935) *CT I*, p. 338-340,d-a; Buck (1938) *CT II*, p. 255-256,d-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 105 and Gracia Zamacona (2008), p. 710-712.

In this lemma, there is some variation in the classifiers. Deir el-Bersha can replace the T9 (𓂏) with the T10 (𓂐), although it seems to be a feature of the witness B1Bo, rather than a regional preference of Deir el-Bersha. The addition of the D54 (𓂑) is only attested in Saqqara and Deir el-Bersha. Note that outside the database form 2 is attested in Saqqara as well.<sup>494</sup> The addition of the D56 (𓂒) in Asyut (form 3) seems to be a unique feature, which is not repeated in the *Coffin Texts*. However, form 1 and 2 are most commonly used for this lemma in the *Coffin Texts*.

## Appendix 6.100. *f3i* (to lift, to carry, to raise)<sup>495</sup>

The lemma *f3i* is relatively common in the database, with a total of 59 attestations.<sup>496</sup> In table 6.92, the attestations per region are set out for every graphical form of the stem. As this is a *3ae inf.* lemma, the table is separated due to the occurrence of gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No Gemination</i>				<i>No Gemination</i>			
	1	Meir	1		4	Aswan	1
	2	Meir	4		5	Meir	1
	3	Deir el-Bersha Gebelein	1 1		6	Meir	2
<i>Gemination</i>				<i>Gemination</i>			
	7	Gebelein	1		13	Deir el-Bersha Meir Asyut	1 <sup>497</sup> 2 5
	8	Theban area	1		14	Deir el-Bersha	3 <sup>498</sup>
	9	Saqqara Deir el-Bersha Theban area	2 4 2		15	Deir el-Bersha	1

<sup>494</sup> Buck (1961) *CT VII*, p. 62,f (Sq3C).

<sup>495</sup> Molen (2000), p. 145.

<sup>496</sup> Buck (1935) *CT I*, p. 366-369,c-a, 368,b, 371,h, 371,i, 368-371,c-a, 370-371,b); Buck (1951) *CT IV*, p. 184,d; Buck (1954) *CT V*, p. 142,b, 143,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 107.

<sup>497</sup> Buck (1935) *CT I*, p. 370,b (B7C), reconstructed. Could be any other form as well.

<sup>498</sup> All three attestations come from the same witness (B1C).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	10	Deir el-Bersha	2		16	Deir el-Bersha Meir	6 <sup>499</sup> 12
	11	Deir el-Bersha	1		17	Deir el-Bersha	1 <sup>500</sup>
	12	Deir el-Bersha	1		18	Meir	3 <sup>501</sup>

Table 6.92 Graphical forms of the stem of *fzi*.

Even though the Theban area is underrepresented, it has an interesting feature, as the A9 (𓀓) only occurs as a logogram. However, this is only based on one witness (T3C). Attestations outside the database<sup>502</sup> indicate that classifiers are used in the Theban area as well. The witnesses from Asyut are only attested with form 13 in the database, even though outside the database they are attested with a A9 or equivalent as well. Thus, it cannot be suggested that Asyut prefers to write this lemma phonetically, even though the use of A9 or equivalent signs seems to be less common.

Deir el-Bersha has access to an extreme variety of forms, but based on the database, it seems that the use of the Y2 (𓀓) classifier only occurs in Deir el-Bersha. In Gebelein there seems to be a unique form as well (form 7). However, as it is based on one witness (G1T), it might represent a feature of this witness, rather than regional preference. In Meir, there seems to be a preference to use the A9 or an equivalent sign as a classifier rather than a logogram, when the lemma geminates (see form 16 and 18). However, the A9 or any equivalent can be left out as well (form 13), and is used as a logogram when the lemma does not geminate.

<sup>499</sup> Two attestations are reconstructions from B7C, see Buck (1935) *CT I*, p. 366-368,c-a, 368-370,c-a.

<sup>500</sup> Buck (1935) *CT I*, p. 368-370,c-a (B1P), the duplication of the A9 (𓀓) is assumed to be a corruption.

<sup>501</sup> All three attestations come from the same witness (M28C).

<sup>502</sup> Buck (1961) *CT VII*, p. 38,h.

## Appendix 6.101. *f(ʒ)k* (to be shaved, to be shorn)<sup>503</sup>

In the database, there are a total of 37 attestations for this lemma, although only seven of these attestations are verb forms,<sup>504</sup> which all occur in the same phrase of spell 154, where the other witnesses with this phrase use a substantive. Moreover, all the attestations do not vary in the graphical form of the stem (see figure 6.9), and are all from Deir el-Bersha. Thus, based on the database, it is not possible to suggest that there is a clear preference in the graphical form of the lemma *f(ʒ)k*, when used as a verbal form. As there are no other attestations, the only comparison can be made with the other substantives, which only vary due to the inclusion or the exclusion of the D3 (𐎎) classifier, which seems to be more prevalent in Deir el-Bersha, but its addition occurs in the other regions as well.



Figure 6.9

## Appendix 6.102. *fḏi* (to pluck, to uproot)<sup>505</sup>

This lemma is rare in the database, with a total of six attestations, in the same phrase of spell 398.<sup>506</sup> As one can see in table 6.93, the spelling is relatively constant, with only some variation in the classifiers.

Graphical form stem	no.	Region	Attestations
	1	Theban area	1
		Gebelein	2
		Aswan	1
	2	Meir	1 <sup>507</sup>
	3	Meir	1 <sup>508</sup>

Table 6.93 Graphical forms of the stem of *fḏi*.

Based on the database, only in Meir is the humanoid replaced by an arm. However, outside the database this is attested as well in the Theban area and Deir el-Bersha.<sup>509</sup> Gebelein and Aswan are only attested with the humanoid classifier.

<sup>503</sup> Molen (2000), p. 147.

<sup>504</sup> Buck (1938) *CT II*, p. 282-283,c. Only this phrase is attested in Plas & Borghouts (1998), p. 107.

<sup>505</sup> Molen (2000), p. 147.

<sup>506</sup> Buck (1954) *CT V*, p. 155,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 107 and Gracia Zamacona (2008), p. 711-712.

<sup>507</sup> Note that the D37 (𐎎) could be read as a D40 (𐎎) as well.

<sup>508</sup> MSC has an unusual addition to the classifier, and the V1 (𐎎) is only an approximation of the additional line written with the A19 (𐎎).

<sup>509</sup> Buck (1954) *CT V*, p. 115,k (T1C), 397,f (B2L).

## Appendix 6.103. *m33* (to see)<sup>510</sup>

The lemma *m33* is one of the common lemmas in the database, with 432 attestations. However, only 397 attestations are verbal forms.<sup>511</sup> In table 6.94 the attestations per region are set out for every graphical form. Note that the forms which include a N35 (.....) or S4 (𐎓) represents a subjunctive *sdm=f*.<sup>512</sup>

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht Deir el-Bersha Meir Asyut Theban area	3 4 2 6 1		15	Gebelein	1
	2	Beni Hasan	2		16	Saqqara Deir el-Bersha Meir Asyut Theban area Aswan	3 39 13 18 7 1
	3	Asyut	1		17	Asyut	5
	4	Asyut	1		18	Asyut	1
	5	Asyut	1 <sup>513</sup>		19	Asyut	1 <sup>514</sup>

<sup>510</sup> Molen (2000), p. 151-152.

<sup>511</sup> Buck (1935) *CT I*, p. 37,a, 54,a, 84-85,b, 84-85,c, 84-85,d, 96-97,b-c, 98-99,a-b, 98-100,d-a, 112,b, 113,b-c, 136,a, 142,a, 328-329,b, 334-335,a, 334-335,c, 337,a, 357,f, 358-359,c, 367-369,c-a, 368,b, 371,g, 386,d, 387,c, 388,c, 389,c, 391,a; Buck (1938) *CT II*, p. 244,a, 284-285,d, 402,d; Buck (1951) *CT IV*, p. 87,c, 87,f, 87,n, 88,g, 91,o-p, 92,b, 244-245,a, 253,d-f, 270-271,c, 272,c, 283,d, 300,b, 307,c, 307,f, 314,e; Buck (1954) *CT V*, p. 131,a, 153,c, 158,a, 160,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 120-121.

<sup>512</sup> Malaise & Winand (1999), p. 342.

<sup>513</sup> Note that the strokes are decorative here, this form should be considered similar to form 1.

<sup>514</sup> Note that the strokes are decorative here, this form should be considered similar to form 16.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	6	Theban area Gebelein	1 5		20	Theban area	1
	7	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Asyut Theban area Gebelein Aswan Unknown (Y1C)	8 4 1 75 55 6 29 4 6 1		21	Deir el-Bersha Asyut	2 1
	8	Beni Hasan Asyut	1 1		22	Gebelein	2
	9	Deir el-Bersha	3 <sup>515</sup>		23	Deir el-Bersha Meir Asyut Theban area Aswan	35 8 4 2 1
	10	Asyut	2 <sup>516</sup>		24	Asyut	1
	11	el-Lisht	4		25	Asyut	1
	12	Saqqara Deir el-Bersha	2 4		26	Asyut	1
	13	Deir el-Bersha Meir Theban area Gebelein	3 4 1 3		27	Deir el-Bersha	1
					28	Asyut	1

<sup>515</sup> All from the same witness (B4L). Two attestations are reconstructions due to the tabular form of spell 31, where the same phrase Buck (1935) *CT I*, p. 96,b, needs to be read for every column below it.

<sup>516</sup> Note that the strokes are decorative here, this form should be considered similar to form 8.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	14	Meir	1		29	Asyut	1

Table 6.94 Graphical forms of the stem of *mꜣꜣ*.

Form 7, 16 and 23 are the most common forms for this lemma, and are represented in nearly every region. However, some regional preferences seem to occur. The Theban area seems to have a preference not to write the N35 with the subjunctive *sdm=f*, apart from some rare instances.<sup>517</sup> The use of the S4 occurs only in Asyut, but as it only occurs in one witness (S11C), it cannot be considered a regional preference.

In Gebelein, there seems to be a preference for compact formats (form 6, 13, 15 and 22), although the long format of form 7 is attested as well. Additionally, the G1 () is always included in the forms used in Gebelein, which is true for Aswan as well. Moreover, although the Theban area is attested without the G1, this is not true for T3C. Thus, it could be argued that the constant inclusion of a G1 interpretant is a feature of the First Intermediate Period south Egyptian school of artists.<sup>518</sup>

#### Appendix 6.104. *mꜣꜣ*<sup>c</sup> (to be true)<sup>519</sup>

In the database, this lemma has 45 attestations. However, only 37 attestations represent a verbal form.<sup>520</sup> In table 6.95, the attestations per region for every graphical form of the stem are set out:

<sup>517</sup> There are 2 attestations with the N35 in the Theban area (form 23), while there are 10 attestations without the N35 (form 1 and 7).

<sup>518</sup> Although not uniquely for this group, as for example B5C only attestations with the G1 as well. However, for this period the inclusion is constant, where B1Bo, which is one of the earliest witnesses from Deir el-Bersha can leave the G1 out.

<sup>519</sup> Molen (2000), p. 153.

<sup>520</sup> Buck (1935) *CT I*, p. 25,b, 37,b, 41-42,c-a, 42,c, 43,a, 78,f, 80,e, 89,e, 113,b-c, 405,e; Buck (1951) *CT IV*, p. 184-185.a, 263,c, 266,b, 269,b, 289,b, 298,a 304,b, 318,b 326,h-i, 326,l, 236,n. For additional attestations outside the database, see Plas & Borghouts (1998), p. 121.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara Deir el-Bersha Meir	2 1 1		5	Deir el-Bersha	9
	2	Meir	1		6	Saqqara Deir el-Bersha Meir Theban area	2 10 3 2
	3	Deir el-Bersha	2		7	Theban area	1
	4	Deir el-Bersha Meir	1 1		8	el-Lisht	1

Table 6.95 Graphical forms of the stem of  $m\bar{z}^c$  (to be true).

In the database, form 5 only occurs in Deir el-Bersha, which suggests that it represents a regional preference. However, when compared to form 6, it becomes clear that the use of these two forms are more or less similar. Notably, there is an interesting feature hidden here, as form 5 is more popular with the later period of coffin decoration in Deir el-Bersha, where form 6 is more popular with the earlier period of coffin decoration. However, the forms are not completely exclusive, as form 5 has one attestation from B3Bo, and two from B4C,<sup>521</sup> and form 6 has one attestation from B9C.<sup>522</sup> Moreover, form 1 and 3 are not attested beyond the reign of Amenemhat II. Thus, the use of the classifier Y2 (𓏏) is most commonly a later period of coffin decoration preference in Deir el-Bersha. The use of form 5 is not unique to Deir el-Bersha, as outside the database the form is attested in Asyut as well.<sup>523</sup> The attestations from Meir seem to prefer the complete absence of the Y2 classifier.

As form 8 is based on L2Li, a witness de Buck did not see himself, it cannot be said if the use of the U5 (𓏏) represents a regional preference, or if this is a feature of the witness itself. However, there are no other attestations of this lemma in the *Coffin Text* for el-Lisht.

## Appendix 6.105. $m\bar{z}^c$ (to offer, to present)<sup>524</sup>

In the database, there are a total of fifteen attestations for this lemma, from the same phrase of spell 335.<sup>525</sup> In table 6.96 the attestations per region are set out for every graphical form of the stem. Note

<sup>521</sup> B4Bo is dated to the late 11th dynasty and early 12th dynasty, and B4C to Amenemhat I-II. The other attestations (B15C, B1L, B3L and B1P) are dated to Amenemhat II and Sesostris II-III.

<sup>522</sup> B9C is the youngest attestation with Amenemhat II, where the other attestations (B2Bo, B3Bo, B4Bo, B4C and B6C) are dated to the late 11th dynasty and early 12th dynasty and Amenemhat I-II.

<sup>523</sup> Buck (1938) *CT II*, p. 381,d (S2P).

<sup>524</sup> Molen (2000), p. 155.

<sup>525</sup> Buck (1951) *CT IV*, p. 290-291,a). Note however that Plas & Borghouts (1998), p. 121 consider this phrase part of the lemma  $m\bar{z}^c$  (to lead, to guide).

however that only form 3 and 4 can be distinguished from the graphical forms attested for  $m\bar{z}^c$  (to be true).<sup>526</sup>

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht	1		4	Meir	1
		Deir el-Bersha	1				
		Meir	1				
		Theban area	2				
	2	Saqqara	3		5	Beni Hasan	1
		Deir el-Bersha	1				
		Meir	1				
		Theban area	1				
	3	Theban area	1		6	Meir	1

Table 6.96 Graphical forms of the stem of  $m\bar{z}^c$  (to offer).

For this lemma, there does not seem to be a distinct regional preference. However, the use of humanoid figures as classifier is only attested in Meir and the Theban area, even though with single attestations. Outside the database only form 1 and 2 are attested, thus the use of humanoid classifiers most likely represents a unique feature in the witness, rather than a regional preference.

### Appendix 6.106. $m\bar{z}^c$ -*hrw* (to be justified)<sup>527</sup>

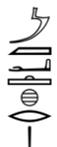
This lemma was added as a separate entity<sup>528</sup>, even though it is technically a sub-lemma of  $m\bar{z}^c$  (to be true), as it represents a compound verb. Nonetheless, there are 162 attestations of the lemma  $m\bar{z}^c$ -*hrw* in the database, although only 110 attestations represent a verbal form,<sup>529</sup> as the substantive  $m\bar{z}^c$ -*hrw* (justification) was added in the database under this lemma. As one can see in table 6.97, the graphical form of this lemma can be remarkably varied.

<sup>526</sup> See appendix 6.104, table 6.95, form 5, 6 and 7.

<sup>527</sup> Molen (2000), p. 153-154.

<sup>528</sup> Following Molen (2000), p. 153-154 and Plas & Borghouts (1998), p. 122.

<sup>529</sup> Buck (1935) *CT I*, p. 3,d, 9,c, 10,d, 16,b, 19,b, 22,b, 22,d, 23,b, 24,a, 25,b, 26,b, 29-30,c-a, 33,c, 34-35,d-a, 37,b, 41-42,c-a, 42,c, 43,a, 52,f, 80,e; Buck (1938) *CT II*, p. 87,c; Buck (1947) *CT III*, p. 212,a, 219,e; Buck (1951) *CT IV*, p. 88,o, 93,k; Buck (1954) *CT V*, p. 155,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 122.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Unknown (Y1C)	1		18	Deir el-Bersha	3
	2	Theban area	1		19	Deir el-Bersha	2
	3	Deir el-Bersha Theban area	4 6		20	Deir el-Bersha	1
	4	Deir el-Bersha	5		21	Theban area	1
	5	Deir el-Bersha	2		22	Deir el-Bersha	1
	6	Deir el-Bersha Theban area	4 11		23	Deir el-Bersha	5
	7	Theban area	1		24	Asyut	8
	8	Theban area	1		25	Deir el-Bersha	1

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	9	Deir el-Bersha	1		26	Meir Unknown (Y1C)	1 1
	10	Deir el-Bersha	2		27	Deir el-Bersha	2
	11	Deir el-Bersha	4		28	Deir el-Bersha Meir Theban area	10 3 1
	12	Deir el-Bersha	4		29	Asyut	1
	13	Meir	1		30	Asyut	1
	14	Deir el-Bersha	1		31	Theban area	2
	15	Deir el-Bersha	8		32	Deir el-Bersha	6
	16	Theban area	1		33	Meir	1
	17	Asyut	1				

Table 6.97 Graphical forms of the stem of *m3<sup>c</sup>-hrw*.

In this lemma, a graphical form often occurs only in one witness, and therefore seems to represent a personal preference of the artist, rather than a regional feature. For example, form 32 has six attestations, but all come from the same witness (B4C). Nonetheless, there are some features that can represent a regional preference. The complete phonetic spelling of *hrw* occurs only in Deir el-Bersha

(form 14, 18, 20, 23). However, with the exception of form 20, all these attestations are from the same witness (B3Bo). The addition of the Aa1 (𐎁) and D21 (𐎂) to the P8 (𐎃) in *hrw* occurs in the Theban area as well (form 21), but is more common in Deir el-Bersha. The other regions only add the G43 (𐎄) to *hrw*.

Based on the attestations from the database, it is possible to suggest that there is a preference in Asyut to use the long format (form 17, 24, 29 and 30). However, outside the database, compact forms are used as well.<sup>530</sup> The use of a Y2 (𐎅) is attested in Deir el-Bersha (form 4, 19, 22 and 27) and the Theban area (16), but is most prevalent in Deir el-Bersha.

### Appendix 6.107. *mꜣꜥ* (to acclaim)<sup>531</sup>

The lemma *mꜣꜥ* has seven attestations in the database, all from the same phrase in spell 36.<sup>532</sup> In table 6.98, one can see that the majority of variation occurs due to the occurrence of the A2 (𐎆) classifier, and which vessel is used as a phono-repeater.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
	2	Deir el-Bersha	1		5	Deir el-Bersha	3
	3	el-Lisht	1				

Table 6.98 Graphical forms of the stem of *mꜣꜥ*.

The attestation from el-Lisht (L2Li) stands out, as it uses a different vessel than the W7 (𐎇) as the phono-repeater. However, as this witness was not seen by de Buck himself, it cannot be said if this represents a regional variant, or if the vessel was a modern transcription instead. Due to the lack of attestations from different regions, it is difficult to say whether the forms from Deir el-Bersha are a representation of a regional preference. However, outside the database there is an attestation from Meir, which added a T14 (𐎈),<sup>533</sup> which does not occur in Deir el-Bersha, or el-Lisht.

<sup>530</sup> Buck (1938) *CT II*, p. 154,b (S2C).

<sup>531</sup> Molen (2000), p. 158.

<sup>532</sup> Buck (1935) *CT I*, p. 141,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 123.

<sup>533</sup> Buck (1956) *CT VI*, p. 345,b (M57C).

### Appendix 6.108. *m(w)t* (to die, to be dead)<sup>534</sup>

In the database, this lemma has a total of 58 attestations. However, as the substantive *m(w)t* (dead) was encoded under this lemma as well, there are only 18 attestations where this lemma is used as a verbal form.<sup>535</sup> As one can see in table 6.99, the graphical form of this lemma is remarkably stable. However, due to this stability, there does not seem to be any evidence of regional preferences for this lemma.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		4	Deir el-Bersha	1
	2	Deir el-Bersha	1		5	Deir el-Bersha	8
	3	Theban area	1			Asyut	2
						Theban area	4

Table 6.99 Graphical forms of the stem of *m(w)t*.

### Appendix 6.109. *mn* (to endure, to remain, to be firm)<sup>536</sup>

This lemma is a good example that the choice of spells can strongly influence the number of attestations, as there is only one attestation of this lemma in the database,<sup>537</sup> even though it is relatively common in the *Coffin Texts*.<sup>538</sup> The sole attestation from Beni Hasan (see figure 6.10), cannot be considered a regional preference, as it is used in Deir el-Bersha as well.<sup>539</sup> Rather, it is one of the two most common forms of the lemma, as the other common form is written without the Y2 (𓂏) classifier.



Figure 6.10

### Appendix 6.110. *mni* (to moor, to steer)<sup>540</sup>

In the database this lemma has fifteen attestations.<sup>541</sup> In table 6.100, the attestations per region are set out for every graphical form of the stem:

<sup>534</sup> Molen (2000), p. 188.

<sup>535</sup> Buck (1935) *CT I*, p. 30,c, 31,b, 72,c, 80,b; Buck (1951) *CT IV*, p. 93,o. For additional attestations outside the database, see Plas & Borghouts (1998), p. 125-126.

<sup>536</sup> Molen (2000), p. 166.

<sup>537</sup> Buck (1951) *CT IV*, p. 193,d-f.

<sup>538</sup> See Plas & Borghouts (1998), p. 126 and Gracia Zamacona (2008), p. 720-726.

<sup>539</sup> Buck (1938) *CT II*, p. 14,d.

<sup>540</sup> Molen (2000), p. 167.

<sup>541</sup> Buck (1951) *CT IV*, p. 308,c, 325,e, 326,c-d, 326,e-f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 126-127.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	2		6	Saqqara	1
	2	Deir el-Bersha Theban area	1 2		7	Deir el-Bersha	1
	3	Saqqara Deir el-Bersha	1 2		8	Theban area	1
	4	Meir Theban area	1 1		9	Meir	1
	5	Meir	1				

Table 6.100 Graphical forms of the stem of *mn*.

For this lemma, there does not seem to be a regional preference, as nearly every feature is used in at least two regions. Form 6 which uses a T22 (𐀓) is unique, but as this witness (Sq2C) is fragmentary, and not seen by de Buck himself, it cannot be said if it is an ancient variation, or simply a modern error for the P11 (𐀓). The use of the T14 (𐀓) in form 4 and 5 only occurs in Meir and the Theban area, but if one considers the similarity between the T14 and P11 in near hieratic cursive script,<sup>542</sup> it might have been a modern transcription error, instead of an intentional variation by the artist.

### Appendix 6.111. *mr* (to be ill, to suffer, to have pain)<sup>543</sup>

In the database, this lemma has 28 attestations. However, only fourteen attestations represent verbal forms.<sup>544</sup> In table 6.101, the attestations per region are set out for the graphical forms of the stem:

<sup>542</sup> Möller (1909), p. 43-44, no. 457 and 472.

<sup>543</sup> Molen (2000), p. 170.

<sup>544</sup> Buck (1951) *CT IV*, p. 89,m, 303,b; Buck (1954) *CT V*, p. 155,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 128.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Gebelein Aswan	1 1		5	Deir el-Bersha	1
	2	Deir el-Bersha	1		6	Meir	2
	3	Theban area	2		7	Deir el-Bersha Theban area	1 1
	4	Deir el-Bersha Theban area Gebelein	1 2 1				

Table 6.101 Graphical forms of the stem of *mr* (to be ill).

In the database, there are some features that resemble regional preferences for this lemma. In Meir, there seems to be a preference for the long format of form 6 and the absence of a classifier. However, outside the database there is an attestation of form 4 as well,<sup>545</sup> even though a classifier is not attested in Meir for this lemma. The use of the G37 (𓂏) classifier is only attested in Deir el-Bersha and the Theban area, including the attestations outside the database. The use of the D40 (𓂏) classifier is only attested in Deir el-Bersha. In Gebelein and Aswan, only the compact format of form 1 and 4 is used, and there is no classifier attested, including the attestations outside the database. Note that form 4 is one of the most common forms for this lemma, and should not be considered a regional variant, but rather the standard form for this lemma in all regions.

## Appendix 6.112. *mr* (to bind)<sup>546</sup>

In the database there are 20 attestations for this lemma, although all are from the same phrase in spell 225.<sup>547</sup> In table 6.102, the attestations per region are set out for every graphical form of the stem:

<sup>545</sup> Buck (1947) *CT III*, p. 3,d (M22C).

<sup>546</sup> Molen (2000), p. 172.

<sup>547</sup> Buck (1947) *CT III*, p. 216-217,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 128.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	2 <sup>548</sup>		5	Deir el-Bersha	2
	2	Deir el-Bersha	3		6	Deir el-Bersha	1
	3	Deir el-Bersha	1		7	Theban area	2
	4	Saqqara Theban area Papyrus (Pap.Berl.)	1 1 1		8	Theban area	1

Table 6.102 Graphical forms of the stem of *mr* (to bind).

For this lemma, there is one clear regional variation which occurs in the Theban area, where this lemma is written *mi* rather than *mr*. However, *mr* is used as well (form 5). It could be argued that this is due to the date of the witness, as MC105 (form 5) is dated to Mentuhotep II-IV,<sup>549</sup> whereas T1Be, T2Be and T2L (form 7 and 8) are dated to Sesostris I – Amenemhat II (T2L)<sup>550</sup> or Sesostris III (T1Be, T2Be).<sup>551</sup> Thus, it seems that the use of *mi* for this lemma in the Theban area reflects a later period of coffin decoration.

In Deir el-Bersha, there are some witnesses (B2Bo, B4Bo, B4C and B1Y; form 2 and 3) that include a rectangle (▬) sign with this lemma. Based on the attestation from Saqqara (form 4), it could be suggested that Saqqara only uses the S28 (𓂏) as classifier (form 4). However, outside the database, form 5 is used in Saqqara as well.<sup>552</sup>

### Appendix 6.113. *miri* (to love, to wish)<sup>553</sup>

The lemma *miri* is relatively common in the database, with 160 attestations. However, only 142 of these attestations reflect verbal forms.<sup>554</sup> In table 6.103, the attestations per region are set out for the graphical forms of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination.

<sup>548</sup> M25C and M2NY, both these attestations are reconstructions, that cannot be distinguished from *miri* (to love). However, based on the available space in the lacuna, the addition of a classifier seems unlikely.

<sup>549</sup> Willems (1988), p. 116.

<sup>550</sup> Willems (1988), p. 115-116.

<sup>551</sup> Willems (1988), p. 114-115.

<sup>552</sup> Buck (1956) *CT VI*, p. 251,e, (Sq5C, Sq3C).

<sup>553</sup> Molen (2000), p. 171.

<sup>554</sup> Buck (1935) *CT I*, p. 44-45,e-a, 68,a, 69,d, 83,d, 104-106,e-a, 106,b, 112,c, 120,d; Buck (1938) *CT II*, p. 255,a; Buck (1947) *CT III*, p. 10,b, 212,b-d, 220-221,a, 223,e; Buck (1951) *CT IV*, p. 252-253,b, 260,a, 260,b; Buck (1954) *CT V*, p. 7,b, 122,a, 122,b, 123,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 128-129.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Theban area	1		4	Deir el-Bersha	1
	2	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Asyut Theban area Gebelein Aswan Unknown (Y1C)	4 4 2 22 21 6 11 1 1 1		5	Meir	2
	3	Deir el-Bersha	2		6	Deir el-Bersha	1
	8	Meir Theban area	1 3		7	Deir el-Bersha	1
<i>Gemination</i>				<i>Gemination</i>			
	9	Deir el-Bersha Meir Asyut Theban area Gebelein Aswan Papyrus (Pap.Berl.)	20 12 3 7 6 3 1		11	Deir el-Bersha	3
	10	Deir el-Bersha	1		12	Saqqara	1

Table 6.103 Graphical forms of the stem of *mri*.

As one can see in the table, the majority of the attestations are either form 2 or form 9. However, some regional conditioned variation does seem to occur. The classifier Y2 (𓄠) is only attested in witnesses from Deir el-Bersha (form 6, 7 and 11) as well as the N36 (𓄡) phono-repeater. The N37 (𓄢) phono-repeater is only attested in Meir and Deir el-Bersha. The Theban area is the only region where the N36 is used as a phonemogram when this lemma is used as a verb.

## Appendix 6.114. *mhi* (to be forgetful, to be neglectful)<sup>555</sup>

This lemma has only five attestations in the database, from the same phrase of spell 151.<sup>556</sup> In table 6.104, the attestations per region are set out for the graphical forms of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara	1		3	Deir el-Bersha	1
	2	Deir el-Bersha	1				
		Asyut	1		4	Deir el-Bersha	1 <sup>557</sup>
							

Table 6.104 Graphical forms of the stem of *mhi*.

In the database, it seems that the use of classifiers only occurs in Deir el-Bersha, but outside the database the G37 () is attested in Gebelein as well.<sup>558</sup> The minimal format of form 1 is in the database only attested in Saqqara, but outside the database attested for A1C as well.<sup>559</sup> The use of the G43 () is only attested in Asyut and Deir el-Bersha, but due to a lack of additional attestations outside the database, it cannot be said with certainty if the use of the G43 is a regional preference.

## Appendix 6.115. *mḥ* (to fill, to complete)<sup>560</sup>

In the database, the lemma *mḥ* has 72 attestations.<sup>561</sup> In table 6.105, the attestations per region are set out for every graphical form of the stem:

<sup>555</sup> Molen (2000), p. 174.

<sup>556</sup> Buck (1938) *CT II*, p. 259,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 129.

<sup>557</sup> Buck (1938) *CT II*, p. 259,b (B1C), assumed to be a corruption, due to the imperative of *tm* before it, as the other lemmas of *hm* (to be hot) or *hm* (to shout) make little sense with the D35 () classifier.

<sup>558</sup> Buck (1947) *CT III*, p. 296,k (G1T).

<sup>559</sup> Buck (1947) *CT III*, p. 296,k (A1C).

<sup>560</sup> Molen (2000), p. 174.

<sup>561</sup> Buck (1935) *CT I*, p. 90-91,b, 118,a, 137,d; Buck (1951) *CT IV*, p. 232-233,a; Buck (1954) *CT V*, p. 123,d, 158,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 129.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		8	Saqqara	1
	2	Deir el-Bersha	1		9	Meir	2
	3	Deir el-Bersha	1		10	Meir	2
		Asyut	1				
		Theban area	1				
	4	Deir el-Bersha	3		11	Deir el-Bersha	1
						Meir	1
	5	el-Lisht	1		12	Saqqara	4
		Deir el-Bersha	14			el-Lisht	2
		Meir	3			Beni Hasan	1
		Theban area	4			Deir el-Bersha	7
		Gebelein	2			Meir	2
		Aswan	1			Asyut	1
	6	el-Lisht	2		13	Deir el-Bersha	4
		Deir el-Bersha	2			Theban area	1
	7	Saqqara	1				
		Meir	1				

Table 6.105 Graphical forms of the stem of *mḥ*.

One of the major variations between the forms is the use of a G17 () as the initial sign. Although most regions have forms with or without the initial G17, Gebelein and Aswan are only attested with the initial G17 (form 5), where Saqqara is only attested without the initial G17 (form 8 and 12). However, outside the database this is not true for Saqqara or Aswan or Gebelein.<sup>562</sup> In the database, the use of the D40 () classifier seems to only occur in Meir, although it needs to be noted that there are no other attestations of the use of D40 as classifier for the lemma *mḥ* in the *Coffin Texts*. The attestations from Asyut are always accompanied by a Y2 () classifier in the database. However, outside the database this is not true,<sup>563</sup> although the use of Y2 is more common than the absence of it. Beni Hasan only occurs with form 12, but as it is a single attestation, it would be assumptive to suggest it represents a regional preference.

<sup>562</sup> Buck (1935) *CT I*, p. 284,b (Sq3C); Buck (1947) *CT III*, p. 321,e (A1C); Buck (1956) *CT VI*, p. 272,h (G1T).

<sup>563</sup> Buck (1956) *CT VI*, p. 178,k (S1C).

## Appendix 6.116. *mḥi* (to drown, to swim, to overflow)<sup>564</sup>

In the database there are only three attestations of this lemma, from Gebelein and Aswan, in the same phrase of spell 398.<sup>565</sup> Moreover, as one can see in table 6.106, the two forms are closely related to each other, as the only variation occurs in the position of the V28 (𓂏) to the N35A (𓂏). Note that these two forms cannot be considered a regional variant,<sup>566</sup> as outside the database form 1 is attested in Deir el-Bersha as well.<sup>567</sup>

Graphical form stem	no.	Region	Attestations
	1	Gebelein	1
	2	Gebelein	1
	1	Aswan	1

Table 6.106 Graphical forms of the stem of *mḥi*.

## Appendix 6.117. *msi* (to bear, to give birth, to bring forth)<sup>568</sup>

This lemma is relatively common in the database, with a total of 234 attestations. However, only 194 attestations are of verbal forms.<sup>569</sup> In table 6.107, the attestations per region are set out for every graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. Due to the extremely varied nature of the hieroglyph B3 (𓂏), B4 (𓂏), and their classes, all the classifiers of some form of humanoid with lines beneath it should be considered the same classifier, as the variation between them is rarely intentional.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Asyut	1 <sup>570</sup>		16	Deir el-Bersha	1
	2	Asyut	3 <sup>571</sup>		17	Deir el-Bersha	1
	3	Deir el-Bersha	1 <sup>572</sup>		18	Deir el-Bersha	2
	4	Deir el-Bersha	1 <sup>573</sup>		19	Beni Hasan	1

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	5	Meir	2 <sup>574</sup>		20 <sup>575</sup>	Saqqara Deir el-Bersha Theban area	1 2 1
	6	Meir	2		21	Unknown (Y1C)	1 <sup>576</sup>
	7	Deir el-Bersha Asyut	2 1		22	Deir el-Bersha	1
	8	Meir	2		23	Beni Hasan Deir el-Bersha Meir	3 1 2
	9	Meir	1		24	Deir el-Bersha	6

<sup>564</sup> Molen (2000), p. 175.

<sup>565</sup> Buck (1954) *CT V*, p. 158,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 130 and Gracia Zamacona (2008), p. 730-731.

<sup>566</sup> As G1T and A1C should be considered to be a group together with T3C, see Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>567</sup> Buck (1956) *CT VI*, p. 106,a (B10C,b).

<sup>568</sup> Molen (2000), p. 181.

<sup>569</sup> Buck (1935) *CT I*, p. 30-31,d-a, 48,a, 88-89,b, 97,d, 99,b, 99,c, 101,d, 106,a, 117,a, 344-345,c, 354-355,c; Buck (1938) *CT II*, p. 82,b, 82,c, 244,a, 399,b, 400,a; Buck (1951) *CT IV*, p. 91,e, 91,f, 224,a, 244-245,a, 246-247,b, 248,a, 251,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 131-132.

<sup>570</sup> Buck (1935) *CT I*, p. 106,a, (S1C). The A40 () is a corruption of the B1 () (form 2). Note that this should be considered one grapheme which functions as a class of B3/B4.

<sup>571</sup> Only attested in S1C. Note that this should be considered one grapheme which functions as a class of B3/B4.

<sup>572</sup> Buck (1935) *CT I*, p. 117,a (B3L). Note that this should be considered one grapheme which functions as a class of B3/B4.

<sup>573</sup> Buck (1935) *CT I*, p. 48,a (B6C). Note that this should be considered one grapheme which functions as a class of B3/B4.

<sup>574</sup> Buck (1935) *CT I*, p. 345,c (M4C). Note that this should be considered one grapheme which functions as a class of B3/B4.

<sup>575</sup> Note that the B1 () and the Z2 () should be considered one grapheme which functions as a class of B3/B4.

<sup>576</sup> Buck (1938) *CT II*, p. 400,a (Y1C). Note that the B1 () and the two Z2 () should be considered one grapheme which functions as a class of B3/B4.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	10	Deir el-Bersha Asyut	6 1		25	el-Lisht Beni Hasan Deir el-Bersha Asyut Theban area	2 2 9 2 4
	11	Saqqara el-Listh Deir el-Bersha Meir Asyut Theban area Gebelein Aswan	1 1 36 19 5 8 3 2		26	Asyut	1
	12	Beni Hasan	1		27	Deir el-Bersha	3
	13	Beni Hasan	1		28	Deir el-Bersha	1
	14	Saqqara el-Lisht Meir Theban area Gebelein Aswan	7 5 5 3 1 1		29	Deir el-Bersha Meir	1 2
	15	Meir	1		30	Deir el-Bersha Meir Asyut Theban area	1 3 1 6
<i>Gemination</i>					31	Saqqara	1
	32	Deir el-Bersha	1 <sup>577</sup>	<i>Gemination</i>			
	33	Deir el-Bersha Meir Asyut	1 2 1		35	Deir el-Bersha	2
	34	Asyut	1		36	Asyut	1 <sup>578</sup>

Table 6.107 Graphical forms of the stem of *msi*.

<sup>577</sup> Buck (1938) *CT II*, p. 82,b (B3L). The B1 () and N33A () should be considered one grapheme which functions as a class for B3/B4.

<sup>578</sup> Buck (1935) *CT I*, p. 88,b (S12C). The Z3 () signs are simply filler strokes.

In this lemma, there are hardly any regional features when all the humanoid classifiers are treated as the same sign. Nonetheless, minor regional preferences seem to occur. For example, in el-Lisht, Gebelein and Aswan (form 11, 14 and 25), there is no attestation of a humanoid classifier or logogram. The use of the humanoid figure as a logogram is only attested in Deir el-Bersha, Meir and Asyut (form 1-10 and 32), whereas Beni Hasan and the Theban area only use it as a classifier (form 12, 13, 19, 20 and 30). The use of the G17 (𓆎) interpretant is only attested in Saqqara (form 31), although it is extremely rare in the *Coffin Texts*. The reversed direction of the S29 (𓆏) occurs only in Asyut (form 26 and 34), but this is due to the left to right direction of the writing in this witness (S2C), rather than an intentional variation.

### Appendix 6.118. *msbi* (to burn)<sup>579</sup>

There is only one attestation of this lemma in the database, in a name of a divinity in spell 335.<sup>580</sup> The attestation occurs in M1NY (see figure 6.11). However, based on another attestation of this name (B1P), it could be possible that the G17 (𓆎) is a corruption of the G1 (𓆏), in which case *ꜣsb* (see appendix 6.9) should be read. According to van der Molen, there is one other attestation of this lemma in the *Coffin Texts* in Deir el-Bersha,<sup>581</sup> where the other witnesses use *ꜣsb* as well.



Figure 6.11

### Appendix 6.119. *msdi* (to hate, to dislike)<sup>582</sup>

In the database there are a total of 27 attestations of this lemma.<sup>583</sup> In table 6.108, the attestations per region are set out for every graphical form of stem. Note that in the database only imperfective participles are attested, thus every form shows gemination.

Graphical form stem	no.	Region	Attestations
	1	Theban area	1
	2	Deir el-Bersha	4
		Asyut	5
		Theban area	6
		Unknown (Y1C)	1
	3	Theban area	9
		Unknown (Y1C)	1

Table 6.108 Graphical forms of the stem of *msdi*.

<sup>579</sup> Molen (2000), p. 183.

<sup>580</sup> Buck (1951) *CT IV*, p. 272,a.

<sup>581</sup> Buck (1961) *CT VII*, p. 288,c (B4L,b).

<sup>582</sup> Molen (2000), p. 185-186.

<sup>583</sup> Buck (1935) *CT I*, p. 9,c, 13,d, 18,g ,22,c, 35,d 39,c, 40,b, 46,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 13).

In the database, the only noticeable variation occurs with the use of the A2 (𓀡) classifier. However, this does not represent a regional pattern for the Theban area, as this classifier is used outside the database in Saqqara and Deir el-Bersha as well.<sup>584</sup> Therefore, it is unlikely that there are any regional preferences for this lemma.

### Appendix 6.120. *mki* (to guard, to protect)<sup>585</sup>

The lemma *mki* has only four attestations in the database, from the same phrase of spell 27.<sup>586</sup> In table 6.109, one can see that every region has its own form, although it needs to be noted that one of the attestations from the Theban area (MC105) is a reconstruction.

Graphical form stem	no.	Region	Attestations
	1	Theban area	2
	2	Deir el-Bersha	1
	3	Asyut	1

Table 6.109 Graphical forms of the stem of *mki*.

Although the database suggests distinct variants in the regions, form 1 is used in other regions as well.<sup>587</sup> The use of a D40 (𓄀) classifier after the V31 (𓄁) or V31A (𓄂) is most common in Asyut, but occurs in Deir el-Bersha as well.<sup>588</sup> The use of a A24 (𓀢) classifier is most commonly attested in Deir el-Bersha, but is attested in P.Gard.2 as well,<sup>589</sup> which is assumed to originate from Asyut.<sup>590</sup> However, the use of the A24 classifier is only attested in Deir el-Bersha for coffin decorations.

### Appendix 6.121. *mtn* (to assign)<sup>591</sup>

There are only ten attestations of this lemma in the database, from the same phrase in spell 215.<sup>592</sup> As one can see in table 6.110, the spelling is relatively constant, and the variation rather takes place in the graphical form.

<sup>584</sup> Buck (1935) *CT I*, p. 292,d (Sq3C, B10C).

<sup>585</sup> Molen (2000), p. 187.

<sup>586</sup> Buck (1935) *CT I*, p. 79,h. For additional attestations outside the database, see Plas & Borghouts (1998), p. 133.

<sup>587</sup> Buck (1947) *CT III*, p. 190,c (S1C, B2Bo).

<sup>588</sup> Buck (1954) *CT V*, p. 315,q.

<sup>589</sup> Buck (1956) *CT VI*, p. 198,d.

<sup>590</sup> (Schenkel, 1996, p. 125.

<sup>591</sup> Molen (2000), p. 190.

<sup>592</sup> Buck (1947) *CT III*, p. 187-188,d-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 134.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	3		4	Deir el-Bersha Meir Asyut	1 1 1
	2	Deir el-Bersha	1		5	Deir el-Bersha Asyut	1 1
	3	Papyrus (P.Gard.2)	1				

Table 6.110 Graphical forms of the stem of *mn*.

Based on the table, there does not seem to be a regional preference for this lemma. The only clear exception occurs in P.Gard.2, which uses a N31 (𓏏) classifier rather than a Y2 (𓏑). Outside the database there are only three additional attestations of this lemma,<sup>593</sup> which all use the N31 classifier, which is interesting as these are from P.Gard.3 and P.Gard.4. Thus, the use of this classifier might represent a feature of papyri, rather than a regional feature of the *Coffin Texts*.

## Appendix 6.122. *mdw* (to speak)<sup>594</sup>

This lemma has 217 attestations in the database. However, only 62 attestations represent verbal forms.<sup>595</sup> In table 6.111, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara Deir el-Bersha	2 3		11	Deir el-Bersha Asyut	1 2
	2	el-Lisht	1		12	Deir el-Bersha Asyut Theban area	1 1 2
	3	Meir	4		13	Meir	1 <sup>596</sup>

<sup>593</sup> Buck (1961) *CT VII*, p. 152,l, 153,g.

<sup>594</sup> Molen (2000), p. 191-192.

<sup>595</sup> Buck (1935) *CT I*, p. 39,b, 39,d; Buck (1938) *CT II*, p. 274-276,c-a; Buck (1951) *CT IV*, p. 252-253,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 134.

<sup>596</sup> Buck (1951) *CT IV*, p. 253,b (M1NY), the A1 (𓂏) classifier is assumed to be an error for A2 (𓂏), as this witness uses a A40 (𓂏) for the first person.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	Asyut	4		14	Deir el-Bersha Asyut Theban area	9 2 6
	5	Deir el-Bersha Asyut	5 1		15	Beni Hasan Deir el-Bersha	1 2
	6	Theban area	1		16	Saqqara	1 <sup>597</sup>
	7	Meir Theban area	1 1		17	Deir el-Bersha	1
	8	Saqqara el-Lisht	1 1		18	Deir el-Bersha	3
	9	Meir	1 <sup>598</sup>		19	Deir el-Bersha	1
	10	Deir el-Bersha	1				

Table 6.111 Graphical forms of the stem of *mdw*.

In this lemma, the Theban area is the only region where all the interpretants of the S43 () were added (form 6), although this might be a feature of the witness (MC105). The absence of the G43 () only occurs in Deir el-Bersha and Asyut. In the other regions the sign is constantly included, even though the G43 is used in Deir el-Bersha and Asyut as well. In el-Lisht, there seems to be a preference for using a compact format (form 2 and 8). Form 9 and 16 represent variants where the A2 () classifier was replaced by a M17\*Z1 group (), but as this occurs in Saqqara and Meir, it most likely reflects features of the witnesses (Sq1C, M1C) rather than a regional preference. Therefore, Saqqara does not use any

<sup>597</sup> Buck (1951) *CT IV*, p. 252,b (Sq1C). The Z1 () functions as a classifier, replacing the A2, as this witness prefers to replace the humanoid figures with Z1.

<sup>598</sup> Buck (1951) *CT IV*, p. 253,b (M1C) Note that the M17\*Z1 () group functions as a classifier, replacing the A2 (), as this witness dislikes using humanoid figures.

humanoid classifier for this lemma in the database. However, outside the database the A2 is used in Saqqara as well.<sup>599</sup>

### Appendix 6.123. *mds* (to be sharp, to be violent)<sup>600</sup>

In the database there are sixteen attestations of this lemma, although only two are considered verbal forms.<sup>601</sup> As both these attestations are from the Theban area, and considered a substantive by van der Plas & Borghouts, the value of this lemma for regional variation is limited. As one can see in table 6.112, the two attestations have two different forms, based on the classifier and which sign for the phonemogram *s* is used. Compared to the attestations outside the database, it seems that the O34 (𓂏) is only attested in the Theban area.

Graphical form stem	no.	Region	Attestations
	1	Theban area	1
	2	Theban area	1

Table 6.112 Graphical forms of the stem of *mds*.

### Appendix 6.124. *mdh* (to be invested)<sup>602</sup>

This lemma has only four attestations, from the same phrase in spell 398.<sup>603</sup> As one can see in table 6.113, there are two forms, which vary based on the position of G17 (𓂏) and the classifier. However, form 1 should not be considered a sign of a regional pattern, as form 2 occurs in Gebelein (G2T) as well. Moreover, the substantive *mdh* (fillet) which occurs in the same phrase is written as form 2.<sup>604</sup>

<sup>599</sup> Buck (1938) *CT II*, p. 164,e (Sq3Sq).

<sup>600</sup> Molen (2000), p. 192-193.

<sup>601</sup> Buck (1951) *CT IV*, p. 315,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 135. However, it could be argued that the substantives of Buck (1938) *CT II*, p. 56,a, are actually participles: *mds* (the sharp/ferocious one).

<sup>602</sup> Molen (2000), p. 195.

<sup>603</sup> Buck (1954) *CT V*, p. 158,a. Note that this is the only attestation of this lemma in the *Coffin Texts* according to Plas & Borghouts (1998), p. 135.

<sup>604</sup> It is the compact writing of G1T, where the I10 (𓂏) and V28 (𓂏) are written next to the G17 (𓂏) in the column, which forced the alternative placement of the classifier.

Graphical form stem	no.	Region	Attestations
	1	Gebelein	1
	2	Theban area Gebelein Aswan	1 1 1

Table 6.113 Graphical forms of the stem of *mdh*.

## Appendix 6.125. *nī* (to rebuff, to drive away)<sup>605</sup>

In the database, there is only one attestation of this lemma.<sup>606</sup> However, based on the attestations outside the database, it seems that the form (see figure 6.12) is unique for this witness (T1C). However, as there are no other attestations of this lemma from the Theban area in the *Coffin Texts*, it cannot be said if this is a regional preference, or if this is a feature of this witness.

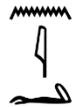


Figure 6.12

## Appendix 6.126. *nīs* (to call, to reckon, to invoke)<sup>607</sup>

In the database there are seven attestations of this lemma, which all come from the same phrase of spell 398.<sup>608</sup> As one can see in table 6.114, the graphical form is remarkably stable, as the only variation occurred due to the classifier Y2 (𓂏) instead of the A2 (𓂏). In the database the Y2 classifier is only attested in Meir, but beyond the database the Y2 classifier is attested in Deir el-Bersha as well,<sup>609</sup> thus there does not seem to be a clear regional preference for this lemma.

Graphical form stem	no.	Region	Attestations
	1	Meir Theban area Gebelein Aswan	2 1 2 1
	2	Meir	1

Table 6.114 Graphical forms of the stem of *nīs*.

<sup>605</sup> Molen (2000), p. 200.

<sup>606</sup> Buck (1951) *CT IV*, p. 208,c (T1C,a). For additional attestations outside the database, see Plas & Borghouts (1998), p. 149.

<sup>607</sup> Molen (2000), p. 201-202.

<sup>608</sup> Buck (1954) *CT V*, p. 150,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 149.

<sup>609</sup> Buck (1951) *CT IV*, p. 376,d (B1C, B2L, B1P).

## Appendix 6.127. *nwd* (to turn aside, to turn back)<sup>610</sup>

There is only one attestation of this lemma in the database, in G1T.<sup>611</sup> The graphical form (see figure 6.13) is unique in this witness, although this is most likely due the placement of the W24 (◌), which is normally written above the I10 (𓂏). Thus, this compact format could represent a regional feature. Nonetheless, the use of this exact form is only attested in Gebelein, but could be a feature of the witness rather than a regional feature.



Figure 6.13

## Appendix 6.128. *nbi* (to swim)<sup>612</sup>

In the database there are 21 attestations of this lemma.<sup>613</sup> In table 6.115, the attestations per region are set out for every graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. Note that the humanoid classifiers (form 5, 6, 8 and 10) represent the closest similarity to the sign used in the original, rather than being exact representations of the signs.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Meir	1		3	Saqqara	1
	2	Deir el-Bersha	1		4	el-Lisht	1
<i>Gemination</i>				<i>Gemination</i>			
	5	Saqqara	1		11	Deir el-Bersha	2 <sup>614</sup>
	6	Theban area	2 <sup>615</sup>		12	Saqqara Theban area	1 <sup>616</sup> 2

<sup>610</sup> Molen (2000), p. 210.

<sup>611</sup> Buck (1935) *CT I*, p. 385,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 151 and Gracia Zamacona (2008), p. 738-742.

<sup>612</sup> Molen (2000), p. 217.

<sup>613</sup> Buck (1951) *CT IV*, p. 294,a, 294-295,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 155 and Gracia Zamacona (2008), p. 744-745.

<sup>614</sup> One of these attestations (B1Y) is a reconstruction.

<sup>615</sup> One of these attestations (T2Be) is a reconstruction.

<sup>616</sup> Reconstruction (Sq2C), could be any other spelling as well.

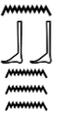
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	7	Meir	1		13	Theban area	1
	8	Meir	1		14	Deir el-Bersha	1
	9	Beni Hasan	1		15	Meir	2
	10	Saqqara	1		16	Deir el-Bersha	1

Table 6.115 Graphical forms of the stem of *nbi* (to swim).

As one can see in the table above, the graphical forms of the lemma *nbi* are remarkably varied. However, there are some minor details that suggest a regional preference. The use of the S12 (𓂏) as a phonemogram is only attested in el-Lisht and Meir,<sup>617</sup> although it is more common in Meir. The use of the D40 (𓂏) classifier occurs in Deir el-Bersha and the Theban area (form 13), but is much more common in Deir el-Bersha (form 2, 9, 11 and 14). If the humanoid figures (form 5, 6, 8 and 10) are treated as classes of the same sign, namely a man who is swimming, there is no regional pattern to the use of these classifiers. Otherwise, these different graphemes should be considered unique forms bound to the region where they were attested.

### Appendix 6.129. *nbi* (to be aflame, to be on fire)<sup>618</sup>

This lemma has only three attestations in the database, and all from the same witness (L1NY).<sup>619</sup> There are no additional attestations of this lemma in van der Plas & Borghouts. Thus, it is not possible to suggest a regional preference based on this lemma. As one can see in table 6.116, there are two graphical forms in which this lemma occurs, which vary based on the classifier.

<sup>617</sup> Note that this attestation is based on Buck (1951) *CT IV*, p. 295,b (L1NY), as the support deteriorated since de Buck worked on it. In the more recent image I had access to (see [appendix.supports](#) for more detail) this token is now lost. Therefore, I cannot say with certainty if this transcription is correct.

<sup>618</sup> Molen (2000), p. 219.

<sup>619</sup> Buck (1951) *CT IV*, p. 269,c, 271,b, 272,a.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	el-Lisht	2
	2	el-Lisht	1

Table 6.116 Graphical forms of the stem of *nbi* (to be aflame).

### Appendix 6.130. *nbs* (to burn)<sup>620</sup>

This lemma has only eight attestations in the database.<sup>621</sup> Moreover, there are no additional attestations of this lemma outside the database.<sup>622</sup> In table 6.117, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	1		4	Meir Theban area	1 1
	2	Beni Hasan Meir	2 1		5	Deir el-Bersha	1
	3	Meir	1				

Table 6.117 Graphical forms of the stem of *nbs*.

For this lemma, there are only minor variation between the regions. The southernmost attestations, Meir and the Theban area, use a Q7 (𓆎) or one of its classes as classifier (form 3 and 4), where the northernmost attestations, Beni Hasan and Deir el-Bersha, do not use a classifier or use a D40 (𓆏) classifier. The use of the V30 (𓆐) as phonemogram is only attested in Deir el-Bersha, as is the use of the O34 (𓆑) instead of the S29 (𓆒). However, there are too few attestations of this lemma to suggest any regional preference with any degree of certainty.

<sup>620</sup> Molen (2000), p. 220.

<sup>621</sup> Buck (1951) *CT IV*, p. 270,b-271,b, 272,a.

<sup>622</sup> Plas & Borghouts (1998), p. 156.

## Appendix 6.131. *nfʒ* (to exhale, to blow)<sup>623</sup>

In the database there are 79 attestations of this lemma, with the majority of the attestations coming from spell 75. However, only 77 attestations are of verbal forms.<sup>624</sup> In table 6.118, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>625</sup>		8	Theban area	3
	2	Meir	1 <sup>626</sup>		9	Saqqara	1 <sup>627</sup>
	3	Asyut	4			Beni Hasan	1
	4	Deir el-Bersha	1			Deir el-Bersha	20
		Meir	1			Meir	24
	5	Gebelein	1			Asyut	6
	6	Gebelein	1			Theban area	1
	7	Deir el-Bersha	1		10	Gebelein	1
						Aswan	3
					11	Deir el-Bersha	1
					12	Aswan	1
					13	Deir el-Bersha	3

Table 6.118 Graphical forms of the stem of *nfʒ*.

<sup>623</sup> Molen (2000), p. 222.

<sup>624</sup> Buck (1935) *CTI*, p. 338-339,c, 354-355,b, 356-357,a, 358-361,d-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 156-157.

<sup>625</sup> Buck (1935) *CTI*, p. 356,a (B6C), the D20 (𓄀) classifier makes this reading most likely.

<sup>626</sup> Buck (1935) *CTI*, p. 357,a (M28C), the D20 (𓄀) classifier makes this reading most likely. However, as de Buck did not see this witness himself, it might be a modern error as well.

<sup>627</sup> Buck (1935) *CTI*, p. 359-361, d-a (Sq5C). Reconstruction, although there are traces left of the D20.

Although form 9 is the favourite form for this lemma in most witnesses, there are signs of regional preferences. In the database, the use of the A2 (𓀓) classifier only occurs in Aswan, Gebelein and the Theban area. Moreover, the attestation from the Theban area is T3C. As these attestations are considered a group representing a south Egyptian school of artists in the First intermediate period,<sup>628</sup> it seems that the use of the A2 classifier with this lemma is a feature of that school.

The Y2 (𓏏) is only attested in Deir el-Bersha, although all attestations are from the same witness (B1C). Including the attestations outside the database, which do not use the Y2 classifier, it might be better to consider this a feature of the support, rather than a regional preference, even though it does not occur outside Deir el-Bersha in the *Coffin Texts*, and the use of the Y2 classifier is more commonly used in Deir el-Bersha for the other lemmas as well. The absence of one of the phonemograms (form 1, 2 and 4) is only attested in Deir el-Bersha and Meir.

### Appendix 6.132. *nfr* (to be beautiful, to be good)<sup>629</sup>

This lemma is common in the database, as it has 346 attestations. However, most of these are substantives or adjectives, and only seventeen attestations are of verbal forms.<sup>630</sup> In table 6.119, the attestation per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	2		4	Theban area	1
	2	Theban area	1		5	Deir el-Bersha	7
	3	Deir el-Bersha	1			Asyut	1
						Theban area	1

Table 6.119 Graphical forms of the stem of *nfr*.

The database suggests multiple regional preferences, that sadly cannot be supported when attestations outside the database are included as well. Form 1 is only attested in Meir, but outside the database it is attested in Deir el-Bersha as well.<sup>631</sup> The use of the D21 (𓏏) interpretant only (form 4) is attested in the Theban area and Gebelein, but outside the database it is attested in Deir el-Bersha as well.<sup>632</sup> The use of the Y2 (𓏏) classifier is only attested in Deir el-Bersha, but outside the database it is attested in Asyut as well.<sup>633</sup> Therefore, it seems unlikely that there is any regional preference for this lemma.

<sup>628</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>629</sup> Molen (2000), p. 222-224.

<sup>630</sup> Buck (1935) *CT I*, p. 28,c, 52,a, 54,b; Buck (1951) *CT IV*, p. 90,i; Buck (1954) *CT V*, p. 156,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 157.

<sup>631</sup> Buck (1935) *CT I*, p. 206,f (B10C,c).

<sup>632</sup> Buck (1935) *CT I*, p. 206,f (B12C).

<sup>633</sup> Buck (1951) *CT IV*, p. 166,c (S1C, S2C).

## Appendix 6.133. *nmi* (to traverse, to travel)<sup>634</sup>

This lemma has 23 attestations in the database.<sup>635</sup> In table 6.120, the attestation per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		7	Deir el-Bersha	1
	2	Deir el-Bersha Meir	2 1		8	Deir el-Bersha	1
	3	Deir el-Bersha	3		9	Deir el-Bersha	1
	4	Deir el-Bersha Meir	1 5		10	Asyut	2
	5	Deir el-Bersha	2		11	Deir el-Bersha	1 <sup>636</sup>
	6	Deir el-Bersha	2				

Table 6.120 Graphical forms of the stem of *nmi*.

In the database, the addition of the M17 () seems only to occur in Deir el-Bersha and Meir. However, outside the database this is attested in Asyut and the Theban area as well.<sup>637</sup> The use of the phonorepeater O5 () is only attested in Deir el-Bersha and Asyut, although its use is more common in Deir el-Bersha. However, the different classes of the O5 of form 7 and 9 only occur in Deir el-Bersha. However, outside the database the O5 is used as phonogram in the Theban area.<sup>638</sup> The use of the D40 () classifier is only attested in Deir el-Bersha (form 3 and 6), which is true outside the database as well.

<sup>634</sup> Molen (2000), p. 227.

<sup>635</sup> Buck (1935) *CT I*, p. 53,d, 53,e, 137,b; Buck (1938) *CT II*, p. 82-83,d-a, 83,b, 83,1\*. For additional attestations outside the database, see Plas & Borghouts (1998), p. 158 and Gracia Zamacona (2008), p. 749-754.

<sup>636</sup> Buck (1935) *CT I*, p. 137,b (B16C). Could be a corruption, as all the other witnesses have *min* (today) here.

<sup>637</sup> Buck (1935) *CT I*, p. 302,c (T1C, T2C); Buck (1951) *CT IV*, p. 352,c, (S1C, S2C).

<sup>638</sup> Buck (1956) *CT VI*, p. 414,e.

## Appendix 6.134. *nhm* (to rejoice, to shout, to tremble, to quake)<sup>639</sup>

In the database there are fifteen attestations, of which fourteen attestations are of verbal forms.<sup>640</sup> As one can see in table 6.121, the graphical form of this lemma is remarkably constant:

Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1
	2	Deir el-Bersha	11
	3	el-Lisht	2

Table 6.121 Graphical forms of the stem of *nhm*.

It is difficult for this lemma to suggest any regional preferences, as the majority of the attestations, including those outside the database are from Deir el-Bersha. Nonetheless, it seems that the use of the D54 (△) classifier only occurs in Beni Hasan, although this is the only attestation from Beni Hasan and the only attestation of the D54 for this lemma in the *Coffin Texts*. The attestations from el-Lisht suggest that this region does not use a classifier, but outside the database that is true for Deir el-Bersha as well.<sup>641</sup> However, as these are the only attestations from el-Lisht, it might still be a regional preference for el-Lisht, even though the absence of the classifier occurs outside el-Lisht as well.

However, including the attestations outside the database, it seems that this lemma does not occur south of Deir el-Bersha. This is most likely due to the spells in which this lemma occurs rather than an objection to the lemma south of Deir el-Bersha, as the substantive *nhm* (shout) is attested in Asyut.<sup>642</sup>

## Appendix 6.135. *nhb* (to give, to loan, to bestow)<sup>643</sup>

There are fourteen attestations of this lemma in the database.<sup>644</sup> In table 6.122, the attestations per region are set out for every graphical form of the stem:

<sup>639</sup> Molen (2000), p. 236.

<sup>640</sup> Buck (1935) *CT I*, p. 5,h, 144,e, 144,e-f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 160 and Gracia Zamacona (2008), p. 770-771.

<sup>641</sup> Buck (1954) *CT V*, p. 349,f (B9C).

<sup>642</sup> Buck (1938) *CT II*, p. 279,a (S1C,b). However, this is likely an error for *whm* which is used in the other witnesses, including the S1C,a.

<sup>643</sup> Molen (2000), p. 238.

<sup>644</sup> Buck (1947) *CT III*, p. 9,b; Buck (1951) *CT IV*, p. 88,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 161.

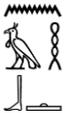
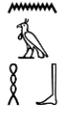
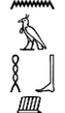
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	5
	2	Saqqara Meir Asyut	1 1 2		5	Deir el-Bersha	2
	3	Deir el-Bersha	1		6	Deir el-Bersha	1 <sup>645</sup>

Table 6.122 Graphical forms of the stem of *nḥb*.

In the database, there seems to be a clear distinction between Deir el-Bersha and the other regions (form 3). However, this is not true. Form 5 is attested in Saqqara as well,<sup>646</sup> thus the use of the Y2 (𓏏) classifier is not restricted to Deir el-Bersha. Nor is the use of the V28 (𓏏) interpretant, which is attested in Saqqara as well.<sup>647</sup> However, as there are no other attestations for Meir or Asyut beyond the database for this lemma, it cannot be said with certainty if these features occurred Meir and Asyut as well, or if the Y2 and V28 are features of the more northern attestations of this lemma.

### Appendix 6.136. *nḥm* (to take away, to rescue)<sup>648</sup>

There are 128 attestations for the lemma *nḥm* in the database.<sup>649</sup> In table 6.123, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		11	Deir el-Bersha	1
	2	Gebelein	1		12	Deir el-Bersha Meir Theban area	1 1 4

<sup>645</sup> Buck (1947) *CT III*, p. 9,b (B3Bo). The F39 (𓏏) classifier is assumed to be an addition due to the similarity of this lemma with *nḥb.t* (neck).

<sup>646</sup> Buck (1938) *CT II*, p. 53,b (Sq6C).

<sup>647</sup> Buck (1938) *CT II*, p. 53,b (Sq1C).

<sup>648</sup> Molen (2000), p. 238-239.

<sup>649</sup> Buck (1935) *CT I*, p. 15,c, 38,a, 52,a, 370-373,c-a); Buck (1938) *CT II*, p. 58,b, 88,a, 88,b); Buck (1951) *CT IV*, p. 295,e, 298-299,a, 303,a, 312,b, 319,e, 321,e; Buck (1954) *CT V*, p. 121,b, 152,d-e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 161.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	Meir	2		13	Saqqara el-Lisht Deir el-Bersha Theban area	5 2 8 3
	4	Meir Gebelein	1 1		14	Deir el-Bersha	1
	5	Meir	2		15	Saqqara Deir el-Bersha Meir Asyut Theban area Papyrus (Pap.Berl)	3 25 16 4 10 1
	6	Meir	1		16	Asyut	1
	7	Meir Theban area Gebelein	3 1 1		17	Gebelein	1
	8	Meir Theban area	1 3		18	Gebelein	1
	9	Saqqara Meir Gebelein Aswan	1 4 1 1		19	Meir	1 <sup>650</sup>
	10	Deir el-Bersha Meir Asyut Theban area	7 4 1 2				

Table 6.123 Graphical forms of the stem of *nḥm*.

In Gebelein, there seems to be a preference for a compact format, as form 10 and 12-16 are not attested in that region. The addition of the interpretant V28 (𓄀) is only attested in Gebelein and Meir. In Deir el-Bersha the N42 (𓄁) is always attested without any other sign next to it, as the attestations from Deir el-Bersha seem to prefer to use the long format of form 10 and 12-16. In the other regions both the compact and long format are attested.

<sup>650</sup> Buck (1935) *CT I*, p. 371,c (M-Ann), the V30 (𓄁) is assumed to be a corruption of the N42 (𓄁). However, as de Buck did not see this witness himself, I cannot say if the corruption is modern, or ancient. This might be true for the D34 (𓄁) as well, which could have been a A24 (𓄁) if the script of the original was near hieratic cursive script.

## Appendix 6.137. *nḥn* (to be young, to be a child)<sup>651</sup>

In the database there are only six attestations of this lemma, from the same phrase of spell 8.<sup>652</sup> In table 6.124, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
	2	Theban area	1		5	Deir el-Bersha	1
	3	Theban area	1				

Table 6.124 Graphical forms of the stem of *nḥn*.

As one can see in the table above, there does not seem to be any regional preference in the graphical form of the lemma, as nearly every feature occurs in Deir el-Bersha and the Theban area. However, outside the database it seems that Deir el-Bersha prefers to use the G37 () over the A17 () as classifier.<sup>653</sup>

## Appendix 6.138. *ns(i)* (to burn)<sup>654</sup>

In the database, there are a total of 66 attestations of this lemma. However, only 44 attestations represent verbal forms.<sup>655</sup> In table 6.125, the attestations per region are set out for every graphical form of the stem:

<sup>651</sup> Molen (2000), p. 241.

<sup>652</sup> Buck (1935) *CT I*, p. 24,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 162.

<sup>653</sup> Buck (1961) *CT VII*, p. 312,a.

<sup>654</sup> Molen (2000), p. 245. Note that in the database this lemma is under *nsr*, but due to the attestations I decided to add it here as *ns(i)*.

<sup>655</sup> Buck (1935) *CT I*, p. 362-363,c, 380-381,b, 395,e, 398,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 163.

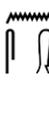
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		6	Deir el-Bersha	1
	2	Aswan	1		7	Deir el-Bersha Meir Asyut Gebelein	6 11 1 <sup>656</sup> 2
	3	Asyut	1		8	Deir el-Bersha Meir Theban area	8 4 2
	4	Asyut	2		9	Deir el-Bersha	2
	5	Meir	1				

Table 6.125 Graphical forms of the stem of *nsr*, *ns*, *nsi*.

The use of *nsi* (form 5) is only attested in Meir. The absence of the N35 interpretant is only attested in the Theban area,<sup>657</sup> although it is most likely due to the negation in this phrase. The absence of the F20 (↯) phonemogram occurs only in Deir el-Bersha, although rarely. In Gebelein there is a clear preference for the compact format of form 7, although form 7 represents one of the most common forms of this lemma.

### Appendix 6.139. *nsb* (to lick, to devour)<sup>658</sup>

This lemma has nine attestations in the database.<sup>659</sup> In table 6.126, the attestations per region are set out for every graphical form of the stem:

<sup>656</sup> Buck (1935) *CT I*, p. 398,e (S2C). Reconstruction, might be a different spelling, or not have been written at all.

<sup>657</sup> Buck (1935) *CT I*, p. 362,c, (T3C).

<sup>658</sup> Molen (2000), p. 246.

<sup>659</sup> Buck (1951) *CT IV*, p. 320,a, 320,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 163.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
	2	Theban area	2		5	Theban area	1
	3	Saqqara Meir Theban area	2 <sup>660</sup> 1 1				

Table 6.126 Graphical forms of the stem of *nsb*.

In the database, there is no real variation in the regions. However, it seems that the attestations from Deir el-Bersha prefer to use a long format (form 1 and 4), rather than the more compact format used in the other witnesses. Outside the database, Deir el-Bersha uses compact formats as well.<sup>661</sup> Although it does not occur in the database, the Y2 (𓄱) can be used as classifier,<sup>662</sup> but is only attested in Deir el-Bersha.

### Appendix 6.140. *nš* (to drive away, to expel)<sup>663</sup>

In the database there are eighteen attestations of this lemma.<sup>664</sup> In table 6.127, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha Meir	2 1
	2	Deir el-Bersha Asyut	8 6
	3	Asyut	1

Table 6.127 Graphical forms of the stem of *nš*.

<sup>660</sup> Buck (1951) *CT IV*, p. 407 (Sq2C). Both attestations are reconstructions, and might have been spelled differently.

<sup>661</sup> Buck (1938) *CT II*, p. 44,h.

<sup>662</sup> Buck (1961) *CT VII*, p. 253,b.

<sup>663</sup> Molen (2000), p. 247.

<sup>664</sup> Buck (1938) *CT II*, p. 278-280,e-b; Buck (1951) *CT IV*, p. 260,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 164.

In the database, the only variation occurs based on the classifiers A24 (𓂏) and V36 (𓂏). It seems that Asyut and Deir el-Bersha can use either classifier, although the V36 is preferred. Outside the database form 2 is used for Gebelein and Aswan as well,<sup>665</sup> which suggests that form 2 is the most common form for this lemma, no matter the region. Meir only uses the A24 classifier, but this seems to be the only attestation in the *Coffin Texts*, and could therefore be a feature of this witness (M4C) as well.

### Appendix 6.141. *nšni* (to rage, to be furious)<sup>666</sup>

This lemma is relatively common in the database with a total of 71 attestations. However, only 22 attestations are of verbal forms.<sup>667</sup> In table 6.128, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht Beni Hasan	1 1		5	Saqqara Theban area	1 1 <sup>668</sup>
	2	Saqqara el-Lisht Deir el-Bersha	1 1 4		6	Saqqara	2
	3	Theban area	1		7	Meir Theban area	3 4
	4	Meir	2				

Table 6.128 Graphical forms of the stem of *nšni*.

As one can see in the table above, the variation in the graphical form only occurs in the classifier. The use of the D40 (𓂏) classifier is attested in three regions (form 2), although it is remarkable that it does not occur to the south of Deir el-Bersha. The A24 (𓂏) classifier is only attested in the Theban area in the database (form 3), but occurs in Deir el-Bersha as well.<sup>669</sup> The use of the N4 (𓂏) classifier (form 4 and 7) are attested in Meir and the Theban area. Notably, it seems that this is a required *Coffin Texts* classifier for this lemma in Meir. Although the use of a Sethian animal in the classifier (form 5 and 6) seems to be limited to Saqqara and the Theban area in the database, it occurs in other regions outside the database.<sup>670</sup>

<sup>665</sup> Buck (1956) *CT VI*, p. 264,j.

<sup>666</sup> Molen (2000), p. 248.

<sup>667</sup> Buck (1951) *CT IV*, p. 239,c, 242-243,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 164.

<sup>668</sup> Buck (1951) *CT IV*, p. 239,c, 243,a (T2Be). Reconstruction, only the first N35 (𓂏) and N37 (𓂏) are visible. It is possible that this witness should only be reconstructed as form 7, which occurs in T1Be (which belongs to the same owner). However, the reconstruction was based on IV,141,a, where only the classifier is visible.

<sup>669</sup> Buck (1938) *CT II*, p. 30,f (B1Bo).

<sup>670</sup> Buck (1938) *CT II*, p. 340,b (S2P, B4Bo).

## Appendix 6.142. *nk* (to copulate)<sup>671</sup>

The lemma *nk* has 65 attestations in the database.<sup>672</sup> In table 6.129, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	9		3	Deir el-Bersha Meir	29 8
	2	Asyut	10		4	Deir el-Bersha Meir	1 8

Table 6.129 Graphical forms of the stem of *nk*.

As one can see in the table above, the variation mostly occurs in the classifier. Form 1 and 2 are only attested in Asyut, while form 3 and 4 are only attested in Deir el-Bersha and Meir, although Deir el-Bersha favours form 3. However, outside the database form 1 is attested in Dendera<sup>673</sup> and P.Gard.3.<sup>674</sup> Thus, it is unlikely that there is a regional preference for this lemma.

## Appendix 6.143. *ngg* (to cackle, to screech)<sup>675</sup>

In the database there are nineteen attestations of this lemma.<sup>676</sup> In table 6.130, the attestations per region are set out for every graphical form of the stem. Note that as this is a *2ae gem.* lemma and gemination occurs in the database, the table has been divided in gemination and no gemination. Note as well that *ngn* and *ngi* are considered alternative spellings for this lemma.

<sup>671</sup> Molen (2000), p. 250.

<sup>672</sup> Buck (1938) *CT II*, p. 67,d, 68,d, 68,2\*, 70,d, 72,a, 77,b, 78,c, 80,b, 80,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 164.

<sup>673</sup> Buck (1951) *CT IV*, p. 72,b (D1C).

<sup>674</sup> Buck (1961) *CT VII*, p. 182,f (P.Gard.3).

<sup>675</sup> Molen (2000), p. 252-253.

<sup>676</sup> Buck (1935) *CT I*, p. 74,b); Buck (1951) *CT IV*, p. 311,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 165.

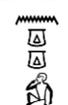
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Meir	2		5	Saqqara	1
						Beni Hasan	1
						Deir el-Bersha	2
	2	Theban area	3		6	Deir el-Bersha	2
						Theban area	1
	3	Deir el-Bersha	2		7	Theban area	1
							
	4	Theban area	1 <sup>677</sup>	<i>Gemination</i>			
<i>Gemination</i>					9	Meir	1
	8	Deir el-Bersha	1				
		Theban area	1				

Table 6.130 Graphical forms of the stem of *ngg*.

For this lemma, there are some features that suggest a regional preference. Form 3 is only attested in Deir el-Bersha, and moreover, only in B3Bo and B4C, which are both witnesses which belong to women. However, as there are no additional attestations of *ngn* outside the database, it cannot be said whether this is random, or intentional. Moreover, the witness B3C which belongs to the same owner as B4C uses form 5 as well, so the variation might have been random. Form 7 only occurs in the Theban area,<sup>678</sup> but there are no other attestations of *ngi* in the *Coffin Texts*, nor is the G41 () used as classifier anywhere else, so this might simply reflect a feature of the witness. The attestations from Meir (form 1 and form 9) seem to suggest that the compact format is preferred in this region. However, there are no other attestations from Meir in the *Coffin Texts* to validate this preference.

#### Appendix 6.144. *nd* (to consult, to inquire about, to ask)<sup>679</sup>

This lemma has a total of 32 attestations in the database.<sup>680</sup> In table 6.131, the attestations per region are set out for every graphical form of the stem:

<sup>677</sup> Buck (1951) *CT IV*, p. 311,a (T1C), the A1 () is assumed to be a corruption of the A2 ().

<sup>678</sup> Buck (1951) *CT IV*, p. 311,a (T3Be).

<sup>679</sup> Molen (2000), p. 260.

<sup>680</sup> Buck (1935) *CT I*, p. 323,b, 326-329,c-a, 332-333,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 170.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		7	Beni Hasan Deir el-Bersha Meir Asyut	1 5 2 1
	2	Meir	1 <sup>681</sup>		8	Deir el-Bersha Meir	2 3
	3	Meir	2		9	Meir Asyut	3 2
	4	Beni Hasan	1		10	Theban area	2 <sup>682</sup>
	5	Deir el-Bersha	3		11	Theban area	1 <sup>683</sup>
	6	Deir el-Bersha	1		12	Deir el-Bersha	1 <sup>684</sup>

Table 6.131 Graphical forms of the stem of *nd* (to consult).

In the database, the use of the Aa27 (𓂏) without interpretants is only attested in Asyut (form 1). However, outside the database this is additionally attested in Deir el-Bersha.<sup>685</sup> The use of the A24 (𓂏) as classifier is only attested in the Theban area (form 10), but as these attestations are from the same witness (T3C), it might simply represent a feature of this witness, rather than a regional preference. Beni Hasan is the only region in which the A26 (𓂏) is attested as classifier (form 4). However, there are no other attestations of this sign with this lemma in the *Coffin Texts*, thus it might reflect a unique feature of the witness BH2C, even though this witness uses form 7 as well.

<sup>681</sup> Buck (1935) *CT I*, p. 332,c (M20C), the A1 (𓂏) is assumed to be a corruption for the A2 (𓂏).

<sup>682</sup> Buck (1935) *CT I*, p. 332,c, 333,3\* (T3C). Due to the A24 (𓂏) it looks more like *nd* (to protect; see appendix 6.145). However, based on the context and the other witnesses, this lemma seems to be more likely here.

<sup>683</sup> Buck (1935) *CT I*, p. 326-328,c-a (T3C), the G17 (𓂏) is considered to be a corruption for a humanoid classifier.

<sup>684</sup> Buck (1935) *CT I*, p. 332,c (B1P), the I9 (𓂏) addition should be considered an error, as the lemma *nfd* does not seem to exist, nor does a *n=f* make sense in this position.

<sup>685</sup> Buck (1947) *CT III*, p. 154,a (B2Bo, B3Bo).

## Appendix 6.145. *nd* (to protect, to save)<sup>686</sup>

The lemma *nd* is relatively common, with a total of 218 attestations in the database. However, only 200 of these attestations are verbal forms.<sup>687</sup> Note that following Griffiths,<sup>688</sup> the attestations of *nd-ḥr* (to greet) were encoded under this lemma as well, which provided a large number of the attestations for this lemma.<sup>689</sup> In table 6.132, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara el-Lisht Beni Hasan Deir el-Bersha Theban area	6 3 2 1 3		19	Saqqara	1
	2	Theban area	1		20	Beni Hasan	1 <sup>690</sup>
	3	Theban area	1		21	Meir Theban area	1 1
	4	Beni Hasan	1		22 <sup>691</sup>	Deir el-Bersha Asyut	1 2
	5	el-Lisht Meir Theban area	1 3 2		23 <sup>692</sup>	Deir el-Bersha Theban area	1 1
	6	Deir el-Bersha	2 <sup>693</sup>		24	Deir el-Bersha Meir Asyut Theban area	3 2 1 3
					25	Saqqara Deir el-Bersha Gebelein	1 2 1

<sup>686</sup> Molen (2000), p. 260-261.

<sup>687</sup> Buck (1935) *CT I*, p. 2,c, 3,c, 22,a, 24,a, 27,b, 27-28,c-a, 51,d, 66,a, 66,b, 100-101,c, 115-116,d-a, 116,c, 117,b, 119-120,d-a,120,b; Buck (1938) *CT II*, p. 399,a; Buck (1947) *CT III*, p. 186,b, 188,b; Buck (1951) *CT IV*, p. 92,b, 204-205,c, 252-255,c-a, 266-267,a, 280-281,c; Buck (1954) *CT V*, p. 156,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 170.

<sup>688</sup> Griffiths (1951), p. 36-37.

<sup>689</sup> Usually with the *i.* prefix for the imperative, in all regions. Of the 115 imperatives of this lemma, only 4 attestations did not have the *i.* prefix, once in Beni Hasan, Deir el-Bersha, Meir and the Theban area.

<sup>690</sup> Buck (1935) *CT I*, p. 66,a (BH5C). Note that the A24 (𓀓) classifier is a placeholder for a complicated sign not currently in Jshesh.

<sup>691</sup> Note that due to the A2 (𓀓) classifier this could be read as *nd* (to consult; see 0) as well.

<sup>692</sup> Note that the M17 (𓀓) is considered a classifier, rather than a phonogram.

<sup>693</sup> Buck (1947) *CT III*, p. 188,b (B2Bo, B4Bo), due to the A2 (𓀓) classifier this could be read as *nd* (to consult; see 0) as well.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	7	Beni Hasan Meir	1 1		26	Theban area	1
	8	Meir	1		27	Meir Theban area	4 5
	9	Theban area	1		28 <sup>694</sup>	Deir el-Bersha Asyut	1 2
	10	Beni Hasan Deir el-Bersha	1 1		29	Theban area	1
	11	Meir	1		30	Deir el-Bersha	10
	12	Deir el-Bersha	3		31	Deir el-Bersha	1
	13	Theban area	2		32	Meir	1 <sup>695</sup>
	14	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Asyut Theban area Papyrus (P.Gard.2) Unknown (Y1C)	2 5 2 56 11 6 11 1 1		33	Saqqara	1
	15	Deir el-Bersha Meir Asyut Theban area	3 1 1 1		34	el-Lisht	1
	16	Asyut	1		35	Deir el-Bersha	1
					36	Deir el-Bersha	1 <sup>696</sup>

<sup>694</sup> Note that due to the A2 (𓀀) classifier this could be read as *nd* (to consult; see 0) as well.

<sup>695</sup> Note that due to the A2 (𓀀) classifier this could be read as *nd* (to consult; see 0) as well.

<sup>696</sup> Buck (1935) *CT I*, p. 115-116,d-a (B16), the Z11 (𓀀) is assumed to be a corruption of the Aa27 (𓀀).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	17	Saqqara	1		37	Theban area	1 <sup>697</sup>
		Asyut	2				
		Theban area	1				
		Gebelein	2				
		Aswan	1				
	18	el-Lisht	1				

Table 6.132 Graphical forms of the stem of *nd* (to protect).

As one can see in the table above, the graphical form of this lemma is remarkably varied. However, it needs to be noted that the position of the signs under the tail of the I10 (𓂏), for example in form 27 and 31 could be considered a modern interpretation, as in near hieratic cursive script the I10 does not necessarily have a long downwards tail,<sup>698</sup> which is the case in hieroglyphic script. It seems that for this lemma there is a clear preference to not use the interpretant N35 (.....) over its inclusion, as only 50 attestations out of the 200 attestations use the interpretant N35. However, it is not unlikely that this is due to the imperative, which commonly gets the *i.* prefix attached.

Nonetheless, there are some regional features. The attestations from Gebelein and Aswan do not occur without the N35 and I10 as interpretants. Additionally, T3C from the Theban area does not include these interpretants. Thus, there seems to be a preference in the attestations representing the First Intermediate Period southern Egyptian school of artists.<sup>699</sup>

In the database, the use of the A24 (𓂏) classifier is only attested in the Theban area (form 13 and 29).<sup>700</sup> However, outside the database this is attested in Deir el-Bersha and Beni Hasan as well.<sup>701</sup> Therefore, it cannot represent a regional preference.

## Appendix 6.146. *ndm* (to be sweet, to be pleasant)<sup>702</sup>

In the database, this lemma has 40 attestations, but only 24 of these attestations reflect verbal forms.<sup>703</sup> As one can see in table 6.133, the majority of the attestations are form 3, which is represented in most regions.

<sup>697</sup> Buck (1954) *CT V*, p. 156,c (T3L), the Z11 (𓂏) is assumed to be a corruption of the Aa27 (𓂏).

<sup>698</sup> Möller (1909), p. 24 no. 250.

<sup>699</sup> Willemms (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>700</sup> The A24 (𓂏) of form 20 from Beni Hasan represents a placeholder sign.

<sup>701</sup> Buck (1951) *CT IV*, p. 17,l (B2Bo, BH10x).

<sup>702</sup> Molen (2000), p. 261.

<sup>703</sup> Buck (1935) *CT I*, p. 23,a, 23,b, 24,b, 101,c; Buck (1951) *CT IV*, p. 93,j. For additional attestations outside the database, see Plas & Borghouts (1998), p. 170.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Deir el-Bersha	15
	2	el-Lisht	1			Asyut	2
						Theban area	4
					4	Deir el-Bersha	1
							

Table 6.133 Graphical forms of the stem of *ndm*.

Form 2 only occurs in el-Lisht, as it uses a partial form of the hieroglyph G17 (). However, this resembles a feature of the witness (L2Li) rather than a regional preference.<sup>704</sup> In the database, form 4 is only attested in Deir el-Bersha, but outside the database it is used in Asyut as well.<sup>705</sup> Likewise, the use of the Y2 () classifier is only attested in Deir el-Bersha in the database, but occurs outside the database in Asyut.<sup>706</sup> The use of the M29 () in the initial position in a verbal form is only attested in Deir el-Bersha and el-Lisht, which is true outside the database as well.<sup>707</sup> However, the use of the M29 in the initial position is rare.

### Appendix 6.147. *ndri* (to hold fast, to seize, to grasp)<sup>708</sup>

The lemma *ndri* has 29 attestations in the database.<sup>709</sup> In table 6.134, the attestations per region are set out for every graphical form of the stem:

<sup>704</sup> However, the use of partial hieroglyphs for the hieroglyphs of animates is to my knowledge only attested in el-Lisht.

<sup>705</sup> Buck (1938) *CT II*, p. 245,d (S1C,b).

<sup>706</sup> Buck (1956) *CT VI*, p. 170,j (S10C).

<sup>707</sup> For example, see Buck (1961) *CT VII*, p. 65,q (L1Li), 370,a (B6C).

<sup>708</sup> Molen (2000), p. 261.

<sup>709</sup> Buck (1935) *CT I*, p. 397,b; Buck (1938) *CT II*, p. 258,a, 393,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 170.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>710</sup>		4	Deir el-Bersha Meir	6 2
	2	el-Lisht	1		5	Asyut	1
	3	Saqqara Beni Hasan Deir el-Bersha Meir Asyut Theban area Gebelein	2 2 6 2 2 2 1		6	Unknown (Y1C)	1

Table 6.134 Graphical forms of the stem of *ndri*.

For this lemma, the major variation occurs in the use of the classifier. In the database, there is a remarkable feature between form 3 and form 4. All the attestations from Deir el-Bersha with form 3<sup>711</sup> are from the early period of coffin decoration, whereas the attestations of form 4<sup>712</sup> are from the later period of coffin decoration. However, outside the database there is a witness from the later period of coffin decoration (B12C) which uses form 3 as well.<sup>713</sup> Nonetheless, the earlier period of coffin decoration in Deir el-Bersha does not use the D40 (𐀀) as classifier, but rather uses a A24 (𐀄) or no classifier at all. The use of form 1 only occurs in Deir el-Bersha, even though it is only attested in B3Bo, even outside the database. Therefore, it should be considered a feature of this witness, rather than a regional feature. There are no clear regional preferences for the other regions, which commonly use form 2-4.

### Appendix 6.148. *rwī* (to go away, to depart)<sup>714</sup>

In the database there are eleven attestations of this lemma, from the same phrase in spell 75.<sup>715</sup> As table 6.135 shows, the only variation is based on the position of the D54 (𐀀). There does not seem to be a regional preference for this lemma, as form 2 is attested outside the database in Asyut as well.<sup>716</sup>

<sup>710</sup> Buck (1938) *CT II*, p. 258,a (B3Bo), the A19\*V1 group (𐀀) should be considered a single grapheme.

<sup>711</sup> B1Bo, B4Bo and B6C.

<sup>712</sup> B1C, B7C, B2L and B1P, although B7C represents a reconstruction.

<sup>713</sup> Buck (1935) *CT I*, p. 181,c (B12C). There are many additional attestations as well.

<sup>714</sup> Molen (2000), p. 276.

<sup>715</sup> Buck (1935) *CT I*, p. 385,d; Buck (1954) *CT V*, p. 144,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 181 and Gracia Zamacona (2008), p. 775-780.

<sup>716</sup> Buck (1947) *CT III*, p. 120,e (S6C), it seems that form 2 only occurs if there is a lack of space available in the column.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	6
		Meir	3
		Gebelein	1
		Aswan	1
	2	Meir	1
		Gebelein	1

Table 6.135 Graphical forms of the stem of *rwī*.

## Appendix 6.149. *rmni* (to shoulder, to carry, to support)<sup>717</sup>

This lemma has seven attestations in the database.<sup>718</sup> In table 6.136, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Meir	3
		Gebelein	1
		Aswan	1
	2	Meir	1 <sup>719</sup>
	3	Meir	1

Table 6.136 Graphical forms of the stem of *rmni*.

In the database, the majority of the witnesses and regions use form 1, while there are two additional forms in Meir. Outside the database form 1 is most commonly used form in other regions as well. Form 2 and 3 seem to be unique forms, rather than additional regional features of Meir.

## Appendix 6.150. *rnn* (to rejoice, to praise)<sup>720</sup>

This lemma has seven attestations in the database, from the same phrase of spell 36.<sup>721</sup> Table 6.137 shows that there are only two variations of the lemma in the database, based on the use of the N35 (.....) or M22 (†).

<sup>717</sup> Molen (2000), p. 279-280.

<sup>718</sup> Buck (1954) *CT V*, p. 148,b, 149,a.

<sup>719</sup> Buck (1954) *CT V*, p. 149,a (M46C). Not seen by de Buck himself, it might be a modern transcription error.

<sup>720</sup> Molen (2000), p. 282.

<sup>721</sup> Buck (1935) *CT I*, p. 141,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 183. Note that van der Molen and van der Plas & Borghouts placed this phrase under the lemma *rnn* (to nurse) instead.

Graphical form stem	no.	Region	Attestations
	1	el-Lisht Deir el-Bersha	1 1
	2	Deir el-Bersha	5

Table 6.137 Graphical forms of the stem of *rnn*.

It can be suggested that the use of the M22 for this lemma only occurs in Deir el-Bersha, which is true outside the database, even though the use of the N35 is attested in Deir el-Bersha as well.

### Appendix 6.151. *rh* (to know, to learn)<sup>722</sup>

This is one of the more common lemmas in the database, with a total of 378 attestations. However, only 365 attestations represent verbal forms.<sup>723</sup> In table 6.138, the attestations per region are set out for every witness:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations		
	1	Saqqara	7		4	Meir	1		
		Beni Hasan	10						
		Deir el-Bersha	71						
		Meir	17						
			5	Saqqara	16	5	5	el-Lisht	14
				Beni Hasan	3				
				Deir el-Bersha	74				
				Meir	31				
Asyut	6								
Theban area	19								
Gebelein	1								
	2	Meir	1		3	Meir	4		

Table 6.138 Graphical forms of the stem of *rh*.

As table 6.138 shows, the form of this lemma is remarkably constant, with most regions using either form 1 or form 5. Form 2 and form 3 are only attested in one witness (M1NY), where the script allows for the differentiation between the Y1 (—) and the Y2 (—) classifier. In the database it seems that Aswan is only attested with form 1, but outside the database form 5 is attested as well.<sup>724</sup> As el-Lisht only has attestations with form 5, it can be suggested that the addition of the Y2 classifier is a regional feature.

<sup>722</sup> Molen (2000), p. 285.

<sup>723</sup> Buck (1935) *CT I*, p. 17,c, 24,b, 26,a, 104-105,d,119,a, 138,c, 139-140,c-a,140,d-e, 140,g, 334-335,b, 340-341,d, 362-363,b, 394-395,c-a, 394,f, 399,c; Buck (1938) *CT II*, p. 266-267,a, 266-267,b, 266-267,c, 268-269,d, 272-273,a, 273,g-h, 274-275,b, 275,d, 286-287,b, 287-d-g, 390,e, 399,b; Buck (1951) *CT IV*, p. 192-193,a, 196-197,a, 199,a, 218-219,a, 219,b, 221,a, 245,a, 257,b, 262-263,b, 306,b; Buck (1954) *CT V*, p. 154,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 184-185.

<sup>724</sup> Buck (1947) *CT III*, p. 311,e (A1C).

Although form 1 and form 5 both occur in Asyut, there is a clear preference for writing this lemma without the Y2 classifier. This occurs in Beni Hasan as well. On the other hand, in Meir there seems to be a preference to include the Y1/Y2 classifier, although enough attestations without the Y2 classifier exist. This likewise seems to be true in Saqqara. In Deir el-Bersha and the Theban area, one is as likely to find this lemma with or without the Y2 classifier. The compact format of forms 2 and 4<sup>725</sup> are only attested in Meir, but it is assumed that these do not represent regional features, but are compact due to the available space in the column.

### Appendix 6.152. *rs* (to wake, to watch)<sup>726</sup>

There are four attestations of this lemma in the database,<sup>727</sup> but they all represent functional corruptions of *tr=s* (its time) which is used in the other regions. As table 6.139 shows, there are distinct forms for el-Lisht and the Theban area. However, outside the database form 2 is used in Deir el-Bersha as well,<sup>728</sup> although the witnesses from Deir el-Bersha prefer to add a D5 (𓄀) classifier. In the Theban area the addition of an eye classifier is likewise more common than form 2.<sup>729</sup> Form 1 is a unique form that is not repeated in the *Coffin Texts*, as habitually a T13 (𓄏) or T14 (𓄐) is added.

Graphical form stem	no.	Region	Attestations
	1	el-Lisht	2
	2	Theban area	2

Table 6.139 Graphical forms of the stem of *rs*.

### Appendix 6.153. *rkrk* (to creep)<sup>730</sup>

In the database there are 3 attestations of this lemma,<sup>731</sup> which are the only attestations of this lemma in the *Coffin Texts*. Table 6.140 shows that there are two graphical forms for this lemma, one for the Theban area, and one for Meir. For this lemma, the Theban area added a D54 (𓄀) classifier, which does not occur in Meir.

<sup>725</sup> Buck (1951) *CT IV*, p. 197,b (M57C), 306,b (M1NY).

<sup>726</sup> Molen (2000), p. 286-287.

<sup>727</sup> Buck (1951) *CT IV*, p. 239,c, 241,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 185.

<sup>728</sup> Buck (1935) *CT I*, p. 208,e (B17C).

<sup>729</sup> Buck (1935) *CT I*, p. 282,a, 282,b (T1C, T2C).

<sup>730</sup> Molen (2000), p. 288.

<sup>731</sup> Buck (1954) *CT V*, p. 156,b.

Graphical form stem	no.	Region	Attestations
	1	Theban area	1
	2	Meir	2

Table 6.140 Graphical forms of the stem of *rkrk*.

## Appendix 6.154. *rd* (to grow)<sup>732</sup>

In the database there are seventeen attestations of this lemma, from the same phrase of spell 75.<sup>733</sup> As can be seen in table 6.141, the variation in the graphical form is limited to the classifier.

Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1
	2	Meir	2
	3	Deir el-Bersha Meir Asyut Theban area	6 5 2 1

Table 6.141 Graphical forms of the stem of *rd*.

Form 3 is clearly the common form for this lemma, although the exact form of the M32 () can vary lightly. In the database, it seems that the use of the M31 () classifier only occurs in Beni Hasan, which is true outside the database as well.<sup>734</sup> Form 2 seems to be a unique form, which only occurs in this phrase. Therefore, this form should not be considered a regional feature of Meir, as the majority of the attestations from Meir use form 3.

## Appendix 6.155. *rdi* (to give, to place, to cause)<sup>735</sup>

The lemma *rdi* is the most common lemma in the database, with a total of 970 attestations.<sup>736</sup> In table 6.142, the attestations per region for every graphical form of the stem are set out. As this is an irregular

<sup>732</sup> Molen (2000), p. 290.

<sup>733</sup> Buck (1935) *CT I*, p. 342-343,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 186.

<sup>734</sup> Buck (1956) *CT VI*, p. 121,d, (BH1Ox, BH2C).

<sup>735</sup> Molen (2000), p. 290-292.

<sup>736</sup> Buck (1935) *CT I*, p. 6,c, 7,b, 7,c, 7,d, 8,c, 19,b, 22,b, 36,d-e, 46,d, 49,b, 50,b, 54,b, 56,c, 57,b, 63-64,d-a, 64,b, 65,b, 66,b, 70,d, 71,a, 71,c, 71,e, 71,g, 76,b, 76,j, 77,d-e, 77,f-g, 78,c, 79,a, 79,m, 83,d, 83,e, 83,i, 83,k, 96,b-c, 98,a-b, 98-100,d-a, 104-105,d, 113,a, 140,g, 141,a, 141,d, 142,a, 322-323,b, 330-331,a, 330-331,b, 333,c, 354-355,a, 356,a, 362-363,b, 376-377,c, 384,b, 392,b, 394-395,c-a, 400,b; Buck (1938) *CT II*, p. 56,d, 57-58,d-a, 76,b, 85,d,

verb form, and gemination occurs, the table has been divided into a section for the imperative and a section for gemination and no gemination. Additionally, note that the forms 46, 51 and 52 which use a D46 (𓄳) could be considered part of the lemma *wḏi* (to put, to place; see appendix 6.73) as well.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
<i>Imperative</i>				<i>Imperative</i>			
	1	Saqqara	1		18	Deir el-Bersha Meir	1 1
	2	Theban area	2		19	Deir el-Bersha Theban area	4 1
	3	Asyut	1		20	Meir	1
	4	Asyut	1		21	Meir	1
	5	Beni Hasan	1		22	Deir el-Bersha Theban area Papyrus (Pap.Berl)	2 1 1
	6	Saqqara	3		23	Deir el-Bersha	1
	7	el-Lisht	1		24	el-Lisht Deir el-Bersha Meir	2 14 1
	8	Meir Theban area	1 1			Asyut Theban area Unknown (Y1C)	3 3 3
	9	Theban area	2		25	Deir el-Bersha Theban area	2 1

87,d, 91,d, 92,a, 92,b-c, 296-297,f-c, 389,b, 391,b, 391,c, 391,e, 393,c, 394,c, 395,b, 397,a, 397,b, 398,d, 399,b, 402,b, 402,c, 402,d; Buck (1947) *CT III*, p. 5,b, 12,b, 16,a, 17,b, 19,a, 19,c, 22,d, 26,c, 179,b, 178,c, 180,a, 183,b, 186,a, 187,b, 187-188,d-a, 189,a, 213,a, 215,d-e, 218-219,d, 223,e, 248-249,c; Buck (1951) *CT IV*, p. 87,d, 89,a, 89,c-d, 89,e, 89,h, 90,g, 90,p, 90,q, 91,a, 185,a, 202-203,d, 228-229,a, 237,a, 254-255,b, 257,b, 260-261,a, 262-263,a, 264-265,c, 268-269,c, 269,i, 296-297,b, 300,b, 317,a, 319,b, 321,f, 322,b, 325,a, 326,c-d, 326,m; Buck (1954) *CT V*, p. 1,c, 123,b, 150,b, 151,b, 152,d-e, 155,c, 158,c, 159,c, 159,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 186-188.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	10	el-Lisht Meir	1 3		26	Deir el-Bersha	3
	11	Deir el-Bersha	1		27	Beni Hasan	1
	12	Saqqara	1		28	Theban area	1
	13	Saqqara Deir el-Bersha	1 1		29	Deir el-Bersha Theban area	1 3
	14	Deir el-Bersha	1		30	Saqqara el-Lisht Deir el-Bersha Meir Theban area	5 2 1 2 8
	15	Deir el-Bersha	1		31	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Asyut Theban area	1 1 1 2 5 2 1
	16	Saqqara	1		32	Saqqara Deir el-Bersha Meir	2 3 1
	17	Deir el-Bersha Theban area	4 1		33	Deir el-Bersha Theban area	7 6

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
No gemination							
	34	Saqqara	3		41	Deir el-Bersha	2
		el-Lisht	3			Meir	8
		Deir el-Bersha	5			Asyut	3
		Meir	9			Theban area	1
		Asyut	10				
		Theban area	7		42	el-Lisht	1
		Aswan	1			Beni Hasan	4
	35	Saqqara	6			Deir el-Bersha	61
		el-Lisht	2			Meir	33
		Beni Hasan	21			Asyut	15
		Deir el-Bersha	161			Theban area	15
		Meir	39			Gebelein	14
		Asyut	36			Aswan	1
		Theban area	48			Papyrus <sup>737</sup>	2
		Gebelein	16			Unknown (Y1C)	2
		Aswan	1				
		Papyrus (Pap.Berl)	1		43	Deir el-Bersha	23
		Unknown (Y1C)	10			Meir	4
	36	Saqqara	1			Theban area	3
		Deir el-Bersha	25			Aswan	2
		Meir	2				
		Theban area	7		44	Asyut	1 <sup>738</sup>
		Aswan	3				
	37	Deir el-Bersha	1		45	Deir el-Bersha	3
	38	Saqqara	2		46	el-Lisht	2
		Beni Hasan	1			Deir el-Bersha	12
		Deir el-Bersha	20			Meir	16
		Meir	17			Asyut	2
		Theban area	3			Gebelein	1
		Papyrus (P.Gard.2)	6				
	39	Deir el-Bersha	1 <sup>739</sup>		47	Beni Hasan	4
	40	Beni Hasan	1 <sup>740</sup>			Deir el-Bersha	26
						Meir	3
						Asyut	2
						Papyrus (P.Gard.2)	4

<sup>737</sup> Pap.Berl and P.Gard.2.

<sup>738</sup> Buck (1935) *CT I*, p. 104,d (S5C)), the Z1 (𐀀) is simply a filler stroke, as this witness prefers to fill empty spaces in the texts with strokes.

<sup>739</sup> Buck (1935) *CT I*, p. 8,c (B2Bo)), the signs are in the wrong order, assumed to be a mistake by the artist.

<sup>740</sup> Buck (1938) *CT II*, p. 394-395,c-a (BH10x)), I assume the X1 (𐀀) is a corruption for the D21 (𐀀).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>Gemination</i>							
	48	Saqqara	2		52	Deir el-Bersha	1
		Deir el-Bersha	4				
		Meir	4				
		Theban area	4				
	49	Saqqara	10		53	el-Lisht	2
		el-Lisht	2			Deir el-Bersha	1
		Beni Hasan	2			Meir	1
		Deir el-Bersha	21			Theban area	1
		Meir	12				
		Theban area	20				
		Aswan	1		54	Theban area	3
	50	Saqqara	1				
		Deir el-Bersha	1				
	51	Deir el-Bersha	1				
		Theban area	1				

Table 6.142 Graphical forms of the stem of *rdi*.

Although there is a high variety in the graphical forms of the stem, it needs to be noted that some of the variation is most likely a modern interpretation, as the arms signs which are used can easily overlap when written in near hieratic cursive script.<sup>741</sup> Thus, the arms signs cannot serve as a distinctive marker, unless the original script instead of the hieroglyphic representations is studied.<sup>742</sup>

In general, there are no regional preferences for this lemma, but some minor features are visible. In Meir, it is possible for the imperative to replace the Aa13 (𐀀) with a sign which resembles the U2 (𐀁) sign (form 20 and 21). P.Gard.2 seems to prefer using the X8 (𐀂) for this lemma, even though the D37 (𐀃) occurs as well. Note that this does not support the suggestion that this witness originates from Asyut,<sup>743</sup> as the use of the X8 in Asyut is rare. The long format of form 54 is only attested in the Theban area, although all attestations are from the same witness (T1C).

## Appendix 6.156. *h3i* (to come down, to descend, to go aboard)<sup>744</sup>

This lemma is common in the database, with a total of 148 attestations.<sup>745</sup> In table 6.143, one can see the attestations per region for every graphical form of the stem. As this lemma is a *3ae inf.*, the table is separated due to the occurrence of gemination.

<sup>741</sup> Möller (1909), p. 9, no. 99, 100, 103, 104, 105, 106. However, in some witnesses the separation between the signs is clear, as they use a type 2 or 3a cursive script, see [Appendix.Supports](#) for more detail.

<sup>742</sup> Which falls outside the scope of this work.

<sup>743</sup> Schenkel, (1996), p. 125.

<sup>744</sup> Molen (2000), p. 293-294.

<sup>745</sup> Buck (1935) *CT I*, p. 9,b, 10,c, 54,c-d, 54,g, 93,b, 103,a, 108,a, 114,a, 116,b, 119,b, 121,b, 135,b, 135,c, 139,a, 145,e; Buck (1938) *CT II*, p. 257,b, 258-259,c-a, 403,a; Buck (1947) *CT III*, p. 23-24,a, 223,k; Buck (1951) *CT IV*, p. 207,c-d, 243,b, 305,b, 323,d; Buck (1954) *CT V*, p. 154,d, 156,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 191 and Gracia Zamacona (2008), p. 785-856.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Meir	1		6	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Asyut Theban area Aswan	5 1 1 76 10 9 8 2
	2	Meir	1				
	3	Deir el-Bersha Theban area Gebelein	1 1 5		7	Deir el-Bersha	1
	4	Deir el-Bersha	1		8	el-Lisht	1
	5	Deir el-Bersha Meir	1 1		9	el-Lisht	2
<i>Gemination</i>				<i>Gemination</i>			
	10	Deir el-Bersha	3		12	Deir el-Bersha Meir Asyut Theban area	8 2 2 1
	11	Deir el-Bersha	3				

Table 6.143 Graphical forms of the stem of *h3i*.

As one can see in the 112 attestations of form 6, it is the preferred form for this lemma in most regions. Form 9 should be considered the same as form 6, as the variation is due to the preference of the witness (L1Li) to use partial forms for hieroglyphs of animates.

The attestations from Gebelein are the only witnesses that do not use form 6, as these all prefer the compact format of form 3. Gebelein is attested with gemination outside the database as well,<sup>746</sup> where it uses a compact form, as the second G1 () is placed in front of the D54 () in the column. Thus, there seems to be a preference for compact formats in Gebelein. On the other hand, Saqqara and Asyut seem to prefer the long formats (form 6 and 12). In Deir el-Bersha there seems to be a lot of freedom in the graphical form. However, the use of the Y2 () classifier only seems to occur in Deir el-Bersha.<sup>747</sup>

<sup>746</sup> Buck (1938) *CT II*, p. 29,b.

<sup>747</sup> For this lemma only attested in B12C.

## Appendix 6.157. *hꜣb* (to send)<sup>748</sup>

The lemma *hꜣb* has a total of 31 attestations in the database.<sup>749</sup> In table 6.144, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht	1		4	Saqqara el-Lisht Deir el-Bersha Meir Asyut Theban area Gebelein	1 2 2 3 2 2 1
	2	Deir el-Bersha Papyrus (Pap.Berl.)	3 1		5	Saqqara Deir el-Bersha Meir Theban area	4 2 3 3
	3	Meir	1				

Table 6.144 Graphical forms of the stem of *hꜣb*.

Form 1 only occurs in el-Lisht, but is attested in a witness (L1Li) which prefers to use partial versions of hieroglyphs of animates. Therefore, it should not be considered a regional preference, but rather a feature of this witness.<sup>750</sup> The long format of form 5 is not attested in Asyut or Gebelein in the database. However, outside the database, form 5 is attested for Asyut.<sup>751</sup> Nonetheless, Gebelein seems to use some sort of compact form for this lemma, although it can vary from form 4. The absence of the D54 (△) classifier might seem unique in Meir, but outside the database, it occurs in Deir el-Bersha as well.<sup>752</sup>

## Appendix 6.158. *hbi* (to plough, to tread, to trample)<sup>753</sup>

In the database, this lemma has only four attestations.<sup>754</sup> As one can see in table 6.145, there is a clear difference between the attestations from Deir el-Bersha and the Theban area. However, due to the limited number of attestations, it would be assumptive to base regional preferences on these four

<sup>748</sup> Molen (2000), p. 295.

<sup>749</sup> Buck (1938) *CT II*, p. 55,a, 59,c, 90,c, 259,b; Buck (1951) *CT IV*, p. 242-243,b, 242,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 191.

<sup>750</sup> Although to my current knowledge the constant use of partial versions of hieroglyphs of animates in the *CT* only occurs in el-Lisht.

<sup>751</sup> Buck (1947) *CT III*, p. 140,a (S10C).

<sup>752</sup> Buck (1951) *CT IV*, p. 393,e (B1Bo,b).

<sup>753</sup> Molen (2000), p. 297.

<sup>754</sup> Buck (1951) *CT IV*, p. 305,a, 322,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 192 and Gracia Zamacona (2008), p. 858-860.

attestations alone. Moreover, form 3 is attested in Deir el-Bersha and Asyut outside the database as well.<sup>755</sup> Therefore, there does not seem to be a regional preference for this lemma.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	2
	2	Theban area	1 <sup>756</sup>
	3	Theban area	1

Table 6.145 Graphical forms of the stem of *hbi*.

### Appendix 6.159. *hni* (to rejoice)<sup>757</sup>

This lemma has 24 attestations in the database. However, only two attestations are considered verb forms.<sup>758</sup> Moreover, these two attestations are participles, and could therefore be considered substantives as well. As one can see in table 6.146, there are two different forms, based on the use of the A28 (𓀓) classifier. However, outside the database, it seems that the use of a A28 or A30 (𓀓) classifier is most commonly used for this lemma across all regions.<sup>759</sup>

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Papyrus (P.Gard.2)	1
	2	Deir el-Bersha	1

Table 6.146 Graphical forms of the stem of *hni*.

### Appendix 6.160. *hrw* (to be pleased, to be satisfied)<sup>760</sup>

In the database there are only five attestations of this lemma, all from the same phrase of spell 25.<sup>761</sup> As table 6.147 shows, there are only three forms which vary based on the classifier:

<sup>755</sup> Buck (1954) *CT V*, p. 51,b.

<sup>756</sup> Reconstruction of T1Be, the form is a guess based on the limited space in the lacuna, as form 1 and form 3 would not fit, based on the size of the lacuna given in de Buck.

<sup>757</sup> Molen (2000), p. 298-299.

<sup>758</sup> Buck (1947) *CT III*, p. 179,a, 179,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 193.

<sup>759</sup> For example, Buck (1935) *CT I*, p. 4-5,e.

<sup>760</sup> Molen (2000), p. 300.

<sup>761</sup> Buck (1935) *CT I*, p. 76,h. For additional attestations outside the database, see Plas & Borghouts (1998), p. 193.

Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1
	2	Deir el-Bersha	2
	3	Deir el-Bersha Theban area	1 1

Table 6.147 Graphical forms of the stem of *hrw*.

Based on the database, the use of the A2 () classifier only occurs in Deir el-Bersha. Outside the database the A2 classifier is not used in any other region, although Beni Hasan is attested with a humanoid classifier as well,<sup>762</sup> even though it is not the A2 classifier.

### Appendix 6.161. *hk* (to break)

This lemma has one attestation in the database,<sup>763</sup> although it could be considered a corruption of *hks* (to be injured),<sup>764</sup> which is used in the other witnesses. However, as it is a functional lemma, which suits the phrase, it was not corrected. However, there do not seem to be any additional attestations in the *Coffin Texts*, so this lemma is of limited use for a discussion of regional variation, nor can its form (figure 6.14) be used to suggest a regional preference in Meir for the graphical form.



Figure 6.14

### Appendix 6.162. *hks* (to damage, to be damaged)<sup>765</sup>

In the database, this lemma has a total of five attestations,<sup>766</sup> all in the same phrase as the sole attestation of *hk* (to break; see 0), as it could be argued that *hks* is a corruption or variant of the lemma *hks* (to be injured; see appendix 6.208). As table 6.148 shows, the form of this lemma is remarkably stable. It could be suggested that Saqqara represents a different form, but it would be asumptive to allocate a regional preference based on one attestation. However, there are no additional attestations of this lemma in the *Coffin Texts* according to van der Plas & Borghouts.<sup>767</sup> Thus, this lemma is of limited use to discuss regional preferences in the graphical form of the verbal lemmas.

<sup>762</sup> Buck (1951) *CT IV*, p. 20,g (BH2C).

<sup>763</sup> Buck (1951) *CT IV*, p. 233,a (M1NY).

<sup>764</sup> See appendix 6.208.

<sup>765</sup> Molen (2000), p. 301.

<sup>766</sup> Buck (1951) *CT IV*, p. 232-233,a.

<sup>767</sup> Plas & Borghouts (1998), p. 194.

Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1
		Meir	2
		Theban area	1
	2	Saqqara	1

Table 6.148 Graphical forms of the stem of *hks*.

### Appendix 6.163. *ḥꜣi* (to mourn, to lament, to cry, to screech)<sup>768</sup>

This lemma has a total of 20 attestations in the database, of which eleven attestations are verb forms.<sup>769</sup> As table 6.149 shows, the graphical form for this lemma is remarkably varied.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		5	Theban area	1
		2	Deir el-Bersha		2		6
		3	Deir el-Bersha	2			7
			Theban area	1			8
4		Beni Hasan	1				

Table 6.149 Graphical forms of the stem of *ḥꜣi*.

In the database, the use of the G41 () classifier only occurs in Beni Hasan. However, outside the database this classifier is used in Aswan and Gebelein as well.<sup>771</sup> In the database, only one witness from

<sup>768</sup> Molen (2000), p. 302-303.

<sup>769</sup> Buck (1935) *CT I*, p. 73-74,d-a, 74,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 196.

<sup>770</sup> Due to the lack of an G1 () it would be possible to read this as *ḥꜣi* (to rejoice; see appendix 6.164) as well.

<sup>771</sup> Buck (1947) *CT III*, p. 297,i.

Deir el-Bersha (B6C) is attested with the classifier D40 (𓄏). However, this classifier is used in the Theban area as well.<sup>772</sup> For this lemma, there are no clear signs of a regional preference in the graphical form.

### Appendix 6.164. *ḥꜣi* (to rejoice)<sup>773</sup>

This lemma has a total of 42 attestations in the database, although only 41 are verb forms.<sup>774</sup> In table 6.150, one can see the attestations per region for every graphical form of the stem. As this is a *3ae inf.* lemma, the table is separated due to the occurrence of gemination.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
<i>No gemination</i>				<i>No gemination</i>			
	1	Deir el-Bersha	5		4	Deir el-Bersha	4
		Meir	2				
		Asyut	4				
		Gebelein	1				
	2	el-Lisht	1		5	Deir el-Bersha	5
						Meir	1
						Asyut	4
						Theban area	3
	3	Deir el-Bersha	1		6	Deir el-Bersha	2
<i>Gemination</i>				<i>Gemination</i>			
	7	Meir	3		8	Meir	1
		Asyut	2			Theban area	1
		Gebelein	1				

Table 6.150 Graphical forms of the stem of *ḥꜣi*.

For this lemma, there are some signs of a regional preference. In Gebelein, only form 1 and 7 are attested. Both these forms use a compact format, which suggests a regional preference for writing compact formats. However, as the attestations come from the same support, it might simply be a feature of the support. On the other hand, the attestations of the Theban area use form 5 and 8. This suggests a regional preference to write this lemma in the long format instead. The use of a Y2 (𓄏) classifier is only attested in Deir el-Bersha in the database.

<sup>772</sup> Buck (1947) *CT III*, p. 317,l (T2L).

<sup>773</sup> Molen (2000), p. 312-313.

<sup>774</sup> Buck (1935) *CT I*, p. 83,e, 96,a, 113,d, 121,c, 356-357,c, 357,f, 357,g, 371,d, 371,f, 387,c, 388,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 197-198.

## Appendix 6.165. *ḥꜥb* (to play)<sup>775</sup>

The lemma *ḥꜥb* has only one attestation in the database.<sup>776</sup> Therefore, it has limited value for a regional study. Beyond the database, the lemma occurs another two times in the *Coffin Texts*,<sup>777</sup> where one can see that the graphical form (see figure 6.15) is unique to this witness, but that there are other forms used in the Theban area as well. Nonetheless, a compact format for the graphical form seems to be preferred in all regions.



Figure 6.15

## Appendix 6.166. *ḥwỉ* (to strike, to attack)<sup>778</sup>

This lemma has only fourteen attestations in the database, and only four of these reflect verbal forms.<sup>779</sup> In table 6.151, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Deir el-Bersha	1
	2	Saqqara	1		4	Theban area	1

Table 6.151 Graphical forms of the stem of *ḥwỉ*.

As one can see, the forms are extremely variable, and as form 1 and form 3 are from the same witness (B5C) in the same spell, it seems unlikely that there are any clear regional preferences. Moreover, outside the database<sup>780</sup> it becomes clear that the use of the V28 (*ỉ*) separate from the striking man hieroglyph (form 2) is not unique to the Theban area, and the Theban area can use forms with form 2 as well.

## Appendix 6.167. *ḥpt* (to embrace)<sup>781</sup>

In the database, the lemma *ḥpt* has 28 attestations.<sup>782</sup> In table 6.152 one can see the attestations per region for every graphical form of the stem:

<sup>775</sup> Molen (2000), p. 313.

<sup>776</sup> Buck (1951) *CT IV*, p. 236,e (T1Be). For additional attestations outside the database, see Plas & Borghouts (1998), p. 198.

<sup>777</sup> Buck (1935) *CT I*, p. 273,d; Buck (1954) *CT V*, p. 210,a.

<sup>778</sup> Molen (2000), p. 316-317.

<sup>779</sup> Buck (1935) *CT I*, p. 61,a); Buck (1951) *CT IV*, p. 90,l, 92,e, 282,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 200.

<sup>780</sup> For example, Buck (1935) *CT I*, p. 274,e.

<sup>781</sup> Molen (2000), p. 329.

<sup>782</sup> Buck (1951) *CT IV*, p. 278-279,d); Buck (1954) *CT V*, p. 133,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 202.

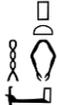
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		6	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Theban area Gebelein	3 1 1 1 1 2 1
	2	Meir	1		7	Meir	1
	3	Aswan	1		8	Meir	1
	4	Meir	7		9	Deir el-Bersha Meir	1 1
	5	el-Lisht Theban area	1 1		10	Saqqara Meir	1 1

Table 6.152 Graphical forms of the stem of *hpt*.

According to van der Plas & Borghouts, there is only one more attestation in the *Coffin Texts* beside the attestations of this table.<sup>783</sup> However, according to Carrier,<sup>784</sup> this is actually *shn* (to embrace). In Meir there is a high variety in the forms, although it is the only region where the logogram function of D32 (𓄀) is attested. However, it could be argued that it should be read as *shn* instead. Additionally, the use of a D54 (𓄁) is only attested in Meir. However, as form 6 is attested in nearly every region, it could be argued that there might be some regional variation for this lemma, but that the preference lies with form 6.

### Appendix 6.168. *hmi* (to drive back, to repel)

This lemma is only attested once in the database,<sup>785</sup> where the other witnesses use *nhm* (to take away, to rescue; see appendix 6.136). The graphical form of the lemma is remarkably simple (see figure 6.16). However, this simple form is far from unique, and occurs outside the database in Deir el-Bersha as well,<sup>786</sup> although a D40 (𓄀) or D54 (𓄁) classifier is often found in Deir el-Bersha as well.<sup>787</sup> Therefore, this attestation not represent a distinct regional preference.



Figure 6.16

<sup>783</sup> Buck (1961) *CT VII*, p. 225,x (P.Gard.2).

<sup>784</sup> Carrier (2004,c), p. 2142.

<sup>785</sup> Buck (1954) *CT V*, p. 152,d-e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 203 and Gracia Zamacona (2008), p. 873-876.

<sup>786</sup> Buck (1954) *CT V*, p. 188,b.

<sup>787</sup> Buck (1951) *CT IV*, p. 346,b.

## Appendix 6.169. *ḥmsi* (to sit)<sup>788</sup>

This lemma is common in the database, with a total of 187 attestations.<sup>789</sup> Note that the humanoid hieroglyphs used in table 6.153 are at best an interpretation, as they represent different classes of A3 (𓂏) or A7 (𓂑), that are extremely varied due to the near hieratic cursive script used in the majority of the witnesses.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		18	Deir el-Bersha Meir Aswan Papyrus (Pap.Berl.)	12 1 1 2
	2	Asyut	5		19	Beni Hasan	1
	3	Deir el-Bersha	1		20	el-Lisht Deir el-Bersha Meir Aswan	1 2 5 1
	4	Deir el-Bersha	1		21	Theban area	1
	5	Deir el-Bersha	1		22	Deir el-Bersha Meir Aswan	6 1 1
	6	Deir el-Bersha	1		23	Deir el-Bersha Theban area	1 3
	7	Theban area	1		24	Deir el-Bersha	3
	8	Asyut	3		25	Meir	1
	9	Unknown (Y1C)	1		26	Asyut	12

<sup>788</sup> Molen (2000), p. 334.

<sup>789</sup> Buck (1935) *CT I*, p. 7,d, 21,d, 47,b, 330-331,a; Buck (1947) *CT III*, p. 16,c, 17,a, 184,b, 185,c, 185,d, 238-239,a, 238,2\*, 248-249,d; Buck (1951) *CT IV*, p. 87,g, 93,f, 306,c, 323,a, 323,c, 324,a, 326,e-f; Buck (1954) *CT V*, p. 2,c, 3,b, 4,a, 4,c, 5,b, 6,a, 6,c, 7,b, 159,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 203 and Gracia Zamacona (2008), p. 877-935.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	10	Theban area Unknown (Y1C)	2 1		27	Deir el-Bersha Meir Asyut Theban area	8 1 1 2
	11	Theban area	1 <sup>790</sup>		28	Deir el-Bersha Meir Asyut Theban area Aswan	42 1 3 1 5
	12	Gebelein	5		29	Theban area	1 <sup>791</sup>
	13	Deir el-Bersha Meir Theben area Gebelein	1 3 2 1		30	Theban area	1
	14	Deir el-Bersha	8		31	Theban area	1
	15	Papyrus (P.Gard.2)	2		32	Gebelein	1
	16	Asyut	2		33	Gebelein	1
	17	Beni Hasan Deir el-Bersha Meir Theban area	6 1 8 3		34	Meir	1 <sup>792</sup>

Table 6.153 Graphical forms of the stem of *ḥmsi*.

Due to the problem of differentiation of the humanoid hieroglyphs and the high number of forms, it is difficult to suggest any regional preference for this lemma. However, some features do stand out. For example, form 1, 2, 8, 16 and 26 only occur in Asyut. However, these are only attested in two witnesses, S1C and S2C, which belong to the same owner. Moreover, as form 27 and 28 occurs in Asyut as well

<sup>790</sup> Buck (1954) *CT V*, p. 159,e (T3L). Note that it is assumed that the Aa1 (⊖) is a corruption of the N42 (⊖).

<sup>791</sup> Buck (1935) *CT I*, p. 21,d, the Q1 (⊖) is used as this is a feminine participle, due to the phonetic value *st*, and should not be extracted from the stem, even though it is technically not needed due to the S29 (⊖).

<sup>792</sup> Buck (1935) *CT I*, p. 331,a (M-Ann), the V30 (⊖) is assumed to be a corruption of the N42 (⊖).

(S2C, S10C and S14C), it is clear that form 1, 2, 8, 16, and 26 represent a feature of a pair of supports, rather than a regional preference.<sup>793</sup>

The attestations from Gebelein (form 12, 32 and 33) show that this region is much more likely to include the interpretants V28 (𓄀) and G17 (𓄁), compared to only a single attestation in the Theban area (form 31). However, the use of these interpretants cannot be considered a feature of the southern attestations, as the attestations from Aswan do not use the V28 and/or G17. Moreover, the G17 is used in Beni Hasan as well (form 19), although form 17 is more commonly used there.

The use of the humanoid figure as a logogram is most common in Asyut, even though it occurs in the Theban area as well (form 10). Moreover, if the suggestion that Y1C originates from Asyut is correct,<sup>794</sup> its attestations would support this placement, even though it could be suggested to originate from the Theban area as well, based on this lemma.

Finally, the use of a Y2 (𓄂) classifier seems to only occur in Deir el-Bersha (form 14 and 24). Moreover, these attestations are dated to the reign of Sesostri II-III,<sup>795</sup> and could therefore represent a regional pattern of this period of coffin decoration in Deir el-Bersha.

### Appendix 6.170. *hn* (to provide, to equip)<sup>796</sup>

This lemma is only attested once in the database, where it is part of a unique phrase of spell 225,<sup>797</sup> which is mostly gone, thus the reading of the lemma is uncertain. Moreover, as one can see in figure 6.17, the stem is only the M2 (𓄃), so it would be possible to read this as *hn* (to travel) as well. As it is uncertain that this is even the right lemma, it cannot be said if there is any regional feature to this graphical form.



Figure 6.17

### Appendix 6.171. *hnk* (to present, to offer)<sup>798</sup>

In the database, this lemma has only six attestations, which all originate from Meir.<sup>799</sup> In table 6.154, one can see the different graphical forms of this lemma. Based on attestations outside the database, the use of the M2 (𓄃) in this lemma seems to be a feature unique to Meir, even though it can occur without it (form 1).

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<sup>793</sup> Even though these forms are not attested outside Asyut, and the use of the A193 (𓄄) sign might still represent a unique feature from Asyut.

<sup>794</sup> Jürgens (1990), p. 55-56.

<sup>795</sup> B1C, B17C and B2L, see (Willems, 1988, pp. 75-77, although other forms are used in this period as well.

<sup>796</sup> Molen (2000), p. 334.

<sup>797</sup> Buck (1947) *CT III*, p. 223,h (B4C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 203-204.

<sup>798</sup> Molen (2000), p. 341.

<sup>799</sup> Buck (1938) *CT II*, p. 74,c, 81,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 206.

Graphical form stem	no.	Region	Attestations
	1	Meir	2
	2	Meir	1
	3	Meir	3

Table 6.154 Graphical forms of the stem of *hnk*.

## Appendix 6.172. *hri* (to be far)<sup>800</sup>

There are 22 attestations for this lemma in the database. However, all are from the same phrase of spell 14.<sup>801</sup> In table 6.155, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha Theban area	2 1
	2	Deir el-Bersha Theban area	8 3		5	Deir el-Bersha Asyut Theban area	2 2 2
	3	Deir el-Bersha	1				

Table 6.155 Graphical forms of the stem of *hri*.

In this lemma, the addition of a second classifier beyond the N31 (𓏏) seems only to occur in Deir el-Bersha. In Asyut, there seems to be a preference for the long format of form 5. However, outside the database form 2 occurs as well in Asyut.<sup>802</sup> Thus, there only seems to be some preference for an additional classifier in Deir el-Bersha, while the attestations from the Theban area and Asyut cannot be distinguished from Deir el-Bersha.

<sup>800</sup> Molen (2000), p. 351.

<sup>801</sup> Buck (1935) *CT I*, p. 44,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 212-213 and Gracia Zamacona (2008), p. 942-952.

<sup>802</sup> Buck (1947) *CT III*, p. 111,c (S2C).

## Appendix 6.173. *ḥsi* (to turn back, to go to meet)<sup>803</sup>

There are eight attestations of this lemma in the database.<sup>804</sup> As one can see in table 6.156, there only one variation due to the use of Y2 (𓄱) classifier:

Graphical form stem	no.	Region	Attestations
	1	el-Lisht	1
	2	el-Lisht Deir el-Bersha	1 6

Table 6.156 Graphical forms of the stem of *ḥsi*.

As both regions use form 2, it is unlikely that the sole attestation of the Y2 is a regional preference, as both attestations from el-Lisht are from the same witness (L2Li). Moreover, outside the database the Y2 classifier is used in the Theban area as well.<sup>805</sup> Nonetheless, the use of any classifier is not attested in the *Coffin Texts* outside el-Lisht and the Theban area.

## Appendix 6.174. *ḥsk* (to cut off, to cut out)<sup>806</sup>

This lemma is only attested once in the database,<sup>807</sup> in an attestation from the Theban area. As it only occurs once, it cannot be used for comparison. However, when attestations outside the database are included, it becomes clear that that the form of this attestation (figure 6.18) is used outside the Theban area as well,<sup>808</sup> thus does not represent a regional preference.



Figure 6.18

## Appendix 6.175. *ḥkꜣ* (to rule)<sup>809</sup>

In the database, this lemma has a total of fourteen attestations, even though only one attestations is of a verb form.<sup>810</sup> As there is only one attestation in the database (see figure 6.19), it cannot be said if there is a regional preference. However, based on the attestations outside the database,<sup>811</sup> it seems that the use of a G1 (𓄱) interpretant or an Y2 (𓄱) classifier



Figure 6.19

<sup>803</sup> Molen (2000), p. 354.

<sup>804</sup> Buck (1935) *CT I*, p. 108,b 114,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 214 and Gracia Zamacona (2008), p. 953.

<sup>805</sup> Buck (1947) *CT III*, p. 130,c (T1Be).

<sup>806</sup> Molen (2000), p. 357-358.

<sup>807</sup> Buck (1951) *CT IV*, p. 300,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 214.

<sup>808</sup> Buck (1947) *CT III*, p. 296,a.

<sup>809</sup> Molen (2000), p. 358.

<sup>810</sup> Buck (1951) *CT IV*, p. 93,c, the other attestations are substantives like *ḥkꜣ.t* (rulership). For additional attestations outside the database, see Plas & Borghouts (1998), p. 215.

<sup>811</sup> For example, Buck (1938) *CT II*, p. 212,d, or Buck (1947) *CT III*, p. 285,b (BH3Ox).

are used outside Deir el-Bersha as well, thus there does not seem to be a regional preference for this lemma.<sup>812</sup>

## Appendix 6.176. *ḥkr* (to be hungry)<sup>813</sup>

The lemma *ḥkr* has a total of 41 attestations in the database. However, only 21 attestations represent verbal forms.<sup>814</sup> In table 6.157, the attestations per region are depicted for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>815</sup>		6	Deir el-Bersha	3
	2	Deir el-Bersha	1		7	Deir el-Bersha	1
	3	Papyrus (P.Gard.2)	1		8	Asyut	1
	4	Deir el-Bersha Meir Asyut	3 1 1		9	Deir el-Bersha Meir Asyut	1 1 2
	5	Deir el-Bersha	4				

Table 6.157 Graphical forms of the stem of *ḥkr*.

There do seem to be some regional preferences for this lemma, as the use of the G37 () or Y2 () classifier only occurs in Deir el-Bersha. Although form 4 occurs in Asyut, there seems to be a preference to using the long format of form 8 and 9. However, if P.Gard.2 originates from Asyut,<sup>816</sup> it is not reflected in the form, as it constantly uses the compact format of form 3 or 4.<sup>817</sup> Meir does not seem to occur without the A2 () classifier, but as there are no other attestations outside the database for Meir in the *Coffin Texts*, this assumption is based on limited data.

<sup>812</sup> Although it could be argued that Asyut is less likely to use the G1 interpretant.

<sup>813</sup> Molen (2000), p. 359.

<sup>814</sup> Buck (1947) *CT III*, p. 19,b, 187,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 215.

<sup>815</sup> Buck (1947) *CT III*, p. 187,b (B4Bo). In the original, there is a X1 () written below the N29 () which I took as a marker for the third person feminine stative. However, it could be argued that it is a corruption of a D21 () as well.

<sup>816</sup> Schenkel (1996), p. 125.

<sup>817</sup> Buck (1947) *CT III*, p. 178,b.

## Appendix 6.177. *ḥkn* (to be joyful, to exult, to praise)<sup>818</sup>

This lemma has 49 attestations in the database, but only nineteen attestations are of verb forms.<sup>819</sup> In table 6.158, the attestations per lemma are shown for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht	1		5	Deir el-Bersha	1
	2	Deir el-Bersha	1		6	Theban area	2
	3	Deir el-Bersha	3		7	Deir el-Bersha	6
		Meir	1			Meir	2
	4	Theban area	1		8	Theban area	1

Table 6.158 Graphical forms of the stem of *ḥkn*.

For this lemma, there are some features that can be considered a regional preference, as the use of a D39 (𐀓) or W24 (𐀔) is only attested in the Theban area in the database. However, outside the database, there seems to be an attestation of the D39 in Deir el-Bersha as well.<sup>820</sup> There is no difference between Deir el-Bersha and Meir, and due to the script used in the witness (B1P), the D38 (𐀒) of form 2 could be read as any other arm as well. The use of D36 (𐀑) seems to only occur in el-Lisht (L3Li), but as the cursive script of L3Li is supposed to be close to hieratic, and the original was not seen by de Buck himself, it is possible that it is a modern misinterpretation of another sign of an arm.

## Appendix 6.178. *ḥtp* (to be content, to be at rest)<sup>821</sup>

This lemma is relatively common in the database, with a total of 264 attestations. However, only 124 attestations are of verb forms.<sup>822</sup> As one can see in table 6.159, the graphical form of the stem is remarkably constant, with two main versions, form 2 and form 4, which are a compact format and a long format for the same spelling.

<sup>818</sup> Molen (2000), p. 360

<sup>819</sup> Buck (1935) *CT I*, p. 49-50, c-a; Buck (1938) *CT II*, p. 74, c, 81, a, 89, c-d, 89, g; Buck (1951) *CT IV*, p. 197, c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 215.

<sup>820</sup> Buck (1954) *CT V*, p. 311, a (B1Bo, a).

<sup>821</sup> Molen (2000), p. 364-365.

<sup>822</sup> Buck (1935) *CT I*, p. 20, c, 57, b, 57, c, 77, b, 86, b, 350, b; Buck (1947) *CT III*, p. 6, a, 18, b, 184, b; Buck (1951) *CT IV*, p. 87, e, 93, h, 256-257, a, 260-261, b; Buck (1954) *CT V*, p. 2, a, 146, a, 154, f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 216 and Gracia Zamacona (2008), p. 954-959.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht	1		4	Saqqara	6
	2	Saqqara	5			Beni Hasan	1
		el-Lisht	3			Deir el-Bersha	33
		Beni Hasan	4			Meir	6
		Deir el-Bersha	14			Asyut	9
		Meir	15			Theban area	19
		Theban area	5		5	Deir el-Bersha	1
	3	Meir	1			Meir	1

Table 6.159 Graphical forms of the stem of *ḥtp*.

Even though form 2 and 4 both occur in most regions, there are some regional preferences. In Asyut, only form 4 is attested, thus it seems that this region prefers the long format for this lemma. el-Lisht is the opposite, as it prefers the compact format (form 2). Even though both forms occur, Beni Hasan and Meir seem to prefer the compact format over the long format, while the opposite is true for Deir el-Bersha and the Theban area. Only in Saqqara seems the use of form 2 and 4 to be even. The use of the Y2 (𓏏) classifier is rare, and is only attested in Deir el-Bersha and Meir.

### Appendix 6.179. *ḥtm* (to perish, to quench, to be destroyed)<sup>823</sup>

In the database, this lemma has 108 attestations. However, only 92 of these attestations represent verbal forms.<sup>824</sup> In table 6.160, the attestations per region are set out for every graphical form of the stem. Note that the variation in the duck hieroglyphs might be a modern adaptation, rather than a variation in the original text.<sup>825</sup> Thus, the protruding feather on the G38 (𓏏) should not necessarily be considered an important variation.<sup>826</sup>

<sup>823</sup> Molen (2000), p. 366.

<sup>824</sup> Buck (1935) *CT I*, p. 21,a, 30,c, 31,b, 31,c, 90-91,c, 90,d, 118,b, 118,c-d, 138,a, 138,b; Buck (1947) *CT III*, p. 213,b-c; Buck (1951) *CT IV*, p. 93,o, 284-285,b, 293,d, 304,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 217.

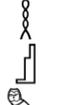
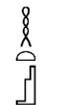
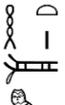
<sup>825</sup> Especially when the witnesses with near hieratic cursive script are concerned.

<sup>826</sup> For example, form 2 and form 3 should be considered similar, as they are both attested in B1L, which uses a near hieratic cursive script in which the variation is not really visible for this sign.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	1 <sup>827</sup>		23	el-Lisht	2
	2	Deir el-Bersha	2		24	Deir el-Bersha	1
	3	Deir el-Bersha	2		25	Deir el-Bersha	1
	4	Deir el-Bersha Asyut	3 1		26	Deir el-Bersha	2
	5	el-Lisht	1		27	Theban area	1
	6	el-Lisht	1		28	Deir el-Bersha	1
	7	Deir el-Bersha	1		29	Asyut	1
	8	Meir	1		30	Deir el-Bersha	1
	9	Saqqara	1		31	Deir el-Bersha	1 <sup>828</sup>
	10	Deir el-Bersha	1		32	Meir Asyut	1 1

<sup>827</sup> Buck (1935) *CT I*, p. 90,c (B2Bo). This form is a placeholder, as the actual sign is of a duck with water coming from its mouth (that is what it looks like in de Buck, the sign seems unique to me).

<sup>828</sup> Buck (1935) *CT I*, p. 31,c (B2Bo). This form is a placeholder, as the actual sign is of a duck with water coming from its mouth (that is what it looks like in de Buck, the sign seems unique to me).

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	11	Saqqara	2		33	Deir el-Bersha	1
		Deir el-Bersha	4				
	12	Deir el-Bersha	3		34	Theban area	1
	13	Saqqara	1		35	Deir el-Bersha	1
		Theban area	3				
	14	Deir el-Bersha	6		36	Deir el-Bersha	2
		Theban area	1			Theban area	1
	15	Theban area	1		37	Deir el-Bersha	1
						Asyut	1
	16	Deir el-Bersha	1		38	Theban area	1
		Theban area	2				
	17	Theban area	1 <sup>829</sup>		39	Saqqara	1
						Deir el-Bersha	6
	18	Asyut	1		40	Deir el-Bersha	1

<sup>829</sup> Buck (1935) *CT I*, p. 21,a (T1L). The V13 (≡) is assumed to be a corruption of the U15 (≡).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	19	Meir	1		41	Deir el-Bersha Meir Theban area	6 2 2
	20	Deir el-Bersha Meir	2 2		42	Theban area	1
	21	Deir el-Bersha	1		43	el-Lisht	1
	22	Meir	1				

Table 6.160 Graphical forms of the stem of *htm*.

As one can see in table 6.160 above, there is a high number of variations in the form of this lemma, as there are nearly half as many variations in the graphical form as there are attestations. Although attested once in Asyut as well (form 4), in Deir el-Bersha it is possible that the V28 (𓂏) is not written. The use of the partial version of the G17 (𓂏) in form 6 and 43 occurs only in el-Lisht, although it occurs in one witness (L2Li) only. However, as the full forms of birds are used in el-Lisht as well (form 23), it would be assumptive to consider it a regional preference to use partial hieroglyphs for hieroglyphs of animates.

The addition of the D35 (𓂏) seems to only occur in Deir el-Bersha or Asyut (form 7, 25, 29 and 37). In the same vein, the A2 (𓂏) classifier is only attested in Deir el-Bersha and Asyut (form 29 and 35). The use of the A24 (𓂏) classifier is currently only attested in Meir. There do not seem to be any other clear regional preferences for this lemma, as for example form 1 and form 31 represent a unique feature of one support (B2Bo), rather than a regional preference.

## Appendix 6.180. *ḥd* (to be white, to be bright)<sup>830</sup>

This lemma has 35 attestations in the database, even though the majority are adjectives or substantives. Only eleven of the attestations are verbal forms.<sup>831</sup> Table 6.161 shows the attestations per regions for every graphical form of the stem:

<sup>830</sup> Molen (2000), p. 367-368.

<sup>831</sup> Buck (1947) *CT III*, p. 18,c; Buck (1951) *CT IV*, p. 296,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 218.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	1		5	Deir el-Bersha	1
	2	Deir el-Bersha	2		6	Deir el-Bersha Meir	3 1
	3	Deir el-Bersha	1				
					7	Asyut	1
	4	Deir el-Bersha	1				
							

Table 6.161 Graphical forms of the stem of *ḥd*.

Based on this table, the use of the V28 (l) seems obligatory for verb forms of this lemma outside of Deir el-Bersha. However, for adjectives and substantives this is not the case. For the verbal forms of this lemma, form 1 seems to be unique in Deir el-Bersha.

### Appendix 6.181. *ḥdī* (to destroy)<sup>832</sup>

In the database, there are a total of fifteen attestations of this lemma.<sup>833</sup> In table 6.162, the attestations per region are set out for every graphical form:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	1
	2	Deir el-Bersha	5
	3	Deir el-Bersha Meir Asyut Theban area	5 2 1 1

Table 6.162 Graphical forms of the stem of *ḥdī*.

All three forms are attested in Deir el-Bersha, suggesting a high level of freedom in this region. The other regions are only attested with form 3, which suggests a preference for a long format. However, outside the database it is clear that form 2 can be used in Asyut as well,<sup>834</sup> even though the preference lies with

<sup>832</sup> Molen (2000), p. 369.

<sup>833</sup> Buck (1935) *CT I*, p. 38,a, 402,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 218.

<sup>834</sup> Buck (1938) *CT II*, p. 300,b (S2P).

form 3. The use of a D46 (𐎠) instead of I10 (𐎡) seems to only occur in B1C, and represents a feature of that support, rather than a regional feature.<sup>835</sup>

### Appendix 6.182. *hʿi* (to appear, to rise)<sup>836</sup>

In the database, this lemma has 56 attestations. However, only 22 attestations represent verbal forms.<sup>837</sup> In table 6.163, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		3	Deir el-Bersha	7
	2	Beni Hasan	1		4	Deir el-Bersha	1
		Deir el-Bersha	2			Theban area	5
		Asyut	4				

Table 6.163 Graphical forms of the stem of *hʿi*.

In the database, it seems that the I12 (𐎡) is only used in Deir el-Bersha, but outside the database it is attested in Asyut as well.<sup>838</sup> The use of the Y2 (𐎠) classifier is only attested in Deir el-Bersha and the Theban area in the database, but occurs outside the database in other regions as well.<sup>839</sup> However, form 1 is only attested in Deir el-Bersha, even though it represents a rare form for this lemma.

### Appendix 6.183. *hwi* (to protect, to prevent)<sup>840</sup>

There are 60 attestations in the database, but only 59 represent verbal forms.<sup>841</sup> In table 6.164, the attestations per region are set out for every graphical form of the stem:

<sup>835</sup> Even though the use is not attested outside Deir el-Bersha.

<sup>836</sup> Molen (2000), p. 375-376.

<sup>837</sup> Buck (1935) *CT I*, p. 45,d, 46,a, 46,d, 52-53,c-a; Buck (1951) *CT IV*, p. 87,m, 90,o, 187,d-f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 222-223 and Gracia Zamacona (2008), p. 969-1020.

<sup>838</sup> Buck (1947) *CT III*, p. 145,d (S2C).

<sup>839</sup> Buck (1951) *CT IV*, p. 61,h (L2Li), 64,f (BH4C).

<sup>840</sup> Molen (2000), p. 377.

<sup>841</sup> Buck (1951) *CT IV*, p. 256-257,a, 260-261,b; Buck (1954) *CT V*, p. 144,b, 145,a, 149,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 223.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht Deir el-Bersha	2 1		5	Saqqara el-Lisht Deir el-Bersha Meir Theban area	7 2 1 8 2
	2	Deir el-Bersha Meir Theban area	1 2 1		6	Meir	1
	3	Saqqara Deir el-Bersha Theban area	3 4 5		7	Meir Theban area	8 1
	4	Beni Hasan Meir Theban area	2 5 2		8	Deir el-Bersha	1

Table 6.164 Graphical forms of the stem of *hwi*.

For this lemma, any variation based on the arms is considered of less importance. Even though not all the witnesses missing the D43 (⏟) sign use a near hieratic cursive script, in which the difference between the D43 and the other arms can be lost,<sup>842</sup> it can be assumed that for the witnesses with a more hieroglyphic script the change is due to the precursor text, rather than an intentional variation. In the database, the absence of any arm hieroglyph is only attested in Meir and the Theban area. However, outside the database it occurs in other regions as well.<sup>843</sup> The absence of the Aa1 (⊖) phonogram is in the database only attested in Deir el-Bersha (form 8), but occurs outside the database in the Theban area as well.<sup>844</sup> Based on the database, one could suggest that in el-Lisht the G43 (⊖) is always added, while in Beni Hasan it is always left out. However, although this is true for Beni Hasan, this is not true for el-Lisht.<sup>845</sup> Finally, the Y2 (⏟) classifier is in the database only attested in Meir (form 6), but the Y2 classifier occurs outside the database in Deir el-Bersha as well.<sup>846</sup> Thus, with the exception of Beni Hasan, it seems unlikely that there is a regional preference in this lemma.

## Appendix 6.184. *hbi* (to reduce, to deduct, to hush)<sup>847</sup>

In the database, there are 33 attestations of this lemma. However, only sixteen attestations represent verbal forms.<sup>848</sup> As table 6.165 shows, there are only three graphical forms for this lemma. Form 1 is

<sup>842</sup> Möller (1909), p. 9, no. 99, 103, 105, 106, 107.

<sup>843</sup> Buck (1935) *CT I*, p. 297,a (B10C, Sq3C); Buck (1961) *CT VII*, p. 65,n (L1Li).

<sup>844</sup> Buck (1935) *CT I*, p. 309,l (T1C).

<sup>845</sup> Buck (1961) *CT VII*, p. 3,j (L1Li).

<sup>846</sup> Buck (1961) *CT VII*, p. 419,d (B1C).

<sup>847</sup> Molen (2000), p. 378.

<sup>848</sup> Buck (1938) *CT II*, p. 272-273,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 223.

only attested in Deir el-Bersha, which is true outside the database as well. Note however that this lemma is only attested in Asyut and Deir el-Bersha.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Deir el-Bersha	3
	2	Deir el-Bersha Asyut	3 4
	3	Deir el-Bersha Asyut	4 2

Table 6.165 Graphical forms of the stem of *hbi*.

### Appendix 6.185. *hbs* (to hack up, to plough, to be hacked up)<sup>849</sup>

This lemma has eleven attestations in the database, from the same phrase of spell 7.<sup>850</sup> In table 6.166, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Theban area	2		5	Theban area	1
	2	Deir el-Bersha	1		6	Deir el-Bersha	1
	3	Deir el-Bersha	1		7	Deir el-Bersha	1
	4	Deir el-Bersha Asyut Theban area	1 1 1		8	Deir el-Bersha	1

Table 6.166 Graphical forms of the stem of *hbs*.

<sup>849</sup> Molen (2000), p. 379.

<sup>850</sup> Buck (1935) *CTI*, p. 19.c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 224.

In the database, it seems that the Z9 (×) classifier only occurs in the Theban area. However, outside the database, the Z9 classifier is attested in other regions as well.<sup>851</sup> The use of the A21 (𓂏) classifier is only attested in Deir el-Bersha, which is true outside the database as well,<sup>852</sup> although it seems to only occur in B2Bo and B3Bo, which are part of an assemblage. In the database the A58 (𓂏) classifier is only attested in Deir el-Bersha, but outside the database it occurs in Asyut as well.<sup>853</sup> However, the use of the D40 (𓂏) classifier is only attested in Deir el-Bersha. In the database, it seems that the O34 (𓂏) is only used in Deir el-Bersha, but it occurs in Meir and the Theban area as well.<sup>854</sup> Finally, in Gebelein it is possible to use a G37 (𓂏) classifier, although there is only one attestation of its use.<sup>855</sup>

## Appendix 6.186. *hpi* (to travel, to depart, to encounter)<sup>856</sup>

This lemma has 62 attestations in the database, although only 48 represent verbal forms.<sup>857</sup> In table 6.167, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	4		7	Deir el-Bersha Asyut	20 2
	2	Meir	1		8	Beni Hasan Theban area	1 1
	3	el-Lisht Deir el-Bersha	3 1		9	Deir el-Bersha	1
	4	Meir	1		10	Deir el-Bersha	8
	5	Deir el-Bersha	1		11	Deir el-Bersha	2
	6	Aswan	1		12	Gebelein	1 <sup>858</sup>

Table 6.167 Graphical forms of the stem of *hpi*.

<sup>851</sup> Buck (1935) *CT I*, p. 268,f (B10C); Buck (1951) *CT IV*, p. 337,b (M7C, M8C); Buck (1956) *CT VI*, p. 268,u (G1T).

<sup>852</sup> Note that B2Bo uses form 3 as well, see Buck (1954) *CT V*, p. 292,c (B2Bo), but if the transcription in de Buck is correct, it could explain how form 2 and 7 came to be.

<sup>853</sup> Buck (1938) *CT II*, p. 49,c, (S1C).

<sup>854</sup> Buck (1951) *CT IV*, p. 337,b (M7C, M8C, T1Be, T2Be).

<sup>855</sup> Buck (1938) *CT II*, p. 49,c, (G2T).

<sup>856</sup> Molen (2000), p. 380.

<sup>857</sup> Buck (1935) *CT I*, p. 115,b, 121,a, 145,c; Buck (1938) *CT II*, p. 280-281,d; Buck (1951) *CT IV*, p. 289,b; Buck (1954) *CT V*, p. 146,b, 147,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 224 and Gracia Zamacona (2008), p. 1022-1027.

<sup>858</sup> Buck (1954) *CT V*, p. 146,b (G1T). I assume the X1 (𓂏) is an error.

In this lemma, most of the regions use form 7 or any of its graphical variants. However, form 9-11 are only attested in Deir el-Bersha, which is true outside the database as well. The Y2 (𓄱) classifier is only attested in Beni Hasan and the Theban area, and does not occur again with this lemma outside the database.<sup>859</sup>

## Appendix 6.187. *hpr* (to come to be, to become)<sup>860</sup>

This is a common lemma in the database, with 920 attestations. However, only 827 attestations represent verbal forms.<sup>861</sup> In table 6.168, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		11	Deir el-Bersha	4
		Meir	3			Theban area	1
	2	Saqqara	1		12	Saqqara	2
		Theban area	2			Deir el-Bersha	31
	3	Deir el-Bersha	1 <sup>862</sup>			Meir	39
						Asyut	33
						Theban area	12
	4	Deir el-Bersha	34		13	Asyut	2
							14

<sup>859</sup> Molen (2000), p. 380, calls these attestations an incomplete writing for *hpr*, which is used in the other witnesses that have the phrase IV,388-389,b.

<sup>860</sup> Molen (2000), p. 380-381.

<sup>861</sup> Buck (1935) *CT I*, p. 12,d, 73,b, 314,a, 314-315,b, 316-317,a, 316,b, 316-317,c, 318-319,b, 318-319,c, 320-321,a, 324-325,a, 326-327,b, 328-329,b, 330,b, 332,b, 332,c, 334-335,a, 334-335,b, 334-335,c, 336-337,a, 336,b, 338-341,d-a, 342-343,b, 350-353,c-a, 372-373,c, 374-375,c, 374-375,d, 377,a, 384,a, 385,a, 387,a, 388,b, 389,b, 397,a, 400,a, 402-403,e-a; Buck (1938) *CT II*, p. 268-271,f-c, 276-277,c, 278-279,c, 280-281,c, 282-283,b, 284-285,b, 284-285,c, 284-287,e-a, 396,b, 398,e-f, 400,a; Buck (1951) *CT IV*, p. 184-185,b, 188-189,a, 188,b, 228-229,b, 280-281,a, 288-289,b, 309,a, 310,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 224.

<sup>862</sup> Buck (1935) *CT I*, p. 324,a (B1P). This witness habitually writes *hpr* with two D21 (𓄱) signs, see form 8 as well. I assume that the precursor text used the L1 (𓄱) with an D21 interpretant. This witness prefers not to use the L1 however, thus the artist replaced every L1 with the Aa1-Q3-D21 group (𓄱𓄱), but forgot to remove the D21 interpretant.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	5	Deir el-Bersha	2		15	Deir el-Bersha	1 <sup>863</sup>
	6	Saqqara	5		16	Saqqara	2
		el-Lisht	9			Meir	7
		Deir el-Bersha	165			Asyut	1
		Meir	2			Theban area	2
		Theban area	6			Gebelein	1
	7	Beni Hasan	4		17	Gebelein	6
		Deir el-Bersha	3				
		Theban area	3				
	8	Deir el-Bersha	29 <sup>864</sup>		18	Beni Hasan	1
	9	Meir	1		19	Saqqara	21
						Beni Hasan	14
						Deir el-Bersha	41
						Meir	165
						Asyut	90
						Theban area	38
						Gebelein	13
						Aswan	9
						Unknown (Y1C)	3
	10	Asyut	2		20	Saqqara	1
						Beni Hasan	1
						Meir	1
						Theban area	3

Table 6.168 Graphical forms of the stem of *hpr*.

For this lemma, Aswan and Gebelein are only attested with the L1 (𐎃) in the initial position, where the other regions both use the L1 in the initial position (form 16-20) and the phonetic spelling of the lemma. However, in Deir el-Bersha it is more likely that the lemma is written phonetically, rather than with the L1 in the initial position.<sup>865</sup> The other regions have the opposite, preferring the initial L1 over the phonetic spelling. The use of the O1 (𐎄) phonemogram is only attested in Deir el-Bersha.

For this lemma, there are some forms that are only attested in one region. Form 14 is only attested in Meir, while form 17 is only attested in Gebelein. Note that this lemma is only written in a long format in Asyut (form 10, 12, 13, 16 and 19).

<sup>863</sup> Buck (1938) *CT II*, p. 280,c (B4L). The second D21 (𐎄) is assumed to be an error, automatically added after writing the L1 (𐎃)

<sup>864</sup> All from B1P.

<sup>865</sup> Form 19, the only form with L1 in the initial position has 41 attestations, whereas the phonetic spelling has 272 attestations.

In Deir el-Bersha, forms both with the L1 and without the L1 occur, but over time it becomes clear that although the L1 is used in both periods of coffin decoration in Deir el-Bersha, the L1 becomes less popular. In the early period of coffin decoration, the L1 is used in 33% of the attestations,<sup>866</sup> whereas in the later period this is reduced to only 8%.<sup>867</sup>

Thus, although the borders are fuzzy, there are some regional preference for this lemma.

### Appendix 6.188. *hpš* (to acquire strength)<sup>868</sup>

There are only ten attestations in the database, which represent all the attestations of this lemma in the *Coffin Texts*.<sup>869</sup> In table 6.169, the attestations per region are set out for every graphical form of the stem. For this lemma, the only variation occurs in Deir el-Bersha, while form 3 seems to be the common form, used in both regions. However, there are too few attestations to suggest specific regional preferences.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
	2	Deir el-Bersha	1		5	Deir el-Bersha	2
	3	Deir el-Bersha Theban area	2 2		6	Deir el-Bersha	1

Table 6.169 Graphical forms of the stem of *hpš*.

### Appendix 6.189. *hfꜥ* (to seize, to grasp)<sup>870</sup>

In the database this lemma has 30 attestations, although only ten represent verbal forms.<sup>871</sup> In table 6.170, the attestations per region are set out for every graphical form of the stem. Note that form 2-4 have an additional D36 (—), as these forms are a *sdmm=f*.

<sup>866</sup> For the early period of coffin decoration there are 38 attestations with the L1 and 79 attestations without the L1.

<sup>867</sup> For the later period of coffin decoration there are only 15 attestations with the L1 and 181 attestations without the L1.

<sup>868</sup> Molen (2000), p. 383.

<sup>869</sup> Buck (1935) *CT I*, p. 42,b.

<sup>870</sup> Molen (2000), p. 383-384.

<sup>871</sup> Buck (1935) *CT I*, p. 398,a; Buck (1951) *CT IV*, p. 184,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 225.



## Appendix 6.191. *hn* (to direct)<sup>879</sup>

There are seventeen attestations of this lemma in the database,<sup>880</sup> which are the only attestations of this lemma in the *Coffin Texts*.<sup>881</sup> In table 6.172, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		4	Deir el-Bersha	1
	2	Deir el-Bersha	2		5	Asyut	5
	3	Deir el-Bersha Asyut	5 1		6	Asyut	1 <sup>882</sup>

Table 6.172 Graphical forms of the stem of *hn*.

In this lemma, the A24 () classifier is only attested in Deir el-Bersha, in the witnesses from the earlier period of coffin decoration (B2Bo, B4Bo). The D54 () classifier is only attested in Deir el-Bersha as well. Asyut on the other hand is the only region where the I3 () classifier is used. The absence of a classifier, or the use of the D40 () is attested in both regions.

## Appendix 6.192. *hni* (to play music)<sup>883</sup>

There are five attestations of this lemma in the database, from the same phrase in spell 7.<sup>884</sup> In table 6.173, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations
	1	Theban area	1
	2	Deir el-Bersha	2
	3	Asyut Theban area	1 1

Table 6.173 Graphical forms of the stem of *hni*.

<sup>879</sup> Molen (2000), p. 390.

<sup>880</sup> Buck (1938) *CT II*, p. 280-281,e.

<sup>881</sup> See Plas & Borghouts (1998), p. 227.

<sup>882</sup> Buck (1938) *CT II*, p. 281,e (S1C,b). I assume the I9 () is an error for the N35 ()

<sup>883</sup> Molen (2000), p. 391.

<sup>884</sup> Buck (1935) *CT I*, p. 23,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 228.

In the database, form 1 is only attested in the Theban area, but it occurs outside the database in Meir as well.<sup>885</sup> For this lemma, Asyut seems to prefer to not use a humanoid classifier, which is true outside the database as well.<sup>886</sup> Form 2 is unique to Deir el-Bersha, but as the attestations are from B2Bo and B3Bo belong to the same assemblage, it might be a feature of these witnesses, rather than a regional feature.<sup>887</sup>

### Appendix 6.193. *hnp* (to snatch, to steal)<sup>888</sup>

There are fourteen attestations of this lemma in the database.<sup>889</sup> In table 6.174, the attestations per region are set out for every graphical form of the stem. Note that form 2 and form 3 should be considered to be the same, as the variation between the D37 (𓄀) and D40 (𓄁) here is due to the script, rather than an intentional variation.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		3	Saqqara	1
	2	Theban area	1		4	Asyut	5
						Deir el-Bersha	2
						Meir	2
						Theban area	2

Table 6.174 Graphical forms of the stem of *hnp*.

The use of the A24 (𓄀) classifier is only attested in Meir, which is true outside the database as well, although form 1 is rare. In the database it seems that the D54 (𓄁) classifier is only attested in Asyut, but it occurs in other regions as well.<sup>890</sup> Moreover, although the database suggests that form 4 is the only form used in Asyut, other classifiers can be used in Asyut as well.<sup>891</sup> Nonetheless, form 3 is the preferred form for this lemma in most regions.

### Appendix 6.194. *hnr* (to restrain)<sup>892</sup>

There are only seven attestations of this lemma in the database, from the same phrase in spell 23.<sup>893</sup> In table 6.175, the attestations per region are set out for every graphical form of the stem:

<sup>885</sup> Buck (1956) *CT VI*, p. 130,b (M6C).

<sup>886</sup> Buck (1956) *CT VI*, p. 405,o (S10C).

<sup>887</sup> As the other witnesses from Deir el-Bersha (B4Bo, B4C, B6C, B1P) with phrase I,23,b use *hni* (to row; see appendix 6.206) instead.

<sup>888</sup> Molen (2000), p. 391-392.

<sup>889</sup> Buck (1938) *CT II*, p. 280,d; Buck (1951) *CT IV*, p. 314,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 228.

<sup>890</sup> Buck (1938) *CT II*, p. 94,c (B1C, B2P); Buck (1956) *CT VI*, p. 274,k (G1T); Buck (1961) *CT VII*, p. 58,n (Sq3C).

<sup>891</sup> Buck (1956) *CT VI*, p. 208,a (S1C).

<sup>892</sup> Molen (2000), p. 394.

<sup>893</sup> Buck (1935) *CT I*, p. 70,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 228.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		3	Deir el-Bersha	4
	2	Beni Hasan	1 <sup>894</sup>		4	Theban area	1

Table 6.175 Graphical forms of the stem of *hnr*.

In the database it seems that form 3 only occurs in Deir el-Bersha, but outside the database it occurs in Asyut<sup>895</sup> and the Theban area as well.<sup>896</sup> The use of the V1 (⌘) classifier is only attested in the Theban area in the database, but occurs in Asyut as well.<sup>897</sup> Both within and outside the database, form 2 is only attested in Beni Hasan.

### Appendix 6.195. *hns* (to travel, to traverse)<sup>898</sup>

This lemma has eleven attestations in the database.<sup>899</sup> In table 6.176, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Meir Gebelein	3 1 <sup>900</sup> 1		5	Meir	1
	2	Deir el-Bersha	1		6	Deir el-Bersha	1
	3	Deir el-Bersha	1		7	Meir	1
	4	Asyut	1				

Table 6.176 Graphical forms of the stem of *hns*.

<sup>894</sup> Buck (1935) *CT I*, p. 70,b (BH5C). I assume the *r* weakened into an *i*, which is why the M17 (⌘) is used instead of the D21 (⌘). See Peust (1999), p. 140.

<sup>895</sup> Buck (1938) *CT II*, p. 232,a (S2C,d). Note that de Buck transcribed an D20 (⌘) instead of a U31 (⌘), as these signs are nearly identical in cursive script. See Möller (1909), p. 8, 46, no. 98, 491.

<sup>896</sup> Buck (1961) *CT VII*, p. 18,z (T3C).

<sup>897</sup> Buck (1938) *CT II*, p. 357,a (S2P).

<sup>898</sup> Molen (2000), p. 394.

<sup>899</sup> Buck (1935) *CT I*, p. 393,i, 395,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 228 and Gracia Zamacona (2008), p. 1036-1042.

<sup>900</sup> Buck (1935) *CT I*, p. 395,c (M23C). Reconstruction, could be any other form as well.

In the database, the addition of the D32 (ⲟ) is only attested in Deir el-Bersha. However, outside the database it occurs in other regions as well.<sup>901</sup> The D40 (Ⲙ) classifier is only attested in Deir el-Bersha (form 3 and 6), which is true outside the database as well. Asyut seems to only occur with a O35 (ⲧ) and without a classifier, but form 1 is attested in Asyut as well.<sup>902</sup> The use of the S29 (ⲓ) instead of an O34 (Ⲙ) is only attested in Deir el-Bersha and Meir, but occurs outside the database in Saqqara as well.<sup>903</sup>

## Appendix 6.196. *hnti* (to be in front of)<sup>904</sup>

The lemma *hnti* has eight attestations in the database, from the same phrase in spell 11.<sup>905</sup> In table 6.177, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2
	2	Deir el-Bersha	1
	3	Deir el-Bersha Theban area	3 2

Table 6.177 Graphical forms of the stem of *hnti*.

In the database the absence of the P1 (ⲡ) classifier only occurs in Deir el-Bersha. However, outside the database this occurs in the other regions,<sup>906</sup> which all use form 2. Form 1 on the other hand only occurs in Deir el-Bersha, and is not attested anywhere else in the *Coffin Texts*.

## Appendix 6.197. *hr* (to fall)<sup>907</sup>

The lemma *hr* has 34 attestations in the database.<sup>908</sup> In table 6.178, the attestations per region are set out for every graphical form of the stem:

<sup>901</sup> Buck (1935) *CT I*, p. 277,b (T1C); Buck (1951) *CT IV*, p. 35,e (Sq6C); Buck (1956) *CT VI*, p. 196,s (P.Gard.2).

<sup>902</sup> Buck (1947) *CT III*, p. 191,a (S2C). Note that in form 4, see Buck (1935) *CT I*, p. 393,i (S2C) the O35 (ⲧ) is damaged, thus it is possible that this should be read as form 1 as well.

<sup>903</sup> Buck (1951) *CT IV*, p. 35,c (Sq6C).

<sup>904</sup> Molen (2000), p. 399.

<sup>905</sup> Buck (1935) *CT I*, p. 37,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 229-230 and Gracia Zamacona (2008), p. 1044-1045. Note however that Gracia Zamacona placed this phrase under *hnti* (to sail upstream) instead.

<sup>906</sup> Buck (1938) *CT II*, p. 178,a (P.Gard.2); Buck (1951) *CT IV*, p. 118,d (S1P); Buck (1956) *CT VI*, p. 267,m (G1T), 396,p (T1L).

<sup>907</sup> Molen (2000), p. 402-403.

<sup>908</sup> Buck (1935) *CT I*, p. 40,a, 140,g; Buck (1951) *CT IV*, p. 87,n, 91,o-p, 305,a, 322,d; Buck (1954) *CT V*, p. 120-121,c-a, 133,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 230-231 and Gracia Zamacona (2008), p. 1061-1089.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		5	el-Lisht Meir	1 2
	2	Meir Gebelein	1 1		6	Meir	1
	3	Deir el-Bersha	1		7	el-Lisht	1
	4	Deir el-Bersha Meir Theban area Gebelein Aswan	3 15 3 2 2				

Table 6.178 Graphical forms of the stem of *hr*.

In the database, the use of the A15 as logogram is only attested in Meir. However, outside the database it is attested in Saqqara and the Theban area as well.<sup>909</sup> Form 3 is only attested in Deir el-Bersha in the database, but occurs in the Theban area as well.<sup>910</sup> The use of the D54 as classifier is only attested in el-Lisht and Meir in the database, but it occurs in Saqqara and Deir el-Bersha as well.<sup>911</sup> The use of the Y2 (—) classifier is in the database only attested in el-Lisht, but occurs outside the database in Deir el-Bersha as well.<sup>912</sup> Nonetheless, form 4 is the preferred form for this lemma in most regions. However, it needs to be noted that in Deir el-Bersha it is possible to use a D40 (—) classifier as well.<sup>913</sup>

### Appendix 6.198. *hsf* (to drive away, to oppose, to repel)<sup>914</sup>

This lemma has 63 attestations in the database, but only 38 represent verbal forms.<sup>915</sup> In table 6.179, the attestations per region are set out for every graphical form of the stem:

<sup>909</sup> Buck (1951) *CT IV*, p. 8,g (T1L, Sq6C).

<sup>910</sup> Buck (1954) *CT V*, p. 76,c (T1Be).

<sup>911</sup> Buck (1951) *CT IV*, p. 39,d (Sq1C); Buck (1954) *CT V*, p. 56,a (B3L).

<sup>912</sup> Buck (1954) *CT V*, p. 245,e (B2L).

<sup>913</sup> Buck (1954) *CT V*, p. 29,b (B1C).

<sup>914</sup> Molen (2000), p. 408-409.

<sup>915</sup> Buck (1935) *CT I*, p. 357,g; Buck (1951) *CT IV*, p. 87,l, 89,l, 90,c-d, 90,f, 190-191,b, 304,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 232.

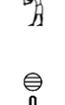
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		8	Meir	1
	2	el-Lisht Theban area	1 2		9	Meir	1
	3	Saqqara	1		10	Theban area	1
	4	Saqqara el-Lisht Meir Theban area	5 2 1 2		11	Deir el-Bersha	1
	5	Asyut	1		12	Beni Hasan	1
	6	Deir el-Bersha Meir Theban area	6 3 2		13	Theban area	1
	7	Saqqara Meir	1 2		14	Deir el-Bersha	1

Table 6.179 Graphical forms of the stem of *h:stf* (to drive away).

There does not seem to be a regional preference for this lemma, as nearly every feature occurs in multiple regions. Although the D40 (𐀀) is only attested in Deir el-Bersha (form 11), the use of the D36 (𐀁) in Meir (form 8) makes it unlikely to be a regional preference, as the different arms can look similar in near hieratic cursive script.<sup>916</sup> Although it seems in the database that the A24 (𐀂) classifier is not attested in Asyut, it occurs there as well.<sup>917</sup> Additionally, it seems in the database that Asyut always includes the I9 (𐀃) interpretant, which is not true.<sup>918</sup> The use of the U35 (𐀄) in the initial position seems to be only attested in Deir el-Bersha (form 14), but occurs in the Theban area as well.<sup>919</sup>

<sup>916</sup> Möller (1909), p. 9.

<sup>917</sup> Buck (1947) *CT III*, p. 341,e (S2C).

<sup>918</sup> Buck (1947) *CT III*, p. 348,9 (S1C,a-b).

<sup>919</sup> Buck (1947) *CT III*, p. 173,a.

## Appendix 6.199. *hsf* (to draw near, to approach, to meet, to answer)<sup>920</sup>

There are 23 attestations of this lemma in the database, but only eight attestations represent verbal forms.<sup>921</sup> In table 6.180, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		5	Deir el-Bersha	1
	2	Deir el-Bersha	1		4	Deir el-Bersha	1
	3	Deir el-Bersha	2				

Table 6.180 Graphical forms of the stem of *hsf* (to draw near).

In the database, it seems as if the only variation occurs in Deir el-Bersha. However, the D54 (𓄠) classifier is attested in Saqqara,<sup>922</sup> the use of the U35 (𓄡) in the initial position is attested in Asyut, Gebelein and Aswan,<sup>923</sup> and the A24 (𓄢) classifier is attested in Asyut.<sup>924</sup> However, the A30 (𓄣) classifier seems to only occur in Deir el-Bersha, although de Buck considers it an error, most likely for the A24 classifier.<sup>925</sup> Thus, it could be argued that there is no regional preference in this lemma.

## Appendix 6.200. *hsfi* (to travel upstream)<sup>926</sup>

There are seven attestations of this lemma in the database, from the same phrase of spell 398.<sup>927</sup> In table 6.181, the attestations per region are set out for every graphical form of the stem:

<sup>920</sup> Molen (2000), p. 409.

<sup>921</sup> Buck (1935) *CT I*, p. 28,b, 113,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 232.

<sup>922</sup> Buck (1935) *CT I*, p. 284,b (Sq3C).

<sup>923</sup> Buck (1938) *CT II*, p. 21,b (G1T, A1C), 252,f (S2C,d).

<sup>924</sup> Buck (1938) *CT II*, p. 252,f (S1C,a, S2C,d).

<sup>925</sup> Buck (1935) *CT I*, p. 113,d (B2Bo).

<sup>926</sup> Molen (2000), p. 409.

<sup>927</sup> Buck (1954) *CT V*, p. 153,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 232 and Gracia Zamacona (2008), p. 1090.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		3	Aswan	1
	2	Theban area Gebelein	1 2		4	Meir	2

Table 6.181 Graphical forms of the stem of *hsf*.

In the database Meir always uses the P1 ( classifier. However, this classifier or the P2 ( are used in the Theban area and Saqqara as well,<sup>928</sup> even though the P1 classifier is always attested in Meir.

Gebelein is only attested with the U35 ( in the initial position, without a classifier (form 2). This is true outside the database as well, although form 2 is attested in Asyut as well.<sup>929</sup> The A24 ( classifier is only attested in Aswan in the database, but occurs in Deir el-Bersha as well.<sup>930</sup> However, form 3 is only attested in Aswan. Note that the D40 ( classifier can be used in Deir el-Bersha as well.<sup>931</sup>

## Appendix 6.201. *hsr* (to drive away, to dispel)<sup>932</sup>

There are 49 attestations of this lemma in the database, but only 43 attestations represent verbal forms.<sup>933</sup> In table 6.182, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan Meir	1 1		6	Meir	1
	2	Saqqara Deir el-Bersha	1 1		7	Theban area	1
	3	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Theban area	4 2 1 13 5 7		8	el-Lisht	1 <sup>934</sup>
					9	Saqqara	1 <sup>935</sup>

<sup>928</sup> Buck (1954) *CT V*, p. 101,b (T1C, T1Be, Sq1C).

<sup>929</sup> Buck (1947) *CT III*, p. 76,i (S10C,a-b).

<sup>930</sup> Buck (1954) *CT V*, p. 378,e (B5C).

<sup>931</sup> Buck (1954) *CT V*, p. 378,e (B1C).

<sup>932</sup> Molen (2000), p. 410.

<sup>933</sup> Buck (1935) *CT I*, p. 59,b, 63,c; Buck (1938) *CT II*, p. 259,b; Buck (1951) *CT IV*, p. 208,c, 208-209,d, 256-257,c.

<sup>934</sup> Buck (1951) *CT IV*, p. 209,d (L3Li). I assume the D21 ( was lost, but should be reconstructed.

<sup>935</sup> Buck (1951) *CT IV*, p. 208,c (Sq4Sq). I assume this is an incorrect spelling of *hsr*.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	Theban area	1		10	Theban area	1 <sup>936</sup>
	5	Meir	1				

Table 6.182 Graphical forms of the stem of *hsr*.

In this lemma, the variation in the arm classifiers should be considered a variation due to the script used in the witnesses, rather than an intentional variation. Form 3 is clearly the preferred form of this lemma in all the regions. However, the inclusion of the A60 (𐀀) or the V29 (𐀁) classifier is only attested in Meir (form 5-6). There are no additional features which represents a regional preference.

### Appendix 6.202. *hri* (to retire, to retreat, to turn back)<sup>937</sup>

There are nineteen attestations of this lemma in the database.<sup>938</sup> In table 6.183, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht Meir	2 1		5	Meir	2
	2	Theban area	1		6	Saqqara el-Lisht Deir el-Bersha Theban area	2 1 1 1
	3	Meir	1		7	Saqqara Deir el-Bersha Meir	1 1 1
	4	Meir	2		8	Beni Hasan Meir	1 1

Table 6.183 Graphical forms of the stem of *hri*.

In the database, el-Lisht is the only region where no classifier is attested, which is true outside the database as well. The use of the D55 (𐀀) classifier is only attested in Beni Hasan and Meir in the database (form 4 and 8), but occurs outside the database in the Theban area as well.<sup>939</sup> If a classifier is written, the

<sup>936</sup> Buck (1951) *CT IV*, p. 208,9 (T3L). I assume this is an incorrect spelling of *hsr*.

<sup>937</sup> Molen (2000), p. 411.

<sup>938</sup> Buck (1951) *CT IV*, p. 270-271,b, 272,a; For additional attestations outside the database, see Plas & Borghouts (1998), p. 233 and Gracia Zamacona (2008), p. 1091-1093.

<sup>939</sup> Buck (1956) *CT VI*, p. 276,s (TT319).

other regions use a D54 (⤴) classifier, which occurs outside the database in Asyut and Gebelein as well.<sup>940</sup>

### Appendix 6.203. *htm* (to seal)<sup>941</sup>

The lemma *htm* has 31 attestations in the database, although only 29 attestations represent verbal forms.<sup>942</sup> In table 6.184, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		8	Deir el-Bersha Asyut Theban area	2 1 1
	2	Meir Gebelein Aswan	4 2 1		9	Deir el-Bersha	1
	3	Gebelein	1		10	Deir el-Bersha Meir	1 1
	4	Deir el-Bersha Meir	1 2		11	Theban area	1 <sup>943</sup>
	5	Deir el-Bersha	1		12	Meir Asyut Theban area	1 1 1
	6	Deir el-Bersha Aswan	2 1		13	Deir el-Bersha	1
	7	Meir	1				

Table 6.184 Graphical forms of the stem of *htm*.

In this lemma, the D40 (⤴) classifier is only attested in Deir el-Bersha (form 9), which is true outside the database as well. In the database it seems that Asyut only uses the long format for this lemma (form 8,

<sup>940</sup> Buck (1938) *CT II*, p. 127,f (S1C, G2T).

<sup>941</sup> Molen (2000), p. 413-414.

<sup>942</sup> Buck (1935) *CT I*, p. 352-353,d; Buck (1938) *CT II*, p. 91,b; Buck (1954) *CT V*, p. 155,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 233-234.

<sup>943</sup> Buck (1954) *CT V*, p. 155,c (T3L) Note that the S19 (⤴) is written in the hieratic form.

12), but outside the database a compact format is used as well,<sup>944</sup> although the long format is much more common in Asyut. The S19 (𓂀) is only attested in the Theban area, although form 11 is the only attestation of the S19 in the *Coffin Texts*, so it might be better to read this hieratic sign as a S20 (𓂁) instead. There are no other variations in this lemma that represent a regional preference.

### Appendix 6.204. *htht* (to turn back, to drive away)<sup>945</sup>

There is only one attestation of this lemma in the database, from the Theban area.<sup>946</sup> The graphical form used in this witness (see figure 6.20) represents an unique form of this lemma, as all the other attestations in the *Coffin Texts* do not include a D54 (𓂀) in the middle of the word, and habitually use two M3 (𓂀) instead of only one.<sup>947</sup> However, this variation might be due to an error, rather than an intention. This attestation is a variation of the other witnesses in this phrase (IV,270-271,b), which all use *hṯi* (to retire; see appendix 6.202) instead. It could be argued that this attestation is simply a mistake in which the *m* in front of the first *ht* was lost, in which case *m-ht ht*, which is used in the other witnesses, should be read here instead.<sup>948</sup>

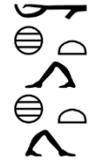


Figure 6.20

### Appendix 6.205. *hdi* (to travel downstream)<sup>949</sup>

This lemma has only seven attestations in the database, from the same phrase of spell 398.<sup>950</sup> As table 6.185 shows, the only exception to form 2 occurs in Gebelein, which uses an F32 (𓂀) instead of the Aa1 (𓂀) to write *h*. Based on the other attestations, this form is unique, as all other attestations of this lemma in the *Coffin Texts* use form 2.<sup>951</sup> Thus, there is no regional preference for this lemma, as form 1 needs to be understood as an exception, rather than the rule in Gebelein.

Graphical form stem	no.	Region	Attestations
	1	Gebelein	1
	2	Meir	3
		Theban area	1
		Gebelein	1
		Aswan	1

Table 6.185 Graphical forms of the stem of *hdi*.

<sup>944</sup> Buck (1951) *CT IV*, p. 106,d (S2P).

<sup>945</sup> Molen (2000), p. 415.

<sup>946</sup> Buck (1951) *CT IV*, p. 271,b (T3Be). For additional attestations outside the database, see Plas & Borghouts (1998), p. 234 and Gracia Zamacona (2008), p. 1094-1095.

<sup>947</sup> For example, see Buck (1938) *CT II*, p. 13,d (G1T).

<sup>948</sup> This might be the reason why Gracia Zamacona did not include this phrase in his work.

<sup>949</sup> Molen (2000), p. 415.

<sup>950</sup> Buck (1954) *CT V*, p. 153,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 234) and Gracia Zamacona (2008), p. 1096-1097.

<sup>951</sup> For Deir el-Bersha and Asyut, see Buck (1935) *CT I*, p. 184,g and Buck (1938) *CT II*, p. 150,c (S1C).

## Appendix 6.206. *hni* (to row, to convey by boat)<sup>952</sup>

There are 22 attestations of this lemma in the database.<sup>953</sup> In table 6.186, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		4	Deir el-Bersha	1
	2	el-Lisht	2		5	Deir el-Bersha	1
		Deir el-Bersha	11				
		Asyut	1				
		Theban area	2				
	3	Deir el-Bersha	2				

Table 6.186 Graphical forms of the stem of *hni*.

In the database, the only variation occurs in Deir el-Bersha itself, as all other regions use form 2. However, outside the database the D40 (𓂏) classifier is attested in Asyut as well.<sup>954</sup> The use of the N18 (𓂏) is only attested in Deir el-Bersha (form 4-5). Outside the database, there is some additional variation in the other regions as well. In multiple regions it is possible to leave out the classifier,<sup>955</sup> or to use the F26 (𓂏) phonemogram instead of the D33 (𓂏).<sup>956</sup> Note that it is possible to use the D33B (𓂏) as classifier in Asyut as well. However, form 2 remains the preferred form in all regions.

## Appendix 6.207. *hnm* (to join, to enfold)<sup>957</sup>

This lemma has 55 attestations in the database.<sup>958</sup> In table 6.187, the attestations per region are set out for every graphical form of the stem:

<sup>952</sup> Molen (2000), p. 419.

<sup>953</sup> Buck (1935) *CT I*, p. 23,b, 78,i-j, 94,a; Buck (1938) *CT II*, p. 258,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 236 and Gracia Zamacona (2008), p. 1101-1110.

<sup>954</sup> Buck (1947) *CT III*, p. 77,j (S10C).

<sup>955</sup> Buck (1938) *CT II*, p. 388,n (L1Li); Buck (1947) *CT III*, p. 75,m (S10C); Buck (1961) *CT VII*, p. 44,i (T9C).

<sup>956</sup> Buck (1947) *CT III*, p. 112,g (B9C, T1C); Buck (1954) *CT V*, p. 225,c (S2C).

<sup>957</sup> Molen (2000), p. 422.

<sup>958</sup> Buck (1935) *CT I*, p. 104-106,e-a, 106,b, 107,d, 115,b, 121,a, 145,c; Buck (1954) *CT V*, p. 156,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 236.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		8	Deir el-Bersha	2
	2	Meir Theban area	1 2		9	Deir el-Bersha	2
	3	el-Lisht	4		10	Deir el-Bersha	12
	4	el-Lisht	1		11	Deir el-Bersha	6
	5	Deir el-Bersha	7		12	Meir	1
	6	Deir el-Bersha	1		13	Deir el-Bersha	4
	7	Deir el-Bersha Gebelein	3 1		14	Deir el-Bersha	3

Table 6.187 Graphical forms of the stem of *hnm*.

Form 1 is in the database only attested in Deir el-Bersha. However, outside the database it is attested in el-Lisht and the Theban area as well.<sup>959</sup> The use of classifiers is only attested in Deir el-Bersha and Meir, which is true outside the database as well. Although the A2 (𓆎) classifier is attested in both regions, it is more likely to occur in Deir el-Bersha. The D40 (𓆏) classifier is only attested in Meir, but is rare. The Y2 (𓆑) classifier is only attested in Deir el-Bersha.

<sup>959</sup> Buck (1947) *CT III*, p. 295,e (T3C); Buck (1961) *CT VII*, p. 9,o (L2Li).

## Appendix 6.208. *hks* (to be injured)<sup>960</sup>

This lemma has 24 attestations in the database, from the same phrase in spell 335.<sup>961</sup> However, these attestations represent all the attestations of this lemma in the *Coffin Texts*.<sup>962</sup> In table 6.169, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		7	Deir el-Bersha	1
	2	el-Lisht	1		8	Meir	1
	3	Meir	1		9	Saqqara	3
	4	Deir el-Bersha	1		10	el-Lisht	1
	5	Saqqara	1		11	Deir el-Bersha	1
	6	Theban area	1				
						Deir el-Bersha	4
						Meir	2
						Theban area	4

Table 6.188 Graphical forms of the stem of *hks*.

As table 6.169 shows, this lemma is highly varied. However, some regional features occur. In the Theban area it is possible to replace the F32 (☉) with an Aa1 (⊖). Moreover, the Theban area is the only region where the classifier can be left out (form 1 and 6). In Meir it is possible to replace the G37 (☞) classifier with an Y2 (☞) classifier. In Deir el-Bersha the G37 can be replaced with a D5 (☞), referring to *hks.t*, the injured eye of Horus. The use of the O34 (☞) instead of the S29 (☞) is only attested in Saqqara, while in Deir el-Bersha the S29 can be left out (form 4). Nonetheless, form 9 seems to represent the common form for this lemma. However, it is not unlikely that due to the lack of additional attestations the perceived variations are only features of the witnesses, rather than regional features, as every form except for form 9 is only attested once.

<sup>960</sup> Molen (2000), p. 429.

<sup>961</sup> Buck (1951) *CT IV*, p. 232-233,a.

<sup>962</sup> See Plas & Borghouts (1998), p. 238.

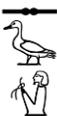
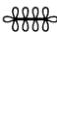
## Appendix 6.209. *s3w* (to guard, to watch over, to beware)<sup>963</sup>

In the database, there are 143 attestations of this lemma. However, only 105 attestations represent verbal forms.<sup>964</sup> In table 6.189, the attestations per region are set out for every graphical form of the stem. As this is a *3ae inf.* lemma, the table is separated due to the occurrence of gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Asyut	1		13	Deir el-Bersha	1
	2	Beni Hasan	1				
		Deir el-Bersha	1		14	Deir el-Bersha	6
		Meir	1				
		Theban area	1				
	3	Deir el-Bersha	1		15	Deir el-Bersha	1
							
	4	Asyut	1				
		Aswan	1		16	Deir el-Bersha	1
							
	5	Deir el-Bersha	1				
					17	Beni Hasan	1
						Deir el-Bersha	1
	6	Meir	1			Theban area	3
							
					18	Deir el-Bersha	5
						Theban area	1
							
	7	Deir el-Bersha	1		19	Theban area	1

<sup>963</sup> Molen (2000), p. 435-436.

<sup>964</sup> Buck (1935) *CT I*, p. 70,c, 71,b, 71,d, 71,f, 76,i, 362-363,d, 396,b, 398,b; Buck (1938) *CT II*, p. 55,c, 84,b; Buck (1947) *CT III*, p. 216-217,a, 219,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 241.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
		Gebelein	2				
	8	Theban area	1		20	Deir el-Bersha	1
	9	Beni Hasan Meir Theban area	1 2 1		21	Theban area	1
	10	Deir el-Bersha Meir Theban area	9 7 1		22	Theban area	1
	11	Deir el-Bersha	2		23	el-Lisht	1
	12	Deir el-Bersha	1		24	Deir el-Bersha	2
<i>Gemination</i>				<i>Gemination</i>			
	25	Deir el-Bersha Theban area	1 1		29	Deir el-Bersha	2
	26	Asyut Gebelein	3 1		30	Saqqara Deir el-Bersha Meir Asyut Theban area Unknown (Y1C)	1 6 1 2 4 1

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	27	Deir el-Bersha	1 <sup>965</sup>		31	Deir el-Bersha Meir Theban area	3 5 2
	28	Papyrus (Pap.Berl)	1		32	Deir el-Bersha	2

Table 6.189 Graphical forms of the stem of *s3w*.

In general, there are no clear signs of regional preferences for this lemma, but there are a few rare features that could be considered regional. The use of the D40 (𓄀) or the Y2 (𓄁) classifier is only attested in Deir el-Bersha. The use of the S25 (𓄂) occurs only in the Theban area, but all attestations are from T3C.<sup>966</sup> Therefore, it should be considered a feature of the witness, rather than a regional preference.

### Appendix 6.210. *s3wi* (to lengthen)<sup>967</sup>

This lemma has only one attestation in the database.<sup>968</sup> The form used in B5C (see figure 6.21) represents a unique variant, as there are no other attestations in the *Coffin Texts* with the Y2 (𓄁) classifier. However, the same graphical form without the Y2 is attested in Asyut<sup>969</sup> and Deir el-Bersha,<sup>970</sup> even though in Deir el-Bersha the long format of the same spelling occurs as well.



Figure 6.21

### Appendix 6.211. *s3m* (to burn up)<sup>971</sup>

This lemma has 21 attestations in the database.<sup>972</sup> In table 6.190, the attestations per region are set out for every graphical form of the stem:

<sup>965</sup> Buck (1938) *CT II*, p. 84,b (B3L). The D54 (𓄀) is assumed to be an error.

<sup>966</sup> De Buck considers it a corruption of the near hieratic cursive form of the A47 (𓄀), see Buck (1935) *CT I*, p. 365,2\*.

<sup>967</sup> Molen (2000), p. 440.

<sup>968</sup> Buck (1951) *CT IV*, p. 90,k (B5C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 242. Note that I consider the compound *s3wi-ib* part of this lemma.

<sup>969</sup> Buck (1947) *CT III*, p. 157,b (S1C).

<sup>970</sup> Buck (1961) *CT VII*, p. 385,b (B44Bo, B2Bo).

<sup>971</sup> Molen (2000), p. 442.

<sup>972</sup> Buck (1951) *CT IV*, p. 262-263,a, 263,c. There are no additional attestations in the *Coffin Texts* according to Plas & Borghouts (1998), p. 242.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir Theban area	2 1		5	Beni Hasan Theban area	1 2
	2	Meir	1		6	Theban area	1
	3	el-Lisht Deir el-Bersha	1 1		7	Saqqara Deir el-Bersha	1 2
	4	Saqqara el-Lisht Deir el-Bersha Meir Theban area	3 1 1 2 1				

Table 6.190 Graphical forms of the stem of *sꜣm*.

Form 1 is only attested in Meir and the Theban area, which could imply that the use of the O34 (—) is more likely in the southern attestations. The use of the Aa17 (⌊) phonemogram is only attested in Meir. The use of the U1 (↘) phonemogram is attested in Beni Hasan and the Theban area.

## Appendix 6.212. *sꜣk* (to pull together, to gather together)<sup>973</sup>

In the database there are 27 attestations of this lemma.<sup>974</sup> In table 6.191, the attestations per region are set out for every graphical form of the stem:

<sup>973</sup> Molen (2000), p. 445-446.

<sup>974</sup> Buck (1935) *CT I*, p. 378-381,d-a; Buck (1954) *CT V*, p. 123,a, 153,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 243.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		8	Meir	1
	2	Meir Gebelein Aswan	1 <sup>975</sup> 1 1		9	Meir	1
	3	Deir el-Bersha	1		10	Deir el-Bersha	2
	4	Gebelein Aswan	1 1		11	Meir Gebelein	1 2
	5	Deir el-Bersha Meir Theban area	1 6 2		12	Deir el-Bersha	1
	6	Meir	1 <sup>976</sup>		13	Theban area	1
	7	Meir	1				

Table 6.191 Graphical forms of the stem of *s>k̄*.

In the database it seems that the use of the Y2 (𓏏) classifier only occurs in Deir el-Bersha and Meir, but outside the database it occurs in el-Lisht<sup>977</sup> and Aswan as well,<sup>978</sup> which makes it unlikely that the use of the Y2 classifier is a regional feature. In the database the use of the D40 (𓏐) classifier seems to only

<sup>975</sup> Buck (1954) *CT V*, p. 123,a (M4C). Reconstruction, could be any other form. For example, form 1, which occurs in this witness as well.

<sup>976</sup> Buck (1954) *CT V*, p. 123,a (M46C). Note that this witness was not seen by de Buck, and it is not unlikely that the X1 (𓏏) is a modern error for a N29 (𓏏) and the I3 (𓏏) a modern error for I5 (𓏏).

<sup>977</sup> Buck (1947) *CT III*, p. 64,g (L1Li).

<sup>978</sup> Buck (1947) *CT III*, p. 295,d (A1C).

occur in Meir, but outside the database it is attested in the Theban area as well.<sup>979</sup> Finally, in the database the absence of the I5 (𓆏) is only attested in Deir el-Bersha, but outside the database it occurs in the Theban area and Aswan as well.<sup>980</sup> Therefore, there does not seem to be a regional preference for this lemma.

### Appendix 6.213. *siꜣt* (to damage, to cheat, to mutilate)<sup>981</sup>

In the database there are eight attestations of this lemma, although only seven represent verbal forms.<sup>982</sup> In table 6.192, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		4	Theban area	1
	2	Deir el-Bersha Meir	2 1		5	Deir el-Bersha	1 <sup>983</sup>
	3	Deir el-Bersha	1				

Table 6.192 Graphical forms of the stem of *siꜣt*.

In this lemma the classifier does not occur in Asyut. The Theban area is the only region which uses the long format. The D57 (𓆏) classifier only occurs in Deir el-Bersha. However, as these are the only attestations of this lemma in the *Coffin Texts*, there is a reasonable chance that these variations are random, instead of a regional preference.

<sup>979</sup> Buck (1947) *CT III*, p. 295,d (T3C).

<sup>980</sup> Buck (1947) *CT III*, p. 295,d (A1C, T3C).

<sup>981</sup> Molen (2000), p. 451.

<sup>982</sup> Buck (1935) *CT I*, p. 403-404,c-a. There are no additional attestations according to Plas & Borghouts (1998), p. 244.

<sup>983</sup> Buck (1935) *CT I*, p. 403-404,c-a (B1P). I assume that the S29 (𓆏) and M17 (𓆏) switched positions, and that this should be considered the same as form 2.

## Appendix 6.214. *sip* (to inspect, to examine, to allot)<sup>984</sup>

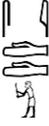
In the database there are 40 attestations of this lemma, but only three represent verbal forms.<sup>985</sup> In table 6.193 it is clear that the only variation is based on the position of the S29 (𐎎). Form 1 occurs in Deir el-Bersha as well,<sup>986</sup> while form 2 is only attested in Deir el-Bersha. However, it only occurs in B1Bo, thus should be considered a feature of the support, rather than a regional feature.

Graphical form stem	no.	Region	Attestations
	1	Meir Asyut	1 1
	2	Deir el-Bersha	1

Table 6.193 Graphical forms of the stem of *sip*.

## Appendix 6.215. *sidi* (to make impotent, to reduce to order)<sup>987</sup>

This lemma has only fifteen attestations in the database, from the same phrase of spell 75.<sup>988</sup> In table 6.194, the attestations per region are set out for every graphical form of the stem. Note that there are no clear distinguishing features for this lemma that suggest a regional variation, as the use of the D21 (𐎎) in form 6 is considered an error, instead of an intentional variation.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1		5	Theban area	1
		Deir el-Bersha	1				
		Meir	2				
		Asyut	1				
		Gebelein	1				
	2	Asyut	1 <sup>989</sup>		6	Meir	2 <sup>990</sup>

<sup>984</sup> Molen (2000), p. 451-452.

<sup>985</sup> Buck (1935) *CT I*, p. 402,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 244.

<sup>986</sup> Buck (1935) *CT I*, p. 255,b.

<sup>987</sup> Molen (2000), p. 454.

<sup>988</sup> Buck (1935) *CT I*, p. 320-321,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 245.

<sup>989</sup> Buck (1935) *CT I*, p. 320,b (S1C). I assume that the S29 (𐎎) and M17 (𐎎) switched positions.

<sup>990</sup> Buck (1935) *CT I*, p. 320,b (M20C), 321,b (M28C). I assume that the D21 (𐎎) is an error for a D46 (𐎎), due to the double column writing of *sgr* and *s(i)dd* in this phrase.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	Deir el-Bersha	1		7	Deir el-Bersha	1 <sup>991</sup>
	4	Meir Asyut	2 1				

Table 6.194 Graphical forms of the stem of *sidi*.

## Appendix 6.216. *s<sup>c</sup>m* (to swallow, to wash down)<sup>992</sup>

There are seventeen attestations of the lemma *s<sup>c</sup>m* in the database, which come from the same phrase in spell 225.<sup>993</sup> In table 6.195, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		6	Theban area	1
	2	Theban area	1		7	Deir el-Bersha	1
	3	Theban area	1		8	Asyut Theban area Papyrus (Pap.Berl)	2 3 1
	4	Deir el-Bersha	1		9	Meir	1
	5	Deir el-Bersha Asyut Unknown (Y1C)	2 1 1				

Table 6.195 Graphical forms of the stem of *s<sup>c</sup>m*.

<sup>991</sup> Buck (1935) *CT I*, p. 320,b (B6C). Perfective participle instead of the imperfective participle, as there is no gemination.

<sup>992</sup> Molen (2000), p. 455.

<sup>993</sup> Buck (1947) *CT III*, p. 236-237,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 245.

In the database, there are some features that can be considered regional. The use of the Y2 (𐓗) classifier is only attested in Deir el-Bersha, which is true outside the database as well. The F20 (𐓗) classifier is only attested in the Theban area, but as all attestations belong to T1Be and T2Be, which belong to the same owner, it might be a preference of these witnesses, rather than a regional feature. The use of the D40 (𐓗) classifier seems to be unique to Meir. However, there are no other attestations from Meir for this lemma in the *Coffin Texts*, nor any other attestation of the D40 classifier. In the database Asyut seem to have a preference to habitually include the A2 (𐓗) classifier. However, outside the database the N35A (𐓗) occurs as well,<sup>994</sup> even though the use of the A2 classifier remains the preference in Asyut.

## Appendix 6.217. *s<sup>c</sup>nh* (to cause to live, to nourish)<sup>995</sup>

This lemma has 25 attestations in the database.<sup>996</sup> As table 6.196 shows, the graphical form of *s<sup>c</sup>nh* is remarkably stable. It is unlikely that there are any regional features for this lemma, as form 1 occurs in the Theban area as well.<sup>997</sup> Additionally, the direction of the S29 (𐓗) in form 2 is only due to the direction of writing in the witness (S1C), instead of an intentional variation.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	10
		Meir	4
		Asyut	1
	2	Asyut	2
	3	Deir el-Bersha	3
		Theban area	2
		Gebelein	1

Table 6.196 Graphical forms of the stem of *s<sup>c</sup>nh*.

## Appendix 6.218. *s<sup>c</sup>r* (to cause to come near, to cause to ascend)<sup>998</sup>

The lemma *s<sup>c</sup>r* has 38 attestations in the database.<sup>999</sup> In table 6.197, the attestations per region are set out for every graphical form of the stem:

<sup>994</sup> Buck (1956) *CT VI*, p. 406,n (S10C).

<sup>995</sup> Molen (2000), p. 455.

<sup>996</sup> Buck (1935) *CT I*, p. 12-13,e-a, 391,c, 392,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 245.

<sup>997</sup> Buck (1947) *CT III*, p. 300,b (T3C).

<sup>998</sup> Molen (2000), p. 455-456.

<sup>999</sup> Buck (1935) *CT I*, p. 72,c, 104-105,c, 358-359,b; Buck (1951) *CT IV*, p. 90,j. For additional attestations outside the database, see Plas & Borghouts (1998), p. 244, under the lemma *si<sup>c</sup>r*.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht Deir el-Bersha Meir	1 2 5		9	Theban area	1
	2	Asyut	1		10	Asyut	1 <sup>1000</sup>
	3	Deir el-Bersha	1		11	Beni Hasan Asyut	1 1
	4	Asyut	1		12	Deir el-Bersha Meir Asyut	9 2 1
	5	Deir el-Bersha	1		13	Deir el-Bersha	3
	6	Theban area	1		14	Deir el-Bersha	1
	7	Asyut	2		15	Deir el-Bersha	1 <sup>1001</sup>
	8	Deir el-Bersha	1		16	Theban area	1 <sup>1002</sup>

Table 6.197 Graphical forms of the stem of *sʿr*.

In the database the *sʿr* form of this lemma is only attested in the Theban area (form 9). However, outside the database *sʿr* occurs in other regions as well.<sup>1003</sup> Form 3 is in the database only attested in Deir el-Bersha, but outside the database in el-Lisht as well,<sup>1004</sup> thus the use of the O34 (⏟) cannot be considered a regional feature. The use of the Y2 (⏟) as classifier is only attested in Deir el-Bersha for text written on the coffins, as it does occur outside the database in P.Gard.2 and P.Gard.3,<sup>1005</sup> although these attestations use the *sʿr* form of this lemma.

<sup>1000</sup> Buck (1935) *CT I*, p. 104,c (S12C), the Z1 (⏟) strokes are simply filler.

<sup>1001</sup> Buck (1935) *CT I*, p. 72,c, (B6C). Due to the N31 (⏟) classifier, I assume that the second D36 (⏟) is a corruption of the D21 (⏟).

<sup>1002</sup> Buck (1935) *CT I*, p. 358,b (T3C). Considered a *sdmm=f*, hence the duplication of the D21 (⏟).

<sup>1003</sup> Buck (1947) *CT III*, p. 143,f (S2C, B2Be).

<sup>1004</sup> Buck (1956) *CT VI*, p. 322,q (L1Li).

<sup>1005</sup> Buck (1961) *CT VII*, p. 204,k.

## Appendix 6.219. *sḥ* (to ennoble, to be noble)<sup>1006</sup>

In the database there are 37 attestations of this lemma. However, one attestation is an adjective, thus only 36 attestations represent verbal forms.<sup>1007</sup> In table 6.198, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		9	Deir el-Bersha	1
	2	el-Lisht Deir el-Bersha	1 8		10	el-Lisht	1
	3	Gebelein	1		11	Theban area	3
	4	Theban area	1		12	Deir el-Bersha	5
	5	Theban area	1 <sup>1008</sup>		13	Deir el-Bersha Theban area	1 1
	6	Deir el-Bersha	1		14	Asyut	1
	7	Theban area	1		15	Saqqara Deir el-Bersha Meir Asyut	1 2 1 1
	8	Deir el-Bersha	2		16	Theban area	1

Table 6.198 Graphical forms of the stem of *sḥ*.

<sup>1006</sup> Molen (2000), p. 458.

<sup>1007</sup> Buck (1935) *CT I*, p. 20,c, 104,c, 111,a, 143,a, 370-371,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 245-246.

<sup>1008</sup> Buck (1935) *CT I*, p. 20,c (T1L). Based on I,20,b, I assume that the artist forgot to add a V28 (𓂏).

For this lemma there are some features that could be considered regional. The use of the Y2 (𐎓) classifier is only attested in the Theban area and Deir el-Bersha. In the database the use of the Y2 classifier is much more common in the Theban area, but outside the database it is clearly quite common in Deir el-Bersha as well.<sup>1009</sup> However, the use of the Z5 (𐎛) or Z9 (𐎞) classifier is only attested in the Theban area.

Although the E31 (𐎓) and its classes are often attested in multiple regions, it seems that in Asyut the addition is constant, including in attestations outside the database. Although not attested in the database, P.Gard.2 uses the E31 constantly as well with this lemma,<sup>1010</sup> which could support the suggestion that this papyrus originates from Asyut.<sup>1011</sup> On the other hand, based on the database it could be suggested that there is a preference in el-Lisht to only use the S20 (𐎓) as classifier. However, outside the database S28 (𐎓) and the absence of a classifier are attested in el-Lisht as well.<sup>1012</sup>

### Appendix 6.220. *s<sup>c</sup>h<sup>z</sup>* (to cause to fight)<sup>1013</sup>

There are two attestations of this lemma in the database, from the same phrase in spell 335, from Meir.<sup>1014</sup> However, there does not seem to be any other attestation of this lemma in the *Coffin Texts* according to van der Molen and van der Plas & Borghouts. Moreover, the graphical form of these two attestations (see table 6.199) varies only in the position of the S29 (𐎓). Due to the lack of additional attestations it is not possible to suggest that this represent a regional feature. However, based on the habitual graphical form of *ḥ<sup>z</sup>* (to fight; see appendix 6.46), it seems unlikely that if this lemma occurs in other regions, it would be distinct.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Meir	1
	2	Meir	1

Table 6.199 Graphical forms of the stem of *s<sup>c</sup>h<sup>z</sup>*.

### Appendix 6.221. *s<sup>c</sup>h<sup>c</sup>* (to erect, to set up)<sup>1015</sup>

There are seventeen attestations of this lemma in the database, from the same phrase in spell 154.<sup>1016</sup> In table 6.200, the attestations per region are set out for every graphical form of the stem:

<sup>1009</sup> Buck (1935) *CT I*, p. 210,e (B10C, B12C, B16C).

<sup>1010</sup> For example, see Buck (1961) *CT VII*, p. 237,v, 237,i.

<sup>1011</sup> Schenkel, (1996), p. 125.

<sup>1012</sup> Buck (1961) *CT VII*, p. 64,m, 66,j (L1Li).

<sup>1013</sup> Molen (2000), p. 458.

<sup>1014</sup> Buck (1951) *CT IV*, p. 195,d.

<sup>1015</sup> Molen (2000), p. 458.

<sup>1016</sup> Buck (1938) *CT II*, p. 278-281,e-b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 246.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Asyut	2
	2	Deir el-Bersha	2		5	Deir el-Bersha Asyut	3 3
	3	Deir el-Bersha Asyut	3 2		6	Deir el-Bersha	1

Table 6.200 Graphical forms of the stem of *sḥꜥ*.

The only major variation between Deir el-Bersha and Asyut are form 2 and form 4 in the database. Here, the use of the D54 (Δ) as classifier is only attested in Deir el-Bersha. However, outside the database the D54 classifier is attested in Meir as well.<sup>1017</sup> Nonetheless, the use of the D54 classifier is not attested in any other region. Form 4 cannot be considered a regional preference, as the witnesses S1C,b and S1Tü write the text from left to right, thus the opposite direction of the S29 (𓂏) is most likely due to the different writing direction, rather than an intentional variation.

### Appendix 6.222. *sḥꜥ* (to cause to enter)<sup>1018</sup>

This lemma only has four attestations in the database.<sup>1019</sup> As table 6.201 shows, every attestation has its own graphical form. Although the database suggests that the D54 (Δ) classifier is not used in Deir el-Bersha, it is used there outside the database.<sup>1020</sup> The absence of the G35 (𓂏) seems to only occur in Deir el-Bersha.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Meir	1
	2	Deir el-Bersha	1		4	Theban area	1

Table 6.201 Graphical forms of the stem of *sḥꜥ*.

<sup>1017</sup> Buck (1951) *CT IV*, p. 355,e (M7C, M8C).

<sup>1018</sup> Molen (2000), p. 458-459.

<sup>1019</sup> Buck (1938) *CT II*, p. 92,e; Buck (1951) *CT IV*, p. 290-291,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 246.

<sup>1020</sup> Buck (1935) *CT I*, p. 147,c (B4L).

## Appendix 6.223. *swʒi* (to pass)<sup>1021</sup>

There are only seventeen attestations in the database,<sup>1022</sup> even though this lemma is relatively common in the *Coffin Texts*.<sup>1023</sup> In table 6.202, the attestations per region are set out for every graphical form of the stem. With the exception of the use of the Z9 (x), which only occurs in Deir el-Bersha,<sup>1024</sup> there does not seem to be any regional preference for this lemma.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		6	Asyut	1
	2	Theban area	1		7	Deir el-Bersha	2
	3	Deir el-Bersha	3		8	Asyut Theban area	1 2
	4	Meir	1		9	Unknown (Y1C)	1
	5	Deir el-Bersha Meir	2 1		10	Deir el-Bersha	1

Table 6.202 Graphical forms of the stem of *swʒi*.

## Appendix 6.224. *swʒd* (to make green, to make fresh)<sup>1025</sup>

This lemma has 38 attestations in the database.<sup>1026</sup> In table 6.203, the attestations per region are set out for every graphical form of the stem. Note that as de Buck corrected every M13A (𓏏) into a M13 (𓏏), it was only possible to distinguish between the two classes of the same sign in the attestations which were

<sup>1021</sup> Molen (2000), p. 462.

<sup>1022</sup> Buck (1935) *CT I*, p. 397,b, 398-399,c-a; Buck (1938) *CT II*, p. 393,a; Buck (1951) *CT IV*, p. 324,c.

<sup>1023</sup> See Plas & Borghouts (1998), p. 246-247 and Gracia Zamacona (2008), p. 1169-1209.

<sup>1024</sup> As phonogram (form 10) or phono-repeater, see Buck (1954) *CT V*, p. 189,i (B9C, B10C).

<sup>1025</sup> Molen (2000), p. 463.

<sup>1026</sup> Buck (1935) *CT I*, p. 40,d, 348-349,d, 350-351,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 247.

seen by the author. Therefore, the variation between these two classes of the same sign should not be considered important.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Theban area	1		9	Deir el-Bersha	4
	2	Deir el-Bersha	1			Theban area	1
		Meir	2			Gebelein	1
	3	Meir	2			Aswan	1
	4	Deir el-Bersha	1		10	Deir el-Bersha	1
		Meir	5				
	5	Meir	1		11	Beni Hasan	1
	6	Meir	1			Meir	3
		Gebelein	1		12	Asyut	2
		Aswan	1				
	7	Deir el-Bersha	1		13	Asyut	1
	8	Deir el-Bersha	3		14	Deir el-Bersha	1
		Theban area	1		15	Asyut	1

Table 6.203 Graphical forms of the stem of *sw3d*.

In the database, the use of the D46 (𐀀) instead of the I10 (𐀁) is only attested in Deir el-Bersha (form 10), which is true outside the database as well. Likewise, all the attestations in Asyut are written with a V4 (𐀂), both within and outside of the database.<sup>1027</sup> Moreover, the use of the V4 is only attested in Beni Hasan, Deir el-Bersha, Asyut and Meir. Thus, it could be argued that the use of the V4 only occurs to the

<sup>1027</sup> There is one attestation, Buck (1954) *CT V*, p. 226,k (S2C) which might be form 3 or 6 instead, but as the M13 (𐀃) is damaged, it could be a V4 (𐀂) as well.

north of Asyut, as it is not attested in the Theban area and further to the south. The addition of the Y2 (𓏏) classifier is only attested in Deir el-Bersha and Meir, which is true outside the database as well. Note that outside the database, the use of an M14 (𓏏) in this lemma is only attested in el-Lisht.<sup>1028</sup>

### Appendix 6.225. *sw<sup>c</sup>b* (to cleanse, to purify)<sup>1029</sup>

In the database there are 40 attestations of this lemma.<sup>1030</sup> In table 6.204, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara	1 <sup>1031</sup>		6	Theban area	1
	2	el-Lisht Deir el-Bersha	1 5		7	Deir el-Bersha Theban area	1 1
	3	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Theban area	5 1 1 5 5 6		8	Deir el-Bersha Theban area	3 1
	4	Deir el-Bersha	1		9	Beni Hasan	1
	5	Meir	1				

Table 6.204 Graphical forms of the stem of *sw<sup>c</sup>b*.

<sup>1028</sup> Buck (1947) *CT III*, p. 72,d (L1Li).

<sup>1029</sup> Molen (2000), p. 463-464.

<sup>1030</sup> Buck (1935) *CT I*, p. 62,c, 144,b; Buck (1951) *CT IV*, p. 212-213,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 247.

<sup>1031</sup> Buck (1951) *CT IV*, p. 212,b (Sq4Sq). Note that I took the double N35 (𓏏) as an incomplete N35A (𓏏) classifier, as the column ends after the two N35 signs. However, it would be possible to read this as a *sdm.n=f* as well.

In the database, only in Saqqara is a humanoid hieroglyph used (form 1), but outside the database this occurs in Asyut<sup>1032</sup> and Beni Hasan as well.<sup>1033</sup> The absence of any classifier (form 2) is only attested in el-Lisht and Deir el-Bersha, but occurs outside the database in the Theban area as well.<sup>1034</sup> The use of a completely phonetic spelling of the lemma (form 9) only occurs only in Beni Hasan, which is true outside the database as well.<sup>1035</sup> However, the other regions do include some of the interpretants. In the database, the G43 (𓆎) interpretant is only attested in Meir and the Theban area, but occurs outside the database in Asyut as well.<sup>1036</sup> The use of the D36 (𓄱) interpretant is only attested in Meir, but occurs outside the database in Deir el-Bersha as well.<sup>1037</sup> Finally, the D58 (𓄱) interpretant is only attested in Deir el-Bersha and the Theban area. Note that although it does not occur in the database, it is possible in Deir el-Bersha to replace the S29 (𓄱) with the O34 (𓄱).

## Appendix 6.226. *swr* (to drink)<sup>1038</sup>

In the database there are fourteen attestations of this lemma.<sup>1039</sup> As table 6.205 shows, the graphical form of this lemma is remarkably constant:

Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1
		Deir el-Bersha	7
		Meir	1
		Theban area	2
		Papyrus (P.Gard.2)	1
	2	Deir el-Bersha	1
	3	Deir el-Bersha	1

Table 6.205 Graphical forms of the stem of *swr*.

In general, form 1 is the preferred form for this lemma in all the regions. However, the N35A (𓄱) and Y2 (𓄱) classifier are only attested in Deir el-Bersha, which is true outside the database as well. However, there are some additional classifiers used for this lemma outside the database. In Saqqara, it is possible to use a D40 (𓄱) classifier.<sup>1040</sup> Moreover, in Deir el-Bersha, Saqqara and the Theban area it is possible to

<sup>1032</sup> Buck (1947) *CT III*, p. 334,f (S1C).

<sup>1033</sup> Buck (1956) *CT VI*, p. 121,f (BH10x).

<sup>1034</sup> Buck (1947) *CT III*, p. 299,b (T3C).

<sup>1035</sup> See Buck (1956) *CT VI*, p. 121,f (BH2C).

<sup>1036</sup> Buck (1947) *CT III*, p. 334,f (S1C).

<sup>1037</sup> Buck (1935) *CT I*, p. 147,b (B3Bo).

<sup>1038</sup> Molen (2000), p. 465.

<sup>1039</sup> Buck (1935) *CT I*, p. 59,d; Buck (1947) *CT III*, p. 175,c, 236,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 247.

<sup>1040</sup> Buck (1935) *CT I*, p. 293,d (Sq6C).

us the A116 (𓂏) classifier as well.<sup>1041</sup> Additionally, the A115 (𓂏) classifier is attested in Beni Hasan.<sup>1042</sup> Finally, it is possible in multiple regions to not write a classifier at all.<sup>1043</sup>

### Appendix 6.227. *swd* (to hand over, to bequeath, to pass on)<sup>1044</sup>

There is only one attestation of this lemma in the database, from Deir el-Bersha.<sup>1045</sup> The form used in B1Y (see figure 6.22) is used in Asyut as well.<sup>1046</sup> However, there is a long format of figure 6.22 attested in Asyut as well.<sup>1047</sup> Moreover, it is possible in el-Lisht and Asyut to leave out the G43 (𓂏).<sup>1048</sup> Beyond these variations, the spelling of this lemma is remarkably stable.



Figure 6.22

### Appendix 6.228. *swd3* (to make whole, to heal)<sup>1049</sup>

There are twelve attestations of this lemma in the database.<sup>1050</sup> As table 6.206 shows, the graphical form of this lemma can be remarkably varied:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		5	Deir el-Bersha	3
	2	Deir el-Bersha	1		6	Deir el-Bersha Meir	1 1
	3	Deir el-Bersha	1		7	Deir el-Bersha	1

<sup>1041</sup> Buck (1935) *CT I*, p. 293,d (Sq3C, T9C); Buck (1947) *CT III*, p. 126,i (B1Bo).

<sup>1042</sup> Buck (1947) *CT III*, p. 126,i (BH3Ox).

<sup>1043</sup> Buck (1947) *CT III*, p. 154,c (S1C); Buck (1947) *CT III*, p. 259,e (B15C).

<sup>1044</sup> Molen (2000), p. 468.

<sup>1045</sup> Buck (1951) *CT IV*, p. 210,a (B1Y).. For additional attestations outside the database, see Plas & Borghouts (1998), p. 248.

<sup>1046</sup> Buck (1947) *CT III*, p. 363,b (S1C,a).

<sup>1047</sup> Buck (1947) *CT III*, p. 363,b (S1C,c).

<sup>1048</sup> Buck (1947) *CT III*, p. 363,b (S3C); Buck (1956) *CT VI*, p. 323,cc (L1Li).

<sup>1049</sup> Molen (2000), p. 468.

<sup>1050</sup> Buck (1947) *CT III*, p. 7,b, 241,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 248.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	Meir	1		8	Deir el-Bersha	2

Table 6.206 Graphical forms of the stem of *swdʒ*.

In the database, it seems that the Y2 (—) classifier is only used in Deir el-Bersha, but outside the database it is attested in Meir, the Theban area, Gebelein and Aswan as well.<sup>1051</sup> Note that the *s(w)ḏʒ* spelling of this lemma<sup>1052</sup> does not only occur in Deir el-Bersha (form 5) and Meir (form 4), but is attested in Asyut and the Theban area as well.<sup>1053</sup> Thus, there does not seem to be a regional preference for this lemma.

### Appendix 6.229. *sbi* (to go, to travel, to send, to conduct)<sup>1054</sup>

The lemma *sbi* has 40 attestations in the database.<sup>1055</sup> In table 6.207, the attestations per region are set out for every graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Meir	2		3	Deir el-Bersha	1
		Theban area	2				
		Gebelein	2				
		Aswan	1				
	2	Meir	3				
<i>Gemination</i>				<i>Gemination</i>			
	4	Theban area	1		8	Deir el-Bersha	4
						Meir	4

<sup>1051</sup> Buck (1947) *CT III*, p. 321,h (T3C, G1T, A1C); Buck (1956) *CT VI*, p. 175,d (M9C).

<sup>1052</sup> Note that it is usually only context or the other witnesses with the same phrase that can distinguish these attestations from *sdʒ* (to travel; see Appendix 6.300).

<sup>1053</sup> Buck (1947) *CT III*, p. 327,b; Buck (1956) *CT VI*, p. 261,i (T2Be).

<sup>1054</sup> Molen (2000), p. 469-470.

<sup>1055</sup> Buck (1935) *CT I*, p. 121,d, 324-325,a.; Buck (1947) *CT III*, p. 6,a.; Buck (1954) *CT V*, p. 151,c-d, 156,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 248 and Gracia Zamacona (2008), p. 1117-1143, 1212.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	5	Meir	1		9	Deir el-Bersha Asyut	1 1
	6	Deir el-Bersha	1		10	Deir el-Bersha	1
	7	Saqqara Deir el-Bersha Meir Asyut Gebelein Aswan	1 5 4 4 1 1				

Table 6.207 Graphical forms of the stem of *sbi*.

In this lemma, the use of the D54 (△) classifier is only attested in Meir and Deir el-Bersha. However, outside the database the D54 classifier is used in Saqqara and the Theban area as well.<sup>1056</sup> In the database Gebelein and Aswan only use form 1 when the lemma does not geminate. However, outside the database forms with a D58 (◻) interpretant occur in these two regions as well.<sup>1057</sup> Thus, there is no meaningful variation in this lemma that suggests a regional preference.

### Appendix 6.230. *spi* (to remain, to leave, to leave out)<sup>1058</sup>

In the database there are eight attestations of this lemma.<sup>1059</sup> In table 6.208, the attestations per region are set out for every graphical form of the stem. Form 2 is the only variation for this lemma in the database, and both attestations come from B4C. Although the D40 (⏟) classifier is only attested in Deir el-Bersha, it seems to be restricted to B4C alone. Form 1 is commonly used in all regions outside the database.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	el-Lisht Deir el-Bersha	1 5
	2	Deir el-Bersha	2

Table 6.208 Graphical forms of the stem of *spi* (to remain).

<sup>1056</sup> Buck (1947) *CT III*, p. 112,k (T1C), 356,a (Sq6C).

<sup>1057</sup> Buck (1961) *CT VII*, p. 135,i.

<sup>1058</sup> Molen (2000), p. 479.

<sup>1059</sup> Buck (1935) *CT I*, p. 139,b; Buck (1947) *CT III*, p. 223,i. For additional attestations outside the database, see Plas & Borghouts (1998), p. 250. Note that van der Plas & Borghouts consider this lemma a noun.

## Appendix 6.231. *spi* (to bind together)<sup>1060</sup>

This lemma has ten attestations in the database, from the same phrase of spell 398.<sup>1061</sup> In table 6.209, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Meir	2		3	Meir Gebelein Aswan	3 1 1
	2	Meir Gebelein	1 1		4	Meir	1

Table 6.209 Graphical forms of the stem of *spi* (to bind together).

For this lemma, there does not seem to be a clear regional pattern, as this lemma habitually uses form 1-3 in most other regions, or even a long format of the same spelling.<sup>1062</sup> In the database the addition of the O50 (o) only occurs in Meir, but outside the database it is attested in Deir el-Bersha as well.<sup>1063</sup>

Outside the database the use of the V1 (e) as classifier is attested in the Theban area and Deir el-Bersha.<sup>1064</sup>

## Appendix 6.232. *spr* (to arrive at, to reach)<sup>1065</sup>

In the database there are 30 attestations of this lemma, which all occur in the same phrase of spell 335.<sup>1066</sup> In table 6.210, the attestations per region are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Saqqara Meir	1 1		5	Theban area	1
	2	el-Lisht Theban area	1 1		6	Saqqara Deir el-Bersha Theban area	1 1 2

<sup>1060</sup> Molen (2000), p. 480.

<sup>1061</sup> Buck (1954) *CT V*, p. 124,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 250-251.

<sup>1062</sup> Buck (1947) *CT III*, p. 113,p (B4C).

<sup>1063</sup> Buck (1947) *CT III*, p. 223,i (B4C).

<sup>1064</sup> Buck (1947) *CT III*, p. 113,n (T1L, B4C).

<sup>1065</sup> Molen (2000), p. 482.

<sup>1066</sup> Buck (1951) *CT IV*, p. 222-223,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 251 and Gracia Zamacona (2008), p. 1216-1224.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	el-Lisht	1		7	Saqqara	2
		Beni Hasan	1				
		Deir el-Bersha	5				
		Meir	6				
		Theban area	1				
	4	Saqqara	3				
		Theban area	2				

Table 6.210 Graphical forms of the stem of *spr*.

In this lemma, the use of the P1 (𓂏) as classifier only occurs in the Theban area and Saqqara (form 5 and 7). However, this use is unique, as it does not occur anywhere else in the *Coffin Texts* for this lemma. Although it is most likely meaningless, it is remarkable that the use of the P1 classifier only occurs when the S29 (𓂏) is used. In el-Lisht and Beni Hasan, the O34 (𓂏) is used instead of the S29, although in el-Lisht the F42 (𓂏) is used as phonogram as well (form 1),<sup>1067</sup> while in Beni Hasan form 2 is attested as well.<sup>1068</sup> In a similar manner as el-Lisht, Meir uses either a O34, or uses the F42 as a phonogram. However, there is a lack of attestations from Meir outside the database. In the database, the absence of the F42 only occurs in Saqqara (form 7), but outside the database it is possible in Deir el-Bersha to leave the F42 out as well.<sup>1069</sup>

### Appendix 6.233. *sph* (to lasso)<sup>1070</sup>

The lemma *sph* has 25 attestations in the database. However, only ten attestations represent verbal forms,<sup>1071</sup> as the word *sph* (lasso) was encoded under this lemma as well. In table 6.211, the attestations per region are set out for every graphical form of the stem:

<sup>1067</sup> Buck (1956) *CT VI*, p. 323,z (L1Li).

<sup>1068</sup> Buck (1947) *CT III*, p. 331,a (BH4C).

<sup>1069</sup> Buck (1935) *CT I*, p. 206,a (B16C, B17C, B1Y).

<sup>1070</sup> Molen (2000), p. 482.

<sup>1071</sup> Buck (1938) *CT II*, p. 400,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 251.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan Theban area	1 1		4	Deir el-Bersha	1
	2	Deir el-Bersha Meir Gebelein	2 1 1		5	Asyut Unknown (Y1C)	1 1
	3	Meir	1				

Table 6.211 Graphical forms of the stem of *sph*.

In the database the only variation that occurs is in the graphical form, as the spelling is identical for all attestations. In the database it seems that Asyut only uses the long format (form 5), but outside the database form 3 and 4 are used in Asyut as well.<sup>1072</sup> Moreover, form 5 is used in Deir el-Bersha as well.<sup>1073</sup> As there are no additional attestations for Beni Hasan, the Theban area and Gebelein, it would be possible to suggest that these regions prefer a compact format (form 1-2). However, these forms could just as well be features of the witnesses, rather than a regional preference. Thus, it seems unlikely that there is a regional preference in the graphical form of this lemma.

### Appendix 6.234. *spd* (to be sharp, to make sharp)<sup>1074</sup>

In the database there are nineteen attestations of this lemma, but only seventeen represent verbal forms.<sup>1075</sup> In table 6.212, the attestations per region are set out for every graphical form of the stem:

<sup>1072</sup> Buck (1956) *CT VI*, p. 179,c (S1C, S2C).

<sup>1073</sup> Buck (1956) *CT VI*, p. 289,e (B1Bo).

<sup>1074</sup> Molen (2000), p. 483-484.

<sup>1075</sup> Buck (1938) *CT II*, p. 72,b-c; Buck (1951) *CT IV*, p. 89,m, 91,i, 303,a, 303,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 251.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		5	Deir el-Bersha	1
	2	Saqqara	1		6	Saqqara	1
		el-Lisht	1			Meir	3
		Meir	2			Asyut	2
	3	Deir el-Bersha	1		7	Deir el-Bersha	1
	4	Deir el-Bersha	1		8	Deir el-Bersha	2

Table 6.212 Graphical forms of the stem of *spd*.

In the database, form 1 is only attested in Meir. However, this form is attested outside the database in Deir el-Bersha as well.<sup>1076</sup> The D40 (𓄳) and Y2 (𓄴) classifier are only attested in Deir el-Bersha. In Asyut, the M44 (𓄵) is only used as a phonemogram (form 5-8), not as a phono-repeater (form 2-4). In el-Lisht the M44 is only used as a phono-repeater.

### Appendix 6.235. *sfz* (to hate)<sup>1077</sup>

This lemma has three attestations of this lemma, from the same phrase of spell 30.<sup>1078</sup> It could be argued that these attestations are corruptions, as the other witnesses use *sdz* (to tremble) in this phrase. Both the Theban area and Asyut use the same graphical form (see figure 6.23), which occurs outside the database in Deir el-Bersha as well.<sup>1079</sup> Therefore, this form cannot be considered a regional preference.



Figure 6.23

### Appendix 6.236. *sfh* (to loosen, to release, to be released)<sup>1080</sup>

The lemma *sfh* has 31 attestations in the database.<sup>1081</sup> In table 6.213, the attestations per region are set out for every graphical form of the stem:

<sup>1076</sup> Buck (1935) *CT I*, p. 194,e (B13C).

<sup>1077</sup> Molen (2000), p. 486.

<sup>1078</sup> Buck (1935) *CT I*, p. 90,d (T1L,a-b, S2C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 252.

<sup>1079</sup> Buck (1961) *CT VII*, p. 293,c (B3C, B2L).

<sup>1080</sup> Molen (2000), p. 486-487.

<sup>1081</sup> Buck (1935) *CT I*, p. 16,d; Buck (1947) *CT III*, p. 216-217,a, 219,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 252 and Gracia Zamacona (2008), p. 1225.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		8	Saqqara Deir el-Bersha Meir Theban area	1 1 2 3
	2	Deir el-Bersha	3		9	Theban area Unknown (Y1C)	1 1
	3	Theban area	1 <sup>1082</sup>		10	Deir el-Bersha Papyrus (Pap.Berl)	3 1
	4	Deir el-Bersha	1		11	Asyut	2
	5	Deir el-Bersha	1		12	Deir el-Bersha	1
	6	Deir el-Bersha	1		13	Deir el-Bersha Asyut Theban area	3 2 1
	7	Deir el-Bersha	1				

Table 6.213 Graphical forms of the stem of *sft*.

For this lemma, there is no clear regional preferences, as nearly all features are attested in multiple regions. Although Deir el-Bersha seems to prefer to use a V1 (⤵) classifier (form 3, 5, 6, 10 and 12), there are attestations from Deir el-Bersha without it as well (form 4, 7, 8 and 13). Moreover, the V1 classifier is used in Asyut as well (form 11). The D54 (⤴) classifier is attested in the Theban area (form 1 and 9), but Asyut as well (form 11). In the database, the D40 (⤵) classifier is only attested in Deir el-Bersha, which is true outside the database as well, although the use of the D40 classifier is rare for this lemma.

### Appendix 6.237. *sfg* (to be unseen, to be invisible)<sup>1083</sup>

In the database this lemma has 49 attestations.<sup>1084</sup> Note that all attestations in the *Coffin Texts* are participles, as the lemma only occurs in the compound *sfg-irw* (invisible of shape). In table 6.214, the attestations per region are set out for every graphical form of the stem:

<sup>1082</sup> Buck (1947) *CT III*, p. 217,a (T1Be). I assume this is an incorrect writing for *sft*.

<sup>1083</sup> Molen (2000), p. 488.

<sup>1084</sup> Buck (1935) *CT I*, p. 316-317,b, 318-319,a, 405,b; Buck (1938) *CT II*, p. 57-58,d-a, 86,d, 87,d, 88,a, 90,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 252.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		7	Gebelein Aswan	1 1
	2	Deir el-Bersha	1		8	Deir el-Bersha	1
	3	Deir el-Bersha Meir Gebelein	6 7 1		9	Beni Hasan Deir el-Bersha Meir Asyut Theban area Papyrus (Pap.Berl)	1 12 2 5 2 1
	4	Asyut	1		10	Deir el-Bersha	1 <sup>1085</sup>
	5	Meir	1		11	Deir el-Bersha	1
	6	Meir	2				

Table 6.214 Graphical forms of the stem of *sfg*.

There are features in this lemma that can be considered a regional preference. The use of an D4 () or D5 () classifier is only attested in Meir. The use of the F51 () classifier is only attested in Gebelein and Aswan, which represent the southernmost attestation of this lemma. However, form 3 is attested in Gebelein as well, suggesting a preference for a compact format. The Y2 () classifier is only attested in Deir el-Bersha.

The other regions use either form 3 or form 9. The database suggests that the Theban area prefers to use the long format of form 9, but outside the database form 3 is attested as well.<sup>1086</sup> Beni Hasan seems to prefer the long format as well, but as there are no additional attestations of this lemma in the *Coffin Texts* for Beni Hasan, it would be assumptive to suggest that this is a regional preference based on one attestation. Although both the long and compact format is attested in Asyut (form 4 and 9), it seems that the preference lies with the long format.

### Appendix 6.238. *sm3* (to unite, to join, to partake)<sup>1087</sup>

In the database there are 35 attestations of this lemma, but only 26 represent verbal forms.<sup>1088</sup> In table 6.215, the attestations per region are set out for every graphical form of the stem:

<sup>1085</sup> Buck (1938) *CT II*, p. 87,d (B1L). The V12 () is a placeholder for an unclear sign, which might be an unfinished eye according to de Buck.

<sup>1086</sup> Buck (1938) *CT II*, p. 63,f (T1Be).

<sup>1087</sup> Molen (2000), p. 490.

<sup>1088</sup> Buck (1947) *CT III*, p. 7,a, 21,c; Buck (1951) *CT IV*, p. 91,j, 318,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 253 and Gracia Zamacona (2008), p. 1228-1236.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		8	Deir el-Bersha	1
	2	Meir	1		9	Saqqara	1 <sup>1089</sup>
	3	Deir el-Bersha	2		10	Deir el-Bersha Meir Asyut	4 3 3
	4	Asyut	1		11	Deir el-Bersha	1
	5	Deir el-Bersha	1		12	Deir el-Bersha	2
	6	Deir el-Bersha	1		13	Deir el-Bersha	1
	7	Deir el-Bersha	1		14	Deir el-Bersha	2

Table 6.215 Graphical forms of the stem of *sm3* (to unite).

Form 9 only occurs in Saqqara, but most likely is an error in the witness (Sq10C), as it is not repeated in the *Coffin Texts*.<sup>1090</sup> Based on the database, it can be suggested that in Asyut and Meir the G1 () interpretant is never added. However, outside the database this is not true for Asyut.<sup>1091</sup> In Asyut the O34 (—) phonemogram is always included inside and outside the database. The use of the Y2 (—) classifier is only attested in Deir el-Bersha.

### Appendix 6.239. *sm3* (to slay, to destroy)<sup>1092</sup>

There are ten attestations of this lemma in the database.<sup>1093</sup> In table 6.216, the attestations per region are set out for every graphical form of the stem:

<sup>1089</sup> Buck (1947) *CT III*, p. 7,a (Sq10C), Note that de Buck transcribed a F36 () here, although in his notes (3\*) he states that it is written as the hieratic Aa20 () .

<sup>1090</sup> Unless de Buck repeated the correction of an Aa20 () into a F36 () without mentioning it.

<sup>1091</sup> Buck (1947) *CT III*, p. 44,b (S10C).

<sup>1092</sup> Molen (2000), p. 492.

<sup>1093</sup> Buck (1935) *CT I*, p. 52,a); Buck (1951) *CT IV*, p. 263,a, 263,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 253.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		5	Deir el-Bersha	1
	2	Meir	1		6	Deir el-Bersha Asyut Theban area	1 1 1
	3	Deir el-Bersha	1		7	Deir el-Bersha	1 <sup>1094</sup>
	4	Deir el-Bersha	1		8	Meir	1

Table 6.216 Graphical forms of the stem of *smꜣ* (to slay).

For this lemma, the attestations from Meir always include the G1 () interpretant in the database, but outside the database the lemma occurs without the G1 interpretant as well.<sup>1095</sup> However, it is the only region in which a form without the U1 () is possible (form 8), although this form is rare in the *Coffin Texts*. The only and only use of the E1 () classifier in the *Coffin Texts* is attested in Deir el-Bersha. In the database the A24 () classifier only occurs in Deir el-Bersha and Meir, but it is attested in Asyut outside the database as well.<sup>1096</sup> However, the A24 classifier does not seem to occur in the Theban area.

#### Appendix 6.240. *smꜣ*<sup>c</sup> (to put to order, to correct, to cause to be true)<sup>1097</sup>

There are 15 attestations of this lemma in the database.<sup>1098</sup> In table 6.217, the attestations per region are set out for every graphical form of the stem. Note that form 5 and form 6 should be considered to be the same, as the N20 () and Aa11 () can look remarkably similar to each other in cursive script.

<sup>1094</sup> Buck (1935) *CT I*, p. 52,a, (B1P). Due to the E1 () classifier, it is possible to read this as *smꜣ* (wild bull) as well.

<sup>1095</sup> Buck (1956) *CT VI*, p. 261,i (M2NY).

<sup>1096</sup> Buck (1938) *CT II*, p. 213,b.

<sup>1097</sup> Molen (2000), p. 493.

<sup>1098</sup> Buck (1935) *CT I*, p. 1,a, 22,b, 136-137,d-a; Buck (1951) *CT IV*, p. 91,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 254.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		6	Asyut Theban area Unknown (Y1C)	1 1 1
	2	Deir el-Bersha	3		7	Deir el-Bersha	1
	3	Deir el-Bersha	1		8	Deir el-Bersha	1
	4	Deir el-Bersha	1		9	el-Lisht	1
	5	Deir el-Bersha	3				

Table 6.217 Graphical forms of the stem of *smꜣꜥ*.

Both within and outside of the database, the use of the D54 (⤴) classifier is only attested in Deir el-Bersha. In the database, the use of the Y2 (⤵) classifier is only attested in Deir el-Bersha and el-Lisht, but occurs outside the database in Asyut, the Theban area and Saqqara as well.<sup>1099</sup> There are no other features that could be considered a regional preference.

### Appendix 6.241. *smꜣꜥ-hrw* (to justify, to make triumphant)<sup>1100</sup>

This lemma was added as a separate lemma, even though it is technically a sub-lemma of *smꜣꜥ* (to put to order; see appendix 6.240). In the database there were only three attestations of this lemma,<sup>1101</sup> which occurred in two graphical forms (see table 6.218). Note that in both these cases it would be possible to read the *hrw* separately from the *smꜣꜥ*. As the use of the A2 (⤴) classifier is attested in other regions<sup>1102</sup> and the P8-G43 (⤵) form is attested in other regions as well,<sup>1103</sup> it is unlikely that a regional preference exists for this lemma.

<sup>1099</sup> Buck (1954) *CT V*, p. 96,d (Sq1C, T1C, T1Be); Buck (1956) *CT VI*, p. 248,h (S10C,b).

<sup>1100</sup> Molen (2000), p. 493.

<sup>1101</sup> Buck (1947) *CT III*, p. 212,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 254.

<sup>1102</sup> Buck (1951) *CT IV*, p. 94,d (B5C).

<sup>1103</sup> Buck (1951) *CT IV*, p. 331,a (B1L).

Graphical form stem	no.	Region	Attestations
	1	Papyrus (Pap.Berl)	1
	2	Asyut	2

Table 6.218 Graphical forms of the stem of *sm3<sup>c</sup>-hrw*.

## Appendix 6.242. *smi* (to report, to complain)<sup>1104</sup>

There are only three attestations of this lemma in the database.<sup>1105</sup> Based on the only visible forms (see table 6.219), there is no regional preference as both forms occur in Meir. Moreover, the use of the A2 () classifier and Y2 () classifier is attested in Deir el-Bersha as well.<sup>1106</sup> However, the combination of the A2 and Y2 classifier (form 1) is only attested in Meir, even though this is the only attestation of this form in the *Coffin Texts*.

Graphical form stem	no.	Region	Attestations
	1	Meir	1
	2	Saqqara Meir	1 <sup>1107</sup> 1

Table 6.219 Graphical forms of the stem of *smi*.

## Appendix 6.243. *smn* (to make firm, to establish, to cause to endure)<sup>1108</sup>

In the database there are 44 attestations of this lemma.<sup>1109</sup> In table 6.220, the attestations per region are set out for every graphical form of the stem:

<sup>1104</sup> Molen (2000), p. 494.

<sup>1105</sup> Buck (1951) *CT IV*, p. 253,d-f, 307,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 254.

<sup>1106</sup> Buck (1951) *CT IV*, p. 344,g (B1Y, B1L, B3L).

<sup>1107</sup> Buck (1951) *CT IV*, p. 407, 307,e (Sq2C). Reconstruction, it might have been something completely different here.

<sup>1108</sup> Molen (2000), p. 495.

<sup>1109</sup> Buck (1935) *CT I*, p. 29-30,c-a, 58,a, 140,c, 393-394,e-a; Buck (1938) *CT II*, p. 92,a; Buck (1947) *CT III*, p. 14,a; Buck (1951) *CT IV*, p. 87,d, 87,k, 88,c, 91,s, 93,g. For additional attestations outside the database, see Plas & Borghouts (1998), p. 254 and Gracia Zamacona (2008), p. 1238-1240.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	3		5	Asyut	1
	2	Asyut	1		6	Meir Theban area	1 1
	3	el-Lisht Deir el-Bersha Theban area Gebelein	1 3 1 1		7	Deir el-Bersha Meir Asyut Theban area	21 2 3 4
	4	Deir el-Bersha	1				

Table 6.220 Graphical forms of the stem of *smn*.

For most of the regions, there is no clear regional preference, as both form 3 and 7 are most commonly attested. In the database, the use of the O34 (⏟) instead of the S29 (⏏) is only attested in Deir el-Bersha. This is true outside the database as well. Gebelein and el-Lisht seem to prefer the compact format of form 3, but as there are no additional attestations from Gebelein or el-Lisht for this lemma, it might be a feature of the supports (G1T and L2Li), rather than a regional preference.

### Appendix 6.244. *smḥi* (to cause to forget)<sup>1110</sup>

There are eight attestations of this lemma in the database, although only one represents a verbal form.<sup>1111</sup> The form used in B1C (see figure 6.24) is unique, as the attestations outside the database use either an A2 (𓀡) classifier or a G37 (𓀧) classifier.<sup>1112</sup> Thus, it seems that the Y2 (⏟) classifier only occurs in Deir el-Bersha for this lemma.



Figure 6.24

### Appendix 6.245. *smḥ* (to forget)<sup>1113</sup>

This lemma has seven attestations in the database, from the same phrase of spell 398.<sup>1114</sup> In table 6.221, the attestations per region are set out for every graphical form of the stem:

<sup>1110</sup> Molen (2000), p. 496.

<sup>1111</sup> Buck (1947) *CT III*, p. 22,b (B1C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 255.

<sup>1112</sup> Buck (1938) *CT II*, p. 95,g (G2T, S1C); Buck (1954) *CT V*, p. 333,q (B3L).

<sup>1113</sup> Molen (2000), p. 497.

<sup>1114</sup> Buck (1954) *CT V*, p. 150,a.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Gebelein	1		3	Meir Gebelein	1 1
	2	Meir Aswan	1 1		4	Meir Theban area	1 1

Table 6.221 Graphical forms of the stem of *smh*.

As form 2, 3 and 4 occur in at least two regions, it seems unlikely that there is a clear regional preference for this lemma. However, as there are no other attestations from Gebelein and the Theban area in the *Coffin Texts*, it could be argued that Gebelein prefers a compact format (form 1 and 3), whereas the Theban area prefers a long format (form 4).

### Appendix 6.246. *smš* (to deliver, to cause to be born)<sup>1115</sup>

In the database there are ten attestations for this lemma, from the same phrase of spell 162.<sup>1116</sup> In table 6.222, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		3	Meir	1
	2	Gebelein	1		4	Deir el-Bersha Meir Asyut Unknown (Y1C)	4 1 1 1

Table 6.222 Graphical forms of the stem of *smš*.

In the database it seems that the use of a S29 (𓂏) interpretant only occurs in the southern attestations of this lemma (form 1 and 2). However, this is not true, as it occurs in Deir el-Bersha as well.<sup>1117</sup> Thus, there does not seem to be a distinct regional preference for this lemma.

<sup>1115</sup> Molen (2000), p. 497.

<sup>1116</sup> Buck (1938) *CT II*, p. 399,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 255.

<sup>1117</sup> Buck (1956) *CT VI*, p. 311,j (B1Bo).



in Asyut as well.<sup>1123</sup> Thus, there does not seem to be a distinct regional feature for this lemma, as form 11 comes from an uncertain section,<sup>1124</sup> which might not be this lemma. Therefore, the Y2 (𐓗) classifier should not be considered a feature of Deir el-Bersha.

## Appendix 6.248. *sn* (to open)<sup>1125</sup>

The lemma *sn* has 56 attestations in the database.<sup>1126</sup> In table 6.224, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		4	Saqqara Deir el-Bersha Meir Asyut Theban area Gebelein Unknown (Y1C)	1 20 7 4 8 1 2
	2	Deir el-Bersha Theban area	1 1		5	Theban area	1 <sup>1127</sup>
	3	Deir el-Bersha Theban area	1 1		6	Deir el-Bersha	7

Table 6.224 Graphical forms of the stem of *sn*.

As table 6.224 shows, form 4 is clearly the preferred form used in all the regions. Any variation in the database is only attested in Deir el-Bersha and the Theban area. However, form 2 is attested outside the database in Gebelein and Asyut,<sup>1128</sup> which therefore cannot be considered a regional preference. The use of the D40 (𐓗) classifier is only attested in the Deir el-Bersha and the Theban area, which is true outside the database as well. However, it is much more likely to be used in Deir el-Bersha than in the Theban area.

<sup>1123</sup> Buck (1961) *CT VII*, p. 101,r (S10C).

<sup>1124</sup> Buck (1935) *CT I*, p. 47,b (B6C).

<sup>1125</sup> Molen (2000), p. 499.

<sup>1126</sup> Buck (1935) *CT I*, p. 11,b, 75,c, 75,e-f, 75,h; Buck (1938) *CT II*, p. 84,c, 392,c; Buck (1947) *CT III*, p. 214-215,c, 215,f-g, 215-219,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 255-256.

<sup>1127</sup> Buck (1947) *CT III*, p. 219,c (T1Be). Reconstruction, only the D36 (𐓗) is visible. Note that it is not unlikely that due the script used in this witness that the D36 should be read as a D40 (𐓗) instead, as form 6.

<sup>1128</sup> Buck (1938) *CT II*, p. 120,e (G2T); Buck (1951) *CT IV*, p. 152,h (S1C,b).

## Appendix 6.249. *sn̄i* (to pass, to pass by, to surpass)<sup>1129</sup>

There are only five attestations of this lemma in the database.<sup>1130</sup> In table 6.225, the attestations per region are set out for every graphical form of the stem. Note that form 2-4 represent gemination. In the database, it seems that the witnesses from Meir prefer to include a T22 (𐀓) phonemogram in the form. However, outside the database this is attested in Asyut and the Theban area as well.<sup>1131</sup>

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		3	Meir	2
	2	Meir	1		4	Meir	1

Table 6.225 Graphical forms of the stem of *sn̄i* (to pass).

## Appendix 6.250. *sn̄i* (to cut off)<sup>1132</sup>

There is only one attestation in the database for this lemma.<sup>1133</sup> The form used in T3C (see figure 6.25) represent one of the common forms for this lemma.<sup>1134</sup> Thus, there does not seem to be a clear regional preference for this lemma, although there might be some regional preference based on the classifiers used outside the database.<sup>1135</sup>



Figure 6.25

## Appendix 6.251. *sn̄<sup>c</sup>* (to rejoice)<sup>1136</sup>

In the database there are only three attestations of this lemma, from the same phrase in spell 75.<sup>1137</sup> Moreover, these seem to be the only attestations of this lemma in the *Coffin Texts*. Additionally, the attestations are all from witnesses that are dated between Sesostri II and Sesostri III (B1C, B2L, B1P), which suggests it is a change which only occurred for that specific group of witnesses, as the other witnesses use *h̄zi* or *sh̄<sup>c</sup>i* instead. There are three graphical forms of this lemma, see table 6.226. However, it could be argued that the humanoid classifier of form 2 should actually be read separately, as B1C uses *h̄h̄.w* (the chaos gods) after *sn̄<sup>c</sup>*. As there are no other attestations, it is possible that this lemma is region and period specific.

<sup>1129</sup> Molen (2000), p. 500-501.

<sup>1130</sup> Buck (1935) *CT I*, p. 395,c; Buck (1954) *CT V*, p. 155,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 256 and Gracia Zamacona (2008), p. 1148-1151.

<sup>1131</sup> Buck (1951) *CT IV*, p. 353,d (S1C, S2C, T1C).

<sup>1132</sup> Molen (2000), p. 501.

<sup>1133</sup> Buck (1935) *CT I*, p. 401,c (T3C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 256.

<sup>1134</sup> See Buck (1947) *CT III*, p. 292,h (A1C) and Buck (1954) *CT V*, p. 322,c (B2L).

<sup>1135</sup> Buck (1954) *CT V*, p. 42,b (B1C) uses an Y2 (𐀓) classifier which seems to be rare outside Deir el-Bersha.

<sup>1136</sup> Molen (2000), p. 507.

<sup>1137</sup> Buck (1935) *CT I*, p. 356,c. According to Plas & Borghouts (1998), p. 257, there are no additional attestations of this lemma in the database.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1
	2	Deir el-Bersha	1
	3	Deir el-Bersha	1

Table 6.226 Graphical forms of the stem of *sn<sup>c</sup>*.

## Appendix 6.252. *snwr* (to cause to tremble)<sup>1138</sup>

In the database, there are 29 attestations of this lemma,<sup>1139</sup> which represent all attestations of this lemma in the *Coffin Texts*.<sup>1140</sup> In table 6.227, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	1		12	Deir el-Bersha	1
	2	el-Lisht	1		13	Deir el-Bersha	1
	3	el-Lisht	1		14	Asyut	1
	4	Deir el-Bersha	1		15	Deir el-Bersha	1
	5	Deir el-Bersha	2		16	Meir Asyut	1 2

<sup>1138</sup> Molen (2000), p. 507.

<sup>1139</sup> Buck (1935) *CT I*, p. 104-105,b, 120,f.

<sup>1140</sup> See Plas & Borghouts (1998), p. 257.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	6	Deir el-Bersha	1		17	Deir el-Bersha	3
	7	Deir el-Bersha	2		18	Deir el-Bersha	1
	8	Asyut	1 <sup>1141</sup>		19	Deir el-Bersha	1
	9	Asyut	1		20	Deir el-Bersha	1
	10	Theban area	1		21	Deir el-Bersha	2
	11	Theban area	1		22	Deir el-Bersha	1

Table 6.227 Graphical forms of the stem of *snwr*.

As one can see in table 6.227, the graphical form for this lemma is highly variable, as there are 22 forms for 29 attestations. Note that although a distinction was made between the U19 (𓂏) and U20 (𓂐), this is a modern distinction, as in near hieratic cursive script it is often difficult to differentiate between the two graphemes.

Nonetheless, some features can be considered to be regional. The D54 (𓂑), G38 (𓂒) and Y2 (𓂓) classifiers are only attested in Deir el-Bersha. The use of the K13 (𓂔) instead of the K1 (𓂕) is rare, and only occurs in Asyut and Deir el-Bersha. Additionally, the O34 (𓂖) is used in el-Lisht, instead of the S29 (𓂗). Moreover, the witness (L2Li) replaced the G43 (𓂘) with a partial form of the grapheme, as this witness prefers to use partial hieroglyphs for the hieroglyphs of animates.

<sup>1141</sup> Buck (1935) *CT I*, p. 104,b (S12C)), the strokes are decorative.

## Appendix 6.253. *snb* (to be healthy)<sup>1142</sup>

There is one attestation of this lemma in the database.<sup>1143</sup> The form used in B3Bo (see figure 6.26) represents a common graphical form for this lemma, that occurs in other regions as well.<sup>1144</sup> Thus, it seems unlikely that there is a regional preference for this lemma.



Figure 6.26

## Appendix 6.254. *snhm* (to prevent)<sup>1145</sup>

there are five attestations in the database, from the same phrase of spell 17.<sup>1146</sup> In table 6.228, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
	2	Deir el-Bersha	1		5	Theban area	1
	3	Deir el-Bersha	1				

Table 6.228 Graphical forms of the stem of *snhm*.

As table 6.228 shows, every attestation has its own graphical form. Moreover, outside the database there is only one additional attestation from the Theban area,<sup>1147</sup> which uses a different form as well. Based on these two attestations from the Theban area, it would be possible to suggest that the A24 (𓂏) classifier only occur in Deir el-Bersha. However, it is unlikely that this lemma will have a clear regional preference, as in total there are only eight attestations in the *Coffin Texts* for this lemma.

<sup>1142</sup> Molen (2000), p. 508.

<sup>1143</sup> Buck (1947) *CT III*, p. 7,b (B3Bo). For additional attestations outside the database, see Plas & Borghouts (1998), p. 257.

<sup>1144</sup> Buck (1938) *CT II*, p. 342,a (S2P); Buck (1956) *CT VI*, p. 259,p (T1L).

<sup>1145</sup> Molen (2000), p. 511.

<sup>1146</sup> Buck (1935) *CT I*, p. 52,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 258.

<sup>1147</sup> Buck (1961) *CT VII*, p. 40,j (T9C).

## Appendix 6.255. *snsn* (to be brotherly, to be friendly)<sup>1148</sup>

In the database there are twelve attestations of this lemma, from the same phrase of spell 75.<sup>1149</sup> In table 6.229, the attestations per region are set out for the graphical form of the stem:

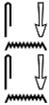
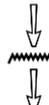
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir Gebelein	1 1		5	Deir el-Bersha	1
	2	Deir el-Bersha Meir	3 1		6	Asyut	1
	3	Meir	1		7	Theban area	1
	4	Deir el-Bersha	1		8	Deir el-Bersha	1

Table 6.229 Graphical forms of the stem of *snsn*.

In the database it seems that Gebelein does not use a classifier or the D20 (𓂏) phono-repeater. However, outside the database the D20 occurs in Gebelein as well.<sup>1150</sup> The use of the Y2 (𓂏) classifier is only attested in Deir el-Bersha. The Theban area seems to prefer a long format (form 7) for this lemma, but as there are no additional attestations for this lemma from the Theban area, it cannot be said if this is a regional preference, or if this is a feature of the support.

<sup>1148</sup> Molen (2000), p. 512-513.

<sup>1149</sup> Buck (1935) *CT I*, p. 389,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 258.

<sup>1150</sup> Buck (1951) *CT IV*, p. 179,j (G1T).

## Appendix 6.256. *snš/sšn* (to unstop)<sup>1151</sup>

There are seventeen attestations of this lemma in the database, although only thirteen attestations represent verbal forms.<sup>1152</sup> Note however that these attestations represent the divinity ‘she who unstops’, which was taken as a participle, although it could be argued that this is a substantive instead. In table 6.230, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha Asyut	1 1
	2	Deir el-Bersha	1		5	Meir	2
	3	Meir	1		6	Deir el-Bersha Asyut	4 2

Table 6.230 Graphical forms of the stem of *snš/sšn*.

In this lemma, there are a few features that could suggest a regional preference. The F21 (𐎏) classifier is not attested in Asyut (form 4 and 6), and constantly occurs in Meir (form 3 and 5). The use of the O34 (𐎎) instead of the S29 (𐎍) is only attested in Deir el-Bersha.

## Appendix 6.257. *snk* (to suckle)<sup>1153</sup>

This lemma has nine attestations in the database, from the same phrase in spell 6.<sup>1154</sup> In table 6.231, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
	2	Deir el-Bersha	1		5	Deir el-Bersha Theban area	4 1
	3	Asyut	1				

Table 6.231 Graphical forms of the stem of *snk*.

<sup>1151</sup> Molen (2000), p. 514, 554.

<sup>1152</sup> Buck (1947) *CT III*, p. 13,b, 14,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 267, added under *sšn/snš*.

<sup>1153</sup> Molen (2000), p. 514.

<sup>1154</sup> Buck (1935) *CT I*, p. 17,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 259.

In this lemma, there are some features that could be considered a regional preference. Both within and outside of the database, the Y2 (𐤊) classifier only occurs in Deir el-Bersha. The T22 (𐤓) phonemogram is only attested in Asyut, and this seems to be the only attestation for this lemma in the *Coffin Texts*. In the database it seems that the D40 (𐤋) classifier only occurs in Deir el Bersha (form 4), but outside the database the D40 classifier is attested in Asyut as well.<sup>1155</sup> Outside the database there are two additional classifier that are used, B5 (𐤁)<sup>1156</sup> and D27 (𐤄).<sup>1157</sup> However, as both occur in multiple regions, it should not be considered a regional preference.

### Appendix 6.258. *snkn* (to injure, to damage)<sup>1158</sup>

There are only seven attestations of this lemma in the database.<sup>1159</sup> Based on van der Plas & Borghouts, there are no additional attestations of this lemma in the *Coffin Texts*.<sup>1160</sup> In table 6.232, the attestations per region are set out for every graphical form of the stem.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		4	Asyut	1
	2	Asyut	1		5	Deir el-Bersha	3
	3	Meir	1				

Table 6.232 Graphical forms of the stem of *snkn*.

As these are the only attestations of this lemma, it is possible to suggest some regional preferences. In Deir el-Bersha there is a preference to use the D57 (𐤄) classifier (form 5), which is the classifier used in Meir (form 5) as well. However, Asyut seems to prefer to use the D56 (𐤓) classifier. However, form 2 and 4 belong to the same witness, so it is possible that this is a feature of the support, rather than a regional preference. Only in Meir is a form without a classifier attested (form 3). The compact format of form 1 is only attested in Meir, as the other regions seem to prefer a long format.

<sup>1155</sup> Buck (1947) *CT III*, p. 360,c (S1C,a). Note that it is possible to read the D40 (𐤋) as a D36 (𐤌) here as well, but the use of an arm as classifier is certain.

<sup>1156</sup> Buck (1935) *CT I*, p. 281,a (T9C); Buck (1951) *CT IV*, p. 350,a (B2Bo, B4Bo).

<sup>1157</sup> Buck (1935) *CT I*, p. 281,a (T1C); Buck (1951) *CT IV*, p. 182,f (G1T); Buck (1956) *CT VI*, p. 97,d (B9C).

<sup>1158</sup> Molen (2000), p. 515.

<sup>1159</sup> Buck (1938) *CT II*, p. 73,a.

<sup>1160</sup> Plas & Borghouts (1998), p. 259.

## Appendix 6.259. *snḏ* (to fear, to be afraid)<sup>1161</sup>

The lemma *snḏ* has 62 attestations in the database, but only 45 attestations represent verbal forms.<sup>1162</sup> In table 6.233, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		7	Deir el-Bersha	1
		Meir	4		8	Asyut	2
		Asyut	5				
		Theban area	3				
		Gebelein	2				
		Aswan	1				
	2	Deir el-Bersha	5		9	Deir el-Bersha	1
	3	Saqqara	1		10	Deir el-Bersha	1
		Deir el-Bersha	4				
		Meir	9				
	4	Deir el-Bersha	1		11	Theban area	1
							
	5	Deir el-Bersha	1		12	Deir el-Bersha	1
							
	6	Deir el-Bersha	1				

Table 6.233 Graphical forms of the stem of *snḏ*.

In this lemma, there are some features that can be considered regional. Both within and outside of the database, the D40 (𓄀) classifier and the Y2 (𓄁) classifier are only attested in Deir el-Bersha. The use of the D46 (𓄂) phonemogram/interpretant is only attested in Deir el-Bersha, but occurs outside the database in el-Lisht as well.<sup>1163</sup> In the database, the Aa27 (𓄃) phonemogram is only attested in Deir el-Bersha and Asyut (form 8 and 9). However, outside the database, the Aa27 phonemogram is attested in Saqqara and Dendera as well.<sup>1164</sup> The use of a T22 (𓄄) phonemogram is unique in Deir el-Bersha and not

<sup>1161</sup> Molen (2000), p. 516-517.

<sup>1162</sup> Buck (1935) *CT I*, p. 348-351,e-a, 386,a; Buck (1938) *CT II*, p. 70,b; Buck (1951) *CT IV*, p. 91,o-p, 320,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 259.

<sup>1163</sup> Buck (1961) *CT VII*, p. 64,s (L1Li).

<sup>1164</sup> Buck (1951) *CT IV*, p. 35,l (Sq6C), 72,d (D1C).

repeated in the *Coffin Texts*. In the database, Gebelein only occurs with form 1, but outside the database form 3 is attested for Gebelein as well.<sup>1165</sup> In Meir, only form 1 and form 3 are attested, but it seems that there is a preference for form 3.

## Appendix 6.260. *sn̄dm* (to make sweet, to ease, to make content)<sup>1166</sup>

There are fifteen attestations of this lemma in the database, from the same phrase in spell 32.<sup>1167</sup> In table 6.234, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha Theban area	8 1
	2	Asyut	1		5	Theban area	1
	3	Asyut	1		6	Asyut	2

Table 6.234 Graphical forms of the stem of *sn̄dm*.

In the database, the only clear variation occurs in Asyut, which is the only region where the Y2 (𓄱) classifier is used and where the G17 (𓄲) can be left out (form 2 and 3). However, outside the database this is not the case, as the Y2 classifier is attested in Gebelein and the Theban area.<sup>1168</sup> Moreover, in the Theban area the G17 can be absent as well.<sup>1169</sup> Thus, it seems unlikely that there is a regional preference for this lemma.

## Appendix 6.261. *sr* (to foretell, to make known)<sup>1170</sup>

In the database there are 34 attestations of this lemma.<sup>1171</sup> In table 6.235, the attestations per region are set out for every graphical form of the stem. Note that there is an issue with the E27 (𓄳) in this lemma, as this sign looks more like a E20 (𓄲) in multiple witnesses. However, following the transcription of de Buck, the E27 was used when an animal was written for this lemma.

<sup>1165</sup> Buck (1951) *CT IV*, p. 180,v (G1T).

<sup>1166</sup> Molen (2000), p. 517-518.

<sup>1167</sup> Buck (1935) *CT I*, p. 100-101,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 259.

<sup>1168</sup> Buck (1947) *CT III*, p. 311,d (G1T, T1Be).

<sup>1169</sup> Buck (1947) *CT III*, p. 311,d (T1Be).

<sup>1170</sup> Molen (2000), p. 519.

<sup>1171</sup> Buck (1935) *CT I*, p. 120,e, 140,g, 320-323,d-a, 404-405,c-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 260.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		9	Deir el-Bersha	3
	2	Deir el-Bersha	1		10	Asyut	1
	3	Deir el-Bersha	1		11	el-Lisht	1
	4	Deir el-Bersha Meir	1 6		12	Deir el-Bersha	4
	5	Meir	1		13	Beni Hasan Deir el-Bersha	1 1
	6	Deir el-Bersha	1		14	Deir el-Bersha	2
	7	Deir el-Bersha	1		15	Deir el-Bersha	1
	8	Gebelein Aswan	1 1		16	Meir	1

Table 6.235 Graphical forms of the stem of *sr*.

In Deir el-Bersha, the use of the D54 (△) classifier relatively common. However, it is rarely attested in Meir (form 16) and the Theban area as well.<sup>1172</sup> On the other hand, the use of the Y2 (⏟) classifier is only attested in Deir el-Bersha (form 7), as is the use of the O34 (⏟) instead of the S29 (⌊). In the database it seems that the A2 (𐀀) classifier is only attested in Deir el-Bersha and Meir (form 5, 9, 15 and 16). However, outside the database the A2 classifier is used in Asyut<sup>1173</sup> and the Theban area as well.<sup>1174</sup> In general, most regions use form 4, 8 or 13 for this lemma.

<sup>1172</sup> Buck (1956) *CT VI*, p. 402,f (T1L).

<sup>1173</sup> Buck (1956) *CT VI*, p. 53,e (S1C).

<sup>1174</sup> Buck (1954) *CT V*, p. 176,l (T1C).

## Appendix 6.262. *sri* (to rule, to command)<sup>1175</sup>

This lemma has 34 attestations in the database, but only nineteen attestations represent verbal forms,<sup>1176</sup> as *sr* (magistrate, nobleman) was encoded under this lemma as well. In table 6.236, the attestations per region are set out for every graphical form of the stem. As this lemma is a *3ae inf.* lemma and gemination occurs, the table has been separated in gemination and no gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Deir el-Bersha	1		2	Deir el-Bersha	1
<i>Gemination</i>				<i>Gemination</i>			
	3	Asyut	1		6	Asyut	1
	4	Beni Hasan	1		7	Deir el-Bersha	1
		Deir el-Bersha	1				
		Meir	7				
		Asyut	1				
		Gebelein	1				
		Aswan	1				
	5	Deir el-Bersha	1				
		Theban area	1				

Table 6.236 Graphical forms of the stem of *sri*.

The use of the A21 (𐎠) as logogram (form 3) only occurs in Asyut, but does not seem to occur again in the *Coffin Texts*. In Deir el-Bersha, it is possible to add an Y2 (𐎠) classifier or replace the A21 classifier with an Y2 classifier, which is true outside the database as well. Outside the database this lemma can be written in Gebelein without the A21 classifier as well,<sup>1177</sup> although even in Gebelein the absence of the classifier is rare. The use of the O34 (𐎠) instead of the S29 (𐎠) is only attested in Deir el-Bersha.

## Appendix 6.263. *srd* (to plant, to make grow)<sup>1178</sup>

In the database there are 20 attestations of this lemma.<sup>1179</sup> In table 6.237, the attestations per region are set out for every graphical form of the stem:

<sup>1175</sup> Molen (2000), p. 518-519.

<sup>1176</sup> Buck (1935) *CT I*, p. 324-325,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 260.

<sup>1177</sup> Buck (1956) *CT VI*, p. 182,e (G2T).

<sup>1178</sup> Molen (2000), p. 523.

<sup>1179</sup> Buck (1935) *CT I*, p. 17,b; Buck (1938) *CT II*, p. 398,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 260.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan Deir el-Bersha Meir Gebelein	1 2 2 1		4	Deir el-Bersha Asyut Theban area	7 2 1
	2	Beni Hasan	1		5	Unknown (Y1C)	1
	3	Theban area	1		6	Deir el-Bersha	1

Table 6.237 Graphical forms of the stem of *srd*.

For this lemma, the majority of the attestations in the *Coffin Texts* use either form 1 or form 4. However, even though Beni Hasan uses form 1 as well, the M31 (𓄀) classifier is only attested in Beni Hasan, in the same manner as *rd* (to grow; see appendix 6.154). Based on the database, it could be suggested that Asyut prefers the long format of form 4. However, outside the database, the compact format of form 1 is attested in Asyut as well.<sup>1180</sup> Outside the database it is possible in Deir el-Bersha for the M32 (𓄁) classifier to be replaced by the D40 (𓄂) classifier.<sup>1181</sup>

### Appendix 6.264. *shꜣi* (to cause to descend)<sup>1182</sup>

This lemma has only one attestation in the database,<sup>1183</sup> in a phrase where all other witnesses use *hꜣi* (to descend; see appendix 6.156) instead.<sup>1184</sup> The form used for this lemma (see figure 6.27) is relatively uncommon, as most other witnesses prefer to use a O34 (𓄃) over the S29 (𓄄), or prefer to use a compact format instead. However, figure 6.27 occurs in Deir el-Bersha as well.<sup>1185</sup> Therefore, there does not seem to be clear signs for a regional preference for this lemma.



Figure 6.27

<sup>1180</sup> Buck (1938) *CT II*, p. 352,a (S1C).

<sup>1181</sup> Buck (1938) *CT II*, p. 352,a (B1L).

<sup>1182</sup> Molen (2000), p. 523.

<sup>1183</sup> Buck (1938) *CT II*, p. 403,a (Y1C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 261.

<sup>1184</sup> Note that based on Buck (1938) *CT II*, p. 402,d (B6C), it could be argued that the S29 (𓄄) does not belong to *shꜣi*, but is rather a suffix pronoun after the *wiꜣ* (bark).

<sup>1185</sup> Buck (1956) *CT VI*, p. 302,l (B1Bo).

## Appendix 6.265. *sh<sup>c</sup>i* (to acclaim)<sup>1186</sup>

In the database, there are sixteen attestations of this lemma.<sup>1187</sup> As table 6.238 shows, there is barely any variation in the spelling, although some variation in the graphical form exists.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1
		Meir	7
		Gebelein	2
		Aswan	1
	2	Deir el-Bersha	1
	3	Deir el-Bersha	1
		Asyut	1
		Theban area	1
		Aswan	1

Table 6.238 Graphical forms of the stem of *sh<sup>c</sup>i*.

For this lemma, it seems that Meir and Gebelein prefer the compact format of form 1, where Asyut and the Theban area prefer the long format of form 3. For Aswan and Deir el-Bersha, there does not seem to be a preference of one form over the other. However, a compact format is attested outside the database for Asyut and Theban area.<sup>1188</sup> Thus, there seems to be a graphical preference for form 1 only for Gebelein and Meir, as there are no other attestations for this lemma from Gebelein and Meir in the *Coffin Texts*.

## Appendix 6.266. *shri* (to remove, to drive away, to cause to escape)<sup>1189</sup>

In the database there are 27 attestations of this lemma.<sup>1190</sup> In table 6.239, the attestations per region are set out for every graphical form of the stem:

<sup>1186</sup> Molen (2000), p. 525.

<sup>1187</sup> Buck (1935) *CT I*, p. 356-357,c, 359,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 261.

<sup>1188</sup> Buck (1954) *CT V*, p. 169,b (S1C); Buck (1956) *CT VI*, p. 411,b. However, as this phrase is written as a line, it could still be considered the long format as well.

<sup>1189</sup> Molen (2000), p. 526.

<sup>1190</sup> Buck (1938) *CT II*, p. 67,a; Buck (1951) *CT IV*, p. 210-211,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 261 and Gracia Zamacona (2008), p. 1248.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		10	Saqqara	3
	2	Meir	1		11	Saqqara Deir el-Bersha Meir	1 4 1
	3	Meir	1		12	Deir el-Bersha	1
	4	Theban area	1		13	el-Lisht	1
	5	Meir	2		14	Saqqara	1
	6	Theban area	1		15	Saqqara	1
	7	Theban area	2		16	Deir el-Bersha	1
	8	Meir	1		17	Theban area	1
	9	Theban area	1		18	Beni Hasan	1 <sup>1191</sup>

Table 6.239 Graphical forms of the stem of *shri*.

Although this lemma is varied in its form, there are only a few variations that represent a regional preference. In the database it seems that Deir el-Bersha always includes the N31 (𓏏) classifier with this lemma. However, outside the database it occurs without the N31 classifier as well,<sup>1192</sup> although this seems to be an exception to the rule. Additionally, the D54 (𓏏) classifier is only attested in Deir el-Bersha

<sup>1191</sup> Buck (1951) *CT IV*, p. 211,a (BH1Br). Due to the classifiers I assumed it was an incorrect spelling for *shri*.

<sup>1192</sup> Buck (1961) *CT VII*, p. 39,l (B10C).

(form 12). The Y2 (𓄱) classifier is only attested in el-Lisht and Meir, but is only optional in both regions.<sup>1193</sup>

## Appendix 6.267. *shsi* (to meet)

The lemma *shsi* has ten attestations in the database, from the same phrase of spell 32.<sup>1194</sup> As table 6.240 shows, the graphical form is relatively stable. The only variation takes place within Deir el-Bersha, as the Theban area uses form 2. As there are no additional attestations of this lemma in the *Coffin Texts*, it is uncertain if form 1 and 3 represent unique forms, or if these might be used by other regions as well.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1
	2	Deir el-Bersha Theban area	6 1
	3	Deir el-Bersha	2

Table 6.240 Graphical forms of the stem of *shsi*.

## Appendix 6.268. *shtp* (to pacify, to satisfy, to cause to be plentiful)<sup>1195</sup>

The lemma *shtp* has 48 attestations in the database.<sup>1196</sup> In table 6.241, the attestations per region are set out for every graphical form of the stem:

<sup>1193</sup> See form 1, 2, 3, 8 and 11 for Meir and Buck (1961) *CT VII*, p. 2,q (L2Li) for el-Lisht.

<sup>1194</sup> Buck (1935) *CT I*, p. 108,b. Not attested in van der Molen or van der Plas & Borghouts. It seems to be the only attestation of this lemma in the *Coffin Texts*, see Gracia Zamacona (2008), p. 1249.

<sup>1195</sup> Molen (2000), p. 527.

<sup>1196</sup> Buck (1935) *CT I*, p. 348-349,c, 350-351,b; Buck (1947) *CT III*, p. 188,c; Buck (1951) *CT IV*, p. 260,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 261-262.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>1197</sup>		9	Deir el-Bersha	2
	2	Deir el-Bersha	2		10	Asyut	1
	3	Deir el-Bersha Gebelein	2 2		11	Theban area	1
	4	Meir	1 <sup>1198</sup>		12	Beni Hasan Meir Aswan	1 6 1
	5	Beni Hasan Meir	1 6		13	Deir el-Bersha Meir Asyut Theban area Papyrus (P.Gard.2)	10 1 2 1 1
	6	Deir el-Bersha	1		14	Asyut	2
	7	Aswan	1		15	Asyut	1
	8	Meir	1				

Table 6.241 Graphical forms of the stem of *shp*.

In the database, the Theban area seems to prefer a long format (form 11 and 13). However, outside the database, the compact format of form 6 is attested as well.<sup>1199</sup> Asyut seems to prefer the long format as well (form 10, 13, 14 and 15), but is attested with form 3 outside the database.<sup>1200</sup> The use of the X4 (𓂏) classifier occurs only in Asyut, but only when the 'to cause to be plentiful' function is used. In Gebelein there is a preference for a compact format for this lemma. In Aswan there is slightly more freedom in

<sup>1197</sup> Buck (1935) *CT I*, p. 348,c (B1C). As the owner to which this participle reflects to is masculine, I assumed the X1 (𓂏) and Q3 (𓂏) were written in the wrong order. However, it could theoretically be read as an infinitive as well.

<sup>1198</sup> Buck (1935) *CT I*, p. 351,b (M-Ann). Not seen by de Buck himself, it is possible that the Y1 (𓂏) should be read as an Y2 (𓂏) instead.

<sup>1199</sup> Buck (1935) *CT I*, p. 300,a (T1C).

<sup>1200</sup> Buck (1938) *CT II*, p. 318,c (S3P).

the position of the S29 (𓂏), but the X1 (𓂏) and Q3 (𓂏) signs are constantly written next to each other in the column (form 7 and 12). The other regions do not have a clear distinction, although the use of the O34 (𓂏) instead of the S29 is only attested in Deir el-Bersha.

### Appendix 6.269. *sh̄tm* (to destroy, to cause to stop)<sup>1201</sup>

There are only four attestations of this lemma in the database.<sup>1202</sup> As table 6.242 shows, every attestation has its own distinct graphical form. Based on the attestations outside the database there does not seem to be any regional preference as the graphical form can be remarkably varied. However, the use of the G41 (𓂏) is not attested in Deir el-Bersha.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Theban area	1
	2	Deir el-Bersha	1		4	Beni Hasan	1

Table 6.242 Graphical forms of the stem of *sh̄tm*.

### Appendix 6.270. *sh̄d* (to make bright, to illuminate, to shine)<sup>1203</sup>

This lemma has 22 attestations in the database, but only 20 attestations represent verbal forms.<sup>1204</sup> In table 6.243, the attestations per region are set out for every graphical form of the stem:

<sup>1201</sup> Molen (2000), p. 527.

<sup>1202</sup> Buck (1935) *CT I*, p. 21,a, 31,c; Buck (1951) *CT IV*, p. 285,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 262.

<sup>1203</sup> Molen (2000), p. 528.

<sup>1204</sup> Buck (1951) *CT IV*, p. 296-297,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 262.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Theban area	1 1		4	Beni Hasan	1
	2	Meir	1		5	Meir	1 <sup>1205</sup>
	3	Saqqara el-Lisht Deir el-Bersha Meir Theban area	4 1 3 3 3		6	Theban area	1

Table 6.243 Graphical forms of the stem of *shd*.

In the database, the classifier of form 2 is only attested in Meir. However, as this classifier occurs in Deir el-Bersha for the lemma *hd* (to be bright; see table 6.161, form 1) as well, it cannot be considered a regional feature. The use of the T4 (𓄏) only occurs in Beni Hasan (form 4), but as there are no other attestations for this lemma from this region, it might be a feature of the witness (BH1Br), rather than a regional preference.

### Appendix 6.271. *shi* (to hit, to chop off, to grasp)<sup>1206</sup>

In the database, there are only three attestations of this lemma, from the same phrase of spell 24, all from Deir el-Bersha.<sup>1207</sup> As table 6.244 shows, there are only two graphical forms for this lemma, which vary based on the classifier. Outside the database this lemma can occur in Deir el-Bersha with an A24 (𓄏) classifier as well.<sup>1208</sup> Note that this lemma seemingly only occurs in witnesses from Deir el-Bersha.<sup>1209</sup>

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1
	2	Deir el-Bersha	2

Table 6.244 Graphical forms of the stem of *shi*.

<sup>1205</sup> Buck (1951) *CT IV*, p. 297,c (M57C), this variation from form 3 only occurred as the column ended after the I10 (𓄏) otherwise I assume it would be the same as form 3.

<sup>1206</sup> Molen (2000), p. 528. Note that van der Molen has *shi* (to chop off) as a separate lemma.

<sup>1207</sup> Buck (1935) *CT I*, p. 74,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 262.

<sup>1208</sup> Buck (1951) *CT IV*, p. 55,j (B3L).

<sup>1209</sup> There might be an attestation in Asyut, see Buck (1954) *CT V*, p. 169,d (S1C). However, as the word is damaged, includes an G43 (𓄏) and the other witness from Meir uses *sh3-ꜥ*, it is not unlikely that this is something else.

## Appendix 6.272. *sh3* (to call to mind, to remember)<sup>1210</sup>

There are eight attestations of this lemma in the database, although only six of these are verbal forms.<sup>1211</sup> In table 6.245, the attestations per region are set out for every graphical form of the stem:

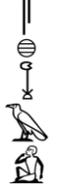
Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	3		3	Deir el-Bersha	1
	2	el-Lisht	1		4	Deir el-Bersha	1

Table 6.245 Graphical forms of the stem of *sh3*.

Form 2 is only attested in el-Lisht, but this should be considered a feature of the support, rather than a feature of el-Lisht, as L2Li prefers to write partial hieroglyphs for the hieroglyphs of animates. Moreover, the absence of a classifier is attested in Deir el-Bersha as well.<sup>1212</sup> Outside the database the Y2 (—) classifier is used for this lemma in multiple regions as well.<sup>1213</sup> Thus, it seems unlikely that there is a regional preference for this lemma.

## Appendix 6.273. *shpi* (to conduct, to bring)<sup>1214</sup>

There are only two attestations of this lemma in the database, from the same phrase in spell 6.<sup>1215</sup> Although attested in two regions, Deir el-Bersha and the Theban area, there is only one graphical form used for this lemma in the database (see figure 6.28). Based on the attestations outside the database, it seems that this form is preferred in Asyut as well.<sup>1216</sup> However, in Deir el-Bersha a compact format is possible as well,<sup>1217</sup> which seems to be the preferred format in Meir.<sup>1218</sup>



Figure 6.28

<sup>1210</sup> Molen (2000), p. 535.

<sup>1211</sup> Buck (1935) *CT I*, p. 144,e-f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 263.

<sup>1212</sup> Buck (1935) *CT I*, p. 197,h (B12C).

<sup>1213</sup> Buck (1935) *CT I*, p. 182,f (B10C,c); Buck (1938) *CT II*, p. 115,h (G2T).

<sup>1214</sup> Molen (2000), p. 536.

<sup>1215</sup> Buck (1935) *CT I*, p. 18,b.

<sup>1216</sup> Buck (1947) *CT III*, p. 371,e.

<sup>1217</sup> Buck (1956) *CT VI*, p. 370,d (B4C).

<sup>1218</sup> Buck (1961) *CT VII*, p. 128,b.

## Appendix 6.274. *shm* (to have power)<sup>1219</sup>

This is one of the common lemmas in the database, with a total of 390 attestations in the database. However, only 320 attestations represent verbal forms.<sup>1220</sup> In table 6.246 the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Aswan	1		16	Saqqara	2
	2	Theban area	1			Beni Hasan	5
	3	Theban area	1			Deir el-Bersha	54
	4	Theban area	7 <sup>1221</sup>			Meir	5
	5	Theban area	1			Asyut	45
	6	Theban area	1			Theban area	74
						Papyrus (Pap.Berl)	7
						Unknown (Y1C)	9
					17	Saqqara	6
						Asyut	2
						Theban area	1
					18	Deir el-Bersha	17
					19	Deir el-Bersha	2
					20	Deir el-Bersha	3
						Meir	3
						Asyut	3
						Theban area	6
						Gebelein	2
						Papyrus (Pap.Berl)	1

<sup>1219</sup> Molen (2000), p. 538.

<sup>1220</sup> Buck (1935) *CT I*, p. 12-13,e-a, 13,b, 66-67,e-a, 67,c, 67,d, 68,a, 68,c, 69,a, 69,c, 327,b, 405,e; Buck (1938) *CT II*, p. 55,a, 56,d, 85,c, 85-86,e-a, 86,c, 90,a, 282-285,c-a, 389,a; Buck (1947) *CT III*, p. 212,b-d, 220-221,c, 222-223,a, 222-223,c, 222-223,d, 224-225,c, 225,b, 226-227,a, 226-227,b, 226-227,d, 228-229,a, 228-229,b, 228,c, 230,a, 230-231,c, 232-233,a, 242,b, 242,c, 242,d, 243,e, 243,f, 244,a, 244-245,b, 244-245,d, 245,e, 245,e, 245,f-g, 245,h-i, 246,a, 246-247,b, 247,e-f, 247,g, 247,h, 250,b; Buck (1951) *CT IV*, p. 305,a; Buck (1954) *CT V*, p. 1,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 263-264.

<sup>1221</sup> All from the same witness (T2Be).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	7	Theban area	2		21	Deir el-Bersha	1
	8	Deir el-Bersha	1		22	Deir el-Bersha	1
	9	Unknown (Y1C)	1		23	Deir el-Bersha Asyut Theban area Unknown (Y1C)	3 5 1 1
	10	Asyut Theban area	4 7		24	Deir el-Bersha	1
	11	Deir el-Bersha	2		25	Meir	10
	12	Deir el-Bersha	2		26	Deir el-Bersha Meir Theban area Gebelein	2 7 1 1
	13	Saqqara	1		27	Deir el-Bersha	4
	14	Deir el-Bersha	1		28	Theban area	1
	15	Deir el-Bersha	1				

Table 6.246 Graphical forms of the stem of *slm*.

In general, it seems that nearly every region prefers form 16 for this lemma. However, the D40 (𓄀) and the Y2 (𓄁) classifier are only attested in Deir el-Bersha. The A24 (𓄂) classifier is attested both in Deir el-Bersha and the Theban area. Aswan is the only region where this lemma is attested without the S42 (𓄃). Form 2 and 3, where the S42 is used as a phono-repeater, is only attested in the Theban area. The clustering of the S29 (𓄄), Aa1 (𓄅) and S42 signs in forms 4-6 only occur in the Theban area, although form 4 and 5 occur only in the witness T2Be, and form 6 only occurs in T9C. Thus, these represent features of the supports, rather than a regional feature.

## Appendix 6.275. *shn* (to embrace, to enclose)<sup>1222</sup>

This lemma has eight attestations in the database.<sup>1223</sup> In table 6.247, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Beni Hasan	1
	2	Deir el-Bersha	2		5	Deir el-Bersha	1
	3	Saqqara Deir el-Bersha	1 1		6	Asyut	1

Table 6.247 Graphical forms of the stem of *shn*.

In the database, it seems that form 6 only occurs in Asyut. Contrastingly, outside the database it becomes clear that this is one of the common forms of this lemma,<sup>1224</sup> beside form 3. In Asyut, it only occurs with form 6<sup>1225</sup> or without a classifier,<sup>1226</sup> the lemma does not occur with the D32 (∩) classifier. This seems to be true for Gebelein as well.<sup>1227</sup> Form 4 seems to only occur in Beni Hasan, while form 3 is attested in this region as well.<sup>1228</sup> The use of the D28 (⊔) instead of the D32 classifier is only attested in the later period of coffin decoration in Deir el-Bersha (form 1 and 2), but does not occur outside spell 75. Thus, the D28 could be read as the substantive *k3* here as well, instead of a classifier.<sup>1229</sup>

## Appendix 6.276. *shnti* (to advance, to promote)<sup>1230</sup>

There are three attestations of this lemma in the database, from the same witness (B5C) in spell 313.<sup>1231</sup> Table 6.248 shows the two graphical forms which are used in this witness. Based on the other attestations in the *Coffin Texts*, it is clear that these two forms are unique, as the other attestations and

<sup>1222</sup> Molen (2000), p. 539-540.

<sup>1223</sup> Buck (1935) *CT I*, p. 59,b, 363,f, 395,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 264.

<sup>1224</sup> Buck (1947) *CT III*, p. 181,c (B1C), 323,g (G1T, A1C); Buck (1951) *CT IV*, p. 26,j (T1L, Sq6C).

<sup>1225</sup> Buck (1956) *CT VI*, p. 405,q (S10C).

<sup>1226</sup> Buck (1961) *CT VII*, p. 97,o (S10C).

<sup>1227</sup> Buck (1956) *CT VI*, p. 271,f (G1T); Buck (1961) *CT VII*, p. 140,i (G1T).

<sup>1228</sup> Buck (1951) *CT IV*, p. 64,i (BH4C).

<sup>1229</sup> Making the phrase in Buck (1935) *CT I*, p. 363,f (B2L): *shn k3=i t3.w nb(.w)* (My ka will embrace all the lands).

<sup>1230</sup> Molen (2000), p. 541.

<sup>1231</sup> Buck (1951) *CT IV*, p. 87,k, 88,c, 88,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 265.

regions use a P1 (𐎏) classifier,<sup>1232</sup> or more often, no classifier at all.<sup>1233</sup> However, the two forms of B5C should be considered a feature of the witness, instead of a regional preference.

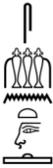
Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2
	2	Deir el-Bersha	1

Table 6.248 Graphical forms of the stem of *shnti*.

### Appendix 6.277. *shr* (to overthrow, to cast down)<sup>1234</sup>

In the database this lemma has 25 attestations.<sup>1235</sup> In table 6.249, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Theban area	1
	2	Deir el-Bersha Theban area	2 4		5	Deir el-Bersha	2
	3	Deir el-Bersha Asyut Theban area	11 2 2				

Table 6.249 Graphical forms of the stem of *shr*.

In the database, it is only attested in Deir el-Bersha that the S29 (𐎏) can be replaced by an O34 (𐎏). However, outside the database this occurs in el-Lisht as well.<sup>1236</sup> It is possible in Deir el-Bersha to use the D40 (𐎏) classifier, which is true outside the database as well. However, the arm classifier in form 4 could

<sup>1232</sup> Buck (1935) *CT I*, p. 152,c (B3Bo); Buck (1956) *CT VI*, p. 218,d (S1C), 239,m (T1C,b).

<sup>1233</sup> Buck (1935) *CT I*, p. 152,c (B2Bo); Buck (1938) *CT II*, p. 223,d; Buck (1956) *CT VI*, p. 239,m (T1C,a).

<sup>1234</sup> Molen (2000), p. 541-542.

<sup>1235</sup> Buck (1935) *CT I*, p. 39,c, 40,a, 59,b; Buck (1951) *CT IV*, p. 90,l, 91,c, 211,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 265.

<sup>1236</sup> Buck (1951) *CT IV*, p. 49,r (L1Li).

be similar, as the D36 (𐀓) and D40 can look similar in near hieratic cursive script.<sup>1237</sup> This would mean that the arm classifier can be used in the Theban area as well. Note that outside the database it is possible in Deir el-Bersha to use a Y2 (𐀓) classifier as well.<sup>1238</sup> In the database, it seems that Asyut prefers the long format of form 3. Outside the database the compact format of form 2 is attested in Asyut as well.<sup>1239</sup>

## Appendix 6.278. *sht* (to trap, to weave)<sup>1240</sup>

This lemma has 36 attestations in the database. However, only nine attestations represent verbal forms.<sup>1241</sup> In table 6.250, the attestations per region are set out for every graphical form of the stem. Note that the variation in the classes of the T26 (𐀓) should be considered less important, because due to script types used in the different witnesses, the exact form of this hieroglyph can be highly varied.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Deir el-Bersha	1
		Meir	1			Asyut	1
		Theban area	1				
		Gebelein	1				
	2	Deir el-Bersha	1		4	Deir el-Bersha	1
						Unknown (Y1C)	1

Table 6.250 Graphical forms of the stem of *sht*.

In the database, it seems that Meir, the Theban area and Gebelein prefer a compact format (form 1), where Asyut prefers a long format (form 3). As there are no additional attestations from Meir and Gebelein and Asyut in the *Coffin Texts*, it cannot be said if this is true, or if this is a feature of the witness. However, the long format is used in the Theban area as well.<sup>1242</sup> Thus, due to a lack of additional attestations,<sup>1243</sup> and the fact that Deir el-Bersha has the long format and short format as well, it seems unlikely that there is a regional preference for this lemma.

<sup>1237</sup> Which is used in T3Be, the attestation of form 4. See Möller (1909), p. 9, no. 99 and 105.

<sup>1238</sup> Buck (1938) *CT II*, p. 32,a (B2L).

<sup>1239</sup> Buck (1961) *CT VII*, p. 105,e (S5C).

<sup>1240</sup> Molen (2000), p. 543.

<sup>1241</sup> Buck (1938) *CT II*, p. 400,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 265.

<sup>1242</sup> Buck (1935) *CT I*, p. 293,i (T1C).

<sup>1243</sup> There are two attestations from Saqqara outside the database as well, which both use the long format. See Buck (1935) *CT I*, p. 293,i (Sq3C, Sq6C).

## Appendix 6.279. *shd* (to be upside down)<sup>1244</sup>

Even though this lemma is relatively common in the *Coffin Texts*, there are only six attestations in the database, from the same phrase of spell 21.<sup>1245</sup> As table 6.251 shows, there are only two graphical forms for this lemma in the database, which vary based on the addition of the A29 (𓂏) classifier. Based on the database it seems unlikely that there are any regional preferences for this lemma.

Graphical form stem	no.	Region	Attestations
	1	Theban area	1
	2	Beni Hasan Deir el-Bersha Theban area	1 3 1

Table 6.251 Graphical forms of the stem of *shd*.

## Appendix 6.280. *shdh* (to be upside down)<sup>1246</sup>

There are only three attestations from the Theban area in the database for this lemma.<sup>1247</sup>

These three attestations share the same graphical form (see figure 6.29), which represents one of the common forms of this lemma in most regions. However, in these attestations, there is one additional feature that is not repeated for the attestations outside the database, which is the addition of a *ī*. prefix. Thus, this could be considered a regional feature. However, this could be due to the date of these witnesses (T9C, T1L) as well, as they are both dated to the reign of Mentuhotep II.



Figure 6.29

## Appendix 6.281. *ss(w)n* (to destroy)<sup>1248</sup>

In the database, there are seven attestations of this lemma, from the same phrase in spell 75.<sup>1249</sup> In table 6.252, the attestations per region are set out for every graphical form of the stem:

<sup>1244</sup> Molen (2000), p. 544.

<sup>1245</sup> Buck (1935) *CT I*, p. 60,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 265 and Gracia Zamacona (2008), p. 1253-1268.

<sup>1246</sup> Molen (2000), p. 544.

<sup>1247</sup> Buck (1935) *CT I*, p. 1,a (T1L), 60,b (T1L, T9C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 265 and Gracia Zamacona (2008), p. 2171-1276.

<sup>1248</sup> Molen (2000), p. 546.

<sup>1249</sup> Buck (1935) *CT I*, p. 401,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 266.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir Asyut	1 1		4	Deir el-Bersha	1 <sup>1250</sup>
	2	Deir el-Bersha	2 <sup>1251</sup>		5	Deir el-Bersha	1
	3	Deir el-Bersha	1				

Table 6.252 Graphical forms of the stem of *ss(w)n*.

Based on all attestations in the *Coffin Texts*, it seems that all regions, except for Deir el-Bersha, prefer to use form 1.<sup>1252</sup> The use of the E34 () or T11 () is only attested in Deir el-Bersha. Moreover, the use of the T11 seems to only occur in the later period of coffin decoration. However, this is based on form 3 and 4 alone (B2L, B1P), as it not attested outside the database. Additionally, the use of the D54 () and D40 () classifier is only attested in Deir el-Bersha as well, although these classifiers do not occur outside the database.

## Appendix 6.282. *sš* (to write)<sup>1253</sup>

The lemma *sš* is only attested twelve times in the database.<sup>1254</sup> As table 6.253 shows, the graphical form of this lemma is remarkably stable. Thus, it seems unlikely that there is any regional preference for this lemma.

<sup>1250</sup> Buck (1935) *CT I*, p. 401,c (B2L), I assume this to be an error in which the position of the O34 () and N35 () were reversed.

<sup>1251</sup> Buck (1935) *CT I*, p. 401,c (B7C) is a reconstruction, based on B1C.

<sup>1252</sup> Form 1 is attested in Deir el-Bersha once, see Buck (1951) *CT IV*, p. 18,f (B2Bo). For the other regions, see Buck (1938) *CT II*, p. 252,e (S1C,a) and Buck (1956) *CT VI*, p. 276,x (G1T).

<sup>1253</sup> Molen (2000), p. 549.

<sup>1254</sup> Buck (1951) *CT IV*, p. 310,a, 411/236,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 266.

Graphical form stem	no.	Region	Attestations
	1	Meir	1 <sup>1255</sup>
	2	Saqqara Deir el-Bersha Meir Theban area	2 3 2 2
	3	Saqqara Theban area	1 <sup>1256</sup> 1

Table 6.253 Graphical forms of the stem of *sš*.

### Appendix 6.283. *sšp* (to be bright, to make bright)<sup>1257</sup>

This lemma has 25 attestations in the database, but only six attestations represent verbal forms.<sup>1258</sup> As table 6.254 shows, all the attestations of this lemma in the database are from Deir el-Bersha, although with remarkable variation in the graphical form. Even so, the use of the O34 (𓂏) instead of the S29 (𓂏) is only attested in Deir el-Bersha. Additionally, the use of the D40 (𓂏) classifier is only attested in Deir el-Bersha as well, although rare in the *Coffin Texts* for this lemma.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
	2	Deir el-Bersha	1		5	Deir el-Bersha	2
	3	Deir el-Bersha	1				

Table 6.254 Graphical forms of the stem of *sšp*.

<sup>1255</sup> Buck (1951) *CT IV*, p. 310,a (M1NY). In this witness it is possible to distinguish between the Y1 (𓂏) and the Y2 (𓂏).

<sup>1256</sup> Buck (1951) *CT IV*, p. 407/310,a (Sq2C). Reconstructed, it could be form 2 as well.

<sup>1257</sup> Molen (2000), p. 550-551.

<sup>1258</sup> Buck (1935) *CT I*, p. 18,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 267.

## Appendix 6.284. *sšm* (to lead, to guide, to conduct)<sup>1259</sup>

In the database there are 50 attestations of this lemma, although only 34 attestations represent verbal forms.<sup>1260</sup> In table 6.255, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara	1		7	Beni Hasan Asyut	1 1
	2	Deir el-Bersha	4		8	Deir el-Bersha Meir Asyut Theban area	11 2 1 2
	3	Deir el-Bersha	1		9	Deir el-Bersha	2
	4	Deir el-Bersha	1		10	Saqqara Asyut Theban area	1 <sup>1261</sup> 1 1
	5	Deir el-Bersha	1		11	Theban area	1
	6	Meir	1 <sup>1262</sup>		12	Theban area	1

Table 6.255 Graphical forms of the stem of *sšm*.

If one discounts the reconstruction of form 6 in Meir and form 10 in Saqqara, it could be argued that the use of the T32 (𓂏) phonemogram instead of the T31 (𓂎) phonemogram only occurs in Asyut and the Theban area. However, outside the database the T32 phonemogram is attested in el-Lisht as well.<sup>1263</sup>

<sup>1259</sup> Molen (2000), p. 552.

<sup>1260</sup> Buck (1935) *CT I*, p. 51,b, 76,j; Buck (1947) *CT III*, p. 10,a, 14,a; Buck (1954) *CT V*, p. 319,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 267.

<sup>1261</sup> Buck (1954) *CT V*, p. 407/319,c (Sq2C). Reconstruction, the spelling is a guess.

<sup>1262</sup> Buck (1951) *CT IV*, p. 319,c (M1NY). Reconstructed, but reading seems likely based on the traces of the S29 (𓂏) and the Y1 (𓂏). Note that in this support it is possible to distinguish between the Y1 and the Y2 (𓂏). The T32 (𓂏) is a guess however.

<sup>1263</sup> Buck (1947) *CT III*, p. 195,j (L1Li).

There does not seem to be a regional preference for this lemma in the *Coffin Texts*, as the only clear features, the use of the D54 (𓄀) and Y2 (𓄁) classifiers, are attested in multiple regions. Moreover, although the database suggests that the compact formats of form 1-6 are only attested in Saqqara, Deir el-Bersha and Meir, outside the database it is used in Asyut, Gebelein and Aswan as well.<sup>1264</sup>

### Appendix 6.285. *sšt3* (to make secret, to be hidden)<sup>1265</sup>

In the database, this lemma has only four attestations, of which only three are verbal forms.<sup>1266</sup> As table 6.256 shows, every attestation has its own form. Based on the attestations outside the database, the forms do not represent regional preferences as the distinguishing features are attested in other regions as well. For example, the Y2 (𓄁) classifier is attested in Deir el-Bersha, as is the use of the O34 (𓄂) instead of the S29 (𓄃).<sup>1267</sup>

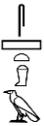
Graphical form stem	no.	Region	Attestations
	1	Asyut	1
	2	Meir	1 <sup>1268</sup>
	3	Theban area	1

Table 6.256 Graphical forms of the stem of *sšt3*.

### Appendix 6.286. *sk3i* (to make high, to exalt)<sup>1269</sup>

This lemma has eight attestations in the database, from the same phrase of spell 75.<sup>1270</sup> In table 6.257, the attestations per region are set out for every graphical form of the stem:

<sup>1264</sup> For example, see Buck (1938) *CT II*, p. 138,f (SqC, G1T, G2T, A1C).

<sup>1265</sup> Molen (2000), p. 557-558.

<sup>1266</sup> Buck (1938) *CT II*, p. 73,a; Buck (1951) *CT IV*, p. 298-299,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 268.

<sup>1267</sup> Buck (1938) *CT II*, p. 335,b.

<sup>1268</sup> Buck (1951) *CT IV*, p. 298,a (M4C). The reading of the G37 (𓄂) is uncertain, it might be a poorly made G1 (𓄃) as well.

<sup>1269</sup> Molen (2000), p. 559.

<sup>1270</sup> Buck (1935) *CT I*, p. 404,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 268.

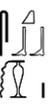
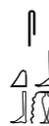
Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	3
	2	Deir el-Bersha	1
	3	Deir el-Bersha Meir Asyut Theban area	1 1 1 1

Table 6.257 Graphical forms of the stem of *skzi*.

In this lemma, the only variation occurs in Deir el-Bersha, with form 1 only occurring in witnesses from the later period of coffin decoration.<sup>1271</sup> The use of the Y2 (𓏏) classifier occurs in earlier witnesses from Deir el-Bersha as well.<sup>1272</sup> Notably, the absence of the A28 (𓏏) classifier (form 1) does not occur in the earlier period of coffin decoration in Deir el-Bersha, nor does it occur in any other region, which all use form 2 and 3, or another graphical form of the same spelling.<sup>1273</sup>

### Appendix 6.287. *skbb* (to cool, to calm, to extinguish)<sup>1274</sup>

The lemma *skbb* has seventeen attestations in the database, from the same phrase of spell 75.<sup>1275</sup> As table 6.258 shows, the graphical form for this lemma is highly variable, as there are fifteen separate forms for seventeen witnesses.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		9	Deir el-Bersha	1
	2	Meir	1		10	Gebelein	1

<sup>1271</sup> B1C, B2L and B7C. Note that B7C was reconstructed, based on B1C and B2L.

<sup>1272</sup> Buck (1951) *CT IV*, p. 69,a (B6Bo).

<sup>1273</sup> For example, see Buck (1951) *CT IV*, p. 180,i (G1T).

<sup>1274</sup> Molen (2000), p. 559.

<sup>1275</sup> Buck (1935) *CT I*, p. 378-379,b). For additional attestations outside the database, see Plas & Borghouts (1998), p. 268).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	Meir	2 <sup>1276</sup>		11	Deir el-Bersha	1
	4	Deir el-Bersha Meir	1 <sup>1277</sup> 1		12	Asyut	1
	5	Meir	1		13	Deir el-Bersha	1
	6	Meir	1		14	Theban area	1
	7	Deir el-Bersha	1		15	Asyut	1 <sup>1278</sup>
	8	Deir el-Bersha	1				

Table 6.258 Graphical forms of the stem of *skbb*.

In this lemma, the use of the W16 () or its classes (form 7, 8 and 11) are only attested in Deir el-Bersha, which is true outside the database as well. In the database, it could be suggested that the Theban area prefers the long format of form 14, but outside the database a compact format is attested in the Theban area.<sup>1279</sup> The long format additionally occurs in Deir el-Bersha.<sup>1280</sup> In Asyut, the W15 () classifier is always used, while the N35A () classifier is never added. However, as there are no other attestations for this lemma in Asyut, and both witnesses (S1C and S2C) belong to the same owner, this might be a feature of the supports, rather than a regional preference. In the database, only Meir can be written without a classifier, but outside the database that is attested in Deir el-Bersha as well.<sup>1281</sup> The other regions seem to always include the W15 or N35A classifier.

<sup>1276</sup> Buck (1935) *CT I*, p. 379,b (M23C, M28). Both attestations are damaged, so it is possible that that more was written, although the size of the lacuna in both witnesses is small.

<sup>1277</sup> Buck (1935) *CT I*, p. 378,b (B7C). Completely lost, it could have been written as any other form as well.

<sup>1278</sup> Buck (1935) *CT I*, p. 378,b (S1C). I consider the additional S29 () an error, and the direction of the S29 is due to the left to right writing direction of S1C).

<sup>1279</sup> Buck (1947) *CT III*, p. 322,c (T3C). Note that this is the same witness as form 14.

<sup>1280</sup> Buck (1956) *CT VI*, p. 153,l (B1Bo).

<sup>1281</sup> Buck (1956) *CT VI*, p. 115,b (B5Bo,b).

## Appendix 6.288. *skr* (to strike)<sup>1282</sup>

There are only three attestations of this lemma in the database, all from Deir el-Bersha and the same phrase of spell 24.<sup>1283</sup> Note that the lemma is relatively common in the *Coffin Texts*, and that the low number of attestations is only due to the spells which were chosen for encoding. In the database there are two graphical forms, see table 6.259. Both these forms should not be considered regional preferences, as they occur in other regions as well.<sup>1284</sup> Outside the database there do not seem to be any regional preferences as well, as graphical variants of form 1 and 2 occur in multiple regions, and the use of the Aa7 (𓂏) classifier is attested in multiple regions as well.<sup>1285</sup>

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2
	2	Deir el-Bersha	1

Table 6.259 Graphical forms of the stem of *skr*.

## Appendix 6.289. *skdi* (to sail, to travel)<sup>1286</sup>

The lemma *skdi* has 83 attestations in the database.<sup>1287</sup> In table 6.260 the attestations per region are set out for every graphical form of the stem. Note that this is a causative *3ae inf.* lemma and gemination occurred. The table was therefore separated in no gemination and gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Deir el-Bersha	7		3	Deir el-Bersha	2
		Meir	1				
		Asyut	2				
	2	Deir el-Bersha	5		4	Asyut	1 <sup>1288</sup>
		Gebelein	1				

<sup>1282</sup> Molen (2000), p. 559-560.

<sup>1283</sup> Buck (1935) *CT I*, p. 74,g). For additional attestations outside the database, see Plas & Borghouts (1998), p. 268-269).

<sup>1284</sup> Form 1, see Buck (1938) *CT II*, p. 341,a (S2P). Form 2, see Buck (1938) *CT II*, p. 49,d (G2T, M22C).

<sup>1285</sup> Buck (1935) *CT I*, p. 290,g (T1C, T9C); Buck (1938) *CT II*, p. 341,a, 343,a (B1L).

<sup>1286</sup> Molen (2000), p. 560-561.

<sup>1287</sup> Buck (1935) *CT I*, p. 78,h, 321,b, 328-329,b, 340-341,d, 380-383,d-a; Buck (1938) *CT II*, p. 403,a, 404,b, 404,c; Buck (1951) *CT IV*, p. 296-297,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 269 and Gracia Zamacona (2008), p. 1280-1289.

<sup>1288</sup> Buck (1935) *CT I*, p. 380-382,d-a (S1C). I consider the second S29 (𓂏) an error for the Aa28 (𓂏).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>Gemination</i>				<i>Gemination</i>			
	5	Gebelein	1		11	Meir	1
	6	Meir	1		12	Aswan	1 <sup>1289</sup>
	7	Meir	1 <sup>1290</sup>		13	Aswan	1
	8	Meir	1		14	Deir el-Bersha Theban area	1 2
	9	Saqqara el-Lisht Deir el-Bersha Meir Theban area	2 1 7 13 4		15	Asyut	1
	10	Saqqara Beni Hasan Deir el-Bersha Meir	2 1 15 6				

Table 6.260 Graphical forms of the stem of *sk̄di*.

In the database, the D54 (⤴) classifier occurs only in Meir. However, outside the database the D54 classifier is attested in el-Lisht as well.<sup>1291</sup> In el-Lisht, the Theban area and Aswan the N33 (⤴) is not used in the database. Although this is true for Aswan outside the database as well, it is not true for el-Lisht<sup>1292</sup> and the Theban area.<sup>1293</sup> Beni Hasan is only attested with the N33 (form 10), but as there are no other attestations from Beni Hasan with this lemma in the *Coffin Texts*, it cannot be stated if this is a regional feature.

<sup>1289</sup> Buck (1935) *CT I*, p. 321,b (A1C). The addition of the A24 (⤴) classifier seems a remnant of the lemma which is used by the other witnesses, *sidi* (see appendix 6.215). In near hieratic cursive script, the M17 (⤴) and Aa28 (⤴) can easily overlap (see Möller (1909), p. 27, 46, no. 282 and 488), which most likely explains the variation here, although it is remarkable that both the classifiers for *sk̄dd* and *sidd* were used here.

<sup>1290</sup> Buck (1951) *CT IV*, p. 297,a, (M57C). Note that Gracia Zamacona (2008), p. 1290 considers this a separate lemma.

<sup>1291</sup> Buck (1947) *CT III*, p. 263,c (L1Li).

<sup>1292</sup> Buck (1947) *CT III*, p. 263,c (L1Li).

<sup>1293</sup> Buck (1947) *CT III*, p. 320,h (T3C).

## Appendix 6.290. *ski* (to perish, to destroy, to pass)<sup>1294</sup>

In the database there are 38 attestations of this lemma.<sup>1295</sup> In table 6.261, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		6	Deir el-Bersha Theban area	5 2
	2	Meir	1		7	Deir el-Bersha	2
	3	Deir el-Bersha Meir Theban area	2 1 8		8	Saqqara Deir el-Bersha Meir Theban area	1 4 1 1
	4	Deir el-Bersha	1		9	Deir el-Bersha	1
	5	Deir el-Bersha	3		10	Deir el-Bersha Theban area	1 1

Table 6.261 Graphical forms of the stem of *ski*.

In this lemma, there are a few features which could be considered regional, although the variation is generally limited to Deir el-Bersha. In the database, the N14 (★) phono-repeater (form 1, 6 and 9) is only used in Deir el-Bersha and the Theban area. However, outside the database the N14 is attested in Saqqara<sup>1296</sup> and P.Gard.3 as well.<sup>1297</sup> For Deir el-Bersha, it seems that the use of the N14 only occurs in the early period of coffin decoration in Deir el-Bersha, but outside the database it is attested in the later period of coffin decoration as well.<sup>1298</sup> The D40 (⏟) classifier is only attested in Deir el-Bersha in the database (form 4). However, outside the database it occurs in Asyut as well,<sup>1299</sup> even though it is more common in Deir el-Bersha. The addition of a T20 (i) only occurs in Deir el-Bersha (form 6), but seems to be a unique feature in B4C which is not repeated. The use of a G37 (⤵) classifier is only attested in Deir el-Bersha (form 5), but as it only occurs in B5C, it should be considered a feature of this witness, rather than a regional preference.

<sup>1294</sup> Molen (2000), p. 563-564, van der Molen considers *ski* (to perish, to destroy) and *ski* (to pass) separate lemmas.

<sup>1295</sup> Buck (1935) *CT I*, p. 30,c, 31,b, 31,c; Buck (1951) *CT IV*, p. 93,p, 93,q, 311,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 269, note that *ski* (to perish, to destroy) and *ski* (to pass) are separate lemmas.

<sup>1296</sup> Buck (1954) *CT V*, p. 81,c (Sq1C).

<sup>1297</sup> Buck (1961) *CT VII*, p. 171,u-v.

<sup>1298</sup> Buck (1956) *CT VI*, p. 326,u (B15C).

<sup>1299</sup> Buck (1947) *CT III*, p. 371,a (S3C).

## Appendix 6.291. *sgr* (to silence)<sup>1300</sup>

There are 34 attestations of this lemma in the database, of which 31 represent verbal forms.<sup>1301</sup> In table 6.262, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		7	Deir el-Bersha Meir Asyut Theban area	4 3 1 2
	2	Meir Asyut	5 2		8	Beni Hasan	1
	3	Asyut	2		9	Deir el-Bersha	2
	4	Deir el-Bersha	1		10	Deir el-Bersha	1
	5	Meir	2		11	Theban area	1 <sup>1302</sup>
	6	Meir	2		12	Deir el-Bersha	1 <sup>1303</sup>

Table 6.262 Graphical forms of the stem of *sgr*.

For this lemma, there are a few signs of a regional preference. The A2 () classifier is constantly added in Asyut (form 2, 3 and 7), which is true outside the database as well. The use of form 8 is only attested in Beni Hasan, but as there are no other attestations for this lemma from Beni Hasan in the *Coffin Texts*, it cannot be stated with certainty if this is a regional preference, or a feature of the support. Except for the problematic form 11, the Y2 () classifier is only used in Deir el-Bersha. Moreover, this classifier is only attested in witnesses which belong to the later period of coffin decoration in Deir el-Bersha.<sup>1304</sup> The A69

<sup>1300</sup> Molen (2000), p. 568.

<sup>1301</sup> Buck (1935) *CT I*, p. 320-321,b, 378-379,c, 405,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 270.

<sup>1302</sup> Buck (1935) *CT I*, p. 405,b (T3C). Assumed to be a variant of *sgr*. However, as all other witnesses use *sfg* here (as it is the *sfg-irw* construction, it is possible that T3C simply left out the I9 () instead of the D21 (). However, as shown in appendix 6.237, T3C normally does not add a Y2 () classifier to *sfg*.

<sup>1303</sup> Buck (1935) *CT I*, p. 320,b (B3C). Although this spelling would suggest the lemma *gr* (to be silent), based on the other witnesses and the structure of the phrase I considered the loss of the *s* more likely. Moreover, as *gr* is the start of a new column, it is not unlikely that the artist missed a sign. However, reading *gr* is possible here: *s3.t-hd-htp in gr n=f p.t sidd n=f t3.wy* (This *s3.t-hd-htp*, the sky is silent for him, the lands are reduced to order for him).

<sup>1304</sup> B1C, B1L, B2L and B1P. See Buck (1954) *CT V*, p. 217,d (B2L) and Buck (1961) *CT VII*, p. 462,c (B1L).

(𓄏) classifier is only attested in Deir el-Bersha (form 9), but occurs only in B1Bo, including attestations outside the database,<sup>1305</sup> and represents a feature of this support, rather than a regional preference.

## Appendix 6.292. *sti* (to shoot, to pour, to thrust)<sup>1306</sup>

This lemma has 24 attestations in the database.<sup>1307</sup> In table 6.263, the attestations per region are set out for every graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs, therefore the table has been separated in gemination and no gemination.

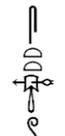
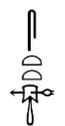
<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
<i>No gemination</i>				<i>No gemination</i>			
	1	Meir	1		4	Theban area	3
	2	Meir	1 <sup>1308</sup>		5	Saqqara	1
	3	el-Lisht Asyut	1 1		6	Theban area	1
<i>Gemination</i>				<i>Gemination</i>			
	7	Deir el-Bersha	1		10	Saqqara	1
	8	Deir el-Bersha Meir	2 2		11	Deir el-Bersha	1
	9	Deir el-Bersha Theban area Papyrus (Pap.Berl) Unknown (Y1C)	3 1 1 1		12	Asyut	2 <sup>1309</sup>

Table 6.263 Graphical forms of the stem of *sti* (to shoot).

In the database, only Meir uses the F29 (𓄏) as a logogram. However, outside the database this occurs in P.Gard.2 as well,<sup>1310</sup> although this witness includes a S29 (𓄏) interpretant. In Deir el-Bersha the V13 (𓄏) can be added and the V1 (𓄏) can be included as classifier (form 11). Outside the database, the V13 occurs only in Deir el-Bersha, although the V1 classifier seems not to reoccur in the *Coffin Texts*. In Asyut the

<sup>1305</sup> Buck (1961) *CT VII*, p. 462,c (B1Bo).

<sup>1306</sup> Molen (2000), p. 569-570.

<sup>1307</sup> Buck (1947) *CT III*, p. 216-217,b; Buck (1951) *CT IV*, p. 89,m, 307,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 270.

<sup>1308</sup> Buck (1951) *CT IV*, p. 307,b (M54C). Reconstruction. Note that the lacuna seemed too small to me to contain anything else.

<sup>1309</sup> Buck (1947) *CT III*, p. 216,b (S2C,a-b). In the original the shield has only one arrow in it, not two.

<sup>1310</sup> Buck (1956) *CT VI*, p. 45,m (P.Gard.2).

F29 classifier can be replaced by a variant of the T57 (𐎢) with only one arrow.<sup>1311</sup> There are no distinctive features from the other regions.

### Appendix 6.293. *sti* (to burn, to kindle)<sup>1312</sup>

In the database there are eleven attestations of this lemma, from the same phrase in spell 4.<sup>1313</sup> In table 6.264, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Asyut	1
	2	Theban area	1		5	Deir el-Bersha	2
	3	Deir el-Bersha Theban area Unknown (Y1C)	3 1 1		6	Deir el-Bersha	1

Table 6.264 Graphical forms of the stem of *sti* (to burn).

In the database, Deir el-Bersha is the only region which adds the V13 (==), which is true outside the database as well.<sup>1314</sup> In the database it seems that the D40 (𐎢) classifier only occurs in Asyut and Deir el-Bersha. However, outside the database it occurs in Gebelein as well,<sup>1315</sup> which makes it unlikely that this could be considered a regional feature. In the Theban area and in Y1C there is no classifier written. However, as there is no other attestation of this lemma from these regions, it is possible that this is simply a feature of the supports.

### Appendix 6.294. *st3* (to inflame)<sup>1316</sup>

There are seven attestations of this lemma in the database,<sup>1317</sup> which are the only attestations of this lemma in the *Coffin Texts*.<sup>1318</sup> In table 6.265, the attestations per region are set out for every graphical form of the stem. Note that with the exception of form 3, all the other attestations are a *sdmm=f*, which is the reason the G1 (𐎢) is geminating.

<sup>1311</sup> See Buck (1938) *CT II*, p. 343,a (S1C, S2P, S3P).

<sup>1312</sup> Molen (2000), p. 570.

<sup>1313</sup> Buck (1935) *CT I*, p. 12,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 270.

<sup>1314</sup> See Buck (1935) *CT I*, p. 250,d (B10C,c). The classifier makes this reading certain.

<sup>1315</sup> Buck (1947) *CT III*, p. 305,d (G1T).

<sup>1316</sup> Molen (2000), p. 571-572.

<sup>1317</sup> Buck (1938) *CT II*, p. 73,a.

<sup>1318</sup> See Plas & Borghouts (1998), p. 270.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		3	Meir	1
	2	Deir el-Bersha Meir	2 1		4	Asyut	1

Table 6.265 Graphical forms of the stem of *stz*.

As these are the only attestations of this lemma, the variation might be unique to the witnesses, rather than a true regional feature. Nonetheless, the use of the O34 (—) instead of the S29 (∩) is only attested in Deir el-Bersha. Asyut is the only region in which there is no classifier (form 4). Regrettably, there are no features which could distinguish Deir el-Bersha and Meir from each other.

### Appendix 6.295. *stbn* (to hasten)<sup>1319</sup>

In the database there are only seven attestations of this lemma,<sup>1320</sup> which are the only attestations of this lemma in the *Coffin Texts*.<sup>1321</sup> In table 6.266, the attestations per region are set out for every graphical form of the stem. Based on this table, it seems that in the Theban area the D54 (∧) classifier can be left out, and that Beni Hasan prefers to use a compact format (form 2) over a long format (form 3 or 4). However, due to the lack of additional attestations, these might be features of the supports, rather than regional preferences.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Theban area	1
	2	Beni Hasan Theban area	1 1		4	Deir el-Bersha	3

Table 6.266 Graphical forms of the stem of *stbn*.

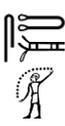
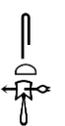
<sup>1319</sup> Molen (2000), p. 572.

<sup>1320</sup> Buck (1935) *CT I*, p. 73,a.

<sup>1321</sup> See Plas & Borghouts (1998), p. 271.

## Appendix 6.296. *sti* (to impregnate, to beget, to ejaculate)<sup>1322</sup>

In the database, this lemma has 75 attestations.<sup>1323</sup> In table 6.267, the attestations per region are set out for every graphical form of the stem. Note that as this is a *3ae inf.* lemma and gemination occurs, the table has been separated in gemination and no gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Gebelein	4 <sup>1324</sup>		11	Deir el-Bersha	1
	2	Aswan	3		12	Meir	3
	3	Deir el-Bersha	1		13	Deir el-Bersha	1
	4	Deir el-Bersha	1		14	Meir	1
	5	Saqqara Deir el-Bersha	2 2		15	Meir	6 <sup>1325</sup>
	6	Deir el-Bersha	2		16	Meir	1
	7	Meir	2 <sup>1326</sup>		17	Deir el-Bersha Theban area	1 3
	8	Asyut	2		18	Deir el-Bersha	1
	9	Asyut	2		19	Meir	1

<sup>1322</sup> Molen (2000), p. 579-580.

<sup>1323</sup> Buck (1935) *CT I*, p. 364-365,b, 364-365,c, 366-367,b, 374,c; Buck (1947) *CT III*, p. 216-217,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 271.

<sup>1324</sup> Considered a variant of this lemma, based on the classifier. See Molen (2000), p. 515.

<sup>1325</sup> Buck (1935) *CT I*, p. 364-365,b (M20C, M23C, M28C, M6C, M-Ann). Due to the other witnesses, I placed this with this lemma, as I assume the U15 (𓄹) is a corruption of the phallus.

<sup>1326</sup> Buck (1935) *CT I*, p. 364,b (M3C). Due to the other witnesses, I placed this with this lemma, I assume the U15 (𓄹) is a corruption of the phallus.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	10	Deir el-Bersha	2				
<b>Gemination</b>				<b>Gemination</b>			
	20	Deir el-Bersha	2		28	Asyut	1
	21	Deir el-Bersha	3		29	Asyut	2
	22	Deir el-Bersha	2		30	Deir el-Bersha	3
	23	Meir	2 <sup>1327</sup>		31	Theban area	1
	24	Meir	7		32	Deir el-Bersha	1
	25	Meir	1		33	Saqqara	1
	26	Meir	1 <sup>1328</sup>		34	Saqqara Deir el-Bersha Meir	1 3 1
	27	Meir	1 <sup>1329</sup>		35	Meir	1

Table 6.267 Graphical forms of the stem of *stj*.

<sup>1327</sup> Buck (1935) *CT I*, p. 364,c, 366,b (M3C). Due to the other witnesses, I placed this with this lemma, I assume the U15 (𓂏) is a corruption of the phallus.

<sup>1328</sup> Buck (1935) *CT I*, p. 367,b (M-Ann). Due to the other witnesses, I placed this with this lemma, I assume the U15 (𓂏) is a corruption of the phallus.

<sup>1329</sup> Buck (1935) *CT I*, p. 366,b (M20C). Due to the other witnesses, I placed this with this lemma, I assume the U15 (𓂏) is a corruption of the phallus.

In this lemma, Gebelein and Aswan use their own form for *st̥i*, which is written as *sn̥t̥* (form 1 and 2). This seems to represent a southern Egyptian form of this lemma, that does not occur north of Gebelein in the *Coffin Texts*. The classifiers D40 (𓄱) and N35A (𓄳) are only attested in Deir el-Bersha, which is true outside the database as well. In Asyut there is a preference to write this lemma in the long form (form 8, 9, 28, 29), and the phallus is constantly included as a classifier. This is true outside the database as well.<sup>1330</sup> The addition of an U15 (𓄵) occurs only in Meir. However, it is not clear if this is a correct transcription, or if this should be read as a different sign altogether.

### Appendix 6.297. *st̥i* (to cause to raise)<sup>1331</sup>

In the database there is only one attestation of this lemma from Asyut.<sup>1332</sup> The form used in this witness (see figure 6.30) is a common form for this lemma, although Deir el-Bersha is likely to add a D40 (𓄱) classifier.<sup>1333</sup> In Asyut it is possible to leave the U39 (𓄱) classifier out,<sup>1334</sup> whereas Gebelein and Aswan replace the U39 classifier with a T14 (𓄱) instead.<sup>1335</sup>



Figure 6.30

### Appendix 6.298. *sd̥z* (to tremble)<sup>1336</sup>

The lemma *sd̥z* has 41 attestations in the database.<sup>1337</sup> In table 6.268, the attestations per region are set out for every graphical form of the stem. In the same manner as appendix 6.179, the variation due to the protruding feather of the G38 (𓄱) should not be considered important. Therefore, form 5 and 7 and form 8 and 10 should be considered to be the same.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		6	Meir	1
	2	Deir el-Bersha	1		7	Aswan	1

<sup>1330</sup> See Buck (1954) *CT V*, p. 308,c (S14C,a), note that this witness replaced the S29 (𓄱) with a O34 (𓄱).

<sup>1331</sup> Molen (2000), p. 584.

<sup>1332</sup> Buck (1938) *CT II*, p. 257,c (S14C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 272.

<sup>1333</sup> Buck (1938) *CT II*, p. 35,h (B1P).

<sup>1334</sup> Buck (1951) *CT IV*, p. 137,d (S1P).

<sup>1335</sup> Buck (1951) *CT IV*, p. 173,c (G1T, A1C).

<sup>1336</sup> Molen (2000), p. 586.

<sup>1337</sup> Buck (1935) *CT I*, p. 14,c, 48,b, 90-91,d, 118,c-d, 138,b; Buck (1954) *CT V*, p. 156,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 272-273.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	3	el-Lisht	1		8	Deir el-Bersha Meir Asyut Theban area	16 2 <sup>1338</sup> 2 1
	4	Beni Hasan	1		9	Meir	1
	5	Deir el-Bersha Gebelein	7 1		10	Theban area Gebelein	1 1

Table 6.268 Graphical forms of the stem of *sd3*.

In the database, only el-Lisht and Beni Hasan use the O34 (𓂏) instead of the S29 (𓂏). This could suggest a regional variation of the northern attestations of this lemma. However, the S29 is used in Saqqara,<sup>1339</sup> and the O34 additionally occurs in Deir el-Bersha,<sup>1340</sup> which makes it less likely to be a feature of the northern regions. The attestations from Asyut only occur in the long format of form 8 in the database. Outside the database, the compact format is attested in Asyut as well,<sup>1341</sup> but overall the long format still seems to be preferred. The A24 (𓂏) classifier is only attested in Meir in the database, but occurs outside the database in Asyut as well.<sup>1342</sup> However, this could still represent a regional feature of the southern section of Middle Egypt. The G33 (𓂏) is used in multiple regions,<sup>1343</sup> albeit rarely, and the phonemogram function of form 1 is only attested in Deir el-Bersha.

### Appendix 6.299. *sd* (to break)<sup>1344</sup>

There is only one attestation in the database,<sup>1345</sup> even though the lemma is relatively common in the *Coffin Texts*.<sup>1346</sup> However, the form of this attestation (see figure 6.31) is a variation, as the majority of the other witnesses use *srd* (to plant) in this phrase, thus this attestation might simply be a corruption of the *srd*, as B1P did not write the D21 (𓂏) as well, although still using a M32 (𓂏) classifier. Moreover, this could be a modern corruption, as de



Figure 6.31

<sup>1338</sup> Buck (1935) *CT I*, p. 90,d (M24C, M25C). Reconstructed, the form might have been something else entirely.

<sup>1339</sup> Buck (1951) *CT IV*, p. 36,d (Sq6C).

<sup>1340</sup> Buck (1935) *CT I*, p. 205,f (B10C,b).

<sup>1341</sup> Buck (1951) *CT IV*, p. 110,b (S1C).

<sup>1342</sup> Buck (1954) *CT V*, p. 390,f (S2C).

<sup>1343</sup> Deir el-Bersha and Meir in the database, but attested in Beni Hasan, see Buck (1956) *CT VI*, p. 194,k (BH3C), and Asyut, see Buck (1956) *CT VI*, p. 177,c (S1C).

<sup>1344</sup> Molen (2000), p. 587-588.

<sup>1345</sup> Buck (1935) *CT I*, p. 17,b (B15C).

<sup>1346</sup> Plas & Borghouts (1998), p. 273.

Buck did not see the original himself. Additionally, this lemma usually uses a I10 (𓂏) instead of a D46 (𓂏), although the Z9 (𓂏) classifier fits a lot better with this lemma.

### Appendix 6.300. *sdz* (to travel, to go)<sup>1347</sup>

This lemma has 60 attestations in the database.<sup>1348</sup> In table 6.269, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht	1		8	Theban area	2
	2	Deir el-Bersha	1		9	Deir el-Bersha	1 <sup>1349</sup>
	3	Deir el-Bersha Meir	1 1		10	el-Lisht	1
	4	Gebelein	1		11	Unknown (Y1C)	1
	5	Deir el-Bersha Meir Asyut Theban area Papyrus (Pap.Berl) Unknown (Y1C)	21 4 3 7 1 2		12	Asyut	1
	6	Deir el-Bersha Theban area	2 1		13	Deir el-Bersha Theban area Unknown (Y1C)	2 2 1
	7	Asyut	1		14	Asyut	2

Table 6.269 Graphical forms of the stem of *sdz*.

<sup>1347</sup> Molen (2000), p. 590.

<sup>1348</sup> Buck (1935) *CT I*, p. 12,a, 86-87,b, 89,c, 109,b, 113,e; Buck (1938) *CT II*, p. 402,c, 403,d; Buck (1947) *CT III*, p. 240-241,b; Buck (1951) *CT IV*, p. 226,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 273 and Gracia Zamacona (2008), p. 1296-1308.

<sup>1349</sup> Buck (1951) *CT IV*, p. 92,m (B5C), the D54 (𓂏) is a reconstruction based on the size of the lacuna, thus might not have been there.

Although the use of the D54 (⤴) classifier (form 1, 4, 5, 7, 9, 10, 11, 13 and 14) and the Y2 (⤵) classifier (form 2, 6, 7, 9 and 14) cannot be considered a regional preference, the combination seems to be the most prevalent in Asyut (form 7 and 14). However, this should be considered a feature of a witness, as all the attestations come from S2C. Moreover, outside the database the use of both the D54 and Y2 classifier is attested in Deir el-Bersha as well.<sup>1350</sup> Therefore, it cannot be considered a regional preference.

The P1 (⤴) classifier (form 8) is only attested in the Theban area, but only in T1Be and T2Be, which belong to the same owner. It is possible the classifier was used here to clarify that the movement is intended to be done specifically by boat. However, there are no additional attestations of the P1 classifier for this lemma outside the database, nor of T1Be and T2Be, thus it is more likely a feature of these two witnesses, instead of a regional feature, even though it is not attested outside the Theban area.

Form 10 is only attested in el-Lisht, but should not be considered a regional feature, as this witness (L2Li) prefers to write partial hieroglyphs for the hieroglyphs of animates.<sup>1351</sup>

### Appendix 6.301. *sdm* (to hear, to listen)<sup>1352</sup>

The lemma *sdm* has 100 attestations in the database.<sup>1353</sup> In table 6.270, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht	1		10	Deir el-Bersha Meir Gebelein	2 2 1
	2	Meir	1		11	Aswan	1
	3	Deir el-Bersha	1		12	Deir el-Bersha Meir Asyut Theban area Papyrus (Pap.Berl)	9 8 3 1 1
	4	Deir el-Bersha Meir	8 1		13	Asyut	2

<sup>1350</sup> Buck (1938) *CT II*, p. 41,e.

<sup>1351</sup> However, this tendency is only attested in L1Li and L2Li, which belong to the same owner, and could still be considered a feature of el-Lisht, as it is not attested in other regions.

<sup>1352</sup> Molen (2000), p. 593-594.

<sup>1353</sup> Buck (1935) *CT I*, p. 28,c, 106-107,d-a, 121,f, 143-144,d-a, 322-323,c, 327,b, 372-373,b, 389,a; Buck (1938) *CT II*, p. 57,c, 87,b, 90,d; Buck (1947) *CT III*, p. 13,b, 14,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 274.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	5	Saqqara	1		14	Deir el-Bersha	1
		Beni Hasan	1				
		Deir el-Bersha	4				
		Meir	8				
		Gebelein	3				
	6	Asyut	1		15	Deir el-Bersha	18
						Asyut	4
						Theban area	4
	7	Meir	1		16	Asyut	1 <sup>1354</sup>
	8	Deir el-Bersha	5		17	Deir el-Bersha	1 <sup>1355</sup>
		Meir	1				
		Theban area	1				
	9	Deir el-Bersha	2				
		Gebelein	1				

Table 6.270 Graphical forms of the stem of *sdm*.

In the database, the use of the A2 () classifier (form 7) is only attested in Meir. However, outside the database it is attested in the Theban area as well.<sup>1356</sup> The Y2 () classifier is only attested in Deir el-Bersha (form 3), which additionally seems to be true outside the database. In the database el-Lisht only has an attestation which uses the F21 () in the initial position (form 1). However, there are no other attestations from el-Lisht for this lemma, thus it is possible the lemma *sdm* only occurs in el-Lisht with the F21 in the initial position.

There are no other features in this lemma that can be considered regionally conditioned, as nearly every feature of the graphical form is attested in more than one region.

### Appendix 6.302. *sdr* (to lie down, to rest, to spent the night)<sup>1357</sup>

The lemma *sdr* has thirteen attestations in the database.<sup>1358</sup> In table 6.271, the attestations per region are set out for every graphical form of the stem:

<sup>1354</sup> Buck (1935) *CT I*, p. 372,b (S2C). Based on the other versions, *sdm* seems more likely here than *sdm* (to paint).

<sup>1355</sup> Buck (1935) *CT I*, p. 143-144,d-a (B6C), one of the rare attestations of a *sdmm=f*.

<sup>1356</sup> Buck (1935) *CT I*, p. 312,b (T1C).

<sup>1357</sup> Molen (2000), p. 594-595.

<sup>1358</sup> Buck (1938) *CT II*, p. 390,c, 390,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 274 and Gracia Zamacona (2008), p. 1309-1321.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1		5	Deir el-Bersha Asyut	1 1
	2	Beni Hasan Meir Theban area	1 1 1		6	Deir el-Bersha	1
	3	Aswan	1		7	Deir el-Bersha	3
	4	Gebelein	1		8	Unknown (Y1C)	1

Table 6.271 Graphical forms of the stem of *sdr*.

There seems to be a high level of variation based on the classifiers, but if one considers the cursive script used in the witnesses, it can simply be assumed that the classifier groups of form 3, 6, 7 and 8 should be read as A55 (𓂏) instead. In the database, it seems that Deir el-Bersha and Asyut prefer to use only the long format for this lemma. However, outside the database the compact format occurs for these regions as well.<sup>1359</sup> However, in Asyut the long format is more common than the compact format. The absence of a classifier (form 1) is in the database only attested in Beni Hasan, but occurs outside the database in Deir el-Bersha as well.<sup>1360</sup> Gebelein and Aswan seem to prefer to use a compact format (form 3 and 4), which is true outside the database as well. Moreover, these regions can use the A55 as a logogram as well.<sup>1361</sup>

### Appendix 6.303. 𓂏 (to begin)<sup>1362</sup>

In the database there is only one attestation of this lemma from Beni Hasan.<sup>1363</sup> The form used in Beni Hasan (see figure 6.32) cannot be considered a regional variant, as it is attested



Figure 6.32

<sup>1359</sup> Buck (1938) *CT II*, p. 233,c (S2P); Buck (1954) *CT V*, p. 53,b (B6C).

<sup>1360</sup> Buck (1951) *CT IV*, p. 41,c (B9C).

<sup>1361</sup> Buck (1938) *CT II*, p. 111,e (G2T); Buck (1947) *CT III*, p. 164,d (G1T, A1C).

<sup>1362</sup> Molen (2000), p. 601-602.

<sup>1363</sup> Buck (1951) *CT IV*, p. 187,d-f (BH1Br). For additional attestations outside the database, see Plas & Borghouts (1998), p. 276.

in Deir el-Bersha as well.<sup>1364</sup> However, there is another attestation in Deir el-Bersha that does not include the G1 (𐀓) interpretant.<sup>1365</sup>

### Appendix 6.304. šꜣs (to travel, to go, to tread on)<sup>1366</sup>

This lemma has only one attestation in the database,<sup>1367</sup> even though it is common in the *Coffin Texts*.<sup>1368</sup> The graphical form used in B5C (see figure 6.33) is one of the two common forms used in Deir el-Bersha, as both the O34 (𐀓) and S29 (𐀓) are used. However, there do not seem to be any other attestations outside Deir el-Bersha which use the O34 phonemogram.



Figure 6.33

### Appendix 6.305. šꜣꜥ (to cut, to cut off)<sup>1369</sup>

In the database there are nine attestations of this lemma.<sup>1370</sup> Although attested in Beni Hasan, Deir el-Bersha and the Theban area, there is no variation in the graphical form (see figure 6.34). Thus, based on the database there is no regional preference for the form of this lemma. In general, this is true outside the database as well, although in Beni Hasan it is possible to replace the T30 (𐀓) classifier with a F37 (𐀓) instead.<sup>1371</sup>



Figure 6.34

### Appendix 6.306. šꜣw (to be empty, to lack)<sup>1372</sup>

There are thirteen attestations of this lemma in the database, from the same phrase in spell 165.<sup>1373</sup> In table 6.272, the attestations per region are set out for every graphical form of the stem:

<sup>1364</sup> Buck (1956) *CT VI*, p. 343,o (B3L).

<sup>1365</sup> Buck (1961) *CT VII*, p. 116,i (B6Bo).

<sup>1366</sup> Molen (2000), p. 602-603.

<sup>1367</sup> Buck (1951) *CT IV*, p. 88,f (B5C).

<sup>1368</sup> See Plas & Borghouts (1998), p. 276 and Gracia Zamacona (2008), p. 1325-1340.

<sup>1369</sup> Molen (2000), p. 604.

<sup>1370</sup> Buck (1935) *CT I*, p. 72,b); Buck (1951) *CT IV*, p. 209,e-g. For additional attestations outside the database, see Plas & Borghouts (1998), p. 277.

<sup>1371</sup> Buck (1954) *CT V*, p. 62,a, 62,b (BH3C).

<sup>1372</sup> Molen (2000), p. 607.

<sup>1373</sup> Buck (1947) *CT III*, p. 9,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 278.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara	1		4	Deir el-Bersha	5
	2	Deir el-Bersha Meir	2 2		5	Asyut	1
	3	Deir el-Bersha Asyut	1 1				

Table 6.272 Graphical forms of the stem of šw (to be empty).

In the database, the H6 (𓆎) is only used in Saqqara, as the other attestations use the H6A (𓆏) instead. However, outside the database the H6 occurs in Deir el-Bersha as well.<sup>1374</sup> Meir and Saqqara are only attested without the N37 (𓆑) interpretant in the database, but outside the database it is used in Saqqara.<sup>1375</sup> There are no additional attestations from Meir for this lemma to verify the absence of the N37, although it is remarkable that in šw (to ascend, see appendix 6.307), the attestations from Meir are only attested with a N37 interpretant.

### Appendix 6.307. šw (to ascend, to be raised up)<sup>1376</sup>

This lemma has sixteen attestations in the database, from the same phrase in spell 75.<sup>1377</sup> In table 6.273, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Asyut	2 1		5	Beni Hasan Meir	1 7
	2	Asyut	1		6	Deir el-Bersha	1
	3	Deir el-Bersha	1		7	Theban area	1
	4	Deir el-Bersha	1				

Table 6.273 Graphical forms of the stem of šw (to ascend).

<sup>1374</sup> Buck (1956) *CT VI*, p. 294,a (B1Bo).

<sup>1375</sup> Buck (1961) *CT VII*, p. 54,a (Sq6C).

<sup>1376</sup> Molen (2000), p. 610-611.

<sup>1377</sup> Buck (1935) *CT I*, p. 342-343,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 278 and Gracia Zamacona (2008), p. 1341-1342. Note that van der Plas & Borghouts placed this phrase under šwī (to be empty) instead.

In the database, it seems as if Asyut does not use the N37 (𓏏) interpretant. However, outside the database the N37 interpretant is attested in Asyut.<sup>1378</sup> In Beni Hasan, Meir and the Theban area, the N37 interpretant is always included. However, as there are no other attestations of this lemma in these regions, it might not be a regional feature. In the Theban area and Asyut, there seems to be a preference of using the H6A (𓏏) over the H6 (𓏏), whereas in Meir and Beni Hasan the H6 is preferred. It seems that nearly all forms are possible in Deir el-Bersha, although the N37 is more likely to be left out. This is true outside the database as well.<sup>1379</sup>

### Appendix 6.308. *špt* (to be angry)<sup>1380</sup>

The lemma *špt* has seven attestations in the database, from the same phrase of spell 398.<sup>1381</sup> In table 6.274, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Gebelein	1		4	Meir	1
	2	Meir	1		5	Theban area	1
	3	Gebelein	1		6	Meir	1
						Aswan	1

Table 6.274 Graphical forms of the stem of *špt*.

There are some features in this lemma that could be considered regional. However, it needs to be noted that the distinction between the fishes might be modern, as in near hieratic cursive script the fishes can look similar.<sup>1382</sup> In Gebelein and Aswan, the A2 (𓏏) classifier is never used. In the Theban area, the A2 classifier is used, but there are no additional attestations in the *Coffin Texts* for the Theban area, Gebelein and Aswan. Meir can occur both with and without the A2 classifier, which is true for Deir el-Bersha<sup>1383</sup> and Asyut as well.<sup>1384</sup> Note that in Deir el-Bersha an Y2 (𓏏) classifier can be used as well.<sup>1385</sup>

<sup>1378</sup> Buck (1947) *CT III*, p. 77,c (S10C,a).

<sup>1379</sup> For example, see Buck (1956) *CT VI*, p. 105,a (B10C,b, B9C), 311,n (B1Bo).

<sup>1380</sup> Molen (2000), p. 615.

<sup>1381</sup> Buck (1954) *CT V*, p. 151,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 279.

<sup>1382</sup> Möller (1909), p. 24, no. 253-237.

<sup>1383</sup> Buck (1961) *CT VII*, p. 347,d (B3C, B2Bo).

<sup>1384</sup> Buck (1938) *CT II*, p. 228,a (S2C,c, S2P).

<sup>1385</sup> Buck (1956) *CT VI*, p. 389,t (B1C).

## Appendix 6.309. *šm* (to go)<sup>1386</sup>

In the database there are 86 attestations of this lemma. However, only 58 attestations represent verbal forms,<sup>1387</sup> as the substantive *šm.t* (movement) was encoded under this lemma as well. As table 6.275 shows, there are only four different graphical forms for this lemma.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara	1		3	el-Lisht	2
		el-Lisht	1			Deir el-Bersha	7
		Theban area	4			Meir	4
	2	el-Lisht	1		4	Asyut	2
						Theban area	2
					4	Saqqara	9
						Beni Hasan	1
						Deir el-Bersha	8
						Meir	9
						Theban area	7

Table 6.275 Graphical forms of the stem of *šm*.

Even though Asyut is only attested with form 3 in the database, outside the database form 4 occurs in Asyut as well.<sup>1388</sup> As the use of the G17 (), D54 (), or both occurs in most regions, it is unlikely that there is a regional preference for this lemma.

## Appendix 6.310. *šms* (to follow, to attend, to serve)<sup>1389</sup>

The lemma *šms* has 107 attestations in the database, but only 34 attestations represent verbal forms,<sup>1390</sup> as the substantive *šms.w* (following) was encoded under this lemma. In table 6.276, the attestations per region are set out for every graphical form of the stem:

<sup>1386</sup> Molen (2000), p. 616-617.

<sup>1387</sup> Buck (1935) *CT I*, p. 1,a, 94,b; Buck (1947) *CT III*, p. 10,a, 16,b; Buck (1951) *CT IV*, p. 218-219,a, 219,b, 220-221,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 279 and Gracia Zamacona (2008), p. 1343-1405.

<sup>1388</sup> Buck (1947) *CT III*, p. 117,c (S6C).

<sup>1389</sup> Molen (2000), p. 620.

<sup>1390</sup> Buck (1935) *CT I*, p. 110,c, 136,b-c, 342-343,a; Buck (1951) *CT IV*, p. 310,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 280.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		6	Deir el-Bersha	1
	2	Deir el-Bersha	12		7	el-Lisht Deir el-Bersha Meir	2 3 8
	3	Beni Hasan	1		8	Asyut	1
	4	Deir el-Bersha	1		9	Deir el-Bersha	1
	5	Deir el-Bersha Theban area	1 1		10	Asyut	1

Table 6.276 Graphical forms of the stem of *šms*.

In the database, the N37 (≡) phonemogram only occurs in Beni Hasan, Deir el-Bersha and Meir. However, outside the database the N37 is attested in Asyut and the Theban area as well.<sup>1391</sup> Moreover, although the database suggests that form 2 only occurs in Deir el-Bersha, it is attested in Asyut, Saqqara and the Theban area as well.<sup>1392</sup> In the database it seems that Asyut constantly adds the D54 (∧) classifier, but outside the database Asyut has attestations without the D54 classifier as well.<sup>1393</sup> Thus, although the attestations in the database suggest regional preferences, they do not seem to exist.

### Appendix 6.311. *šni* (to be round, to surround, to encircle)<sup>1394</sup>

In the database there are two attestations of this lemma, both from the same witness (T3Be).<sup>1395</sup> Both graphical forms used in this witness are distinct from each other, see table 6.277. Form 2 is attested in Deir el-Bersha<sup>1396</sup> and Saqqara as well.<sup>1397</sup> Form 1 seems to only occur in the Theban area, although the use of the N37 (≡) is attested outside the Theban area as well.<sup>1398</sup>

<sup>1391</sup> Buck (1935) *CT I*, p. 310,f (T9C); Buck (1938) *CT II*, p. 219,e (S1C,a, S1P, S1C,b).

<sup>1392</sup> Buck (1951) *CT IV*, p. 15,b (Sq6C, T1L), 161,c (S1C,a).

<sup>1393</sup> Buck (1951) *CT IV*, p. 161,c (S1C,a).

<sup>1394</sup> Molen (2000), p. 622.

<sup>1395</sup> Buck (1947) *CT III*, p. 219,c (T3Be); Buck (1951) *CT IV*, p. 241,d (T3Be). For additional attestations outside the database, see Plas & Borghouts (1998), p. 280.

<sup>1396</sup> Buck (1935) *CT I*, p. 188,b (B12C, B13C, B1Y).

<sup>1397</sup> Buck (1951) *CT IV*, p. 8,c (Sq6C, Sq3C). Note that these forms show gemination.

<sup>1398</sup> Buck (1935) *CT I*, p. 188,b (B10C,b).

Graphical form stem	no.	Region	Attestations
	1	Theban area	1
	2	Theban area	1

Table 6.277 Graphical forms of the stem of *šni*.

### Appendix 6.312. *šnt* (to revile, to oppose, to punish)<sup>1399</sup>

This lemma has 29 attestations in the database, although only six represent verbal forms.<sup>1400</sup> As table 6.278 shows, there are only attestations from Deir el-Bersha for this lemma. As there are no other regions, the database cannot be used to suggest regional preferences. However, outside the database this lemma is attested in Asyut as well,<sup>1401</sup> where the D54 (∧) and Y2 (⌒) classifiers are not used.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Deir el-Bersha	1
	2	Deir el-Bersha	1		5	Deir el-Bersha	1
	3	Deir el-Bersha	2				

Table 6.278 Graphical forms of the stem of *šnt*.

### Appendix 6.313. *šsp* (to take, to receive)<sup>1402</sup>

This lemma is relatively common in the database, with 76 attestations.<sup>1403</sup> In table 6.279, the attestations per region are set out for every graphical form of the stem:

<sup>1399</sup> Molen (2000), p. 626-627.

<sup>1400</sup> Buck (1935) *CT I*, p. 46,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 281.

<sup>1401</sup> Buck (1938) *CT II*, p. 231,b.

<sup>1402</sup> Molen (2000), p. 630-631.

<sup>1403</sup> Buck (1935) *CT I*, p. 10,b, 11,e, 71-72,h-a, 141,a, 143,c, 387,b; Buck (1938) *CT II*, p. 257,d, 278-279,b; Buck (1947) *CT III*, p. 175,a, 183,b, 213,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 282-283.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan Deir el-Bersha Theban area Gebelein Papyrus (P.Gard.2)	1 5 4 1 2		9	Saqqara Deir el-Bersha Meir Asyut Theban area	1 19 2 3 4
	2	Deir el-Bersha Meir	1 1		10	el-Lisht	1
	3	Saqqara	1		11	el-Lisht Deir el-Bersha	1 2
	4	Deir el-Bersha	2		12	Deir el-Bersha	7
	5	Deir el-Bersha	1		13	Deir el-Bersha	1
	6	Deir el-Bersha Asyut Unknown (Y1C)	3 2 1		14	Deir el-Bersha Asyut	3 3
	7	Deir el-Bersha	2		15	Deir el-Bersha	1
	8	Deir el-Bersha	1				

Table 6.279 Graphical forms of the stem of *šsp*.

For this lemma, there does not seem to be a regional preference, as most features are attested in multiple regions. Although the arm classifiers are attested in multiple regions, they are more likely to occur in Deir el-Bersha, even though the arm classifier can be left out in this region as well. The use of the phonetic spelling of this lemma (form 3 and 4) are rare, but occur in other regions as well.<sup>1404</sup>

### Appendix 6.314. *št3* (to be secret, to be hidden)<sup>1405</sup>

There are 60 attestations of this lemma in the database, but only sixteen represent verbal forms.<sup>1406</sup> In table 6.280, the attestations per region are set out for every graphical form of the stem:

<sup>1404</sup> For example, see Buck (1947) *CT III*, p. 389,a (S2C,a).

<sup>1405</sup> Molen (2000), p. 635-636.

<sup>1406</sup> Buck (1951) *CT IV*, p. 298-299,a, 412/268,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 283. Note that this specific phrase is under *št3-ir(i).w*.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Saqqara	1		5	Deir el-Bersha	1
	2	Saqqara	1		6	Deir el-Bersha	1
	3	Meir	1 <sup>1407</sup>		7	Saqqara	2
	4	Meir	2		8	Saqqara	1
		Theban area	2			el-Lisht	1
						Deir el-Bersha	2
						Theban area	1

Table 6.280 Graphical forms of the stem of *štʕ*.

In the database, it could be suggested that Deir el-Bersha only uses a long format (form 5, 6 and 8), but outside the database a compact format is used in Deir el-Bersha as well.<sup>1408</sup> In the database, only in Deir el-Bersha is the G1 () interpretant left out, but outside the database it occurs in the Theban area as well.<sup>1409</sup> Thus, it seems unlikely that this lemma has any regional preferences in the verbal forms.<sup>1410</sup>

### Appendix 6.315. *šdi* (to take, to take away, to remove, to dig out)<sup>1411</sup>

In the database there are 72 attestations of this lemma.<sup>1412</sup> In table 6.281, the attestations per region are set out for every graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. Although some variation exists in the use of an arm as classifier, there does not seem to be any regional preference for this lemma as it is remarkably constant in its form.

<sup>1407</sup> Buck (1951) *CT IV*, p. 299,a, (M1NY). One of the few witnesses in which the distinction between the Y1 (—) and Y2 (—) can be made.

<sup>1408</sup> Buck (1961) *CT VII*, p. 353,a (B2Bo).

<sup>1409</sup> Buck (1961) *CT VII*, p. 24,i (T1Be).

<sup>1410</sup> As the majority of attestations of this lemma are adjectives or substantives, which might have some regional features.

<sup>1411</sup> Molen (2000), p. 638-640. Note that I encoded *šdi* (to take, to take away) and *šdi* (to dig out) under the same lemma, as I consider digging a variation of taking away.

<sup>1412</sup> Buck (1935) *CT I*, p. 19-20,d-a, 76,b; Buck (1938) *CT II*, p. 91,d, 92,d, 403-404,e-a; Buck (1954) *CT V*, p. 124,b, 124,c, 150,c, 159,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 284.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Beni Hasan	1		2	Meir	1
		Deir el-Bersha	15				
		Meir	18				
		Asyut	3		3	Deir el-Bersha	1
		Theban area	11			Meir	2
		Gebelein	9				
		Aswan	4				
		Unknown (Y1C)	1				
<i>Gemination</i>				<i>Gemination</i>			
	4	Meir	3		5	Aswan	1
		Gebelein	2				

Table 6.281 Graphical forms of the stem of *šdī* (to take).

### Appendix 6.316. *šdī* (to nurture, to bring up)<sup>1413</sup>

This lemma has nine attestations in the database, from the same phrase in spell 16.<sup>1414</sup> As table 6.282 shows, there is no visual distinction between this lemma and *šdī* (to take; see appendix 6.315). There does not seem to be a clear regional distinction for this lemma, although it seems that Asyut only occurs without the D40 (𓄀) classifier.<sup>1415</sup> The Theban area is only attested with the D40 classifier in the database, but there are no other attestations outside the database to verify this. Note however that in the lemma *šdī* (to take) form 1 does occur in the Theban area.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	5
		Asyut	1
	2	Deir el-Bersha	1
		Theban area	2

Table 6.282 Graphical forms of the stem of *šdī* (to nurture).

### Appendix 6.317. *k̄zī* (to be tall, to be high)<sup>1416</sup>

There are 22 attestations of this lemma in the database. However, only sixteen of these attestations represent verbal forms.<sup>1417</sup> In table 6.283, one can see that there are only four graphical forms for this lemma, which vary based on the classifier A28 (𓄀), Y2 (𓄁) or the absence of a classifier.

<sup>1413</sup> Molen (2000), p. 640-641.

<sup>1414</sup> Buck (1935) *CT I*, p. 48,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 284.

<sup>1415</sup> See Buck (1951) *CT IV*, p. 169,d (S1C,a-b, S2C) as well.

<sup>1416</sup> Molen (2000), p. 643-644.

<sup>1417</sup> Buck (1938) *CT II*, p. 68,a, 71,a, 77,c; Buck (1951) *CT IV*, p. 88,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 287 and Gracia Zamacona (2008), p. 1407-1426.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	3		3	Deir el-Bersha Meir	1 7
	2	Deir el-Bersha	4		4	Deir el-Bersha	1

Table 6.283 Graphical forms of the stem of *ḳzi*.

In the database, form 1, 2 and 4 are only attested in Deir el-Bersha. Outside the database there seems to be a preference for using A28 as classifier in nearly any other witness, although form 1 occurs in other regions as well.<sup>1418</sup> The use of the Y2 classifier is not attested outside Deir el-Bersha in the *Coffin Texts*, although it needs to be noted that the attestations with the Y2 classifier are all from the later period of coffin decoration in Deir el-Bersha.<sup>1419</sup>

### Appendix 6.318. *ḳmz* (to throw, to create, to wrestle)<sup>1420</sup>

This lemma has a total of 122 attestations in the database.<sup>1421</sup> In table 6.284, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	el-Lisht Meir	1 1		19	Saqqara Meir	1 <sup>1422</sup> 7
	2	Saqqara	1		20	Meir	1
	3	Saqqara Meir	1 3		21	Deir el-Bersha Meir Asyut Theban area	9 2 1 2

<sup>1418</sup> Buck (1938) *CT II*, p. 146,c (P.Gard.2); Buck (1947) *CT III*, p. 314,a (T1Be); Buck (1951) *CT IV*, p. 32,c (Sq3C).

<sup>1419</sup> B1C, B5C and B2L.

<sup>1420</sup> Molen (2000), p. 652-653. Note that in van der Molen and in the database the lemma *ḳmz* (to create) and *ḳmz* (to throw, to wrestle) were kept separately, but are combined here.

<sup>1421</sup> Buck (1935) *CT I*, p. 336-339,c-a, 338-341,d-a, 344-345,a-b, 360-363,c-a, 393,g, 394,b; Buck (1951) *CT IV*, p. 88,i, 91,h, 190-191,a; Buck (1954) *CT V*, p. 128,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 288-289.

<sup>1422</sup> Buck (1935) *CT I*, p. 361-363,c-a (Sq5C). Reconstruction, could be any other form as well.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	4	Meir	1		22	Beni Hasan Deir el-Bersha Meir Theban area	1 8 7 1
	5	Meir	1 <sup>1423</sup>		23	Theban area	1
	6	Meir Gebelein Aswan	1 1 1		24	Deir el-Bersha	1
	7	Saqqara	1		25	Deir el-Bersha	1
	8	Deir el-Bersha	1		26	Saqqara Deir el-Bersha Meir	1 5 2
	9 <sup>1424</sup>	Gebelein Aswan	1 1		27	el-Lisht	1
	10	Beni Hasan	1		28	Theban area	2
	11	Gebelein	1		29	Deir el-Bersha Meir Asyut	6 4 1

<sup>1423</sup> Buck (1951) *CT IV*, p. 191,a (M1NY). Note that the script of the witness allows for the distinction between the Y1 (𓂏) and the Y2 (𓂐).

<sup>1424</sup> Buck (1954) *CT V*, p. 128,a (G1T, A1C). This classifier is the reason why van der Molen made this lemma in two separate lemmas, as this classifier is only used for the specific function of wrestling.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	12	Meir	1		30	Meir Asyut	7 4
	13	Saqqara Meir	1 2		31	Meir	2
	14	Beni Hasan	1		32	Deir el-Bersha Meir Gebelein Aswan	5 1 1 1
	15	Asyut	1		33	Theban area	1
	16	Asyut	1		34	Theban area	5
	17	Asyut	1		35	Beni Hasan	1 <sup>1425</sup>
	18	Asyut	1		36	Meir	2

Table 6.284 Graphical forms of the stem of *kmz*.

Although there are 36 different graphical forms for this lemma, there are no real regional preferences, as nearly every feature of the form is attested in at least two regions. The use of form 9 is only attested in Gebelein and Aswan, as the other witnesses in this phrase use only the T14 (𓏏) as classifier. However, form 9 is only attested in this phrase, as it classifies the function wrestling. The use of the T14 as phonemogram without interpretants (form 36) is only attested in Meir,<sup>1426</sup> but it seems that the reduced writing is due to the limited amount of space in the column, rather than a regional variation. In form 27 and 28 the T14 was replaced by M17A (𓏏), although that might simply be due to the script, instead of an intentional variation, as it occurs in the Theban area and el-Lisht.

<sup>1425</sup> Buck (1951) *CT IV*, p. 191,a (BH1Br). Assumed to be an incorrect writing of *kmz*.

<sup>1426</sup> Buck (1954) *CT V*, p. 128,a (M5C), the other attestation is from M4C, where it is reconstructed based on M5C.

### Appendix 6.319. *ḳnī* (to damage, to injure)<sup>1427</sup>

There is only one attestation of this lemma in the database,<sup>1428</sup> from the Theban area, in a phrase which only occurs in this witness. The form used in T1C,b (see figure 6.35) is unique for this lemma. Although the A24 (𓀀) occurs in other attestations as well,<sup>1429</sup> the combination of the Z9 (𓏏) and A24 only occurs in this witness. However, as there are no additional attestations of this lemma from the Theban area, it cannot be said if this is a feature of the witness, or a regional preference.



Figure 6.35

### Appendix 6.320. *ḳnī* (to embrace)<sup>1430</sup>

In the database there is only one attestation for this lemma, from Meir.<sup>1431</sup> It is a unique variation in this phrase, as the other witnesses use *ḥpt* (to embrace; see appendix 6.167). The form used in Meir (see figure 6.36) represents the common spelling of this lemma, although the other attestations of this lemma outside the database seem to prefer a long format,<sup>1432</sup> rather than figure 6.36 where the M17 (𓄀) and D32 (𓄁) are written beside each other in the column. Note that outside the database the attestations from Asyut are more likely to not include the M17.<sup>1433</sup>



Figure 6.36

### Appendix 6.321. *ḳrs* (to bury)<sup>1434</sup>

In the database there are eight attestations of this lemma, but only three represent verbal forms.<sup>1435</sup> As can be seen in table 6.285, every graphical form is unique, but only due to the variability in the classes of the signs, as in general the same five signs are used, in the same graphical form.<sup>1436</sup> As the variation is based on classes of signs, it would be assumptive to consider any of these classes a regional preference. Moreover, the general structure of form 1-3 occurs in other regions as well.<sup>1437</sup>

<sup>1427</sup> Molen (2000), p. 653-654.

<sup>1428</sup> Buck (1951) *CT IV*, p. 325,c (T1C,b). For additional attestations outside the database, see Plas & Borghouts (1998), p. 289.

<sup>1429</sup> Buck (1961) *CT VII*, p. 378,c.

<sup>1430</sup> Molen (2000), p. 654.

<sup>1431</sup> Buck (1951) *CT IV*, p. 279,d (M1NY). For additional attestations outside the database, see Plas & Borghouts (1998), p. 289.

<sup>1432</sup> Buck (1956) *CT VI*, p. 54,h (B1Bo); Buck (1961) *CT VII*, p. 132,m (A1C).

<sup>1433</sup> Buck (1956) *CT VI*, p. 54,h (S1C); Buck (1961) *CT VII*, p. 205,r (P.Gard.2). Note that this is based on the suggestion that P.Gard.2 originates from Asyut. See Schenkel (1996), p. 125.

<sup>1434</sup> Molen (2000), p. 656.

<sup>1435</sup> Buck (1938) *CT II*, p. 273,g-h; Buck (1951) *CT IV*, p. 315,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 289.

<sup>1436</sup> In form 2, see Buck (1938) *CT II*, p. 273,g-h (S1C,b), the direction of the S29 (𓄀) is changed, but this is more likely due to the fact that this witness is written from left to right, as form 1 comes from the same support.

<sup>1437</sup> Buck (1935) *CT I*, p. 183,e (B10C,b-c, B12C).

Graphical form stem	no.	Region	Attestations
	1	Asyut	1
	2	Asyut	1
	3	Meir	1

Table 6.285 Graphical forms of the stem of *ḳrs*.

### Appendix 6.322. *ḳsn* (to be difficult)<sup>1438</sup>

There are ten attestations in the database for this lemma, which come from the same phrase of spell 8.<sup>1439</sup> In table 6.286, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		3	Deir el-Bersha Asyut	3 1
	2	Deir el-Bersha Theban area	2 2		4	Theban area	1

Table 6.286 Graphical forms of the stem of *ḳsn*.

In the database there are no regional features that distinguishes one region from another. However, outside the database it becomes clear that form 3 is the preferred form of Asyut,<sup>1440</sup> although there are no clear preferred forms for any of the other regions.

### Appendix 6.323. *ḳd* (to build)<sup>1441</sup>

This lemma has 30 attestations in the database.<sup>1442</sup> In table 6.287, the attestations per region are set out for every graphical form of the stem. Note that in the table the A35 () is often a placeholder for one of its classes.

<sup>1438</sup> Molen (2000), p. 658.

<sup>1439</sup> Buck (1935) *CT I*, p. 24,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 290.

<sup>1440</sup> Buck (1938) *CT II*, p. 150,i (S1C); Buck (1954) *CT V*, p. 172,a (S1C). Note that V,172,a is technically not form 3, as the text is written as a line. However, the spelling of the stem is still exactly that of form 3.

<sup>1441</sup> Molen (2000), p. 658-659.

<sup>1442</sup> Buck (1938) *CT II*, p. 270-271,d; Buck (1954) *CT V*, p. 2,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 290.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Aswan	4 1		7	Asyut	4
	2	Deir el-Bersha	1		8	Meir	1 <sup>1443</sup>
	3	Deir el-Bersha	6		9	Asyut	1
	4	Deir el-Bersha Asyut	2 3		10	Beni Hasan Deir el-Bersha Meir	1 2 1
	5	Gebelein	1		11	Asyut	1
	6	Asyut	1				

Table 6.287 Graphical forms of the stem of *kd*.

The use of A35 as a logogram is only attested in Deir el-Bersha and Aswan in the database, but occurs outside the database in Asyut as well.<sup>1444</sup> In the database, the W24 (◦) phono-repeater is only used in Asyut. Outside the database it occurs in Deir el-Bersha as well,<sup>1445</sup> but it is a rare variant, as this witness (B1Bo) habitually uses form 4 or 10. The use of a Y2 (⌊) classifier is in the database only attested in Deir el-Bersha, but occurs outside the database in Asyut as well.<sup>1446</sup> The use of a D40 (⌋) classifier is only attested in Deir el-Bersha. The use of the O36 (⌌) classifier is in the database only attested in Gebelein, in G1T, but occurs outside the database in Asyut as well.<sup>1447</sup> However, it does not seem that the O36 is a regional feature for Gebelein or G1T, as form 4 is attested as well.<sup>1448</sup> Beni Hasan seems to prefer the long format of form 10, but as there are no other attestations from Beni Hasan for this lemma, it might simply be a feature of the witness.

<sup>1443</sup> Buck (1938) *CT II*, p. 271,d (M38C), Not seen by de Buck himself, and he suggest that the M17 (⌌) should be read as a Aa28 (⌌), the Aa1 (⌌) as a N33 (◦) and the Y2 (⌊) should be read as a D46 (⌋), see note 5\*. However, I currently cannot say if the error is modern or ancient (although I assume modern).

<sup>1444</sup> Buck (1951) *CT IV*, p. 119,g (S1C).

<sup>1445</sup> Buck (1956) *CT VI*, p. 170,g (B1Bo).

<sup>1446</sup> Buck (1956) *CT VI*, p. 170,g (S10C), although it is rare in Asyut.

<sup>1447</sup> Buck (1956) *CT VI*, p. 61,h (S1C).

<sup>1448</sup> Buck (1951) *CT IV*, p. 182,p (G1T).

## Appendix 6.324. *kʒ* (to say)<sup>1449</sup>

In the database, there are only nine attestations of this lemma, all from the same phrase of spell 30,<sup>1450</sup> and only attested in Deir el-Bersha. Moreover, there is no variation in the form (see figure 6.37). However, even outside the database there is no variation in this form, even in other regions.<sup>1451</sup> Therefore, this lemma is of limited use for the discussion of regional preferences in the graphical form.



Figure 6.37

## Appendix 6.325. *kfi* (to uncover, to remove)<sup>1452</sup>

This lemma has a total of 23 attestations in the database.<sup>1453</sup> In table 6.288, the attestations per region are set out for every graphical form of the stem. Note that the variation between form 2 and form 4 only occurred due to the orientation of the V31 (↵), which varies due the opposite orientation of the text in S2C,a in regard to the other witnesses with spell 94.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>1454</sup>		4	Deir el-Bersha Meir Asyut	10 4 4
	2	Asyut	2		5	Deir el-Bersha	1
	3	el-Lisht	1				

Table 6.288 Graphical forms of the stem of *kfi*.

As one can see in the table, form 4 is most commonly used across the regions. Form 3 from el-Lisht should not represent a regional preference, as it only occurs in L2Li, which commonly replaces the hieroglyphs of animates with partial hieroglyphs. The use of the D40 (↵) classifier seems to be unique in Deir el-Bersha in the database. However, the arm is used as classifier in Gebelein as well.<sup>1455</sup>

<sup>1449</sup> Molen (2000), p. 662.

<sup>1450</sup> Buck (1935) *CT I*, p. 94,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 291.

<sup>1451</sup> Buck (1938) *CT II*, p. 359,d.

<sup>1452</sup> Molen (2000), p. 672.

<sup>1453</sup> Buck (1935) *CT I*, p. 141,g; Buck (1938) *CT II*, p. 69-70,c-a, 70,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 294.

<sup>1454</sup> The use of the F40 (↵) is considered a corruption, rather than an intentional variation. See Buck (1935) *CT I*, p. 141,2\*.

<sup>1455</sup> Buck (1954) *CT V*, p. 13,e (G1T), although this witness used the D41 (↵) here.

## Appendix 6.326. *ksi* (to bow down, to bend down)<sup>1456</sup>

The lemma *ksi* has nineteen attestations in the database.<sup>1457</sup> It needs to be noted that all these attestations are from spell 398, and therefore in the database the lemma is only attested in Meir, the Theban area, Gebelein and Aswan. In table 6.289, the attestations per witness are set out for every graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Aswan	1		5	Meir Theban area Gebelein	2 1 3
	2	Gebelein Aswan	2 1		6	Aswan	1
	3	Aswan	1		7	Theban area Gebelein	2 1
	4	Meir	1		10	Meir	1
<i>Gemination</i>				<i>Gemination</i>			
	8	Meir	1				
	9	Meir	1				

Table 6.289 Graphical forms of the stem of *ksi*.

In the database, it seems that the attestations from Aswan are most liberal in what classifier (form 1,2 and 6). However, outside the database, the classifiers can be remarkably varied as well.<sup>1458</sup> In the database the attestations from Gebelein only occur with the A19 (). However, there is an attestation outside the database of a class of A16 () in Gebelein as well.<sup>1459</sup> The use of the V31 () over the V31A () seems to only occur in Aswan and Gebelein (form 1 and 2), although it is most likely not a regional preference, as the form with V31A occurs in Aswan and Gebelein as well (form 6 and 7).

<sup>1456</sup> Molen (2000), p. 675-676.

<sup>1457</sup> Buck (1954) *CT V*, p. 130,b, 153,a, 153,b, 160,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 295 and Gracia Zamacona (2008), p. 1430-1435.

<sup>1458</sup> Buck (1935) *CT I*, p. 273,b, T1C and Sq3C use A16 () as well, and T9C uses A26 ().

<sup>1459</sup> Buck (1961) *CT VII*, p. 138,o (G1T).

## Appendix 6.327. *gmi* (to find, to discover)<sup>1460</sup>

In the database, there are 25 attestations of this lemma.<sup>1461</sup> As table 6.290 shows, the graphical form of this lemma is extremely constant:

Graphical form stem	no.	Region	Attestations
	1	Saqqara	1
		el-Lisht	1
	2	Saqqara	2
		el-Lisht	1
		Beni Hasan	1
		Deir el-Bersha	3
		Meir	9
		Theban area	5
	Gebelein	2	

Table 6.290 Graphical forms of the stem of *gmi*.

In this lemma, there is no clear sign of regional preferences. However, it is remarkable that only the northern attestations of this lemma do not include the interpretant G17 (). However, as Saqqara and el-Lisht have attestations with the G17 as well, it is not the sole form used. Moreover, outside the database, the use of form 1 is attested in P.Gard.2 as well.<sup>1462</sup> As all attestations of form 1 occur as a *sdm.n=f*, it might reflect a feature of the *sdm.n=f*, rather than a regional preference.

## Appendix 6.328. *gr* (to be silent, to be quiet)<sup>1463</sup>

In the database, there are a total of 23 attestations of the lemma *gr*, however, only nineteen of these are used as a verb form.<sup>1464</sup> As table 6.291 shows, the main variation lies in the use of a classifier.

<sup>1460</sup> Molen (2000), p. 686-687.

<sup>1461</sup> Buck (1951) *CT IV*, p. 88,h, 278-279,b; Buck (1954) *CT V*, p. 153,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 298.

<sup>1462</sup> Buck (1938) *CT II*, p. 178,d.

<sup>1463</sup> Molen (2000), p. 689-690.

<sup>1464</sup> Buck (1935) *CT I*, p. 330-331,c, 332,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 298.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	2		4	Deir el-Bersha	1
	2	Meir	3		5	Deir el-Bersha	1
	3	Deir el-Bersha	2				
		Meir	3				
		Asyut	3				
		Theban area	2				
		Gebelein	1				
		Aswan	1				

Table 6.291 Graphical forms of the stem of *gr*.

It is clear that form 3, which uses the A2 () classifier, is the preferred form to write this lemma in all the regions. However, especially Deir el-Bersha can leave out the classifier, or use a Y2 () classifier instead. However, the absence of the classifier is not unique in Deir el-Bersha, as it is attested outside the database in the Theban area and Saqqara as well.<sup>1465</sup> On the other hand, Meir is the only region where the A1 () classifier is used instead of the A2 classifier.<sup>1466</sup>

### Appendix 6.329. *twr* (to show respect to)<sup>1467</sup>

This lemma has fourteen attestations in the database, from the same phrase in spell 75.<sup>1468</sup> In table 6.292, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		4	Meir	1
		Meir	2				
		Gebelein	1				
	2	Asyut	1 <sup>1469</sup>		5	Deir el-Bersha	4
							
	3	Deir el-Bersha	1		6	Meir	1
		Asyut	1				
		Theban area	1				

Table 6.292 Graphical forms of the stem of *twr*.

<sup>1465</sup> Buck (1935) *CT I*, p. 298,g (T9C and Sq3C).

<sup>1466</sup> Although this might be due to the modern interpretation of the script, rather than an intentional variation, as the position of the arm might imply both A1 () and A2 (), in which case de Buck needed to make a choice.

<sup>1467</sup> Molen (2000), p. 712.

<sup>1468</sup> Buck (1935) *CT I*, p. 385,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 304.

<sup>1469</sup> Buck (1935) *CT I*, p. 385,d (S1C). I assume the A1 () is an error, as S2C, which belongs to the same owner, uses an A4 () instead.

The use of the Y2 (𐎢) classifier is only attested in Deir el-Bersha, specifically in the witnesses of the later period of coffin decoration. This is true outside the database as well. The D40 (𐎡) classifier is only attested in Meir, although there does not seem to be an additional attestation of the D40 classifier in the *Coffin Texts*. In Gebelein, there seems to be a preference to not include a classifier (form 1), but as there are no other attestations of this lemma from Gebelein, it might simply be a feature of the support. Finally, the A30 (𐎠) classifier is only attested in Meir (form 4), but outside the database it is attested in Deir el-Bersha as well.<sup>1470</sup> However, this might simply be an interpretation of de Buck, as in near hieratic cursive script, which is used in these witnesses (M5C and B3C), it is nearly impossible to differentiate between the A30 and the A4 (𐎠).<sup>1471</sup>

### Appendix 6.330. *twt* (to be fair, to be full, to be complete)<sup>1472</sup>

There are nineteen attestations for this lemma in the database.<sup>1473</sup> In table 6.293, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Asyut	4		4	Deir el-Bersha	2
	2	Deir el-Bersha	2		5	Deir el-Bersha	4
		Asyut	3			Theban area	1
	3	Beni Hasan	1				
		Deir el-Bersha	3				
		Asyut	1				

Table 6.293 Graphical forms of the stem of *twt*.

Based on the database, there does not seem to be a regional preference. Even though outside the database a G43 (𐎢) and A53 (𐎠) can be added, this occurs in multiple regions as well.<sup>1474</sup> However, form 1 seems to only occur in Asyut.

### Appendix 6.331. *tm* (negative verb)<sup>1475</sup>

In the database this lemma has 80 attestations.<sup>1476</sup> In table 6.294, the attestations per region are set out for every graphical form of the stem. Note that due to the irregular form of the imperative, this has been

<sup>1470</sup> Buck (1947) *CT III*, p. 54,f (B3C).

<sup>1471</sup> Möller (1909), p. 1, 3, no. 2 and 38.

<sup>1472</sup> Molen (2000), p. 713.

<sup>1473</sup> Buck (1935) *CT I*, p. 76,g, 96,a, 96-97,d, 98-99,c, 100,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 304. Note that due to the tabular format in spell 31 the attestations of this lemma are higher in the database, as some phrases were read multiple times, but only written once.

<sup>1474</sup> Buck (1935) *CT I*, p. 261,a; Buck (1938) *CT II*, p. 114,d (S1C, G2T), 117,a (BH3C).

<sup>1475</sup> Molen (2000), p. 725-726.

<sup>1476</sup> Buck (1935) *CT I*, p. 1,a, 44,d, 71,d, 332-333,c, 397,b, 398-399,c-a, 404,b; Buck (1938) *CT II*, p. 259,b, 259,c, 272-273,a; Buck (1947) *CT III*, p. 175,b, 175,c; Buck (1954) *CT V*, p. 152,d-e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 306-307.

separated from the other form. Additionally, form 10-13 represent the entries from II,272-273,a, which all geminate.<sup>1477</sup>

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>Imperative</i>				<i>Imperative</i>			
	1	Deir el-Bersha Meir Asyut Theban area	11 5 1 5		3	Meir	2
	2	Deir el-Bersha Meir Asyut	1 1 1		4	Meir	1
<i>No gemination</i>				<i>No gemination</i>			
	5	Deir el-Bersha	1		8	Deir el-Bersha Meir Asyut Theban area Papyrus (P.Gard.2)	1 1 1 1 1
	6	Deir el-Bersha Meir	11 2 <sup>1478</sup>		9	Deir el-Bersha Theban area	10 4
	7	Beni Hasan	1		12	Deir el-Bersha	2
<i>Gemination</i>				<i>Gemination</i>			
	10	Deir el-Bersha	1		13	Deir el-Bersha Asyut	6 7

Table 6.294 Graphical forms of the stem of *tm* (negative verb).

In the database it seems that only in Beni Hasan and Deir el-Bersha the X1 (⋯) interpretant can be left out (form 5, 7 and 10). However, this occurs outside the database in Gebelein as well.<sup>1479</sup> In the database, the *im* imperative (form 3 and 4) are only attested in Meir, but outside the database this occurs in Deir el-Bersha as well. Thus, it seems unlikely that there is a regional preference in this lemma.

<sup>1477</sup> Due to the verb *bs* which follows, reading this lemma seems most likely. Moreover, B4Bo and S2C included the D35 (⋯) in its graphical form as well, which would be out of place in a lemma without a negative meaning.

<sup>1478</sup> Buck (1947) *CT III*, p. 175,b, 175,c (M22C). Both attestations are reconstructions, and could be something else entirely.

<sup>1479</sup> Buck (1938) *CT II*, p. 129,h (G2T).

## Appendix 6.332. *tm* (to complete, to seize, to end)<sup>1480</sup>

In the database there are 50 attestations of this lemma. However, only eleven attestations represent verbal forms.<sup>1481</sup> As table 6.295 shows, there are only two graphical forms in the database. As a form without the X1 (◌) interpretant is attested in the Theban area as well,<sup>1482</sup> it seems unlikely that there is a regional preference for this lemma.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>1483</sup>
	2	Deir el-Bersha	5
		Asyut	1
		Theban area	4

Table 6.295 Graphical forms of the stem of *tm* (to complete, to end).

## Appendix 6.333. *tʒi* (to take, to seize)<sup>1484</sup>

This lemma has nine attestations in the database.<sup>1485</sup> In table 6.296, the attestations per region are set out for every graphical form of the stem. For this lemma, there does not seem to be any regional preference, as the use of the D36 (◌) instead of the D40 (◌) classifier is attested outside the database in Asyut as well.<sup>1486</sup> For the attestations outside the database without gemination, form 1 seems to be the preferred format.<sup>1487</sup>

<sup>1480</sup> Molen (2000), p. 727, 734-735. Note that van der Molen separated *tm* (to complete) and *tm* (to seize, to end) in separate lemmas, but I read this as one lemma.

<sup>1481</sup> Buck (1935) *CT I*, p. 21,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 307.

Note that van der Plas & Borghouts consider *tm* (to complete) and *tm* (to seize, to end) two separate lemmas.

<sup>1482</sup> Buck (1935) *CT I*, p. 312,h (T1C, T9C).

<sup>1483</sup> Buck (1935) *CT I*, p. 21,a (B2Bo). Could theoretically be read as *tm* (negative verb), see appendix 6.331.

<sup>1484</sup> Molen (2000), p. 746.

<sup>1485</sup> Buck (1951) *CT IV*, p. 319,e, 320,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 311.

<sup>1486</sup> Buck (1947) *CT III*, p. 133,d (S1C).

<sup>1487</sup> Buck (1947) *CT III*, p. 133,d (T2Be); Buck (1956) *CT VI*, p. 1,k (B2L, B1P).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1 <sup>1488</sup>		3	Theban area	1
	2	Theban area	1		4	Saqqara	2 <sup>1489</sup>
						Deir el-Bersha	2
						Meir	1
						Theban area	1

Table 6.296 Graphical forms of the stem of *ṯi*.

### Appendix 6.334. *ṯs* (to tie, to knot, to knit together)<sup>1490</sup>

There are 74 attestations of this lemma in the database, but only 66 attestations represent verbal forms.<sup>1491</sup> In table 6.297, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Aswan	1		7	Beni Hasan	1
	2	Meir	1		8	Deir el-Bersha	1
		Theban area	2				
		Gebelein	1		9	Beni Hasan	1
	3	Meir	1 <sup>1492</sup>			Deir el-Bersha	1
						Theban area	1
	4	el-Lisht	1		10	Deir el-Bersha	1
		Deir el-Bersha	4				
		Asyut	1		11	Deir el-Bersha	1
		Theban area	2			Meir	6
	5	Deir el-Bersha	1				

<sup>1488</sup> Buck (1951) *CT IV*, p. 319,e (T2Be). Variation, as this is the only attestation in the database that does not geminate, as the other witnesses use an imperfective participle here.

<sup>1489</sup> Buck (1951) *CT IV*, p. 407 (Sq2C). Both attestations are reconstructions, based on the other witnesses.

<sup>1490</sup> Molen (2000), p. 768-771.

<sup>1491</sup> Buck (1935) *CT I*, p. 14,d, 58-59,e-a, 140,b, 316,a, 318-319,b, 336-337,a, 336,b, 393,d; Buck (1951) *CT IV*, p. 91,g, 91,o-p, 93,b; Buck (1954) *CT V*, p. 122,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 314.

<sup>1492</sup> Buck (1935) *CT I*, p. 319,b (M-Ann), I assume the O34 (⏟) and Y2 (⏟) were accidentally switched, but I cannot say if it is a modern corruption, or if it occurred on the original as well, as de Buck did not see this witness himself.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	6	Deir el-Bersha	31				
		Meir	3				
		Asyut	2				

Table 6.297 Graphical forms of the stem of *ts*.

Form 1 is only attested in Aswan in the database, but occurs outside the database in Asyut as well.<sup>1493</sup> In the database the V1 (⌘) classifier only occurs in Deir el-Bersha, but occurs outside the database in other regions as well.<sup>1494</sup> However, the use of an D37 (⌘) or D40 (⌘) classifier (form 5 and 10) are only attested in Deir el-Bersha. In the database it seems that in Asyut the S24 (⌘) is only used in the initial position, although outside the database form 7 is attested as well.<sup>1495</sup> Thus, there does not seem to be a clear regional preference for this lemma.

### Appendix 6.335. *tsi* (to raise, to lift up)<sup>1496</sup>

This lemma is relatively common in the database, with a total of 129 attestations.<sup>1497</sup> In table 6.298, the attestations per region are set out for every graphical form of the stem. Note that as this is a *3ae inf.* lemma, and gemination occurs, the table is separated in no gemination and gemination. Additionally, there are multiple classes of the U39 (⌘) used in this lemma, which should only be considered graphical variants of the same sign, as even in hieroglyphic script this sign can be extremely varied.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
<i>No gemination</i>				<i>No gemination</i>			
	1	Theban area	1		17	Deir el-Bersha	1
						Gebelein	1
						Aswan	1
	2	el-Lisht	1		18	Deir el-Bersha	1
							
	3	Saqqara	1		19	Unknown (Y1C)	1
							
	4	Deir el-Bersha	1		20	Deir el-Bersha	2
							

<sup>1493</sup> Buck (1954) *CT V*, p. 213,a (S2C).

<sup>1494</sup> Buck (1947) *CT III*, p. 77,a (S10C,b); Buck (1954) *CT V*, p. 213,a (M22C).

<sup>1495</sup> Buck (1938) *CT II*, p. 218,e.

<sup>1496</sup> Molen (2000), p. 773-774.

<sup>1497</sup> Buck (1935) *CT I*, p. 6-7,b, 9,a, 79,m, 83,i, 377,d; Buck (1938) *CT II*, p. 242,c, 257,c; Buck (1947) *CT III*, p. 246-247,d, 248,b; Buck (1951) *CT IV*, p. 238-239,b, 239,e, 240-241,b, 242-243,c; Buck (1954) *CT V*, p. 122,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 314 and Gracia Zamacona (2008), p. 1448-1451.

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	5	Saqqara	1		21	Saqqara	1
	6	Saqqara	1			el-Lisht	2
	7	el-Lisht	1			Beni Hasan	2
	8	Meir	1			Deir el-Bersha	6
	9	Beni Hasan	1			Meir	13
		Deir el-Bersha	2			Theban area	23
		Asyut	1		22	Theban area	1
		Theban area	2		23	el-Lisht	1
	10	Deir el-Bersha	2		24	el-Lisht	1
		Theban area	2			Meir	4
	11	Theban area	1		25	Meir	1
	12	Theban area	1		26	Deir el-Bersha	2
	13	Deir el-Bersha	2		27	Saqqara	2
	14	Deir el-Bersha	5		28	Saqqara	1
	15	Theban area	1 <sup>1498</sup>		29	Saqqara	1
	16	Deir el-Bersha	9			Beni Hasan	2
		Asyut	5			Deir el-Bersha	1
		Gebelein	1			Meir	1
		Papyrus (Pap.Berl.)	1			Theban area	2
		Unknown (Y1C)	2		30	Saqqara	5
						Meir	1
					31	el-Lisht	1

<sup>1498</sup> Buck (1954) *CT V*, p. 122,e (T3L), 122,1\*) the M17 (𓄳) is assumed to be a corruption of a U39 (𓄳), which is habitually used in this witness.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
Gemination 	32	Meir	1	Gemination 	33	Meir	1

Table 6.298 Graphical forms of the stem of *ʿsi*.

If the variation in the U39 is discounted, there does not seem to be any clear sign of a regional preference for this lemma, as nearly every feature is attested in multiple regions. However, it seems in the database that Asyut, Gebelein and Aswan do not use the U39 or any of its classes, but rather use T14 (l) in that position, or leave the U39 out altogether. Outside the database, this is only true for Gebelein, as classes of U39 are attested in Asyut and Aswan.<sup>1499</sup>

### Appendix 6.336. *dʷz* (to praise, to worship)<sup>1500</sup>

In the database, the lemma *dʷz* has eighteen attestations, although only seventeen are verbal forms.<sup>1501</sup> As one can see in table 6.299, the graphical form can be remarkably varied. Note that form one is most likely a corruption of form 3, in which the V4 (𓂏) was lost.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1		5	Saqqara Deir el-Bersha	1 1
	2	Deir el-Bersha	2		6	el-Lisht	1
	3	Deir el-Bersha	7		7	Meir	1
	4	Deir el-Bersha	2		8	Theban area	1

Table 6.299 Graphical forms of the stem of *dʷz*.

<sup>1499</sup> Buck (1938) *CT II*, p. 210,b (S1P); Buck (1947) *CT III*, p. 298,g (A1C).

<sup>1500</sup> Molen (2000), p. 784.

<sup>1501</sup> Buck (1935) *CT I*, p. 53,f-g, 136,b-c, 321,b; Buck (1951) *CT IV*, p. 248-249,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 318.

Based on the attestations from the database, there seems to be a clear preference in Deir el-Bersha to spell the lemma phonetically, rather than use the N14 (✱) as a phonemogram. Although form 5 occurs once in Deir el-Bersha, it is clearly the exception, rather than the rule. However, outside the database, the other regions use the spelling with the D46 (⌊) and V4 as well,<sup>1502</sup> even though they are more likely to use the N14 as phonemogram than Deir el-Bersha.

Form 6 only occurs in el-Lisht, but reflect the tendency of this witness (L2Li) to use partial hieroglyphs when hieroglyphs of animates are used.<sup>1503</sup> Thus, this should not be considered a pattern of el-Lisht. Based on the table, one could suggest that the use of the A4 (𓀀) is unique to Meir, but beyond the database, the same use occurs in Gebelein as well.<sup>1504</sup>

### Appendix 6.337. *dwn* (to stretch out, to be stretched out)<sup>1505</sup>

In the database, this lemma has only three attestations.<sup>1506</sup> Moreover, one of these attestations seems to be an error (T9C),<sup>1507</sup> and the other two attestations are reconstructions (MC105 and T1L). Thus, for the database, the only certain graphical form is from the witness T9C (see figure 6.38). It is not possible to suggest any regional preference based on the database, but outside the database it is clear that the V1 (⌊) is not a feature which only occurs in the Theban area.<sup>1508</sup>



Figure 6.38

### Appendix 6.338. *dbn* (to go round, to encircle)<sup>1509</sup>

This lemma is attested eleven times in the database.<sup>1510</sup> In table 6.300, the attestations per region are set out for every graphical forms of the stem:

<sup>1502</sup> Buck (1938) *CT II*, p. 118,i.

<sup>1503</sup> Although to my current knowledge the constant use of partial versions of hieroglyphs of animates in the *CT* only occurs in el-Lisht.

<sup>1504</sup> Buck (1951) *CT IV*, p. 179,j. However, the graphical form is different.

<sup>1505</sup> Molen (2000), p. 785-786.

<sup>1506</sup> Buck (1935) *CT I*, p. 56,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 318 and Gracia Zamacona (2008), p. 1453.

<sup>1507</sup> There is a N35 (⌋) too many, and it would not be possible to read a *sdmm=f* here. However, as the D46 (⌊) was written in another column, it is possible that the artist got confused, and added the extra N35 for certainty.

<sup>1508</sup> Buck (1935) *CT I*, p. 264,a (B1Y).

<sup>1509</sup> Molen (2000), p. 788-789.

<sup>1510</sup> Buck (1951) *CT IV*, p. 253,d-f, 307,d; Buck (1954) *CT V*, p. 139,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 318 and Gracia Zamacona (2008), p. 1454-1469).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		4	Meir	3
	2	Saqqara el-Lisht Meir Gebelein	1 1 1 1		5	Meir	1
	3	Aswan	1		6	Meir	1

Table 6.300 Graphical forms of the stem of *dbn*.

For this lemma, the only real variation occurs in the attestations from Meir, which can have a reduced form (4 and 6), where the F46 (≡) and F48 (≡) are used without interpretants.<sup>1511</sup> However, the fully spelled out forms (1 and 2) occur as well. Outside the database, there are instances of a reduced form in Deir el-Bersha,<sup>1512</sup> although not to the extent as form 4 and 6, as there is a N35 (⋯) interpretant or D54 (△) classifier attached. Thus, the use form 4 and 6 seems to be unique in Meir.

### Appendix 6.339. *dbh* (to ask for, to beg, to demand)<sup>1513</sup>

In the database, this lemma is attested ten times, in the same phrase of spell 162.<sup>1514</sup> As table 6.301 shows, the form is relatively constant, and the majority of the variation occurs in the classifiers.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		4	Deir el-Bersha	2
	2	Gebelein	1		5	Beni Hasan Deir el-Bersha Meir Asyut	1 1 1 1
	3	Unknown (Y1C)	1		6	Deir el-Bersha	1

Table 6.301 Graphical forms of the stem of *dbh*.

<sup>1511</sup> Note that these could be read as *phr* (to turn, to go around, to envelop; see appendix 6.91) as well.

<sup>1512</sup> Buck (1938) *CT II*, p. 385,c (B9C); Buck (1947) *CT III*, p. 290,c (B1C,b).

<sup>1513</sup> Molen (2000), p. 789-790.

<sup>1514</sup> Buck (1938) *CT II*, p. 401-402,c-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 319.

For this lemma, there are signs of a regional preference in the graphical form, based on the use of F18 (𓄀). In Deir el-Bersha and Meir, this hieroglyph is constantly written before the D58-V28 (𓄁) group, including in attestations outside the database. On the other hand, Gebelein places it behind the D58-V28 group. Even though the attestations in the database suggest that this pattern might apply to the northern attestations versus the southern attestations, this is not true. In Aswan,<sup>1515</sup> the F18 is written before the D58-V28 group. Another attestation from Beni Hasan has the F18 after the group, even though it is more up north than Deir el-Bersha. Thus, for Deir el-Bersha and Gebelein there is a clear preference in the placement of the F18, where the other regions are attested with both placement options for the F18.

### Appendix 6.340. *dm* (to be sharp, to pierce, to penetrate)<sup>1516</sup>

This lemma is only six times attested in the database, in the same phrase of spell 75.<sup>1517</sup> As one can see in table 6.302, the spelling of the lemma is identical, with only a minor variation in the position of the T30 (𓄀) in Gebelein. This lemma is of limited use for regional variation, as the graphical form does not seem to vary beyond form 1 outside the database. However, form 2 is not attested outside the database, or is there another attestation of this lemma from Gebelein.

Graphical form stem	no.	Region	Attestations
	1	Saqqara	1
		Meir	2
		Asyut	1
		Theban area	1
	2	Gebelein	1

Table 6.302 Graphical forms of the stem of *dm* (to be sharp).

### Appendix 6.341. *dm* (to pronounce, to proclaim)<sup>1518</sup>

In the database, this lemma is only attested in Gebelein and Aswan, in the same phrase in spell 75.<sup>1519</sup> However, it needs to be noted that van der Plas & Borghouts consider these attestations to belong to *dm* (to be sharp) instead.<sup>1520</sup> As table 6.303 shows, the graphical form of the regions varies, but only in the position of the T30 (𓄀) classifier. Note that the form in Gebelein is identical to form 2 in lemma *dm* (to be sharp).<sup>1521</sup> Based on the attestations outside the database for this lemma, the preferred form

<sup>1515</sup> Buck (1954) *CT V*, p. 48,b (A1C), although it could be argued that it is written between, rather than in front of or behind.

<sup>1516</sup> Molen (2000), p. 793.

<sup>1517</sup> Buck (1935) *CT I*, p. 376-377,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 319.

<sup>1518</sup> Molen (2000), p. 794.

<sup>1519</sup> Buck (1935) *CT I*, p. 355,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 319.

<sup>1520</sup> See appendix 6.340.

<sup>1521</sup> See appendix 6.340, table 6.302.

seems to be form 1, although in Meir the T30 classifier can be replaced with an A26 (𓂏) classifier as well.<sup>1522</sup> Nonetheless, form 2 seems to only occur in Gebelein.

Graphical form stem	no.	Region	Attestations
	1	Aswan	2
	2	Gebelein	2

Table 6.303 Graphical forms of the stem of *dm* (to pronounce).

### Appendix 6.342. *dmd* (to unite, to assemble)<sup>1523</sup>

In the database, the lemma *dmd* is relatively common, with a total of 60 attestations.<sup>1524</sup> In table 6.304, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	3		5	Meir	1
							
							
							
	2	Meir	1		6	Deir el-Bersha Meir Asyut	3 1 5
							
							
							
	3	Deir el-Bersha Meir Theban area Gebelein	8 4 <sup>1525</sup> 1 1		7	Meir	1
							
							
							
	4	Deir el-Bersha	1		9	Deir el-Bersha Meir Theban area Gebelein Aswan	5 11 2 3 3
							
							
							

Table 6.304 Graphical forms of the stem of *dmd*.

<sup>1522</sup> Buck (1954) *CT V*, p. 207,k.

<sup>1523</sup> Molen (2000), p. 795.

<sup>1524</sup> Buck (1935) *CT I*, p. 340,c, 352-353,c, 354-355,a, 376-377,a); Buck (1954) *CT V*, p. 124,c). For additional attestations outside the database, see Plas & Borghouts (1998), p. 320.

<sup>1525</sup> Note that three of these attestations are from M6C, which were all reconstructed. The form is therefore a guess, and could be nearly any other form as well.

In this lemma, there are some variations that suggest a regional preference. In form 1 and 2, the S23 (𓂏) is used as a classifier, where all other forms use it as a logogram.<sup>1526</sup> The use of S23 as a classifier seems to be a unique feature of Meir, even though nearly every other form is attested in Meir as well.

Form 9 is one of the more common forms, and represents an interesting feature, as the attestations from the Theban area are both from T3C. As the attestations from Aswan (A1C) and most of the attestations for Gebelein use form 9 as well,<sup>1527</sup> it is possible to suggest that for the southern Egyptian First Intermediate Period school of artists there was a preferred form for this lemma.<sup>1528</sup>

Although the exact form can vary, there seems to be a preference in Deir el-Bersha to include the Y2 (𓂏) classifier for every attestation. Based on the database alone, it seems that Asyut has a clear preference for form 6, as no other form is attested. However, form 9 is attested outside the database in Asyut as well.<sup>1529</sup>

### Appendix 6.343. *dn* (to kill, to cut off)<sup>1530</sup>

In the database, this lemma is only attested fourteen times, in the same phrase of spell 335.<sup>1531</sup> In table 6.305 the attestations per regions are set out for every graphical form of the stem:

<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>	<i>Graphical form stem</i>	<i>no.</i>	<i>Region</i>	<i>Attestations</i>
	1	Theban area	1		4	Saqqara	2
	2	Meir	1			el-Lisht	1
	3	Meir	1			Deir el-Bersha	3
						Meir	2
						Theban area	2
					5	Deir el-Bersha	1 <sup>1532</sup>

Table 6.305 Graphical forms of the stem of *dn*.

Based on this table, one could suggest that Meir exclusively uses A24 (𓂏) or D36 (𓂏) classifiers, and habitually a T30 (𓂏) classifier, whereas the majority of attestations only use a T30 classifier. Additionally, in the attestations outside the database, the only classifier used is T30, thus the use of A24 or D36 classifier for this lemma seems to only occur in Meir.

<sup>1526</sup> Note that for me a logogram can occur with or without interpretants.

<sup>1527</sup> Buck (1954) *CT V*, p. 124,c (G1T) is the only exception, as it uses form 3.

<sup>1528</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>1529</sup> Buck (1947) *CT III*, p. 29,b.

<sup>1530</sup> Molen (2000), p. 797-798.

<sup>1531</sup> Buck (1951) *CT IV*, p. 301,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 320.

<sup>1532</sup> Note that this form could be read as the lemma *dn* (to thresh) as well, which is not attested in the *Coffin Texts*.

## Appendix 6.344. *dns* (to be heavy, to be weighty)<sup>1533</sup>

In the database, the lemma *dns* is only attested once in spell 75.<sup>1534</sup> Based on van der Molen, it seems to be a unique attestation, which does not occur anywhere else. The lack of a classifier (see figure 6.39), and the fact that this lemma is unique in a phrase where the other witnesses use the lemma *iri*, as a *sdm.n=f*, it is possible that the D46 (𐎠) is simply a corruption, or the lemma *rdi* or *wdi*.



Figure 6.39

## Appendix 6.345. *dr* (to expel, to subdue, to drive out)<sup>1535</sup>

In the database, this lemma is relatively common, with a total of 182 attestations.<sup>1536</sup> As table 6.306 shows, the variation in the graphical form is due to the classifier or lack thereof.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1 <sup>1537</sup>		4	Saqqara el-Lisht	1 1
	2	Saqqara el-Lisht Deir el-Bersha Meir Asyut Theban area Gebelein Aswan	2 1 72 12 15 8 3 1		5	Deir el-Bersha	1 <sup>1538</sup>
	3	Saqqara Deir el-Bersha Meir Theban area	2 1 1 3		6	Saqqara el-Lisht Beni Hasan Deir el-Bersha Meir Theban area	8 9 1 21 11 5
					7	Deir el-Bersha Meir	1 1

Table 6.306 Graphical forms of the stem of *dr*.

In this table, one can see that form 2 is most commonly used. Form 6 is the most common form of the graphical forms which use a classifier. Although there are no unique forms for any specific region, there are still some regional preferences. Even though form 2 is used in every attested region, it is the only attested form for Asyut, Gebelein and Aswan. Thus, it could be argued that these regions prefer not to add a classifier with this lemma. However, this is not true for Asyut, as it is attested with a A24 (𐎠) classifier outside the database as well.<sup>1539</sup>

<sup>1533</sup> Molen (2000), p. 799.

<sup>1534</sup> Buck (1935) *CT I*, p. 345,b (M28C).

<sup>1535</sup> Molen (2000), p. 800-801.

<sup>1536</sup> Buck (1935) *CT I*, p. 17,a, 90-91,a 104-105,a, 117,c, 119,c, 120,e, 121,e, 136-137,d-a, 137,c, 144,c, 392,b, 400,c, 401,b; Buck (1951) *CT IV*, p. 208-209,c, 256-257,c, 319,b; Buck (1954) *CT V*, p. 157,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 320-321.

<sup>1537</sup> Assumed to be a corruption in which the D46 (𐎠) was lost. See Buck (1935) *CT I*, p. 91,a (B12C,b).

<sup>1538</sup> Buck (1935) *CT I*, p. 17,a (B1P). Note that due to the script of this witness, it is nearly impossible to differentiate between the D37 (𐎠) and the D40 (𐎠). See Möller (1909), p. 9, no. 103, 105.

<sup>1539</sup> Buck (1938) *CT II*, p. 137,a (S1C).

The sole attestation from Beni Hasan could be a representation of a regional preference for using the D40 (𐀀) classifier. However, outside the database form 2 is used in Beni Hasan as well.<sup>1540</sup> Saqqara and el-Lisht are the only attestations which use the D36 (𐀁) as classifier. However, this might represent a feature of the script used in these witnesses, rather than an intentional choice.<sup>1541</sup> This would make form 4-5 and form 7 the same as form 6, and thus should not be considered a feature on which a regional preference can be based, beside the use of an arm classifier.

### Appendix 6.346. *drp* (to feed, to offer, to present)<sup>1542</sup>

In the database, this lemma is only attested eight times, from the same phrase from spell 22.<sup>1543</sup> In table 6.307, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		3	Theban area	1
	2	Beni Hasan	1		4	Deir el-Bersha Theban area	4 1

Table 6.307 Graphical forms of the stem of *drp*.

As is often the case with the signs for the arms, it cannot be said with certainty if the use of D37 (𐀂) or D38 (𐀃) is a modern correction of signs which do not have a clear differentiation in the cursive script used in the witnesses.<sup>1544</sup> Thus, it would be assumptive to suggest a regional preference based on this. The use of the W23 (𐀄) classifier is only attested in the Theban area in the database, but outside the database the classifier is attested in Deir el-Bersha as well.<sup>1545</sup> Thus, it is unlikely that there is any regional preference for this lemma.

<sup>1540</sup> Buck (1938) *CT II*, p. 116,r (BH3C).

<sup>1541</sup> As in near hieratic cursive script the signs of the arms can be difficult to differentiate. See Möller (1909), p. 9, no. 99, 100, 103, 105, 106.

<sup>1542</sup> Molen (2000), p. 802.

<sup>1543</sup> Buck (1935) *CT I*, p. 63-64,d-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 321.

<sup>1544</sup> See Möller (1909), p. 9, no. 99, 100, 103, 105, 106.

<sup>1545</sup> Buck (1947) *CT III*, p. 284,b (B2L,a). Note that the classifiers of B2L,b and B2L,c both vary from each other as well, which might imply that the variation was intentional, as this support has three witnesses of spell 228.

### Appendix 6.347. *dhn* (to appoint, to fix, to promote)<sup>1546</sup>

This lemma is only attested once in the database,<sup>1547</sup> which is additionally the only attestation of this lemma in the *Coffin Texts*,<sup>1548</sup> where it occurs in a unique phrase which only occurs in T1C,b. The graphical form of the stem is visible in figure 6.40. As it is only attested once, it is of limited use for the discussion of regional variation.



Figure 6.40

### Appendix 6.348. *dšr* (to be red, to become red)

This lemma has 54 attestations in the database, but only two of these are actual verb forms.<sup>1549</sup> Both these verb forms are only attested in Meir (M1C, M54C), and there is no variation in the spelling or graphical form (see figure 6.41). In van der Molen the lemma *dšr* is only attested as an adjective or noun,<sup>1550</sup> which is indeed the habitual use of this lemma, as this attestation is a participle in the *nfr-ḥr* construction. Based on the two attestations from the same region, it cannot be said if there is any regional preference for this lemma, when used as a verbal form.



Figure 6.41

### Appendix 6.349. *dʒi* (to extend, to stretch out, to turn to, to oppose)<sup>1551</sup>

In the database, the lemma *dʒi* is attested 27 times.<sup>1552</sup> Note that due to form 3 and 8 (see table 6.308), one could easily mistake this lemma for *dʒi* (to cross; see appendix 6.350), in which case only context can be used to differentiate between the two lemmas.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	4		6	Deir el-Bersha	1
	2	Deir el-Bersha Asyut	3 4		7	Deir el-Bersha	1
	3	Deir el-Bersha	1		8	Deir el-Bersha	7
	4	Deir el-Bersha Asyut	1 2		9	Deir el-Bersha	1

<sup>1546</sup> Molen (2000), p. 802.

<sup>1547</sup> Buck (1951) *CT IV*, p. 318,d-e (T1C,b).

<sup>1548</sup> Plas & Borghouts (1998), p. 321.

<sup>1549</sup> Buck (1951) *CT IV*, p. 270,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 321. Note that most of these attestations are adjectives or substantives.

<sup>1550</sup> Molen (2000), p. 805.

<sup>1551</sup> Molen (2000), p. 812-814.

<sup>1552</sup> Buck (1935) *CT I*, p. 74,c, 109,b; Buck (1938) *CT II*, p. 272-275,c-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 323.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	5	Deir el-Bersha	2		10	el-Lisht	1

Table 6.308 Graphical forms of the stem of *dʒi* (to extend).

Although Deir el-Bersha is overrepresented for this lemma, with 21 of the 27 attestations, there is a unique feature in the spelling, namely the use of the P1 () classifier, which only occurs in Deir el-Bersha. However, outside the database the P1 classifier is attested in Asyut, Meir, Theban area and Gebelein as well.<sup>1553</sup> The D40 () and D54 () classifier are only attested in Deir el-Bersha, which is true outside the database as well, although rare. Form 10 only occurs in el-Lisht, as it uses only the head of the G1 () as interpretant. However, this is a feature of the witness L2Li, rather than a regional preference. Finally, Asyut seems to prefer a compact format (form 2 and 4) for writing this lemma. However, outside the database the long format is attested as well.<sup>1554</sup>

### Appendix 6.350. *dʒi* (to cross, to ferry)<sup>1555</sup>

This lemma is relatively common in the database, with a total of 64 attestations. However, only 59 attestations represent verbal forms,<sup>1556</sup> as the substantive *dʒ.t* (ferry boat) was encoded under this lemma.<sup>1557</sup> Note that it might be difficult to differentiate this lemma from *dʒi* (to extend; see appendix 6.349), as the differentiation can only be made based on the classifier or context. Moreover, due to the graphical form of *wdʒ* (to be hale, to be uninjured; see appendix 6.77) and *wdʒ* (to proceed, to go in procession; see appendix 6.78), it can be difficult to differentiate this lemma when a *w* is added in the prospective or in a participle,<sup>1558</sup> in which only context and the other witnesses with the same phrase can give clarity. Nonetheless, table 6.309 shows the attestations per region for every graphical form of the stem:

<sup>1553</sup> Buck (1951) *CT IV*, p. 139,a (S1P); Buck (1954) *CT V*, p. 172,g (M2NY,a, M5C,a); Buck (1956) *CT VI*, p. 276,m (G1T), 277,m (TT319).

<sup>1554</sup> Buck (1947) *CT III*, p. 391,e (S1C, S2C,b).

<sup>1555</sup> Molen (2000), p. 814-815.

<sup>1556</sup> Buck (1935) *CT I*, p. 46,e, 53,d; Buck (1938) *CT II*, p. 76,a, 82-83,d-a, 83,1\*, 83,b, 273-275,c-a, 402,c, 403,d; Buck (1951) *CT IV*, p. 218-219,a, 220-221,b 226-227,a, 246-247,a, 326,c-d; Buck (1954) *CT V*, p. 159,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 323 and Gracia Zamacona (2008), p. 1479-1509.

<sup>1557</sup> As the substantive can be considered a participle (that which ferries). However, it is not my intention to state that the substantive developed from the verb, or vice-versa.

<sup>1558</sup> As these attestations can write *wdʒ* as U29\*G43 (.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	2		6	el-Lisht Deir el-Bersha Theban area	1 1 1
	2	Saqqara	3		7	Meir	2
	3	Deir el-Bersha Meir Theban area Gebelein Aswan	9 8 1 3 1		8	Saqqara Beni Hasan Deir el-Bersha Meir	1 1 2 2
	4	Saqqara	1		9	Deir el-Berha Meir Asyut	11 4 4
	5	Theban area	1				

Table 6.309 Graphical forms of the stem of *dʒi* (to cross).

As table 6.309 shows, form 3 and form 9 are the most commonly used, as these represent this lemma most clearly, due to the P1 () classifier. However, even though these are two graphical forms of the same spelling, it is clear that the distinction between the two matters, as the attestations from Aswan and Gebelein only use the compact format of form 3. As the witnesses from Aswan (A1C) and Gebelein (G1T, G2T) are considered to both originate from the same First Intermediate Period school of artists of southern Egypt,<sup>1559</sup> it could suggest that this school prefers to write a compact format for this lemma.

Although the majority of the regions have at least one attestation with the P1 classifier, this is not the case for Saqqara and el-Lisht. Although the absence of a classifier, or the use of a different classifier is not unique, based on the attestations in the database, one could suggest that the northern attestations of this lemma preferred not to write the P1 classifier, but did not use a classifier, or used the D54 () or Y2 () classifier instead. However, this is not the case, as the use of the P1 classifier is attested in these regions as well.<sup>1560</sup>

<sup>1559</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>1560</sup> See for example Buck (1938) *CT II*, p. 163,g (Sq3C, Sq4C).

## Appendix 6.351. *dwi* (to be bad, to be evil)

This lemma is 77 times attested in the database, although only six attestations represent a verb form.<sup>1561</sup> As one can see in table 6.310, there are only two graphical forms, due to the addition of the G37 () classifier in form 2.

Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	3
		Theban area	2
	2	Deir el-Bersha	1
			

Table 6.310 Graphical forms of the stem of *dwi*.

Even though this table suggest that the use of the G37 classifier only occurs in Deir el-Bersha, this is not true, as it occurs in the Theban area as well.<sup>1562</sup> Thus, there does not seem to be a regional preference for this lemma.

## Appendix 6.352. *dcr* (to search out, to seek)<sup>1563</sup>

In the database, this lemma is attested eighteen times, in the same phrase from spell 75.<sup>1564</sup> Table 6.311 shows the attestations per region, set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		6	Deir el-Bersha	1
	2	Meir	2		7	Meir	1
	3	Deir el-Bersha Aswan	2 1		8	Deir el-Bersha Asyut	1 1

<sup>1561</sup> Buck (1935) *CT I*, p. 32,b, 46,c. Note however, that Plas & Borghouts (1998), p. 325 consider these attestations adjectives, rather than verbal forms. Molen (2000), p. 824-825 only represents the adjective and substantive as well.

<sup>1562</sup> Buck (1935) *CT I*, p. 46,d (T2C).

<sup>1563</sup> Molen (2000), p. 823.

<sup>1564</sup> Buck (1935) *CT I*, p. 322-323,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 324-325.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	Asyut	1		9	Deir el-Bersha	1 <sup>1565</sup>
	5	Meir	3		10	Deir el-Bersha	1 <sup>1566</sup>

Table 6.311 Graphical forms of the stem of *ḏr*.

In Meir, there does seem to be a preference to include the D54 (∧) classifier, or no classifiers at all. Although attested once, Meir seems to prefer the exclusion of the T14 (∩) classifier. Note that a distinction was made between form 3 and form 6, based on the position of the D21 (↵) in comparison to the I10 (↶). However, this was based more on de Buck than the originals, as in the near hieratic cursive script of A1C and G1T,<sup>1567</sup> the tail of the I10 stays more or less horizontal, which is not reflected in the standardised hieroglyphs. However, this would not be the case for witnesses that are more on the hieroglyphic side of cursive script.<sup>1568</sup> If form 3 and 6 are considered the same for A1C and G1T, it is interesting to see that this groups them together with the attestation of the Theban area (T3C), as these should be considered a group.<sup>1569</sup> Thus, they seem to prefer the same graphical form for this lemma, even though the form is not unique to this group of coffins.

### Appendix 6.353. *ḏbꜣ* (to adorn, to provide, to clothe)<sup>1570</sup>

In the database, the lemma *ḏbꜣ* is attested eleven times, in the same phrase from spell 7.<sup>1571</sup> In table 6.312, the attestations per region are set out for every graphical form of the stem:

<sup>1565</sup> A unique spelling, where it seems that the T14 (∩) was replaced by a V28 (∩). However, in comparison to the other attestations of the V28, this one is remarkably larger, so might represent another sign. See Buck (1935) *CT I*, p. 322,b (B1P), 323,1\*.

<sup>1566</sup> Buck (1935) *CT I*, p. 322,b (B6C), assumed to be a corruption, as the lemma *ḏm* combined with the A24 (𓆎) classifier does not make any sense here.

<sup>1567</sup> Based on pictures of the original. Images of G1T were provided to me by the Museo Egizio, Turin. For A1C, see Willems (1996), pl. 33.

<sup>1568</sup> Fischer (1976), p. 41 (fig. 4), type 2-3a, although type 2 is technically not cursive script.

<sup>1569</sup> Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.

<sup>1570</sup> Molen (2000), p. 827.

<sup>1571</sup> Buck (1935) *CT I*, p. 20,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 325.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha Theban area	3 2		3	Theban area	1
	2	Deir el-Bersha Theban area	1 1		4	Deir el-Bersha Asyut	2 1

Table 6.312 Graphical forms of the stem of *dbꜣ*.

In this lemma, the form is relatively stable, and there does not seem to be any regional preference in the spelling or graphical form. Although the single attestation from Asyut suggest that there might be a preference for not excluding the D46 (𓄳) interpretant, outside the database the D46 interpretant is used in Asyut as well.<sup>1572</sup>

### Appendix 6.354. *dnd* (to rage, to be angry)<sup>1573</sup>

This lemma is attested 24 times in the database.<sup>1574</sup> As table 6.313 shows, the majority of the variation is based on the classifier. However, there is an issue with the use of the F2 (𓄳) and F5 (𓄴) classifiers, as these are distinct in hieroglyphic script, but less so in near hieratic cursive script.<sup>1575</sup> Thus, it is possible that the separation between the two classifiers was a modern distinction.

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Meir	1		7	Deir el-Bersha Theban area	1 1
	2	Deir el-Bersha Asyut	1 1		8	Deir el-Bersha	1
	3	Beni Hasan	1		9	Deir el-Bersha	1

<sup>1572</sup> Buck (1947) *CT III*, p. 380,c.

<sup>1573</sup> Molen (2000), p. 835-836.

<sup>1574</sup> Buck (1935) *CT I*, p. 50-51,c-a, 320,c, 324-327,c-a, 328,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 326.

<sup>1575</sup> Möller (1909), p. 14, no. 151 and 154 (especially the example from Papyrus Ebers).

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	4	Deir el-Bersha	1		10	Deir el-Bersha	1
		Meir	1			Meir	3
		Asyut	5				
		Gebelein	1				
		Aswan	1				
	5	Meir	1		11	Deir el-Bersha	1
	6	Asyut	1				

Table 6.313 Graphical forms of the stem of *ḏnd*.

One remarkable feature is the use of the entire bull as classifier in Beni Hasan, as any other region only writes the head or the head and foreleg of the animal. However, as there are no other attestations from Beni Hasan in the *Coffin Texts*, it is difficult to say if this represents a regional preference, or if it is a peculiarity of the support (BH2C). The use of the A24 (𐛀) and D40 (𐛁) classifier seems to occur only in Deir el-Bersha and Asyut, while the use of the Y2 (𐛂) classifier seems to only occur in Deir el-Bersha and Meir, which is true outside the database as well.

### Appendix 6.355. *ḏndn* (to chastise)<sup>1576</sup>

In the database, the lemma *ḏndn* is attested eight times.<sup>1577</sup> However, of these attestations only one did not originate from Deir el-Bersha, which makes the lemma less useful for discussions of regional conditioned variation. In table 6.314, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Theban area	1		4	Deir el-Bersha	1
	2	Deir el-Bersha	2		5	Deir el-Bersha	1

<sup>1576</sup> Molen (2000), p. 837.

<sup>1577</sup> Buck (1935) *CT I*, p. 49,b, 50-51,c-a; Buck (1951) *CT IV*, p. 90,l. For additional attestations outside the database, see Plas & Borghouts (1998), p. 326.

	3	Deir el-Bersha	3
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Table 6.314 Graphical forms of the stem of *dndn*.

For this lemma, there is a distinct variation between Deir el-Bersha and the Theban area, due to the use of D46 (𓄳) instead of I10 (𓄲) in MC105. However, additional attestations from the Theban area seem to be lacking for this lemma. Thus, this might be unique to this witness, rather than a regional preference. Based on the attestations in the database, it would be possible to suggest that the use of A24 (𓄲) classifier only occurs in the earlier period of coffin decoration in Deir el-Bersha.<sup>1578</sup> However, outside the database, B10C, which belongs to the later period of coffin decoration, uses the A24 classifier as well.<sup>1579</sup> Therefore, it cannot be considered a preference depending on the period of coffin decoration.

### Appendix 6.356. *dr* (to hinder, to put an end to, to remove)<sup>1580</sup>

This lemma is rare in the database, with a total of six attestations.<sup>1581</sup> In table 6.315, the attestations per region are set out for every graphical form of the stem:

Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1
		Theban area	1
	2	Meir	1
		Theban area	1
	3	Theban area	2

Table 6.315 Graphical forms of the stem of *dr*.

As table 6.315 shows, the Theban area uses all the forms of this lemma. In comparison to table 6.306 in *dr* (to expel; see appendix 6.345), the witness from Beni Hasan (BH1Br) did not use a classifier. However, as was shown with lemma *dr*, this is most likely a feature of the witness, rather than a regional preference. Meir uses a classifier, but as this represents one witness only, it is unlikely that the use of classifiers with this lemma is a regional preference.<sup>1582</sup> Although form 3 suggests a region specific pattern, both attestations come from the same witness (T2Be), and should be considered a feature of this witness, as form 2 occurs in this witness as well. Thus, it is unlikely that this lemma will provide a regional preference.

<sup>1578</sup> Form 3 is only attested in B2Bo, B3Bo and B4Bo.

<sup>1579</sup> Buck (1935) *CT I*, p. 188.d (B10C,b).

<sup>1580</sup> Molen (2000), p. 844-845. Note that van der Molen and van der Plas & Borghouts allocate this lemma to *dr* (to expel), see appendix 6.345.

<sup>1581</sup> Buck (1951) *CT IV*, p. 209,c, 256-257,c, 319,b.

<sup>1582</sup> Moreover, compared with lemma *dr*, the absence of a classifier would be just as likely.

## Appendix 6.357. *ḏd* (to say, to speak) and *ḏd-mdw* (to recite)<sup>1583</sup>

In the database, these lemmas were treated as separate entries, but as *ḏd-mdw* is technically a compound of *ḏd* and *mdw*, which does not show clear signs that it is a distinct unit in the *Coffin Texts*, they will be treated together. The lemma *ḏd* is attested 404 times<sup>1584</sup> in the database as a verb form,<sup>1585</sup> while *ḏd-mdw* was attested 37 times.<sup>1586</sup> In table 6.316, the attestations per region are set out for every graphical form:

Graphical form stem	no.	Region	Attestations	Graphical form stem	no.	Region	Attestations
	1	Beni Hasan	1		5	Meir	1
		Deir el-Bersha	3				
	2	Asyut	1 <sup>1587</sup>		6	Meir	1 <sup>1588</sup>
	3	Asyut	1 <sup>1589</sup>		7	el-Lisht	2
						Deir el-Bersha	1
	4	Saqqara	14		8	Meir	4
		el-Lisht	16			Asyut	3
		Beni Hasan	8			Theban area	25
		Deir el-Bersha	172				
		Meir	62				
		Asyut	50				
		Theban area	54				
		Gebelein	9				
		Aswan	4				
		Papyrus <sup>1591</sup>	5				
Unknown (Y1C)	2						

Table 6.316 Graphical forms of the stem of *ḏd* and *ḏd-mdw*.

<sup>1583</sup> Molen (2000), p. 861-864.

<sup>1584</sup> Buck (1935) *CT I*, p. 24,b, 28,c, 32,b, 33,b, 34,b, 34,c, 36,c, 52,d-e, 73,b, 83,g, 88-89,a, 92-93,c, 96,a, 110,b,114,b, 114,c, 119,c, 121,c, 121,g, 139-140,c-a, 322,b 330-331,c, 332-333,b, 363,g, 382-384,d-a, 385,b, 387,a; Buck (1938) *CT II*, p. 225,b, 276-279,d-a, 278-279,d, 283,a, 399,b; Buck (1947) *CT III*, p. 22,d, 181,b, 181,d, 232-233,b; Buck (1951) *CT IV*, p. 92,k, 93,g, 185,a, 187,d-f, 193,a, 193,d-f, 194-195,a, 247,a, 266-267,c, 269,e, 269,h, 271,e, 271,g, 272,b, 281,d, 286-287,c-d, 302,b, 325,e, 325,f-g, 326,a-b, 326,g, 326,g, 326,j; Buck (1954) *CT V*, p. 157,b, 159,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 329-330.

<sup>1585</sup> There are two attestations in M-Ann Buck (1935) *CT I*, p. 349,d, 351,b and one in M5C Buck (1935) *CT I*, p. 331,c, where the lemma was used as a substantive.

<sup>1586</sup> Buck (1935) *CT I*, p. 1,a, 11,f, 19,b, 40,d, 83,b, 83,d, 83,j, 89,a 399,d; Buck (1938) *CT II*, p. 255,b; Buck (1947) *CT III*, p. 212,a; Buck (1951) *CT IV*, p. 184-185,a, 196,b 198,b, 199,d, 204,b, 213,c-d, 214,b, 218,b, 222,c, 228,c, 238,d, 246,b, 252,a, 276,b, 286,a, 304,a, 315,a, 317,c, 319,d, 320,e, 325,b; Buck (1954) *CT V*, p. 157,b, 159,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 330.

<sup>1587</sup> Buck (1935) *CT I*, p. 88,a (S5C). Note that the Z1 (𓏏) represents a filler stroke here.

<sup>1588</sup> Buck (1935) *CT I*, p. 333,b, the I9 (𓏏) is assumed to be a corruption of a I10 (𓏏). However, as de Buck did not see the original himself, it cannot be said if the corruption was modern or ancient.

<sup>1589</sup> Buck (1935) *CT I*, p. 88,a (S12C). Note that the Z2 (𓏏) represents a group of filler strokes here.

<sup>1590</sup> Retrograde writing of form 7.

<sup>1591</sup> P.Gard.2 and Pap.Berl.

For these two lemmas, there are no real regional preferences, as the majority of the attestations are either form 4 or form 7. However, the use of form 1 only seems to occur in Beni Hasan and Deir el-Bersha, although in general the form without the D46 (𐎢) is rare.<sup>1592</sup> For *dd-mdw*, form 8 does not represent a meaningful variant, as it is simply a retrograde writing of form 7, and the witness (MC105) uses both forms.

### Appendix 6.358. *ddh* (to shut up, to imprison)<sup>1593</sup>

In the database this lemma is rare, with a total of six attestations.<sup>1594</sup> Based on van der Plas & Borghouts,<sup>1595</sup> there are no additional attestations of this lemma in the *Coffin Texts*. Table 6.317 shows the attestations per region for every graphical form of the stem:

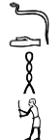
Graphical form stem	no.	Region	Attestations
	1	Deir el-Bersha	1
	2	Deir el-Bersha	1
	3	Deir el-Bersha Theban area	2 2

Table 6.317 Graphical forms of the stem of *ddh*.

As one can see in table 6.317, there are no clear regional preferences for this lemma, as the variation occurs only within Deir el-Bersha. Form one (B1P) is most likely a corruption, in which the D46 (𐎢) was lost, while form 2 represents change in position for the V28-A24 (𐎢) group in comparison to form 3. However, it is possible that the Theban area prefers the long format of form 3 for this lemma.

<sup>1592</sup> As it has three attestations, versus 396 attestations of form 4.

<sup>1593</sup> Molen (2000), p. 868.

<sup>1594</sup> Buck (1935) *CT I*, p. 70,b-c.

<sup>1595</sup> Plas & Borghouts (1998), p. 331.

# Appendix 7. Stemma graphs of the *Coffin Texts*

The following appendix provides the stemma graphs from Jürgens and Rößler-Köhler which were used in the discussion of the spells in chapter 3 and 4. Note that only the stemma graphs have been included in this appendix, and that this appendix only serves as a collected reference of these stemma graphs, not to provide any discussion or explanation regarding these stemma graphs.

For any additional information, see the original publications.

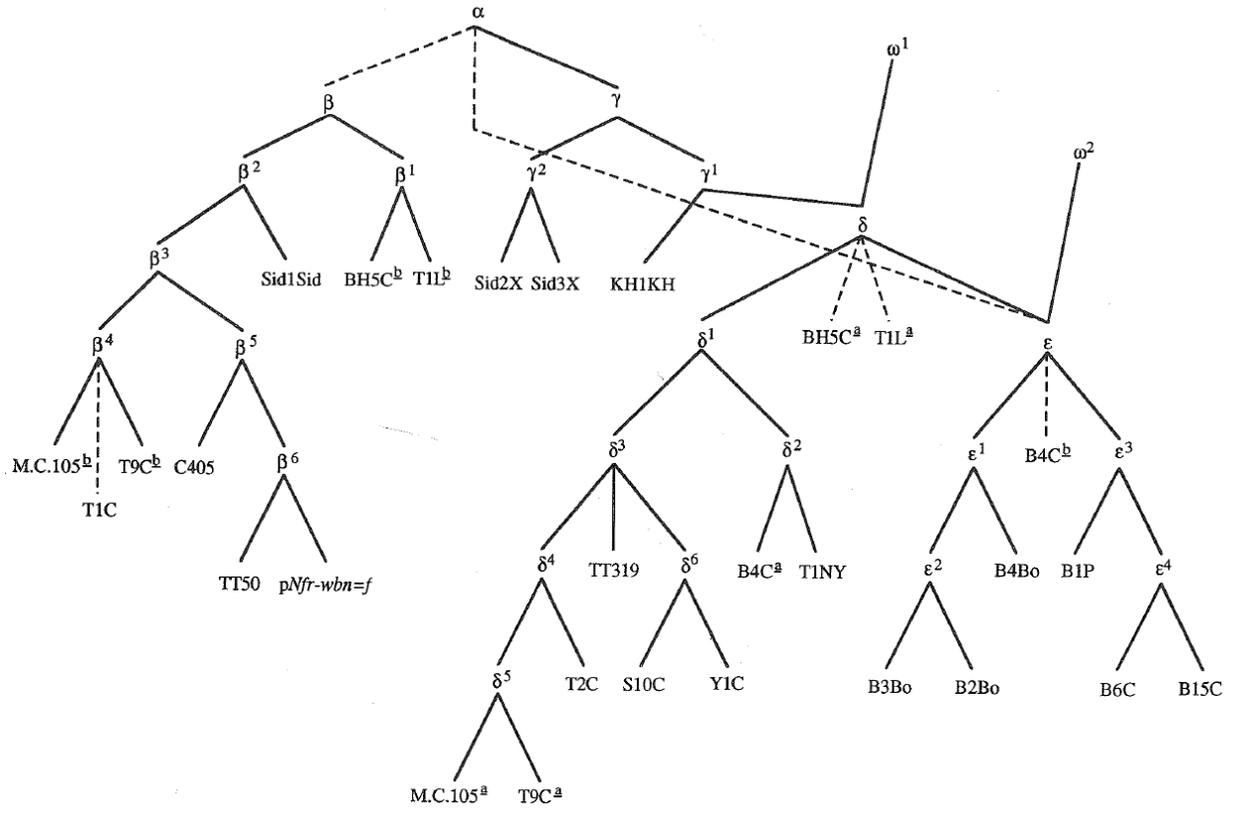


Figure 7.1 Stemma of spell group 1-27. From Jürgens (1996), p. 60, abb. 5.

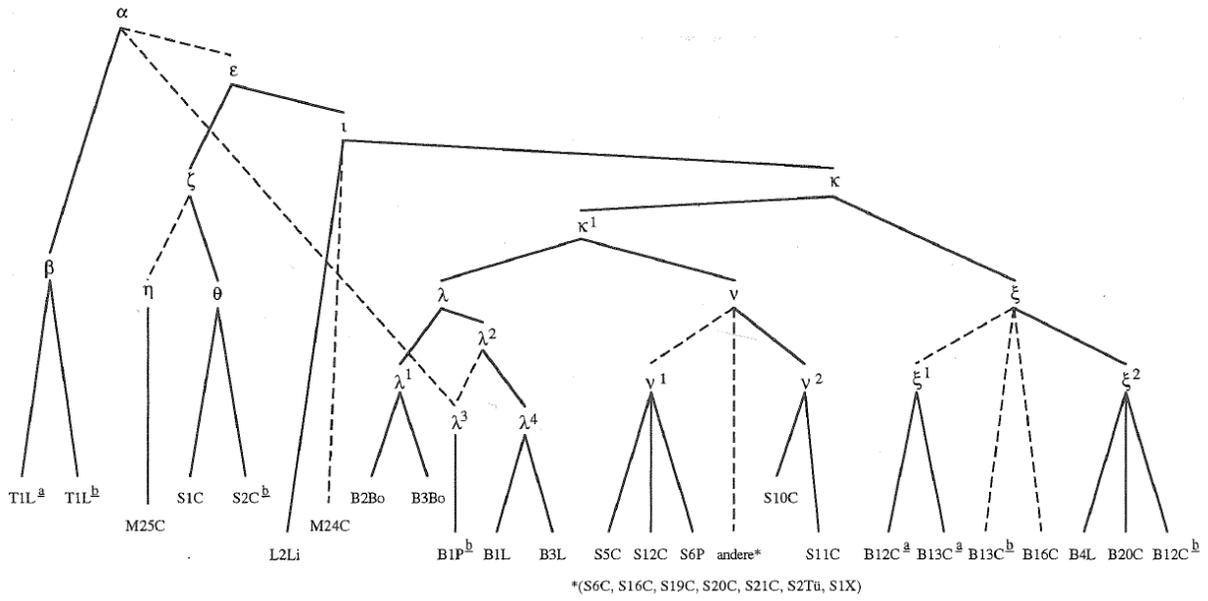


Figure 7.2 Stemma of spell group 30-32+33-37. From Jürgens (1995), p. 199, abb. 12.

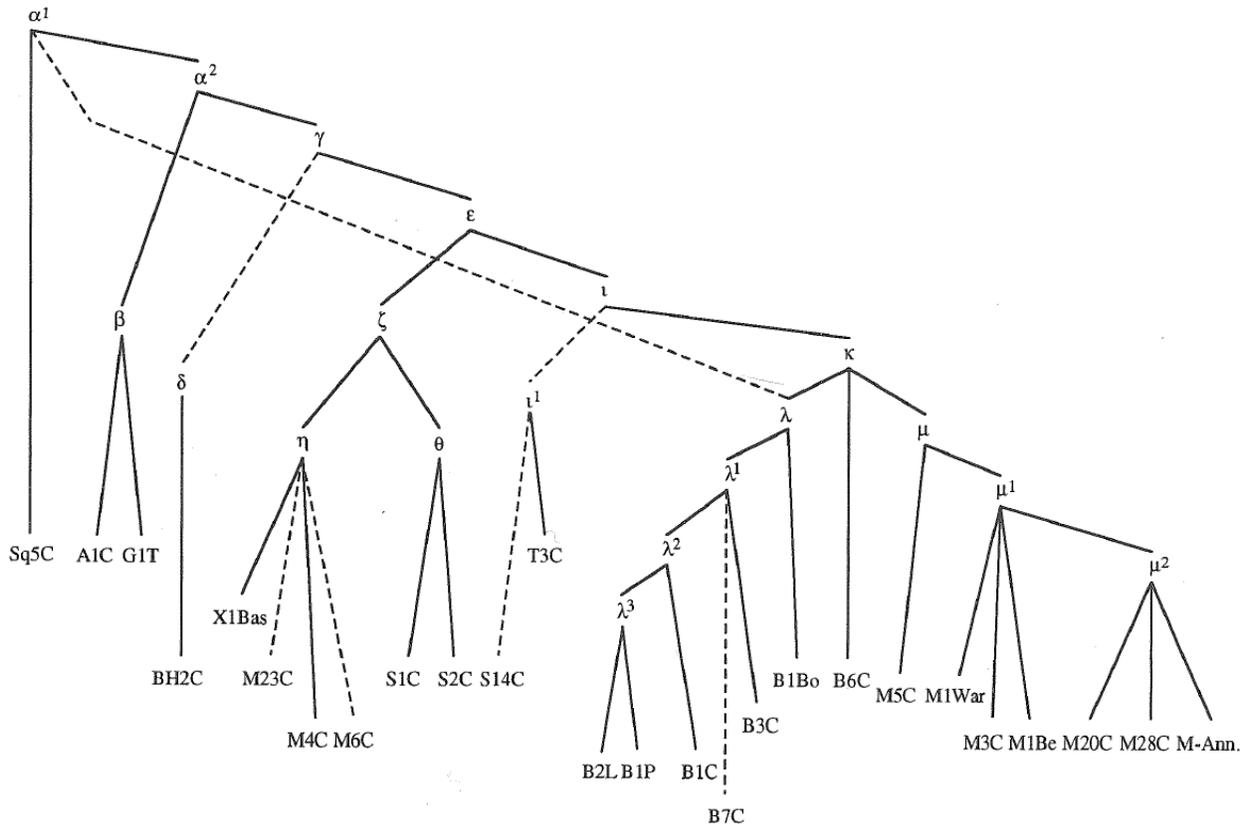


Figure 7.3 Stemma of spell group 75-83. From Jürgens (1995), p. 129, abb. 8.

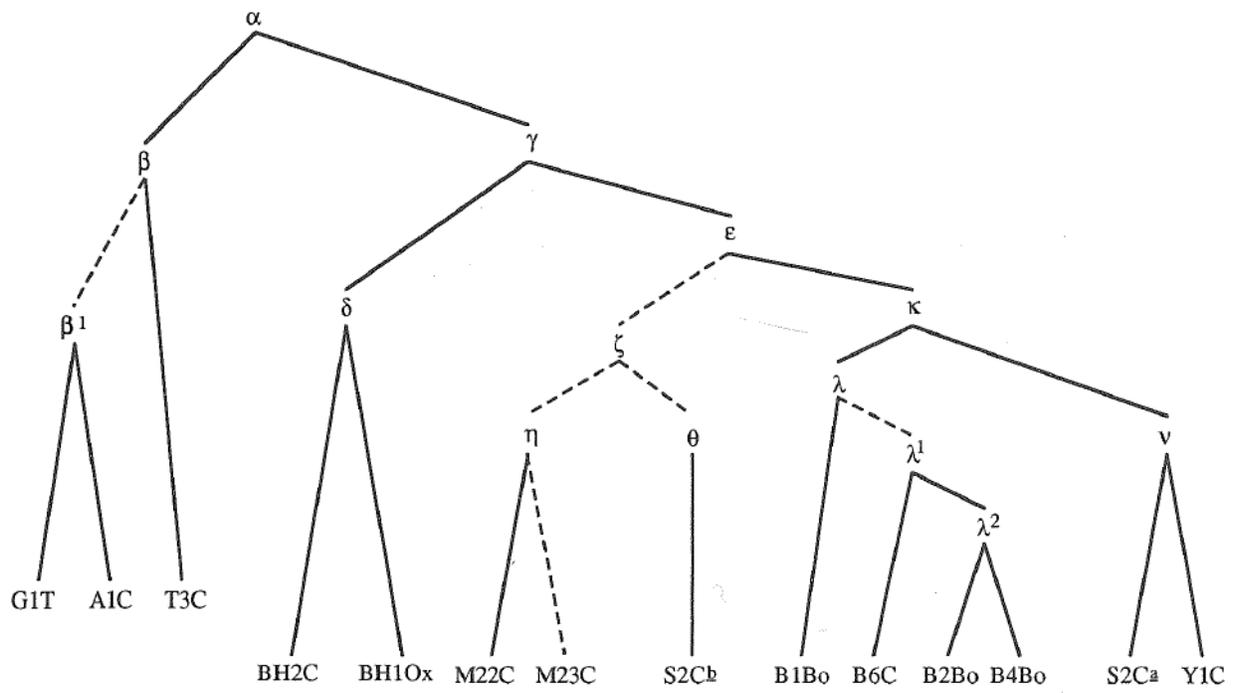


Figure 7.4 Stemma of spell group 162+164. From Jürgens (1995), p. 97, abb. 5.

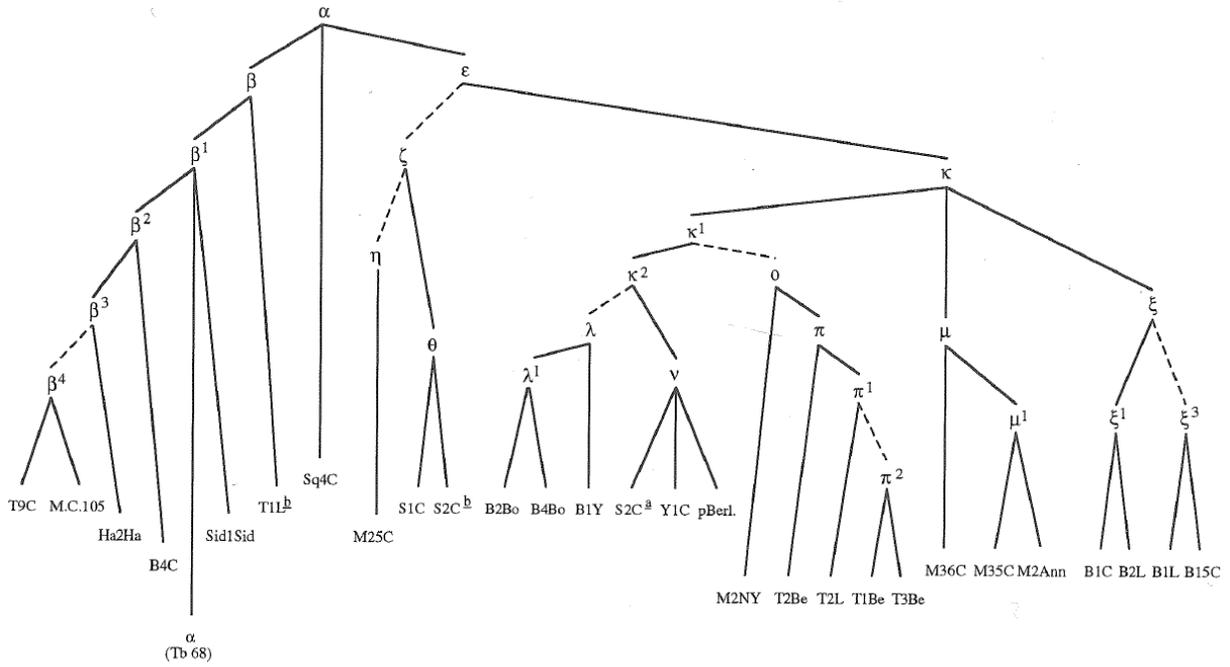
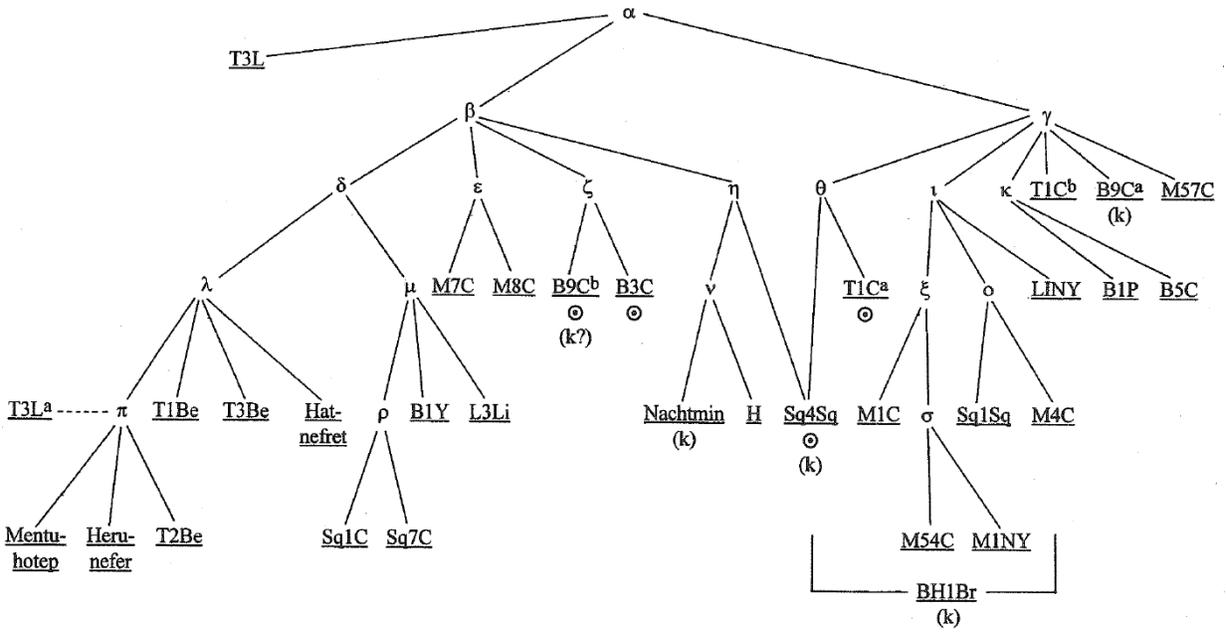


Figure 7.5 Stemma of spell group 225+226. From Jürgens (1995), p. 211, abb. 14.



⊙ : Glossenlose Version  
(k): Kontaminiert

Figure 7.6 Stemma of spell 335, *Grundtext*. From Rößler-Köhler (1998), p. 92, abb. 1a.

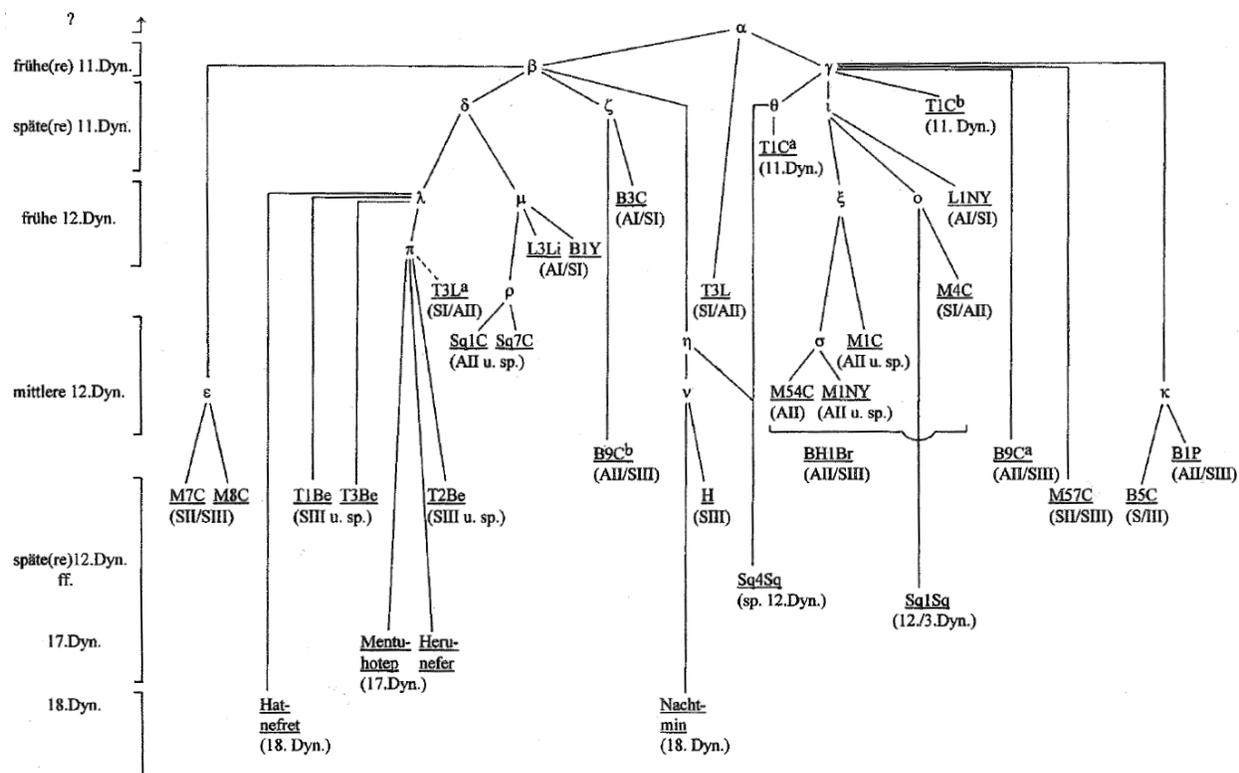


Figure 7.7 Stemma of spell 335, ordered by period. From Rößler-Köhler (1998), p. 93, abb. 1b.

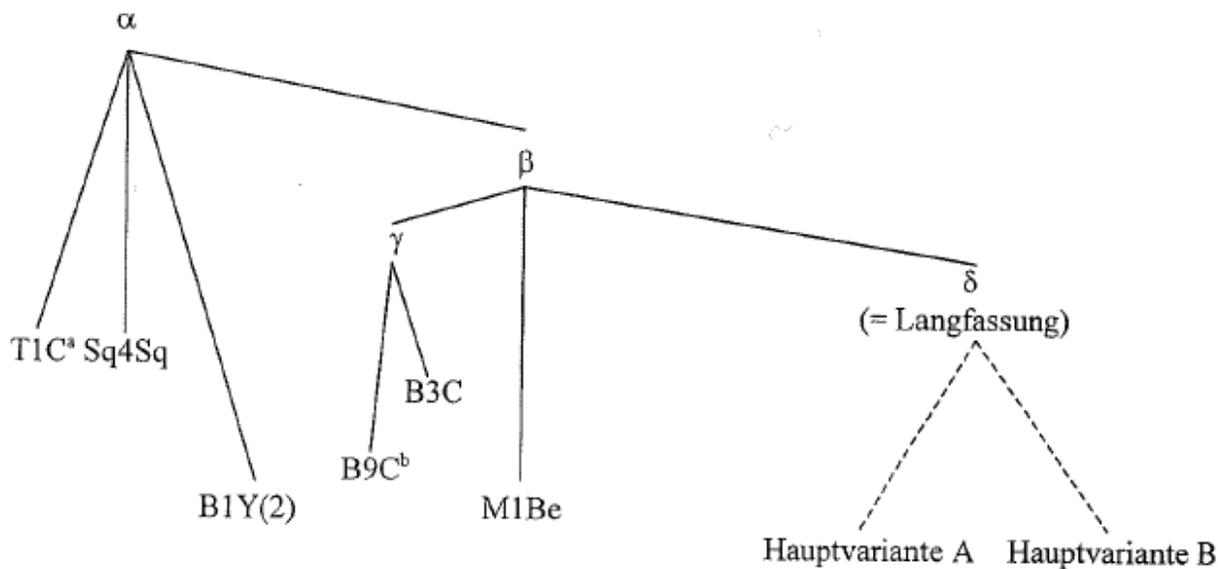


Figure 7.8 The upper branches of the stemma of spell 335. From Jürgens (1999), p. 39, abb.1.

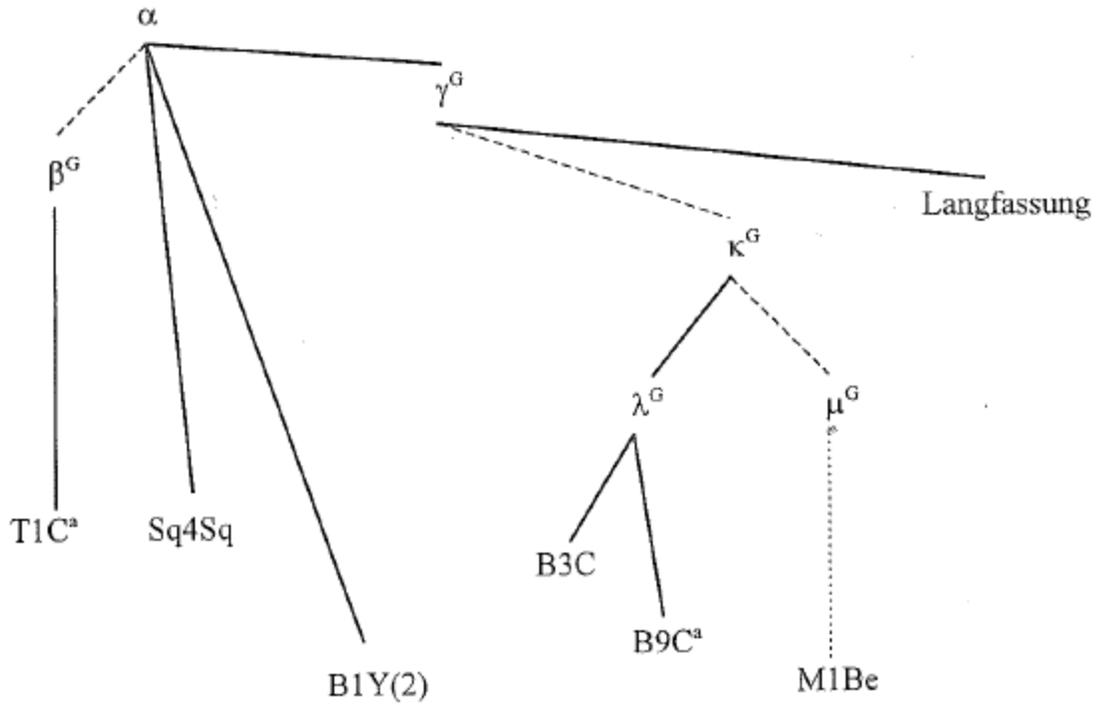


Figure 7.9 The simplified version of the stemma of spell 335. From Jürgens (1999), p. 40, abb.2.

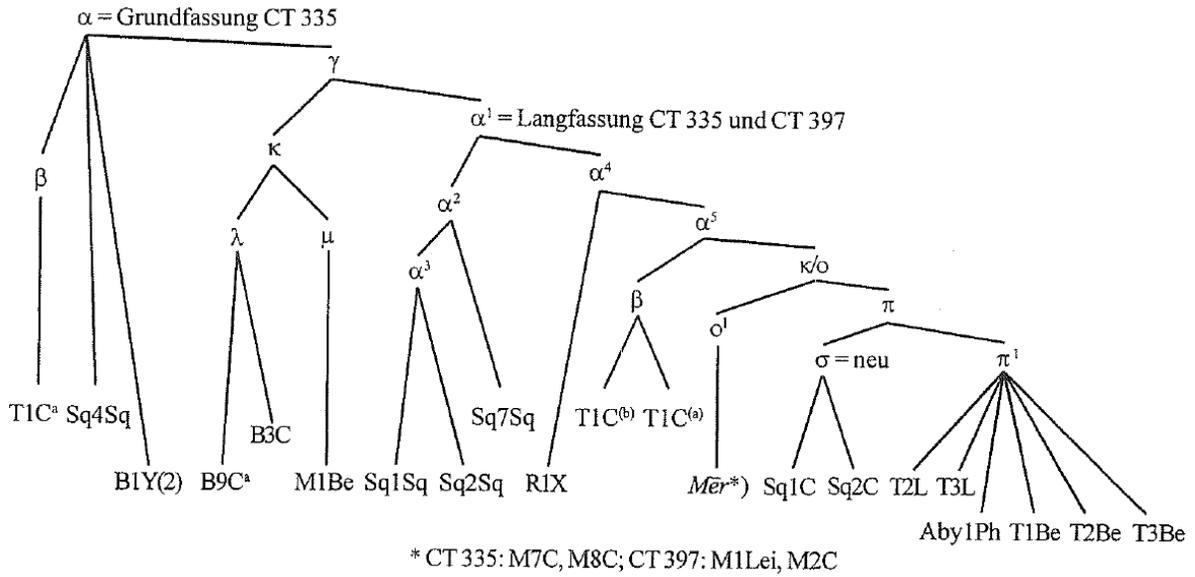


Figure 7.10 Combined stemma of spell 335 and 397. From Jürgens (2001), p. 137, abb. 8.