1. The Book of the Dead of Nes-pauti-taui

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I. Introduction

From 1992 to 2012, a working group at Bonn University has been collecting information and illustrations on, as far as possible, all sources on the Ancient Egyptian Book of the Dead still in existence today. With a period of use of roughly 1500 years, from the mid-2nd millennium BC to around the birth of Christ, and with over 3000 surviving manuscripts the Book of the Dead is probably the most important corpus of religious texts from Ancient Egypt. In the course of this extensive chronological horizon, its roughly 200 individual spells were combined in very different ways, while the texts were reformulated and illustrated with the most diverse vignettes.

In order to gain an overview of the entire source material and the range of its variation, and to thereby build up a basis for further fundamental research, the *Book of the Dead Project* contacted all museums and collections worldwide which were likely to comprise Egyptian objects. After about two hundred years of archaeological activity in Egypt and several centuries of flourishing trade in Egyptian antiquities, these objects are now distributed across more than 300 collections in 36 countries. Even the constituent parts of a single manuscript can sometimes be dispersed among as many as seven collections. Perhaps the most extreme case is the papyrus of Ta-sheret-en-Aset, with fragments scattered from Egypt to Germany and from Israel to the USA[1].

A single fragment of this papyrus is now in Italy, in the city of Assisi, normally associated with St. Francis[2]. However, there are 20 other collections in Italy which harbour objects with spells from the Book of the Dead. Most of them are publicly owned, but there are also some private collections. Among the university collections is that of the Centro di Studi Papirologici in Lecce, where fragments with texts from the Book of the Dead have been kept for the past twenty-four years. One of these is an 18th Dynasty papyrus with hieroglyphic texts on the judgement of the dead, accessioned to the collection in 2009 (PUL inv. H 2)[3]. Furthermore, the collection owns three fragments of a Late Period Hieratic Book of the Dead, further parts of which are now almost as

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[1] Cf. I. MUNRO, *Die Totenbuch-Papyri des Ehepaars Ta-scheret-en-Aset und des Djed-chi aus der Bes-en-Mut-Familie*, Handschriften des Altägyptischen Totenbuches, 12, Wiesbaden 2011.

[2] PAssisi, Biblioteca comunale di Assisi, 351. Unfortunately, not taken into account in MUNRO, *Die Totenbuch-Papyri* cit. See G. ROSATI, *Antichità egizie*, in M. MATTEINI CHIARI (ed.), *Raccolte comunali di Assisi. Materiali archeologici. Cultura materiale, antichità egizie*, Perugia 2002, p. 235 and G. ROSATI, *Antichità egizie ad Assisi. II*, «OA» 25 (1986), pp. 59-61, pl. 1.

[3] See CHARLES EDE LTD, *Egyptian Antiquities*, London 2009, nr 43.

widely scattered as those of the manuscript mentioned above. This Book of the Dead of a certain Nes-pauti-taui is introduced here[4].

II. Description and history of research

PUL inv. I 4 consists of three fragments. The largest is 5,2 cm wide and 12 cm high; with 4,2 cm the middle one is slightly narrower, but a little higher at 12,7 cm. The smallest is still 11 cm high, but only 1,8 cm wide. The three fragments can be placed adjacent to each other with only small gaps between them (Tav. 1)[5]. As a whole, they comprise 13 lines with passages from Book of the Dead spell 1 in a Hieratic script. Columns are not marked out, nor are there any traces of a vignette, which probably once existed above the text.

The fragments were sold at auction by Charles Ede Limited in London in September 2001[6]. As this is the first time they are mentioned, their provenance is unknown. In order to present them to the public, Sergio Pernigotti published a first edition after the pieces had been acquired by the Centro di Studi Papirologici in Lecce[7]. He recognised the connection between the documents he was studying and three much larger papyrus strips kept in the Museo Gregoriano Egizio in the Vatican. These passages with a combined length of roughly two and half metres had already been published by the French Egyptologist Annie Gasse within the framework of her edition of the Vatican collection of Book of the Dead papyri[8]. Five years after the publication of PVatican 38571, Ursula Verhoeven had also pointed out that the fragment PLondon BM EA 10289 equally belongs to the same ensemble[9], a fact overlooked by Pernigotti. While PUL inv. I 4 comes from the beginning of the Book of the Dead and PVatican 38571 preserves at least the upper third of the central and end sections, the fragment in the British Museum provides the final piece, the bottom left corner of the manuscript. Only a few centimetres are missing between the end part of the Vatican papyrus and the London fragment.

Alongside these three locations, three further collections are involved in the modern history of the manuscript. Shortly after Pernigotti's publication, Irmtraut Munro recognised that two further

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[4] A preliminary note about it can be found in M. MÜLLER-ROTH-F. WEBER, *Pretty Good Privacy*, in R. LUCARELLI-M. MÜLLER-ROTH-A. WÜTHRICH (Hrsg.), *Herausgehen am Tage. Gesammelte Schriften zum altägyptischen Totenbuch*, Studien zum Altägyptischen Totenbuch, 17, Wiesbaden 2012, pp. 115-116.

[5] The previously published arrangement proposed by Sergio Pernigotti and reproduced in the auction catalogue does not reflect the correct distances. For further literature see nn. 6 and 7.

[6] See CHARLES EDE LTD, *Writing & Lettering in Antiquity*, London 2001, nr 23.

[7] S. PERNIGOTTI, *Un nuovo frammento in ieratico con il «Libro dei Morti» nei PUL*, «SEP»1 (2004), pp. 123-127.

[8] Cf. A. GASSE, *Les papyrus hiératiques et hiéroglyphiques du Museo Gregoriano Egizio*, Città del Vaticano 1993, pp. 38 f. (nr 25) with pll. XXXI-XXXII.

[9] U. VERHOEVEN, *Internationales Totenbuch-Puzzle*, «REg» 49 (1998), S. 228 with pll. XXVI-XXVIII.

fragments could be associated with this group[10]. On the one hand, there is a fragment from the Public Library in Dallas which shows spell BD 18 and is hence part of the front third of the Book of the Dead; it can also be positioned underneath PVatican 38571[11]. On the other hand, a further fragment of 11,4 × 6,6 cm was sold at the same auction as PUL inv. I 4 and belongs to the same manuscript[12]. Unfortunately, the fragments were split up for the sale and went separate ways after the auction. The whereabouts of the fourth fragment are now unknown and it is most likely part of a private collection[13]. However, its text does not immediately follow on from the Lecce fragments, but bears parts of spells BD 12 to 15, which means that it should belong between PUL inv. I 4 and PVatican 38571.

It was subsequently realised that a fragment in the Dortmond collection of the Amsterdam University Library is also part of this group[14]. Just as PUL inv. I 4, the 5 cm wide and 16 cm high fragment bears snippets from BD 1. And although the fragments apparently took very different routes through the antiquities market, PAmsterdam, Dortmond 26 (A) fits directly onto the narrow fragment of PUL inv. I 4. It therefore fits even more closely than the three existing fragments at Lecce (Tav. 1). In sum, known fragments from the Book of the Dead of Nes-pauti-taui are today scattered across six collections in at least five different countries:

PAmsterdam, Dortmond 26 (A)

PDallas, Public Library

PUL inv. I 4

PLondon BM EA 10289

PLocation unknown [12][15]

PVatican 38571

If the pieces are virtually refitted, the sequence of the whole manuscript is as follows: BD […]-1V-[…]-12-13-14-15V-V17-18V-V110-19V-20-21V-judgement scene-38B-54V-56V-71-162V. Hence, although about 70% of the surface area of the papyrus has been lost, at most 10% of the content and sequence remain unclear. Assuming that the block of text with BD 1 to BD 15

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[10] Cf. I. MUNRO, *From Nine to One: Scattered Manuscripts Rejoined*, in B. BACKES-I. MUNRO-S. STÖHR (Hrsg.), *Totenbuch-Forschungen: Gesammelte Beiträge des 2. Internationalen Totenbuch-Symposiums 2005 (Bonn, 25.-29. September 2005)*, Studien zum Altägyptischen Totenbuch, 11, Wiesbaden 2006, p. 239.

[11] See M. WHITE, *Spirit and Splendor. Art and Ideas in Sacred Books and Manuscripts (exhibition pamphlet)*, Dallas 2000, p. 20 (nr 58).

[12] CHARLES EDE LTD, *Writing & Lettering in Antiquity*, London 1991, nr 24.

[13] The same fate is shared by PUL inv. H 2 and two further fragments, which were also separated for the auction where all of them were sold. The *Book of the Dead Archive* at Bonn University currently lists it as PLocation unknown [4]. Cf. CHARLES EDE LTD, *Egyptian Antiquities*, London 2009, nrr 42-44.

[14] See J.A. DORTMOND, *De wereld schreef*, Amsterdam 1969, p. 13 (left fragment); MÜLLER-ROTH-WEBER, *Pretty Good Privacy* cit., p. 116 and fig. 1.

[15] Square brackets denote provisional inventory numbers of the *Book of the Dead Archive* at Bonn University which are given out for objects in private collections and manuscripts whose current location is unknown.

was originally as wide as the three areas between the large vignettes on PVatican 38571, which at 48 cm all have a roughly equal width, and including an initial adoration scene, an overall length of 320-330 cm can be reconstructed. The original height must have been around 32-34 cm.

The fragments PUL inv. I 4 and PAmsterdam, Dortmond 26 (A) are the only ones of the group which preserve the beginning of the papyrus with BD 1. This spell already forms the beginning of Books of the Dead in the early period of the texts' use in the New Kingdom, but this is more marked in the later phase of the so-called Saite recension[16]. Before spell BD 1, we can merely expect an adoration scene showing the deceased sacrificing to a god, but so far no remains of such a scene have come to light. That the beginning of the papyrus is more fragmentary than the middle and later sections largely preserved as PVatican 38571 is not surprising, as this was the scroll's unprotected outer edge after it was unrolled. Frequently, this area was reinforced by a broad papyrus strip functioning as a protective edge, but generally it is still badly damaged.

The preserved passages come from the central section of BD 1. In the Book of the Dead edition of PTurinCat 1791, which is often used as reference text, the complete spell takes up 24 columns[17]. In spite of their small size, the text fragments PAmsterdam, Dortmond 26 (A) are spread across columns 5 to 17, while the texts on PUL inv. I 4 come from columns 10 to 19. Taken together, the four fragments hence contain material from columns 5 to 19, which means that the beginning and end sections of the text are lost in roughly equal measure. In contrast, very little text is missing in the areas in which both PAmsterdam, Dortmond 26 (A) and PUL inv. I 4 preserve parts of BD 1. The Hieratic block of texts was hence only marginally wider than the present column. Its width can therefore be reconstructed as 22-24 cm, which corresponds to most of the columns in PVatican 38571[18]. Today, the remains of around 20 lines are preserved in the column in question. The last line (l. 20) clearly marks the end of the column, as below it a strip just under 3 cm wide has remained empty. This means that the bottom edge of the papyrus is preserved. The text of BD 1 must hence have carried over into the next column and probably filled another 5 lines. Above the remains of the first sign (1), a further 4 to 5 lines are missing which would have contained the beginning of BD 1. This means that the complete column of texts would have had a height of around 23-24 cm. Assuming an overall height of 32-34 cm for the papyrus, as calculated above,

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[16] Cf. I. MUNRO, *Untersuchungen zu den Totenbuch-Papyri der 18. Dynastie. Kriterien ihrer Datierung*, Studies in Egyptology, London-New York 1988, S. 222 f. (list 8) and L. GESTERMANN, *Aufgelesen: Die Anfänge des altägyptischen Totenbuchs*, in BACKES-MUNRO-STÖHR (Hrsg.), *Totenbuch-Forschungen* cit., S. 101-113.

[17] Cf. R. LEPSIUS, *Das Todtenbuch der Ägypter nach dem hieroglyphischen Papyrus in Turin*, Leipzig 1842 (repr. Osnabrück 1969), pll. I-II. For the New Kingdom, see the synopsis by B. LÜSCHER, *Totenbuch Spruch 1: Nach Quellen des Neuen Reiches*, Kleine Ägyptische Texte, 10, Wiesbaden 1986.

[18] See GASSE, *Les papyrus hiératiques* cit., pl. XXXI.

this would leave room for a 4-5 cm high vignette associated with BD 1, of the kind for example added for BD 17 on PVatican 38571[19].

III. Protagonists and titles

The owner of this Book of the Dead is mentioned several times and is called Nes-pauti-taui, «He belongs to the god The-ancient-of-both-countries», a common name from the Third Intermediate Period into the Ptolemaic Period[20]. His titles, which are also mentioned, distinguish him from the other bearers of this name as a «God's Father» (*jt-nṯr*) and «High Priest of Amun» (*ḥm-nṯr tp.j n Jmn*). As «The-ancient-of-both-countries» is a designation of Amun or Amun-Ra, name and title actually match.

High-status functions make it easier to identify different objects belonging to the same owner, and in this way it is sometimes possible to extend the family tree beyond the information given in a Book of the Dead. In the present case, the Book of the Dead only mentions the owner's mother, Ta-sheret-en-Khonsu (*Tꜣ-šr.t-n.t-Ḫnsw*). In spite of a genealogical study especially on the High Priests of Amun, the Nes-pauti-taui of the manuscript discussed here could so far not be identified with certainty[21]. In contrast, the provenance of the Book of the Dead seems clear. Its title explicitly mentions Thebes as the owner's place of work.

The only other High Priest of Amun whose Book of the Dead is preserved is Pa-nedjem (PLondon BM EA 10793), who lived in the 10th century BC[22]. In contrast, the manuscript discussed here probably dates to the 4th century[23].

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[19] See GASSE, *Les papyrus hiératiques* cit., pl. XXXI.
[20] Cf. H. RANKE, *Die ägyptischen Personennamen*, Glückstadt 1935, vol. I, S. 176.1; vol. II, S. 365 and M. THIRION, *Notes d'onomastique. Contribution à une révision de Ranke* PN, «REg» 36 (1985), pp. 130 f. On the god *Pꜣw.tj-tꜣ.wj* see C. LEITZ, *Lexicon der ägyptischen Götter und Götterbezeichnungen*, Orientalia Lovaniensia Analecta, 114, Leuven-Paris-Dudley (MA) 2002, vol. III, S. 23a-24a.
[21] Cf. H. DE MEULENAERE, *Premiers et seconds prophètes d'Amon au début de l'époque ptolémaïque*, in W. CLARYSSE-A. SCHOORS-H. WILLEMS (eds.), *Egyptian Religion. The Last Thousand Years. Studies Dedicated to the Memory of Jan Quaegebeur*, Orientalia Lovaniensia Analecta, 85, Leuven 1998, vol. II, pp. 1117-1123.
[22] Cf. I. MUNRO, *Der Totenbuch-Papyrus des Hohenpriesters Pa-nedjem II (PLondon BM 10793/pCambell)*, Handschriften des Altägyptischen Totenbuches, 3, Wiesbaden 1996 and F. ALBERT, *Quelques observations sur les titulatures attestées dans les Livres des Morts*, in LUCARELLI-MÜLLER-ROTH-WÜTHRICH (Hrsg.), *Herausgehen am Tage* cit., pp. 1-66.
[23] Cf. GASSE, *Les papyrus hiératiques* cit., pp. 38 f. and PERNIGOTTI, *Un nuovo frammento* cit., p. 125. On palaeography, see also U. VERHOEVEN, *Untersuchungen der späthieratischen Buchschrift*, Orientalia Lovaniensia Analecta, 99, Leuven 2011.

IV. Transliteration, transcription and translation[24]

In parallel to the transcription of the Hieratic text into hieroglyphs (Tav. 2), the translation of BD 1 was also carried out[25]. In contrast to the images, for which only the preserved writing was transliterated, in the following the text itself is comprehensively translated in order to clarify its content. Lost passages are [in brackets]. Line numbers (|¹) are given for ease of orientation.

In contrast to Pernigotti's first edition, the distances between the fragments have been graphically corrected and the gaps in the transliteration and translation have been completely reconstructed[26]. The additions provided by PAmsterdam, Dortmond 26 (A) are included for the first time. The direct joints between the left fragment of PUL inv. I 4 and PAmsterdam, Dortmond 26 (A) are indicated by / in the transliteration.

PUL inv. I 4	right fr.: h. 12 × l. 5,2 cm	Thebes
	middle fr.: h. 12,7 × l. 4,2 cm	
	left fr.: h. 11 × l. 1,8 cm	
+ PAmsterdam, Dortmond 26 (A)	h. 16 × l. 5 cm	
TM 57075	Tavv. 1-2	IV cent. BC

→ *[... |¹ jnk ḏd.wj zꜣ ḏd.wj*

jwr≡j m Ḏd.w ms(j)≡j m Ḏd.w

wnn≡j r-ḥnꜥ ḫꜣ.yt Wsjr jꜣkb.wt ḥr Wsjr m jdb.w-rḫ.t

smꜣꜥ-ḫrw Wsjr] |² (1) r ḫftj.w[≡f ḥrw.fj sw Rꜥ.w n Ḏḥw.tj

smꜣꜥ-ḫrw Wsjr r ḫftj.w≡f ḥrw.fj jr(j).t≡j n Ḏḥw.tj

wn≡j r-ḥnꜥ Ḥr.w hrw pfj n ḥbs tꜣštꜣš r wn |³ tp]ḥ.t r [jꜥj jb n wrḏ.w-jb sꜣštꜣ štꜣ.w (2) m
  Rꜣ-stꜣ.w

wnn≡j r-ḥnꜥ Ḥr.w m nḏ qꜥḥ pwy |⁴ jꜣb].j n Wsjr m Ḫm

[prj≡j ꜥq≡j m jw-nsrsr

dr sbj.w ky-ḏd nšnj.w m Ḫm

wnn≡j r-ḥnꜥ Ḥr.w hrw ḥꜣb n |⁵ Wsjr-wnn]-nfr.w mꜣꜥ-ḫrw [jr(j).y ꜥb.t n Rꜥ.w hrw
  (j)s.nwt dnj.t m Jwn.w]

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[25] The structure initially follows W. CZERMAK, *Zur Gliederung des I. Kapitels des ägyptischen "Totenbuches"*, «ZÄS» 76 (1940), S. 12-14. However, the discussion of the content does not follow this work. Cf. better E. HORNUNG, *Das Totenbuch der Ägypter*, Zurich-Munich 1990, S. 413-415.
[26] Cf. PERNIGOTTI, *Un nuovo frammento* cit., pll. I and II.

"[... |¹ I am a Busirian, son of the Busirian.

In Busiris I was conceived. In Busiris I was born.

I was with the Two Mourners Osiris, who lamented him at the launderers' shores. (**3**)

«Osiris triumphs] |² over [his] enemies», [so said he, Ra, to Thoth.

«Osiris triumphs over his enemies», so said he who I have created to Thoth.

I was with Horus on the day that the Dismembered One was clothed (**4**) to open]

|³ the crypt, to [delight the senses of the Weary-hearted One and to conceal the mysteries in Rasetjau.

I was with Horus to protect that] |⁴ left shoulder of Osiris which is in Letopolis.

[I come and go on the Island of Flame.

The rebels are driven away – variant: the thunderstorm – from Letopolis.

I was with Horus on the day of the festival of |⁵ Osiris-Wen]nefer, vindicated, [and when the offering for Ra was given, on the sixth and seventh day of the month in Heliopolis.]"

1. At this point, PAmsterdam, Dortmond 26 (A) comes in for the first time.

2. A play on words.

3. This section is still entirely destroyed.

4. I.e. Osiris.

This section, which in the complete version of BD 1 is preceded by a few more verses, comes from the beginning of the speech of the god Thoth. The latter equates himself with Osiris, whose home city is Busiris. Since the deceased in turn is identifying himself with Thoth, this is actually an equation of the deceased with Osiris himself[27]. At the same time, he is acting as the god's protector.

In the text, the phrase *wnn=j r-ḥnᶜ* is particularly prominent, as it introduces four stanzas. *smꜣᶜ-ḫrw*, «to triumph / to be vindicated» is a key word.

> *[jnk wᶜb m Ḏd.w sbq m ꜣbḏ.w sqꜣ(j) jm.j qꜣ.yt (**5**)*
> *jnk ḥm-nṯr m ꜣbḏ.w hrw n] |⁶ qꜣ.w [tꜣ*
> *jnk mꜣꜣ sštꜣ m Rꜣ-stꜣ.w*
> *jnk šd(j) ḫꜣb.t n Bꜣ-nb-Ḏd.t (**6**)*
> *jnk sm m jr.jw=f]*

²⁷ Cf. CZERMAK, *Zur Gliederung* cit., S. 15. Concerning Thoth in BD 1 cf. M.A. STADLER, *Weiser und Wesir. Studien zu Vorkommen, Rolle und Wesen des Gottes Thot im altägyptischen Totenbuch*, Orientalische Religionen in der Antike, 1, Tübingen 2009, S. 116-134 and most recently T. TAWFIK, *Spell 1 of the Book of the Dead and its Vignette*, in R. LUCARELLI-M.A. STADLER (eds.), *The Oxford Handbook of the Egyptian Book of the Dead*, Oxford-New York 2023, pp. 357-372.

|⁷ *jnk wr-ḫrp-[ḥmw.t rḏ(j) ḫny ḥr mfḫ*
jnk] |⁸ (7) šsp ḫbs-[tꜣ m Ḥw.t-nn-nsw.t]

"[I am a priest of purification in Busiris, a wise man in Adydos, he who raises Him-in-
the-primeval-Mound.

I am a priest in Abydos on the day |⁶ the land] is raised.

[I am one who sees the mysteries in Rasetjau.

I recite the ceremonial order for the Ba-/Ram-Lord-of-Mendes.

I am a Sem-Priest in his service.]

|⁷ I am the chief master-[craftsman who set the *henu*-bark on the sledge.

I am] |⁸ a receiver when [the ground] is dug open [in Herakleopolis.]"

5. Cf. Leitz, *Lexicon der ägyptischen Götter und Götterbezeichnungen* cit., vol. I, S. 253b.

6. Cf. Leitz, *Lexicon der ägyptischen Götter und Götterbezeichnungen* cit., vol. II, S. 683b-684c.

7. At this point, PUL inv. I 4 comes in for the first time.

In this section, the deceased legitimises himself and identifies himself through various functions and competencies. The leading formulation is *jnk NN*, with which all seven verses begin.

[j stkn.w bꜣ.w mnḫ.w m pr.w Wsjr
stkn≈tn bꜣ n Ws]jr [jt-nṯr ḥm-nṯr n Jmn] |⁹-Rꜥ.w nsw.t-nṯr.w ḥm-nṯr [tp.j n Jmn Ns-
pꜣw.tj-tꜣ.wj] mꜣꜥ-ḫrw ms.n | Tꜣ-šr(.t)-⟨n⟩-Ḫnsw [ḥnꜥ≈tn r pr.w Wsjr
mꜣꜣ≈f mj] |¹⁰ mꜣꜣ≈tn sḏm.n≈f (8) mj sḏm≈[tn
ꜥḥꜥ]≈f mj ꜥḥꜥ≈tn ḥm[s(j)≈f mj ḥms(j)]≈tn
j | ḏd tꜥ ḥnq.t n [bꜣ.w mnḫ.w m pr.w Wsjr
ḏ(j)≈tn |¹¹ tꜥ] ḥnq.t r-tr.wj [n Ws]jr jt-nṯr [ḥm-nṯr tp.j n Jmn] Ns-pꜣw.tj-|tꜣ.wj mꜣꜥ-
ḫrw [ḥnꜥ≈tn
j wn.w |¹² wꜣ].wt j wp(j)(.w) mṯn[.w n] bꜣ.w mnḫ.w n pr.w [Wsjr
wn]≈tn wꜣ.wt wp(j)|≈tn mṯn.w [n Wsjr jt-nṯr ḥm-nṯr tp.j n] |¹³ Jmn Ns-pꜣw.tj-tꜣ-wj
(9) mꜣꜥ-ḫrw ms.n Tꜣ-šr(.t)-⟨n⟩-Ḫnsw [ḥnꜥ]≈tn

"[Oh, you who bring the excellent Bas into the house of Osiris,

may you bring with you into the house of Osiris the Ba of Os]iris [God's Father and
Priest of Amun] |⁹-Ra, King of the Gods, and [High] Priest [of Amun Nes-
pauti-taui,] vindicated, born of Ta-sheret-en-Khonsu!

[May he see how] |¹⁰ you see! May he hear how [you] hear!

[May] he rise when you rise! May [he] sit [when] you [sit!]

Oh, you who offer bread and bear to [the excellent Bas in the house of Osiris,

may you also continuously offer |¹¹ bread] and beer [to Os]iris God's Father [and High
Priest of Amun] Nes-pauti-taui, vindicated!

[Oh, you who open] |¹² the paths, oh, you who make passable the road[s to] the
excellent Bas in the house [of Osiris,

may] you also open the paths and make passable the roads [with] you [for Osiris God's
Father and High Priest of] |¹³ Amun Nes-pauti-taui, vindicated, born of
Ta-sheret-en-Khonsu!"

8. Normally *sḏm≠f*.

9. ⬭ for ⬭, cf. PERNIGOTTI, *Un nuovo frammento* cit., p. 125 n. 15, or ⬭ for ⌒.

This section consists of three invocations which implore the gods to grant certain abilities to
the deceased. These are first and foremost senses such as seeing and hearing, but also capacities
connected to agility and movement and to provisioning. The characteristic of the invocations is
that they begin with the interjection *j*, «oh». Further key words, alongside *bꜣ*, «Ba», are words of
access such as *stkn*, «to introduce/bring», *wn*, «to open», *wp(j)*, «to make passable/open».

> *ᶜq⸗f ⟨m rꜣ pwy m pr.w Wsjr*
> *ᶜq⸗f⟩* **(10)** *m dndn pr(j)⸗f [m-ḥtp Wsjr NN mꜣᶜ-ḫrw*
> *nn ḫsf.tw⸗f] |¹⁴ nn šnᶜ.tw⸗f* **(11)**
> *ᶜq⸗[f ḥs(j)].tw pr(j)⸗f r mr(j).tw⸗f*
> *s[mꜣᶜ-ḫrw]⸗f*
> *jr.y wḏ⸗t⸗f m pr Wsjr*
> *šm(j).t⸗f [md.t⸗f ḥnᶜ⸗tn*
> *šm(j) Wsjr] |¹⁵ jt-[nṯr] ḥm-nṯr tp.j n Jmn [Ns]-pꜣw.tj-tꜣ.wj mꜣᶜ-ḫrw r [jmn].tt m-
> ḥtp⸗.w*

"May he enter <the house of Osiris at this entrance!>

May <he enter> in anger but leave [in peace, Osiris NN, vindicated.

He shall not be prevented!] |¹⁴ He shall not be pushed away!

May [he be praised] when he enters! May he be loved when he exits!

He [shall triumph!]

His orders shall be followed in the house of Osiris!

When he leaves, [may his speech be with you!

Osiris] |[15] God's Father and High Priest of Amun [Nes]-pauti-taui, vindicated, go in peace to the [west!]"

10. *Aberratio oculi* at ꜥq=f m.

11. ⚱ (V 49A) instead of ⚱ (T 23) as in PERNIGOTTI, *Un nuovo frammento* cit., pl. II.

The theme of this section is the entry into the hall of justice. The corresponding key words are ꜥq, «to enter» and šm, «to leave».

nn gm(j).tw wn=[f m mḫꜣ.yt
nn rḏ(j) ky-ḏd rḫ] |[16] sw
sjp.tw m rꜣ.w ꜥšꜣ.w
[sꜥḥꜥ bꜣ]ꜣ=f r-ḫft-ḥr=f
gm(j).[tw=f wḏ]ꜣ(.w) rꜣ ⦙ tp tꜣ

"No fault shall be found in [him by the balance! (**12**)

There is no reason – var]iant: |[16] none who knows any.

He was tested by many mouths.

His [Ba (**13**) is upright] before his face.

On earth [he was] considered [discreet.]"

12. The analysis by CZERMAK, *Zur Gliederung* cit., S. 14, ends here.

13. PTurinCat 1791: bꜣ=k, «your Ba».

The judgement continues and the balance is mentioned. Generally, scenes of the judgement of the dead associated with spell BD 125 depict the balance, which test the honesty of the deceased. The result is positive.

Two *nn*-negations at the beginning are distinctive for this section. In addition, this short passage twice includes the verb *gm(j)*, «to find».

m=k wj m-bꜣḥ=k nb [nṯr.w
pḥ.n=j spꜣ.t |[17] mꜣꜥ].tj
ḫꜥ(j).kwj m nṯr ꜥnḫ

[ps]d̲.k(w) m-m psd̲.t jm.jw p[.t
wnn=j] mj wᶜ.w [jm=t̲n
st̲s nmt.t=(j) m H̲r.j-ᶜh̲ʒ
mʒʒ=j sqd.wt |¹⁸ sʒ]h̲ šps [d̲]ʒj Nw.w
nn šnᶜ (14) [wj r mʒ]n⟨h̲⟩=j ⟨nb.w⟩-dʒ.t(15) [ky-d̲d psd̲.t]

"See, I am in front of you, Lord [of the Gods.

I have reached the district |¹⁷ of the] Two [Maats/Truths.]

I appear as a living god.

I [shi]ne among the Ennead in the sk[y.

I am] one [of you.

May my gait be high in Kheraha!

I will see the voyage] |¹⁸ of the noble Orion, who crosses the Nun.

There is no-one [who prevents] me from seeing ⟨the Lords⟩ of the Netherworld –
[variant: the Ennead.] (**16**)."

14. ⚲ (V 49A) instead of ⚱ (V 7 + N 35) as in PERNIGOTTI, *Un nuovo frammento* cit., pl. II.

15. Or *[nb.w]-dʒ.t*, if *dʒ.t* was brought forward.

16. I.e. the gods known from the Books of the Netherworld.

The positive judgement is once again stressed here and its consequences are made clear. It is striking that in contrast to section 2 no nominal phrases (jnk NN) were chosen. The key words come from the context of appearance: *h̲ᶜ(j)*, «to appear», *psd̲*, «to shine», *ph̲*, «to reach» and *mʒʒ*, «to see».

[h̲nm=j d̲ʒ n psd̲.t
h̲ms(j)=j r] |¹⁹-h̲nᶜ=sn
njs n=[j h̲r.j-h̲ʒb.t] hn
sd̲m=j d[bh̲.wt-h̲t]p.w
[dgs.n=j nšm.t]
|²⁰ Wsjr jt-nt̲r h̲m-nt̲r [t]p.j n Jmn Ns-pʒw.tj-tʒ.wj [mʒᶜ-h̲rw] ms(j).n Tʒ-[šr(.t)-⟨n⟩-H̲nsw]

"[May I smell the food of the Ennead!

May I sit] |¹⁹ with them!

> May [the Lector Priest] invoke the coffin for [me!]
> May I hear [the list of offerings.
> I have stepped onto the *neshmet*-boat.]
> |²⁰ Osiris God's Father and High Priest of Amun Nes-pauti-taui, [vindicated,] born of
> Ta-[sheret-en-Khonsu.]"

The last section, which in the complete version is followed by a few more verses, once again summarises the wishes of the deceased, particularly his continued provisioning through offerings and his acceptance among the community of the gods. Correspondingly, the key words are taken from the context of sacrifice: *ḫnm*, «to smell», *njs*, «to invoke», *dbḥ.t-ḥtp*, «list of offerings» and *ḏfȝ*, «food».