

- S 1 Re lives, the turtle dies. The corpse is united with the earth; the bones of Osiris N. are united.
- 2 Re lives, the turtle dies. Sound stays he who is in the coffin. He who is in the coffin is Osiris N.
- 3 Re lives, the turtle dies, 'strangled' by the flesh of Qebehsenuf. 'The one concerned with their needs' is Osiris N.
- 4 Re lives, the turtle dies. 'The (re)assembled (members)' (of Osiris N.) surpass, they surpass his 'original state'.
- T 1 As for every mummy for whom (the instructions) are carried out over his inner coffin, the 4 openings in the Sky are opened for him: one for the north wind, that is, Osiris; another for the south wind, that is, the Moon; another for the west wind, that is, Isis; another for the east wind, that is, Nephthys. As for each one of these winds in its (respective) opening, it is its duty to enter his nose.
- 2 No outsider is to know (this spell, for) it is a secret; the rabble is not to know (it).
- 3 Do not use it for anybody—even thy father or thy mother—except thy own self.
- 4 It is a real secret; nobody at all is to know (it).

Spell 162²⁶³

- P 1 SPELL (FOR) <PROVIDING> HEAT UNDER THE HEAD OF THE BLESSED ONE, N.
- S 1 HAIL TO THEE, the Lion of might, lofty of plumes, lord of the Upper Egyptian crown, equipped with the scourge. Thou art Lord { . . . } of the phallus, constant as Riser, Shiner who has no Limit. Thou art Lord of Forms, numerous of beings, who conceals himself in the Sound Eye from his children. Thou art the loudly roaring one in the midst of the Ennead, the (great) courser, swift of step. Thou art the (Mighty) God to whom the crier (for help) has come, who delivers the needy from distress. So come at my call, (for) I am the Heavenly Cow.
- 2 Thy name is in my mouth, and I (will) tell it. He of *Hqhqd* is thy name; 'Lion'²⁶⁴ (is thy name), 'He (Who) Rends', Embracer (is thy name) of 'the Great (God-goddess)' is thy name. Tail of the Ram-Lion is thy name; 'Graven Image' is thy name; 'Chained' Lion is thy name. I adore thy name. I am the Heavenly Cow.
- 3 (Hear) my voice this day when thou puttest heat under the head of Re who is in the divine gate in Heliopolis. Mayest thou cause him to become like one who is upon earth. He is thy Son; do not disown him. Come thou to Osiris N. (also). Mayest thou put heat under her head. Verily she is the soul of the great Corpse that rests in (Heliopolis). {Tail of the Ram-Lion is her name.} 'The Essence of the Eldest Shines' is her name; 'Blessings (Hath He Commanded)'²⁶⁵ is her name. Come thou to her. Mayest thou cause her to become like one who is in thy retinue. Verily she is thou and vice versa.
- T 1 TO BE SAID OVER A FIGURE OF THE HEAVENLY COW MADE OF FINE GOLD AND PLACED AT THE THROAT OF THE CORPSE, OR PUT IT INTO WRITING ON A NEW SHEET OF PAPYRUS PLACED UNDER HER HEAD. (THEN) MUCH HEAT WILL ENVELOP HER LIKE ONE WHO IS UPON EARTH.

²⁶³ Based on Berlin pap. 3031 (21st dyn.) with § T 2-3 and 5-6 taken from R (Pers.-Ptol.), § T 7 from Leyden T 21 (Ptol.); § T 4 follows § T 1 in Berlin pap. 3031, which was written for a woman, as was Leyden T 21. Vignette of R shows the heavenly cow, wearing sun disk and twin plumes of Hathor as well as necklace with seal.

²⁶⁴ This and the other group-written terms incorporated into the god's "names" are perhaps Semitic imports. They are tentatively translated on that basis.

²⁶⁵ This "name" too may have a Semitic source.

- 2 (This is) a very, very great protection which the Heavenly Cow used for her Son Re at his setting, when his seat was surrounded by 'ardent¹²⁶⁶ troops with kindled faces. If thou hast put this Goddess at the King's throat upon earth (he shall be like flame in the face) variant: in pursuit—of his enemies upon earth. If thou hast put her at his throat—variant: at a man's throat—after death, he shall be Divine in the god's domain and shall not be kept from any gates of the nether world.
- 3 A truly excellent spell.
- 4 Thou shalt say as thou puttest this goddess at the throat of the corpse: "O Father, Most Hidden of the Hidden Ones, (Father who art in heaven,) watch over this corpse of thy Son Osiris N., that thou keep him sound in the god's domain."
- 5 This roll great of mystery, do not let anyone see it, (for) that is an abomination. One who knows it and conceals (it), he is one who attains (continued) existence. This roll, Mistress of the Hidden Seat is its name.
- 6 Finis.
- 7 To be said over these Gods who are (mentioned) in the writing (or) made of gold and placed at the throat of the blessed one, besides its use for the Heavenly Cow (and) for her Son Horus 'by' Osiris presiding over the westerners: "Come, greet ye Osiris N. If she stays sound, (ye) stay sound, and vice versa."

Spell 162 variant²⁶⁷

- P 1 Spell for keeping a man or woman sound in the god's domain.
- 2 To be said:
- S 1 Hi, Osiris {N.}. Hail to thee, great Lion, Lion of Manu, Lofty of Plumes, lord of the Upper Egyptian crown, great God, lord of the sacred land, Lord of Dignity, living on Truth, scourge of mankind, great one swift of step, sole God 'without (his) equal'. Thou art the mighty God in the midst of the great Ennead. Thou art *one* like the Gods, this *one* who has no end. Thou art the beautiful one who dawns in the disk of Re, terror of whom is inspired in the Gods, awe (of whom) in the sun-folk.
- 2 Hi, Osiris. Thou renewest thy youth, thou renewest thy youth, forever and ever in thy rejuvenation, in thy rejuvenation, Osiris, in the sky. Thou dawnest in the eastern Horizon of the Sky. Celebrated for thee are the new-crescent feasts; the hours pass for thee. Thou comest in triumph, 'soul of the assembled ones', at all times. Thou dawnest as the Moon at his time of watchfulness, at his time of watchfulness. Thou hast seen 'the aging of Thoth'. Thou comest as the inundation that waters; thou providest for the fields (and) all the 'flowers', for thy Spirit is enduring and thy phallus is within the maidens. Thou resumest thy form of yesterday; thou 'greetest' Isis 'and (them) whose proper places are' with her. Thou art lord of the Cobra, Osiris-Unnofer †, King of the Gods. Thou art Youthful forever and ever.
- T To be said over a Figure of the Heavenly Cow on which 'images (of deities?)' have been inscribed. Then a man shall command on the day when he goes forth

²⁶⁶ Again perhaps a Semitic term (see "OIP" LXXXII, BD 162 note z). The "troops" seem to have been friendly bringers of the warmth desired.

²⁶⁷ Found in Leyden T 20 (Ptol.), whose vignette shows N. praying to the heavenly cow adorned as in R's vignette of Spell 162 (see n. 263). Before the cow is an offering stand, and she is followed by a lioness-headed goddess with the papyrus scepter and "life" sign that characterize Sekhmet but wearing the disk, horns, and plumes of Hathor.

from the god's domain 'that they' offer to him bread and beer, oxen and fowl, likewise wine, milk, and burnt incense, great piles of offerings, and all good things such as rejuvenate an old man, for Osiris N. 'amid the ancients'.

Spells 163-65²⁶⁸

P SPELLS TAKEN FROM another papyrus as additions to (the book of) Going Forth by Day.

Spell 163

P 1 SPELL FOR NOT LETTING a man's corpse PERISH in the god's domain, to rescue him from the eater of souls who imprisons (human beings) in the nether world, also for not letting his crimes upon earth be brought up against him, for keeping his flesh and his bones sound against worms and any God who may transgress in the god's domain, for letting him ascend or descend at will, and for doing whatever he desires without his being hindered.

2 TO BE SAID BY Osiris N.:

S 1 I am the Soul of the great Corpse that rests in ²*I(r)hb*. (I am) the magical protection of the corpse of *H(n)rty*, the (lord) of motion, that rests in the marsh (of) *Snhqr(gn)*. O thou Soul whose heart is not 'bored' (or obliterated?) at rising and setting, whose soul rests within his Corpse that rests in *Snh(q)rgn*, come to Osiris N. (Mayest thou rescue) him from the souls of the Grim-faced One who gains control (of) hearts and seizes limbs—(the souls) the searing breath of whose mouths (comes forth) to taste (i.e., consume) souls. O thou (god) (who) sleeps within his corpse, whose searing breath becomes fire kindled within the sea, (so that) the sea rises from its glow (at morn), come; mayest (thou) direct the fire, mayest thou cast the glow, against him who shall lift his hand against Osiris N. (s lasting) unto eternity. May this Osiris N. (rejoice) as long as the sky lasts, his lifetime (being that) of the (disk). The realm of the sky bears thy Soul; (this) earth bears thy Image. Thou rescuest Osiris N.; thou (shalt) not let him be [stripped] by 'aliens' who eat the soul that amasses blame. His soul enters into his corpse, and vice versa. He is one hidden within the pupil of the Sound Eye. 'Enchainer, Crusher' Who Creates the Spirit, is its (i.e., the pupil's) (name). He it is who sets northwest of the harem (perhaps miswritten for Napata) headland of Nubia, without journeying to the east.

2 O Amon, thou bull, Khepri, lord of the two Sound Eyes, Fierce of Pupil is thy name. Osiris N. is the support of thy two Sound Eyes. 'Enchainer' is the name of (the) one; 'Crusher' Who Creates the Spirit is the name of the other. (He is) the *Šk* of *Ns-rht*. Atum who illumines for himself the Two Lands is his real, true name. Come to Osiris N., (now that) he is in the land of truth; leave him not lonely, (now that) he is in the land (in) which they behold him not (again). Thy name is with the Initiate—variant: the victorious ones. He is the (divine) Soul of the great corpse that is in Neit's Sais.

T 1 TO BE SAID OVER a snake possessing two feet and wearing a disk and horns, while two Sound Eyes (before him) are provided with feet and wings. What is in the pupil of the one is the image of a (deity) with upraised arm and the face of (Bes)

²⁶⁸ Based on T (Ptol.), whose vignette for Spell 163 shows two sound eyes with spread wings and followed by a snake wearing horns and sun disk, all standing on legs; T's vignette shows for Spell 164 a scene very like that described in 164 § T 1-2 and for Spell 165 the scene described in 165 § T 1-2.